

“THE HATE IS INTERSECTIONAL”

XENOPHOBIC TFGBV AGAINST RACIALIZED WOMEN AND 2SLGBTQI+ PEOPLE IN CANADA

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EXECUTIVE SUMMARY

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CONTENT WARNING

This briefing contains descriptions and examples of content which include racist, xenophobic, misogynistic, transphobic language, and graphic calls for violence and discrimination against a number of marginalized communities, which may be distressing for some readers.

Racialized migrant women and 2SLGBTQI+[1] people and others perceived as such[2], have successfully used digital spaces to share their experiences, challenge violence, facilitate transnational activism, foster community, exchange resources and build collective resilience. It has also been a critical tool in challenging hegemony and erasure of their lives by directly engaging with and sharing their viewpoints with different audiences.

However, amid rising anti-migrant sentiment and rhetoric in Canada,[3] digital spaces have become critical sites where gendered, homophobic, transphobic, racist and xenophobic narratives are being amplified. This has had deeply harmful impacts on racialized migrant women and 2SLGBTQI+ people.

Between May 2024 and September 2025, Amnesty International undertook interviews and in-depth social media analysis to understand the forms of technology-facilitated gender-based violence (TfGBV)[4] faced by women and 2SLGBTQI+ activists and journalists from Black, Indigenous and other racialized communities in Canada. Twenty five scoping interviews were conducted between May 2024 and August 2024 with Indigenous, Black, and other racialized women and 2SLGBTQI+ activists/advocates, human rights defenders, journalists, as well as with spokespersons or representatives of organizations that serve these communities. Six of these scoping interviews were used to inform final findings of this research,[5] based on written consent from the participants obtained in July 2025. Amnesty International conducted 22 additional interviews between July and September 2025. In total, this research is informed by 28 interviews with people from the provinces of Ontario, British Columbia, Nova Scotia and Alberta.

In addition, Amnesty International analysed social media data collected from three sets of sources. The primary data source were posts across social media platforms that were made by accounts and handles promoting anti-rights narratives, which were identified by Amnesty International due to their large online following and influence, their history of spreading harmful narratives targeting women, 2SLGBTQI+ people, and Black, Indigenous, and other racialized communities, and their ability to reach and shape conversations well beyond their immediate audiences. These accounts belonged to political figures, media personalities and controversial social media influencers. In a second step, Amnesty International studied 32 popular hashtags, comprising of widely circulated terms being used to target women, 2SLGBTQI+ people and Black, Indigenous and other racialized communities. Lastly, Amnesty International reviewed 31 Twitter/X posts made by 22

[1] The acronym 2SLGBTQIA+ stands for Two-Spirit, Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and the "+" acknowledges all other gender identities and sexual orientations.

[2] This briefing focuses on racialized migrants and others perceived as such, based on the inextricable link between xenophobia and racism and Amnesty International's documentation of increasing xenophobic discrimination linked to systemic racism, including in this briefing. Xenophobia is both a systemic driver of racial discrimination and a consequence of structural forms of racism and discrimination against migrants and others perceived as such.
The term "others perceived as such" encompasses all persons who are affected by racial discrimination or intersecting forms of discrimination in the context of xenophobia, such as persons and groups who are perceived, treated or regarded as outsiders or foreigners or 'others', simply based on their race and irrespective of their actual migration status. Structural racism underpins the root causes of social and political processes that perpetuate such othering. This results in unequal and discriminatory treatment, including in the enjoyment of their civil, political, economic, social and cultural rights. (CERD and CMW, Joint General Recommendation No. 38 of CERD and General Comment No. 7 of CMW (previously cited))
The term 'racialized migrant/migrants' has been used throughout the briefing as a shorthand to refer to 'racialized migrants and others perceived as such'

[3] Environics Institute for Survey Research, *Canadian Public Opinion about Immigration and Refugees*, 2024, https://www.environicsinstitute.org/docs/default-source/default-document-library/final-report94fae631-0284-4ba5-b06a-e0aeeab5daf3.pdf?sfvrsn=9f47b717_1

[4] Technology-facilitated gender-based violence (TfGBV) encompasses any act of violence, or threat thereof, perpetrated by one or more individuals that is committed, assisted, aggravated and/or amplified in part or fully by the use of information and communication technologies or digital media, that disproportionately impacts women and girls but can also impact other people based on their real and/or perceived sexual orientation, gender, gender identity and/or expression or sex characteristics, causing physical, psychological, economic or sexual harm

[5] Of the 25 scoping interviews conducted by Amnesty International, informed consent to use their testimonies to inform the findings of this report were received from six of the 25 participants that were initially interviewed and have therefore been included in developing the analysis of this research.

racialized women and 2SLGBTQI+ activists belonging to Black, Indigenous and other racialized communities, and the comments received in response to their posts.

