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**In-country Research and Data Collection on Forced Labor and  
Child Labor in the Production of Goods**

**Peru**

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**Submitted to:**

U.S. Department of Labor  
Bureau of International Labor Affairs  
Office of Child Labor, Forced Labor, and Human Trafficking  
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## **Summary Report on Goods Researched Concerning Child Labor and Forced Labor in Peru**

### **I. FORCED LABOR**

There is very limited literature and previous field research carried out on Forced Labor in Peru. The only and most recent studies on forced labor (2003) have been carried out, under the sponsorship of the [REDACTED] on timber extraction and Brazil nut harvest. Additionally, there is evidence from several sources about the existence around the country of trafficking of persons and forced labor for commercial sexual exploitation of adults and children, mainly women and under-age girls.

Our research on forced labor related to the **production of goods** focused in three activities: a) Extraction of timber in jungle regions; b) Artisan-small scale informal gold mining activities; and c) Brazil nut harvest.

#### **1. Timber extraction in Amazonian Regions**

- This research collected conclusive evidence, coming from both institutions (law enforcement agencies, international organizations, indigenous communities federations, [REDACTED] working in the field and government agencies) and from direct witnesses and victims, that forced labor has been frequently occurring during the past 5 years with unskilled labor in the extraction of timber resources in the regions of [REDACTED] ( [REDACTED] ) and [REDACTED], and to a lesser extent, in [REDACTED]. Although visible to everybody, 90% of the timber industry, accordingly to several sources, is illegal and is based in the illicit (and fake) use of authorizations to exploit timber by third parties in non authorized zones.

Due to very heavy weights and physical demands carried by labor force, the timber industry does not use child labor, although we received reports of the existence of a reduced number of adolescent laborers (aged 16 or 17 years old) in the timber camps. We have no information whether this type of labor (adolescent laborers) is forced. Accordingly to informants, the number of children involved in the timber industry is negligible.

- The main factors that induce people into force labor are the lack of labor opportunities in these regions which make of the timber industry one of the very few profitable activities that employs an important number of labor in these regions; the absence of governmental presence in the timber extraction zones and the lack of enforcement of labor law and other regulations; the great distance and isolation of the zones in which forced labor occurs, a fact that promotes impunity.
- The most frequent modality of forced labor employed is that of bondage by indebtedness. Rich traders give money (*habilitación*) to intermediaries who will recruit and

“hook” (*enganche*) workers by giving them money advancements. Workers are enrolled to work at timber camps located several days away by boat and foot in the middle of the jungle. Workers are mostly male and young (18-30 years old), although sometimes women are involved as cooks and child labor may be involved if the loggers, as happens with indigenous communities (see further) works on the basis for family labor. Labor conditions are harsh, imply more than 12 hours of labor per day 6 or 7 days per week. There are no or scarce means to assist workers in case accidents (which are frequent) or illnesses. Once arrived to the camps workers are told that they will be paid at the end of their assignment (3 to 6 months), but then they are lead into indebt ness by their employers, who sell them overpriced goods, and often they are not even paid either in the end. Some workers re-enroll each year in this type of work in order to pay their debts. Workers cannot abandon the camps, because employers refuse to allow them to do so, give them nor money and bar access to transport means. In some cases there have been reported threats to life.

- Another mode of forced labor applied by timber traders to indigenous communities is that by which traders agree with the community’s head to deliver a certain amount of goods for a certain amount of timber to be produced by the community. The goods provided by the trader are overpriced, as so to indebt the community. Additionally, given that the indigenous people often do not know how to calculate the amount of wood they deliver they are cheated by the traders, who undervalue their output. In this way, indigenous people are induced into forced labor due to indebt ness.
- During the rainy season, in which the water level of rivers increases, wood is transported to the city. The dry season, which is 3 to 6 months long depending of the zone, is used for cutting the wood, mainly mahogany and cedar, but also hard wood such as Shihuahuaco (used for floors). The above mentioned species are those most commonly exported to the United States, Europe and Asia (China, Korea).
- The mechanization of the timber industry has somewhat reduced the use of indigenous communities’ labor force; communities increasingly tend to rent their land for traders to extract the wood and pay them a royalty. There is no reliable estimation of the number of workers who are victim of forced labor in the timber industry. In 2003 the research carried by [REDACTED] for [REDACTED] advanced a figure which oscillated between the high 10,000’s and the low 50,000’s of workers under forced labor, with a “more realistic scenario” of 33,000 victims. These calculations were based in a series of assumptions (estimated number of timber camps and workers per timber camp), but this is an hypothetical and now outdated figure.

## **2. Artisan-small scale, informal gold mining activities**

- This research collected conclusive evidence, coming from both institutions (law enforcement agencies, international organizations, indigenous communities federations, NGOs working in the field and government agencies) and from direct witnesses, that forced labor has been frequently occurring during the past 5 years with

unskilled labor in the activity of artisan, small-scale, informal mining, and particularly in gold mining in the riverbanks of the river [REDACTED] and its affluents in [REDACTED]. This research collected some evidence that children, aged 12 years old or older are involved in artisan gold mining. In some cases, as reported by [REDACTED] District Attorney, children also have been subject to forced labor.

- This activity affects both local people from [REDACTED] and outsiders coming from other provinces. The increasing mechanization of gold mining (which now uses suction pumps) has reduced the demand for labor, but has not eliminated the use of forced labor in this activity. Young male, including adolescents, are brought by intermediaries or come each year on their own to [REDACTED] from poor provinces in the highlands of the Andean regions of [REDACTED], [REDACTED], [REDACTED] and [REDACTED]. Employers give workers money advancements with the promise that they will be paid at the end of 90 days, but they seldom comply with this. In the meanwhile, workers are forced to buy at an overpriced value the needed goods for their subsistence and thus end being indebted to their employers.
- Gold mining has depleted the environment in the province of [REDACTED] and due to the use of mercury presents important health hazards for both miners and the general population. Otherwise the risks of accidents and death, for which there is no coverage or insurance, gold mining has produced an important level of social violence, which includes frequent alcoholism of miners, prostitution of female children and violent crimes, including assassination. The mining zone is no-man's land where the presence of authorities is mostly inexistent and power is exerted through violence. The presence of armed guards at mining camps was mentioned by several interviewees. Child labor is frequent and at least one denunciation of forced labor concerning children at the mining camp of [REDACTED] has been registered by the authorities at the village of [REDACTED]. However, the inaction of authorities on this issue is the norm.
- Workers' poverty which in turn leads victims to involve themselves in gold mining, the lack of a social support network for immigrants and the lack of government presence and of rule of law in the mining camps seem to be the main factors which favor forced labor within artisan informal gold mining. It is to be said that no forced labor is observed in big scale, formal activities. The gold produced by artisan informal mining at [REDACTED] is sold at nearby villages and then send to Lima and abroad. Part of it is used in the jewelry industry in [REDACTED] and [REDACTED].
- There is no reliable estimation of the number of miners involved in forced labor in gold mining at [REDACTED]. The total number of the population in those zones has not been estimated by a census, and that itself is an ever changing figure. One of the interviewees estimated that for the [REDACTED] region [REDACTED]) there were about 3,000 people in mining, of which "10%" would be under forced labor. But he couldn't give the number of miners at [REDACTED] and the camps in the zone of [REDACTED] to [REDACTED]. Other informants gave figures, but these were more sort of guesstimates.

### **3. Brazil nut harvest**

The reason to focus in this activity was that the [REDACTED] had made a research on this subject, whose results have not been published and were not made available to us (e.g. “they still have to be validated by local parties”). In other study in Bolivia, [REDACTED] had found conclusive evidence of forced labor in the Brazil nut trade. Children are involved in Brazil nut harvesting as part of family work. As in the case of adults, we collected no evidence that children may have been subject to forced labor within this activity.

- Our research in Peru [REDACTED] did **not** find any conclusive evidence that there may **currently** be (or there had been in the past 5 years) forced labor within the Brazil nut harvest. We were told by various informants that, 30 years ago, when there were still big properties in the zone (haciendas), roads were inexistent, authorities’ control almost inexistent and peasants owned no land, there was both trafficking of people (e.g. indigenous people brought from [REDACTED] by the land owners to work their land) and forced labor for most agriculture chores, including the harvest of Brazil nut.
- However, nowadays Brazil nut is mostly a family business, carried out in smaller plots or concessions. Landowners tend to exploit laborers coming from outside the region but there are no indications that there is forced labor within this activity. Work conditions are difficult, there are risks of accidents and no health insurance for workers and sometimes these do not get paid in time. More important, given that workers are paid by piecework, the collection of nuts is often carried out by entire families and thus involves child labor. Several witness confirmed this.

## **II. CHILD LABOR**

Child labor in Peru occurs in diverse activities both in the rural an urban sector. Accordingly to and estimation from a household survey carried out in 2001, there would have been around 2’000,000 child laborers in Peru in that year. The rural population presents higher rates of child labor than the urban population, but given the greater dimension of the latter, child labor in the urban sector shows greater absolute figures. Agriculture (harvesting, shepherding and other chores) is the activity that concentrates the greater number of working children, followed by a myriad of children working in the “services” sector (e.g. sellers of all kind of small goods in the streets and booths, loaders at markets, shoe shiners, car washers or watchers, fish or chicken skimmers, children working in carpentry of mechanics workshops, etc.), children working in domestic labor, and other activities. There are also an important number of children working in the Worst Forms of Child Labor such as mining, commercial sexual exploitation, drug production or trafficking, brick making, construction activities, selection/ recycling of garbage, rock breaking and others. In November 2007 the [REDACTED] carried out with the support of the [REDACTED] a new household survey on child labor. The results will be available by mid 2008.

Child laborers in Peru are mostly involved in producing services and very few identifiable “goods” as defined by DOL’s guidelines. Our research on forced labor related to the **production of goods** focused in four activities: a) Artisan, small-scale mining, and mainly gold mining; b) Brick making; c) Recycling of garbage (selection of plastic and metal that later will be serve to produce other materials); d) Some agriculture produces (Brazil nut, coca) as an indication of the participation of children in some part of the productive chain that leads to the production of exportable agriculture products.

Additionally, we collected some preliminary information on denunciations handled by the authorities on cases of child labor in the agro-export sector and textile sector. These were isolated cases which would need further research. The first case involved about 65 children who where found in [REDACTED] (northern coast of Peru) working at an asparagus packaging plant (produce for export). The case is being investigated by the Ministry of Labor at [REDACTED] (please refer to the interview to [REDACTED], Secretary General of the [REDACTED]). The other case involved a girl which was trafficked from [REDACTED] to Lima and ended working at a textile workshop in the zone of [REDACTED] at Lima (a zone were there are several workshops that export their production; please refer to the specific report provided by the Police’s [REDACTED] system).

### **1. Artisan-small scale, informal mining**

- This labor activity was described in detail above with regards to gold mining. However, artisan mining also involves other kind of metals, such as silver.
- Children of both sexes participate in mining chores, although it is the male adolescents who carry out the most demanding ones, such as going into the tunnel and carrying loaders with rocks. Smaller children grind rocks with the aid of mechanic grinders and filter the mineral from the ore. In some cases children apply mercury to separate minerals.
- In the case of riverbank gold mining activities, children carry out tasks such as removing the mud with shovels (when it is manual mining) or hoses (when its is mechanized mining).
- The noxious character of mining activities has been thoroughly documented by [REDACTED] studies in several mining sites of Peru. Apart from risk of death, hazards involve illnesses (respiratory, skin and other), contamination and slow empoisoning of blood and accidents (bumps, burns, broken bones and other).
- Artisan-small scale, informal mining activities are carried out throughout the Andean Region (and particularly in the regions of [REDACTED], [REDACTED], [REDACTED], [REDACTED], the Amazonian basin rivers (at the region of [REDACTED]) and the Coast [REDACTED]. A study by [REDACTED] estimated in 2002 that there were around 15,000 families and 50,000 children involved in mining activities. Most



children involved in mining are so because their families are involved in the activity. However, some of the children involved in mining are adolescents who go into the gold mines, usually during the school vacation period to earn some income. The product of small-artisanal mining is both used locally and exported.

## **2. Brick making**

- Brick making is a WFCL that is carried out as “family work” and involves children from 3-5 years old to adolescents. Children’s parents are paid a reduced price by piecework for each thousand of non-baked bricks (the price is less than one-tenth of the final price to the consumers) and this leads them to involve family labor in order to increase their productivity. This form of child labor has been documented as noxious due to the various hazards it may produce (respiratory, gastrointestinal and skin diseases, accidents). There are mentions by interviewees that this activity occurs at [REDACTED] and [REDACTED], but it is probable that it may be found at any city due to the current boom of the construction industry.
- The product of this activity is entirely for local use. Brick making involves mostly poor rural families, with parents with limited education, who migrate to the city and live in peripheral zones of the same. The best documented case is that of the brick making fields in the zone of [REDACTED], at [REDACTED]. The use of child labor in this activity is common knowledge. However, the owner of land where bricks are made and the owners of the furnaces where bricks are baked, invoke that they do not hire children but buy the brick production of adults (the parents). There is no realistic estimation of the number of children involved in this activity, as per the information of the [REDACTED] that work in this zone. The figures range from 1,000 to 3,000 in the [REDACTED] zone, depending of which [REDACTED] makes the estimation.
- As children grow and become adolescents, they tend to abandon this labor activity. Some [REDACTED] experiences show that when the father changes of labor activity children are no more involved in brick making. Thus, the improvement or /and diversification of family source of income seems key to eradicate this [REDACTED]. Children involved in brick making do attend schools but the grade they attain is several years in arrears with regards to their age.
- A similar activity to brick making, linked to the construction industry, is that of rock breaking, which involves around 400 children in the quarries of [REDACTED] at Lima. However, this activity is mostly carried out in an independent way by children and not as part of family labor. The rock is also sold in the local market.

