

MA Education, Gender and International Development

Resistencia Interseccional:
Education, Feminism, and the Fight
Against Xenophobia and GBV in
Schools Among
Venezuelan Adolescent Girls in Peru.

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Abstract

This dissertation explores the complex experiences of Venezuelan adolescent girls in Peru, focusing on the intersectional challenges they face within educational settings, such as xenophobia, gender-based violence (GbV), and the broader socio-political dynamics at play. Through a feminist decolonial lens, the study situates these young migrants' experiences within larger discussions on education, migration, and feminist activism in Latin America. Utilizing feminist activist research methodologies, this research foregrounds their voices and experiences, providing a nuanced understanding of how they navigate and resist systemic oppression in their new environment.

The research identifies critical gaps in the existing literature, particularly the need for a more intersectional focus on the experiences of minors and the structural forces that perpetuate discrimination. The findings, presented through the metaphors of "Retablos and Murales," reveal the layered realities of these adolescent girls, who confront not only the dangers of migration but also the discriminatory practices embedded within educational institutions. The dissertation concludes by advocating for a reevaluation of educational policies and practices to better support marginalized students and by contributing to broader discussions on feminist resistance, migration, and the fight against GbV and xenophobia in Latin America

Contents

Acknowledgments.....	1
Abstract.....	2
I. Introduction.....	5
II. Literature review	6
2.1. Venezuelan Survival Migration.	6
2.2. Discrimination and Xenophobia.	9
2.3. Gender-based Violence.	13
2.4. Xenophobia and GbV in schools.....	15
III. Conceptual Framework	18
IV. Methodology.....	25
4.1. Positionality.	27
4.2. Methods.....	28
4.3. Ethical considerations.....	32
4.4. Limitations.	33
V. Retablos and Murales.....	34
First layer: A dreadful journey hoping for a better future.....	35
Second layer: The perils inherent in ill-prepared schools	36
Third Layer: A discriminatory society, a discriminatory classroom.....	39
Fourth layer: Between a Rock and a Hard Place.....	40
Fifth layer: Safe havens in the chaos.	42
Discussing in Murals.....	43
Mural 1: Survival Migration hits different if you are a minor	44
Mural 2: School's Power Dynamics.....	48
Mural 3: Decolonial Intersectional Dynamics.....	50
Mural 4: Resistencia y Sororidad feminista	53
References	56
Appendices	72

List of Acronyms and Abbreviations

CheA	Chamas en Acción
ENPOVE	Encuesta a la Población Venezolana Residente en el Perú
GbV	Gender-based Violence
GTRM	Grupo de Trabajo para Refugiados y Migrantes
IACHR	Inter-American Commission on Human Rights
INEI	Instituto Nacional de Estadística e Informática
MIMP	Ministry of Women and Vulnerable Populations
OAS	Organization of American States
R4V	Regional Interagency Coordination Platform for Refugees and Migrants from Venezuela
RMRP	Regional Refugee and Migrant Response Plan
UNHCR	United Nations High Commissioner for Refugees
UNHRC	United Nations Human Rights Council

I. Introduction

Migration, particularly in the context of Venezuela's ongoing crisis, has forced millions to seek refuge across borders, with children and adolescents among the most vulnerable (UN Migration, 2022). In this dissertation, I focus on the experiences of Venezuelan adolescent girls in Peru, analyzing how they navigate a new environment fraught with xenophobia, gender-based violence (GbV), and systemic discrimination. Through a feminist lens, I aim to understand the complexities of their experiences, emphasizing how institutional and structural forces shape and sustain gendered identities and discriminatory practices.

In Chapter II, I critically engage with existing scholarship, identifying significant gaps in the research on Venezuelan survival migration and the intersection of gender and migration within educational settings. I critique studies like those by Plan International, which present findings collectively and risk overlooking the unique structural and institutional violence that varies by context. This chapter argues for a more intersectional and localized understanding of the challenges faced by Venezuelan adolescent girls in Peru.

Chapter III introduces the theoretical framework, grounded in feminist and decolonial perspectives. Drawing on the works of Latin American feminist scholars, I explore the intersections of gender, race, class, and migration status. I examine how these forces perpetuate GbV and discrimination, shaping the experiences of Venezuelan adolescent girls in Peru, and I emphasize the need for feminist resistance in challenging these systemic oppressions.

In Chapter IV, I detail the methodological approach, which is deeply influenced by feminist principles and my own positionality as a researcher. I use Feminist Activist Research and Participatory Action Research methodologies, reflecting my commitment to empowering participants and foregrounding their narratives.

Chapter V, titled "Retablos and Murales," integrates the findings, discussion, and conclusions of this research. Drawing on the insights and reflections of the 18 participants, this chapter contributes to the broader discourse on education, migration, and activism in the context of GbV and xenophobia in Peru. The chapter begins by using the metaphor of the Peruvian retablo to present layered narratives

that depict the lived realities of Venezuelan adolescent girls in Peru. These narratives are organized into five layers, each representing different aspects of their experiences, ranging from the dangers of migration to the challenges of navigating discriminatory school environments, as well as the safe havens provided by feminist activism.

Building on this, the chapter employs the metaphor of Latin American muralism to emphasize the importance of integrating girls and adolescents' voices into academic discourse and knowledge creation. The discussion and conclusions are presented through four murals, which position the voices of Venezuelan teenage activists within broader conversations about children's and youth migration experiences, power dynamics in educational settings, research on GbV and xenophobia in migratory contexts, and feminist activism in response to structural and institutional violence.

This dissertation aims to shed light on the multifaceted challenges faced by Venezuelan adolescent girls in Peru, advocating for their right to education, safety, and well-being. By centering their voices and experiences, this research contributes to a more comprehensive understanding of the intersections of gender, age, migration, and violence, and calls for critical reevaluations of educational practices, research, and policies.

II. Literature review

2.1. Venezuelan Survival Migration.

In response to the persistent political and socio-economic instability in Venezuela, approximately 7.7 million Venezuelans have fled to nearby Latin American countries in search of better opportunities between 2014 and February 2024 (UNHCR USA, 2024), representing the largest exodus in Latin American history (Wolfe, 2021).

The Venezuelan migratory phenomenon began gradually after Hugo Chávez's presidential inauguration in 1999, further exacerbated by U.S. economic sanctions (Seelke, 2020). The first migration wave (1999–2005) primarily involved individuals from affluent entrepreneurial sectors and opposition leaders (Alarcón et al., 2022). A second wave (2005–2009) saw the departure of entrepreneurs, professionals, and

mid-level employees, especially from the petroleum industry (ibid). The third wave (2010–2014) coincided with Nicolás Maduro's rise to power after Chávez's death in 2013, involving professionals, undergraduates, and middle-class individuals (ibid). The ongoing fourth wave (2015–present) marks a distinct phase characterized by an authentic diaspora of marginalized and impoverished communities, driven by dire circumstances to seek survival opportunities elsewhere (ibid).

The Inter-American Commission on Human Rights (IACHR) highlighted the erosion of democratic institutions and human rights in Venezuela in its 2017 report, documenting incidents that exacerbated the country's political, social, and economic turmoil (IACHR, 2017). This degradation has persisted and worsened, exemplified by the March 2024 expulsion of the United Nations from Venezuela by the Nicolás Maduro government (IDEHPUCP, 2024). Venezuela is now among the world's most violent nations, marked by widespread human rights violations, including arbitrary detentions, prisoner torture, assaults on journalists, and excessive use of force (Amnesty International, 2022b; Freier et al., 2022). Following the controversial July 2024 presidential election, over 2,400 individuals, including protesters, human rights defenders, adolescents, people with disabilities, opposition members, and electoral observers, were unlawfully detained (UNHRC, 2024).

Since 2014, numerous multilateral organizations, international NGOs, and UN agencies have systematically documented the deteriorating living conditions and human rights violations in Venezuela (OAS, 2019; UN Migration, 2022; Human Rights Watch, 2023; IACHR, 2020; UNHCR, 2024). This decline spans various dimensions, including citizen insecurity (World Bank, 2019a; Human Rights Watch, 2023), strained healthcare systems (IACHR, 2020), economic instability (Human Rights Watch, 2023), food and water insecurity (World Bank, 2019a; OAS, 2019), a weakened educational system (World Bank, 2019a; IACHR, 2020), rising unemployment (World Bank, 2019a), political persecution (IACHR, 2020; Human Rights Watch, 2023), generalized violence (OAS, 2019), and a lack of governmental responsiveness (IACHR, 2020; UNHRC, 2024). In 2020, the IACHR reiterated the severity of Venezuela's humanitarian and human rights crisis, linking it to the erosion of democratic institutions and the absence of the rule of law (IACHR, 2020). Amidst this crisis, Venezuelan children and adolescents face severe challenges such as

poverty, lack of protection, and discrimination, all of which hinder their access to education (Alcazar & Balarin, 2020). These conditions have driven the mass displacement of over 5 million Venezuelans across Latin America, with Colombia and Peru being the primary host countries (Alarcón et al., 2022; Freier et al., 2022).

By the end of 2023, the Venezuelan diaspora in Peru reached approximately 1.6 million, making Peru the second-largest host nation after Colombia (GTRM Perú, 2023). Over 532,000 of these individuals are asylum seekers (UNHCR Perú, 2022). The Lima-Callao area alone harbors over one million Venezuelan refugees and migrants, representing the highest concentration of Venezuelans outside their homeland (GTRM Perú, 2023). Despite a shift from humanitarian aid to integration into labor markets, healthcare, and education (Chaves-González et al., 2021), Peru's response to Venezuelan migration has tightened. Between 2017 and 2018, the government introduced the Temporary Stay Permit (PTP), allowing Venezuelans to reside and work for one year. In mid-2019, a humanitarian visa was introduced, which can only be obtained through the Peruvian embassy in Venezuela and requires a valid passport and a clean criminal record—difficult requirements for many Venezuelans to meet (Wolf, 2021). As a result, entry and residency in Peru have become nearly unattainable for the most vulnerable Venezuelans (Levaggi & Freier, 2022).

Significant debate exists over whether Latin American states should grant Venezuelans refugee status under the Cartagena Declaration (Freier et al., 2022). The Cartagena Declaration, ratified by 15 Latin American countries in 1984, broadens the traditional definition of a refugee to include those displaced by armed conflict, generalized violence, human rights violations, and disruptions to public order (Cartagena Declaration on Refugees, 1984). It emphasizes non-refoulement, asylum access, refugee rights, and intergovernmental collaboration, advocating for international solidarity and durable solutions like repatriation, local integration, and resettlement (Ibid).

Currently, only Mexico and Brazil apply the Cartagena Declaration to Venezuelan migration (Freire et al. 2022). While some scholars argue for recognizing Venezuelan asylum seekers as refugees under this declaration, these views are mostly found in opinion pieces rather than comprehensive academic studies as

identified by Freire et al. (2022), with notable exceptions like Berganza et al. (2020), Fuscoe (2020), and Rivadeneyra Yriarte (2021). Freier et al. (2022) provide a systematic analysis of policies, international refugee law, and the Venezuelan context, concluding that the Venezuelan exodus is an example of 'survival migration,' where individuals flee existential threats without viable options in their home country. Similarly, Fuscoe (2020) examines this crisis from a gender perspective, arguing that the severe hardships faced by Venezuelan women, including GbV and exploitation, justify their recognition as refugees under international law. Therefore, this dissertation explores the experiences of Venezuelan adolescent girls in Peru, framing their struggles within the concepts of "survival migration" and international refugee recognition as highlighted by Freier et al. (2022) and Fuscoe (2020).

2.2. Discrimination and Xenophobia.

As the Venezuelan diaspora integrates into Peruvian society, scholarly attention has identified discrimination and xenophobia as some of the main issues faced by Venezuelan migrants and refugees. The following studies highlight the social and structural challenges these migrants face, emphasizing the need for more effective policy responses to address their marginalization. However, much of the research focuses on adult experiences, often overlooking the unique challenges faced by Venezuelan minors' integration and acculturation.

An analysis of 2016 and 2019 Gallup polls on migrant acceptance in major Latin American host countries revealed a concerning decline in attitudes toward migrants, particularly in Peru, Ecuador, and Colombia (Esipova et al., 2020). A national survey by the Institute of Public Opinion (IOP, 2021) found that 70.5% of Peruvians viewed Venezuelan migration negatively, 50.8% believed Venezuelans are discriminatory or racist, and 64.3% acknowledged discrimination against Venezuelans in Peru. These surveys, conducted after the fourth wave of Venezuelan migration and during election periods, suggest that negative perceptions are linked to the socioeconomic characteristics of these migration waves (World Bank, 2019b, p.107). This situation might create a hostile environment for Venezuelan minors in educational institutions, yet research specifically addressing how these attitudes impact school settings remain sparse.

Chaves-González et al. (2021) analyzed nonrepresentative, non-probability sampling from the UN Migration Displacement Tracking Matrix (DTM) and other sources to assess socioeconomic integration trends from 2017 to 2021 across Brazil, Chile, Colombia, Ecuador, and Peru—countries hosting most of the global Venezuelan migrant and refugee population. The report examines five key aspects of socioeconomic integration: demographic characteristics, economic participation, educational attainment, healthcare access, and social unity. While it highlights the significant challenges Venezuelan migrants face in accessing labor opportunities, public health services, and educational institutions due to widespread discrimination and xenophobia, it primarily explores spaces and institutions where adults interact. Consequently, it overlooks spaces like schools or community settings where minors predominantly engage. Also, it mainly focuses on the ramification of discrimination on politics of integration but lacks to fully acknowledge the resistance and agency of these communities. This oversight is a common limitation in the literature.

Blouin & Zamora Gómez (2022) explored xenophobia targeting the Venezuelan community in Peru, examining its institutional and social dimensions through the lens of racialization. Using a mixed-methods approach, their study included a comprehensive literature review, political-normative analysis, and data from relevant surveys. They identified a significant increase in xenophobic discourses and practices within institutional realms, exacerbated by political rhetoric during the 2018 and 2021 elections. These discourses exploited migration-related fears, scapegoating migrants for issues like insecurity and informality (p.175). The study highlights that institutional xenophobia often portrays Venezuelan migrants as unwelcome intruders (p.184). The authors also argued that survey data should be interpreted within the broader context of Peru's entrenched inequality and racism, which perpetuate a complex process of racialization (ibid). This racialization is fueled by a particular animosity toward foreigners perceived as threats to national identity. However, their analysis primarily focuses on adults, leaving the experiences of minors in institutional settings like schools underexplored—a critical gap given the long-term impact of xenophobia and discrimination on young people's overall development.

Through interviews and questionnaires with 180 Peruvians, Duche-Pérez et al. (2023) investigate perceptions of stigma against Venezuelan migrants in Peru. Their findings indicate that discrimination largely arises from perceptions of labor competition, criminality, and the impact on public services. These observations are consistent with Berganza Setién & Solórzano Salleres (2019), who identified a linkage between Venezuelans and crime and insecurity in the Peruvian collective consciousness. This also aligns with Blouin & Zamora Gómez's (2022) concept of "Venezuelanphobia," which reflects a broader antipathy towards anything associated with Venezuela (p. 184). However, the study predominantly focuses on adult perceptions and offers limited insight into how these stigmas may be internalized by or projected onto Venezuelan children and adolescents.

Pérez and Freier (2023) conducted 12 months of fieldwork, including 72 in-depth interviews and a survey of 100 Venezuelan migrants who arrived in Peru after 2017. Their study, focused on five cities with large Venezuelan populations, posits that Venezuelan women face heightened discrimination compared to men, primarily through hypersexualization and criminalization rooted in intersecting stereotypes of gender, nationality, age, and migrant status. These discriminatory practices manifest in two aspects: the objectification of women's bodies and their portrayal as morally questionable individuals often linked to prostitution or theft (ibid). The research also highlights that these gendered and racialized stereotypes might be extending to Venezuelan girls. This underscores the urgent need for further research into the specific challenges faced by these young migrants.

Berganza Setién and Solórzano Salleres (2019) argue that Peruvian mass media plays a significant role in perpetuating negative stereotypes, often depicting Venezuelan women as scantily clad figures focused solely on sexual or romantic relationships. Pérez (2023) describes this phenomenon as the "Othering of Venezuelan women," reflecting how they are positioned within Peru's social and racial hierarchy. This marginalization, which involves assumptions about their intentions and their categorization based on race and gender, leads to their employment in undervalued and segregated job sectors (p. 4). The "othering" of Venezuelan women, characterized by hypersexualization and criminalization, significantly influences the GbV they encounter during their socioeconomic

integration in Peru (Obinna, 2024, p.110). This intersects with perceptions of their "liberality" and vulnerability, as they are often seen as "desperate due to their circumstances," exposing them to harassment and sexual violence with greater impunity (Asca et al., 2020, p.23). Given these dynamics, it is imperative to investigate how these stereotypes and forms of marginalization affect younger women. It is crucial to explore whether such perceptions and discriminatory behaviors are being reproduced within school environments, potentially impacting their safety, well-being, and development.

Despite the significance of examining migrant women's agency and resistance, much of the existing research fails to emphasize this aspect, apart from Freier and Kvietok (2022). Their study focuses on the experiences of displaced Venezuelan women, using semi-structured interviews carried out between 2019 and 2020 with 61 participants at the Ecuador–Peru border and in three cities within Peru (ibid). The research explores how these women utilize resilient strategies during migration to redefine their sense of belonging and create new forms of community (ibid). However, as the study centers solely on adult women, the specific strategies and experiences of girls and adolescents are left unexplored.

In summary, while existing academic research on discrimination and xenophobia against Venezuelan migrants in Peru provides valuable insights into the structural and societal challenges they face, it predominantly focuses on adult experiences, leaving significant gaps in understanding the unique vulnerabilities of minors. This raises questions about whether adults are perceived as the primary actors for integration, the only valid sources of knowledge, or simply more accessible subjects for researchers. Notably, most of the presented research has been conducted by academics, international cooperation agencies, and international organizations, with little evidence of collaboration with Venezuelan diaspora groups or women-led organizations. Addressing these gaps is crucial for developing targeted interventions that protect and empower young migrants and refugees, ensuring their voices and experiences are recognized within the broader discourse on migration and integration.

2.3. Gender-based Violence.

GbV against Venezuelan female under 18-years-old in Peru remains an underexplored issue within existing research, which predominantly centers on the experiences of adult women, thereby marginalizing the unique challenges faced by younger females. While the following studies provide critical insights into the vulnerabilities of Venezuelan women in Peru, they often overlook the nuanced experiences of adolescent girls.

Oxfam (2019) sheds light on the xenophobic, patriarchal, and stereotypical narratives that target Venezuelan women, exposing them to a range of risks, including abuse, patriarchal exploitation, violence, job insecurity, and sexual exploitation. While this research provides valuable insights through a combination of quantitative and qualitative methods, its primary focus on adult women overlooks the nuanced and specific experiences of minor women. Similarly, The Amnesty International study (2022a) employs a qualitative methodology, using interviews with 63 Venezuelan refugee women and consultations with NGOs and community leaders to document the widespread GbV they face. The report adopts an intersectional approach, recognizing how gender, nationality, and migratory status intersect to exacerbate these women's vulnerabilities. However, it does not fully utilize a feminist or participatory approach, as it primarily documents experiences rather than centering the voices of the women in the research process. The study focuses on adult women and lacks a detailed exploration of the experiences of girls and adolescents. Additionally, while it highlights systemic failures and the victimization of these women, it pays less attention to their agency and resistance strategies.

Asca et al. (2020) analyzed the impacts of the migration crisis on Venezuelan migrants in five regions of Peru, involving 917 observations, 902 surveys, and 15 interviews with officials and community leaders. The study identified heightened vulnerability for women, girls, and boys with irregular migratory status, increasing their risk of trafficking for sexual and labor exploitation, where young women are particularly at risk. The research also highlights gendered violence driven by stereotypes that hypersexualize Venezuelan women. However, it overlooks GbV and discrimination within educational institutions.