The data collected by Amnesty International reveal multiple thematic patterns and narratives through which women and 2SLGBTQI+ activists and journalists from Black, Indigenous and other racialized communities are targeted. However, this briefing focuses on a subset of xenophobic narratives from the interviews and the social media analysis, given that themes around migration were one of the most intensely targeted ideas in the social media data studied by Amnesty International.

Within the body of social media posts analysed by Amnesty International in this research, visibly racialized women and 2SLQBTQI+ were found to be targeted through a combination of racial animus with sexist, homophobic and transphobic content to attack their identity both as women and as racialized individuals. They were found to be targeted through many of the same tropes aimed at wider migrant communities, through language rooted in racist and xenophobic themes.

Migrants, and racialized migrants in particular, were depicted as "mooches", "parasites", and "grifters" who come to Canada for "free stuff", and "handouts", through deliberate conflation of legitimate economic concerns with racist scapegoating. Within these social media narratives, racialized migrants were often portrayed as economic burdens, looking to "exploit" Canada's social safety net and as "undeserving drains" on national resources, which falsely places the blame for "the economic failures of Governments and the global neoliberal order"[6] on migrants. They were also targeted with dehumanizing language which used animalistic and debasing terms to refer to racialized migrant communities, including racist language which deemed them as "savages", "animals", "vermin" and "parasites". The language in the sample social media posts studied by Amnesty International was equally found to be steeped in misogyny. Racialized women who were vocal online were subjected to slurs like "sl*t", "b*tch", "ska*k", and "e-tho*s" and severe, gendered slurs like "c**t". Their physical appearance was often a focus of attack, with terms like "fat" and "ugly" used to demean them.

FROM DEHUMANIZING LANGUAGE TO CALLS FOR EXTERMINATION: AN ONLINE PIPELINE OF HATE AND VIOLENCE

In the interviews conducted by Amnesty International and the social media posts that were analysed as a part of this research,[7] a number of deeply harmful sexist, racist and xenophobic narratives were found to be circulating online. For instance, a dominant narrative theme that emerged is the idea that "mass immigration" poses an existential threat to Canada and specifically to its white "legacy" population, often framed using the language of the "Great replacement"[8] or "white genocide".[9] Proponents of this theory claim that white Christian populations are being deliberately replaced by non-white migrants, particularly Asian and African, at an ethnic and cultural level, through migration policies and the growth of minority communities.[10]

Within this framing, racialized migrants are framed not as people seeking safety and better opportunities but as "invaders", "foreign troglodytes", and "3rd world gimmigrants"[11] who threaten an ethno-nationalist idea of the nation.[12] For instance, in the social media posts reviewed by Amnesty International, the presence of Muslims was painted as a deliberate and hostile "invasion" or "conquest." The South Asian community in Canada was also severely targeted through this narrative, with one commentator noting, "Take in 4 million over a few years here and the results have been nothing short of catastrophic."[13]

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[6] UN Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, Report, 25 April 2018, UN Doc. A/HRC/38/52, para 60.

[7] As noted in the Methodology section, for the purpose of this research, Amnesty International looked at selective posts across X (formerly Twitter), Facebook, Telegram and one post on YouTube.

[8] Southern Poverty Law Center, "The Racist 'Great Replacement' Conspiracy Theory Explained", 17 May 2022, https://www.splcenter.org/resources/hatewatch/racist-great-replacement-conspiracy-theory-explained/; The Conversation, "What is the 'great replacement theory'? A scholar of race relations explains", 15 March 2024, https://theconversation.com/what-is-the-great-replacement-theory-a-scholar-of-race-relations-explains-224835.

[9] Institute for Strategic Dialogue, White genocide Conspiracy Theory, 2022, https://www.isdglobal.org/wp-content/uploads/2023/09/White-Genocide.pdf (accessed on 20 January 2026).

