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POLICY BRIEF

MIGRANT WOMEN: NARRATIVES AND PERCEPTIONS

The Safe and Fair programme, through a partnership with Raks Thai Foundation, promoted Thai language lessons to Cambodian migrant workers and their family members in Rayong Province, Thailand. Photo: ©ILO/Pichit Phromkad

Summary

The experiences of migrant women^a are shaped at all stages of migration by how they are perceived. These narratives not only influence their treatment but also play a role in shaping migration policies in countries of origin, transit and destination. Anti-migration narratives typically focus on men, reinforcing the idea that migrants are male and constitute a threat, and rendering women's experiences invisible or less consequential. When stories of migrant women are included, they often fall into problematic narratives shaped by paternalistic, sexist and racist stereotypes. These narratives often portray women as passive victims, burdens on the welfare system, neglectful or “bad” mothers at odds with traditional family values, or hyper-feminized and promiscuous.

At the other end of the spectrum, so-called positive narratives portray migrant women as hardworking and resilient role models who are more reliable remittance senders, a framework that conditions their social acceptance on their contributions, implying that their right to stay is something to be earned and, as such, something that can also be taken away. By applying the Stereotype Content Model by Fiske et al.,¹ this policy brief provides an overview of existing narratives of migrant women and highlights their effects on migrant women, their families and wider communities. It concludes with recommendations for policymakers, media and civil society to challenge harmful narratives and promote human rights-based and gender-responsive communications and policies on migration.

Why do narratives matter?

Over the last decade, the world has seen a dramatic rise in right-wing nationalism that deliberately weaponizes migration, using hate speech to blame migrants for issues such as economic instability, rising crime, unemployment and broader social tensions. In 2024 alone, elections in over 60 countries saw right-wing and populist political candidates

and parties fuelling the rise and popularity of anti-immigrant narratives.² Amplified by mainstream media and online platforms, these narratives reinforce negative perceptions of migrants and drive harmful policy responses, with direct and severe consequences for migrants' human rights.^{3, 4}

^a In this policy brief, the term 'migrant women' refers to international migrant women in all their diversity, inclusive of age, class, race, ethnicity, migration status, HIV status, religion, disability, gender identity and expression, among others.

Narratives shape how migration and migrants are perceived, not by reflecting reality, but by resonating with pre-existing fears, prejudices and ideologies. A key component of a popular narrative is not factual accuracy but its ability to confirm stereotypes and serve personal or national interests.⁵ As a result, various actors may deliberately use misinformation to craft simplified and biased migration narratives or instrumentalize critical incidents to establish narratives where migrants are made “scapegoats” for social unrest, economic decline or security threats, whether for political or financial gain, institutional agendas or to mobilize public support.⁶

While these narratives broadly shape migration discourse, they also operate through a gendered lens. Migration is a gendered experience: men, women and people with diverse SOGIESC^b experience it differently. With a growing backlash against gender equality and women’s rights,⁷ it is essential to raise awareness of the impact of harmful narratives on the lived experiences of migrant women.⁸ When harmful or exclusionary narratives about migrant women—driven by sexist, paternalist and racist stereotypes—gain traction, they can reinforce patriarchal norms, justify violence and harassment under the guise of preserving traditional values, violate the rights and freedom of movement of women and gender-diverse people, and justify restrictive migration policies.^c



Above: The women’s committee of a migrant community received training to establish a chocolate transformation company through the Migration and Forests Project in Campamento Neshuya, Ucayali, Peru.
Photo: Marlon del Aguila Guerrero/CIFOR

b Sexual orientation, gender identity, gender expression and sex characteristics.

c While this brief focuses primarily on women, we acknowledge that migrants with diverse SOGIESC are disproportionately affected by the current backlash on gender equality and harmful narratives. Their experiences, while not examined in depth here, remain an important area for broader gender analyses.

BOX 1

Defining migration narratives

Narratives are “a way of seeing—the world, issues, other groups—that is accepted as true by a critical mass of people.”⁹ They are constructed through stories told in everyday conversations, media discourse and political rhetoric.¹⁰ They often emerge as reductionist attempts to make sense of uncertainty and complexity. While narratives are not inherently problematic, they can be harmful depending on how they are constructed, disseminated and instrumentalized by different actors.