A qualitative study by Plan International Deutschland (2022), which involved 252 phone surveys with Venezuelan women, found that 88% of respondents believe that Venezuelan women experience GbV in Peru. The study also highlights a pervasive lack of trust in public institutions, a sentiment deeply rooted in Peru's broader culture of machismo and tolerance for GbV (ibid). While the study provides valuable insights into these women's experiences, it falls short in recognizing their knowledge, agency, and resistance against a patriarchal and discriminatory justice system. Additionally, by focusing solely on the experiences of older women, the study neglects the perspectives of female minors. It also lacks a feminist approach that would empower the participants through the research process—a critical omission when addressing issues that directly impact their lives.

Pérez & Ugarte's (2021) study draws on 15 surveys and in-depth interviews with Venezuelan women aged 25 to 52 in Lima, conducted from 2018 to 2019, alongside national data and migration literature. They examine how the “intersection of nationality, gender, and condition as survival migrants” creates a “triple jeopardy” (p.1313) confining these women to informal, precarious, feminized, and racialized labor in Peru. However, by categorizing identity axes like nationality, gender, and survival conditions, there is a risk of treating these categories as fixed and unchanging, potentially obscuring the dynamic nature of identity and discrimination. While the study highlights the compounded disadvantages Venezuelan women face, a more nuanced approach would examine how these categories intersect in specific contexts, rather than viewing them as static. Additionally, the study could benefit from a deeper exploration of the women's agency and resistance strategies. While it notes their navigation of informal labor markets, it doesn't fully explore how they resist and challenge oppressive structures, assert their rights, and find support networks.

Bartels et al. (2023) conducted a cross-sectional analysis of the migration experiences of Venezuelan women and girls across Ecuador, Peru, and Brazil, highlighting the additional gendered vulnerabilities faced by these populations. However, the study's focus on adults potentially obscures the distinct challenges faced by adolescent girls, reflecting a broader issue in migration research, where the experiences of younger populations are often homogenized with those of adults.

The prevailing trend in much of the existing literature, as demonstrated throughout this review, is to center the experiences of adult women, implicitly framing the “female experience” as beginning only at 18-years-old. This narrow focus not only marginalizes the experiences of younger females but also fails to address the critical intersection of GbV and xenophobic discrimination within educational settings, where adolescent girls are particularly vulnerable. A comprehensive understanding of “the women's experience” must extend to include the lived realities of girls and adolescents, recognizing their distinct challenges and the profound implications for their human rights. It is therefore imperative to expand research efforts to explore these overlooked dimensions, ensuring that the voices and experiences of younger women are fully integrated into the discourse on migration, violence, and discrimination. The absence of a feminist perspective in much of the existing research contributes to the underreporting and underrepresentation of younger migrants' experiences, whose voices are often overshadowed by those of adults.

2.4. Xenophobia and GbV in schools.

According to official statistics, approximately 450,000 Venezuelan children and adolescents reside in Peru, with 20% reporting experiences of discrimination (INEI, 2022). Adolescents are the most affected group, accounting for 27.5% of those experiencing discrimination, followed by children aged 6 to 11 years (19%) and those under 6 years old (7.3%). These young migrants face economic limitations and exposure to violence and discrimination, which significantly impact their physical and mental well-being (GTRM Perú, 2023). In 2023, the Ministry of Women and Vulnerable Populations documented more than 60,000 cases of violence against minors under 18-years-old across Peru, with one-third occurring in Metropolitan Lima (MIMP, 2024). Despite this alarming data, the lack of disaggregated information by nationality means that the specific experiences of Venezuelan female minors remain largely invisible. The Universal Periodic Review (UPR) process, which assesses human rights in Peru, has highlighted the lack of consolidated data on the judicialization of sexual violence against minors, including specific violence against Venezuelan children and adolescents (Colectivo EPU, 2022). This absence of data hampers efforts to protect these vulnerable groups and reflects a broader systemic

failure to recognize and address the specific forms of violence faced by girls and adolescents in educational settings (ibid).

Peruvian schools are pivotal in human development and integration, providing essential support systems that empower girls and adolescents to lead independent, violence-free lives (UNESCO, 2023). However, the 2023 Joint Needs Analysis by GTRM Perú—which utilized a comprehensive methodology including data review, scholarly inquiry, and interviews with nearly 500 key stakeholders—reveals deeply rooted stereotypes within the host community, particularly against Venezuelan women, girls, and LGBTQ+ individuals, which marginalize their identities and restrict their participation in society (GTRM Perú, 2023). Despite these challenges, research on xenophobia and discrimination in school settings remains limited. The analysis underscores the lack of protective environments for Venezuelan minors in Peru, identifying schools as primary sites of xenophobic violence and bullying.

Civil society reports and research on the right to education for Venezuelan minors in Peruvian government schools have identified several impediments. These include heavy workloads, domestic responsibilities (Save The Children, 2022, UNICEF, 2021), and economic constraints (World Bank, 2019b; Berganza Setién, & Solórzano Salleres, 2019, UNICEF, 2021), as well as institutional barriers such as limited availability of school places (Dedios, 2022) and instances of xenophobic violence and discrimination during enrollment and in classrooms (World Bank, 2019b; Alcázar & Balarin, 2020, 2021; GTRM Perú 2023). However, these studies often overlook GbV as a significant barrier and fail to examine the power dynamics within school settings, which is critical to deconstructing discriminatory practices.

A study by Save The Children Peru (2022) analyzes the sociocultural and educational characteristics of Venezuelan minors in Peru, focusing on their access to the educational system. The study involved over 800 surveys with parents and legal guardians of Venezuelan children, as well as focus groups with these families and their children. While the research emphasized the academic experiences of Venezuelan students and advocated for sociocultural integration through teacher training and awareness programs, it also highlighted the different educational trajectories based on gender. Specifically, the study found that 42.2% of Venezuelan girls cited household chores and caregiving responsibilities as barriers to school

enrollment, compared to only 12.9% of boys. This underscores the need for gender-specific approaches in educational interventions and public policies. However, the study did not identify nor offer specific recommendations for preventing GbV in educational settings, leaving a critical gap in addressing the unique vulnerabilities faced by Venezuelan adolescent girls.

Cavagnoud's (2024) qualitative research, which includes interviews with 12 Venezuelan male and female adolescents, provides valuable insights into their experiences in Peruvian schools, particularly regarding their integration into the host society. The study reveals that while some adolescents adapt quickly to their new educational environments and set future educational goals in Peru, others face significant challenges, such as discrimination from peers and occasionally from teachers. The research also highlights the diverse strategies of agency and resistance employed by these adolescents, emphasizing the heterogeneity within this group and their families. Additionally, the study notes how these educational experiences contribute to the adolescents' resilience and identity formation within the context of migration. However, while the study acknowledges the role of gender in school integration, it suggests that further exploration is needed to fully understand how patriarchal structures uniquely impact their educational experiences and opportunities.

Plan International's (2021) study offers valuable insights by employing a feminist and human rights framework to explore the experiences of Venezuelan refugee and migrant girls in Colombia, Ecuador, and Peru. Utilizing a mixed-methods approach, the study included 452 surveys with girls and adolescents, complemented by in-depth interviews with 134 adolescents and 46 parents. The research highlights GbV as the most prevalent form of violence faced by this group, emphasizing the need for interventions tailored to their unique vulnerabilities. By applying a gender and age lens, the study provides a broad understanding of how xenophobia and GbV impede their integration. However, the study's lack of country-specific analysis—where only quantitative data is disaggregated by country—limits its ability to address the distinct sociocultural factors contributing to violence in different socio-cultural contexts. Additionally, the reliance on surveys and phone interviews due to the pandemic, while necessary, does not fully align with feminist research principles (Jiménez

Cortés, 2021), which advocate for more inclusive, participatory, and youth-centered approaches (Leach, 2015; Jiménez Cortés, 2021). This methodological choice represents a missed opportunity to engage participants more deeply in the research, analysis, and advocacy process.

The existing research on GbV and xenophobia in Peruvian schools reveals significant gaps, particularly in addressing the specific experiences of Venezuelan adolescent girls. While studies have identified the pervasive nature of discrimination and violence, they often fail to incorporate a nuanced, gender-sensitive approach that considers the unique vulnerabilities of these young migrants. The absence of context-specific analysis and a lack of feminist, youth-centered methodologies further limit the effectiveness of these studies in generating actionable insights. This gap in research not only perpetuates the invisibility of Venezuelan female adolescents in Peru experiences but also hinders the development of targeted interventions that could protect and empower this group within educational settings. As the literature review highlights, there is an urgent need for more inclusive and participatory research that centers the voices of Venezuelan adolescent girls and addresses the complex intersection of gender, nationality, and age in their experiences of GbV and xenophobia in schools.

III. Conceptual Framework

The analysis of GbV and xenophobic discrimination against Venezuelan adolescent girls in Peruvian schools must be grounded in a Latin American feminist framework. This perspective is essential for understanding GbV as it emphasizes the intersections of gender, race, age, class, and migratory status. Latin American feminism, shaped by the region's unique socio-political history and cultural dynamics, provides a powerful framework for addressing the systemic inequalities that perpetuate violence against women and girls, particularly those marginalized by their migrant status. To develop the conceptual framework for this study, I draw on the work of Latin American feminist scholars who offer nuanced and context-specific definitions of gender, oppression, GbV, and the roles of agency, resistance, and solidarity.

In her anthology *Dimensions of Difference: Gender and Politics*, Mexican feminist anthropologist Martha Lamas offers a comprehensive analysis of the concept of "gender" in Latin America (Lamas, 2022). Lamas defines gender as a set of notions regarding sexual differentiation, where cultural beliefs assign specific "feminine" and "masculine" traits based on anatomical differences (2022, p.614). These traits manifest in practices, ideas, discourses, and social representations, assigning characteristics and potentials to individuals according to their anatomy. This symbolic framework of gender influences individuals' perceptions and is reflected in social norms that integrate these values and concepts. Essentially, culture instills gender identities, defining what is considered appropriate for women and men, thereby shaping perceptions across social, political, religious, and everyday domains (ibid).

Mexican feminist scholar Marcela Lagarde (1996) further explores the social and cultural constructs that shape gender dynamics in Latin America, highlighting how norms, values, and societal practices contribute to gender disparities (p.18). She argues that gender, far from being an inherent biological trait, is a product of complex social and cultural constructions that vary across time, space, and context. Lagarde underscores that gender norms are acquired and internalized through socialization processes, exerting a pervasive influence on all aspects of individual existence (p.19).

At the core of Lagarde's work is a nuanced exploration of gender relations as deeply intertwined with structures of power, dominance, and subordination within society (1996, p.30). She dissects patriarchal systems and other oppressive mechanisms, revealing how they shape interactions between genders and impede women's access to resources, rights, and opportunities (Ibid, p.16). Recognizing the multifaceted nature of gender beyond the traditional binary, Lagarde advocates for a broader, more inclusive understanding that encompasses the diverse realities of transgender, intersex, and gender non-conforming individuals, urging a shift away from restrictive categorizations (Ibid, p.30-31).

Feminist scholars' recognition of gender as a social construct illuminates how perspectives, interpretations, and knowledge about sexes create cultural, political, and economic disparities assigned to each gender. This understanding has

facilitated the analysis of the varied identities, sentiments, and dynamics within relationships across different historical epochs and societal contexts in Latin America (Barragán-Gamba, 2015). It has also enabled the scrutiny of social issues such as discrimination and violence against girls, adolescents, and women, framing them as structural elements of the inequities and power imbalances pervasive in Latin American societies (ibid).

Dominican feminist theorist Ochy Curiel argues that decolonial feminism and intersectionality are crucial for understanding the complexities of oppression, discrimination, and violence. She critiques mainstream feminism for its Eurocentric bias, which often marginalizes the experiences of women from the Global South (Curiel, 2007). Curiel emphasizes the concept of the coloniality of power, asserting that colonial legacies continue to shape contemporary social, political, and economic structures, necessitating a decolonial approach to feminism (Curiel, 2007, 2016). Her perspective on intersectionality extends beyond identity politics to include a structural analysis, recognizing that interconnected oppressions must be understood in relation to larger systems of power. Curiel advocates for a transformative approach aimed at dismantling these systems rather than simply incorporating marginalized voices into existing frameworks (ibid). This perspective underscores the need to address the root causes of inequality and work toward genuine social transformation.

These formations of gender are closely linked with the formations of GbV in Latin America. Martínez Portugal (2020, p.336), drawing on Dobash and Dobash's (1998) analysis of violence as a pervasive phenomenon in social relations, argues that the perception of GbV as isolated incidents or personal matters—such as the Peruvian State's categorization in 2022 (IACHR, 2022)—contrasts with feminist theory and praxis, which emphasize its systemic and structural roots.

GbV in Latin America is shaped by the region's colonial history, which established rigid gender hierarchies and systemic racism that continue to influence contemporary societies (Curiel, 2007; Lugones, 2010; Segato, 2016). This colonial legacy has ingrained patriarchal and machista (male chauvinist) attitudes that normalize and perpetuate violence against women. Understanding this historical context is crucial for comprehending the pervasive nature of GbV in Latin America and the socio-

cultural and economic factors contributing to the marginalization and victimization of Venezuelan girls in Peruvian schools.

In her seminal work *The Elemental Structures of Violence* (2003), Argentine feminist anthropologist Rita Segato offers an in-depth analysis of the relationship between GbV and patriarchal oppression within the socio-cultural, political, and economic fabric of Latin American societies. Segato explains how these phenomena become deeply entrenched in societal structures, perpetuated through socialization and power dynamics, arguing that patriarchal cultural norms legitimize and perpetuate gender oppression (ibid). She posits that GbV is a complex social phenomenon rooted in asymmetrical power dynamics between genders, constituting an extreme manifestation of patriarchal hegemony that serves as a mechanism of control and dominance over women and gender non-conforming individuals (Segato, 2016). Segato argues that machismo, a cultural norm prevalent in many Latin American societies, promotes male dominance over women and reinforces harmful gender stereotypes (Segato, 2003). This cultural context fosters an environment where GbV is tolerated or even condoned. In schools, machismo manifests through the marginalization of female students, the trivialization of their experiences, and the normalization of sexual harassment and bullying. Challenging machismo and reconfiguring gender norms are essential components of a feminist strategy to combat GbV in Peruvian schools and to dismantle and change power relations.

Applying Segato's conceptualization of GbV to understand the gendered xenophobic discrimination experienced by Venezuelan migrant adolescents in Peruvian schools requires a thorough examination of how gender oppression and discrimination dynamics are perpetuated and normalized against Venezuelan girls in Peruvian society. This dissertation analyzes interactions within the school environment, exploring how GbV and gendered xenophobia manifest in everyday interactions between Venezuelan migrant adolescent girls and their peers, educators, and administrative staff in Peruvian educational institutions. This includes identifying instances of violence and discrimination as they intersect with identities shaped by nationality, gender identity, sexual orientation, migratory status, age, ethnicity, and socioeconomic status. Segato's analysis emphasizes the importance of examining how institutional structures and practices create obstacles for Venezuelan

adolescents in accessing resources in Peruvian schools, highlighting the need for targeted interventions.

Segato meticulously dissects the mechanisms through which gender roles, toxic masculinity norms, and the objectification of women are disseminated and reinforced across various social institutions, including the family, educational institutions, and media (Segato, 2003, 2016). She reflects on the critical role of feminist education as a tool for challenging gender norms and fostering mutual respect and equality between genders, underscoring its importance in the broader project of social transformation and the eradication of GbV and other forms of oppression (Segato, 2003).

Feminist scholars in education have long emphasized the importance of a gender-sensitive curriculum that challenges traditional gender roles and promotes gender equality (Connell, 2009). The insights of Segato, Curiel, Lugones, Lamas, and Lagarde converge in their advocacy for education as a tool to dismantle oppression and prevent GbV. These feminist thinkers argue that education must actively challenge patriarchal, colonial, and heteronormative structures that sustain violence and inequality. Segato calls for an educational approach that questions cultural norms normalizing violence (Segato, 2016), while Curiel advocates for intersectional pedagogy that empowers marginalized communities by addressing interconnected oppressions (Curiel, 2007, 2016). Lugones champions a decolonial educational framework to expose colonial roots of power dynamics (Lugones, 2003), and Lamas highlights the transformative potential of comprehensive sex education in fostering equality and respect (Lamas, 2022). Lagarde emphasizes a feminist pedagogy that cultivates critical thinking and self-awareness, enabling resistance to oppressive forces (Lagarde, 1996). Together, these voices envision an education that is critical, inclusive, and intersectional, designed to empower individuals to challenge and dismantle systems of oppression.

Curriculum design should incorporate diverse perspectives, including the experiences of migrant girls, to ensure that all students see themselves represented in their education. Learning materials should be scrutinized and revised to eliminate sexist and xenophobic content and include positive representations of women and migrants. Feminist pedagogy advocates for collaborative and inclusive teaching

methods that empower students and encourage critical thinking about gender and social justice. School management practices should reflect feminist principles, promoting a culture of respect, equality, and support for all students. This includes implementing policies to address GbV and discrimination and providing staff training on gender and cultural sensitivity and inclusive practices.

From a Latin American feminist perspective, addressing GbV and xenophobic discrimination requires robust policy and legal frameworks that protect the rights of women and girls and hold perpetrators accountable (Lamas, 2013). This involves not only implementing laws and policies but also ensuring their effective enforcement. For Venezuelan adolescent girls in Peru, this means that anti-GbV and anti-discrimination policies must be inclusive of migrant populations, and schools must be equipped with the resources and training needed to address violence and discrimination effectively. Advocacy for policy reforms should also target the root causes of GbV, such as poverty, inequality, and social exclusion.

Latin American feminism also emphasizes agency, autonomy, resistance, and solidarity (Lagarde, 2009). These concepts are essential for understanding how Venezuelan adolescent girls navigate and resist GbV and discrimination in educational settings. Segato articulates the need for collective agency to dismantle deeply rooted patriarchal structures, framing resistance as a communal effort to transform societal norms (Segato, 2016). Curiel's intersectional lens shows that true autonomy and resistance are possible only when we confront and overcome the intertwined oppressions of race, gender, and class (Curiel, 2007). Lugones encourages embracing the fluidity of identities, fostering autonomy and resistance through solidarity and mutual support (Lugones, 2003). Lamas highlights the importance of sexual and reproductive rights, arguing that control over our bodies is foundational to autonomy and a crucial aspect of resisting oppressive systems (Lamas, 2022).

Research on refugee agency highlights that resistance can take various forms, including visible actions and subtle, everyday acts of defiance against systemic inequalities (Renkens et al., 2022). Martínez Portugal (2020) argues that feminist resistance not only challenge heteropatriarchal knowledge creation processes but also actively builds new meanings and interpretive frameworks. This effort aims to

fracture the heteropatriarchal imaginary surrounding violence and develop counter-hegemonic strategies. Feminist resistance involves recognizing women's voices and agency as central to theory development, understanding how women resist and survive violence, and considering intersectionality and multidisciplinary perspectives (ibid). Applying this concept to Venezuelan adolescent girls in Peruvian schools involves understanding how they navigate and resist GbV and xenophobic discrimination, while centering their voices in the knowledge creation process around this issue.

