

# Perspectives.

Issue No. 26

**Community-based  
monitoring to end oil  
contamination in the  
Peruvian Amazon**

Camilla Capasso  
Forest Peoples Programme



# Community-based monitoring to end oil contamination in the Peruvian Amazon

Camilla Capasso  
Forest Peoples Programme

Traditional knowledge has been used by generations of indigenous peoples and local communities to monitor their communities' well-being and the state of their territories and natural resources. More recently, these skills have been used alongside new technologies to keep track of external pressures on their lands and the potential threats these represent.

In Peru, indigenous Amazonian peoples including the Achuar and Wampis are using different tools, including participatory video, community radio, smartphones and tablets, to monitor the damage caused by oil exploitation on their territories, as well as pollution and its effects on their health. The evidence gathered through community-based monitoring is used to hold authorities and companies to account and to advocate against further pollution.

---

A UN Environment publication series that presents views from Major Groups and Stakeholders of Civil Society or about issues that are relevant for them. PERSPECTIVES is coordinated by UN Environment's Civil Society Unit. The presented views are entirely those of the authors and do not necessarily reflect the views of UN Environment.

Civil Society Unit | Governance Affairs Office | UN Environment | [civil.society@unenvironment.org](mailto:civil.society@unenvironment.org)  
web: [unenvironment.org/about/majorgroups/](http://unenvironment.org/about/majorgroups/)

# Oil contamination and indigenous peoples

When they heard there had been another oil spill, people from the Wampis indigenous community of Mayuriaga, in the Peruvian Amazon, quickly converged on the bank of the Cashacaño river and looked down at the water stream. It was completely covered by a dense, pitch black layer of petroleum. The extent of the damage is visible from the hundreds of pictures taken over the following days, showing thickets of jungle covered in black sludge and clean-up crews wearing white jumpsuits lifting buckets of crude from the river.

The oil spill, from the Norperuano pipeline, came on 3 February 2016, less than ten days after another leak in the same duct poured 2,000 barrels of oil into the Chiriaco river, in the same Amazon region. After the leak was reported by a member of the Achuar indigenous community through the local radio, workers from Peruvian

state-owned company PetroPeru arrived on site and tried to reach the pipeline, which is five metres underground, by digging around it with shovels. The next day excavators were sent by PetroPeru to speed up the process, but when they reached the pipeline the pressure had irremediably breached the walls of the duct and

the oil was already pouring into the nearby river.

Since the country opened up to oil exploration in the 1970s, over 80% of the Peruvian Amazon has been covered by oil and gas concessions. Indigenous peoples have been the most affected by the oil boom, with concessions overlapping 66% of recognised indigenous territories.

Once extracted, the oil is transported through pipelines or by boat, but with most installations being antiquated and poorly maintained, leaks and oil spills tend to be frequent with irreparable consequences for the environment and for the health and well-being of local communities.



© Oil spill in Mayuriaga, Peru. Jacob Loov

# Community-based monitoring and traditional knowledge



© Oil spill in Mayuriaga, Peru. Jacob Loov

Given the gravity of the situation and the denial of any contamination and responsibility by the oil companies and relevant authorities, indigenous communities, including the Wampis, living along the Norperuano pipeline, took the matter into their own hands.<sup>1</sup> With support from some local human rights organisations they established a series of community-based monitoring programmes aimed at tracking and documenting the impact of oil pollution on their territory and health by applying a mix of traditional knowledge and innovative tools and technologies.

Community-based monitoring is a relatively new term, but its practice has been carried out by generations of indigenous peoples and local communities as part of the custodianship of their land; they would regularly check the health of their traditional territories, such as the abundance or scarcity of species vital for their livelihoods and culture, in order to quickly identify and thereby address

problems and changes. Indigenous peoples and local communities, such as the Wampis, have been living off the same area of land for generations, and information and skills to observe nature have been transferred from generation to generation for the survival of the community. “The historic and cultural origin of the Wampis nation is tightly linked to nature, to the trees and the territory,” explains

Shapiom Noningo, a member of the Wampis people and delegate of the recently formed Autonomous Territorial Government of the Wampis (Gobierno Territorial Autónomo or GTA-Wampis). “The Wampis learn from nature and from nature get their nourishment; this is how, over time, we have developed our way of living, our culture and knowledge”. By observing the behaviour of the animals, for instance, communities found that game species are attracted by the salts that accompany oil spills and tend to visit oil-polluted areas to ingest the soil. Observing this phenomenon has allowed communities living within oil concessions to study the effects of oil spills on the local human populations, which rely on subsistence hunting, and on the whole ecosystem.