[10] Institute for Strategic Dialogue, "The Great Replacement": A conspiracy claiming white Europeans are under threat", August 2022, https://www.isdglobal.org/wp-content/uploads/2022/09/The-Great-Replacement-ISD-External-August2022.pdf.

[11] The term 'gimmigrant' is a derogatory combination of gimme (short for 'give me') and immigrant, used to portray immigrants as people supposedly draining the welfare and public services.

[12] The construction of an ethno-nationalist identity and the delineation of "outsider" communities is based on the organization of the Canadian society around white supremacy. Settler-colonialism has shaped the formation of Canada as an extension of Britain and its institutions and as a white nation, "White Canada", institutionalizing racial hierarchies and white supremacy. See: Henry Yu, "Reckoning with the Realities of History: The Politics of White Supremacy and the Expansion of Settler Democracy in the Nineteenth and Early Twentieth Centuries", in Julien Mauduit and Jennifer Tunnicliffe (editors), *Constant Struggle: Histories of Canadian Democratization*, 2021; John Price, "Canada, white supremacy and the twinning of empires", December 2013,International Journal, Issue 68 Volume 4, pp.628-638, https://www.jstor.org/stable/24709363 ; Enaksi Dua, Narda Razack & Jody Nyasha Warner, "Race, Racism and Empire: Reflections on Canada", 2005, Social Justice, Issue 32, Volume 4, https://www.jstor.org/stable/29768333

[13] Joe, X post: "We could move the entire population of Canada into India and with 1.5 billion Indians, we'd be a rounding error", 13 July 2025, https://x.com/notthatjoe/status/1944521820792828038

Amnesty International also found several ways in which this narrative is gendered. With racialized migrants repeatedly being painted as an invasive threat to Canadian economy, values, culture and society at large, in the social media posts analysed by Amnesty International, there were numerous calls asking for women and 2SLGBTQI+ people from racialized communities to be deported, or they were told that they don't belong in Canada and that they must 'go back', even when they were Canadian citizens. Many of the interviewees also reported being subjected to the same rhetoric.

Any public visibility of marginalized groups was seen as constituting an existential threat to a white, Christian, patriarchal order, perceived as representative of the entirety of Canadian society. Women from racialized migrant communities were targeted as symbols of a perceived "invasion", and their presence in public life was framed as a hostile takeover of Canadian institutions. This narrative marks them as outsiders with no right to speak on national issues, invalidating their perspectives.

For instance, in 2022, journalist Saba Eitizaz, was subject to a violent and organized hate attack.[14] She told Amnesty International, "**the hate seemed to be more directed, just anger that I even had a voice in Canadian media**." She faced a second wave of targeted attack and vitriolic hate in 2023 for her coverage of the genocide in Gaza.[15] Saba told Amnesty International: "**An e-mail I remember which kind of talked about in great detail how they could break my jaw so I wouldn't be able to talk, but then they wouldn't kill me**." One of the emails was also filled with racial slurs directed at her different identities of being Muslim and migrating from Pakistan, along with other more generic racist slurs.

Moreover, not only are racialized migrants characterized as an existential threat to a generalized white Canadian social order, but the texts in social media posts analysed by Amnesty International indicate that women's and 2SLGBTQI+ people's rights have often been instrumentalized to further cast racialized migrant populations as a threat to public safety and, in particular, white "traditional" families.

For instance, while analysing targeting faced by South Asian communities in Canada, it was found that Indian men, in particular, were stereotyped as inherently dangerous, criminal, and sexually predatory. The phrase, "They would probably rape and murder us. Then rape us some more," was repeated in multiple comments in the social media data gathered by Amnesty International. References to "rape gangs" and "grooming gangs", supposedly run by Black and brown men, found in the social media data gathered by Amnesty International, could be seen as creating a potent sense of fear and moral panic, and invoking a sense of imminent sexual threat, particularly to white women and children from racialized migrant men.