Latin American feminist scholars emphasize the importance of community and solidarity in addressing GbV (Lamas, 2022; Lagarde, 2009; Segato, 2016). Grassroots movements, predominantly led by women, have been crucial in advocating for women's and girls' rights, challenging oppressive structures, and demanding justice for GbV victims (Maier & Lebon, 2010). Female solidarity networks provide essential support and resources for those facing violence and discrimination (Lagarde, 2009). In the context of Venezuelan adolescent girls in Peruvian schools, fostering solidarity involves building alliances among students, teachers, parents, and community organizations to create a supportive and inclusive environment. These networks can offer protection, advocacy, and a collective voice against the injustices faced by Venezuelan adolescent girls. It is essential to continue creating safe spaces where they can express their identities, share experiences, and receive support. Educational programs that promote gender equality, respect for diversity, and non-violent conflict resolution are crucial for fostering agency, autonomy, resistance, and solidarity against GbV and xenophobia.

These theoretical insights underscore the necessity of a holistic approach to addressing GbV in educational settings—one that considers the interplay of historical, social, and cultural factors. By integrating Latin American feminist frameworks, this study invites scholars and practitioners to address not only the immediate manifestations of violence but also to challenge the underlying structures that perpetuate gendered and xenophobic discrimination in Peru.

IV. **Methodology**

I undertook this study of GbV and xenophobic discrimination against Venezuelan adolescents as a feminist activist, adopting the Feminist Activist Research (FAR) approach (Biglia, 2007). FAR merges feminist principles with activism and critical social research methodologies, providing a framework to analyze gender disparities, scrutinize patriarchal power dynamics, and advocate for social justice from a feminist perspective. This study aims to deepen the understanding of GbV and gendered xenophobic discrimination against Venezuelan adolescent girls in formal educational settings in Lima, Peru. It also seeks to comprehend their agency and resistance in response to these forms of violence and to identify educational interventions that can empower them to address and overcome GbV in educational settings. By utilizing FAR, I embrace a critical and transformative perspective that challenges patriarchal power structures and promotes social justice and gender equality within academic research. This approach allows me to uncover the unequal gender dynamics and societal norms that perpetuate GbV against migrant and refugee adolescent girls in Peruvian educational settings.

The research questions guiding this study are:

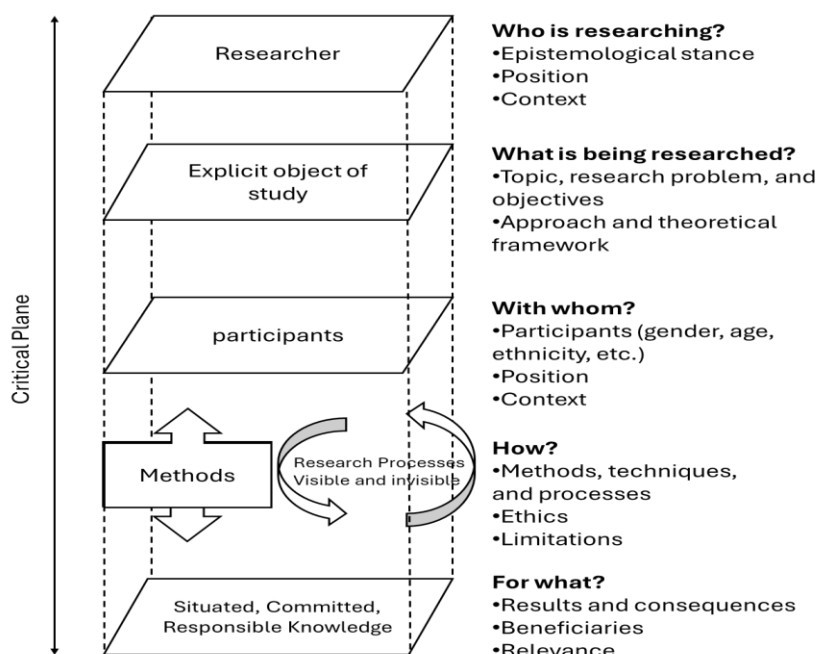
1. What are the multifaceted implications of GbV and gendered xenophobic discrimination within formal educational settings for Venezuelan adolescent girls in Lima, Peru?
2. How do Venezuelan teenage activists demonstrate agency, autonomy, and/or resistance in confronting GbV and gendered xenophobic discrimination within formal educational settings in Lima, Peru?
3. In what ways do specific educational interventions contribute to and reinforce the demonstration of agency and/or resistance among Venezuelan adolescent girls in identifying, preventing, and reporting GbV and gendered xenophobic discrimination within formal educational settings in Lima, Peru?

These research questions provided a framework for developing the workshops and interview guidelines. However, flexibility was maintained to allow teenage girls activists, venezuelan mothers, and feminist educators to share and contribute

insights they found pertinent for a comprehensive understanding of GbV and xenophobia against Venezuelan adolescent girls.

The research design adhered to the FAR framework developed by Jiménez Cortés (2021, p.182), based on a critical examination of academic literature focused on feminist research methodologies.

Figure 1. Feminist Research Design elaborated by Jimenez Cortes (2021, p.182). Own translation.



In FAR, the implications of research findings are paramount. This study aims to highlight the critical importance of human rights for migrant and refugee adolescents in Peru, centering the voices of feminist activist adolescents and women as experts on issues affecting their lives. As a feminist activist and academic, I am committed to amplifying the voices of Venezuelan adolescent girls supporting their advocacy efforts as an ally. This collaborative academic inquiry is designed to provide tangible support to their cause and is responsive to the demands and struggles of mothers and female caregivers advocating for their daughters' human rights in host communities. All research findings will be carefully translated into Spanish to ensure accessibility for participants to use in their own advocacy.

4.1. Positionality.

I hail from Huancayo, a rural town in the Peruvian highlands. My family migrated to Huascar, a human settlement in San Juan de Lurigancho, Lima, seeking refuge and opportunities. In Peru, "human settlements" are communities on land not originally intended for urbanization, often formed due to internal migration and a lack of adequate housing and services (Wallace, 2024). San Juan de Lurigancho, one of Lima's most populous districts, hosts many such settlements, formed by migrants escaping violence, such as the conflict with the Maoist group "Shining Path" (Ibid). Growing up in Huascar, I witnessed various forms of GbV and the tragic loss of my older brother to murder. Despite high rates of criminality (Sáenz, 2023) and GbV (Mandujano, 2024), I have reclaimed my narrative of resistance through feminist activism, solidarity, education, and community support.

I co-founded Quinta Ola, a grassroots feminist organization advocating for the rights of girls and women in Peru. Over the past five years, I have led numerous feminist initiatives, including GirlGov Peru, Chamas en Acción (CheA) LALAS, Activist Voices, and Las Micaelas Solidarias. These programs empower Peruvian, migrant, and refugee adolescents and young women by enhancing their understanding of human rights and protection mechanisms (Quinta Ola, 2024). Participants form intergenerational and intercultural networks, offering safe spaces for socioemotional healing, feminist mentorship, and advocacy, promoting new models of advocacy from a feminist youth-centered perspective (Ibid). I believe feminist research, particularly from an intersectional perspective, is essential for driving sustainable social change.

I inhabit an "in-between space" (Lugones, 2003), navigating modernity as an urban chola while resisting systems of oppression affecting women's lives. Born in the Peruvian highlands, my exposure to that culture was limited by my family's relocation to the capital. In this peri-urban environment, I sought to assimilate as a "local" to mitigate socioeconomic and racialized discrimination. Now, I strive to reclaim my ancestral knowledge and embrace my urban chola identity while pursuing education in the Global North. My research for this dissertation was conducted while holding a Chevening Scholarship, funded by the UK's Foreign, Commonwealth, and Development Office, during my master's studies at UCL. I seek validation of my

professional and activist experiences from academia, dominated by white perspectives, so my knowledge can be respected in the Global South.

As Rodrigues (2022) notes, Western geopolitical knowledge structures are perpetuated both in the Global North and South, exacerbating the marginalization of critical knowledge representing indigenous, Afro-descendant, and mestizo experiences (p.3). Potts et al. (2022) highlight that many research inquiries are formulated within Global North institutions, often without substantial input from affected communities or the professionals serving them (p.2531). Therefore, this dissertation relies primarily on feminist epistemologies from the Global South, particularly South America, and centers the voices of female teenage activists and their support network. Notably, op-eds authored by Venezuelan adolescent girls have contributed to identifying the research problem, raising awareness about refugee and migrant adolescents' political participation in addressing GbV (Neylimar & Ashley, 2024; Ana Paula, 2023; Kamila, 2021, 2022, 2023; Maryelis, 2022), migrant and refugee mental health (Anyi, 2023), refugee and migrant education (Axlyn, 2023; Maria, 2023), sexual and reproductive rights (Mariana, 2022), and xenophobic discrimination in schools (Maria, 2022).

The theoretical frameworks and methodologies employed in this study are informed by scholarly literature and my practical experience as a feminist activist, gender specialist, and mentor. I critically reflect on these understandings and actively refine the chosen concepts and methodologies to ensure an accurate representation of the experiences of Venezuelan adolescent girls in Lima, Peru.

4.2. Methods.

Researching GbV and discrimination is challenging for all involved. Historically, Latin American women have come together to reflect on and overcome the gendered intersectional issues they face (Chinchilla & Hass, 2007). Feminist Activist Research (FAR) is an approach created by feminist movements to ethically center women's testimonies, experiences, and knowledge on issues that specifically affect them, such as GbV and xenophobic discrimination. A core principle of FAR is establishing equitable relationships with research participants (Jiménez Cortés, 2021, p.185). I have actively recognized and addressed power differentials between the Venezuelan

adolescents and women involved in this research and myself, following FAR methodologies to counter these dynamics and empower participants throughout the research process.

One of the methods promoted by FAR, and used in this study, is Participatory Action Research (PAR). PAR differs from traditional research in three main ways: its emphasis on action and iterative reflection processes; its advocacy for deliberate power-sharing between researchers and participants; and its commitment to maintaining context (Potts et al., 2022, p.2532). Following these principles, I conducted two 4-hour participatory workshops and two 1-hour group discussions with Venezuelan teenage activists on June 15th and 16th, 2024. My methodological approach for these workshops was informed by evidence-based practices applied in other participatory research with adolescent girls on GbV and discrimination in the Global South (Potts et al., 2022; Raising Voices and SVRI, 2020; The Global Women's Institute, 2020). Additionally, I conducted seven qualitative semi-structured 60-minute interviews with Venezuelan mothers from June 14th to June 16th, 2024, and with Peruvian feminist educators and mentors during the last two weeks of June 2024, all of whom are specialists in the subject being studied.

The engagement of teenage and women specialists began with the feminist organization Quinta Ola. I held an initial meeting with them to discuss the research objectives and methodology. Quinta Ola agreed to act as strategic allies, supporting the implementation of safeguarding procedures and ensuring the meaningful involvement of all participants throughout the research and analysis processes. Consent forms and informational sheets were created in accordance with UCL standards and shared with Quinta Ola, who then disseminated them via email to Venezuelan activists within their girls' and youth activist network and databases. Feminist educators and mentors were contacted based on recommendations from Quinta Ola. All participants in this research signed consent forms, and pseudonyms have been used to protect their identities.

The Venezuelan teenage activists participating in this research migrated from different regions of Venezuela to Peru between 2015 and 2023, during the fourth wave of migration, characterized by survival migration. The participants included Karina (15 years old), Andrea (16 years old), Diana (18 years old), Libertad (16

years old), Yin (16 years old), Mika (16 years old), Maya (18 years old), Hans (16 years old), Francis (16 years old), Rosalia (16 years old), and Laite (17 years old). This group represents a diverse spectrum of Venezuelan adolescents, encompassing various personal backgrounds, and different districts of residence within Lima.

This group of teenage activists are graduates of Quinta Ola's program CheA, a political empowerment initiative engaging adolescent girls to advocate for their rights to lives free from GbV, discrimination, and xenophobia (Quinta Ola, 2024b). The program received the 2022 Innovation Award from UNHCR (UNHCR, 2022b) and was recognized as a successful integration intervention by UN Habitat (Ciudades Incluyentes, 2023). These activists have actively raised awareness about the violence and discrimination experienced by migrant and refugee adolescents in Peru (UNHCR, 2022b). They have participated in advocacy events and campaigns organized by UN agencies, Save The Children, the Ministry of Women and Vulnerable Populations, and other feminist grassroots organizations (Quinta Ola, 2023). In February 2024, they drafted a bill against digital violence in educational spaces, presented it before Congress, and developed the online campaign to promote awareness of this issue (Quinta Ola, 2024a).

The research workshops were conducted in classrooms at the Pontificia Universidad Católica del Perú (PUCP) in Lima, Peru. Quinta Ola, in partnership with the university's Institute of Human Rights, regularly uses these facilities for their activities. The location is familiar and welcoming to all participants. Quinta Ola facilitated transportation for participants and provided culturally sensitive meals through a catering service. Two members of Quinta Ola's team were present during the workshops to ensure the holistic safety and well-being of all participants, following their safeguarding protocols.

The planned workshop activities were largely implemented, with the teenagers directing the sessions at their own pace, raising questions and reflections they found significant. They used a logbook, where they documented their reflections during the workshops, which were included in the data analysis. These insights highlighted how identity and belonging are affected by violence and discrimination, yet also represent areas where resistance strategies can be developed through feminist interventions

and resources. We arranged ourselves in a circle to create a non-hierarchical space for knowledge sharing, addressing each other by first names, active listening to each other, and offering support during the sharing of sensitive testimonies. The teenage activists felt welcomed, seen, and heard, as Laite expressed: “You know that in Quinta Ola’s spaces, you can be fully yourself... I know I’m going to be accepted.”

Following the workshops, and with personal and parental consent, a WhatsApp group was created to facilitate weekly engagement with participants. This platform was used to validate each piece of analysis, and we held an online discussion in July where participants proposed and validate the main arguments and discussions. Throughout the process of developing the analysis and writing the dissertation, participants have continuously sent not only messages with their reflection, but also of support and encouragement. I have honored their knowledge and experiences by centering their voices respectfully and diligently in this knowledge creation process.

Research on Venezuelan migration highlights that Venezuelan mothers and grandmothers predominantly serve as primary caregivers (Sánchez et al., 2020; Frazier, 2021) and are actively involved in various aspects of their children's schooling, from enrollment to parent-teacher meetings (Alcázar & Balarin, 2020, 2021). The four Venezuelan mothers who participated in this research—Gloria, Mariana, Paz, and Esperanza—are part of Quinta Ola’s family network, as their daughters have been involved in the CheA program. These mothers migrated between 2015 and 2020, with three relocating with their husbands and one as a widow. All are employed to support their families and serve as primary caregivers for their children. Quinta Ola’s team coordinated with the mothers to schedule interviews, which took place during lunch and *lonche*, a significant Peruvian tradition akin to English teatime.

The interviews, conducted in Lima, Peru, initially lasted between 45 to 60 minutes. However, after the formal conclusion, two mothers expressed a desire to continue sharing their experiences. I stayed with them for an additional one to two hours, practicing active listening and empathy. This extended interaction highlights the importance of providing mothers and caregivers with time and safe spaces to reflect on their lives, recognizing their agency and resilience throughout their migratory and

integration processes. The information shared after the formal interviews was not included in this research out of respect for the trust placed in me.

It is particularly symbolic that the Venezuelan mothers chose to hold the interviews during lunch and *lonche*. This setting, reminiscent of intimate, horizontal conversations at the kitchen table, resonates with Latin American feminist practices (Montes & Paris Pombo, 2019). It underscores the importance of creating inclusive spaces where gendered experiences can be openly discussed, reinforcing the collective strength and solidarity among women navigating unique challenges in Latin America.

In addition to engaging with Venezuelan mothers, this research involved three feminist mentors actively engaged in empowerment programs or educational initiatives for Venezuelan migrants and refugees in Peru from 2019 to 2023. The professionals—Sol (feminist mentor, empowerment program trainer, and education specialist), Luna (feminist mentor and advocacy specialist), and Patricia (feminist community psychologist and educator)—participated in 60-minute online interviews. They provided invaluable insights into the complex intersectional issues faced by Venezuelan adolescents, drawing from their expertise in addressing GbV and xenophobic discrimination within educational contexts. Their deep understanding of the unique challenges encountered by this population, combined with their knowledge of effective educational practices aimed at empowerment, enhanced the research's ability to comprehensively address the needs and experiences of Venezuelan adolescents in Peru.

During the interviews, group discussions, and workshops, I recorded the sessions using a smartphone and my personal computer. All recordings were securely stored in an encrypted file on my personal compute

4.3. Ethical considerations.

As discussed in the literature review (Chapter II), Venezuelan women and adolescents who have undergone survival migration face various forms of GbV and xenophobic discrimination during their social and structural integration into Peruvian society. Academia, civil society, and feminist organizations have emphasized the

importance of understanding these issues through safe spaces for personal and community reflection, as well as empowerment programs that promote healing and advocacy (Potts et al., 2022; Vargas Martínez & Araiza Díaz, 2021; Martínez Portugal, 2020). Quinta Ola's program CheA is a pioneering initiative for the political empowerment of adolescent migrant and refugee girls in Peru (UNHCR, 2022b). Their participants have engaged in advocacy efforts defending their human rights at local, national, and international events and campaigns (ibid). The program emphasizes individual and collective healing, fostering connections and support networks among girls from diverse backgrounds. I applied the empowering practices of CheA in conducting this study (for more information on its methodology, see Quinta Ola, 2024b).

All participants received an informational sheet, signed informed consent forms, and were briefed on confidentiality and anonymity. Recognizing the potential sensitivity of topics related to GbV and gendered xenophobic discrimination, I chose not to directly inquire about individual experiences within Peruvian educational settings. Instead, the research focused on participants' broader perceptions of these issues within the context of their advocacy efforts and community engagements. This approach aims to leverage participants' expertise and empower them as activists within their communities. For participants who chose to discuss personal experiences of GBV or discrimination, these conversations were facilitated without interruption, creating a supportive feminist space where their voices were valued and heard.

4.4. Limitations.

A primary limitation of this dissertation research on GbV and xenophobic discrimination against Venezuelan girls in Peruvian schools is the sampling. The study includes only 11 teenage activists residing in Lima, which limits the representation of Venezuelan adolescent girls' experiences across Peru. Due to constraints in funding and time, the research did not include those living in other parts of the country. Additionally, I interviewed only four mothers, all residing in Lima, and three educators. Although these educators have experience working with Venezuelan girls in other regions such as Tumbes, Trujillo, and Piura, the limited number of participants and geographic scope restricts the generalizability of the findings. This limitation underscores the need for further research with a broader and

more diverse sample to obtain a comprehensive understanding of the issues faced by Venezuelan adolescent girls throughout Peru.

Another limitation is that the testimonies were translated into English due to word count constraints. Ideally, these testimonies would have been presented in Spanish to honor our Latin American way of understanding and expressing life. Additionally, all participants were associated with Quinta Ola, where I serve as director. This pre-established relationship means the sample may not fully represent the diversity of Venezuelan teenage activists living in Lima.

V. Retablos and Murales

I began the analytical process by coding and identifying common themes in the testimonies. Initially, I considered using the socioecological framework (Heise, 1998) to present the findings. While this framework is useful for understanding issues within educational settings, it did not fully capture the complex, layered experiences of Venezuelan girls. Consequently, I chose to draw on my highland roots and adopt a feminist decolonial perspective, utilizing the Peruvian Retablo as a narrative tool. This approach allowed me to shape and convey the multifaceted scenarios and realities that encompass the understanding of GbV and xenophobic violence against Venezuelan adolescent girls in educational settings.

