



Brampton, Browntown, or Bramladesh? A Critique of the Hate Speech Used Against Racialized Spaces in Canada

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Abstract

This study investigates the online hate narratives around South Asian citizens in Canada. The value of this research is that it challenges the perception of Canadian multiculturalism and by addressing the reality of multiculturalism, it reveals the racial hierarchical structure within 'equal' multicultural state like Canada. In this study we connect early 20th century history of recently arrived South Asian migrants to British Columbia to the literature of white nationalism and white fantasy, the myths of multiculturalism and the racist nature of online platforms to expose a shift towards the perspective and acceptance of South Asian people in Canada. Here, the study compiles 120 comments identified as hate speech and organized the comments into categories of general South Asian hate, specific Punjabi hate, specific Indian hate, commentary on social space, insult towards linguistic abilities and claims advocating for deportation from Canada and when relevant, the comments are categorized into subcategories of 'Becoming India', white replacement theory and loss of Canadian culture. The results of this coding showcase that the most prevalent narrative found in the YouTube comments were commentary on social space and more precisely commentary on white replacement theory. The implication of this dominant narrative is that it signals to a growing resistance to racialized spaces in Canada. This implication allows for the argument that online platforms such as YouTube should be viewed as an extension to the body of the dominant white nationalist structure in colonial society because these platforms are able to encourage and sustain a white fantasy and white power structures through the platforms structural racist nature that encourage the growth of hate narratives online.

Keywords: Cultural studies, Discrimination & Prejudice, Ethnicity, Globalization Impacts, Migration & Immigration, Online Society/Online Community

1. Introduction

The presence of white nationalism and white replacement theory increasingly shapes online discourse about South Asian migrants in Brampton, Ontario. Against the backdrop of Canada's recent two-year limit on permits for international students, this study investigates, quantifies, and categorizes the narratives underlying these ideologies, particularly those targeting South Asian migrants and permanent residents in Brampton. Analyzing this data

reveals how white nationalist movements exploit both Brampton and YouTube as platforms to enact Hage's concept of the white nation fantasy, challenging Canada's reputation as a multicultural society.

Using a detailed text mining methodology, this article identifies the most prominent topics in YouTube Shorts videos and comments. The analysis highlights that discourse surrounding Punjabi communities in Canada often centers on issues of affordability and migration, which serve as vehicles for scarcity rhetoric. These narratives question the legitimacy of multiculturalism by perpetuating exclusionary ideologies and reinforcing racial hierarchies. This analysis, however, is focused solely on Brampton's local discourse and does not extend to other regions in Canada, ensuring that the findings are specifically tied to the city's unique demographic and sociopolitical landscape.

By empirically identifying thematic groups, this study uncovers dominant narratives directed at this racialized population in Brampton, revealing how digital platforms perpetuate whiteness and sustain the imagined white nation fantasy. The findings suggest that white nationalist movements strategically leverage scarcity rhetoric on YouTube to propagate white replacement theories, asserting a perceived loss of authority over spaces regarded as predominantly white. While Brampton's South Asian community thrives within a white-dominated multicultural framework, its substantial racialized population challenges Canada's enduring Eurocentric model of multiculturalism.

This article explores themes related to Brampton's racialized South Asian population through a critical examination of white nationalism and racism. The following section reviews key literature on the historical and contemporary experiences of South Asians in Canada, with a specific focus on their representation within digital environments. By analyzing theories of white nationalism and platformed racism, this study establishes the theoretical and operational frameworks necessary to understand how anti-South Asian hate is intricately linked to Canada's multiculturalism. This approach situates Brampton as a focal point for examining the tensions between multicultural ideals and colonial legacies in Canadian society.

2. Insight into the Punjabi Population in Canada

Judge's *Punjabis in Canada: A Study of Formation of an Ethnic Community* (1994) provides a foundational framework for understanding the experiences of Punjabi communities in Canada. While Judge primarily focuses on Vancouver and Edmonton, this study extends those insights to Brampton, Ontario, offering a context for the migration and integration of the Punjabi population in the city. Judge characterizes Canadian attitudes toward Punjabi migrants as ambivalent, shaped by both economic reliance and racialized exclusion.

The early waves of migration between 1904 and 1908 saw the arrival of approximately 5,200 Indian migrants, many of whom sought employment in British Columbia's timber industry. These early migrants faced systemic racism, including anti-Asian movements and violent riots, which ultimately led to significant government-imposed immigration restrictions. Measures such as requiring non-European migrants to possess \$200 upon arrival and mandating direct travel routes to Canada were explicitly designed to limit South Asian migration. During this period, Punjabi migrants were also denied voting rights and subjected to exclusionary laws that underscored their racialized experiences.