This narrative was found to be weaponized in multiple ways. In the first instance, the harmful racist trope of Black and brown men being sexually deviant predators was used to justify hatred towards and calls for expulsions of racialized migrants in a bid to supposedly "protect white women and children". Simultaneously, the same narrative was often used to force vocal racialized women into silence. For instance, Samira Mohiyeddin, a journalist, broadcaster and producer, told Amnesty International that the weaponization of her sexuality as a lesbian and being of Iranian origin is often used to attack her coverage of the genocide in Gaza. She noted,

"I mean a lot of them (hateful comments) have to do with, you know, when you're reporting truthfully on what is happening in Gaza, then your sexuality is weaponized against you. So, a lot of the commentary is if Hamas got a hold of you, they would rape you or one of the comments was you can't wear a dildo in Gaza or what roof are you going to be thrown off of? You know, after they rape you, they're going to throw you off a roof."[16]

Another trend observed in the social media analysis was the weaponization of 2SLGBTQI+ people to scapegoat racialized migrants, thereby pitting two marginalized communities against each other. In the social media content studied by Amnesty International, for instance, there was co-option of language of queer liberation to attack Muslims. Islam was claimed to be "anti queer in its very existence" and that its followers must be deported to "save" Western liberal values.

This framing also allows commentators to seemingly position themselves as defenders of rights of 2SLGBTQI+ people. Far from this being true, Amnesty International's analysis found that many of the same accounts that target racialized migrants, also advocated for exclusion of 2SLGBQTI+ people, portraying queer lives as "unnatural" and a "threat to social order." The commentary points to an understanding where both the presence of racialized migrants and 2SLGBTQI+ people in Canadian society was seen as a symptom of "moral decay" and "national ruin."

This is a frequently used strategy among anti-rights groups whereby the supposed defence of one marginalized group (in this case, queer people and women) is used as a rhetorical weapon to justify profound hatred against another (in this case,

[14] Coalition for Women in Journalism, "Canada: Right-wing populist leaders weaponize social media to silence journalists", October 2021, https://static1.squarespace.com/static/615e9c03e618583383cc9786/t/61712a380a413d644bd9f935/1634806331124/Canada%2BReport%2C%2BOct%2B2021%2B%283%29.pdf

[15] Coalition for Women in Journalism, "Canada: Surge of Threats Target Journalist Saba Eitizaz Amid Israel-Gaza War", 18 October 2023, https://www.womeninjournalism.org/threats-all/canada-surge-of-threats-target-journalist-saba-eitizaz-amid-israel-gaza-war

[16] Online interview with Samira Mohiyeddin, 12 August 2025.

Muslims and South Asians), all while simultaneously undermining any efforts to advance their rights and targeting progressive movements that actually advocate for the rights of marginalized groups.

Another prominent tactic used to target racialized migrant women and 2SLGBTQI+ people in the social media posts analysed by Amnesty International, was to systematically dehumanize racialized migrants, as a way of justifying their mass expulsion and violence against them. Data analysed by Amnesty International found that Muslims were found to be constantly referenced through dehumanizing language of "parasites", "scum", "trash", "rodents", "vermin", and "animals", with some social media posts explicitly stating that "Muslims are not humans". Black people were also found to be described as "little more than animals" within the social media posts analysed by Amnesty International and people of South Asian origin, particularly Indians, were referred to with dehumanizing slurs such as "pajeets"[17], "jeets", "savages", "animals", "parasites" and "cockroaches".

Amnesty International's analysis found that poor hygiene was a recurring and dominant theme targeting South Asians, with comments being replete with references to harmful stereotypes about South Asians having strong body odour as well as being hairy and unsanitary. Comments using the term "smelly" have frequently flooded South Asian women in digital spaces.[18] South Asian women were also portrayed as "unattractive," a continuation of the harmful trope casting South Asians as "unsanitary". The long hair kept by South Asian women, in particular Sikh women, was found to be replete with associations of dirt, smell, being unclean and unhygienic, which in turn was used to paint them as less feminine and unattractive.

The language and imagery used within social media spaces covered by Amnesty International, was replete with references of racialized migrants being fundamentally "uncivilized" and "undesirable" in stark juxtaposition to a more "civilized" white population. These stereotypes are reminiscent of colonial-era tropes that associated non-western populations with filth, disease and savagery, which was often used to justify legal exclusion and colonial violence, including against Indigenous Peoples and racialized populations in Canada.[19] In the present, the use of this language similarly seeks to dehumanize entire populations of racialized migrants as being less than human, that can then be used to justify violence against them, call for their removal from Canada or even elimination of entire communities.