The Peruvian Retablo, a traditional Andean art form, consists of intricate wooden boxes depicting religious or everyday scenes in vibrant colors. Rooted in indigenous and colonial practices, these retablos evolved as a form of cultural expression and resistance (Ulfe, 2014). During Peru's internal armed conflict (1980s-2000s), artists and organizations used retablos to portray the harsh realities faced by highland communities (Ibid). In 2023, feminist artists used Retablos to mourn and denounce the over 60 deaths due to police and military repression during the mass mobilization against President Dina Boluarte (Otta, 2023). These Retablos of Memory depicted scenes of violence, displacement, resistance, and resilience, serving as both historical documentation and tools for recognition and justice. By foregrounding the perspectives of discriminated and oppressed communities, retablos challenge dominant narratives imposed by colonial legacies, which dictate who is authorized to create the nation's knowledge and history. Retablos emphasize the lived

experiences and agency of marginalized groups, subverting traditional historiographical paradigms and using cultural heritage to confront and heal the traumas of conflict and violence.



Image 1. Depiction of the Ayacucho massacre during the armed conflict, as represented in Edilberto Quispe's retablo. Source: Servindi, 2022.



Image 2: Two feminist activists presenting their *Retablo por La Memoria*, which denounces the deaths resulting from mass mobilizations in 2023. Source: Otta, 2023.

Using the Retablo as a methodological guide offers a powerful means of resisting conventional knowledge creation by capturing the multifaceted realities of Venezuelan adolescent girls in Peruvian schools. This approach effectively illustrates their nuanced experiences of GbV and xenophobia. Just as retablos are composed of multiple layers, so too are their experiences, making the Retablo an apt and evocative tool for this analysis.

First layer: A dreadful journey hoping for a better future.

During in-depth participatory discussions, teenage activists physically and emotionally braced themselves as they recounted their journeys to Peru. Francis highlights the emotional toll of migration, emphasizing the difficulty of “leaving behind family and friends.” The activists convey a sense of having abandoned their support networks in pursuit of an uncertain yet hopeful future. This familial decision, though fraught with anxiety and sadness, also embodies a hope for a better reality.

Rosalia recalls her journey with a blend of innocence and fear. As a child, she did not fully grasp the gravity of facing potential deportation or encountering hostile authorities. What seemed like an adventure—crossing borders through dangerous, isolated areas—only later revealed its seriousness. Her experiences have since colored her perception of authority figures, leading to a lasting fear of police and other power figures due to past negative encounters. Similarly, Mika reflects on how time and maturity have transformed her view of migration. What once felt like an adventure now reveals itself as a complex and arduous process. Diana describes “arriving in Peru after three days without food and water and fearing sexual assault” as the worst days of her life. Participation in programs like CheA has provided them with new perspectives on their past experiences and the harsh realities they faced. As Yin shares, “I’m thankful to Quinta Ola for their patience with each topic and the information provided, such as human rights, xenophobia, stereotypes, and how this can affect us migrant adolescents.”

The activists agree that childhood innocence initially acted as a buffer against traumatic experiences. However, as they transitioned into adolescence, these memories resurfaced, triggered by a mix of empowering environments, xenophobic and violent incidents within school settings, and uncertainty about Venezuela’s future. Libertad reflects on her journey and subsequent settlement, describing her life in Venezuela as “dehumanizing,” a term that served as a coping mechanism for the stress and fear associated with migration.

These narratives collectively illustrate their multifaceted and often traumatic migratory experiences, driven by the need to escape socio-economic instability, political turmoil, and human rights violations. The combination of danger, emotional strain, and social challenges they faced during their journey to Peru is profound. Nevertheless, their resilience, bolstered by feminist and women-led programs, plays a crucial role in helping them cope and find a new beginning.

Second layer: The perils inherent in ill-prepared schools

Testimonies reveal that Venezuelan adolescents spend a significant portion of their time in educational institutions, typically attending classes from Monday through Friday, and sometimes on weekends, for approximately seven hours each day.

Consequently, Peruvian schools bear a crucial responsibility in safeguarding these students' human rights. However, testimonies indicate that GbV and xenophobia are pervasive in schools, manifesting as sexual harassment, physical aggression, verbal abuse, and social exclusion. These harmful behaviors transform schools into perilous environments for Venezuelan students, profoundly impacting their self-esteem, academic performance, and overall well-being, and underscoring the urgent need for interventions to create safer and more inclusive educational spaces.

Patricia, a community psychologist and educator, observes that discrimination against Venezuelan students often begins at enrollment and persists throughout the academic year. Sol, an education specialist, describes Peruvian schools as "inherently violent places," suggesting that most students, regardless of their nationality, encounter violence during their educational experiences. She attributes this to the normalization of violence within the school environment and a general reluctance to address it. Karina, an activist, echoes this concern, highlighting inconsistencies in how student altercations are handled: "If students fight in front of the school, they are summoned to the principal's office and their parents are contacted. However, this only happens if they are wearing school uniforms. If they are not, the administration shows little concern." This inconsistency suggests that the school's reputation is prioritized over the students' well-being.

Activists note that school administrators are often reluctant to address violence effectively. They report that schools frequently refer cases to external authorities or, worse, downplay the severity of violent incidents, sometimes attributing blame to Venezuelan students. These conflicts extend beyond physical violence to include sexual violence, where the bodies or clothing choices of Venezuelan adolescent girls are criticized based solely on their nationality. This tendency reflects a broader issue of minimizing gendered manifestations of xenophobic violence and GbV, with school administrators failing to address the root causes of violence, thereby limiting access to adequate institutional support and jeopardizing student safety and well-being.

Regarding teacher-student dynamics, Sol emphasizes that while teachers and school staff play a critical role, their biases and lack of training exacerbate the situation. Diana and Maya, activists, recount how teachers and administrators made

xenophobic comments and downplayed the harassment they faced from peers. This behavior underscores a school culture that neglects the well-being of Venezuelan students. Activists also highlight that the lack of support and understanding from some educators further isolates Venezuelan adolescent girls, making their adaptation and academic success significantly more challenging.

The pressure to conform to school cultural norms and the absence of safe, inclusive spaces exacerbate these challenges. As Laite, an activist, states, “Many Venezuelan girls feel compelled to alter their behavior and appearance to fit in,” which negatively impacts their mental health and self-perception. This conflict between their identities and imposed stereotypes creates significant psychological distress. Mika and Hans, activists, add that for LGBTQ students, this pressure is even more pronounced, as their identities are often criminalized in schools, leading to feelings of fear, sadness, and stress.

Many activists report experiencing anxiety, depression, and behavioral changes due to the stress and trauma of harassment, bullying, and discrimination, compounded by their migratory grief. Their precarious journeys from Venezuela to Peru, along with constant stereotyping, adversely affect their mental health and social interactions. As Gladys, a Venezuelan mother, shares, “My daughter developed insomnia and anxiety from the pressure of adapting to a new environment and facing xenophobic attitudes at school.” This stress extends beyond school premises, as Paz and Esperanza, Venezuelan mothers, emphasize: “They must remain vigilant and cautious even during their commutes,” further exacerbating their mental strain.

On a more positive note, Mika and Andrea, activists, report that encountering culturally sensitive teachers and school principals led to genuine feelings of welcome for the first time. Andrea recounted an incident where a teacher made a xenophobic comment about her; fortunately, the school administrator took her complaint seriously and sanctioned the teacher. Similarly, Mika described having an ally in a teacher who organized an integration event at her school, fostering a sense of connection among students. However, she lamented that after this teacher transferred to another school, all such integration activities ceased.

Despite existing educational policies aimed at inclusivity and GbV prevention, the reality within some schools often falls short of these ideals. Sol asserts that the final decision to implement such policies rests with school principals and teachers, who must be sensitized to integrating gender and intercultural approaches into the curriculum. As Luna, a feminist mentor and advocacy specialist, argues, “The implementation of these policies is marred by systemic issues, such as conservative political interventions that hinder comprehensive sexual education and violence prevention efforts.” Consequently, most schools remain environments where GbV and xenophobia are pervasive and often unaddressed. This discrepancy between policy and practice leaves Venezuelan adolescent girls vulnerable to ongoing abuse and discrimination, undermining their educational experience and opportunities.

Third Layer: A discriminatory society, a discriminatory classroom

Testimonies reveal that the influence of culture and society profoundly shapes how Venezuelan adolescent girls are treated in Peruvian schools, often resulting in discrimination, xenophobia, aporophobia, and GbV that undermine their educational experiences and mental health.

Sol highlights that migrant families frequently struggle to participate in school activities due to their demanding workloads and the xenophobic or aporophobic attitudes prevalent in the school environment, such as derogatory comments about Venezuelans in WhatsApp groups. This lack of engagement isolates migrant students and their families, hindering their integration into both the school and the broader community. Compounding this issue, the testimonies highlight that media portrayals that depict Venezuelans as criminals, beggars, and prostitutes reinforce these negative attitudes and exacerbate the challenges faced by migrant students.

Peruvian feminist educators and Venezuelan mothers observe that these media-driven stereotypes shape the perceptions of Peruvian families, students and teachers, leading to discriminatory treatment and stigmatization in educational settings. Luna emphasizes the “need for responsible media reporting” and proactive measures within schools to counteract the harmful effects of media-fueled xenophobia and aporophobia.

Activists argue that media-driven prejudices permeate educational settings, further alienating Venezuelan students who feel unfairly judged based on biased portrayals. They recount numerous instances where teachers reference negative news about Venezuelan crime in the classroom, thereby perpetuating stereotypes and creating a discriminatory environment. Mika observes that familial attitudes also significantly impact student behavior; she shares, "My classmates told me to pretend to be Peruvian so their parents wouldn't object to us working together. On other occasions, they would avoid working with me altogether."

Libertad notes that this issue is worsened by derogatory humor on social media and in digital educational platforms, where Venezuelans are frequently targeted with stereotypes and hurtful comments. Libertad has also observed a troubling trend of cultural exoticism towards Venezuelan students. She notes that in higher social settings, "we [Venezuelan adolescents] are perceived as curiosities or pets," underscoring a broader societal attitude of marginalization. She considers that this cultural objectification further alienates Venezuelan students, reinforcing their outsider status within the educational system.

The interplay of cultural and societal attitudes, perpetuated by the biases of Peruvian families, school personnel, and media portrayals, significantly impacts the treatment of Venezuelan adolescent girls in schools. This environment of discrimination and exclusion hinders their educational participation and mental well-being.

Fourth layer: Between a Rock and a Hard Place

Activists share they are facing profound challenges in maintaining their cultural identity while dealing with xenophobic discrimination and GbV. These pressures force them into a continuous struggle for belonging, significantly impacting their self-esteem and self-worth. Luna describes how gendered xenophobic stereotypes shape their behavior, by "constantly trying not to appear poor, nor criminals, at the same time look pretty but not too pretty."

Libertad mentions that they are navigating the "venezolana limpia y venezolana sucia" (clean Venezuelan, dirty Venezuelan) stereotypes. She describes the "venezolana sucia" as a stereotype perpetuated by mass media, portraying

Venezuelan women as man-stealers, gold diggers, prostitutes, and criminals. Libertad explicitly notes that the discrimination is not only about being Venezuelan but also involves class and racial biases. To avoid being perceived as "venezolana sucia," many engage in what they call "masking," adapting their behavior to fit different cultural expectations. They feel compelled to overperform academically, change their Venezuelan accents, use Peruvian slang, adapt their clothing, and be reserved in expressing peer and friendly affection. In doing so, they seek to avoid becoming targets of violence and discrimination in school settings.

Activists have also emphasized that the treatment of Venezuelans is significantly influenced by their accent and physical appearance. Individuals with a more pronounced accent, particularly those from urban or lower socioeconomic backgrounds with darker skin complexions, receive different treatment compared to those with a less noticeable accent, more neutral speech patterns, and lighter skin complexions. Mika reflects on her awareness of this dynamic, noting that she is not discriminated against like some of her Venezuelan friends because she is "that 'good, quiet, decent Venezuelan girl with good grades, good manners, and not very expressive, the one who doesn't make noise.'" Rosalia voices her conflict about masking: "I'm loud and always joking around... [in Peruvian schools] you start changing and losing your true self. I never want to lose my personality." Hans shares: "I create a Peruvian accent to avoid discrimination...when I feel it's safe, I reveal that I am Venezuelan." Libertad mentions: "I have to push myself and overperform academically so I'm not seen as a dirty Venezuelan." Masking takes a toll on their overall well-being. Yin captures this pain: "You don't just lose your roots but also who you are." These testimonies reveal their emotional labor to avoid becoming targets of violence and discrimination.

Libertad adds that the migratory process has introduced discriminatory practices based on stereotypes within the Venezuelan community itself: "People from Maracaibo are often stereotyped as being noisier, those from Mérida and Táchira (known as 'gochas') are seen as slow, individuals from the Llanos are perceived as uneducated, and people from the capital, Caracas, often perpetuate these stereotypes with phrases like 'Caracas is Caracas, and everything else is bush and snakes.' These discriminatory attitudes are internalized from childhood." While some

Venezuelan mothers view these expressions as part of the cultural practice known as “chalequeo” or joking, Laite argues, “Adults consider these jokes or chalequeo to be harmless, but they are not aware of the pain these stereotypes cause.

These testimonies reflect the complexity of identity and belonging, particularly in the context of migration. They underscore how deeply ingrained stereotypes and societal expectations shape individuals' experiences, influencing not only how they are perceived by others but also how they perceive themselves. This creates a double burden—escaping one set of stereotypes only to confront new challenges in a different social landscape

Fifth layer: Safe havens in the chaos.

Testimonies underscore the profound impact of feminist activism on the activists' lives. Safe spaces, support networks, and empowerment programs are deemed essential for helping them navigate and resist these adversities. Programs like Quinta Ola's CheA and Escuela Política Feminista are highlighted as pivotal for their empowerment and human rights education. These initiatives focus on human rights, feminist history, socio-psychological support, and teenage-led change, nurturing their agency and resilience.

Many activists were introduced to activism by their mothers, who sought integration opportunities for their daughters and encouraged participation in social and feminist programs. As Rosalia reflects, "My mom wanted me to socialize and meet more people." Activists note that activism provides supportive networks and safe spaces to share their experiences, offering emotional relief and understanding. Rosalia also mentions "I feel that activism is important for migrants. I remember crying at the first CheA workshop because I needed to let out my emotions. I felt like I was in an environment where I was understood and supported."

Teenage activists emphasize that knowledge of human rights, feminism, and having intercultural support networks are crucial for their empowerment and resistance within their schools and communities. Libertad shares, "In Venezuela, I couldn't have discovered my passion, my voice, or the causes I care about. Activism and support networks like NGOs and Quinta Ola are essential so that no one feels alone." Mika adds, "Activism has helped me a lot to find myself, embrace part of my culture, and

integrate into Peruvian culture.” Diana learned through activism that the violence she faced at school was unacceptable: “Thanks to activism, I learned that what happened to me was not okay.” Laite shares “activism provided immediate relief during my depression, providing me tools to understand and manage my feelings”.

When mapping their support networks, school staff and classmates are notably absent. Instead, their networks are primarily composed of feminist-driven spaces and female relationships, underscoring the crucial role of women-centered environments for migrant adolescent girls. Involvement in organizations like Quinta Ola and Save The Children Peru offers them a sense of community and belonging often missing in other aspects of their lives. These spaces provide emotional and psychological support, fostering empowerment, resilience, and a sense of community—essential for navigating the complex challenges they face.

Venezuelan mothers highlight the positive impact of human rights programs and advocate for schools to incorporate activities that promote integration, empowerment, and cultural exchange. They observe the broader effects on their families, with daughters passing on what they learn to their sisters and cousins. Sports and arts-based feminist programs are also seen as powerful spaces for belonging, helping girls overcome feelings of placelessness and isolation.

Discussing in Murals

The earlier use of the Peruvian retablo metaphor effectively framed the narratives of Venezuelan activists, mothers, and Peruvian educators/mentors, capturing the nuanced and layered dynamics experienced by Venezuelan adolescent girls as they navigate their lives as migrants. It also highlighted the role of schools, communities, and women-led organizations in addressing GbV and discrimination. However, to fully encompass these experiences, it is essential to consider broader national, transnational, and historical contexts. By invoking Latin American muralism (Bogerts, 2022), I aim to honor and illuminate the unique contributions of the teenage activists' testimonies, situating them within broader discussions on Venezuelan migration, GbV, and discrimination in educational settings, providing a wider socio-cultural perspective.

Drawing inspiration from Latin American muralism vividly illustrates how the voices of Venezuelan adolescent girls are brought to the forefront of knowledge creation. Just as murals in Latin America transform urban spaces into canvases of resistance and social commentary (Bogerts, 2022), the testimonies and experiences of these teenage activists—protected by their anonymity—are woven into the fabric of this dissertation. This integration ensures that their stories reach safely a broader scholarly and public audience. This approach not only underscores the importance of their lived experiences but also highlights the transformative potential of centering marginalized voices in academic discourse. By doing so, it fosters deeper empathy and a more nuanced understanding of the systemic and structural challenges these young women face, emphasizing the role of feminist resistance and the impact of incorporating their perspectives into academic analysis.



Image 3: Participants of CheA proudly display their mural, which represents intercultural feminist solidarity in confronting GbV. Source: Quinta Ola, 2021.

Mural 1: Survival Migration hits different if you are a minor

The testimonies of Venezuelan teenage activists and mothers align with the discussion around survival migration as categorized by Freier et al. (2022) and Fuscoe (2020). Their journeys from Venezuela to Peru have been marked by multidimensional discrimination, violence, and challenges, including experiences of fear, violence, robbery, discrimination by police officers and other public service officials, food insecurity, and physical hardship. However, As discussed in Chapter II, there is a need for more nuanced analyses of migration as a disruptive and traumatic process for minors, capturing their perspectives and voices. The experience of

migrating from Venezuela to Peru presents distinct challenges, traumas, and emotional processing mechanisms for minors compared to adults.

Carroll et al. (2020) highlight that various pre-migration vulnerabilities—such as personality traits, age, skill deficiencies, and experiences of persecution—play a significant role in shaping the mental health of migrants. The increasing trend of forced displacement among Venezuelan migrants to Peru involves many of these vulnerabilities (Freier et al., 2020). Despite this, as noted by Carroll et al. (2020), research on the impact of pre-migration age on mental health is limited, even though younger individuals are more likely to migrate compared to older generations. When age is addressed in the literature, it is typically examined within the context of post-migration acculturation (Kimbrow, 2009). This mural explores the distinct experiences of Venezuelan children and adolescents, focusing on how age influences both pre-migration and post-migration acculturation processes.

Activists share that Venezuelan adults often cope by strengthening their Venezuelan identity and cultural practices, but some teenage Venezuelans seem to have not adopted this strategy due to their lack of awareness and internalization of Venezuelan culture when they were younger. It appears that Venezuelan children who migrate to Peru may experience and process trauma differently. As the activists narrated, when they migrated as children (8-10 years old), they didn't fully comprehend the complexities of their displacement or the associated emotional burdens. Libertad's testimony sheds light on the profound and lasting impact of growing up in a country experiencing severe political and social turmoil, particularly under a dictatorial regime: "During childhood, we were exposed to food shortages, lack of security, shootings, protests, deaths during protests, thefts, lootings, and other violent incidents." The activists suppressed or downplayed these events, possibly as a coping mechanism, leading to the repression and eventual forgetting of these traumatic memories. They describe entering a defensive state of mind, where the focus shifts to the well-being of their family, even at the cost of abandoning hope of returning to their home country. This defensiveness often results in further distancing from their past life, with memories of life before migration becoming buried.

However, the process of migration introduces a new set of challenges. As Venezuelan children transition into adolescence and begin to face more instances of violence and discrimination in their host country, the unacknowledged traumas start to surface more prominently through behavioral and emotional changes, difficulties in school adaptation, and challenges in forming social connections. Despite the repression of these memories, they are not entirely erased. The trauma remains, and certain triggers—such as Venezuelan Presidential Elections—can bring these memories back to the surface, causing significant harm to the individual's mental and even physical health. The testimonies emphasize that, as adolescents, these previously suppressed experiences are processed differently, often in a more intense and aggressive manner.

