



FACT FINDING REPORT ON LEICESTER VIOLENCE 2022

THE RISE OF TERRITORIAL MAJORITARIANISM AND HINDUPHOBIA

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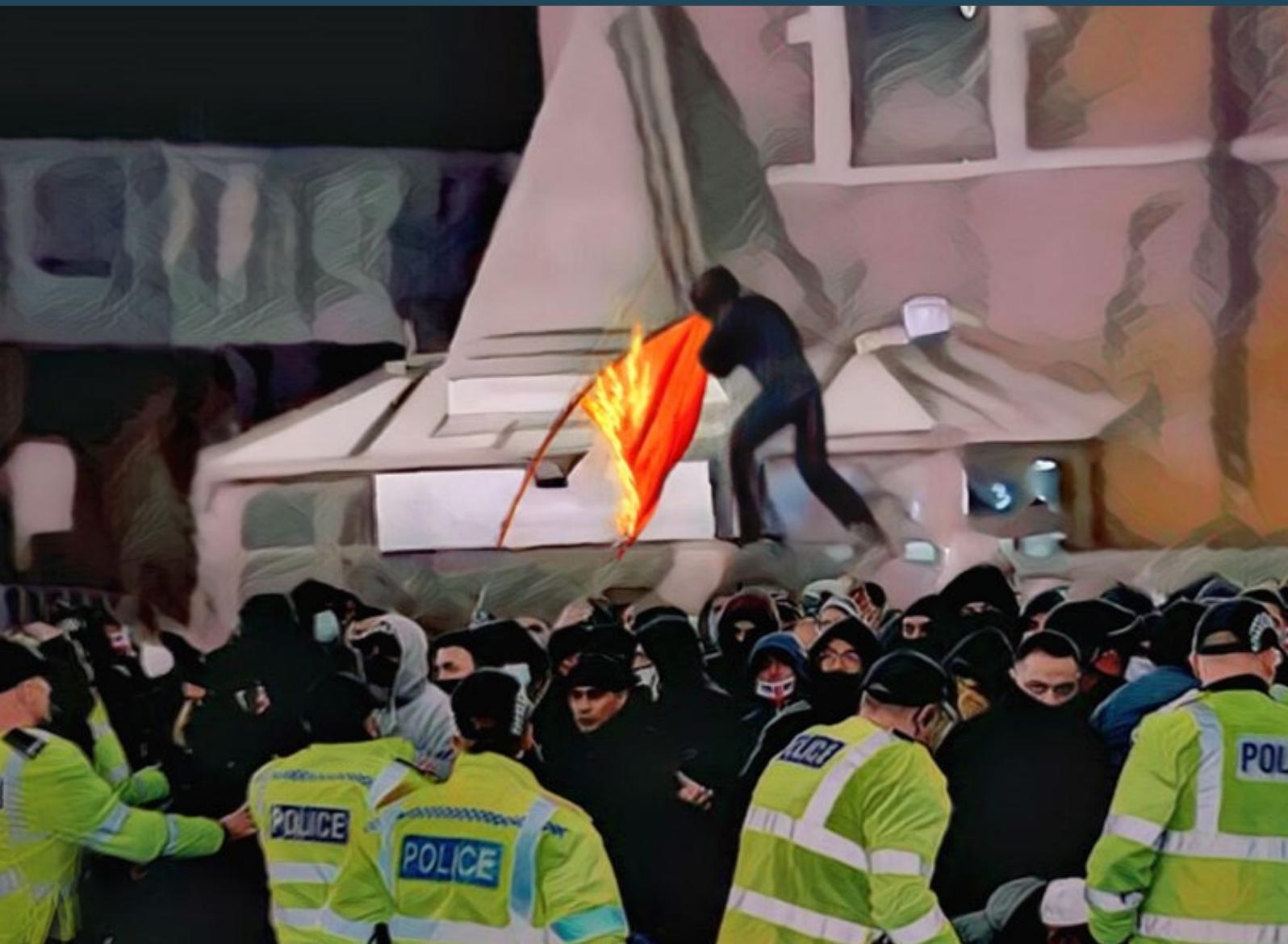


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Executive Summary and Report Highlights

The months of August and September witnessed unrest and violence in Leicester, United Kingdom with cascading effects in other regions. The Centre for Democracy Pluralism and Human Rights (CDPHR) sent a fact finding team to ground-zero and beyond to collect facts and ascertain the key circumstances and reasons behind the unrest. Some of the key highlights of the findings were as follows.

