**Annex 1a. Case studies showing the existence of forced labor and trafficking in Cusco and Puno**

**Forced labor - Cusco**

- In the department of Cusco, which is a major gold producer and a region of origin for migrant workers for both Madre de Dios and La Rinconada, Verité (Verité, 2013) conducted expert consultations and interviews with workers in the city of Cusco and in the villages of Ocongate and Ccatcca, as well as in small-scale mines on the outskirts of these villages. Interviews provided information on working conditions in gold mining in Cusco and the experiences of workers in Madre de Dios and La Rinconada. Although workers employed in mines in Cusco generally face less vulnerability to forced labour than in mines in Madre de Dios, workers reported that criminal gangs led by individuals from China, South Korea, and Colombia were involved in the exploitation of Ecuadorian and Peruvian workers in the gold mines in Cusco.

Verité also identified some indicators of forced labor among independent gold producers in Cusco, who had to continue working to pay lenders the money they owed them with a percentage of the gold they found, and also faced serious threats to their health and safety. In addition, the research suggests that poor Cusco residents are vulnerable to becoming victims of human trafficking for labor and sexual exploitation in Madre de Dios and La Rinconada.

- On the other hand, a study by Sanz (ILO, 2015), shows the harsh working and living conditions that characterize work experiences in the illegal gold mining camps in Madre de Dios and presents the following conclusions:

o In the 17 Centros Poblados (CCPP) in Cusco, which were selected to carry out field research, cases were identified of 77 workers whose work experiences in gold mining in Madre de Dios complied with presenting at least one indicator of involuntariness and one of penalty or threat of penalty in at least one of the three dimensions established by the ILO methodology, which allows a situation to be categorized as forced labor.

o Harsh working and living conditions (one of the three dimensions associated with forced labor according to ILO methodology) characterize work experiences in gold mining camps in Madre de Dios, mainly excess hours worked per week; poor health and safety conditions at work; exposure to diseases, accidents and other risks; poor nutrition; lack of water, electricity and drainage. In some cases, it also happens that in the mining camps the worker has restricted freedom of transit and communication, is under constant surveillance, faces excessive extra labor obligations, and receives mistreatment (shouts and insults) and threats (withholding payment, ID card or dismissal) when he makes mistakes.

o In terms of the size of the non-free recruitment, workers generally indicated that they come voluntarily to work, and it would not be frequent for them to receive any advance (in money, food or clothing) which is a mechanism of hooking linked to forced labor. However, the results reveal that in some cases the workers were not informed about the tasks to be performed or the working conditions or were misled in this regard.

o Regarding the impossibility of leaving the employer, the most frequent situation is that the worker stays in the camp until the end of his contract or the period he was told he was going to work, and then leaves the camp, without having to pay a fine or penalty or leave his ID card. However, there is a smaller but no less relevant number of workers who indicated that they wanted to leave and could not because they were being watched or locked up, because their employer threatened them, or because they had to pay debts to their employer.

**Forced labour - Puno**

- In the department of Puno, the second largest producer of illegally mined gold, Verité (Verité, 2013), conducted several interviews with workers, labour intermediaries, members of workers' cooperatives, transporters and gold buyers, among others, around the cities of Juliaca, Puno, Ananea and La Rinconada. Verité found ample evidence of a system of employment (cachorreo) in La Rinconada; a system that makes workers vulnerable to forced labour linked to payment in kind. Under this system, workers had to work without pay for their recruiters (members of cooperatives) for a certain amount of time, before they could extract gold for themselves, gold that would serve as the sole payment for their work. Workers reported that in some cases they extracted little or no gold during the days they worked for themselves, in which case they had to borrow money to move forward until the next opportunity they had to receive a payment. In addition, the workers faced a variety of health and safety risks, and all the inhabitants of La Rinconada were exposed to mercury, which was integrated into drinking water and breathed into the air.

**Trafficking in persons - Cusco and Puno**

- According to the study "The Gold Route: Between Heaven and Hell" (Barrantes, 2017), victims of human trafficking linked to the illegal mining of Madre de Dios come from the regions of Cusco and Puno:

"The places of origin of the victims are diverse, of the total of 40 case studies it has been identified that they come from 12 departments, 20 provinces and 28 districts. The department of Cusco is the main place of origin, coinciding with previous studies 42.5% (17) that indicate this region as the priority place of origin; it is followed in order of importance by the department of Puno with 20% (8 victims). The places of origin also coincide with the main places of origin of the migrant population officially registered by the INEI. According to INEI, the majority of migrants in the area come from Cusco and in second and third place, from Lima and Puno, with half a percentage point difference between one department and another...".