Building on Judge's historical analysis, this study examines how contemporary hostility toward South Asian communities, particularly Punjabis, in Brampton is shaped by these historical legacies. The racism faced by Southeast Asian communities in early 20th-century

Canada provides essential historical context for understanding the persistence of exclusionary narratives today. By analyzing census data from Statistics Canada (2001, 2007, 2013, 2017, 2023), this study demonstrates how Brampton's demographic shifts, coupled with local perceptions of the South Asian population, contribute to the continuation of these exclusionary narratives.

3. Population Trends in Brampton: Evidence from Census Data

Using visible minority data from the Census (2001–2021), Figure 1 illustrates the growth of the top six ethnic groups over a 20-year period in Brampton, offering a clear representation of the city's demographic shifts (Statistics Canada, 2001, 2007, 2013, 2017, 2023). These trends provide context for understanding Brampton's evolving multicultural landscape, challenging the 'white replacement' theory. The data highlights Brampton's transformation into a multicultural community, with the South Asian population growing significantly and maintaining its status as the largest demographic group in the city. Census data shows that South Asians accounted for 55% of visible minorities in 2006 (Statistics Canada, 2007), 44.3% in 2016 (Statistics Canada, 2017), and 52.4% in 2021 (Statistics Canada, 2023). This data reinforces the enduring presence and demographic importance of South Asians in Brampton.

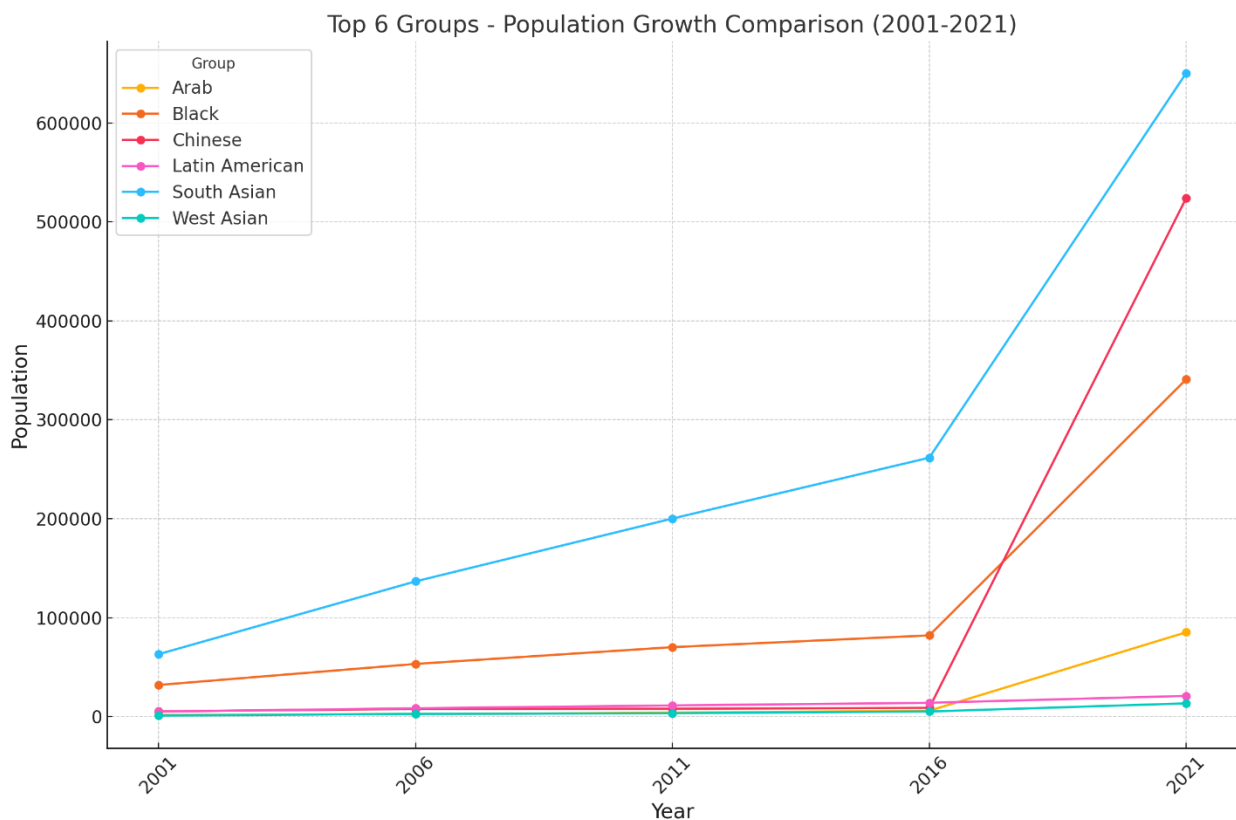


Figure 1. illustrates the growth of top six ethnic groups over 20 years in Brampton, providing context for demographic shifts. Population Growth of Top 6 Ethnic Groups (2001–2021): The graph shows population growth trends for Arab, Black, Chinese, Latin American, South Asian, and West Asian groups over 20 years.