## **3. Recycling of garbage**

- This urban milieu-related labor activity, which is also a [REDACTED] involves a limited number of children in the selection of plastic, cardboard, metal, glass and other

recyclable material among garbage dumps, which will later be used to produce recycled raw material for the local industry.

- The activity of recycling is growing throughout Peru. It is usually a family business, in which parents and children are involved together at home or go to work together to third parties' dumps. Adults and children are paid by piecework (the materials are sold per kilogram).
- The hazards associated with this [REDACTED] refer to the risk of contamination with toxic substances, skin, respiratory and gastrointestinal illnesses and various types of accidents.
- There is no reliable estimate on the number of children that may be involved in this activity; however a reasonable estimate given by an [REDACTED] which works in the zone of [REDACTED] at Lima, one of the most important zones in which recycling is done, is that there would be around 250 children involved in recycling at this zone.
- Recycled material is sold to intermediaries who sell it to local industries.

Researcher's Note: Although we agree with DOL that garbage collection may be seen as a service (to the community), in the case of Peru children do not "pick" garbage, but are mostly involved in the selection of some items as part of the "industry" of RECYCLING of garbage for commercial purpose.

#### **4. Agriculture produce related to family labor**

- Agriculture staples may not be considered as "goods". However, when they are exported and child labor is heavily involved in their production/ harvesting, a strong rationale may exist to foster international awareness on the origin of such products.
- This research collected some evidence that when adults are paid by piecework (for example in the harvest of certain agricultural products), labor tends to become family work in order to increase productivity. This is the case of Brazil nut, documented above. However, as mentioned by several of the interviewees it may be also the case of coffee, rice, and even coca leave production.
- This could also be the case of the production of certain fruits for export (such as for example raisins), although this issue should be researched with more depth. It may be useful that the (Peruvian) [REDACTED] draws a list of agricultural products susceptible of this practice and carries out specific research that may help orientate specific programmatic action in order to eradicate child labor in some of these activities.
- Regarding the case of coca leave production, this research interviewed people who visited or have worked in the River [REDACTED] the main coca production zone in the country, and who report that there is an important involvement of children in coca leave harvesting. Children and particularly adolescents are also used to transport drugs from one village to another.

Researcher's Note: This research focused mainly on forced labor conditions. The situation of child labor related to agriculture, which happens mostly within family labor and is widespread around the country, was not directly addressed in this research, given that such a task would have needed a bigger scope and length of fieldwork than what was established for this consultancy. In the tropical zones that we visited, we received explicit mentions from specialists regarding involvement of children in harvesting of the following produces not linked to family consumption:

- Coffee
- Rice
- Cacao
- Coca

This information would need specific confirmation by field research during the harvest season at northern "jungle" regions of Peru ( [REDACTED], Amazonas, and [REDACTED]).

Likewise, we received comments about the possible use of child labor (as part of family labor) in the commercial harvest of raisins in the southern coast of Peru (at the region of Ica, for the agro-export industry). The researcher also collected official information on the detection of child labor by the Peruvian MOL at an asparagus packaging enterprise in the northern coast of the country (at the region of [REDACTED]). The official report has been added to the annotated bibliography (Citation # 20 under Child Labor: Ministerio de Trabajo y Promoción del Empleo. February 2008. Acta de Inspección de la Empresa Garussa, Lima). This official report has also been submitted to DOL via email.

## Interview Notes

<b>Name of Witness/Victim:</b>	[REDACTED]	<b>Date of Interview:</b>	April 2, 2008
<b>Interviewee's title:</b>	Chief of the [REDACTED]	<b>Time of Interview:</b>	27:16 min.
<b>Organizational Affiliation:</b>	Interviewed at the locale of the [REDACTED]	<b>Location:</b>	Organization's Headquarters
<b>Type of organization:</b>	[REDACTED]	<b>Name of Interviewer:</b>	[REDACTED]
<b>Description of institution:</b>	[REDACTED] seeks to defend indigenous cultures land, culture and rights at [REDACTED]		

For reference, 1 Peru Nuevos Soles = 0.36 USD

**Tell me about your organization and about the timber business at your community.**

Our organization covers 7 communities: [REDACTED], which is in [REDACTED]; [REDACTED], which is in [REDACTED]; [REDACTED], [REDACTED], [REDACTED] and [REDACTED] that are in the river basin of the [REDACTED]. There are only [REDACTED] communities within this organization; as you already know our forests have been licensed by the Government for use of the madereros; this has totally changed the history of concessions; for us this is a hoax.

They are not entrepreneurs; they are only looking to plunder the forest. If a financier (*habilitador*) gets money, he gives it to another one, and this one to another one and someone finally ends up making the deal with our community, but then that money has gone through so many hands that we are the most adversely affected, being exploited.

What is given to us the “comuneros” (members of a native community) is priced three times the price at which it is sold at Pucallpa; for example, if for a box of cartridges the price here in the city is S/25.00 soles, they will sell to us there at S/80.00; it is a big difference.

The community does not need money. We are paid with fish hooks, coffee, clothing. A textile here in the city is sold at S/3.50 per meter and they sell it to us at the community at S/30.00 soles per meter. This is a scam as well as an abuse. Can a villager pay his account (debt) if he does not know how read or write? He will never be able to pay the bill. They cheat us saying that we have drawn less wood, that wood price has fallen, that the wood we provide is not good enough. Some brothers from the community have died

working in camps and they have died and been buried as if they were any animal, in the middle of the jungle.

**How do the *madereros* (timber traders) do their agreements with the *comuneros* (indigenous people)?**

They come and deal directly, individually, with the villagers. They say they need 20 or 30 logs of wood and will pay between S/1,500 or S/2,000 soles, but the community will never see that money. The fuel here in the city is S/8.30 soles, there it is sold at S/20.00; all the prices are doubled. They bring a chainsaw and everything that has been cut with that machine is for the *madereros*; if you use the chainsaw the wood can not be sold to other buyers because they considered it theirs.

**Who cuts the wood?**

The “*comuneros*”(villagers). The timber merchant makes the villager believe that he (the villager) is the master; then he takes people to work at the villager’s plot, gives them food and makes the villager believe that the food is for him, but in reality it is for all workers that the merchant has brought in, but this cost is charged to the villager’s account.

The *maderero* does not pay the timber immediately to the villager, he will have to wait that it is sold. While this happens, he pays small amounts, S/10.00 soles sometimes S/5.00 soles or less. Then, when the timber is sold, the *maderero* discounts all “expenses” from the villager’s account (debt) and only gives S/200.00 soles or no more than S/500.00 in cash. Frequently villagers end being “overdrafted” and remain indebted. Sometimes, in order to pay their debts they take their children out to school and put them to work, sometimes as young as 10 years old.

We have made complaints about this situation to the Ministry of Labor. There was an [REDACTED] representative who came, we did a workshop with them, but I do not know what everything ended up to, because we did not receive their direct support.

Our people are tired of abuse and fraud, but there is no other form of labor, no one else is going to give us money or work. How are we going to buy our things if we do not sell our wood?

**What is the wood that they extract?**

Mahogany and cedar have already been extinguished. They are now taking out less precious trees, from the cheapest to most expensive, they cut everything. Nobody helps us; people at [REDACTED] (the natural resources management authority) receive bribes. When a big entrepreneur employer requests an authorization they give it immediately.

**Who are these entrepreneurs?**

There are many; we can not complain because we are threatened to death.

**Is the community threatened?**

We have made complaints about illegal logging and they make shootings at night; they have AKM rifles, BLOK pistols, and eight-shots rifles called “duck killers” (*matapatos*, which may also mean “gay killers” –there are no ducks in the zone). We have reported this and if they are aware that [REDACTED] will visit us they will pass by night by where the *comuneros* are and make shoots to the air; if they are drunk it is even worse. From Alto [REDACTED] on the border with Brazil, to [REDACTED] many hundred Km. away there is no police or navy control of the river. On the Brazilian side indigenous communities are supported with educational projects by their government, they teach them to care for their forests; the government does support the people, just a phone call and the police will come in helicopter, but we are completely neglected.

**Have there been people dead because of all this?**

Once one villager died but it was not very clear the cause of his dead; another villager died in an accident, crushed by a log.

**Have you yourself ever been deceit by the *madereros*?**

Yes, but I finally realized that all this is wrong. Through this means (this interview) I would like to ask for help, because we are fighting for our territories which are currently licensed to entrepreneurs. We have no national identity cards, our children do not have a birth certificate, we were told that the forest concessions, mining concessions, the hydro-carbon concessions would help our development, but we have not seen any kind of development, we do not have either pills for treating illnesses and our population is illiterate. Those have power in our region are those who have weapons and abuse of people.

**How faraway is [REDACTED] from Brazil?**

It is a twelve hours' walk away from Brazil. From here, [REDACTED], it is a week away by boat. In the summertime, when the water level is low, it can take a month to get there.

**How many people are there in your community?**

We are 140 in total, and with all communities around 600.

**Is there anything you would like to add?**

I ask that if this testimony comes to higher international bodies, that they please come and walk with me throughout our communities to see what is happening. The President of our country does not know our reality. The local institutions do, but they do nothing, even knowing our reality.

*Please see Annex A – Section 1*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 1, 2008
<b>Interviewee's title:</b>	President	<b>Time of Interview:</b>	32:54 min.
<b>Organizational Affiliation:</b>	<b>Association of</b> ██████████	<b>Location:</b>	Organization's Headquarters at ██████████
<b>Type of organization:</b>	██████████	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	The association represents the interests of most timber-related, legally constituted companies in the region of Ucayali		

**What is the usual way in which people are hired for timber extraction?**

There is no legal mode, there are no contracts, so everything is extra-legal; there are no guarantees for the parties if there is breach, there are no formalities outside of Pucallpa, even here, except for a few sawmills, no formality is requested.

**Is the any type of average wage established for workers?**

It is variable, according to the place where they are going to work, the owner of the business or activity, and also, the kind of wood to be extracted. We know that for many staff an advance is required, which can be between 300 and 500 nuevos soles. After this, the employer pays a certain amount to the appointed relatives of the worker that remain living in the city. They used to pay 300 soles per month, but recently they are paying around 500 soles per month. This means that payments are low, irregular; many do not pay the workers when the extraction of timber fails. The payment is net, no discount is applied and it does not include transportation or meals costs, which are not deducted from the employee's salary. The employee does not have any health insurance, there is no social security system for the timber workers; nobody has it, neither the employer nor the employee.

**If there were an accident, are there means to evacuate the victim?**

It is difficult; in some cases, due to the proximity of a camp to the river they can come out with their own means or wait for someone to transport the victim; but if the camp is located deep within the forest, it would be very difficult and that is where unfortunate things happen and later are published as news in the media.

**To what extent are tasks mechanized in the timber extraction activity? People who work with timber, is this work mechanized?**

There are employers who do have tractors and machinery, these are those who extract larger volumes of wood and are a little more formal, they assume some legal costs; but there is a large majority that still operates in a manual way, with levers and some simple equipment; they produce large amounts of wood in the region.

### **How do they transport timber up the river?**

It depends on the conditions of the specific area. There are places in which you do not have anymore to do than cut the trees and wait the water level to go up and lift the logs; there there are other places where you have to cut the trees and move them with leverage and other equipment, transporting them to a creek where they will finally float. Nowadays there are also roads in some places, so tractors are loaded and wood transported to the riverside. Another way, which is illegal, is to cut timber into beams and with the chainsaw transform it into blocks; this modality is called *chuyashaki*. Wood is cut into beams and loaded in the same place.

### **Why is this method illegal?**

Usually they do not have an authorization to harvest timber; they can do the job wherever they want and whenever they want, without any control or request and logically incorporate this production to the market in an illegal way.

### **How long does a worker spend in a camp?**

Around three months; the activity it has its seasons, for cutting wood three months, then they leave it ready and then return back or keep taking care of it until the river grows and they can take it out of there.

### **Do contractors bring the wood to and sell it at [REDACTED]? Are workers paid right there or do they have to wait until the wood is sold?**

No, the timber market here is very diverse too; there are companies such as those that make triplay who buy wood as lupuna or catagua. The payment is done generally upon delivery, but when there is some confidence among the parties it is accepted that the payment comes a week or fifteen days afterwards. The other form, the most widespread, is what happens with more valuable species, which are sawn by the owner. After sawing it they can sell and in that case the payment will be upon delivery. A more difficult alternative is to not sell at Pucallpa, but saw the timber, take it to Lima, try to sell it there or to export it.

### **I was told that often workers in the timber industry are not paid because the owners of the wood tell them that they have to wait until the wood is sold. Is this true?**

What happens is that those responsible for the extraction are not really wealthy businessman, so they enter into the activity lots of financial limitations, as if it were an adventure. Workers are dragged unknowingly to this “adventure”. But many workers



also know that if the extraction fails they will not be paid, thus they accompany their employer in this adventure and its consequences. There is also a pattern of not paying the workers, as many of the owners have a chainsaw, a boat and costs of food, equipment and fuel to pay. They are hopeful that they will get enough wood to pay all this costs, but due to lack of means, they end by not paying their workers.

As this activity is of high risk, no bank will finance it. The timber business can not offer enough guarantees to banks; there are numerous factors in the wilderness that can make the activity fail. About 50% of wood operations fail and produce no benefit. That leaves a lot of workers exposed to eventually suffer the consequences of this.