© Oil spill in Mayuriaga, Peru. Jacob Loov

Traditional knowledge tends to be collectively owned and takes the form of stories, songs, folklore proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices. International bodies and mechanisms have increasingly recognised the vital role of traditional knowledge and indigenous' perspectives. Article 8(j) of the Convention on Biological Diversity acknowledges the importance of traditional knowledge by advocating for the respect and preservation of knowledge, innovations and practices of indigenous and local communities.

Approaches to community-based monitoring range from those using the simplest technology like a notch in a tree to those using some of the latest cutting edge innovations. Many communities use simpler, more accessible survey methods such as forms and questionnaires, recording oral testimonies, making hand-drawn maps of their resources, forests and lands, calendars representing seasonal ecological knowledge, and completing biodiversity registers. Community radio is widely used to communicate monitoring results to scattered communities. For pollution monitoring, communities are using

dedicated soil and water test kits, often in conjunction with laboratory facilities to obtain independently verified results. At the cutting edge of community-based monitoring, recent mapping and web-based innovations such as hand-held GPS, smartphone and GIS platforms have made it possible for communities to generate their own digital, spatial representations of their territories and of the threats to their resources, and to embed these community-generated maps in websites and field reports. These can be backed up with georeferenced photo, video and audio evidence captured on smartphones or even from community-operated drones. Software developers and NGOs are actively supporting communities to develop open-source GIS software, backed up with open data layers becoming available from e.g. the World Resources Institute. These developments are now allowing the results of monitoring to be visualised in the forest on a tablet or smartphone as they are being collected. This data is then encrypted and uploaded to a web-based application for use in a communications campaign or to support a legal case.

The information gathered through community-based monitoring can serve a range of purposes,

including the management of communities' resources, but it is particularly effective in cases of environmental pollution and land degradation to hold authorities and companies to account and seek remediation.

Only recently, the scientific community has begun to understand the effects of crude oil on different environments, including the Amazon rainforest. Because of their composition and concentration, crude oil and refined petroleum products can accumulate in food chains where they disrupt biochemical or physiological activities of many organisms, causing the development of cancers and mutations, impairment in reproductive capacity, and haemorrhage in exposed population.<sup>2</sup> The extent of the damage and the impact on biodiversity isn't necessarily linked to the amount of oil spilled. A smaller spill at the wrong time or in the wrong season may prove much more harmful than a bigger one at another time of the year in the same environment.<sup>3</sup> Contamination of soil arising from spills is also one of the most limiting factors to soil fertility and hence crop productivity.

# Proving responsibility

The Mayuriaga spill in February 2016 was only one of many. Despite the frequency of the spills, however, Shapiom says the state company has always refused to acknowledge responsibility for the disasters, blaming the spills on sabotage from the communities. “The aim of the monitoring programmes is to report destructive agents and notify their presence to local and national authorities, so that the relevant actions can be taken,” Shapiom explains. In the case of the oil spill in Mayuriaga, community members reported the damage to local and national authorities describing contamination of swamps, streams, rivers and soil around the leak. On 2 March – with nearly a month of data following the spill - the Wampis autonomous territorial government submitted a formal complaint to Peru’s regulatory body for the environment (OEFA). In it, they accused PetroPeru of gross negligence for its failure to prevent and contain the oil spill in Mayuriaga. In coordination with other communities and indigenous organisations, the Wampis autonomous territorial government sent a letter to the Inter-American Commission on Human Rights (IACHR) on 7 March, asking for precautionary measures to be declared as a result of human rights violations. Such measures have been frequently used by the Commission and require the state to move immediately to protect rights seen as under threat.