In addition to the growth of the South Asian population, the data reveals significant increases in other visible minority groups, such as the Black and Chinese populations, which are the second and third largest demographic groups, respectively (Statistics Canada, 2023). Furthermore, Arab and Southeast Asian communities have experienced consistent growth,

reflecting Brampton's increasing diversity. These trends debunk the idea that Brampton is a monocultural space dominated solely by South Asians. Instead, they paint a picture of a dynamic, multicultural city that embodies Canada's ideal of diversity and inclusion.

The inclusion of Figure 1 visually underscores these shifts, providing empirical evidence to challenge false narratives that portray Brampton as a historically white space now being "overrun" by South Asians. In reality, Brampton has long been a racialized space and continues to grow in cultural and demographic complexity. This nuanced understanding not only challenges exclusionary ideologies but also reaffirms Brampton's identity as a vibrant and diverse multicultural community. With this section clarifying Brampton's demographic reality, we now turn to the digital realm, as explored in Matamoros-Fernández (2017), to examine how specific narratives are perpetuated in the digital space, linking real-world experiences to the online narratives surrounding the South Asian population.

4. Operationalizing Narratives on Race in Digitized Spaces

To understand the complexities of racialized narratives in digital spaces, this study examines the role of platforms like YouTube in shaping and amplifying discourse. While YouTube has implemented policies aimed at regulating hate speech, these measures often fall short in fully eliminating racist content. Matamoros-Fernández (2017) critiques the assumption of platform neutrality, introducing the concept of 'platformed racism' to describe how digital infrastructures play an active role in perpetuating racial ideologies. These platforms are not neutral; rather, they are active participants in the dissemination of discriminatory narratives.

Matamoros-Fernández (2017) identifies two key features of platformed racism: amplification and inadequate moderation. Digital platforms amplify racist ideologies by providing a wider, more engaged audience for these harmful narratives. At the same time, failures in moderation—due to unclear policies and weak enforcement—allow harmful content to persist. This is a crucial issue, as it allows racialized narratives to circulate unchecked, reinforcing societal inequalities.

Building on this, De la Peña's (2010) work on platformed racism helps us understand how systemic biases are embedded within the design and policies of digital platforms. These structural issues contribute to the normalization of racist content, making it easier for such narratives to thrive. In the context of this study, YouTube's infrastructure plays a pivotal role in enabling narratives of scarcity and exclusion that disproportionately target South Asian populations in Brampton. For example, algorithmic amplification prioritizes content with high engagement, often favoring polarizing or controversial posts that perpetuate stereotypes (De la Peña, 2010).

This framework underscores how digital platforms contribute to the persistence of whiteness in online spaces. By examining narratives directed at South Asians in Brampton, this study shows how platformed racism aligns with broader dynamics of white nationalism and displacement theory, enabling the spread of exclusionary ideologies under the guise of digital anonymity (Matamoros-Fernández, 2017; De la Peña, 2010).

With both the digital and real-world dimensions now established, we shift our attention to the sources of the racist narratives highlighted above. This leads us to a critique of white nationalism and its dynamics in a multicultural setting, a subject we will explore further in the next section.

5. White Nationalism and Displacement Theory

This study builds its theoretical framework by examining white nationalism and displacement theory as they manifest in digital discourse on Brampton. Central to this analysis is Hage's (1998) *White Nation: Fantasies of White Supremacy in a Multicultural Society*, which provides critical insights into how white nationalism operates in multicultural contexts. Hage (1998) argues that whiteness functions as a dominant force, positioning white individuals as the custodians of national space, while racialized groups are relegated to 'national objects' subjected to control, manipulation, or exclusion. This concept, referred to as the white nation fantasy, reveals how white authority is exercised under the guise of multiculturalism (Hage, 1998).