In the context of migration, narratives can be constructed and disseminated by policymakers, political actors, media, international organizations, non-governmental organizations and migrants themselves. The dominant migration narratives that gain more traction in public discourse are often constructed and spread by powerful storytellers, such as policymakers, politicians and the media (including social media). These narratives often obscure the nuanced and non-linear nature of social events and blend facts and fiction to offer a specific view on migration, migrants or a country’s migration history.¹¹ They can occur either organically, by stories told by different actors over time, or they can be created and orchestrated by powerful storytellers such as governments to justify unpopular policy actions.¹²

Migration narratives can be driven by multiple factors, including **insecurity**, whether economic, cultural, identity-based, personal or national, **political pragmatism**, where narratives serve to advance policy agendas, and **ideological reasons**, where narratives reflect broader belief systems and values of individuals and communities.

These narratives are not gender neutral. They often rely on and reinforce gendered stereotypes, portraying migrants differently, based on existing stereotypes. Such representations can shape public perception and policy responses in ways that obscure the agency and experiences of migrants in all their diversity. Gender also influences who gets to tell migration stories, whose voices are amplified or ignored, and the experiences of migrants at all stages of migration.

The current landscape of narratives of women on the move

Migration narratives typically centre on men, rendering women's experiences invisible, less significant or negligible, while at the same time, any narratives that do focus on migrant women are characterized by paternalistic, sexist and racist stereotypes. In the context of rising far-right populism, anti-immigrant narratives tend to focus on men, which are also reflected in public perceptions that associate male migrants with criminality and economic threat, particularly through claims that they commit crimes and “steal” jobs from locals.¹³ Focusing on men, patriarchal narratives either ignore women¹⁴ or label migrant women as ‘trailing wives’ following their partners across borders.¹⁵ At the heart of this discourse are the patriarchal norms and practices that have historically restricted women's mobility at household, local, national and international levels, while men usually move more freely.¹⁶ Such invisibility in the discourse can have implications for women's freedoms, rights and access to resources—leaving migrant women's voices absent from public debate, activism and decision-making spaces. It also jeopardizes their access to protection in situations of sexual and gender-based violence. When policymakers remain unaware about migrant women's experiences and needs, including their experience of intersectionality, it can lead to inaction and a lack of government accountability in situations that compromise their safety and security.

Visibility and harmful narratives

Negative narratives about migrant women are compounded by gender stereotypes. When they do appear in dominant narratives, they are often viewed through narrow or harmful lenses—as potential victims of trafficking when they migrate alone, as burdens on welfare systems when they migrate for family reasons, as threats to “traditional family values” for allegedly neglecting family duties, or as hypersexualized figures who engage in sex work or illicit sexual behaviour. These narratives emerge across a range of contexts in different studies, as illustrated in the following sections. At the other end of the spectrum, so-called positive narratives portray migrant women as hardworking role models or dependable remittance senders, a framing that conditions their acceptance in countries of destination on their perceived skills or economic contributions. Such narratives

risk reinforcing a distinction between “good” and “bad” migrants, shaping the perceptions of communities based on subjective definitions of what constitutes a good migrant.¹⁷

To understand how these narratives about migrant women take shape, it is important to identify the underlying stereotypes that drive them and the broader ideas or perspectives they reinforce. One way to do so is by applying Fiske et al.'s Stereotype Content Model (2002),¹⁸ which suggests that stereotypes form along two key dimensions: warmth (the extent to which a group is perceived as friendly and well-intentioned) and competence (the extent to which a group is seen as capable and skilled).^d This model provides a useful framework for understanding how narratives about migrant women align with different combinations of warmth and competence, reinforcing biases and shaping the broader discourse on migration. Understanding how narratives are constructed along these dimensions can inform the development of counter-narratives that elicit warmth and competence in balanced ways that holistically and empathetically represent the experiences of migrant women.



Above: Hawa, 23, was eight months pregnant when her husband was killed in the fighting in Central African Republic. Her father and brother were also killed and her mother disappeared, leaving her completely alone. She fled and crossed into Cameroon, where she gave birth to a son, Haphisi Ibrahim. Photo: UN Women/Ryan Brown

d There are other models that help unpack and analyse perceptions about migrants. For example, the Threat–Benefit Model by Tartakovsky and Walsh explains how immigrants can be perceived either as threats (economic, physical, social cohesion, modernity) or as benefits (economic, cultural diversity, social cohesion, humanitarian), shaping local attitudes toward them; E. Tartakovsky and S.D. Walsh. 2016. “Testing a New Theoretical Model for Attitudes Toward Immigrants: The Case of Social Workers’ Attitudes Toward Asylum Seekers in Israel”. *Journal of Cross-Cultural Psychology*, 47(1): 72–96.