Moreover, activists report feeling unable to disclose their complex emotions or experiences of discrimination and violence with their families due to the perception that their parents are already overwhelmed by socioeconomic survival-related stresses. This reluctance to further burden their parents potentially diminish their support network, leaving them more isolated in managing discriminatory incidents at school, directly impacting their overall well-being.

The teenage activists describe going through an “identity crisis,” shaped by issues of identity, belonging, and unresolved grief from their disrupted childhoods.

Adolescence is a crucial period for “emotion regulation development” (Sillers, 2022, p.258), and their testimonies show that the combination of suppressed trauma with a discriminatory and violent school environment is resulting in heightened anxiety, depression, and identity conflicts as they strive to reconcile their past experiences with their present realities. The differences in trauma processing between adults and adolescents underscore the urgent need for age-specific interventions, and schools can play a crucial role, by providing holistic mental health support tailored to the unique challenges faced by migrant and refugee students. This support should address their emotional development, identity formation, and the dual pressures of integrating into a new society while preserving their cultural heritage.

Teenage activists perceive that their parents frequently question their “Venezuelanhood,” yet they do not feel a strong connection to their parents' version of what constitutes appropriate behavior for the Venezuelan diaspora in Peru. Laite

describes the conflict poignantly, explaining how her mother's resistance to Peruvian society exacerbates the tension: "My mom sees me expressing myself like Peruvians and makes comments as if reprimanding me." On the other hand, Mariana worries about her daughter adopting Peruvian behaviors to avoid prejudice, fearing it causes her to "lose her essence". This situation underscores a broader struggle where parents, coping with their own migratory grief, might impose an adult version of Venezuelan culture that doesn't resonate with their teenage children. Libertad captures this tension by noting that "the culture of Venezuelan adolescents is different," and emphasizes the need for a teenage-centric cultural support system that aligns with their own experiences and identities. Mika reflects on the generational differences in their experiences of Venezuela, noting how her parents' "memories of pre-dictatorship life" contrast with her own memories of conflict and protests. These testimonies reflect a deeply felt intergenerational clash between Venezuelan adolescents and their parents concerning cultural preservation and practice under conditions of migration, reflecting the complex dynamics of family, identity, and resistance in a new country.

The teenage activists highlight their experience of existing "en el medio" (in the middle)—a space that is neither fully Peruvian nor fully Venezuelan. This intermediate space can be understood as a transitional phase of identity formation, reflecting their broader developmental journey of self-discovery during adolescence. The construction of this space is shaped by the dual pressures exerted by their Peruvian and Venezuelan environments, leading to significant anxiety, sadness, and frustration. These adolescents grapple with the challenge of defining and affirming their identity amidst conflicting cultural expectations and social pressures, all while protecting themselves from violence and discrimination in their schools. These factors complicate their sense of identity and belonging. In this context, schools play a crucial role in both the integration process and cultural preservation. Activists, mothers, and educators emphasize the need for cultural appreciation—not only of Peruvian and Venezuelan cultures but of all cultures—advocating for schools that value cultural diversity.

These narratives underscore how the pressure to excel and integrate into a new community intensifies for adolescents who are not only trying to escape the

constraints of their Venezuelan identity but also grappling with the coping mechanisms of their parents. They face intersecting challenges: adapting to a new and unfamiliar environment while contending with the weight of their family background; and self-discovering themselves as migrants while trying to develop their own identity in their new host country. However, these voices also emphasize a fundamental truth: every child and teenager deserve to be seen, heard, and supported throughout their journey.

This research advocates for a deep respect for their right to mental health and well-being, acknowledging their unique experiences through a feminist lens that validates their struggles and amplifies their voices. It calls for a critical reevaluation of educational practices and the research underpinning them to ensure they are truly inclusive, representative and supportive. Recognizing and nurturing diverse identities is essential for promoting a holistic sense of belonging and self-worth among all students, thereby fostering an environment where everyone can thrive.

Mural 2: School's Power Dynamics

Research around basic education for migrant children and adolescents in Peru by organizations like Save the Children (2022), UNESCO (Saffirio & Klenner, 2020), and UNICEF (Alcázar & Balarin, 2021; UNICEF Perú, 2021) have focused and advocated for educational access and attainment. However, as discussed in Chapter II, there remains a significant gap in examining how teachers and school officials exert power over Venezuelan students, particularly concerning xenophobic discrimination and GbV. This mural sheds light on this gap by exploring these dynamics through the experiences of Venezuelan teenage activists.

Activists report that teachers often disrespect Venezuelan students' knowledge and culture, undermining their dignity with xenophobic comments and derogatory remarks. For example, Rosalia was belittled by a teacher who criticized her due to her nationality. This disrespect is exacerbated by the belief that unfamiliarity with Peruvian school systems implies a lack of knowledge or skills, as seen when Laite's principal questioned her leadership because of her nationality. Such assumptions limit Venezuelan students' classroom contributions and hinder their academic progress. Mockery is also common, with teachers making offensive remarks about

students' migrant status and gender expression. Andrea and Diana experienced ridicule for their clothing and sexuality, while Mika reports that teachers suggest LGBTQ+ students hide their identities to avoid backlash. These behaviors stifle students' self-expression and growth, fostering a sense of inadequacy and exclusion.

Testimonies indicate that some schools perpetuate intolerance and neglect. Mariana shared how a teacher's xenophobic attitude towards her Venezuelan nephew was ignored, leading to the child's withdrawal from school. Diana and Maya's experiences of dropping out due to xenophobic bullying reflect a trend of schools protecting staff or lacking effective intervention. Authorities often minimize discriminatory acts, showing indifference to victims. Outside school, Venezuelan adolescent girls face violence and harassment from local individuals like mototaxistas. Activists note that schools prioritize their reputations over student well-being, influenced by personal relationships and retaliatory actions against staff who advocate for migrant students, as with a threatened school psychologist.

The neglect of cultural diversity exacerbates Venezuelan students' exclusion, with some schools failing to honor and integrate their traditions. This shortfall underscores the need for intersectional feminist approaches to address cultural, political, social, and economic factors driving gender inequality. To create a more inclusive educational system, it is essential to integrate these approaches into school development and teacher education.

Teacher education should include training on gender sensitivity, cultural competence, and xenophobia to help teachers foster inclusive classrooms and challenge discriminatory behaviors. School development plans should promote gender equality and cultural diversity, revising materials to eliminate sexist and xenophobic content and include positive representations of women and migrants. Human rights education must be core to the curriculum, ensuring students understand their rights and justice mechanisms. Comprehensive sexual education is equally vital, providing knowledge about bodies, consent, and healthy relationships. This education should be inclusive of all genders and orientations, creating a safe environment for discussing sexuality without stigma. By understanding their rights, students can better protect themselves and make informed decisions, enhancing their well-being and academic success.

Robust support mechanisms, such as counseling services and safe reporting channels, are crucial for helping students navigate and report GbV and xenophobic discrimination. Testimonies reveal that many schools lack these essential systems, making it difficult for students to seek help. Building alliances among students, teachers, parents, and community organizations is vital for protection, advocacy, and fostering a supportive environment for civic engagement. Peer support is key for empowering Venezuelan students to confront violence and discrimination.

In conclusion, addressing the power dynamics within schools and the broader educational system is essential for supporting migrant and refugee students in Peru. The insights provided by these testimonies highlight the urgent need for systemic change to foster inclusivity, respect, and empowerment. By integrating comprehensive training, revising educational practices, and creating robust support mechanisms, we can work towards an environment where all students, regardless of their background, feel valued and capable of thriving. Ensuring that cultural diversity is celebrated and that every student's voice is heard will not only enhance their educational experience but also contribute to a more just society.

Mural 3: Decolonial Intersectional Dynamics

Activists' testimonies reveal that xenophobia and GbV in educational settings are exacerbated by systemic and structural barriers and violence. By applying a feminist decolonial lens (Curiel, 2010), this mural underscores the necessity of a more granular, context-sensitive understanding of these intersecting forms of oppression to address the unique challenges Venezuelan female and gender fluid adolescent students face in Peruvian schools. This approach highlights the importance of not only identity politics, but also examining how local power structures, rooted in colonial legacies and heteropatriarchal structures, interact with these identities.

As discussed in Chapter II, much of the existing research has focused primarily on adult women experiences. For instance, Blouin and Zamora Gómez (2022) introduce "Venezuelanphobia," a pervasive antipathy toward Venezuelans fueled by media and political rhetoric, which intersects with racial and class biases. Similarly, Berganza Setién and Solórzano Salleres (2019) highlight how stereotypes associating Venezuelans with crime and insecurity have deeply influenced Peruvian

perceptions. Duche-Pérez et al. (2023) further elaborate that discrimination often stems from perceived labor competition, criminality, and strain on public services, illustrating how broader socio-economic structures perpetuate and intensify discrimination. Perez and Ugarte (2021) explore the "triple jeopardy" of nationality, gender, and migrant status experienced by Venezuelan women in Peru. However, these studies predominantly address the structural barriers faced by adult Venezuelan women, revealing a critical gap in research focused on Venezuelan migrant and refugee girls and adolescents, particularly concerning xenophobic bullying and GbV within educational environments.

As presented in the Retablo section, these adolescent girls navigate complex power dynamics with peers, teachers, and school administrators, influenced by broader community and structural factors. Understanding how institutional and structural forces shape and sustain gendered identities and discriminatory practices is essential for analyzing the experiences of Venezuelan adolescent girls in Peru. The Plan International (2021) study, while valuable for amplifying the voices of Venezuelan girls across Colombia, Ecuador, and Peru, presents its findings collectively. This approach risks overlooking localized Peruvian power dynamics and the unique forms of structural and institutional violence that are based on gender, race, and class (Boesten, 2012). For instance, 59% of the Peruvian population exhibits social tolerance towards violence against women (INEI, 2019), underscoring the deeply entrenched nature of GbV in the Peruvian context. Moreover, GbV victims nationwide face significant challenges in achieving justice; between 2018 and July 2023, the Judiciary evaluated more than 800,000 cases of violence against women and members of family groups across the country, yet less than 1% resulted in a conviction (Huerta Bustamante, 2023). This impunity is also evident in cases of sexual violence within school settings. For example, almost 1,500 teachers were reported for sexual violence in 2022, but only 84 were sanctioned, and the sanctions imposed were minimal and temporary (Morales, 2023).

As Lagarde (1996) argues, gendered identities and roles are shaped by complex social and cultural constructions that vary across time, place, and context. For Venezuelan adolescent girls, these identities are formed through intricate, context-specific socialization processes that influence every aspect of their lives. Their ability

to exercise their rights and develop agency and resistance is directly linked to the status of women's and girls' rights, as well as the availability of support systems in their new environment. In Peru, for instance, indigenous and feminist organizations have long advocated for justice, reparations, and institutional change, particularly regarding historical and systemic sexual assaults committed by teachers—issues that persist, especially in rural Andean and Amazonian schools (Araujo, 2017). A recent case involving more than 500 instances of abuse perpetrated by teachers with HIV between 2010 and 2024 highlights the ongoing severity of this issue (Gonzales, 2024). The Peruvian Minister of Education, in a disturbing response, justified these assaults by framing them as cultural practices (*ibid*), demonstrating a profound ignorance and disregard for the lives of Amazonian and Andean girls.

Understanding the historical and contemporary context is crucial for grasping the pervasive nature of GbV and discrimination within Peruvian schools, as well as the socio-cultural and economic factors contributing to the marginalization of Venezuelan adolescent girls. Scholars such as Segato (2003) and Curiel (2007) emphasize that GbV and discrimination in Latin America are deeply rooted in the region's colonial legacy, which institutionalized rigid gender hierarchies and systemic forms of classism and racism that continue to shape societal attitudes. In the Peruvian context, these colonial prejudices are manifest in the dichotomy, identified by activists, of "clean" versus "dirty" Venezuelans. This dichotomy reflects deeply ingrained biases tied not only to socioeconomic status and ethnicity (Melgar Bao, 2004) but also to colonial gendered notions of purity (Burns, 1998). For instance, a post-colonial result is the exotification and hypersexualization of Amazonian women (Motta, 2011), while Andean women are often perceived as submissive, backward, or less capable (De la Cadena, 1992). By critically examining these historical and structural forces, we gain a deeper understanding of the environment into which Venezuelan students are integrating, and how their identities, experiences, and resources are shaped by institutional and structural dynamics. Such an understanding is vital for developing effective strategies to combat GbV and discrimination, ensuring that the rights and well-being of migrant and refugee students are adequately protected and promoted.

GbV and discrimination manifest differently for Venezuelan adolescent girls compared to both their older counterparts and their Peruvian peers, yet these experiences remain deeply embedded in the same colonial heteropatriarchal legacies. Venezuelan teenage activists and mothers highlight that discrimination varies depending on individual circumstances, performed identities, access to resources, and contextual factors. In Peru, entrenched heteropatriarchal and machista attitudes intersect with xenophobic, aporophobic, and racial prejudices, normalizing GbV and gendered xenophobic discrimination, particularly against Venezuelan adolescent girls labeled as "dirty Venezuelans." Maya's experiences of being bullied, with remarks such as "Oh, you're going to die of hunger because you're Venezuelan" and "Venezuelans come to steal our husbands," exemplify this pervasive, intersecting discrimination. LGBTQ+ Venezuelan adolescents, such as Diana and Hans, face compounded discrimination due to the intersection of xenophobia and LGBTQ+ phobia. Libertad's encounters with class, racial, and gender biases reveal how Venezuelan adolescents often modify their behavior to avoid being perceived as "poor, criminal, or sexual objects," thereby attempting to evade the intersecting discrimination based on racism, classism, and sexism. Sol's observations that the hypersexualization and body shaming of Venezuelan girls mirror the treatment of Afro-Peruvian and Amazonian girls further highlight the interconnected nature of these oppressive systems, impacting both Venezuelan and Peruvian girls alike.

A decolonial intersectional analysis underscores that the GbV and xenophobic discrimination faced by Venezuelan adolescent girls in Peru are deeply entrenched in broader systems of oppression. Recognizing how these forms of discrimination are both experienced and resisted, and understanding their origins in structural, systemic and institutional violence, is essential for addressing these challenges effectively. This awareness allows for the development of comprehensive strategies that support their agency and actively address GbV, xenophobia, and aporophobia. Only through participatory, intersectional approaches in research, policy, and interventions can we enact meaningful and lasting change.

Mural 4: Resistencia y Sororidad feminista

This final mural is dedicated to feminist resistance and solidarity, showcasing how

Venezuelan teenage activists engage in diverse forms of defiance against systemic inequalities. Their resistance ranges from overt actions like advocacy and campaigns to more subtle, everyday acts of defiance. These activists effectively leverage their voices and platforms to raise awareness about the myriad issues they face, consistently demanding justice and equal treatment for all.

One particularly poignant form of resistance activists employ is "masking"—adopting a Peruvian identity when meeting new people to shield themselves from discrimination and potential sexual harassment. They cautiously reveal their Venezuelan roots only when they feel safe. They recognize the widespread use of masking among their peers, yet they also observe that some Venezuelan teenagers courageously embrace their identity without resorting to this strategy, despite the heightened risk of discrimination and violence. For instance, Mika adapts her behavior to avoid discrimination, while Diana faces severe exclusion due to her sexual orientation and national identity. In contrast, Rosalia embraces her Venezuelan accent and identity, even at the risk of facing discriminatory comments at school.

Testimonies also reveal that some Venezuelan adolescent girls feel compelled to excel academically as a protective mechanism against discrimination. This overachievement is not just a pursuit of educational success but a strategic response to mitigate prejudice and bias. However, this protective strategy takes a significant toll on their mental and social well-being. The decision to employ or not to employ "masking" illustrates the complexity of their resistance, highlighting both the resilience and the heavy burdens they bear in their fight against systemic inequalities.

Empowerment through feminist activism is a critical theme emerging from the testimonies of Venezuelan adolescent girls engaged in programs like CheA and Escuela Política Feminista. These initiatives have played a transformative role in fostering critical thinking, self-awareness, and a strong sense of agency. Activists have harnessed their newfound knowledge and tools to assert their rights and confront discrimination and violence. Activists' insights into their own self-discovery through feminist activism emphasize how feminist movements empower young women by validating their lived experiences and inspiring them to reclaim their

narratives. These activists acknowledge the specific challenges they would have faced in Venezuela, where the dictatorial regime would have severely hindered their self-discovery and political engagement. Their activism, therefore, represents a powerful avenue for personal development and self-defense. The skills acquired through feminist programs—including evidence gathering, complaint filing, and self-advocacy—are supported by a robust intergenerational and intercultural network of feminist women. This empowerment is crucial for Venezuelan teenage girls who confront multiple forms of discrimination and violence, illustrating how activism can be a vital tool for personal and collective resilience.

Moreover, activists emphasize the healing power of activism. Understanding social problems at a structural level and learning about the history and actions of feminism enabled them to name their experiences and find a sense of justice, alleviating guilt and feelings of isolation. Finding a safe space to share their experiences, reflections, and feelings helped them cope with emotional distress, migratory grief, and the challenges of being teenage migrants in Peru. This sense of belonging is essential for their mental health, well-being, and overall development. These experiences demonstrate the healing and transformative power of intergenerational and intercultural feminist activism. Reflecting on their migration journey also enables these adolescents to make sense of their experiences and articulate the discrimination and violence they have faced, leading to empowerment. This reflective process transforms past traumas into sources of strength, allowing them to express their experiences with a renewed sense of agency.

Intergenerational and intercultural feminist networks play a crucial role in supporting adolescent girls. Feminist mentors, educators, and allies in non-formal educational settings have the unique ability to create transformative experiences for Venezuelan students by fostering non-hierarchical safe learning spaces, validating emotional experiences, and actively challenging oppressive societal norms. In doing so, they not only support the development of individual students but also contribute to a broader culture of inclusivity and gender equality within schools. Feminist educators and mentors, aware of their privilege as economically stable adults in Peru, recognize that these empowerment programs also serve as healing spaces for themselves. They find a sense of justice for their personal narratives and create the

safe spaces they would have benefited from as adolescents. Moreover, they acknowledge that they are continually learning from the knowledge and experiences shared by teenage activists. This reciprocal learning process not only empowers young migrants but also strengthens the collective capacity of the feminist community to foster social change.

Through their activism and resilience, Venezuelan teenage activists illustrate the profound power of feminist solidarity and intergenerational learning. They challenge systemic inequalities while cultivating spaces of healing and empowerment. By participating in feminist programs like CheA and Escuela Política Feminista, they gain the tools to advocate for their rights and transform their traumas into sources of strength. Their testimonies highlight the critical role of supportive networks in fostering resilience, critical awareness and consciousness, and a sense of agency. As these activists navigate their identities and experiences, they forge a path for future generations, demonstrating that feminist activism is not just a means of personal empowerment but a collective endeavor that bridges generations, cultures, and experiences. This powerful interplay of personal growth, communal support, and political engagement exemplifies the transformative potential of feminist activism in creating a more inclusive and just society.

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Appendices

Appendix I: Blog Post

Resilience and Resistance: Venezuelan Girls Navigating Gender and Xenophobia in Peruvian Schools

Context: The exodus of Venezuelans across Latin America, spurred by economic collapse, political instability, and widespread violence, represents one of the most profound humanitarian crises in the region's history (IACHR, 2020). As millions flee in search of refuge, Peru has become a significant host country, with over 1.6 million Venezuelan migrants (GTRM Perú, 2023). However, for Venezuelan girls and adolescent women, migration is not merely a journey of geographical relocation but a passage fraught with the perils of xenophobia, gender-based violence (GbV), and systemic discrimination. They find themselves at the intersection of multiple oppressions in a context where machismo and xenophobic attitudes are deeply entrenched. In this landscape, schools, which should serve as safe havens for learning and growth, often become hostile environments where these girls are subjected to further marginalization. My research delves into better comprehend these complex experiences.