Hage's critique is essential for understanding how digital spaces, like YouTube, enable the performance and reinforcement of whiteness. By examining the narratives surrounding South Asians in Brampton, this study explores how white nationalist ideologies are amplified online. These narratives frame the growing South Asian population as a demographic and cultural 'threat', perpetuating exclusionary ideologies that seek to reassert white dominance (Hage, 1998).

Building on Hage's work, Davis (2024) expands the concept of white nationalism to include the biopolitical mechanisms underpinning displacement theory. Davis highlights how ideas such as 'white genocide' and 'Eurabia' are disseminated through online platforms, using memes, provocative posts, and coded language to legitimize racial separatism. These narratives often operate under the guise of humor or obfuscation, making them difficult to regulate while simultaneously normalizing their ideological underpinnings (Davis, 2024).

Displacement theory posits that racialized populations are perceived as being 'out of place' within spaces deemed to belong to whiteness (Davis, 2024). This perception justifies the marginalization, removal, or exclusion of these populations, as exemplified by the framing of Brampton's South Asian community. Narratives invoking scarcity—such as economic competition or housing affordability—further reinforce these ideas by portraying South Asians as obstacles to white prosperity (Davis, 2024). In this study, these narratives are critically analyzed as mechanisms through which whiteness is reasserted within Canada's multicultural framework.

By synthesizing Hage's white nation fantasy with Davis's exploration of displacement theory, this study highlights how white nationalist ideologies intersect with digital platforms to construct and sustain exclusionary narratives. These frameworks provide the theoretical foundation for analyzing the digital discourse directed at South Asians in Brampton, illustrating the broader implications for multiculturalism and racialized identity in Canada. The following section will examine this further through Szto's analysis, which highlights the hierarchical structure South Asian migrants encounter in Canadian society.

6. Understanding South Asian Hate in the Canadian Context

The narratives targeting South Asians in Canada must be understood within the broader framework of Canadian multiculturalism, which is inherently Eurocentric. Building on Mackey's analysis, Szto (2016) argues that Canadian multiculturalism is structured around Anglo-Saxon norms, relegating non-European cultures to a peripheral status. While Canada presents itself as a mosaic of cultural inclusivity, its core identity remains tethered to Anglo-Protestant values, creating a latent hierarchy where whiteness remains dominant (Szto, 2016).

Szto's critique is essential for understanding the societal context that enables narratives targeting South Asians, particularly in Brampton. Her work underscores the persistence of colonial legacies within Canada's multicultural framework, where diversity is celebrated rhetorically but subordinated to white cultural dominance. This dynamic creates fertile ground for exclusionary ideologies, such as white replacement theory, to gain traction by framing South Asian populations as threats to the established order (Szto, 2016).

The limitations of multiculturalism are further explored by Winter (2011), who characterizes it as a 'lukewarm compromise' shaped by the unintended consequences of immigration policy. Despite the official adoption of multicultural objectives under Prime Minister Pierre Elliott Trudeau, Canadian society has remained fundamentally Eurocentric. Winter (2011) argues that the influx of non-European migration in the 20th century, while transformative, did not alter the centrality of whiteness in Canadian identity.

In Brampton, these structural dynamics manifest through moral panics and conspiracy theories targeting the city's South Asian community. Narratives of economic competition, cultural incompatibility, and housing scarcity are often weaponized to portray South Asians as destabilizing forces. These narratives are amplified in digital spaces, where platformed racism enables white nationalists to frame Brampton as emblematic of the 'failure' of multiculturalism (Szto, 2016; Winter, 2011).

By linking these narratives to Canada's colonial history, this study argues that anti-South Asian hate in Brampton reflects broader societal tensions between multicultural ideals and Eurocentric realities in Brampton. This framework is critical for understanding how digital platforms, such as YouTube, serve as arenas for the performance and reinforcement of these narratives (Szto, 2016; Winter, 2011).

7. Materials and Methods

To initiate data collection, we conducted a YouTube search using the keyword 'Brampton' to identify 20 short-form videos, known as YouTube Shorts, that focus on Brampton, Ontario to obtain the comments that this article studies. It is important to note that this study does not attempt to generalize to the rest of Canada. Instead, it offers a context-specific exploration of the online discourse surrounding South Asian migrants in Brampton. This approach allows us to provide a descriptive snapshot of the conversations within Brampton's social media landscape, particularly focusing on local perspectives.

YouTube Shorts, introduced in 2020, are a TikTok-inspired format of brief videos that have gained widespread popularity for user engagement. The dataset spans from November 24th, 2018, to late 2023, capturing shifts in public discourse during a period marked by heightened tensions over issues such as international student policies, housing affordability, and perceived challenges to Canada's multiculturalism.