Table 1. Applying Fiske et al.'s Stereotype Content Model to dominant narratives about migrant women

		PERCEIVED COMPETENCE	
PERCEIVED WARMTH		Low	High
	Warm	Pity Paternalistic stereotypes can shape narratives that portray migrant women as (potential) victims of sexual violence and traumatized by gender-based violence, thereby lacking agency and power. For example, the media has portrayed Syrian refugee women in Jordan and Lebanon as passive victims, emphasizing their suffering, vulnerability and sexual exploitation.¹⁹	Admiration Paternalistic stereotypes overemphasize resilience, hard work or the skills of migrant women and promote them as successful role models, self-sacrificing heroines seeking better lives for their families back home, or survivors. This leads to narratives based on a framework of whether migrants deserve fair treatment. For example, in the Philippines, State discourse representing overseas Filipino women migrants as self-sacrificing, nationalist martyrs served to normalize faithful remittance-sending to the homeland.²⁰
	Cold	Contempt Sexist stereotypes portray migrant women as a threat to national values and culture (both traditional and progressive) or a burden on the welfare system and a threat to the economic system. A threat to traditional and family values supposes that women abandon their children if they migrate alone, or put children in danger if they travel with them.²¹ For example, Filipino migrant women have been accused of abandoning their children and leaving them susceptible to abuse²² and Ethiopian women domestic workers in Gulf countries have been stigmatized by their home communities upon their return due to perceptions that they are associated with sex and prostitution.²³ A threat to progress is when women are perceived as brakes to advancing women's rights due to their traditions, dress or religion—often linked to both xenophobia and, more specifically, Islamophobia. For example, a 2023 study in Germany shows that while media coverage of the economy and education rarely refers to Muslims, reporting on social issues disproportionately focused on stereotypical topics such as the rights and clothing of Muslim women, reinforcing the perception that these were obstacles to their empowerment.²⁴ A threat to the welfare system supposes an increased burden on the welfare system if migrant mothers use childcare benefits. For example, in 2022 it was found that as a result of biased algorithms used by the authorities in the Netherlands, young single mothers from Morocco, Suriname and Türkiye were being perceived as a high risk for childcare benefit fraud, including because of 'foreign sounding names.'²⁵	Envy Sexist stereotypes sexualize migrant women as leading "loose" lives or as "exotic", hyper-feminized or promiscuous. For example, sexualized perceptions of Venezuelan refugee women in Colombia, Ecuador and Peru led to accusations of them stealing the husbands of local women,²⁶ perceptions of Russian women in Türkiye were based on stereotypes about their involvement in the sex and entertainment industries,²⁷ and Ukrainian women in Poland were perceived as a threat to local women and their marriages.²⁸

The application of the Stereotype Content Model reveals a range of narratives about migrant women that take diverse forms depending on the context and the type of migrant (e.g. labour migrants, refugees, accompanying family members) and the reasons for migration. Some of the narratives result from stereotypical portrayals of women migrants in the media, such as the disproportionate focus on Muslim women's rights and clothing in German media.²⁹ Other narratives are promoted intentionally by the State to fulfil economic and development agendas, such as the Philippines and its labour export policy (See Box 2).



Above: Nguyen Thi Thu, a 24-year-old migrant worker from Ha Tinh, Vietnam, works at a special farm in Cameron Highlands, north of Kuala Lumpur, Malaysia. The remittances sent by women migrant workers improve the livelihood and health of their families and strengthen economies.

Photo: UN Women/Staton Winter

Public opinion on the credibility of narratives on migrants depends on various factors, including how well they align with pre-existing beliefs, fears and values, who delivers them, and how easily they spread (See Box 3). For example, Oxfam studies in 2019³⁵ and 2023³⁶ on Venezuelan migrants in Colombia, Ecuador and Peru highlight how the prevalence of sexism in these societies fuels stereotypes that hypersexualize and dehumanize Venezuelan women, with the widespread accusation that they “steal” local women's husbands. Nearly half of those surveyed in these three countries believed that migrant women would eventually engage in sex work, except when a migrant woman's presence is seen as an extension of men's migration.³⁷