Research: My research centers on the lived experiences of Venezuelan girls and adolescents in Peruvian schools, where they navigate the intersecting challenges of gender and xenophobia. Employing a feminist activist research methodology grounded in decolonial theories, I sought to amplify the voices of these young women, positioning them as experts within their communities. Through participatory workshops and in-depth interviews with 18 teenage activists, mothers, and feminist educators, a stark reality emerged: schools, far from being safe spaces, are often sites of gendered xenophobic violence, where Venezuelan girls are isolated, stereotyped, and discriminated against.

To analyze and present these findings, I utilized the metaphors of retablos and murals—Peruvian and Latin American cultural symbols that capture the layered, complex realities of these girls' lives. These metaphors allowed me to represent their multidimensional experiences (Retablos) and frame them within a broader narrative (Murals) of school violence and discrimination and feminist resistance, illustrating how they transform trauma into agency and assert their identities despite systemic oppressions.

Findings: The findings of my research, captured through four distinct murals, paint a compelling picture of the challenges Venezuelan girls and adolescents face in Peruvian schools. In the first mural, I uncover the deep psychological impact of forced migration on young girls. Their journey to Peru often involves not just physical displacement but also emotional trauma, heightened by their vulnerability as minors. This emotional distress is further exacerbated, rather than alleviated, in educational settings.

In the second mural, I explore the power dynamics within schools. These environments, which should serve as safe spaces for growth, often subject these girls to xenophobia and gender-based violence. Teachers and administrators, who should act as protectors, frequently contribute to their marginalization, making them hyper-visible as outsiders yet invisible when it comes to receiving the support they need.

The third mural moves beyond the school environment to examine the broader societal forces at play. It highlights how the intersection of their identities as Venezuelan and female subjects these girls to compounded forms of oppression, deeply rooted in colonial legacies that persist in Peruvian society.

The final mural shifts focus to the resistance strategies these young women develop, such as "masking," and the solidarity and knowledge networks they build through feminist activism. Despite systemic challenges, they transform their shared experiences into sources of empowerment and collective action. This mural seamlessly connects to the broader theme of resistance that runs throughout the research.

Next Steps: The results of this research will play a critical role in informing Quinta Ola's activities both at the educational and advocacy levels.

At the educational level, the findings will guide the content and methodological adaptation of the CheA program, which will be implemented in Lima and Piura by the end of 2024 and in the first trimester of 2025. These adaptations will reflect the nuanced experiences and needs of Venezuelan girls, ensuring the program aligns more closely with the realities they face in these regions. Additionally, the research will inform the development of the next phase of Participatory Action Research, expanding our work to include the voices of Venezuelan girls living in the Piura department.

At the advocacy level, the findings have already been shared with the teenage activists involved and will be further disseminated to the Quinta Ola team and the broader migrant community during our institutional activities on Human Rights Day in December 2024. These insights will also strengthen our activist interventions, scheduled for November 25th, 2024 (International Day for the Elimination of Violence Against Women) and March 8th, 2025 (International Women's Day). Including the voices of migrant and refugee girls in these events is crucial, as it amplifies their struggles within the broader feminist fight for equality and human rights. Moreover, this research has informed our advocacy efforts around the Cartagena +40 consultations, reinforcing the need for gender-sensitive policies for migrant and refugee populations in Latin America.

Conclusion: The journey of Venezuelan girls and adolescents in Peru is a powerful testament to their feminist resistance and courage. As they face the intersecting challenges of xenophobia and GbV, these young women are not just surviving—they are leading the change for systemic change. Their voices and actions are reshaping the narrative, turning pain into purpose, and carving out spaces of hope and empowerment where none existed before. It is through their unwavering intergenerational and intercultural resistance that we are reminded of the strength found in solidarity and the transformative power of feminist activism.

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Appendix II: Informational Sheets

A) INFORMATIONAL SHEET FOR TEENAGE ACTIVIST

Who am I? Hey there, I'm Gianina Marquez. I wear a few hats - I'm the co-founder and executive director of Quinta Ola, and I've been deeply involved as a coordinator and educator in the Chamas en Accion program from 2021 to 2023. Currently, I'm diving into my master's degree in education, Gender, and International Development at University College London. I'm reaching out to you because I'd love for you to be a part of my dissertation research.

What is this research about? Well, it's all about diving deep into the challenges faced by Venezuelan migrants and refugees, especially in schools across Metropolitan Lima. I'm not just stopping there though! I want to really understand how these incredible Venezuelan teens cope with and respond to these tough situations. Plus, I'm genuinely curious about what kind of educational activities, programs, or actions make them feel empowered to stand up against gender-based violence and discrimination.

Why are you being invited to take part? I am inviting you to participate as an adolescent expert that have been advocating for girls and adolescents' human rights. I believe on your knowledge and your voice should be center in the process of co-creating knowledge around these pervasive issues. Your valuable insights will greatly contribute to our understanding and efforts to address these challenges effectively.

What will you have to do during the research? We've got 2 in person workshops lined up for you, happening from 9:00 am to 1:00 pm on the weekend. Plus, two online discussion group of one hour each one. I want to make it crystal clear: you won't be put on the spot about any personal experiences. This is a safe space where we can all respectfully listen to each other and learn together. The workshops are our chance to get creative, reflect, and dive into discussions about gender-based violence and discrimination against migrant and refugee adolescents. The first group discussion will be a time for us to reflect on what we've learned in the workshops and share our insights. The second group discussion will focus on discussing the findings from interviews I'll conduct with mothers and educators. We'll pick a date and time that works best for most of you, and I'll give you a heads-up two weeks in advance. Now, I know privacy matters, so let me assure you: our discussions will be recorded, but only I will have access to them. Once the research is done, those recordings will be deleted, no questions asked. I'm really looking forward to diving into this journey with you all.

What will happen to the findings of the research? Once the research is wrapped up, I'll be compiling all the details into my thesis for university. But don't worry, I've got you covered! I'll make sure to send the final findings your way. And here's the important part: your privacy matters. So, I'll scrub any identifiers, names, or pictures from the findings to keep you completely anonymous.

Do you have to take part? Participation is entirely up to you, no pressure whatsoever. You have every right to say no without any consequences. Plus, if at any point you feel like stepping back, that's totally okay too. You're in control here, and you don't have to answer

any questions that make you uncomfortable. Your comfort and well-being are my top priorities.

What's next? If you're keen to jump in, you and your mom, dad, or legal guardian just need to fill out the consent form. Take your time going through the info sheet and the form, and if anything's unclear, don't hesitate to ask. I'm here to help and explain anything you need.

Contact for more info: If you've got any lingering questions or need more details before making your decision, feel free to shoot me an email at my university address: stnzkgm@ucl.ac.uk. I'm here to help in any way I can.
Thank you, Gianina Marquez

B) INFORMATIONAL SHEET FOR MOTHERS

I'm Gianina Marquez, and I'm thrilled to connect with you. As the co-founder and executive director of Quinta Ola and having served as the coordinator and educator for the CheA program from 2021 to 2023, I've seen firsthand the power of community and collaboration. Currently, I'm on a journey pursuing my master's degree in Education, Gender, and International Development at University College London.

Why am I reaching out to you? This research is a shared journey: Together, we're delving into the experiences of Venezuelan migrants and refugees in schools across Metropolitan Lima. I want to understand the challenges they face, how they respond to them, and what educational initiatives empower them to stand against gender-based violence and discrimination.

Why you? Your voice matters: You're an expert in your community, with invaluable insights into the daily lives of Venezuelan girls and adolescents in Peruvian schools. Your expertise is crucial in shaping our understanding and guiding our efforts to tackle these issues effectively.

What does participation entail? A conversation, a safe space: I'm inviting you to a 45-minute interview, at a time, date, and place that suits you best. We'll chat about gender-based violence and discrimination, but I want to assure you, there's no need to share any personal experiences. This is a safe and respectful space for you to share your knowledge. Our discussion will be recorded, solely for my use, and will be deleted once the research is complete.

What happens next? Sharing our insights: The findings will become part of my thesis, but they're not just for me—they're for all of us. You'll receive the results, and rest assured, your anonymity will be protected. No names, pictures, or identifiers will be included.

Is participation mandatory? Absolutely not: Your participation is entirely voluntary, with no consequences if you choose not to take part. You have the right to withdraw at any stage, and you're under no obligation to answer any questions you're not comfortable with.

Ready to join? Let's take the next step: If you're keen to participate, simply fill out the consent form. Take your time to review this information sheet and the form, and if you have any questions or need clarification, I'm here to help.

Still have questions? Get in touch: If there's anything else you'd like to know before making your decision, feel free to reach out to me via email at stnzkgm@ucl.ac.uk or WhatsApp at +51972099331.

Thank you, Gianina Marquez

C) INFORMATIONAL SHEET FOR FEMINIST EDUCATORS/MENTORS

Who am I? Hello there, I'm Gianina Marquez. I've been deeply immersed in the educational realm as the co-founder and executive director of Quinta Ola. From 2021 to 2023, I had the privilege of serving as the coordinator and educator for the Chamas en Accion program. Currently, I'm on a journey pursuing my master's degree in Education, Gender, and International Development at University College London. I'm reaching out to you with an invitation to participate in my dissertation research.

What is this research about? This research is a journey of understanding. Together, we'll explore the realities of gender-based violence and discrimination faced by Venezuelan migrants and refugees in schools across Metropolitan Lima. I'm keen on delving into how these adolescents respond to such challenges and identifying educational initiatives that empower them to combat gender-based violence and discrimination.

Why are you being invited to take part? Your expertise is invaluable. As an educational expert, you hold firsthand knowledge of the experiences of Venezuelan girls and adolescents in Peruvian schools. I have complete confidence in your expertise, and I genuinely believe that your voice is crucial in our collaborative efforts to address these pervasive issues. Your insights will significantly contribute to our understanding and our ability to tackle these challenges effectively.

What will you have to do during the research? Participation is simple yet impactful. All I ask is for a 45-minute online interview, scheduled at your convenience. During our conversation, I'll ask questions that will guide us through reflections and discussions on gender-based violence and discrimination against migrant and refugee adolescents. Rest assured, there's no need to share any personal experiences. This space is created with your comfort and respect in mind. Our discussion will be recorded solely for my reference and will be deleted once the research is complete.

What will happen to the findings of the research? Your privacy matters. The findings will form part of my thesis, but they're not just mine—they're for all of us. I'll share the final results with all participants, ensuring your complete anonymity. No identifiers, names, or pictures will be included in the findings.

Do you have to take part? Your participation is entirely voluntary, with no consequences for declining. You have the right to withdraw at any stage, and you're under no obligation to answer any questions you're not comfortable with.

Next steps: If you're interested in participating, simply fill out the consent form. Take your time to review this information sheet and the form, and if you have any questions or need clarification, please don't hesitate to reach out. I'm here to support you every step of the way.

Contact for further information. If you have any further questions before making your decision, please feel free to reach out to me via email at stnzkgm@ucl.ac.uk or WhatsApp at +51972099331. Warm regards, Gianina Marquez

Appendix III: Consent forms

A) CONSENT FORM FOR ADOLESCENT ACTIVISTS

Please complete this form after you have read the Information Sheet.

Title of Study: gender-based violence and discrimination against Venezuelan students in Peruvian schools

Name and Contact Details of the Researcher: Karol Gianina Marquez Olivera, Email: stnzkqm@ucl.ac.uk

Thank you for considering taking part in this research. The person organizing the research must explain the project to you before you agree to take part. If you have any questions arising from the Information Sheet or explanation already given to you, please ask me before you decide whether to join in. You will be given a copy of this Consent Form to keep and refer to at any time.

I confirm that I understand that by marking each box below I am consenting to this element of the study. I understand that it will be assumed that unmarked boxes means that I DO NOT consent to that part of the study. I understand that by not giving consent for any one element that I may be deemed ineligible for the study.

Item number	Consent Item	Marking Box
1.	I confirm that I have read and understood the information provided to me for the above study. I have had an opportunity to consider the information and what will be expected of me. I have also had the opportunity to ask questions which have been answered to my satisfaction and I would like to take part in the workshops and group discussions.	
2.	I consent to voluntarily participate in the study.	
3.	I understand that all personal information will remain confidential and that all efforts will be made to ensure I cannot be identified. I understand that my data gathered in this study will be stored anonymously and securely. It will not be possible to identify me in any publications.	
4.	I agree that small direct quotes may be used in reports (these will be anonymized).	
5.	I understand that my participation is voluntary and that I am free to withdraw at anytime without giving a reason. I can also refuse to answer any questions at any point. I understand that if I decide to withdraw, any personal data I have provided up to that point will be deleted unless I agree otherwise.	
6.	No promise or guarantee of benefits or financial incentives have been made to encourage me to participate.	

7.	I consent to my participation being audio/video recorded and understand that the recordings will be kept secured and be destroyed 12 months after this project has concluded. I know that all data will be kept under the terms of the General Data Protection Regulation (GDPR).	
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Data Protection Privacy Notice

The controller for this project will be University College London (UCL). The UCL Data Protection Officer provides oversight of UCL activities involving the processing of personal data and can be contacted at data-protection@ucl.ac.uk.

This 'local' privacy notice sets out the information that applies to this particular study. Further information on how UCL uses participant information from research studies can be found in our 'general' privacy notice for participants in research studies here.

The information that is required to be provided to participants under data protection legislation (GDPR and DPA 2018) is provided across both the 'local' and 'general' privacy notices. The lawful basis that will be used to process any personal data is: 'Public task' for personal data and 'Research purposes' for special category data. We will be collecting personal data such as: age, gender, email address and telephone number.

Your personal data will be processed so long as it is required for the research project. If we are able to anonymize or pseudonymize the personal data, you provide we will undertake this and will endeavor to minimize the processing of personal data wherever possible.

If you are concerned about how your personal data is being processed, or if you would like to contact us about your rights, please contact UCL in the first instance at data-protection@ucl.ac.uk.

Name of participant

Date

Signature

Name of legal tutor

Date

Signature

Name of researcher

Date

Signature

B) CONSENT FORM FOR MOTHERS, CAREGIVERS AND FEMINIST
MENTORS/EDUCATORS

Please complete this form after you have read the Information Sheet.

Title of Study: GENDER BASED VIOLENCE AND DISCRIMINATION AGAINST VENEZUELAN STUDENTS IN PERUVIAN SCHOOLS

Name and Contact Details of the Researcher: Karol Gianina Marquez Olivera

Email: stnzkgm@ucl.ac.uk

Thank you for considering taking part in this research. The person organizing the research must explain the project to you before you agree to take part. If you have any questions arising from the Information Sheet or explanation already given to you, please ask me before you decide whether to join in. You will be given a copy of this Consent Form to keep and refer to at any time.

I confirm that I understand that by marking each box below I am consenting to this element of the study. I understand that it will be assumed that unmarked boxes means that I DO NOT consent to that part of the study. I understand that by not giving consent for any one element that I may be deemed ineligible for the study.

Item number	Consent Item	Marking Box
1.	I confirm that I have read and understood the information provided to me for the above study. I have had an opportunity to consider the information and what will be expected of me. I have also had the opportunity to ask questions which have been answered to my satisfaction and I would like to take part in the workshops and group discussions.	
2.	I consent to voluntarily participate in the study.	
3.	I understand that all personal information will remain confidential and that all efforts will be made to ensure I cannot be identified. I understand that my data gathered in this study will be stored anonymously and securely. It will not be possible to identify me in any publications.	
4.	I agree that small direct quotes may be used in reports (these will be anonymized).	
5.	I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason. I can also refuse to answer any questions at any point. I understand that if I decide to withdraw, any personal data I have provided up to that point will be deleted unless I agree otherwise.	
6.	No promise or guarantee of benefits or financial incentives have been made to encourage me to participate.	
7.	I consent to my participation being audio/video recorded and understand that the recordings will be kept secured and be destroyed 12 months after this project has concluded. I know that all data will be kept under the terms of the General Data Protection Regulation (GDPR).	

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Your personal data will be processed so long as it is required for the research project. If we are able to anonymize or pseudonymize the personal data, you provide we will undertake this and will endeavor to minimize the processing of personal data wherever possible.

If you are concerned about how your personal data is being processed, or if you would like to contact us about your rights, please contact UCL in the first instance at data-protection@ucl.ac.uk.

Name of participant

Date

Signature

Name of researcher

Date

Signature

APPENDIX IV: WORKSHOPS WITH TEENAGE ACTIVISTS

Workshop 1: Gender-Based Violence against Venezuelan girls in Peruvian Schools

- Workshop Objective: To gather insights and knowledge and learn from Venezuelan teenage activists on the topic of gender-based violence against Venezuelan girls in Peruvian schools in Metropolitan Lima.
- Workshop Duration: From 9:00 am to 13:00 pm (04 hours)
- Location: CheA seminar room

Workshop Outline

1. Introduction (45 minutes):

- Welcome, Introduction and Objectives
- Icebreaker Activity
- Group agreements.
- Positionality and connection activity

2. Revisiting concepts (45 minutes)

- power exploration (power to / power with / power within / power over)
- gender stereotypes

3. Gender-Based Violence in Peruvian schools (45 minutes)

- Setting up concepts
- School maps
- Body maps
- Action Planning

4. Healing circle (20 minutes)

- Guided Meditation
- Sharing Stories of Resilience and Empowerment Ritual
- Closing reflections

I. Introductions

1.1 Expectations for the workshops

Hi everyone, thank you very much for being here with me. *All of you know me to a different degree but allow me to introduce myself for this specific occasion. I'm Gianina Marquez. I wear a few hats - I'm the co-founder and executive director of Quinta Ola, and I've been deeply involved as a coordinator and educator in the Chamas en Accion program from 2021 to 2023. Currently, I'm diving into my master's degree in Education, Gender, and International Development at University College London.*

As part of my master's degree, I'm carrying out a research project focused on better understanding the challenges faced by Venezuelan migrants and refugee girls like you, especially in schools across Metropolitan Lima. I'm not just stopping there though! I want to really understand how Venezuelan teens cope with and respond to these tough situations.

Plus, I'm genuinely curious about what kind of educational activities, programs, or actions make you all feel empowered to stand up against gender-based violence and discrimination.

You are all here as experts, because you have been advocating for migrant and refugee' human rights. I believe your knowledge and your voice must be centered in the process of co-creating knowledge around issues that specifically affect all of you. Your valuable insights will greatly contribute to also identify the best efforts to address these challenges effectively.

My research is applying a Feminist participatory action research. You might wonder what that is? ... This is an approach that puts women's voices in the center, focuses on better understanding the issues we particularly face, and we have a horizontal relationship, you as an active participant of this research, and myself as the learner-researcher.

As you have seen in the informational sheet, you will participate in two workshops and two discussion groups, and the research has as participants you all as well-rounded experts, and mothers and caregivers, and feminist mentors/educators as community and education experts.

Here are some things to keep in mind: The workshops will focus on active participation and open discussions to encourage everyone's engagement. You will be involved in various activities, such as sharing experiences, jotting down ideas, drawing, storytelling, and more. Some topics may be sensitive or uncomfortable, and you are free to opt out of participation at any point. Remember that our dear Quinta Ola's psychology is present here accompanying us to help us at any time. I'm glad you all know her and trust her. Finally, but now least important: if at any point you feel like stepping back, that's totally okay too. You're in control here, and you don't have to answer any questions that make you uncomfortable. Your comfort and well-being are my top priorities.