A HEAVY TOLL WITH NO RECOURSE

The online ecosystem of racist and xenophobic hate wherein racialized migrants are routinely subjected to dehumanization narratives, and hateful and vile stereotypes, has impacted the lives of racialized communities in a plethora of harmful ways.

Interviewees told Amnesty International that being regularly subjected to anti-migrant rhetoric, both through direct attacks, as well as through circulation of popular xenophobic messaging on social media, has taken a massive toll on their mental, emotional and physical health as well as their professional growth. In the aftermath of receiving emails which claimed to know where journalist Erica Ifill lived, she was forced to leave her house for fear of being personally attacked. She told Amnesty International that she fell into deep depression in 2022, when the online hate campaign started, and this continued well into 2023.

> **"IT WAS SUPER DIFFICULT. IT WAS DEPRESSING. IT WAS VERY SHOCKING… I LIKE TO CALL IT A DIGITAL LYNCH. I GOT DIGITALLY LYNCHED"**
>
> Erica Ifill, Black-Caribbean journalist[20]

Self-censorship has been another key impact of the racist and xenophobic targeting that women and 2SLGBTQI+ people from racialized communities or those perceived as such, faced. Given the ever present threat of being subjected to xenophobic, racist and misogynistic attack, a number of interviewees told Amnesty International that prolonged exposure

[17] 'Pajeet' is an invented name which sounds 'Indian' and which emerged among anti-rights accounts as a derogatory term to refer to Indians. See: Institute for Strategic Dialogue, "The rise of anti-South Asian hate in Canada", 1 April 2025, https://www.isdglobal.org/digital_dispatches/the-rise-of-anti-south-asian-hate-in-canada/.
[18] Online interview with Joyita Sengupta, 19 August 2025.
[19] Daniel N. Paul, *We Were Not The Savages, First Nations History: Collision Between European and Native American Civilizations*, 4th edition., , October 2022. See also: Cole Harris, *Making Native Space Colonialism, Resistance, and Reserves in British Columbia*, 2002; Pamela Palmater, "Genocide, Indian Policy, and Legislated Elimination of Indians in Canada", June 2014, Aboriginal Policy Studies Issue 3, Volume 3. See Section 4.1. for details below.
[20] Online interview with Erica Ifill, 20 August 2025.

to such messaging has forced them to rethink what they post online. Many reported they had to make their accounts private, disable comments, and avoid reading comments and posts to protect their mental health.

Fears about the safety implications of being vocal online are not unfounded. The hate circulating online is not limited to posts and comments that remain behind screens. For instance, Statistics Canada's report on hate crimes found that in 2023, 44.5 per cent of reported hate incidents in Canada were motivated by race or ethnicity with South Asian and Black people facing higher rates of hate-based threats and assaults.[21] Hate crimes towards South Asian communities was found to have increased by 143 per cent from 2019 to 2022.[22] Between 2022 and 2023, there was also a significant increase in reported hate crimes against Muslims.[23]

Yet, despite the deeply harmful and concerning impacts of racist and xenophobic TfGBV on racialized women and 2SLGBTQI+ people, they have seldom found any support in the various institutions that have an obligation to address this.[24]

Across the board, interviewees told Amnesty International that they often did not see much value in filing a police complaint for most instances of TfGBV they faced, as they did not believe their complaints about online harassment would be taken seriously. Their hesitation to approach law enforcement must be situated within broader histories of racist policing of marginalized communities. Law enforcement in Canada has repeatedly been accused of subjecting Black, Indigenous and racialized communities to systemic racist violence and discrimination in various forms.[25]

When those Amnesty International interviewed did reach out to law enforcement, their experiences only confirmed what they feared. A number of interviewees told Amnesty International that when they reported instances of TfGBV, including threats of violence, to the police, they were told that they should just block the perpetrators or "be careful" or that there is nothing that the police could do about online hate.[26] While in most instances police failed to lodge a report, even in the rare instances when this was done, interviewees told Amnesty International that no action was taken, which violates Canada's obligations under international human rights law.[27]

Yet, despite facing such harms and not receiving any support from the State, racialized migrant women and 2SLGBTQI+ persons and those perceived as such, have continued to find ways to navigate and resist such violence and remain resilient in the face of such vitriolic hate. Their strategies have ranged from practical steps to ensure safety, protect their mental health, while also building networks of support and solidarity amongst each other.