BOX 2

The case of migrant women in care and domestic work

Migrant women play an essential role in the global care economy, particularly in high-income countries, where aging populations and increasing women's labour force participation has led to an increasing demand for care and domestic work. A 2017 report by the World Health Organization frames transnational **care work as a global public good and argues that the care deficits in the Global North are being addressed often at the expense of widening care deficits in the Global South.**^{30, e} In the absence of public care services, the care deficit is frequently filled by migrant women from the Global South, who leave their own families behind. According to the International Labour Organization (ILO), 28.8 per cent of migrant women were employed in the care economy in 2022, compared to 12.4 per cent of migrant men.³¹ The low status and pay, invisibility and informality of care and domestic work put migrant women at a heightened risk of precarity and exploitation including increased vulnerability to sexual and gender-based violence.^{32, 33}

In the Philippines, the state-run migrant worker programme facilitates the emigration of Filipinas, primarily for care and domestic work. This policy dates back to 1974, when labour export was first institutionalized as a development strategy aimed to reduce unemployment and contribute to economic growth through migrant remittances. Since remittances provide a steady source of income for the country, there is little incentive for the government to negotiate family reunification agreements. Instead, the state actively promotes the image of Filipina migrant women as **self-sacrificing heroines**,³⁴ reinforcing a discourse that prioritizes their economic contributions over the personal and social costs of migration.

Narratives of migrant women in the care economy reveal how invisibility in countries of destination and the narratives of admiration and celebration in countries of origin both mask the structural inequalities and discrimination these women face.

e It should be noted that “Global North” does not fully capture the reality as high-income countries in Asia, the Pacific and Latin America are also some of the countries with a high demand for international care workers.

BOX 3

How do some narratives gain more credibility than others?

Migration narratives gain more traction and credibility in public perceptions in certain circumstances:

- When they are **told by powerful storytellers** such as politicians, the media and policymakers.
- When they provide **coherent and simplified explanations** for complex events.
- When they **resonate with people's lived experiences, fears, values, ideologies and beliefs, including existing gender stereotypes**.^{38, f}
- When they are more **easily spread**.^g

f For example, [Oxfam Intermón's \(2021\) Barometer of Disinformation](#) found that half of surveyed individuals in Spain actively avoid narratives that contradict their existing opinions. They also found that people are more likely to share and less likely to verify stories that align with pre-existing beliefs.

g Moreover, the Barometer found a strong positive correlation between the level of dissemination of a narrative and the credibility it is afforded—the more widespread a narrative, the more likely it is to be perceived as true.

Impact of narratives based on paternalistic stereotypes, driven by pity and admiration

When the dominant narratives about migrant women are related to victimhood and their perceived vulnerability, migrant women's agency is erased, sidelining their real stories and making their actual needs, realities and contributions less visible. This framing not only reinforces stereotypes of migrants as passive recipients of benefits but also feeds into anti-immigrant rhetoric that portrays them as burdens on society. In fact, it is common for narratives driven by pity to shift towards contempt.

For example, in the early years of the Syrian war, both the Turkish government and the broader public were praised for the high level of social acceptance and solidarity displayed

towards Syrian migrants. However, as the economic downturn set in, the number of refugees increased, resources were stretched and political discourse shifted, this perception gradually shifted towards a negative one. A comprehensive perception survey, the Syrians Barometer, regularly tracked Turkish society's perceptions of Syrians and vice versa, demonstrating the shifting nature of narratives and perceptions. The barometer shows that in 2017, 2019 and 2020, Syrians were predominantly perceived as "the oppressed, the victims, people fleeing war/oppression". However, since 2021 when the number of Syrians reached a peak, this narrative has shifted, with expressions of "concern" and "anxiety" becoming more common, with the top three associations that Turkish society has with Syrians being: "dangerous people who will cause problems in the future", "they are burdens on us" and "they are people who did not protect their homeland".³⁹

In contrast, some narratives try to counter the victimizing narratives by celebrating migrants' positive contributions. This framing is sometimes reinforced by pro-business think tanks, progressive politicians or development actors engaged in the migration–development nexus, who promote migration as a solution to development challenges and view migrants as "agents of development"⁴⁰ through their contributions to countries of origin and destination.⁴¹

While these narratives may be well-intentioned, too much focus on migrants' skills and economic contributions risks instrumentalizing migrant women, i.e. it links their value to being workers more than as human beings. It can also unintentionally reinforce negative narratives associated with migrants who are considered low skilled. When societal acceptance is tied to migrants' skills or productivity, their place in society becomes conditional. It is something that can be taken away if, for example, migrants lose their jobs, fall ill or when they grow old.⁴²

In a 2023 study by Oxfam Mexico on public perceptions of migrants, respondents in focus group discussions differentiated between "good migrants" and "bad migrants".⁴³ In this framework, the "good migrant" is seen as someone who makes an effort and works hard: traits that are perceived as prerequisites for social acceptance. Although such categorizations are based on individual perceptions, the risk lies in how these perceptions establish so-called "ideal"

behaviours to which migrants must conform in order to be seen as deserving of basic human rights. The study suggests that this binary of “good” versus “bad” migrants simplifies an assessment of migration and strengthens—and even legitimizes—more radical attitudes, including the rejection and exclusion of the “non-deserving” migrant.