### **Who finances the timber industry?**

Contractors live from selling their timber; they return again to borrow money from their customers and purveyors; customers have to be sure that they travel each and when they see that the wood is going to come out from the forest they give them money in advance; the image of the “enabler” of funds has disappeared nowadays. The loggers incur in debts on their business relationships: the chainsaw store gives them credit, the fuel pump to gives them fuel on credit, and there are buyers who already know them and will advance some money to them.

### **Do workers get indebted in some cases with their employer?**

No, as elsewhere, when the worker is not known and he is not very responsible, he will receive the advance for the period he is supposed to travel but you will never see him gain. He takes all the money; otherwise you take him to the camp and once in the workplace they quit. The idea that they are prisoners or captives is a belief, this practices has already disappeared. Sometimes it is all the way round: they will kill their employer.

Although I should say that there is rather no “boss” anymore, there is no appropriate hierarchy and there is not only the dependence relationship between an employer and the employees, but overall, a relationship between accomplices in the illegal activities that they carry out. There is a range of forms of relationship that are being established, the old concepts and classifications varied a lot.

The main issue is that both the employer and the worker continue to produce wood that to a large extent is illegal. Almost all the timber that is produced in Ucayali is currently illegal, and people’s work conditions are both informal and illegal.

*Please see Annex A - Section 2*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 11, 2008
<b>Interviewee's title:</b>	President	<b>Time of Interview:</b>	12:05 min.
<b>Organizational Affiliation:</b>	██████████	<b>Location:</b>	Organization's Headquarters
<b>Type of organization:</b>	One of the two Associations of Indigenous Communities existent in ██████████ belongs to the ██████████	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	██████████ has as mission to defend the interests and rights of indigenous communities in ██████████, particularly the right to land and its adequate use.		

**In what activities is it known that there is forced labor in the region?**

In mining, in logging, employers often bring in outside workers and do not pay their wages as they should; cooks will not be paid either, they hire minors where there is timber work, they take beer, girls for prostitution, as in mining, children work as an adult and pay them half a wage.

In the Brazil nut activity also exists that, also in agriculture there is no set wage for them. Some employers pay more, others less, sometimes they make them work and do not pay them.

**In what areas of the region are these problems?**

Mining is in ██████████, ██████████, ██████████, ██████████, everything concerning the basin of the rivers ██████████ and ██████████.

Timber extraction you will find in the road axis starting at ██████████, going through ██████████ province and ██████████.

**To where is this gold production taken?**

It seems that they take it to Brazil or elsewhere.

**In the case of wood how does it work?**

They extract it in unauthorized areas, bring it to the city and here they pass it as if it were legal timber; then they send it to Lima and from there it is exported abroad. That's for the Cedar and Mahogany.

In the case of ordinary timber it is for local use.

**What kind of work is it performed in logging camps?**

To chainsaw logs, carry wood out of the jungle.

**Who employs the workers in the case of informal mining?**

It is those who say that they have concessions from the government, but they do not work within those concessions and fail to meet the environmental impact norms, there is no order in work.

**Are these people from [REDACTED]?**

They are outsiders, they are not from the area, most of them come from the [REDACTED] zone.

**From where do they bring people to work as labor in the mines?**

They come from [REDACTED], [REDACTED], [REDACTED], [REDACTED], some come on their own and the others are brought by intermediaries. Owners put ads at those places to recruit them and then bring them here.

**When they come to Madre de Dios, what do they live on?**

Apart from the money of advance that he gives them, the owner gives them food free of charge. What he does sell to them is beer and it is discounted from their salary at an incredibly high price.

**How does the system called “ninety days” work?**

When they are brought by companies, they make them work those ninety days and do not pay them until the end; then they can renew the contract.

**Have you heard of coercion with weapons inside the camps?**

No.

**If a worker from a mining camp wants to leave, can he do it?**

When you want to leave you are no longer paid and as you do not have money then you have stay and to continue working.

**Do people normally stay in [REDACTED] or do they return to their province of origin?**

Most remain working on something else.

**What age are these people?**

Youths from 13 years old onwards, young men, and women who come to work in the kitchen.

*Please see Annex A - Section 3*

**What do the authorities do about this problem?**

They are not doing anything; complaints have been filed but the police look elsewhere and the workers have nowhere else to claim.

**Why do you think this happens?**

I believe that this is subject to economic power. I think that these people bribe the authorities.

**Are there ethnic groups who are particularly involved in forced labor?**

Most of all in the upper area, communities like [REDACTED], [REDACTED], [REDACTED], these live from mining. Those people work for the mining camps; employers enter into these communities offering that they will give them royalties but afterwards they do not keep their word.

<b>Name of Interviewee:</b>	[REDACTED]	<b>Date of Interview:</b>	April 11, 2008
<b>Interviewee's title:</b>	Advisor on [REDACTED]	<b>Time of Interview:</b>	11:55 min.
<b>Organizational Affiliation:</b>	[REDACTED]	<b>Location:</b>	Organization's Headquarters
<b>Type of organization:</b>	One of the two Associations of Indigenous Communities existent in [REDACTED]; belongs to the [REDACTED]	<b>Name of Interviewer:</b>	[REDACTED]
<b>Description of institution:</b>	[REDACTED] has as mission to defend the interests and rights of indigenous communities in [REDACTED] particularly the right to land and its adequate use.		

**Do you now about cases of forced labor in [REDACTED] ?**

The issue of forced labor not only affects individuals but it is seriously affecting the rivers that are being contaminated. In river [REDACTED] there are no more fish;

**How does forced labor occur in mining?**

For example, in the mining area of [REDACTED] employers bring crews and tell them they will be paid for 3 months of work. When they are brought here they put them to work long hours, in some cases from sunrise until dark, and as a result there is an economic activity with no control.

The other important issue is that workers are “tied” to these exploitative jobs for three months; they have to bear with it or just leave, but if they decide to leave they are threatened that they will be denounced by the employer to the police; as people ignore law and their rights, they stay; some escape and in some cases have disappeared. Because there is fear they do not denounce these facts. These are the issues of mining. There is a “famous” character, who is a miner and also the [REDACTED]. He owns front loaders (machines) and he is one of the main responsible for bringing people from other provinces to exploit them in mining.

Another problem is this contaminated water that we are drinking at [REDACTED]. It is said that they extract 25 tons of gold per year, but at the same time it is needed two grams

of mercury to extract each gram of gold. And all this is thrown into the river; this is very worrying, some studies have determined that there is mercury in the body of fish in this region.

### **How does forced labor occur in logging?**

The issue of the wood is of minor scale nowadays. Up to 2004 there was the time in which they worked illegally in the extraction of mahogany. Now there is not much not because the authorities are checking, but because the market is shutting down the sale of mahogany, there is not much left. The other issue is that because loggers entered into indigenous reservations, there were clashes with non-contacted indigenous groups and there were many deaths in river [REDACTED]; loggers' activities threaten the lives of indigenous peoples.

Regarding workers, employers give them some money as "advancement" and at that moment the worker is "hooked". If later he asks for more money because of his family's needs, the employer will give him food instead of money, but these supplies are given at very high prices, say, if the gallon of oil is at 5 soles, the employer will value it at double that price. The worker's family, in despite of being at the city and not in the camp, will receive food at that outrageous price, and in the end the worker will be much more indebted because he will have overdraft the value of his salary. Once he finishes a contract, he will be asked to go back again to work in the camp in order to repay his "debts".

### **Is there any forced labor in Brazil nut harvesting?**

In Brazil nut harvesting there is not because they work as a family, it is mainly family labor, it is not like mining or timber.

*Please see Annex A – Section 4*

Name of Interviewee:	[REDACTED]	Date of Interview:	March 2, 2008
Interviewee's title:	[REDACTED]	Time of Interview:	32:30
Organizational Affiliation:	[REDACTED]	Location:	Organization's Headquarters
Type of organization:	[REDACTED]	Name of Interviewer:	[REDACTED]
Description of institution:	[REDACTED] is a interinstitutional body, composed [REDACTED] and government representatives, which aims to protect citizen from abuses against their rights		

**In what activities / occupations do victims of forced labor work?**

During the last 5 years we have been receiving denunciations of cases of forced labor in illegal logging, but these are mainly related to adults. We have also been seeing cases where people had been brought to the area to be prostituted; these people came from different places (such as [REDACTED]).

We have intervened in a certain number of cases. One about 20 or more Peruvian workers who were arrested in Brazil by the Federal Police, due that they had been cutting wood in Brazilian territory. They were caught at the border, they are workers from the area of [REDACTED].

**How are people engaged in forced labor?**

These are people who have no sources of income and are seeking ways to survive, they do not mind exposing their lives. They are given an advance in money but they go 6 months to work without pay.

**What kind of labor do they do?**

They cut trees; there are enablers(*habilitadores*) who lead them to different places.

**What wood do they extract?**

Mostly cedar and mahogany

**Is this wood for local use or for export?**

For export.

**Who are the people who establish these camps?**

It is people from the area.

**Who finances them?**

In the case of the border, there is a man who provides the money, his last name is [REDACTED], but this happens not only at [REDACTED], there are young guys from the area that as a result of this camps have died or have been injured.

**Do people work without insurance?**

Yes, and without any social benefits. The Ministry of Labor says it can not intervene because usually there are no written contracts between the parties. However, regarding the issue of formality, our labor laws consider a verbal contract as a form of employment relationship; we have to thus demand from the government that it intervenes to protect the victims of forced labor.

**Is it true that the majority of people in [REDACTED] work without a contract?**

Yes, about that the Commission has received a good number of complaints; people do not believe that this is forced labor. Instead, they continue going to work so employers may have income to pay them the previous outstanding salaries that they owe to them. What happens is that they take them to work at the border and they tell them that they will pay them something around 400 to 500 soles per month. They do not deliver on salaries, but they feed them on a daily basis. After three or six months they bring them food and give them a minimal amount, not what was agreed; then they promise them that they are going to pay them when the wood is sold and that never happens. In some cases they ask them to come back and work some more, so the employer can make money to pay the salaries owed in arrears. In the sawmills workers do not have a contract, they not provide a receipt for fees, the ones who are in the payroll are fired unexpectedly, they have to sign their letter of resignation, so that the employer may recruit them again as cheaper manpower, with no social benefits. This problem is increasing.

**May people going to the camps leave them freely or are they retained?**

The problem is the access, because these places are inaccessible; people are isolated and thus necessarily depend on the will of the employer. They work every day, those who are responsible for the warehouse work 24 hours and have no rest.

**Are they coerced with weapons?**

We have not been aware of this but we believe that they do not need to make such actions, because where they are is in an isolated place.

**In what areas are these camps located?**



██████████, ██████████ and others.

**Which are the specific groups of people which are more vulnerable to be involved in forced work?**

*Mestizo* people, sometimes the natives. Mostly men; women go as cooks, which very often are young, single mothers; they do not get paid either.

**Have you had denunciations from native communities?**

Only on one occasion, in which a *mestizo* man wanted to appropriate some land of natives.

**Which are the factors that make these people more vulnerable?**

Poverty. In ██████████ there are more than 500 shanty towns.

**Do you know how many people are in this situation?**

It is difficult to know. We do not have any statistics, given the secrecy in itself of this activity.

**How many reports have you received?**

8 complaints in four years, but there are several people involved. In the past three months 10 or 15 people have complained. For example female cooks, who have come to the house where the *habilitador* is supposed to be, but he did not answer. What we have done is to notify the communication to the camps. We have had some response and some employers have complied with the payments due, but in other cases by the same informality, we did not receive any response.

There is also a group of Peruvians who are in jail in the border of Brazil and are they are being processed.

**Have the employers been taken to jail?**

No, it is very difficult to find these people. They always work with a system of intermediaries. In this case they were already identified by the authorities: They are Mr. ██████████ and Mr. ██████████. They have been reported because they are being required by the Brazilian justice. But they are not necessarily the owners of the company, these are intermediaries. There is a big chain that ends in major economic power groups.

**Is it more frequent that Peruvian loggers enter Brazilian territory?**

Yes, there is evidence that there are more people in those places. What lures them to this kind of work is the need to take some income home.

**There was a commission on forced labor at [REDACTED]. How long did you assist to these meetings?**

For a while, until Mr. [REDACTED] (the previous Regional Director at the [REDACTED]) left his post; that was in 2006. But they have been meeting until present.

**When you attended to this [REDACTED] meetings, which were the topics that were debated?**

In a meeting we suggested that the prosecutor on crime prevention must accompany the Ministry of Labor interventions and that these should involve also the forest police, not only [REDACTED].

**Is there anything else that you would like to add?**

Elsewhere forced labor is a crime. We would like the government to take this into account. As for the government, last year it created posts for labor inspectors. It would be good that inspectors be appointed to perform specifically inspections on forced labor. And if they are accompanied by a crime attorney it would be much better.

*Please see Annex A – Section 5*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 9, 2008
<b>Interviewee's title:</b>	Journalist	<b>Time of Interview:</b>	13:48 min.
<b>Organizational Affiliation:</b>	██████████	<b>Location:</b>	Organization's Headquarters at ██████████
<b>Type of organization:</b>	Local radio station	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	██████████ is the only radio in town. It receives denunciations on social issues from the population and airs them for the community's knowledge.		

**You said you had received denunciations on cases of people who come to report labor abuses, that they are retained in their workplaces, that they are not paid, they are threatened. Tell me about it.**

I am a communicator. I have lived here for 8 years and I have seen many complaints of people who have come here to the radio, people from ██████████, ██████████ ██████████, ██████████ ██████████; these are people who come to earn money in mining, but unfortunately they are in a place which is forgotten by the authorities; they work for 2 or 3 months and then they are told that they are not going to be paid because there is no money, so they have to work an extra month, receiving 100 or 50 soles and are not paid any more. If the worker makes a claim, he receives threats; workers are shown shotguns and are frightened; others do not complain and go to work elsewhere, to other camps, but the system is the same, and then again they are not paid.