The intersectional nature of the TfGBV faced by racialized women and 2SLGBTQI+ people from migrant communities requires imaginative solutions that centre their voices, specific vulnerabilities, needs and realities, which have so far gone unattended within efforts to address TfGBV in Canada. Given the deeply harmful impacts stemming from the normalization of dehumanizing language and calls for violence against racialized migrants noted in this research, policymakers must take urgent steps to prevent, protect and holistically address xenophobic and racist narratives circulating online, including the TfGBV faced by women and 2SLGBTQI+ people from racialized migrant communities.

Amnesty International, therefore, calls on the Government of Canada and the Provincial and Territorial governments to take urgent steps to address racist and xenophobic TfGBV, including through the following measures:

- *Strengthen comprehensive legislative and policy measures to prevent and address TfGBV*:
    - Enact comprehensive legislative and policy measures to recognize, prevent, document, investigate and address all forms of TfGBV, including xenophobic and racist TfGBV, through meaningful consultations with diverse women and 2SLGBTQI+ people from racialized migrant communities;

[21] Statistics Canada, "Police-reported information Hub – Hate crime in Canada", 29 September 2025, https://www150.statcan.gc.ca/n1/pub/71-607-x/71-607-x2024013-eng.htm
[22] Statistics Canada, "Police-reported hate crime 2022", 13 March 2024, https://www150.statcan.gc.ca/n1/daily-quotidien/240313/dq240313b-eng.htm
[23] Statistics Canada, "Table 6 - Police-reported hate crimes, by detailed motivation, Canada, 2020 to 2023", 21 August 2024, https://www150.statcan.gc.ca/n1/daily-quotidien/240725/t006b-eng.htm
[24] Under international and regional human rights treaties and instruments, states are required to ensure that individuals whose rights have been violated by TfGBV have access to remedy. See for instance: Universal Declaration on Human Rights (UDHR), Article 8; International Covenant on Civil and Political Rights (ICCPR) Article 2(3); International Covenant on Economic, Social and Cultural Rights (ICESCR), Article 2; International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), Article 6; Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) Article 2; Convention Against Torture (CAT) Article 14; American Convention on Human Rights, Article 25, among others.
[25] Report of the Standing Committee on Public Safety and National Security on systemic racism in policing in Canada found evidence of systemic racism in how policing is carried out in Canada. The report points to the over-representation of Indigenous and racialized people within the criminal justice system and described over-policing, practices of racial profiling and discriminatory use of force against these populations. It also noted that Indigenous women, girls and 2SLGBTQI+ people are particularly impacted by systemic discrimination in policing, experiencing both over-policing and under-policing (i.e. a lack of police assistance) when they are the victims of criminal acts. House of Commons, *Systemic Racism in Policing: Report of the Standing Committee on Public Safety and National Security*, June 2021, https://publications.gc.ca/collections/collection_2021/parl/xc76-1/XC76-1-1-432-6-eng.pdf
[26] Online interview with Saba Eitizaz, 26 September 2025; Online interview with Erica Ifill, 20 August 2025; Online interview with Deepa Mattoo, 10 July 2025.
[27] Online interview with Saba Eitizaz, 26 September 2025; Online interview with Erica Ifill, 20 August 2025; Online interview with Samira Mohiyeddin, 12 August 2025.

- Prohibit amplification of hatred that constitutes incitement to discrimination, hostility and violence against racialized migrant communities, and those perceived as migrants, both online and offline;
- Situate efforts to address xenophobic TfGBV within broader efforts to tackle and address systemic discrimination against Indigenous Peoples, racism, misogyny, homophobia and transphobia, through an intersectional and structural lens;

- *Ensure survivor-centred support and access to justice:*
  - Provide redress and holistic support for survivors, that is racially and culturally relevant and accessible, and do not rely on traditional criminal justice systems;
  - Decentralize redressal efforts by championing leadership and outreach by community-based organizations;
- *Commit to shifting xenophobic narratives online and offline in collaboration with municipalities:*
  - Publicly acknowledge the harms caused by false and misleading statements and circulation of messages that perpetuate and incite stigma, discrimination and violence against racialized migrant communities, and those perceived as such;
  - Disseminate accurate and timely information to stop the spread of misinformation and efforts to misrepresent marginalized communities;
  - Undertake public education that seeks to build deeper understanding of and empathy for racialized migrants and their contribution to society.

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