The 20-page letter summarises data collected through different community-based monitoring activities over the last three years, with details on all the oil spills associated with the Norperuano pipeline. It also provides evidence of inadequate responses in the form of personal testimonies. Thirteen of these are directly quoted, several from children suffering health problems from working on clean-up operations. It was also found that the spilled crude affected cacao plantations in the area, as well as the fish in the river, which became unfit for human consumption.<sup>4</sup>

In June, a delegation of leaders from the affected communities, including Wrays Pérez Ramírez, president of the GTA-Wampis, was invited to the 158th session of the Inter-American Commission on Human Rights (IACHR) for a hearing on the human rights impacts of oil spills in Peru. During the hearing, Ramírez showed pictures of the spill and of the damage caused to the local fauna, explaining that the communities

had warned PetroPeru multiple times about the state of its pipeline, but the company had not done anything to avoid the disaster. PetroPeru’s representative at the hearing acknowledged the company’s responsibility and invited the IACHR to visit the affected areas to verify the situation on the ground where, they claimed, clean-up work was being carried out and communities had received compensation.

In July 2017, the IACHR conducted a visit to gather information on the human rights situation of communities affected by oil spills in the Peruvian Amazon region. The IACHR was informed by the communities about the continuing presence of petroleum and other minerals in the rivers and trees used for transportation and subsistence. The Commission also received information on the impact of oils spills on the diet of community residents, who reported that the number of fish living in the river had decreased after the spills, with the fish that had survived unfit to eat, with deformities and a petroleum

taste. As a result, inhabitants of the area had been suffering health effects such as colic, diarrhoea, skin problems, allergies, bleeding, and dizziness, as well as high levels of malnutrition.<sup>5</sup>

Despite the hardship of the situation, the visit of the IACHR is seen as a step forward by the indigenous communities living in the area; their efforts to prove the extent of the damage and the company’s responsibility may finally be bearing fruits. “There’s a political message here,” commented Juan Carlos Ruiz, from the Instituto de Defensa Legal, an organisation that offers legal support to the indigenous communities affected by the oil spill. “This is no longer only a local or regional problem. This issue is now in the Commission’s radar – which means the IACHR is checking what the government is doing about the case.”<sup>6</sup>

The next step is to seek remediation. While the IACHR urged the state to provide water, food and adequate health services to the communities affected by the oil spills and to redouble its efforts to prevent these from happening again, far greater commitment from the state is needed if the environmental damage is to be repaired. In the meantime, indigenous and local communities living along the Norperuano pipeline continue to monitor their territory and the state of their rivers and forests in the attempts to prevent any more oil spills from happening.

# Seeking remediation

An example of remediation obtained thanks to the work of community-based monitoring programmes is the Acta de Dorissa, an agreement signed by the Peruvian government and Argentina-based oil company PlusPetrol in 2006, with the oversight of FECONACO, the federation of indigenous communities of the Corrientes basin.

The Acta de Dorissa, which came after decades of uncontrolled contamination of Achuar territory by PlusPetrol, includes a series of commitments and obligations regarding the dumping of oil waste - injected, until then, into local rivers.

As a result of the dumping, the Achuar indigenous people along the Corrientes river had registered unsafe and illegal levels of toxins in their bodies, including lead and cadmium. Local waterways had also been poisoned to the point where the fish and game populations on which the Achuar depended for survival were no longer fit for human consumption. After monitoring the level of contamination of the water and the effects on their health, the Achuar decided to come forward and demand the full remediation of the damages caused by the company. More than 800 Achuar elders, women and children joined a peaceful blockade, which lasted nearly two weeks, shutting down power to most of the region's oil production facilities and blocking airport, river and road access to the region. Initially, the Peruvian government sent members

of the national police with orders to disperse the peaceful demonstrators and restore oil production. However, the Achuar convinced the police to refrain from using force and to respect their picket. After a weekend of intense negotiations, both the government and the oil company gave in to nearly all the Achuar demands.

By signing the Acta, the company and the government also agreed to develop a health plan for the affected communities, and to arrange food delivery and drinking water supply in favour of the residents of the 32 Achuar communities of the Corrientes river.