After selecting these videos, metadata—including comments—was extracted using YouTube Data Tools, which allowed us to analyze the comments on the 20 selected videos. These comments form the primary dataset for this study. The 'Brampton' keyword was deliberately chosen to avoid a narrow focus on videos solely related to South Asian migration or multiculturalism. By using this broader term, the study captures both direct and indirect references to South Asian communities within the larger public conversation. This approach allows us to examine how these communities are represented in the broader context of local concerns such as housing and cultural integration. This selection criterion facilitates a nuanced exploration of South Asian migrants in Brampton, within the general discourse about the city. While Brampton was chosen for its demographic significance, it is important

to emphasize that this analysis does not aim to generalize to the rest of Canada. Rather, it offers a snapshot of online discourse surrounding South Asian migrants in a city with a substantial racialized population, where issues of integration and migration are central to public discussions. The contrast in Brampton's local demographic realities highlights the significance of this focused study.

It is also important to note that the videos themselves are not the focus of the analysis; rather, the comments are the primary object of our content analysis. The videos serve as platforms for user-generated commentary. We selected a diverse set of 20 videos, ranging from comical interviews to serious discussions about housing and cultural issues in Brampton. This diversity ensures that the dataset reflects a broad range of perspectives on the city, including those addressing the integration of South Asian migrants and the tensions surrounding issues of race and immigration on digital platforms. By avoiding a focus solely on videos related to South Asian migration or multiculturalism, we mitigate potential biases. This broader selection ensures that we capture diverse perspectives within the local context.

The analysis of these comments was conducted using Python, where the extracted data underwent a preprocessing phase to prepare it for topic modeling. The preprocessing involved cleaning the text by removing filler words, stop words, punctuation, and user mentions (e.g., @username). This process ensured the data was consistent and ready for computational analysis.

After preprocessing, a Document-Term Matrix (DTM) was generated using a Count Vectorizer to numerically represent the frequency of words in the comments. To uncover underlying themes, we applied Latent Dirichlet Allocation (LDA), an unsupervised machine learning algorithm for topic modeling. LDA was selected for its ability to identify latent themes within large datasets by clustering words based on co-occurrence patterns.

To enhance computational efficiency, a subset of the data was sampled, and the feature space was reduced. This optimization balanced interpretability with analytical speed. The resulting topics were then examined to identify dominant themes that were relevant to the study's objectives, particularly how white nationalism, scarcity rhetoric, and the legitimacy of multiculturalism are framed in online discourse.

Regarding comment selection, all comments posted under the selected videos were included in the analysis to ensure the dataset represents the full range of public sentiment. No comments were excluded based on sentiment or content, allowing us to capture both supportive and hostile perspectives on South Asian migrants in Brampton. While the dataset was not randomly sampled in a statistical sense, the broad and non-targeted selection of comments ensures that a diverse range of views is represented. This approach still introduces randomness in the variety of user-generated content captured.

8. Results

The analysis of YouTube comments related to Brampton revealed three prominent themes: cultural integration and stereotypes, economic competition, and housing affordability. These themes reflect ongoing societal tensions surrounding South Asians in Brampton, providing insight into how such issues are discussed in digital spaces. Figure 2 offers a visual breakdown of the most frequent words tied to these themes, illustrating their relative prominence: Cultural Integration and Stereotypes (40%), Economic Competition (35%), and Housing Affordability (25%). This highlights the centrality of cultural and economic anxieties in shaping digital discourse. Figure 3 further elaborates on the topics identified through the topic modeling process.