1.2 Icebreaker

Let's kick off with a fun icebreaker to get to know each other a little bit more. How about we go around and present ourselves saying our first name and one thing that makes us smile? It could be anything from a favorite hobby to a funny joke you heard recently. Let's spread some positivity and start our workshop with a smile!

[Participants share.]

Thanks everyone for participating in the dynamic.

1.3 Group Agreements:

You all are aware of the importance of Group agreements to keep a safe, respectful, and caring learning space. I have brought with me some of the agreements you have previously proposed and agreed too when you were participants in CheA. Please, let me know if you agree or disagree to keep them for our workshops and group discussions.

[Researcher proceeds to show and read the agreements, and validates each one of them]

1. *Respect: We will respect each other's viewpoints, experiences, and identities. We will listen actively and refrain from interrupting when others are speaking.*
2. *Confidentiality: What is shared in the workshop stays within the group. We will maintain confidentiality to create a safe space for sharing our thoughts and feelings.*
3. *Active Participation: We encourage everyone to actively participate in discussions and activities. Your voice matters, and we value your input.*
4. *Open-Mindedness: We will approach discussions with an open mind and be willing to consider different perspectives. We acknowledge that everyone comes from diverse backgrounds and experiences.*
5. *Non-Judgment: We will refrain from making judgments or assumptions about others. We will create an environment free of criticism and negativity.*
6. *Empathy: We will practice empathy and compassion towards each other. We understand that discussions about gender-based violence may be sensitive, and we will support each other with kindness.*
7. *Safe Space: We will create a safe and supportive environment where everyone feels comfortable expressing themselves. We will refrain from using language or behavior that may harm others emotionally or psychologically.*
8. *Take Space, Make Space: We recognize that everyone has different comfort levels when it comes to speaking up. We will strive to balance taking space to share our thoughts and making space for others to do the same.*
9. *Self-Care: We will prioritize our well-being throughout the workshop. If anyone feels overwhelmed or triggered by the discussion, they are encouraged to take a break or step out of the room if needed. Remember that our dear psychologist is present to listen to us if we need to talk.*

[Allow participants to share.]

Thank you very much. Let's remember that these agreements will accompany us throughout the workshops and group discussions to make this experience a very beautiful one, where we feel accompanied and safe.

1.4 Positionality and connection: Journey of Rivers

Now we're going to embark on a journey together, exploring the rivers of lives of migrant and refugee girls. Just like rivers, our lives are full of twists, turns, and currents that have shaped who we are today. Let's dive in!

- a) *Reflective Writing and drawing: I'd like each of you to take a few minutes to reflect on the rivers of life of Venezuelan girls living in Lima. Think about the experiences, challenges, and triumphs that have brought them here.*

[Give participants a few minutes to reflect]

Now, here is a huge river drawn on a flip chart, please write/draw your thoughts on them. Use symbols, colors, and words to represent different experiences and milestones along the way. You can be as creative as you like. Let's start by doing it individually and then we will reflect on our interventions collectively.

[Give participants a few minutes to write/draw.]

- b) *Sharing Circle: Now, let's take turns sharing your reflections on our "river of life". As you have seen, I have included what has brought me to this workshop as well. Let's remember to listen with empathy and respect as each person shares their thoughts.*

[Facilitate a group discussion.]

- c) *Closing Circle: As we come to the end of this activity, I invite each of you to share one word or phrase that captures how you feel after exploring our "river of life". Let's carry these reflections with us as we continue our work together in this workshop.*

[Allow participants to share.]

Thank you all for your openness and participation. Let's continue to support each other as we navigate the rivers of our lives together.

II. Revisiting concepts

2.1 Power Exploration

- a) *Presenting concepts: Let's start by refreshing some concepts so everyone is at the same pace. First, let's remember what does power mean to us and how impact our communities and the lives of girls and adolescents. You have explored that concept in Chamas en Acción, so let's just refresh our memories together. For these workshops we will specially focus on these types of power.*

[Researcher displays definitions of "power to," "power with," "power within" and "power over" on a screen or flipchart.]

*Let's start with a brief explanation of each concept. "**Power to**" refers to the ability of individuals or groups to act, make decisions, and effect change. "**Power with**" reflects collaborative and collective power, where individuals or groups work together to achieve common goals. "**Power within**" focuses on individual empowerment, self-awareness, and agency. "**Power over**" refers to control or domination over others, often at the expense of their autonomy or well-being.*

- b) *Reflective Writing and drawing: Now, I'd like to divide you into 2 groups. Each group will brainstorm examples of power to, power with, power within and power over in school settings. You can write them or draw them, whatever you feel the most comfortable with.*

[researcher organizes participants into small groups and provides them with materials.]

Ready? Go!

[Groups engage in brainstorming activity.]

Time's up, everyone! Now, let's take a gallery walk around the room to see what each group came up with. Take note of the examples you find interesting or thought-provoking.

[Participants walk around the room, observing the posters created by each group.]

As you walk around, feel free to add sticky notes to the posters with any additional examples or reflections you have.

[Participants engage in the gallery walk and add sticky notes to the posters.]

- c) *Sharing Circle: Now that we've had a chance to explore different examples of power, let's come back together as a group for reflection and sharing. What did you notice during the gallery walk? Are there any common themes or patterns you observed across the examples?*

[researcher facilitates a discussion based on participants' observations.]

How do you think these different forms of power relate to addressing issues like violence against Venezuelan girls in schools? How do you think the way people around us act and what they believe affects how we feel about ourselves and our abilities to make a difference? Can you think of any beliefs or values that might make it hard to feel strong or capable? Can you think of other words or ideas that describe feeling confident and able to do what you want? How are they similar to or different from what you understand about being strong or feeling like you can make a change? Have you ever been in a situation where things were more complicated or confusing than they seemed at first? How did you handle it? What helped you figure out what to do? Do you think everyone has the chance to feel good about themselves and their abilities? Why or why not? What things could help or make it harder for people to feel this way?

[Participants share their insights and perspectives.]

- d) *Closing Circle: Thank you all for your engagement and thoughtful contributions. To wrap up and making sure that we are learning together, here are some key points to take into consideration:*

Power is the ability to influence or control resources, people, and opportunities. Power can be used for good, but it can also be abused. In essence, the more power you have the better chance you must use your source of power for good by fairly distributing resources and opportunities. But at the same time, with more power, you also have a greater chance to manipulate or abuse it for your own benefit and self-interest by unfairly distributing resources and opportunities. Having access and control over sources of power allows an individual to make decisions. There are various types of power which include power within, power with, power to and power over. We also know that there are different sources of power, and these are political, economic, gender, age, education, military and financial.

However, we have also observed that power can be used positively or negatively and that “Power over” is the negative type of power. Gender-based violence is about use and abuse of power. Power in itself is not bad. It is the abuse of power that results in harm and suffering of those who have less power. The school principal, school administrators and teachers are in very powerful positions inside schools and therefore can easily use this power to take advantage of the vulnerable women and girls.

2.1 Gender stereotypes

- a) Presenting the concept: *Let's move to our next concept... you are very familiar with this one, and I have seen that you have been advocating for changing them. This concept is gender stereotypes. Someone can share the definition with the group:*

[Participants share their ideas]

Thank you very much for sharing. So, we all agree that gender is a societal mandate about what we should be and do based on whether we are identified as male or female; and that stereotypes are preconceived ideas about people. They are assumptions about individuals and communities.

- b) Reflective writing and drawing: *Now, we are going to start by dividing ourselves into three groups. Each group is going to draw a Venezuelan school girl: one is going to be afro Latina; the other is going to be from the LGBTQ+ community and third one is from a very low-income household.*

[researcher organizes participants into small groups and provides them with materials.]

After you finish your drawing, on the right side, you are going to write all the stereotypes associated with them in school environments. And on the left side you are going to write all the things that the school personnel, and Peruvian and Venezuelan students will need to revert those stereotypes.

[Groups engage in brainstorming activity.]

Time's up, everyone! Now, let's take a gallery walk around the room to see what each group came up with. Take note of the examples you find interesting or thought-provoking.

[Participants walk around the room, observing the posters created by each group.]

As you walk around, please feel free to add sticky notes to the posters with any additional examples or reflections you have.

[Participants engage in the gallery walk and add sticky notes to the posters.]

- c) Sharing Circle: *Now let's reflect around these two questions: How do these stereotypes keep going and get passed on? What are some things that could be*

different, and what could we ask others to do differently to help stop some of the stereotypes we've noticed today?

[Researcher facilitates a discussion based on participants' observations and answers.]

- d) Closing Circle: *Thank you all for your engagement and thoughtful contributions. Your reflections on power and gender stereotypes are key to better understand gender-based violence and xenophobia.*

15-MINUTE BREAK

III. Mapping Gender-Based Violence in Peruvian Schools

Welcome back, everyone, to our workshop on mapping gender-based violence in Peruvian schools. Before we begin with our next activity, I want to acknowledge the courage and strength it takes to discuss such sensitive issues. Your voices matter, and your experiences are valid.

- a) Setting the Tone: *Before we dive into the activity, let's take a moment to ground ourselves. Close your eyes if you feel comfortable, take a deep breath, and center yourself in this space. Remember, this is a safe and supportive environment where we listen to each other with empathy and respect. Our dear psychologist will guide us through a brief 3-minute meditation to center ourselves.*
[Psychologist guide the meditation exercise]
- b) Establishing common ground in concepts: *I know that you have been constantly advocating for your right to a life free of violence, and have even drafted a bill proposal about digital gender-based violence in school settings that has been presented in Congress, but just to make sure that all of us are on the same page, can someone share the definition of gender-based violence and what types there are.*

[participants share their concepts and ideas]

Thank you very much for sharing. I'm going to leave the definition on the screen.

[researcher shows the concept]

Gender-based violence refers to any harmful behavior or action that is directed at an individual or group based on their gender identity or perceived gender roles. It can manifest in various forms, including physical, sexual, emotional, or economic abuse, and it often stems from unequal power dynamics between genders.

Types of Gender-Based Violence:

Physical Violence: This includes acts such as hitting, punching, kicking, or any form of physical harm inflicted on someone based on their gender.

Sexual Violence: This involves any unwanted or non-consensual sexual activity or behavior, such as rape, sexual assault, harassment, or coercion.

Emotional/ Psychological Violence: This type of violence aims to control, manipulate, or degrade someone emotionally or psychologically. It can include verbal abuse, threats, intimidation, or isolation.

Economic Violence: Economic violence occurs when someone is denied financial resources or opportunities based on their gender, preventing them from achieving financial independence or stability.

- c) *School Mapping: For this section, we'll be using a combination of school mapping and body mapping to visually represent the experiences of Venezuelan girls facing gender-based violence in Peruvian school settings.*

First, we will organize ourselves into three groups.

[researcher organizes participants into small groups and provides them with materials.]

Each group will draw a representation of a typical Peruvian school. Think about the layout of the school, the people in it, and the possible power dynamics among students, teachers, and other actors. Please, consider which spaces Venezuelan girls might recognize as safe or dangerous. In green you will mark the safe spaces/people and in red, the dangerous places/people. Please write in a post-it why those places/persons might be safe or dangerous.

[Groups engage in brainstorming activity.]

- d) *Body Mapping: Now, let's transition to body mapping. Each group will grab a Venezuelan girl drawing from the gender stereotype dynamic. On the right side you will write all the impacts that gender-based violence has on those Venezuelan adolescents and on the left side all the resources and strengths they must resist gender-based violence. Remember, as we engage in body mapping, we're gathering our general knowledge from our advocacy/activist work, we are collectively exploring the experiences and realities of Venezuelan girls in Peruvian schools.*

[Groups engage in brainstorming activity.]

- e) *Gallery Walk and Discussion: Now, let's take a gallery walk and observe each other's maps, let's approach this with empathy and compassion. Each map represents someone's story, someone's truth. Let's honor that truth as we engage in our discussion. Let's leave supporting, caring and messages of resistance on our maps.*

[Participants engage in the gallery walk and add sticky notes to the posters.]

- f) *Action Planning: Before we close, I invite you to think about how we can turn our insights into action. How can we create safer and more inclusive school environments for Venezuelan girls? Let's brainstorm together what parents, students, teachers, schools, and representatives can do to create safer schools.*

[Groups engage in brainstorming activity.]

- g) *Closing: Thank you all for your openness, your courage, and your empathy. Remember, this conversation doesn't end here. Let's continue to support each other and uplift the voices of those who need to be heard. Together, we can create positive change in our communities, take care of one another, and make visible that we are not alone.*

10-minute break

IV. Healing Circle and Empowerment Ritual

- a) Introduction: *Welcome back, everyone, to our closing activity for today's workshop on gender-based violence against Venezuelan girls. Before we conclude, I invite us to come together in a healing circle and empowerment ritual. This is a space for reflection, support, and empowerment as we acknowledge our individual and collective resilience.*

[participants sit forming a circle.]

- b) Setting the Tone: *Let's take a moment to center ourselves. Close your eyes if you feel comfortable and take a deep breath in... and exhale slowly. As we gather in this circle, let us hold space for each other with empathy, compassion, and respect.*

[Groups engage in a breathing exercise.]

- c) Guided Meditation: *Now, I invite you to bring your awareness to your breath. Feel the rise and fall of your chest with each inhale and exhale. Imagine yourself surrounded by a warm, gentle light, enveloping you in a cocoon of safety and peace. Take a few more deep breaths, allowing this sense of calm to wash over you.*

[Groups engage in meditation.]

- d) Sharing Stories of Resilience: *I invite anyone who feels comfortable to share a brief story or reflection on a moment of resilience and empowerment in your life, especially in the face of gender-based violence. Remember, you are among friends here, and your experiences are honored and valued.*

[participants share their stories.]

- e) Empowerment Ritual: *Now, we will participate in an empowerment ritual to symbolize our commitment to healing and resistance. In the middle of the circle there are feminist scarfs from the different women's march against gender-based violence in Peru and Latin America. Please select that one closer to your heart. As you hold it, I invite you to reflect silently on the power within yourself and the power we share as a community.*

[Participants select the feminist scarf and reflect]

Take a moment to set an intention for yourself and for the collective resistance and empowerment of all who have been affected by gender-based violence. When you're ready, you may choose to share your intention aloud or keep it in your heart.

[Allows a few moments of silence for reflection.]

- f) Circle of Support: *Now, let's offer words of support and affirmation to each other. If you feel moved to do so, you can share a message of encouragement, solidarity, or gratitude with your fellow participants. Remember, your words have the power to uplift and inspire.*

[Encourages participants to share supportive messages.]

- g) Closing Reflection: *As we come to the end of our time together, take a moment to notice any shifts or insights you may have experienced during this activity.*

[Allows a few moments of silence for reflection.]

- h) Conclusion: *Thank you all for your openness, courage, and vulnerability in this circle. Let's carry the energy of healing and empowerment with us as we continue our journey forward. Remember, you are strong, you are resilient, and you are worthy of love and respect. Until we meet again for our next workshop, take care of yourselves and each other.*

Workshop 2: Exploring Gendered Xenophobic Discrimination against Venezuelan Girls in Peruvian schools.

- Workshop Objective: To gather insights and knowledge from Venezuelan teenage activists on the topic of xenophobic discrimination against Venezuelan teenage girls in Peruvian schools.
- Workshop Duration: From 9:00 am to 13:00 pm (04 hours)
- Location: CheA seminar room

Workshop Structure:

1. Introduction (30 minutes):

- Welcome, Introduction and Objectives
- Group agreements.
- icebreaker and connection activity

2. Revisiting concepts (45 minutes)

- Xenophobia
- Aporofobia

3. Xenophobic discrimination in Peruvian schools (45 minutes)

- Setting up concepts
- Empathy Mapping
- Action Planning

4. Circle of Solidarity, Resource Mapping, and Affirmation

- Closing reflections

1.1 Expectations for the workshops

Hi everyone, thank you very much for being here with me again. *In this workshop we are going to focus on xenophobic discrimination against Venezuelan girls in Peruvian schools.*

I want to remind you that you all are participating as experts, because you have been advocating for migrant and refugee' human rights. I believe your knowledge and your voice must be centered in the process of co-creating knowledge around issues that specifically affect all of you. Your valuable insights will greatly contribute to also identify the best efforts to address these challenges effectively.

As you have seen in the informational sheet, this is the second of the two workshops you agreed to participate in. Then it will only remain the two discussion groups.

Here are some things to keep in mind: The workshops will focus on active participation and open discussions to encourage everyone's engagement. You will be involved in various activities, such as sharing experiences, jotting down ideas, drawing, storytelling, and more. Some topics may be sensitive or uncomfortable, and you are free to opt out of participation at any point. Remember that our dear Quinta Ola's psychology is present here accompanying us to help us at any time. I'm glad you all know her and trust her. Finally, but now least important: if at any point you feel like stepping back, that's totally okay too. You're in control here, and you don't have to answer any questions that make you uncomfortable. Your comfort and well-being are my top priorities.

1.2 Group Agreements:

Let's start by remembering our group agreements. I'm going to place them on the wall behind us, so we are aware of them all the time.

[Researcher proceeds to show and read the agreements]

1. *Respect: We will respect each other's viewpoints, experiences, and identities. We will listen actively and refrain from interrupting when others are speaking.*
2. *Confidentiality: What is shared in the workshop stays within the group. We will maintain confidentiality to create a safe space for sharing our thoughts and feelings.*
3. *Active Participation: We encourage everyone to actively participate in discussions and activities. Your voice matters, and we value your input.*
4. *Open-Mindedness: We will approach discussions with an open mind and be willing to consider different perspectives. We acknowledge that everyone comes from diverse backgrounds and experiences.*
5. *Non-Judgment: We will refrain from making judgments or assumptions about others. We will create an environment free of criticism and negativity.*
6. *Empathy: We will practice empathy and compassion towards each other. We understand that discussions about gender-based violence may be sensitive, and we will support each other with kindness.*
7. *Safe Space: We will create a safe and supportive environment where everyone feels comfortable expressing themselves. We will refrain from using language or behavior that may harm others emotionally or psychologically.*

8. *Take Space, Make Space: We recognize that everyone has different comfort levels when it comes to speaking up. We will strive to balance taking space to share our thoughts and making space for others to do the same.*
9. *Self-Care: We will prioritize our well-being throughout the workshop. If anyone feels overwhelmed or triggered by the discussion, they are encouraged to take a break or step out of the room if needed. Remember that our dear psychologist is present to listen to us if we need to talk.*

Let's remember that these agreements will accompany us throughout the workshops and group discussions to make this experience a very beautiful one, where we feel accompanied and safe.

1.3 Celebrating Similarities and Differences

- a) *Introduction: Before we dive into our discussions, let's start with a fun and engaging icebreaker to get to know each other a little better.*
- b) *Setting the Tone: In this activity, we'll be celebrating both the similarities and differences among us, recognizing that each of us brings unique perspectives and experiences to this space. Remember, this is a safe and respectful environment where we honor and value each other's diversity.*
- c) *Instructions for Participants: Each of you will receive a sheet of paper and a marker. On one side of the paper, I want you to write down or draw three things that you believe make you unique or special. These could be hobbies, talents, experiences, or anything else you feel comfortable sharing. On the other side, write down three things that you believe you have in common with others in the group.*

[Allows a few moments of silence for reflection]

- d) *Sharing and Mingling: Once you've completed your lists, please stand up and mingle around the room. Find a partner you haven't spoken to yet and take turns sharing one item from each side of your paper. Feel free to ask questions and engage in conversations to learn more about each other. I'm participating as well.*

[Allow time for participants to mingle and share.]

- e) *Group Sharing: Now that we've had a chance to connect with each other, let's come back together as a group. I'd like to invite a few volunteers to share one thing they learned about their partner that surprised them or that they found interesting.*

[Invite volunteers to share.]