Impact of narratives based on sexist stereotypes, driven by contempt and envy

At a time when anti-gender movements are pushing back against feminist gains and weaponizing ideas about family, morality and national identity, sexist and discriminatory narratives place migrant women at serious risk—and compromise their physical safety, mental health and dignity.⁴⁴ A study on Peruvian migrant women in Chile found that women who felt discriminated against were more likely to experience depression than men, showing how the intersection of gender and ethnicity can deepen the impact of stigma experienced by migrant women.^{45, 46}

Narratives about migrant women that are rooted in stigma and discrimination can be potentially life threatening. Evidence shows that 37 per cent of documented suicides in Saudi Arabia were committed by Ethiopian migrant women domestic workers. Due to social stigma surrounding sexual violence and mental health, Ethiopian migrant women domestic workers rarely seek help.⁴⁷ In Afghanistan, women returnees have faced rejection not only from their communities but also from their own families because of the stigma associated with migrating alone as a woman. In addition to social exclusion, stigma can also create barriers to their reintegration, affecting their mental health, psychosocial well-being and access to support networks, ultimately reinforcing a cycle of vulnerability and marginalization.

In countries of destination, the stigmatization of migrant women as promiscuous can lead to social exclusion and danger, reinforced by institutional policies and practices. For example, associating migrant women with sex work and illegal activities often excludes them from society, leaving

them vulnerable to abuse and discrimination. There is also evidence that such narratives can manifest in institutional violence whereby migrant women face significant barriers accessing justice and essential services for survivors of gender-based violence and are subject to revictimization by the authorities who are meant to protect them.⁴⁸

Moreover, women often find themselves in countries of origin and destination with the same gender roles, leaving them with a heavy workload of both paid and unpaid work. For Filipina women who leave their children behind to work abroad, the stigma of being labelled a “bad mother” pressures them to overcompensate, leading to “intensive mothering” of their children at a distance while separated.⁴⁹ Such stigmatization may also affect their mental health and well-being after their return.⁵⁰

Finally, another perception that migrant women must navigate, particularly those who migrate for family reunification or family formation, is the belief that they are a burden on the welfare system. This is not only a public perception but is also a narrative used in election campaigns and laws that exclude newcomers, closely tied to the commonly spread narrative that migration is the cause of economic and social problems.⁵¹ Migrant women’s fertility and sexuality are also perceived as a threat to the perceived homogenous ethnicity of the country of destination, at the same time burdening the welfare system by using resources to care for their children.⁵² This perception is called “welfare chauvinism”⁵³ or “welfare state nationalism”⁵⁴ by scholars to give name to political and individual preferences that limit welfare services to citizens (particularly members of the dominant ethnicity), that in turn excludes migrants.⁵⁵

This narrative can have serious implications on the lived experiences of migrant women. Firstly, evidence links this narrative to increased support for far-right, anti-immigrant political parties that call for restrictive migration policies.⁵⁶ It can also influence more exclusionary institutional practices and racial profiling, threatening the ability of migrant women and their children to access necessary healthcare, childcare and other social services.

Recommendations

There are good reasons to be concerned about harmful narratives about migrant women. They are inaccurately constructed and feed into pre-existing stereotypes that negatively impact migrant women's lives. The current social and political climate is globally trending towards far-right views and an anti-gender backlash that centre on so-called "traditional family values" and national security concerns that exclude migrants and other marginalized people.

Thoughtful reflection and collaboration are needed to accurately represent migrant women's experiences, by supporting their livelihoods and inclusion, and advancing their empowerment. Migration is a reality, and it will continue. Most recent figures estimate that there are approximately 304 million international migrants and around 48 per cent are women.⁵⁷ It is therefore important that migration narratives are constructed with accurate stories and evidence to contribute to effective, human rights-based, and gender-responsive migration policies. Lack of clear visibility can be just as harmful as negative portrayals. Stories, programmes and policies about migration must include women's voices and gendered experiences and highlight their agency and contributions.