In addition, it identifies places of origin at the provincial level:

"Within Cusco, the Province of Quispicanchis is the place of origin for 41% (7 victims) of the adolescent victims, which is not surprising since this province is connected to the mining centers in Madre de Dios six hours away by the Interoceanic Highway. It is followed by the Province of Cusco, which has 29% of the victims (5). In Puno, San Román is the province with the highest incidence, with 63% (5) of the victims being natives of that locality..... " .

- Another important study is that of the Center of the Peruvian Woman Flora Tristán, carried out in 2005 in Cusco and Puno.

Cusco is known as the tourist center of Peru, which has brought the region and the capital city special benefits as well as risks mainly for young women and girls. The large influx of tourists has generated a growing sex market, as evidenced by the daily supply and demand of sexual services in advertisements and via tourist packages.

Jobs are offered weekly in advertisements published in the following streets of the city: Calle Pachacútec and Calle Belén con Tecque; both are known for displaying daily job advertisements for young girls as household employees, waitresses, in sales, and ficheras (people in charge of making the customers of bars and night clubs consume liquor, their earnings are a function of the liquor consumed).

o Articulated networks: The study reveals the existence of networks that operate at the local and national level, being Cusco a fundamental place of passage for the influx of girls and women for sexual service. It has been possible to identify in Cusco the existence of two networks whose connections have been found in Arequipa and Juliaca.

o Network around employment agencies: The study has led us to detect the existence of an organized network, connected and supported by informal employment agencies that operate mainly in Arequipa, Juliaca and Puno. From there they recruit young people offering them employment as domestic workers, ficheras or waitresses, in the case of Cusco the possibility of meeting people from abroad. If a girl or woman goes to an employment agency in Juliaca, she is transferred to Cusco and put in contact with another employment agency. Also, there are people who are strategically located in the main streets with job advertisements in the city of Cusco, looking for young people to consider can be recruited to Lima and Arequipa.

o School Network: Articulated around the city's private schools, where girls are captured by men who "fall in love" with them and initiate them sexually, induce them to consume drugs and alcohol and then force them to engage in prostitution. Domestic exploitation in Cusco is mainly directed at girls who are captured in the rural areas of the city. The main mechanism of recruitment is sponsorship, a very traditional practice in the high Andean areas, but which involves a high risk for the girls when they lose contact with their families and their environment. This type of trafficking is one of the most dangerous, because under the supposed consent of the father or mother of the family, the girl is left far away, incommunicado from her relatives, exposed to mistreatment and exploitation.

o Articulated Nets: In the town of Urcos, the existence of a network of trafficking and smuggling of children to the gold washes of Madre de Dios and to the area of Quillabamba, where the Camisea gas boom is demanding the presence of minors dedicated to domestic work. This network operates between Cusco, Puno and Arequipa, transporting the children in tankers, offering them well-paid jobs for short periods of time (usually in the holiday months) in the gold washers, in the pension service for the workers and in the woods of Madre de Dios.

In relation to Puno, there is a network formed by a family of pimps that operates between Arequipa, Puno-La Rinconada and Cusco. Its members are constantly looking for young women in different provinces of Peru and they travel recruiting young girls. The deception is done via the offer of employment as waitresses. Another mechanism is contact through employment agencies that offer jobs as domestic workers. The network would have as one of its points of operation La Rinconada and would be in constant communication with pimps in Arequipa.

The Puno Region, being an eminently poor area, has a high percentage of families that give their children under the modality of sponsorship to people who can take care of them and offer them a better quality of life in exchange for their domestic help; however, in many cases this results in exploitation and loss of contact with the child. The main destinations are Lima and Arequipa, to a lesser extent Juliaca and Cusco.

The mechanism for handing over a child is the signing of an adoption contract, in which the rights of authority and education of the child are transferred. This document has no legal validity; however, it has a symbolic effect on the parents and the child.

Work carried out by exploited children:

o Artisanal mining work: La Rinconada is one of the populated centers with the highest percentage of children in artisanal mining work, keeping the child population in constant danger of contamination with minerals. The notion of community is very strong among the high Andean population, so it does not assume artisanal mining work as a work activity but as an obligation of the child to the family community. In the same way, this conception does not allow to assume this situation as mistreatment and exploitation towards the minor.

o Ambulatory trade: The use of children for ambulatory trade and the offer of informal services (shoe shiner, car wash, etc.) has been detected in the cities of Cusco, Lima and Arequipa.

Networks that are articulated. This network involves children from Juliaca, Potosí and Oruro, who are taken by young women with deceit to the port of Desaguadero and entered La Paz, where there is a mafia that was once denounced for breaking and entering a place with children used and exploited in the ambulatory trade. The children were deceived or kidnapped in the cities of Puno, Juliaca and Huancavelica.