**How old are these people?**

Men from 18 to 30 years old; women also come because they are brought with a promise of other work and later deceived to enter into canteens, and others come to work as cooks in the camps.

A little girl who was taken to ██████████ came not so long ago, she had been working as a cook for 4 months and the owner did not pay her. She told me that she had no money, so I told her to go to the Ministry of Labor to report her complaint.

**What does the Minister of Labor do when it receives these cases?**

I have not approached them, I always send the people who come here to complain to them, but they do not submit their complaints.

Here in ██████████ there is a police station, but in ██████████ there is no police presence.

**Do you know if there have been accidents at work?**

There are many accidents. Recently a man had a broken leg because a log fell on him. He came to the radio asking for collaboration (money) because the employer had not paid him. We collected some money and then he went back to [REDACTED]. Workers who go to the mines will have no one to provide them assistance.

**Are there children working in the mining camps?**

Yes, between 14 and 18 years old; they work 8 hours per day, grabbing the hoses and pouring water, working in traditional mining and in mechanized mining too.

When there are more boys working is during school vacations, they come from the mountains (the Andean zone). Girls also come to work in bars.

**Where is there more child labor?**

There are two sites here that recruit workers, they are like “agencies”, one in the shanty town [REDACTED] and the other one is a place called the [REDACTED]. Miners come and say how many workers they need and the boys are already waiting there. People who come from abroad will go directly there to get jobs.

They also recruit workers directly in [REDACTED], [REDACTED] and [REDACTED]; intermediaries make calls on the radio, like "workers are needed for [REDACTED], report to such Hostel". They are given an advancement of money and brought here. There have been complaints that they are brought and but later left abandoned.

**Is food given or sold to them?**

It seems it is sold to them.

**Denunciations on how many cases like that might you have received last year?**

About 20 cases.

*Please see Annex A – Section 6*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 10, 2008
<b>Interviewee's title:</b>	President of the community	<b>Time of Interview:</b>	11:42 min.
<b>Organizational Affiliation:</b>	Indigenous community of ██████████	<b>Location:</b>	Village of ██████████, in the Peruvian side of the border with Brazil
<b>Type of organization:</b>	Indigenous community organization	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	The community of ██████████, which is the indigenous community most faraway in the direction of the Brazilian border, at the region of ██████████ has been carrying out timber activities for the past 5 years		

For reference, 1 Peru Nuevos Soles = 0.36 USD

**Which kind of timber does your community works with?**

Some mahogany and hardwood, mainly ██████████. My parents and my grandparents came from ██████████.

**What ethnic group were your parents from?**

Yines.

**Why did they come here?**

To work in the rubber harvest.

**Since when are you working with timber?**

Since 2004, it belongs to the whole community.

**With whom do you work on this?**

With an outside company, because we have no machinery. Before we worked with a company named ██████████, but we stopped working with them because we were deceived and they robbed us.

**How is that you were deceived?**

Since we did not know how to estimate the amount of wood they were taking out and its price, they made us sell it at a lesser value. Now we are working with another company, the ██████████ company.

**When you worked with [REDACTED], did you cut the wood yourselves?**

No, they brought in their own employees, because our community members did not know how to work with wood. We made the trails, clean up the trail for their trucks to come in and locate the trees and we were paid S/6.00 soles per day for this.

**How do they cut the wood, with chainsaws (which is forbidden) or mechanical saw (*sierra cinta*)?**

With a mechanical saw.

**Were you paid in time?**

No we were not paid in time.

**Where was that company from?**

It is from here, from [REDACTED], however the company [REDACTED] is a large undertaking, it's from Brazil, and they also have operations in Bolivia.

**Where do they send the wood they take out from this zone?**

They take it to Lima.

**How many hectares does your community have?**

We have 53, 394 hectares.

**Has [REDACTED] (the national authority on natural resources) come here to give you some sort of technical support?**

Yes, they are always coming.

**Have they given you seedlings to reforest?**

No, we have not received that.

**Do you think your community is better off now that you work in wood production?**

Yes, we are better off now.

**How much were you paid by [REDACTED] for the mahogany wood?**

They paid us S/5.00 per foot of mahogany wood.

*Please see Annex A – Section 7*

<b>Name of WITNESS/VICTIM:</b>	██████████ age 40, community of ██████████	<b>Date of Interview:</b>	April 3, 2008
<b>Interviewee's title:</b>	██████████ tribe villager	<b>Time of Interview:</b>	8:05
<b>Organizational Affiliation:</b>	Interviewed at the locale of the ██████████	<b>Location:</b>	██████████ Headquarters
<b>Type of organization:</b>	██████████	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	██████████ seeks to defend indigenous cultures land, culture and rights at ██████████		

**Has your husband worked in a timber camp? Please tell me what was his situation.**

My husband worked there and he was given soaps, some clothing, a mosquito net, two quilts, no money.

**How many hours did he work per day?**

He would work all day long, it was never complete because it would only end when he paid his account (debt). He was always told that he remained owing them money, as we do not know, we are illiterate, we have neither a birth certificate, the loggers take advantage.

When he was not extracting timber, he was brought to ██████████ to take care of (guard) the wood; if not, he had to clean the fields, it was a never ending job.

**Did your husband work in this because there was nothing else for him to do?**

Yes, but he no longer works in that because he is now old (the husband is 45 years old); he has worked so long and has been unable to even buy a chainsaw for himself. When he worked for the loggers they gave him a chainsaw but then they charged him a rent for using it.

**And women, what did they work in at the camps?**

We cooked, to by the side of our husbands we would cook for everybody and the people of the timber camps did not pay us for that. This still happens there, so far away. My brother is still in the same situation.

**In what activity is your brother in?**

He gets wood out of the forest. He is paid with food. Because he does not know how to add up he is tricked by the *madereros* (wood-men, employers). We are all in the same situation.

**Where are these wood traders from?**

They are from here, from Pucallpa, they are *mestizos*, they have people who go there to hire us.

**Is no one paid with money?**

Some are paid with money.

**How much money is it?**

I do not know.

**Are the tools sold or lent?**

They give us tools in exchange for the work, only the chainsaw is the one we rent, if you want to get a chainsaw you would have to work for more than a year to pay it.

**Do they give the workers food?**

The workers get their own meat hunting in the bush; the employer just gives them rice, flour, noodles and oil; this is also sold to the workers, but it is not for the workers' families, it is only for them.

**From which community are you from, madam?**

I am from [REDACTED].

*Please see Annex A – Section 8*



<b>Name of Witness/ Victim</b>	██████████, 42 years old	<b>Date of Interview:</b>	April 2, 2008
<b>Interviewee's title:</b>	██████████ tribe villager	<b>Time of Interview:</b>	11 min.
<b>Organizational Affiliation:</b>	Interviewed at the locale of the Regional ██████████	<b>Location:</b>	Organization's Headquarters
<b>Type of organization:</b>	██████████	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	██████████ seeks to defend indigenous cultures land, culture and rights at ██████████		

For reference, 1 Peru Nuevos Soles = 0.36 USD

There is enough wood in my community there is much, I come here to ██████████ to inform but no one listens to me. They are stealing my forest. Loggers come in and sack our wood. In the office of ██████████ they have told me that they will support me. I asked ██████████ (the natural resources management authority) to send a committee but I am waiting until today and they have not gone to our community.

We have no schools, no doctors. We decided to take our wood to buy roofing to make our elementary school and that is what we are doing. We need a health clinic, we have to get money for drugs.

**Have you worked in wood before?**

Yes, well before it was better, there were fewer loggers. We worked for a Cooperative called ██████████.

**How were you paid?**

With food, chainsaws, fuel. We cut the wood, mahogany at S/0.50 (half a Nuevo Sol) per foot of mahogany; now the price is at S/15.00 soles per foot, but now there is no mahogany, there is only white wood.

**When you worked for wood which timbers were extracted?**

Lupuna

**How many are there in your community?**

40 families

**Is everybody involved in the wood business?**

Yes, all men are; women are engaged in the kitchen, men are the ones who go to work, to buy the products they need such as salt, soap, pots, plates, spoons, yarns.

**How do you cut the wood?**

We are provided with chainsaws, sometimes we rent them; we do not have anything. When there is no chainsaw, we have hand saws or hand axes.

**How do you do to take the wood out to Pucallpa?**

We rent a *peque-peque* (very small boats with engine) and we pull the wood through the river.

**When are you going to get your wood?**

We can bring it until May. In summer we sow rice, corn, sugarcane, pineapple, sweet potato, potato and in winter we extract wood.

*Please see Annex A – Section 9*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 10, 2008
<b>Interviewee's title:</b>	Worker in the Brazil nut harvest, his family owns some hectares of land	<b>Time of Interview:</b>	10:02 min.
<b>Organizational Affiliation:</b>	Lives at the community of ██████████	<b>Location:</b>	Organization's Headquarters
<b>Type of organization:</b>	None	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	The community of Alegria is in the route between ██████████ and ██████████ (Brazilian border), where the Transoceanic Highway is under construction		

For reference, 1 Peru Nuevos Soles = 0.36 USD

**Do people in this zone work in its own plots or are there people who come from other areas?**

In their own plots, each family works in its own field, we have our concession to operate the Brazil nut.

**How many trees are there per hectare?**

Between 200 and 400 trees, there are some zones where there are 700 trees per hectare. There are concessions of between 1.000 and 2.000 hectares.

**How much does a chestnut tree produce per year?**

Sometimes it produces a barrel, that is, 70 kilos.

**Who works in the plot?**

The worker works with his entire family and they are paid 25 soles per barrel and if a whole family work, if say there are 5 people per family, they can produce 10 barrels a day.

**How / at what moment are they paid?**

At the end of the harvest period, they know the final amount and are then paid.

**Are there any problems with people that do not get paid?**

Yes there are many, sometimes there are people that say that there is no money and then the workers are not paid.

**How much do you receive for the Brazil nut when it is already peeled?**

S/10.00 soles per kilo when it is already peeled; when it is not (when the nuts are still with a shell), the barrel is purchased at S/100.00 soles; that is, if we sell it outside.

**How much do the people who peel the nuts receive?**

S/ 1.00 sol per kilo.

**Are people from other places brought to this zone, to work in the Brazil nut harvest?**

Yes, they bring them from abroad because they are paid less money; people from [REDACTED], [REDACTED], etc., they are paid S/15.00 per barrel (locals are paid S/. 25.00) and they are happy, because in their area of origin they just earn S/5.00 soles per day, that is why they work here with enthusiasm.

**Where do these people live?**

They are paid on a daily basis; the owner gives them food and where to sleep, they do not sell staples to them. In the Brazil nut business most of people pay their workers on time; it is in the mining business where you will hear that more people do not get paid.

**How long can Brazil nut be stored without getting spoiled?**

In its shell? For 6 months.

**How many days do Brazil nut remains in the camp before taking it out from the bush?**

First we sun-dry it, then it is stored until the price raises, and then it is peeled and sold.

*Please see Annex A – Section 10*

<b>Name of Interviewee:</b>	██████████	<b>Date of Interview:</b>	April 10, 2008
<b>Interviewee's title:</b>	Member of the community of ██████████; he now trades Brazil nut, which he stores in his home	<b>Time of Interview:</b>	8:21 min.
<b>Organizational Affiliation:</b>	None	<b>Location:</b>	Interviewee's home
<b>Type of organization:</b>	None	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	The community of ██████████ is on the road between ██████████ and ██████████, in the region of ██████████. Its population is involved in the harvest of Brazil nut.		

For reference, 1 Peru Nuevos Soles = 0.36 USD

**How long have you lived in ██████████?**

For 15 years.

**And how long have you worked in the Brazil nut trade?**

From age 13. Now I buy Brazil nuts and I have my plot, I am from ██████████.

**Can you tell us about Brazil nut harvest in old times?**

Before, Brazil nuts here were not valued as they are nowadays; it was rubber that we worked on. In 1965 Brazil nut trees began to be grown. Before then, they grew in the virgin bush, all this zones was virgin bush, ██████████ did not exist as a town, people opened trails in the bush and they would go to ██████████ to get the nut, which at that time was about 5 hours away by walk or mule.

**Where did people who worked Brazil nut come from?**

From the mountains, they were hired in ██████████ or came alone on their own.

**How were these people paid?**

With a daily wage, now it is different, now they pay per Barrel collected.

**When did they stop paying per wage?**

10 years ago.

**In that time would they get paid the same day or at the end of the harvest season?**

At the end of the season the owner would give us only food, we would stay up to three months in the bush.

**If you wanted to leave from the bush could you do it?**

We would just leave.

**Are there cases nowadays where the worker is not paid?**

There is always, sometimes, when he quits in the middle of the season, he is not paid. If one wants to be paid one must work full time.

**How much is the person who peels Brazil nut paid?**

Before it was S/0.30 or S/0.20 cents per kilo; now it is paid S/.1.30 per kilo.

**When was the last time that you worked as a harvester in the Brazil nut harvest?**

As a harvester, 22 years ago.

**Do those who come to work in the Brazil nut harvest come with their families?**

Yes, some.

*Please see Annex A – Section 11*

<b>Name of Victim / Witness:</b>	██████████	<b>Date of Interview:</b>	April 10, 2008
<b>Location:</b>	Community of ██████████, in the road from ██████████ to ██████████, at ██████████	<b>Time of Interview:</b>	8:01
<b>Organizational Affiliation:</b>	None	<b>Location:</b>	Small sawmill where interviewee was working
<b>Type of organization:</b>	None	<b>Name of Interviewer:</b>	██████████
<b>Description of institution:</b>	██████████ is a village near the zone where timber is extracted in the region of ██████████. Many villagers have worked or work in this activity.		