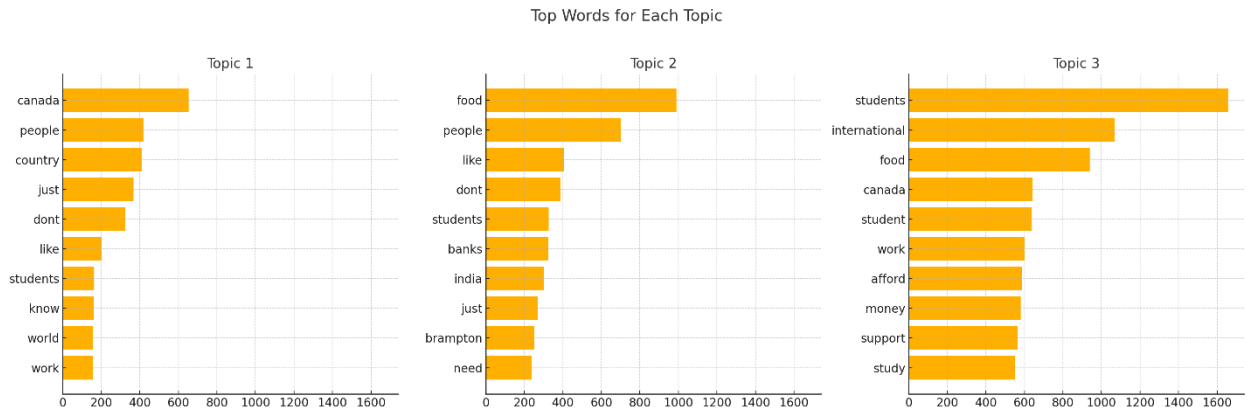


Figure 2. summarizes the top words associated with three thematic topics identified through topic modeling. Top Words for Each Topic from Topic Modeling: This bar chart visualizes the most frequently occurring words for three identified topics. Topic 1 highlights terms such as ‘Canada’ ‘people’ and ‘country’ Topic 2 emphasizes ‘food’ ,‘people’ and ‘like’ while Topic 3 is dominated by ‘students’, ‘international’, and ‘food’. The word frequencies reflect thematic focus areas based on the analyzed text data.

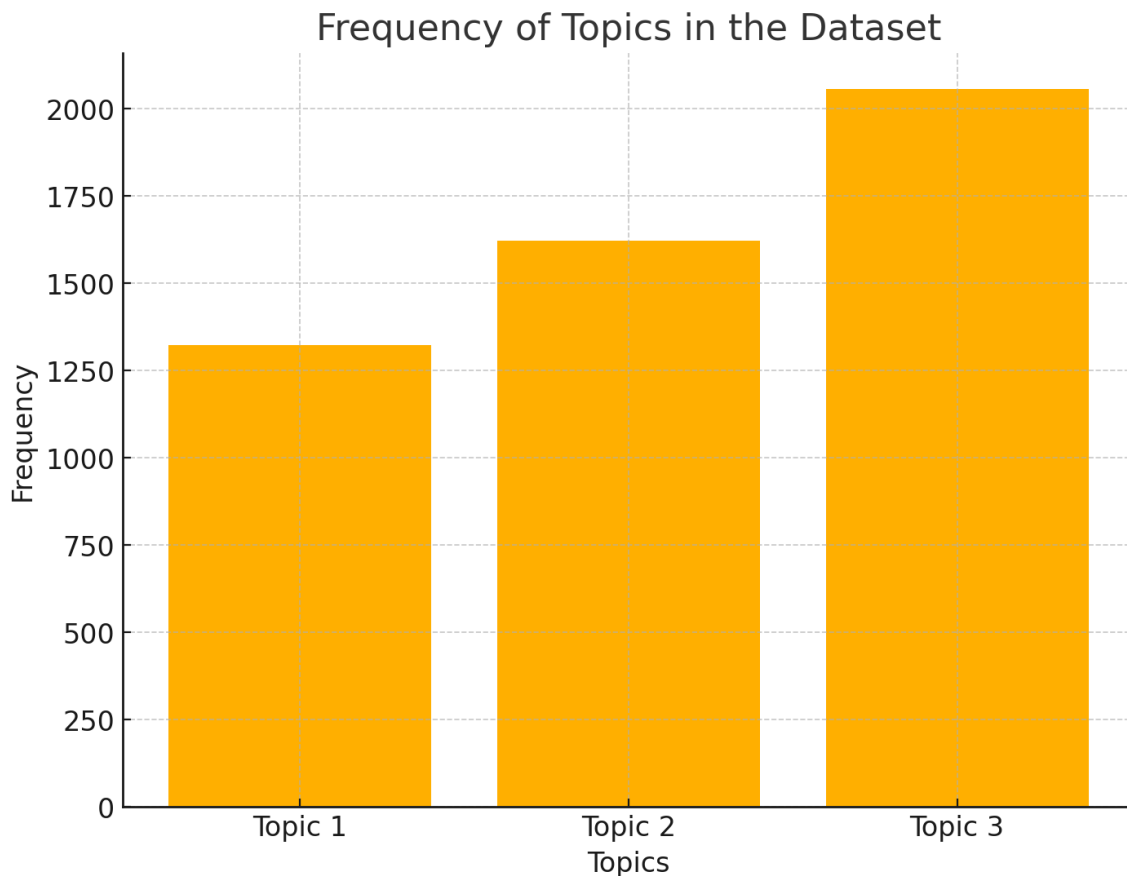


Figure 3. displays the relative frequency of each thematic topic, highlighting their prominence in the dataset. Frequency of Topics in the Dataset: This bar chart displays the frequency distribution of three identified topics in the dataset. Topic 3 has the highest occurrence, followed by Topic 2 and Topic 1, indicating its greater prominence in the analyzed text data.