- f) *Reflection: As we wrap up this activity, take a moment to reflect silently on the experience. How did it feel to share and learn from each other? Consider how celebrating both our similarities and differences can enrich our discussions and collaborations throughout this workshop.*

[Allows a few moments of silence for reflection]

- g) *Conclusion: Thank you all for participating! Remember, our diversity is our strength, and by honoring each other's unique identities and experiences, we create a more*

inclusive and supportive community. Let's carry this spirit of celebration and respect into the rest of our workshop discussions.

II. Revisiting concepts

2.1 Xenophobia.

- a) Presenting the concept: you are very familiar with this concept through your activism. This concept is xenophobia. Someone can share the definition with the group:

[Participants share their ideas]

Thank you very much for sharing. Just to make sure that we all are understanding the same. I'm going to present the definition, as you can see all of you have describe it well. I'm going to place it on the back wall so we can see it.

[researcher shares concept]

Xenophobia is a deep-seated fear, distrust, or hostility towards people who are perceived as different or foreign, often based on their nationality, ethnicity, or cultural background. It can manifest in various ways, from discriminatory attitudes and prejudices to outright acts of violence and exclusion. At its core, xenophobia stems from a lack of understanding, empathy, and acceptance of individuals who may be perceived as "other." It often arises from feelings of insecurity, ignorance, or the desire to maintain a sense of belonging or superiority within one's own community. Overcoming xenophobia requires fostering empathy, cultural awareness, and a commitment to embracing diversity and inclusivity.

- b) Sharing Circle: Now let's reflect around this question: How xenophobic practices keep going and get passed on in Peru?

[Researcher facilitates a discussion based on participants' observations and answers.]

- c) Closing Circle: *Thank you all for your engagement and thoughtful contributions.*

2.2 Aporofobia

- a) Presenting the concept: *Now, let's delve into and revisit our understanding of the next concept. You may recall encountering it during CheA. The concept is Aporofobia. We'll be watching an explanatory video featuring Adela Cortina, the philosopher who coined this term back in 2017, as she elaborates on this concept:*

[researcher plays the video: "It is not the foreigner that is rejected, but the poor":
<https://www.youtube.com/watch?v=Kc92s05D8L8>]

Just to make sure that all of us are in the same page, I'm going to place the concept on the back wall, so we have it on mind while we reflect around it: Certainly! Here's a down-to-earth and clear definition of Aporophobia:

Aporofobia is the fear, aversion, or prejudice towards people who are poor or marginalized, often resulting in discrimination or mistreatment based on their socio-economic status. It can manifest in various forms, such as stigmatization, exclusion, or indifference towards individuals who are perceived as poor or socially disadvantaged. Aporofobia arises from societal attitudes and structures that devalue and marginalize certain groups based on their economic status, perpetuating inequalities, and hindering social cohesion.

- b) Sharing Circle: *Now let's reflect by answering these questions: Do you think the concept of Aporofobia is important for understanding the violence and discrimination experienced by Venezuelan girls in Peruvian schools? Why or why not? How do you see the connection between Aporophobia and xenophobia in Peru?*

[Researcher facilitates a discussion based on participants' observations and answers.]

- c) Closing Circle: *Thank you all for your engagement and thoughtful contributions around these challenging issues. I value and honor your knowledge.*

15-minute break

III. Xenophobic discrimination in Schools

Empathy Mapping - Understanding Xenophobia through the Lens of Venezuelan Girls

- a) Introduction: *welcome back! As you already know in this workshop we are exploring the issue of xenophobia against Venezuelan girls in Peru. The next activity is called Empathy Mapping. Our goal is to foster empathy and understanding for the experiences of Venezuelan girls facing discrimination, particularly focusing on their diversity such as being afrolatina, part of the LGBTQ community or being from an impoverished background, among other particular characteristics.*
- b) Setting the Tone: *Before we begin, let's take a moment to ground ourselves. Close your eyes if you feel comfortable and take a deep breath in... and exhale slowly. As we embark on this activity, let's approach it with open hearts and minds, seeking to understand and empathize with the experiences of others and being compassionate with ourselves and others in this room.*

[Allows a few moments of silence for reflection]

- c) Instructions for Participants: *we are going to divide ourselves into 3 groups. Each group will have the opportunity to create an empathy map for a fictional Venezuelan girl attending a school in Peru. This map will help us visualize and understand her experiences of xenophobia in schools. Please, keep in mind their personal features such as gender, race, sexuality, class, migrating status., etc.*

[Divides participants into small groups and provides materials.]

- d) Empathy Mapping: *Now, I invite each group to work together to create an empathy map. Consider what this Venezuelan girl might see, hear, say, do, think, and feel in*

her daily life attending a school in Peru. Pay attention to stereotypes, harassment, and unequal treatment based on gender (power over), but also to resources external and internal that the Venezuelan girl might have to resist in these situations (power within, power to and power with).

[Groups engage in activity]

- e) *Sharing and Reflection: Now that each group has completed their empathy map, let's come together as a larger group to share our insights and reflections. As each group presents, I encourage active listening and empathy from everyone.*

[Groups share their reflections.]

- f) *Identifying Action Steps: Before we conclude, let's brainstorm concrete action steps to address xenophobia and support Venezuelan girls in Peru. How can parents, teachers, schools, and government representatives work towards creating a more inclusive and supportive environment for all?*

[Groups brainstorm ideas]

- g) *Conclusion: Thank you all for your thoughtful participation in this activity. By empathizing with the experiences of Venezuelan girls facing xenophobia in Peru, we take an important step towards creating a more just and compassionate society. Let's carry this spirit of empathy and understanding into our future actions and advocacy efforts.*

10-minute break

IV. Circle of Solidarity, Resource Mapping, and Affirmation

- a) *Introduction: Welcome back, everyone, to our final activity for today's workshop. In this circle, we'll focus on healing, connection, and solidarity, while also identifying and acknowledging our internal and external resources. This is an opportunity for us to reflect on our strengths and commit to supporting each other in the fight against xenophobic discrimination and violence.*
- b) *Setting the Tone: Let's begin by taking a moment to center ourselves. Close your eyes if you feel comfortable and take a few deep breaths in and out. Imagine yourself surrounded by a circle of support and solidarity, with each breath filling you with strength and resilience.*

[Allows a few moments of silence for reflection]

- c) *Resource Mapping (15 minutes): Now, I invite you to reflect on and write down your internal and external resources. Think about the strengths and support systems you carry within yourself, as well as the resources available to you in your community. I want to highlight the power of music, art, self-care, and self-love, among other expressions, as tools we all must navigate and resist various forms of discrimination and violence. As women and/or migrants, we often face these challenges. So, let's take a moment to recognize the strength within us. Now, we'll split into 3 groups.*

Each group will brainstorm and share the tools and strategies we already possess, which might help other Venezuelan girls resist and fight against discrimination. Let's acknowledge and celebrate these resources together. Take a few minutes to jot down your thoughts on the paper provided, you can write them or draw them, whatever you prefer and feels more comfortable.

[Allow time for participants to complete their resource maps.]

- d) Affirmation Sharing (15 minutes): *As you finish your resource maps, I invite you to share an affirmation about your own power and the power you have when you are together. This is an opportunity to draw on your inner strength and share words of support with the group.*

[Pass around candles for participants to hold while sharing affirmations.]

Who would like to start?

[Facilitate the sharing of affirmations, encouraging participants to respond with words of support and solidarity.]

- e) Circle of Solidarity: *Now, let's reflect on the resource mapping exercise and share any insights or realizations that emerged for us. How do our internal and external resources contribute to our sense of strength and empowerment?*

[Facilitate a discussion on the importance of recognizing and utilizing resources in the fight against xenophobic discrimination and violence.]

- f) Reflection and closing: As we come to the end of our time together, let's take a moment to acknowledge the strength and resilience of everyone in this circle. Thank you all for your openness, vulnerability, and commitment to building a more just and inclusive world.

[Close with a moment of silence or a brief closing reflection.]

Remember, our solidarity and collective action have the power to create real change. Let's continue to support each other and advocate for justice and equality in our communities.

APPENDIX V: DISCUSSION GROUPS WITH TEENAGE ACTIVISTS

Group Discussions:

Session 1: Reflecting on workshops findings.

Objective: To reflect on the findings of the workshops on gender-based violence and xenophobic discrimination against Venezuelan girls in Peruvian schools, and to explore educational activities that can empower them.

Session duration: 60 minutes

Location: Zoom

Session Outline:

1. Introduction
2. Reflection on Findings
3. Sharing and Synthesis
4. Exploring Empowering Educational Activities
5. Action Planning
6. Closing

Session script:

a) Introduction: Facilitator: *Hello everyone. Thank you for joining us today. As you have seen in your informational sheet, today is the first discussion session as part of our research. Today We'll be reflecting on the findings of our recent workshops and exploring educational activities that can make a real difference in the lives of Venezuelan girls. Before starting, if at any point you feel like stepping back, that's totally okay too. You're in control here, and you don't have to answer any questions that make you uncomfortable. Your comfort and well-being are my top priorities. Now let 's dive in.*

b) Group agreements: *On the zoom chat you can see our group agreements, so we are reminded to keep it in mind through today's discussion.*

c) Setting the Tone: *Before we get started, let's take a moment to breathe. If it feels good, close your eyes, and take a deep breath with me. [Pause] Let's keep the experiences and voices of Venezuelan girls close to our hearts as we chat today.*

[Allows a few moments of silence for reflection.]

d) Reflection on Findings: *Now, let's split into 2 groups. Each group will receive the findings from our last two workshops and chat about what we learned from them. Take your time to chat about what hit home for you and what we can do about it.*

[Divides participants into small groups and provides materials.]

e) Sharing and Synthesis: *Welcome back, folks! Now, who wants to share what their group discussed? What stood out to you? Let's chat about the themes that came up and how they affect Venezuelan girls. No need for fancy words here, just speak from the heart.*

[Facilitates sharing and captures key points on the shared screen.]

f) Exploring Empowering Educational Activities: *Alright, let's get those creative juices flowing! What kinds of activities can be done to improve the experiences of Venezuelan girls in Peruvian schools? Think about what would make a real difference in their lives. You can base your answers around your own experience and process of empowerment, on the projects and programs that you have participated in or have seen. Think creatively and consider the specific needs and challenges identified in our workshops. Remember, there are no wrong answers here.*

[Facilitates brainstorming sessions and encourages active participation.]

- g) Identifying key actors: *Now that we've got some awesome ideas, let's figure out who should be responsible for implementing them, families? schools? the ministry of education? teachers?*

[Facilitates discussion and encourages participants]

- h) Closing (5 minutes): *Alright, team, we're almost done! I just want to say a huge thank you to each one of you for being here today and for your activism. See you all in our next and final session. Remember that you can contact me at any time if you have any questions or comments about this research. Hugs!*

Session 2: Reflecting on interviews findings.

Objective: To discuss the findings from interviews with mothers, caregivers, feminist mentors, and educators regarding gender-based violence and xenophobic discrimination against Venezuelan girls in Peruvian schools.

Session duration: 60 minutes

Location: Zoom

Session Outline:

1. Introduction
2. Recap of Findings
3. Group Discussion: Insights and Reflections
4. Creative Expression: Visioning Activity
5. Action Planning: What Can We Do?
6. Closing: Words of Encouragement

Session script:

- a) Introduction: Hey there, amazing activists! Welcome to our last discussion session on gender-based violence and xenophobic discrimination research. I'm so glad you're all here today. Let's kick things off by giving a big virtual hug to everyone! Awesome! Before starting, *if at any point you feel like stepping back, that's totally okay too. You're in control here, and you don't have to answer any questions that make you uncomfortable. Your comfort and well-being are my top priorities. Now let's dive in.*
- b) Group agreements: *On the zoom chat you can see our group agreements, so we are reminded to keep it in mind through today's discussion.*
- c) Recap of Findings: *Alright, let's start by recapping the findings from the interviews with mothers, caregivers, feminist mentors, and educators. These amazing people*

shared their stories and insights with us, and now it's our turn to dive into the conversation. I'm going to present to them, while you please take note of what has caught your eye or heart, and if some of the things mentioned resonate with your knowledge as an activist.

[Researcher presents findings]

- d) Group Discussion: Insights and Reflections: *Now let's chat about What stood out to you. How do your experiences as activists connect with what we heard from our interviewees? How these ideas relate to what we have found through our workshops?*

[Facilitates discussion and encourages participants]

- e) Creative Expression: Visioning Activity: *Time to get creative! Please grab the papers and pens provided to you in the workshops, and let's imagine a school where everyone feels safe, respected, and included. Draw or write down your vision for this dream school!*

[participants engage in the activity]

- f) Action Planning: What Can We Do?: *Alright, activists, let's brainstorm some action steps. What can we do to make our schools more inclusive and welcoming? No idea is too big or too small, so let's dream big and get those creative juices flowing! Also keep in mind what we can ask to schools and government representatives to make these things happen.*

[participants engage in the activity]

Now, let's share what we have created and propose. Let's see these brilliant ideas with respect, and open hearts and minds.

- g) Closing: Words of Encouragement: *You all rock! Thank you for your amazing energy and ideas today. Keep shining your light and making a difference in the world. Remember, together we can create a future where everyone feels valued and respected. Keep being awesome, activists! Remember that you can contact me at any time if you have any questions or comments about this research. As soon as my dissertation is approved by my teachers, I will share the main findings with you all, so we can keep advocating for safer schools for everyone. Hugs!*

Appendix VI: Interview scripts

A) INTERVIEW WITH VENEZUELAN MOTHERS

Introduction:

Researcher: "Hi there, I'm Gianina Marquez. Thank you for joining me today. We're going to talk about the experiences of Venezuelan students in Peruvian schools, especially about things like bullying or unfair treatment because of where they're from or because they're girls. This is a safe space for us to chat, and I'll only use the recording to help me remember our conversation."

Purpose of the Interview:

Researcher: "I'm hoping we can learn from each other today. Your thoughts are super important in understanding and dealing with the problems that Venezuelan girls face in Peruvian schools."

Recording Consent:

Researcher: "Before we start, can I record our chat? [Start recording once consent is given]"

Verbal Consent:

Researcher: Just to make sure we're all on the same page, I'll quickly go over what I'll do with the recording. It's just for me to listen to later, and I won't use your name when I write about it. Any questions before we start?

And remember, if you ever feel uncomfortable or want to stop, just let me know, and we can pause or end the interview right away.

Interview Questions:

To begin, let's explore your journey to Peru and your current living situation. This will help us understand the context of your experiences.

1. When did you come to Peru?
2. Who came with you?
3. Where do you live now?
4. Do you consider that violence against girls and women is something common in Peru? How so?

Now, let's focus on the challenges faced by Venezuelan girls in Peruvian schools and the reasons behind them.

5. What do you think are the biggest problems for Venezuelan girls in Peruvian schools?
6. Why do you think Venezuelan girls might have more trouble with bullying or unfair treatment at school?
7. Why do you think Venezuelan girls face more experiences of sexual violence in schools?
8. Could you describe what things or factors make these situations of violence against Venezuelan girls keep happening?

Moving forward, let's discuss potential solutions and recommendations to address the issues faced by Venezuelan girls in Peruvian schools.

9. What could schools do better to stop bad things happening to Venezuelan girls?

10. How can schools make sure Venezuelan girls aren't treated unfairly because of where they're from?
11. What kind of help do you think Venezuelan girls need if they're being treated badly at school?
12. Have you heard of anything that's worked well to stop bad things happening to Venezuelan girls at school?
13. How do you think parents can help make schools safer and friendlier for their daughters?
14. Are there any important things to remember about Venezuelan culture that might help make schools better for Venezuelan girls?
15. Lastly, based on what you've seen, what advice would you give to people who make rules for schools, teachers, and people who help the community, so they can help Venezuelan girls feel safe and treated fairly at school?

Closing Remarks: "Thank you so much for sharing your thoughts and experiences with me today. Your insights are incredibly valuable and will make a real difference in our understanding of how to support Venezuelan girls in Peruvian schools."

Ending the Interview: "Our interview has come to an end, and I'll stop recording now. If you have any further questions or would like to chat more, please feel free to reach out to me. Thank you again for your time and contribution. Take care!"

B) INTERVIEW WITH FEMINIST EDUCATORS AND MENTORS

1. Introduction:

Researcher: "Hi there, my name is Gianina Marquez. Thank you for joining me today. Our conversation will revolve around gender-based violence and discrimination against Venezuelan migrant and refugee students in Peruvian schools. This is a safe space for us to respectfully listen to each other's knowledge and learn together."

2. Recording Consent:

"Before we begin, can I record our conversation?" [Start recording once consent is given]

3. Verbal Consent:

"I'll quickly go over what I'll do with the recording. It's just for me to listen to later, and I won't use your name when writing about it. Any questions before we start? And remember, if you ever feel uncomfortable or want to stop, just let me know, and we can pause or end the interview right away".

Section 1: Professional Background

Introduction to Section 1: "To start, I'd like to learn more about your professional background as a feminist educator/mentor. This will help provide context for your insights and experiences."

Questions section 1:

1. How long have you been a feminist educator/mentor?
2. Have you engaged with Venezuelan adolescents in empowerment programs? If so, for how long?
3. In what departments and districts have you worked in?

Section 2: Gender-Based Violence

Introduction to Section 2: "Now, let's delve into your perspectives on gender-based violence against Venezuelan teenage girls in Peruvian school environments."

4. From your experience as a feminist educator/mentor, what are the key factors contributing to gender-based violence against Venezuelan teenage girls in Peruvian schools?
5. As an educator/mentor advocating for gender equality, what strategies have you found effective in addressing and preventing gender-based violence against Venezuelan teenage girls in Peruvian schools?

Section 3: Xenophobia

Introduction to Section 3: "Moving on, let's explore the intersectionality of gender-based violence and xenophobic discrimination affecting the educational experiences of Venezuelan teenage girls in Peru."

6. How do you see the intersectionality of gender-based violence and xenophobic discrimination affecting the educational experiences of Venezuelan teenage girls in Peru?
7. What existing gaps or challenges do you see in the support systems available for Venezuelan teenage girls who experience xenophobic discrimination in Peruvian schools?

Section 4: Recommendations

Introduction to Section 4: "Now, I'd like to hear your recommendations based on your expertise and experiences in addressing gender-based violence and xenophobic discrimination against Venezuelan teenage girls in Peruvian schools".

8. In your opinion, what role do school curriculum and educational policies play in perpetuating or mitigating instances of gender-based violence and xenophobic discrimination against Venezuelan teenage girls?
9. What initiatives or programs have you been involved in or aware of that effectively combat gender-based violence and xenophobic discrimination against Venezuelan teenage girls in Peruvian school settings?
10. As a feminist educator/mentor, how do you engage with parents, caregivers, and community members to foster awareness and action against gender-based violence and xenophobic discrimination targeting Venezuelan teenage girls in Peruvian schools?

Section 5: Final Remarks

Introduction to Section 5: “Lastly, let's reflect on your experiences and insights as we wrap up our conversation.”

11. What potential barriers or resistance have you encountered in addressing gender-based violence and xenophobic discrimination within the school system, and how have you navigated them?

12. Lastly, based on your expertise and experiences, what recommendations would you offer to educational authorities, policymakers, and fellow educators to better support and protect Venezuelan teenage girls in Peruvian schools from gender-based violence and xenophobic discrimination?

Closing Remarks: “Thank you so much for sharing your thoughts and experiences with me today. Your insights are incredibly valuable and will make a real difference in our understanding of how to support Venezuelan girls in Peruvian schools.”

Ending the Interview: “Our interview has come to an end, and I'll stop recording now. If you have any further questions or would like to chat more, please feel free to reach out to me. Thank you again for your time and contribution. Take care!”