For reference, 1 Peru Nuevos Soles = 0.36 USD

**How far from here are the timber camps?**

The camps are at a seven-hours walk from ██████████; you can also get there by car, although the road is bad.

**How are workers in the timber industry paid?**

They are paid on a monthly basis. They are people who are brought from ██████████ to work here. They give them their tickets and tell them that when arriving here they will receive an advance of money to send to their wives, but in some cases when they arrive here no advance is given to them and then they stay working here on their own, they are no longer with a company.

**Do you know cases of people that have been lead to the camps and were not able to leave?**

Yes, several people who they bring from outside the region. Some wood traders take workers to work timber and later forget them in the bush, leaving them stranded without food; they have to return on their own.

**How many months do people stay in a camp?**

If they have the necessary supplies they can stay up to 30 days.

**If somebody wants to leave, can he do it or not?**

When there is a foreman in the camp you can not, but if there is nobody to take care, people will leave.

**And who takes out from the bush the wood that has been cut?**

The wood trader sends other people to pick it up.

**If they quit before the deadline of their contract, do they get paid for the days they worked there?**

No, only if they have completed their work time they get paid. Wood traders bring outsiders to work there, because people from this area know the timber traders, so they can no more take advantage of them.

**How much do they pay the people they bring from other places?**

S/20.00 soles a day; people from here will not go into the bush to do that work for only S/20.00 soles.

**Are they informal timber traders?**

There are mostly people who have a concession (authorization); they take people to work for them in their plots.

**How many hours do they work in the camp?**

All day long, from 5:00 a.m. to 5:00 p.m. Monday to Saturday.

**Those who go to the bush sign a contract?**

Some companies have some sort of insurance, they do not sign any contract but they do offer some insurance.

**How much do you earn in this sawmill were you work?**

S/. 800.00 soles a month

**Is there cedar in this area?**

No there is not anymore.

**What do you extract from here?**

Only Shihuahuaco.

**Where do they send this wood to?**

It is exported to Korea, it is used to make floors.



**Interviewer's observation: There was an adolescent (who seemed underage) working in the sawmill, although when asked he said that "he was 18 years old".**

*Please see Annex A – Section 12*

**Site visits observation notes**  
**Research on Forced Labor and Child Labor in Peru**

Given that a significantly bigger amount of information existed on child labor activities in Peru, according to the TOR of this research, priority was given to visits to those places where the existence of forced labor had been reported. Notwithstanding the above, some photographic information was collected on the issue of brick making by children. This material was received from the local NGO [REDACTED]. Likewise, an illustrated report on child labor in gold mining at [REDACTED] ([REDACTED] camp) was collected from the local NGO [REDACTED], and a publication describing child labor in garbage recycling at Lima was collected from the NGO [REDACTED].

The researcher visited two Peruvian Amazonian jungle regions about which there was some information indicative of the existence of forced labor: Ucayali (capital Pucallpa) and Madre de Dios (capital Puerto Maldonado).

The region of Ucayali (pop. 417,951 inhabitants -2005) is located in the central-eastern part of the country. Its capital, Pucallpa, located by the side of the river Ucayali, is 860 Km. away by car from the country's capital city, Lima (or 1 hour flight). The region has an area of 102,411 Sq. Km. It is divided into 4 provinces with 14 districts. Given that most of the region is formed by Amazonian jungle territory, communications within the region are very poor and mostly done by boat or canoe through the rivers. Most of the provinces out of Pucallpa become inaccessible during the "dry season" (May-September), in which the water level of the rivers is low. Logging camps are located at the far away provinces of Atalaya (pop. 39, 572) and Purús (pop. 3,618), near the border with Brazil. These zones are very difficult to access: it can take between 8 to 15 days to reach the capital of these regions by boat and then more time to reach the logging camps, often walking in the jungle, depending on weather conditions. As some of our informants refer, the camps, which are located in the middle of the jungle, one or two hours away by foot from the river bank, have miserable sanitary conditions. Although of a transitory nature, in recent years, walking paths to the camps have been replaced by dusty roads, through which trucks bring logs to the riverbank to be sent on flat boats called "chatas" or towed over the water by such boats. Both the logging activity and the need to build penetration roads to the sites where mahogany and cedar are found, have contributed to widespread deforestation in the Ucayali region.

Given the conditions of inaccessibility described above, it was not feasible for the researcher to go directly to the logging camps. However, he managed to interview at Pucallpa some indigenous authorities coming from villages located near the logging zone of [REDACTED], which were visiting the capital city, as well as local people who had previously worked under forced labor conditions. This was possible because Pucallpa, the capital of Ucayali is both the economic centre of the region (in which the main sawmills are located and to which most wood is brought in), as well as the main centre for recruitment of laborers in the logging industry. Photos of the activities at the sawmills in Pucallpa have been submitted together with the report to DOL.

The region of Madre de Dios (pop.50,000 inhabitants –2005) is located in the southern-eastern part of the country, bordering both Bolivia and Brazil. Its capital, Puerto Maldonado, located by the side of the river Madre de Dios, is 2,024 Km. far away by car from the country’s capital city (42 hours away), Lima (or by a 1:30 hours flight). The region has an area of 78,403 Sq. Mt. It is divided in 3 provinces. Traveling within the region is done both by land and river. Communications are difficult, because most roads are dusty and uneven. The Trans Oceanic Highway, which will connect the Peruvian border with Brazil with the Peruvian coast through Cuzco is currently under construction. Sites of production of Brazilian nut are several hours by foot away from some main villages located by the side of this highway, where most Brazil nut workers/ producers live. The researcher went to the southeast of the region and visited the villages of [REDACTED], [REDACTED], [REDACTED], [REDACTED] and [REDACTED] in order to collect information from people involved in this trade. Likewise, he interviewed at the village of [REDACTED] ([REDACTED] away from Puerto Maldonado, in [REDACTED]) a community leader from the community of [REDACTED], where logging is done. Finally, the researcher traveled by car to the northeast, to the village of [REDACTED] ([REDACTED] away from Puerto Maldonado), a place where gold coming from artisan mines is sold, and then two hours further to [REDACTED], a mining village where he interviewed authorities and witnesses of forced labor. [REDACTED] is a village of about 3,000 people, by the side of a heavily polluted river in a “jungle” zone that has been totally depleted of its original vegetation in order to extract gold. Sanitary conditions in the village are miserable. The village is rounded by big “mountains” of red, remnant ore, mixed with the remnants of mercury used to separate gold from ore. The river has been dried up and it is used by 4WD trucks to go further into other mining villages ([REDACTED] to [REDACTED]). Unfortunately, a visit to the mining site of [REDACTED] ([REDACTED] away from Hupétuhe) had to be cancelled due to sudden heavy rain that made the “road” unusable. Photos of [REDACTED] have been submitted with the report to DOL.

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## **Annotated Bibliography: Peru**

### **In-country Research and Data Collection on Forced Labor and Child Labor in the Production of Goods**

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**Submitted to:**

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**June 19, 2008**

## I. FORCED LABOR

1. Ayala D., César L. (published on Jan. 3, 2008), **El trabajo forzoso en la Amazonía Peruana** - In. Blog: Es mi Perú. Retrieved April 16, 2008 from the World Wide Web: <http://esmiperu.blogspot.com/2008/01/el-trabajo-forzoso-en-la-amazona.html>

Source: News Article

Forced labor: History, indigenous people, Amazonian region, reciprocity

This article analyses the issue of forced labor in Peru from an historical perspective, starting with the issue of bondage through indebtedness of Amazonian ethnic groups during the rubber production boom (1910-1920). The author cites the scarcity of labor in the Amazonian region as the main economic factor for the development of forced labor. It also remarks the form in which patrons profited from the ethnic groups' cultural notion of "reciprocity" (i.e. *ayompari*) to legitimize exploitation of labor through indebtedness. At that time, members from the Piro, Conibo, Shipibo, Campa, Amuesha and other tribes were given goods such as pots, knives, clothing and other and were later requested to "reciprocate" by providing huge amounts of rubber whose real price they ignored. Given the permanent overprice of the goods provided to indigenous people and the under price of the rubber they produced, ethnic communities were forced into unending labor due to abusive indebtedness. However, given that this form of recruitment was not enough to cover the increasing needs of labor of the rubber industry, patrons resorted to "chasing" indigenous people and to slavery practices, the "price" paid for a new slave/ laborer being of one gun. Forced labor was also used during the 1930s by a British company named the Peruvian Corporation at Chanchamayo valley (central jungle), bringing laborers from the Andean zone to work at its coffee fields. The company also used physical coercion and locked laborers at its premises during the night. This system remained until the 1950s. Although bondage through indebtedness practices disappeared in the Peruvian coast region and the central Andes in the 1960s, it persisted in the collection of tea and coffee during the 1970s in the high Amazonian lands (i.e. Huánuco –Alto Huallaga valley and Satipo-, Cusco –La Convención Valley-). Citing several examples in its support, the article states that during the 1980s and 1990s bondage through indebtedness was one of the main features of the timber industry of Amazonian regions, noticeably at the regions of Ucayali and Madre de Dios, and labor relationships there often involved physical violence and practices of slavery or semi-slavery of indigenous people.

2. Bedoya G, E.; Bedoya S.-S., A.et Belser P., (Nov. 2007). **El peonaje por deudas en la tala ilegal de madera en la Amazonía peruana**. In: Debate Agrario, Análisis y Alternativas, Vol. 42, pp.; 1-30. Lima, Peru. (Hard Copy – Book)

Source: Scientific Review

Forced labor: Bondage due to indebtedness, logging, timber, labor in Amazonian zones

This article summarizes the main results of an ILO-sponsored research on forced labor in the timber industry carried out by the authors at the regions of Ucayali and Madre de Dios on the basis of around 70 interviews with institutional and other informants. The results of this research are extensive to the region of Loreto. Research concludes in the existence of forced labor in the logging industry in both regions, involving the exploitation of both local ethnic groups (whose territories are rich in wood) and of mestizos who are drafted to work in faraway timber camps. Most timber extraction activities in the Amazonian zones of Peru are illegal. The search for valuable mahogany and cedar-rich zones has led to extensive depletion of forest and natural resources. Bondage by indebtedness is an old practice in the rural zones of Peru, which had a massive prevalence up to the 60s. It was the main form of recruitment of the rubber industry in the beginnings of the XX century. This research estimates in around 33,000 the current number of people hired under this form of forced labor in the timber industry in the Amazonian region of Peru. Subjection of labor is based in an initial advancement of money, retention of final payment to laborers for several months (“until the sale of wood”), undervaluation of laborers’ productivity or output, sale of overpriced goods to laborers and payment to ethnic communities done in overpriced species and goods. In this way laborers remain indebted with their patrons for months and sometimes years. A network links city-based financiers of the wood industry, some related to exports, with the local intermediaries (“habilitadores”) who facilitate money to “patrons” who organize timber extraction. These in turn deal with local laborers and indigenous communities. In some cases, patrons establish agreements only with ethnic groups’ chiefs, who in turn use local labor and resources to comply with the same. The article gives several examples of cases in which forced labor situations with indigenous communities were registered.

Accordingly to the authors, the key factors that promote bondage by indebtedness in the Amazonian zones are: the absence of government supervision of labor relationships and of the timber industry; the limited knowledge of local laborers with regards to labor rights and law and of economic relationships; the isolated and difficult-to-access feature of the locations where timber extraction activities are carried out; the imperfect character of local labor markets; and the inadequate character of forestry law, which does not protect laborers and communities from exploitation.

3. Capital Social Humano Alternativo (Unpublished, 2007). **Report on a case of Trafficking of People for Forced Labor.**

Source: Information extracted from the Peruvian Police’s RETA database on trafficking of people

Forced labor: Textile industry

This case is the **only one of trafficking for forced labor registered by the Peruvian Police** during 2006-2007 (and up to February 2008) within its registration system “RETA” on trafficking of people –database-. The RETA system was established with

support of US State Department (Capital Social Alternativo was the NGO which provided technical assistance to the Police for the implementation of the database). Most cases registered up to date refer to commercial sexual exploitation. This specific case refers to a 16 years old female who was trafficked from the southern Andean region of Cusco to Lima with the promise of working in domestic labor but ended working under forced labor at a textile workshop located at the district of Santa Anita. The victim received no payment, was not aloud to leave the premises of her job and had to work 16 hours a day both at the textile workshop and carrying out domestic chores for her patrons. When she complained she was physically aggressed. When she finally managed to escape from the workshop, she suffered aggression by another employee and was finally rescued with the aid of passers-by. The case was denounced to the police and the exploiters are currently under trial.

4. Cubas Longa, Ana María, (January 2008). **Trata de Personas: buscando respuestas.** Author, 186 pp. Lima, Peru. (Hard copy: Book)

Source: Publication

Trafficking of people: Forced labor, trafficking, commercial sexual exploitation, prevention, Peruvian law, institutional approach

This book analyses the issue of trafficking of people in its diverse forms, starting with the history of this practice in Peru (slavery of Africans in the XVII – XIX century, trafficking of Chinese immigrants for agricultural labor in the XIX century, bondage by indebt ness of local population in the XIX and XX century in the rubber and timber industry, trafficking for commercial sexual exploitation of children and women in recent times). Several issues related with the diverse modalities of local and international trafficking are described. Information concerning forced labor is mainly related to work in the timber industry in Amazonian zones, for which no figures are given, as well as a general survey of forms of forced labor found in other Latin American countries, such as Brazil, Paraguay and Colombia. Key factors that make people vulnerable to being trafficked would be gender discrimination, poverty, immigration, cultural patterns favorable to exploitation and the victims' limited knowledge about trafficking and the law.