The data that support the findings of this study are available from the corresponding author, Jose Aspra, upon reasonable request.

The theme of cultural integration and stereotypes emerged as the most prevalent, accounting for 40% of the comments. A significant number of comments framed South Asians as culturally distinct or incompatible with Canadian norms, positioning their presence as a disruption to Brampton's cultural fabric. One commenter noted, "They should be allowed enough opportunity to work to feed themselves rice and beans...so they don't have to turn to food banks," reflecting a narrative of othering that positions South Asians as outsiders. These comments underscore anxieties about multiculturalism, where the visible presence of South Asians is perceived as a threat to local identity, contributing to cultural tensions in the city.

The second dominant theme, economic competition, made up 35% of the comments. This narrative painted South Asians as monopolizing local businesses and labor markets, fostering resentment and perpetuating scarcity rhetoric. One commenter argued, "They contribute nothing to the common good...they leave and use their talents we gave them somewhere else," illustrating how economic anxieties are racialized. These sentiments align with broader white nationalist ideologies, using economic fears to frame South Asians as threats to economic stability and social cohesion.

The third theme, housing affordability, represented 25% of the dataset. Many commenters linked the rising housing costs in Brampton to the influx of South Asian migrants, accusing them of overcrowding neighborhoods and inflating property prices. One user remarked, "Should not come to Canada if you can't support yourself. You are taking from Canadians in need," showing how housing affordability concerns are intertwined with exclusionary narratives. These comments racialize economic concerns, blaming South Asians for broader systemic challenges while deflecting attention from the structural issues at play.

The prevalence of these themes illustrates how digital platforms like YouTube amplify exclusionary narratives targeting South Asians in Brampton. The ongoing spread of scarcity rhetoric—focused on cultural, economic, and housing issues—reveals the persistence of Eurocentric structures within Canada's multicultural framework. This section emphasizes how digital platforms, such as YouTube, serve as spaces for the performance and reinforcement of these exclusionary ideologies. These findings set the stage for the Discussion, where the implications for multiculturalism and digital spaces will be explored.

9. Discussion

The findings from this study underscore the persistence of exclusionary narratives targeting Brampton's South Asian community within Canada's multicultural framework. By examining cultural integration, economic competition, and housing affordability as dominant themes, this analysis reveals how digital platforms like YouTube facilitate the amplification of racialized discourse. These results are situated within the theoretical frameworks of platformed racism (Matamoros-Fernández, 2017), the white nation fantasy (Hage, 1998), and critiques of Canadian multiculturalism (Szto, 2016; Winter, 2011).

9.1 Cultural Integration and the Perpetuation of Stereotypes

The theme of cultural integration highlights anxieties about demographic shifts in Brampton, where South Asians are often portrayed as cultural outsiders. This echoes Hage's (1998) white nation fantasy, which frames whiteness as the custodian of national space. Comments lamenting the 'loss of Canadian identity' illustrate how South Asians are positioned as incompatible with dominant cultural norms, despite their longstanding contributions to Brampton's development (Hage, 1998). This discourse reflects the Eurocentric nature of Canadian multiculturalism, as critiqued by Szto (2016), where diversity is tolerated only to the extent that it does not disrupt white cultural dominance. The portrayal of South Asians as

threats to cultural cohesion exposes the limitations of Canada's multicultural ideals, revealing their latent exclusionary underpinnings (Szto, 2016; Winter, 2011).

9.2 Economic Competition and Scarcity Narratives

The theme of economic competition demonstrates how scarcity rhetoric is weaponized to marginalize racialized groups. Comments blaming South Asians for job displacement and economic instability echo white nationalist ideologies that frame racialized populations as threats to white prosperity (Davis, 2024). This is consistent with Davis's (2024) discussion of displacement theory, where racialized groups are perceived as 'out of place' within spaces deemed to belong to whiteness. The economic anxieties expressed in these comments are not new, but they are amplified in digital spaces, where platformed racism thrives. By prioritizing engagement-driven content, YouTube's algorithms may inadvertently promote polarizing narratives, further entrenching these anxieties. This underscores the role of digital platforms in perpetuating systemic biases, as highlighted by Matamoros-Fernández (2017).