Moreover, it is essential to challenge discriminatory narratives and stereotypes about migrant women in order to advance gender-responsive migration governance, particularly in the context of the growing backlash against women's and migrants' rights. Narratives can entrench sexist, racist and xenophobic assumptions or obscure structural injustices by framing migrant women solely as victims or heroines. Addressing these dynamics requires a gender-responsive, human rights-based approach that centres the voices, agency and diverse lived experiences of migrant women, while promoting responsible and inclusive communication by authorities and the media.

The following recommendations, directed to specific stakeholder groups, focus on countering harmful narratives and promoting more accurate and empowering representations of migrant women.

Institutions and policymakers

The way that national governments, regional institutions and policymakers communicate about migration can have a significant impact on public perceptions. It is essential that communication on migration uses language that avoids reinforcing stereotypes and instead humanizes migrant women, highlighting their agency and the diversity of their experiences. It is recommended that institutions and policymakers:

- **Conduct regular perception studies** that include sex-disaggregated data on migration to track evolving narratives about migrants, with specific attention to migrant women's experiences.
- **Develop evidence-based communication strategies** to dismantle harmful narratives.
- **Ensure migrant women's representation** in designing and evaluating communication campaigns, including through national or local advisory committees.
- **Collaborate with researchers and publish data** to counter misinformation and stereotypes, especially those linking migration to crime, economic burdens or perceived threats to social and cultural norms.
- **Engage with academic and civil society expertise** to build bridges between scholarship, policy and public discourse.

Media

A key challenge in the representation of migrant women is the media's reliance on sensational stories that often portray migrant women through a lens of victimhood.^h It is recommended that the media:

- **Centre migrant women's voices** as storytellers, not just subjects, showcasing their diverse experiences and agency.
- **Adopt ethical narrative practices** by avoiding sensationalism, objectification or images that harm,

^h Many of these recommendations reflect those in Oxfam, 2019. [Yes, But not Here. Perceptions of xenophobia and discrimination towards Venezuelan migrants in Colombia, Ecuador and Peru](#). Oxfam Research Report. October.

and by using language and images that humanize migrants.

- **Verify facts before publishing** and avoid “clickbait” that reinforces harmful tropes.
- **Amplify migrant-led narratives**, giving space to self-representation and authentic storytelling.
- **Avoid divisive framing** by rejecting the use of terms like “crisis” or “invasion” and frame stories in ways that foster empathy and connection.

Local and national civil society organizations working with migrant women

The way local and national civil society organizations represent migrant women in countries of origin, transit and destination can play a critical role in influencing perceptions around their acceptance and inclusion. It is recommended that local and national civil society organizations working with migrant women:

- **Collaborate with migrant- and women-led groups** to develop together inclusive and gender-responsive communications and advocacy campaigns that avoid stereotyping.
- **Engage and influence media** through toolkits, trainings and partnerships promoting fact-based, non-stereotypical reporting of migrant women.
- **Foster solidarity networks** between migrant and non-migrant women to build shared narratives and mutual understanding.
- **Monitor and counter disinformation** on social media through verification tools and awareness campaigns.

International actors

International community and actors, including donor organizations, occupy key positions where they can help to counter harmful narratives and promote accurate, human rights-based and gender-responsive ones through their advocacy and programmatic work. Stories that these organizations highlight, for example in campaigns or fundraising, have an impact on how people view migrant women. It is recommended that international organizations:

- **Collect and share sex-disaggregated data** and gender statistics in the context of migration to inform inclusive communication strategies and migration policies.
- **Balance vulnerability and resilience** in portrayals to reflect the complexity of migrant women's experiences.
- **Invest in innovative awareness-raising techniques**, including storytelling and public art to help build empathy and solidarity.
- **Partner with migrant-led groups**, ensuring they have full and meaningful engagement in national, regional and global platforms.
- **Train journalists and content creators** to challenge gender stereotypes and promote human rights-based migration narratives.
- **Provide funding for advocacy and communication campaigns** that confront stereotypes, given the anti-gender movement.
- **Support women's participation in key decision-making mechanisms** so they can raise their own voices and share their stories.

Endnotes

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Escaping from the war in Syria, Delal Şubek migrated to Turkey with her husband and five children.
Photo: UN Women/Tayfun Dalkılıç

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