Information is provided on the consequences of trafficking on the victims, the requirements for establishing a system of attention to victims and the institutional mechanisms needed to prevent this problem. Peruvian law and its sanctions, particularly law 28950 on Trafficking of People, which includes the issue of forced labor is described in detail.

5. Grupo de Trabajo Multisectorial contra la Trata de Personas (Unpublished, February 2008). **Informe 2007: Trata de Personas en el Perú.** Lima, Peru.

Source: Copy of draft of Official Government Report

Forced labor: Trafficking of people.

This document contains the consolidated, multi-sector report that the Peruvian government, through the Ministry of the Interior, sends each year to the Department of State concerning its activities in the fight against the diverse forms of trafficking of people. Regarding forced labor, the report remarks the efforts of the Ministry of Labor through the approval of the National Plan Against Forced Labor, the implementation of a workshop at the region of Ucayali on forced labor in the logging industry, the development of a module for training of public functionaries on the issue of forced labor, the increase of the number of labor inspectors, the increase of sanctions for exploiters, the elaboration of a protocol for assistance to victims of child labor and the establishment of a link so that Ministry of Labor functionaries can access the Police database on trafficking of people (known as RETA).

6. International Organization for Migration (May 2007). **La Trata de Personas: Una realidad en el Perú. Diagnóstico y módulo de capacitación de capacitadores.** IOM, Regional Office for Andean Countries, 114 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web:  
<http://www.oimlima.org.pe/docs/trata-d-personas-peru.pdf>

Source: IOM Publication

Trafficking of people: Forced labor, commercial sexual exploitation, Peruvian law, Peruvian institutional framework against trafficking.

This publication on trafficking of people is divided in two modules: a) A general diagnosis on this issue in Peru; b) A training package to support training of trainers on the issue of trafficking of people. In its first module the author analyses the general concept and elements included in the notion of “trafficking”, its difference with regards to the smuggling of people, the different modalities of internal and external trafficking of people in Peru, international and national law on this issue, and the institutional framework established in Peru to prevent and fight against this flaw.

Regarding the issue of forced labor, the publication states that there are some indications of trafficking of people for forced labor in the case of:

- Children recruited for agricultural labor at Arequipa, Lima, Puerto Maldonado, Cusco, Cajamarca or Iquitos, to work at Arequipa, Cusco, La Libertad and Puno. Children work for 3 or more months during the harvest season but are often unpaid for their services.
- Logging in Ucayali, Madre de Dios and Loreto, regions to which people coming from Cusco, Puno, Arequipa and Pucallpa are often transported by intermediaries to work at distant logging camps. An initial advancement of 10 to 20% of future salary is given to workers, but later these are forced into bondage by indebtedness.
- Mining in the southern zones of Peru, Marcapata, Madre de Dios, Mazuko and other, to which children and adolescents from zones in Cusco and Puno are transported.



- Domestic labor: Children from poor Andean regions are trafficked to Lima and other zones of the country, often to serve at the home of a “godfather” or “godmother”.
- Industries: The report cites one case at Lima, where it was detected that workers were kidnapped within the premises of a garlic production firm.

7. International Organization for Migration & Movimiento El Pozo (2005), **Trata de mujeres para fines sexuales comerciales en el Perú**. IOM, Regional Office for Andean Countries, 167 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web: <http://www.oas.org/atip/country%20specific/IOM%20Peru%20Rept%20202005.pdf>

Source: IOM Publication

Trafficking of people: Trafficking, forced labor, commercial sexual exploitation.

This book is based on research carried out between 2004 and 2005 by the Movimiento El Pozo, on the basis of information collected through a hotline, direct interviews with the victims and visits to sites of commercial sexual exploitation at 7 regions of Peru and Lima. Through numerous victims’ and witnesses’ recalls the publication establishes that there is an increasing phenomenon of trafficking of people in Peru, which affects mainly young female (8 out of 10 victims), who often come from poor zones of the country and often from the Amazonian regions. Although there are some cases of international trafficking to Japan and other countries, most of trafficking is carried out within the country and serves the purpose of commercial sexual exploitation. Young females and their families at rural or urban poor zones receive, directly or through friends, false offers of “employment in other city” from exploiters, “to work as maids, factory workers or restaurant clerks”, being tricked to leave their zone of origin. In many cases, given that families can not support them economically, girls are forwarded by their own families to these supposed benefactors. Once they become displaced, girls are forced into commercial sexual exploitation. The research identifies 5 geographic “routes” for commercial sexual exploitation that link several Peruvian regions. Some of these routes start in jungle regions where other forms of forced labor are prevalent and some have them as point of arrival. The research remarks the limited knowledge and concern of Peruvian institutions and authorities on this issue and the high tolerance to this form of exploitation within the country.

8. International Organization for Migration – Grupo de Trabajo Multisectorial Permanente contra la Trata de Personas (March 14, 2008). **Report of cases related to labor exploitation that were registered in 2007 within the Peruvian government hotline on trafficking of people.**

Source: Special report from IOM to researcher

Forced labor: Trafficking of people, domestic labor.

This special report states that among 2,835 calls received at the hotline, only 490 were considered as valid. Of these, only 38 were related to the crime of trafficking of people.

17 of these 38 cases were related to labor exploitation. The 17 cases involved 19 victims, of which most (14 victims) were minors under 18 years old and the majority of victims (16) were female, who had finished high school. The majority of cases of forced labor were related to children being transported to other cities for domestic labor and work as clerks in stores and restaurants. Children from poor families are induced to travel with false promises and when they arrive to their destination are locked up, forced to work for long hours and receive no pay. Zones of destination include the northern coast of Peru, the southern Andean region, the northern and central jungle zones and the region of Lima, to which the majority of cases were trafficked.

In some cases, the children's families received some financial aid from the exploiter to induce to put the child under his/her care.

Ten of these cases/ denunciations were solved by the police in 2007.

9. International Organization for Migration – Grupo de Trabajo Multisectorial Permanente contra la Trata de Personas (March 18, 2008). **Report of cases related to labor exploitation that were registered in 2006 within the Peruvian government hotline on trafficking of people.**

Source: Special report from IOM to researcher

Forced labor: Trafficking of people, domestic labor.

This special report states that among 7,022 calls received at the hotline, only 601 were considered as valid. Of these, only 49 were related to the crime of trafficking of people. 17 of these 49 cases were related to labor exploitation. The 17 cases involved 24 victims, of which most (16 victims) were minors under 18 years old and the majority of victims (18) were female, who had finished high school. The majority of cases of forced labor were related to children being transported to other cities for domestic labor and work as clerks in stores and restaurants. Zones of destination include the northern coast of Peru, the southern Andean region, the northern jungle zones and the region of Lima, to which the majority of cases were trafficked. Most exploiters were female, with high school or university studies and ages ranging between 32 and 38 years old.

10. Quiñones I., Sergio, (2007). **La libertad de trabajo: vigencia de un principio y derecho fundamental en el Perú.** Pontificia Universidad Católica del Perú, Facultad de Derecho – Serie Monografías. 249 pp. Lima, Peru. (Hard Copy: Book)

Source: University publication

Forced Labor: Freedom of work, law.

This book approaches the issue of forced labor from a legal perspective on the basis of the analysis of the concept of freedom of work, its history and evolution, international

labor law on this matter and on forced labor and the relationship and application of these concepts in Peruvian law.

11. Movimiento Mundial por los Bosques Tropicales – WRM (Nov. 2005). **Perú: el maderero ilegal, fuente del trabajo forzado en la Amazonía.** Retrieved April 16, 2008 from the World Wide Web:

<http://www.wrm.org.uy/boletin/99/opinion.html>

Source: Boletín N° 99 del WRM, noviembre de 2005

Forced Labor: Logging, Amazonian region

This article is based in a research carried out by Eduardo Bedoya and Alberto Bedoya for ILO, on forced labor in the logging industry at Ucayali and Madre de Dios. The author describe the mechanism of bondage through indebtedness, particularly with regards to local ethnic groups, and cites cases in which workers were paid through overpriced goods, saw their output undervalued by their employers or had to buy from their employers overpriced goods for their subsistence at faraway camps. In this way, workers' income is severely reduced and employers force workers into indebtedness. Illegal logging activities lead to the depletion of the Amazon forest, but loggers manage to “buy” and use other peoples' logging permits in order to transport and “laundry” the wood that has been illegally extracted from protected zones of the Peruvian jungle, introducing the latter into the legal export circuit.

## II. CHILD LABOR

12. [REDACTED] (Powerpoint slides, 2007). **Elaboración artesanal de ladrillos: Labranza.** 22 slides.

Source: NGO [REDACTED]

Child labor: Brick-making.

This photographic presentation illustrates in detail the different tasks carried out by children within brick making (*labranza de ladrillos*) at the district of Huachipa in Lima: Land carving (*picado*), sifting (*zapear*) and kneading (*marketeo*), carrying sand on their backs (*transporte de arena*), filling-in moulds (*llenado*), leveling moulds (*pasar regla*), turning bricks over their sides (*canteo*) and piling up and transporting bricks (*arrumar*). The presentation includes a summary of the activities carried out by the NGO Adevi in support of these child laborers.

13. Asociación Huarayo (2008, unpublished). **Delta I: Un pueblo minero aurífero como muchos otros en Madre de Dios.** 15 pp. Mazuko, Madre de Dios, Peru.

Source: Unpublished article from direct source.

Child Labor: Gold mining, forced labor, commercial sexual exploitation of children.

This unpublished article by the Director of the Asociación Huarayo, an NGO based at the village of Mazuko, located 4 hours away from the mining camp of Huepétuhe, refers to the reality of the mining camp of “Delta 1” or “Bajo Pukiri” in the jungle region of Madre de Dios, a zone in which in the last two years there has been an increase of gold mining activity, child labor, commercial sexual exploitation of children and forced labor of adults in mining activities. Men, women and children from other Andean regions such as Cusco, Apurímac, Puno and Arequipa come to this region by the dozens everyday, with the hope of escaping poverty at their places of origin (the income that they may receive is 5 times greater than the one they receive at their zones of origin). Male adolescents are enticed to work in mining with the promise of receiving a good pay, and female adolescents are brought to the zone with the false promise of working as clerks in stores, to later be induced into prostitution at bars. Some people come to these zones by their own means, with the intention of working for a limited time and earn enough money to return to their village of origin. In other cases, children and adults are recruited by intermediaries who provide them with some advance of money for their families, but this cost and that of their transport to the zone and meals become a heavy debt with regard to their employers. The village has no police station or judicial authorities. Unlawful and violent behavior, sexual exploitation of children and by drunken miners is common and civil authorities have no power to enforce law. Labor disputes are solved by violent means. Asociación Huarayo has helped establish an ad-honorem ombudswoman bureau on child-related issues (i.e. defensoría de la niñez) at both Huepétuhe and Delta I. These offices have received several denunciations on children forced to remain working at

mining camps, as well as on children sexually exploited at local bars at Delta I. Huarayo has established a shelter for children rescued from exploitation at the village of Mazuko.

The article includes interesting pictures that show children working in gold mining at Delta 1, locales where children are sexually exploited and views of the depletion of the environment caused by gold mining activities at Madre de Dios.

14. Huber, Ludwig, Ríos A., Patricia – Instituto de Estudios Peruanos (2008). **La problemática del trabajo infantil en los pueblos indígenas del Perú – Estudio preliminar.** 21 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web: [http://white.oit.org.pe/ipec/documentos/pe\\_estudio\\_preliminar\\_iep\\_tti.pdf](http://white.oit.org.pe/ipec/documentos/pe_estudio_preliminar_iep_tti.pdf)

Source: Paper presented at ILO's Sub Regional Workshop of Experts on Child Labor at Indigenous people Lima, Peru, March 27-28, 2008

Child labor: Indigenous people, cultural views on development and child labor, child labor in rural settings, education.

This paper summarizes the initial findings obtained during the preparation of a research on child labor among indigenous groups in Peru, carried out by the Instituto de Estudios Peruanos for ILO. The ideas exposed in this paper are based on interviews with different experts and focus groups with children. 70% of working children live in the rural milieu and most of them are descendant of indigenous groups. The paper remarks the general difference existent between the western view on child development, based on age, and that of indigenous people, based in physical development of children. Under this latter view, children assume increasing labor responsibilities independently of their age as soon as their physical development is judge sufficient. The paper also remarks the difference in the conception of labor among western culture and indigenous people. While in child labor is seen within the former as an economic activity, within the latter labor is also linked to the notion of "reciprocity" of the child to his family group. The notions of education and poverty are also different among western views and the indigenous cultures. Indigenous cultures do not systematize all knowledge and do not necessarily view education as the main space conducive to progress. Likewise, while poverty is defined in western societies in term of income and access to basic services, among indigenous people this concept is related to territory and social relationships. The paper defines a methodology for further research on these issues and remarks the need to take these difference into account when designing a policy on child labor among indigenous groups, taking into account not only ILO Conventions 138 and 183 but also Convention 169 on indigenous groups rights.

15. Internacional Labor Organization & Instituto Salud y Trabajo (ISAT) – Red Titikaka (March 2002). **Niveles de exposición ambiental, ocupacional y estado de salud de los niños de la comunidad minera artesanal de oro La Rinconada.** 85 pp. Puno, Peru. Retrieved April 16, 2008 from the World Wide Web: [http://white.oit.org.pe/ipec/documentos/estudio\\_de\\_salud\\_la\\_rinconada.pdf](http://white.oit.org.pe/ipec/documentos/estudio_de_salud_la_rinconada.pdf)

Source: ILO publication

Child labor: Gold mining; health risks and hazards.