9.3 Housing Affordability and Racialized Blame

The theme of housing affordability reflects how structural issues are racialized in public discourse. The framing of South Asians as responsible for rising housing costs exemplifies how moral panics about demographic shifts are tied to white nationalist ideologies (Davis, 2024). Referencing Hage's (1998) critique of whiteness as the dominant imaginary directs us to understand that whiteness dictates who 'belongs' in a given space. The narrative surrounding housing affordability diverts attention from broader systemic factors, such as inadequate housing policy or market-driven inequality, instead placing blame on South Asians as scapegoats (Hage, 1998; Davis, 2024). This reveals the persistence of colonial legacies in shaping public discourse, where racialized groups are disproportionately burdened with societal challenges.

The findings highlight a critical tension between Canada's multicultural ideals and its colonial realities. While Brampton's South Asian community exemplifies the successes of immigration and diversity, the narratives amplified on YouTube expose the fragility of multiculturalism when confronted with visible demographic shifts. This reinforces critiques by Szto (2016) and Winter (2011) that Canadian multiculturalism remains tethered to Anglo-Saxon norms, marginalizing non-European populations.

9.4 The Role of Digital Platforms in Reinforcing Exclusionary Ideologies

Digital platforms play a pivotal role in sustaining these narratives, serving as arenas for the performance and reinforcement of exclusionary ideologies. The concept of platformed racism (Matamoros-Fernández, 2017) is particularly relevant, as it highlights the structural biases embedded within these platforms that enable the proliferation of hate speech and racialized discourse.

The discussion illustrates how digital spaces perpetuate the dominance of whiteness within Canada's multicultural framework, amplifying narratives of exclusion and scarcity. By framing South Asians as cultural, economic, and housing threats, these narratives expose the limitations of multiculturalism as a truly inclusive policy (Szto, 2016; Winter, 2011). In the next section, the study's ethical considerations and limitations will be addressed, alongside recommendations for future research and policy interventions.

10. Conclusion and Implications

This study examined how digital platforms like YouTube facilitate the spread of exclusionary narratives targeting Brampton's South Asian community. By analyzing user comments, we identified three dominant themes: cultural integration and stereotypes, economic competition, and housing affordability. These themes highlight the persistent influence of Eurocentric structures within Canada's multicultural framework and demonstrate how digital platforms amplify racialized discourse. The findings underscore the fragility of Canada's multicultural ideals when confronted with visible demographic shifts. Cultural integration narratives reflect anxieties about the perceived loss of Canadian identity, where whiteness remains the implicit custodian of national space (Hage, 1998; Szto, 2016). Similarly, scarcity rhetoric surrounding economic competition and housing affordability perpetuates white nationalist ideologies, framing South Asians as threats to economic and social stability (Davis, 2024).

These findings have significant implications for digital platforms, policymakers, and the concept of multiculturalism in Brampton. Platforms like YouTube must improve content moderation strategies to address platformed racism, including refining algorithms to limit the amplification of harmful content (Matamoros-Fernández, 2017). Policymakers should focus on addressing the structural issues that drive challenges like housing affordability and economic competition, reframing these issues as systemic rather than attributing blame to racialized groups (Winter, 2011).

While the study offers significant insights into the dynamics of online discourse in Brampton, it is important to acknowledge the limitations inherent in the methodology. The focus on Brampton provides a context-specific snapshot that may not be applicable to other cities or regions with different demographic compositions or social dynamics. Moreover, the study employed a non-random sampling method, relying on the 'Brampton' keyword to gather video content. While this approach ensured diversity, it may have introduced selection bias, potentially overrepresenting certain perspectives while overlooking others. The reliance on YouTube comments as the primary data source further limits the dataset, as comments may reflect more polarized or extreme views, rather than broader public opinion. Additionally, the lack of demographic information about the commenters makes it difficult to assess the influence of factors such as age, gender, or ethnicity on the online discourse. Finally, while topic modeling helped identify key themes, the nuanced meanings and context-dependent nuances in some comments may have been oversimplified, potentially skewing the findings.

Future research could expand the scope of this study by analyzing discourse across multiple platforms, such as Twitter or TikTok, to capture a broader range of narratives. These platforms often have distinct user dynamics and engagement patterns, which could offer additional insights into how digital spaces contribute to racialized discourse. Furthermore, exploring the perspectives of South Asian communities themselves would provide valuable insights into how they navigate, resist, and engage with these narratives. By incorporating both digital and community perspectives, future studies could deepen our understanding of how racialized groups engage with and respond to exclusionary ideologies in digital spaces.

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the Credit. The author recognizes the ongoing contributions of Indigenous communities to this region and expresses gratitude for the opportunity to conduct this work on their land.

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