With the Acta de Dorissa, PlusPetrol also committed to funding FECONACO's territorial monitoring programme, assist and facilitate the work of the monitors on the ground and share information as requested by the communities and the federation. In the first six years of the programme, communities managed to train 19 monitors, report 45 oil spills to the Ministry of Energy and Mines, and to put together an archive of 22,500 digital files, including pictures, video and audio material.<sup>7</sup>

## Endnotes:

- 1 Community-based monitoring and information system (CBMIS) in the context of the Convention on Biological Diversity (CBD): <http://www.forestpeoples.org/sites/fpp/files/publication/2015/11/fpp-2015-cbmis-and-cbd.pdf>
- 2 Crude Oil Spills in the Environment, Effects and Some Innovative Clean-up Biotechnologies: [https://www.researchgate.net/profile/Otitoju\\_Olawale/publication/27794350\\_Crude\\_Oils\\_Spills\\_in\\_the\\_Environment\\_Effects\\_and\\_Some\\_Innovative\\_Clean-Up\\_Biotechnologies/links/00b7d53aaa9fb37c93000000.pdf](https://www.researchgate.net/profile/Otitoju_Olawale/publication/27794350_Crude_Oils_Spills_in_the_Environment_Effects_and_Some_Innovative_Clean-Up_Biotechnologies/links/00b7d53aaa9fb37c93000000.pdf)
- 3 Effects of crude oil pollution in the tropical rainforest biodiversity of Ecuadorian Amazon Region: [https://www.researchgate.net/publication/296136247\\_Effects\\_of\\_crude\\_oil\\_pollution\\_in\\_the\\_tropical\\_rainforest\\_biodiversity\\_of\\_Ecuadorian\\_Amazon\\_Region](https://www.researchgate.net/publication/296136247_Effects_of_crude_oil_pollution_in_the_tropical_rainforest_biodiversity_of_Ecuadorian_Amazon_Region)
- 4 CIDH, Solicitud de medidas cautelares ante vulneración de derechos por derrame de petróleo en la Amazonía peruana: <https://www.scribd.com/doc/302995821/CIDH-Solicitud-de-medidas-cautelares-ante-vulneracion-de-derechos-por-derrame-de-petroleo>
- 5 IACHR Carries out visit to Peruvian Amazon Region: [http://www.oas.org/en/iachr/media\\_center/PReleases/2017/105.asp](http://www.oas.org/en/iachr/media_center/PReleases/2017/105.asp)
- 6 IDL: Visita de CIDH demuestra que casos de derrames de petróleo ya entraron al radar interamericano: <http://www.ideeleradio.org.pe/lo-ultimo/idl-visita-de-cidh-demuestra-que-casos-de-derrames-de-petroleo-ya-entraron-al-radar-interamericano/>
- 7 Programa de Vigilancia Territorial: <http://observatoriopetrolero.org/monitoreo-feconaco/>

# Conclusions

Recent programmes run by indigenous peoples affected by oil spills in the Peruvian Amazon have highlighted the role that community monitoring can play at the national and international level to track the health of the Amazon rainforest, the well-being of local communities, and to inform change on the ground.

Achievements such as the Acta de Dorissa, which came after years of community mobilisation, demonstrate that monitoring can be useful in complementing targeted advocacy work. When allied with such advocacy there is an important role that community-based monitoring can play in advocating against further pollution and for the respect of environmental laws and regulations. In combination with the latest technology and scientific assessment, indigenous and local knowledge can give communities and decision-makers a robust knowledge base to support them to make decisions about the environmental issues they face.

From an indigenous perspective, community-based monitoring is

beneficial in the sense that tools and technologies can be used to explain what the local people see happening in their community, such as changes related to pollution, climate change etc. The gathered information can support local decision-making processes in the interest of the communities, with their full participation.

However, communities often lack the financial support to develop these programmes and run them over the long term. States can and must help contribute to these activities while rigorously ensuring their ability to provide independent information, if the Amazon rainforest is to be protected from further pollution and if the human rights of those inhabiting it are to be fully respected.



Camilla Capasso has written about human rights and environmental issues since 2013. She is currently working as Publications Officer for Forest Peoples Programme, an international human rights organisation that supports the rights of indigenous peoples and local communities who live in forests and depend on them for their livelihoods. You can follow Forest Peoples Programme on [@ForestPeoplesP](#) or at [www.forestpeoples.org](http://www.forestpeoples.org)

---