This study, carried out between March and June 2002 had as aim to establish the health status and environmental and occupational risks and features of the child population living at the neighborhoods 3 de Mayo and Riticucho, at the mining camp of La Rinconada (at 5,200 Mt. above sea level), in the province of San Antonio de Putina (region of Puno, southern Andes). The study was based on the physical and biological examination of 303 children (141 girls and 162 boys). Tests to analyze the concentration of mercury in the urine were applied to establish the level of contamination. Although these tests did not show a significant presence of mercury in children's fluids, other possible symptoms of contamination were established such as an important number of children with eritema in the palm of their hands (96%) and the fact that 33% of children presented some degree alteration of their peripheral neurological system. However, some of these symptoms may be related also with chronic malnutrition due to the extreme poverty in which children live. In fact, 78% of children under 14 years old and 87% of children above 12 years old showed symptoms of chronic malnutrition. Around 40% of children in primary and secondary school have some level of brain dysfunction. Around 58% of the population has a deficient IQ. 57% of children at Riticucho and 75% of children at 3 de Mayo presented high level of occupational risks and more than 50% had high levels of exposition to environmental hazards (mercury) at both sites.

16. International Labor Organization - Centro de Estudios Sociales y Publicaciones (2003). **Erradicación del trabajo infantil en la comunidad minera artesanal de Mollehuaca – Fase III.** 72 pp. Lima, Peru. (Hard Copy: Book)

Source: ILO publication

Child labor: Artisan gold mining, eradication of child labor.

This publication describes in detail life conditions and artisan gold mining activities in 2001 at Mollehuaca, a (underground) gold mining community where around 700-1,000 people (population fluctuates accordingly to the price of gold) live and work in the province of Caravelí at the southern Andean region of Arequipa. 85% of the families are immigrants from other southern Andean locations at Ayacucho, Cusco, Arequipa and Puno. 64% of the population is composed by children under 18 years old. Most children, and particularly boys above 8 years old, participate in a way or other in mining production in support of their families. Poverty its widespread and living conditions are precarious (the zones is heavily contaminated by mercury (used in gold extraction), water is not potable and 95% of families lack a latrine at home). Since the implementation of an ILO-sponsored program in 2001 Mollehuaca has access to electricity from 6 pm to 11 pm. 86% of children assisted to the only primary school in the village. Although there is a government-run health unit, access to healthcare services is limited and instable. Miners lack property of the land they use, utilize unqualified, family labor and old technologies with limited productivity, have limited earnings due to the latter and the

limited quality of ore, limited or no access to commercial credit and work with under high risk and negative health and labor security conditions. Both land and people, including children, are contaminated by the mining activity (exposition to mercury). Children's labor activities include to carve rocks and carrying ore and rocks out of tunnels (done by adolescents), to separate gold rich ore from rocks (i.e. *pallaqueo*, carried out by children), to carry rocks on their backs or with the aid of donkeys (done by adolescents and boys), to grind rock with the aid of mechanical machinery (i.e. *quimbaletes*, done by male and female adolescents), bring and pour water into the machinery (done by small children) and provide meals to adult miners (done by male adolescents). The publication also describes the methodology of the third phase of an ILO-sponsored intervention to eradicate child labor in this community.

17. International Labor Organization / IPEC - South American Regional Office (2005). **Luces y huellas para salir del socavón. Buenas prácticas y lecciones aprendidas. Minería de pequeña escala, desarrollo sostenible y eliminación del trabajo infantil.** 86 pp. Lima, Peru: Author. Retrieved April 16, 2008 from the World Wide Web: [http://white.oit.org.pe/ipec/boletin/documentos/buenas\\_practicas\\_min.pdf](http://white.oit.org.pe/ipec/boletin/documentos/buenas_practicas_min.pdf)

Source: ILO/ IPEC Publication List

Child labor: Mining, sustainable development, young workers, good practices, Bolivia, Ecuador, Peru.

This book identifies a series of good practices that may be useful and replicable in the fight against child labor in communities involved in artisan, small scale mining activities. The book draws its conclusion from the experience of several projects on prevention and elimination of child labor supported by the ILO at Bolivia, Ecuador and **Peru** within an ILO/ IPEC's Sub Regional Program on Artisan Mining carried out within 2000 and 2005. The book contains a list of artisan mining sites in Peru (from which ILO's program worked in two: Santa Filomena and La Rinconada). It presents the main features and risks of child labor in artisan mining in the different countries and the principles and axes of intervention in which ILO's program was based.

Good practices in prevention and elimination of child labor in artisan mining include using play, popular music and art to communicate with children, families and communities, promoting the self-discovery or child labor risks by community members, improving teachers' quality, adapting education opportunities to local reality, integrating healthcare to school activities, introducing vocational training for teenagers, improving health and security conditions for adult miners as a way to prevent child labor and give voice to women and children opinions on child labor, among other issues.

Lessons learned include, among others, the need to strengthening community and women' organizations, increase productivity and promote technological and social development to eliminate child labor in mining, settle legal claims related to mining exploitation rights, increase health and security conditions for adult miners, in order to prevent accidents and early replacement of income providers by child laborers, and

improve infrastructure and quality of education in order to promote that parents value children investment in schooling as an alternative to work.

18. International Labor Organization - IPEC (September 2007). **Trabajo infantil: Causa y efecto de la perpetuación de la pobreza.** 60 pp. San José, Costa Rica. Retrieved April 16, 2008 from the World Wide Web:  
[http://white.oit.org.pe/ipec/documentos/trab\\_inf\\_causa\\_efecto\\_pobreza.pdf](http://white.oit.org.pe/ipec/documentos/trab_inf_causa_efecto_pobreza.pdf)

Source: ILO/ IPEC publication list.

Child labor: Incidence of child labor, regional statistics, prevention and eradication strategies, poverty reduction programs

This study analyses the situation of child labor in 18 countries of the Americas, including Peru, and puts into perspective the bidirectional relationship between poverty and child labor, as reciprocal cause and consequence. Peru is the country that has the greatest rate of child labor for children 5-11 years old in the region (20.7%) and the third greatest for children 12-14 years old (28%). In fact, one out of 5 child laborers aged 5-11 years old and 1 out of ten children aged 12-14 years old, is Peruvian. The study finds that poverty induces families to use child labor in order to increase their income, but that the cost that this has on children's educational and cognitive development becomes a burden that perpetuates poverty in adult life. The authors propose that countries include the issue of child labor as both a target and an indicator within national strategies for development and poverty reduction programs.

19. Luna Amancio, Nelly and Peralta Liñán, Norka (2007, Feb. 4). **Small hostages of coca production** (2007, February 4). In: El Comercio (newspaper). Retrieved April 16, 2008 from the World Wide Web:  
<http://www.elcomercio.com.pe/edicionimpresa/html/2007-02-04/ImpresaIndex.html>

Source: News Article.

Child Labor: Agricultural production, drug trafficking

Based on data from a study by UNICEF and some direct journalist's research in the field, this article states that around 92% of children living at the Valley of River Apurímac-Ene are involved as cheap labor in the production of coca leaves, earning around U\$1 (3 Nuevos Soles) per day. The Valley of River Apurímac-ENE, known as VRAE is considered the most important coca-growing zone of Peru, from which 80% of the drugs exported by the country are deemed to be produced.

The article describes the stories of several families/ children whose adult and child members engage in picking, drying and putting into bags coca leaves. Most families come from certain Andean regions of the country, such as Huancavelica, Ayacucho or Cusco, where extreme poverty rates are high. In some cases, crop producers are displaced people, who had to move from their zone of origin due to terrorism activity in the 80s or 90s. As it happens with other crops in Peru, child labor in coca production is part of



children's contribution to their family's work, being that parents and children work altogether in the fields and that children work serves to increase the family's earnings. The latter are however very reduced: Monthly family income for coca growers in the valley is of just 200 to 300 Nuevos Soles (US\$ 65- US\$100). The article does not give an estimate of the number of children involved in this activity, although it states that children represent 50% of the VRAE population.

In 2004, 53.300 tons of coca leaves were produced at the VRAE and these served to elaborate 104 tons of coca paste (known as PBC). 99% of families cultivate coca leaves. 78% of parents consider that this activity does not interfere with children's assistance to school. Some children and mainly adolescents are involved in transporting a certain amount of processed drug (usually 8 or 10 Kg., mainly of PBC) from the VRAE to the cities Huanta or Huamanga, for which they are paid US\$100 per trip. In 2004 two children aged 17 years old were detained by the local police for this activity.

20. Ministerio de Trabajo y Promoción del Empleo (February 2008). Acta de Inspección de la Empresa Garussa, Lima.

Source: Government publication

Child labor: Asparagus

This official report from the Peruvian Ministry of Labor covers a recent case in which inspectors detected a number of children working in an agroindustry factory at Trujillo, in the northern coast of Peru. This was a formal enterprise which exports a good: asparagus (Peru is the main exporter in the world of this product). This case involved both: children within the legal age to work (15 years or older) but who had no work permit and were working under dangerous labor conditions and children under the legal age to work. The Ministry of Labor is in the process of imposing a fine to this enterprise. This case shows both child labor in the formal sector and the efforts of the Ministry to combat it.

21. Ministerio de Trabajo y Promoción del Empleo - Comité Directivo de Prevención y Erradicación del Trabajo Infantil (September 2005). Plan Nacional de Prevención y Erradicación del Trabajo Infantil 2005-2010. 24 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web:

[http://www.mimdes.gob.pe/dgna/Plan\\_Nacional\\_Trabajo\\_Infantil.pdf](http://www.mimdes.gob.pe/dgna/Plan_Nacional_Trabajo_Infantil.pdf)

Source: Government publication

Child labor: Prevention, Eradication, National policy

The Peruvian National Plan for the Prevention and Elimination of Child Labor 2005-2010, starts with a summarized assessment of the situation of child labor in Peru. The assessment states that accordingly to a specific household survey on child labor, by 2001 the country had 1'967.000 child laborers, meaning that this problem had tripled its magnitude in the past 12 years. Two thirds of child workers were aged below 14 years old and there were no significant differences in the number of working children per

gender. 70% of child laborers worked in the urban milieu. Three out of 25 departments (the departments of Cajamarca, Lima and Puno) concentrated the greater number of child laborers in the country (750,000 among the three). The National Plan describes international and national law applicable to the issue of child labor and analyses the negative and bidirectional relationship between child labor and school attendance. The National Plan has as goals: a) To prevent and eradicate child labor under 14 years of age; b) Prevent and eradicate the worst forms of child labor among children under 18 years of age; c) Protect the wellbeing and rights of adolescent laborers within 14 and 18 years old. The Plan includes an inventory of the different programs being implemented by government agencies with regards to these issues. The National Plan includes a matrix with a list of activities, targets and agencies in charge of implementation, with regards to 5 strategic areas: awareness raising and communication, legislation, statistics and research, social policy and rights, and training and institutional strengthening

22. Morgan Agusti – FORMABIAP (paper, 2008). **Definición participativa de lineamientos para el estudio de la problemática del trabajo infantil en pueblos indígenas amazónicos y su enfoque desde el sistema educativo - Estudio Preliminar.** 41 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web: [http://white.oit.org.pe/ipec/documentos/pe\\_estudio\\_preliminar\\_formabiap\\_tii.pdf](http://white.oit.org.pe/ipec/documentos/pe_estudio_preliminar_formabiap_tii.pdf)

Source: Paper presented at ILO's Sub Regional Workshop of Experts on Child Labor at Indigenous people Lima, Peru, March 27-28, 2008

Child Labor: Indigenous forms of child labor, cultural and economic organization of indigenous groups, acculturation

This paper analyses information obtained from interviews, focus groups and observation on child labor at three communities belonging to three different indigenous groups living at the Amazonian region of Loreto: the Kukama-Kukamirias, the Tikunas and the Kichwas. The three groups present diverse and distinctive demographic, cultural, social, geographic and economic features. Most of natural resources available to Kukamas tribe members at the studied community of Payarote have been depleted due to their intensive and irrational use. Within the Kukamas child labor is mostly confined to family self-subsistence activities, while economic relationships within the group are not subject to market relationships. However, given its nearness to the city of Iquitos, Kukama adolescent females often leave the community to work as domestic servants in the city. The process of acculturation has promoted that many Kukama-tribe members depict their own culture and admire that of *mestizos*, thus abandoning their traditions and language. Many young Kukamas tend to drop out from school during secondary studies.

During the past decade Tikunas tribe members at the community of Cushillo Cocha have been heavily involved in the production of coca for Brazilian and Colombian merchants, a fact that has brought material wealth to the community. Due to this, and although Tikunas remain proud of their culture and language, they have abandoned their traditional means of subsistence, such as hunting, fishing and agriculture. Children of all age work in coca production and about 30% of adolescents attend the night shift at school in order

to work during the day. The members of the Kichwa community of Camposerio work mostly in agriculture activities within their fertile lands. However, their labor is exploited and they are induced into drunkenness by a *mestizo* wood trader who lives in the community, who advances money and alcohol to community members in exchange of wood. Through this mechanism, he forces community members into indebtedness. Logging at this community involves both adults and adolescents since children are 12 years old. Emigration of youngsters to the city, and mainly women for domestic service, is another way in which children are involved in labor.

Child labor is not only a result of cultural and economic factors but of acculturation and desire to access to certain goods and imitate urban ways of life (for example, adults are involved in commercial activities and involve their children in labor in order to increase monetary income to access to non utilitarian goods). Likewise, adolescents, and particularly women emigrate from communities in search of “a better life” (among the Kukamas, it is desirable that a girl becomes pregnant of somebody from outside the community). Common social behavior, such as the early sexual initiation of children also push adolescents to enter into labor (for example, 50% of female respondents between 14- 16 years old among the Kichwas were or had been pregnant at the moment of the research).

23. Terre des Hommes - Centro de Estudios Sociales y Publicaciones – CESIP (May 2006). **Dejando el basural. Una experiencia con niñas, niños y adolescentes que trabajan en el reciclaje de la basura en las Lomas de Carabayllo.** 114 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web: [http://white.oit.org.pe/ippec/documentos/ninos\\_basurales\\_cesip\\_pe.pdf](http://white.oit.org.pe/ippec/documentos/ninos_basurales_cesip_pe.pdf)

Source: Institucional publication

Child labor: Recycling of garbage.

This publication describes the implementation between years 2002 and 2006 of a program to eradicate child labor in garbage dumps at the zone of Lomas de Carabayllo, in the northern zone of Lima. 22% of children worked in garbage collection and recycling during the school period, but 93% of children worked in the same activity during the school vacation period. Most families at Lomas de Carabayllo are immigrant to the city and came to the zone after 1980. Families live in extreme poverty (with a monthly income of less than US\$ 100), tend to have numerous members (5-7 in average) and the population is young (most of the population is under 35 years of age). Most homes lack water, sanitation and electricity. Many families in this zone are involved in recycling of garbage for later industrial use (retrieving metal and plastics), which is downloaded in the community by trucks. Due to environmental contamination (garbage dumps are all around in the community) children are affected by respiratory, stomach and skin diseases, as well as parasites. The amount of lead in children’s and adults’ blood is two to five times above the limit for non-hazardous levels.

The program aimed both to eradicate child labor and to implement adequate health, education and recreation conditions for children, promoting community and children's empowerment and participation. To attain its goals the program implemented various awareness raising strategies leading to the defense of children's rights and to an increased participation of children and parents in program activities. The program also invested in the development of families' capacities, institutional networking, and social vigilance of children's rights and labor status. Program activities included awareness raising activities with children and parents, workshops with parents to promote the development of families' protective capacities of children, training of women in specific crafts, organization of producers and micro credit schemes, vocational training for adolescents and other. Families requested to ensure that their children stop working in garbage dumps in exchange of some types of support received from the program (e.g. micro credit). Elder children became educational promoters in charge of supporting younger children education after school hours. A community committee and an association of local entrepreneurs were strengthened as part of the project activities. These, together with local schools, the local health unit and the municipal ombudsmen for children contributed to the project's sustainability. As result of the project, 72% of the children that benefited from its activities stopped working in recycling and other harmful activities.

24. UNESCO – Prelac (April 2006). **Infancia, trabajo y educación. Cinco países, cinco programas. Aprendizajes y preguntas compartidas Ecuador, Guatemala, Panamá, Paraguay y Perú.** 56 pp. Santiago, Chile. Retrieved April 16, 2008 from the World Wide Web:

<http://unesdoc.unesco.org/images/0014/001459/145924s.pdf>

Source: UNESCO publication

Child labor: Education, systematization of experiences

This publication provides a synthesis of a Project implemented by UNESCO at 5 Latin American countries in order to support the systematization of educational experiences with child laborers by 5 projects/ institutions at 5 Latin American countries: Ecuador, Guatemala, Panamá, Paraguay and Peru. The Peruvian NGO Centro de Estudios Sociales y Publicaciones was chosen to participate in this exercise. CESIP implements two specific program to strengthen the role of school with regards to child laborers: the *programa Proniño*, sponsored by Telefónica del Peru, which works at 16 schools in 8 cities, providing subsidies and school material to families and stimulus to schools in order to improve school quality and attendance, and the *proyecto Escuela Amiga de los Niños*, which works at 4 schools in Lima, promoting that schools protect children's rights, particularly the right to education, help reduce child labor and prevent child maltreatment and abuse. The program promoted the organization and active participation of child laborers within its activities. Vocational training was provided for adolescents aged above 14 years old. By creating improving school quality and creating conditions that made schools friendlier to children needs, the program accomplished that 100% of beneficiaries

were enrolled in school, 25% were withdrawn from labor and 22% reduced the time they worked.

25. UNICEF – Apoyo Consultoría (January 2006). **Niños en zonas cocaleras: Un estudio en los valles de los ríos Apurímac y Alto Huallaga.** 61 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web:  
[http://www.unicef.org/peru/files/Publicaciones/Institucionales/peru\\_unicef\\_ninoszonascocaleras.pdf](http://www.unicef.org/peru/files/Publicaciones/Institucionales/peru_unicef_ninoszonascocaleras.pdf)

Source: UNICEF Publication

Child labor: Agriculture, drug production and trafficking.

This publication presents a detail view of the living conditions of children at the two most important coca leaves production zones of the country (representing 70% of the national production of coca): the valleys of the rivers Alto Huallaga and Apurímac-Ene (VRAE). 54% of peasants at the Alto Huallaga valley and 92% of peasants at the Apurímac valley live in poverty (and among the latter, 47% live in extreme poverty). Most population is composed by immigrants from Andean regions (80% at VRAE, 55% at Alto Huallaga) who come to the valleys to work in coca production, as well as by members of the local Ashaninka and Matsigenka tribes. Most of the population is young and aged around 16 years old.

Social and family violence rates are high. Alcoholism is rampant. There is still some activity of the terrorist group Shining Path at the VRAE. Access to water, sanitation, healthcare and education services is very limited. Only 35% of the population has access to potable water. Early pregnancy and dropout from school rates are high. Child labor rates are particularly high: around 90% of children at VRAE and 96% at Alto Huallaga valley participate in agriculture chores for their families, which include coca production.

26. UNICEF – Instituto Nacional de Estadística e Informática (January 2004). **El estado de la Niñez en el Perú - 2003.** 84 pp. Lima, Peru. Retrieved April 16, 2008 from the World Wide Web:  
[http://white.oit.org.pe/ipec/documentos/unicef\\_estadoninez\\_pe\\_2004.pdf](http://white.oit.org.pe/ipec/documentos/unicef_estadoninez_pe_2004.pdf)

Source: UNICEF publication

Child Labor: Unspecified

This annual report on the status of childhood in Peru included a special section with data on child labor and poverty which is worth noting. Accordingly to the same, one out of 4 Peruvian children participates in the labor market or carries out productive activities at home. This figure is equivalent to 16.5% for children aged 5-11 years old. 57.5 % of child laborers are male and 42.5% are female. The average number of weekly work hours for male and female children aged 14-17 years old, is respectively of 42.4 hours and 29.9 hours of labor.

Child labor is associated with poverty: 39% of children in extremely poor families work, while only 22% in poor families and 20% in no poor families do so. Child labor is also associated with cultural traditions/ the economic organization of families: Only 4% of urban children aged 5-11 years old work, while this is true for 30% of rural children of the same age.

27. Valencia, Rocío – International Labor Organization (Powerpoint slides, 2006). **La minería artesanal: Una estrategia de generación de empleo y lucha contra la pobreza. El caso de Santa Filomena.** 15 slides.

Source: Intervention at the “National Conference on Mining and Human Rights”, 2006.

Child Labor: Mining, programmatic approach.

This presentation analyses the situation of the gold mine Santa Filomena at the Andean Region of Ayacucho, where around 2000 people live and describes a program for the elimination of child labor implemented by the ILO between 1998 and 2005. ILO’s complex strategy in this mining site included the formalization of a miners’ association, awareness raising activities, the introduction of appropriate technology in order to reduce the need of child labor, the establishment of adequate occupational health and safety standards, the implementation of credit and economic alternatives for families, the implementation of educational, recreation, health and nutrition programs for children, and the promotion of social services, institutional development and community organization. As a result the community increased its productivity, improved its living conditions and reduced the involvement of children in mining activities.

## **Annex A: DOL Comments and Research Responses**

### **Section 1**

DOL Comment: Are all of the people in the community involved in cutting wood for maderero? How many are involved in cutting wood under forced conditions in which they do not feel free to leave the worksite?

Researcher's Note: We did not ask the respondent for this statistics.

DOL Comment: Did the interviewee cite problems with child labor or forced child labor in wood?

Researcher's Note: No mention was made on the issue of child labor in this interview. It is to be said that youngsters in these communities form a recognized couple/family as early as 15 years old (male) or 13 years old (female), so we may suppose that the issue of child labor is not culturally seen as a "problem" by these communities.

### **Section 2**

DOL Comment: Did this person cite the number of people working for the companies he represents? Is there additional information about his association? Website? Full name in Spanish?

Researcher's Note: No, he did not provide the number of workers in the companies that are part of the Association that he represents, but most probably there is not a "fix" number of workers in the association.

The exact name in Spanish of this association is: [REDACTED]  
[REDACTED]. It was established in 1981. The organization currently has 216 association members. No web page, but it gets several mentions on the Internet from Google search. The association seems quite active in the spheres of lobbying lawmakers and trying to influence national and regional policy regarding forestry activities.

### **Section 3**

DOL Comment: Are the youths of 13 years of age involved in timber production? How many?

Researcher's Note: In this case, the interviewee makes reference to the mining industry. Regarding child labor in the timber industry see mention in the first paragraph of the interview; we received information that there was a scarce (and unspecified) number of adolescents involved in the timber industry. Almost none of the interviewees would venture any figures.

#### Section 4

DOL Comment: Does he have estimates on the number of people involved? Did this person have additional information about children's involvement in logging and Brazil nut production?

Researcher's Note: This person, although knowledgeable about the situation of the indigenous people, could not produce any numbers on the issues. He did not provide information on the specific situation of children in both industries.

#### Section 5

DOL Comment: Any information on the number of people involved in timber production in [REDACTED], [REDACTED]?

Researcher's Note: There are no precise numbers. The only information available (a simple estimate) is the one contained in [REDACTED]-sponsored study by [REDACTED], which *estimates* forced labor victims in the timber industry to be around 33,000 people. DOL has this document as part of the Peru forced labor annotated bibliography (Task Order II).

[REDACTED], A. (2005, March). El Trabajo Forzoso en la Extracción de la Madera en la Amazonía Peruana. Geneva: [REDACTED]  
[REDACTED]

DOL Comment: Is there additional information on children working in timber?

Researcher's Note: No, it seems that the number of children (adolescents) working in the timber industry is negligible.

#### Section 6

DOL Comment: Was it clear how many people are involved in mining from this interview?

Researcher's Note: No, the interviewee did not provide such information. But other interviewees estimated the number of people involved in artisan gold mining in [REDACTED] to be around 3,000 people.

#### Section 7

DOL Comment: No forced labor conditions noted here, unless the researcher can provide further evidence?



Researcher's Note: We did not find evidence of forced labor in this interview regarding the timber industry at [REDACTED]. We conducted the interview based on references to forced labor in the timber industry at [REDACTED] found in a study carried out by [REDACTED] in 2003 in the regions of [REDACTED], [REDACTED] and [REDACTED]. It seems that there was this kind of activity at the [REDACTED] zone at that time, but timber traders clashed with (e.g. they were attacked by) local native groups living in those lands and we were told that they had to leave the zone. The kind of timber extraction we found in the nearby zones can not be characterized as forced labor.

## **Section 8**

DOL Comment: Did this woman cite the number of people working in the timber sector with her husband?

Researcher's Note: No, she did not. But each/ a small community is composed of around 30 to 40 families.

## **Section 9**

DOL Comment: Did this person experience restrictions on his freedom to leave the worksite? Did the maderero force this person into debt?

Researcher's Note: People in this community are not restricted to "leave" the worksite because they do live on the same land. But they are compelled to give the madereros the amount of wood that they may request. Because of their communities being so far away, their relationship with the madereros is the only means to get an income, a chainsaw or house products in exchange for their labor or/and wood. The madereros are almost the only people who get to these zones, where government agencies and development programs are absent.

Yes this person was forced into indebtedness.

## **Section 10**

DOL Comment: Did this person say how many people are involved in the Brazil nut harvest with him? Did he say the name of the company that contracts his labor?

Researcher's Note: The number of people needed for "helping" a family to exploit the Brazil nut trees on their land is estimated of in around 4 or 5 adults, apart from the family's own members.

No, the interviewee did not provide the name of the company to which he sells his produce.

## **Section 11**

DOL Comment: This situation appears not to be forced labor, unless the researcher can provide further evidence making that case?

Researcher's Note: Yes, we did not find any evidence of forced labor in this interview regarding the Brazil nut industry at [REDACTED]. References to forced labor in the Brazil nut industry were heard both in the interviews with [REDACTED] specialist in forced labor at Lima and with the researcher [REDACTED] who had carried out the research for the [REDACTED] on this issue in 2003. However, the results of this research have not been yet published by the [REDACTED]. The testimonies we collected in the timber production zones of [REDACTED] contradict these specialists' assertions. The main reason to pursue the interviews regarding the Brazil nut industry as part of our forced labor research was this initial information provided by [REDACTED] specialists.

## Section 12

DOL Comment: How many timber camps are there near [REDACTED]? How many people work in them?

Researcher's Note: There is no official or unofficial information on the number of timber camps in the province of [REDACTED] including the village of [REDACTED]. Both places are in the middle of the route of timber trafficking, and the situation of this village is particularly grave. **Accordingly to recent press information, most of the population of [REDACTED] is involved in one way or other in the trafficking of timber**, although wood extraction has been somewhat contained due to armed conflicts between indigenous peoples and madereros. As recent as February 2008, the Governor of the village of [REDACTED] was assassinated when trying to stop a truck which was trafficking timber (see detailed information on all these issues within the four clippings in Spanish attached below).