- Hindu community in the United Kingdom is one of the most law-abiding, peace loving, co-existing and contributing communities with the lowest prison population (0%), highest educational attainment rates, second highest median earnings and employment rates.
- East Leicester was ground zero of unrest, violence and tensions throughout August and September 2022.
- Due to translational political externalities and a spillover effect from South Asia, there has been a development of ethnic enclaves (organised by religion) among the migrant population in Leicester.
- East Leicester is the ethnic enclave of the muslim community residing in Leicester and has a minority presence of Hindu community.
- The presence of these ethnic enclaves gave rise to territorial tensions and localised majoritarianism, which were witnessed both before and during the unrest in East Leicester.
- Symptoms of territorial ethnic cleansing were found through the analysis of the different slogans and speeches made by the majority community of East Leicester and the temporary displacement of Hindu community as a result of the unrest.
- There was an attempt to defame and vilify the Hindu community as Hindutva nationalist and extremists with malicious propaganda of false kidnapping of a minor muslim girl, false stabbing of muslim traffic warden, false account of a mosque attack and false accusation of desecration of the Quran.
- There was an increased misuse of law enforcement and security measures and appropriation of public good by false reporting to the police and local media bodies regarding the actions of the Hindu community.
- There was an attempt to target and vilify the larger Hindu population of the United Kingdom. There were failed attempts at nation-wide mobilisation against Hindu community using extrapolated versions of the misinformation about the Hindu community in Leicester. The attempt was only successful in Birmingham and failed to catch on.
- Institutional Hinduphobia and bias was deduced through the analysis of the reporting of the Leicester unrest by the media houses BBC and the Guardian when compared to the verified police reports, witness accounts and corroborating reports from think tanks.

Recommendations

The fact-finding team has come up with the following recommendations for lawmakers, law-enforcement and community leaders to avoid such unrest in the future and to remedy the long term effects of the disorder that came to pass in Leicester in Aug-Sep 2022.

1. To tackle the spread of misinformation on social media platforms :

- **Promoting media literacy** : People should be educated on how to differentiate between reliable and unreliable sources of information. They should also be taught how to fact-check information before sharing it on social media.
- **Corroborative approach** : Social media platforms, governments, and civil society organisations can collaborate to develop and implement measures to tackle the spread of misinformation on social media. This can include joint awareness-raising campaigns and initiatives to improve media literacy.

2. To tackle biased media reporting :

- **Hold media outlets accountable** : Establish mechanisms for holding media outlets accountable for biased reporting, such as public complaints systems or independent ombudsman.
- **Foster independent media** : Support independent media outlets that prioritise factual and unbiased reporting, and provide resources to help them grow and reach a wider audience.
- **Implement regulations** : Develop and enforce regulations that promote fair and impartial reporting, including guidelines for reporting on sensitive topics.
- **Promote transparency** : Encourage media outlets to disclose their ownership, funding sources, and any conflicts of interest that may influence their reporting.

3. To curtail sentiments of majoritarianism and transnational political externalities

- **Encourage civil society engagement** : Promote the involvement of civil society organisations in promoting pluralism and tolerance, and provide them with the resources they need to be effective.
- **Educate the public** : Educate the public on the dangers of majoritarianism, and promote democratic values such as tolerance, respect, and dialogue.

4. To curtail growing Hinduphobia and secure the vulnerable micro-minorities

- **Combat hate speech and discrimination** : Develop and enforce laws that prohibit hate speech and discrimination against Hindus, and provide legal recourse for victims.
- **Adoption of definition of Hinduphobia** : Government agencies and law-enforcement additionally need to adopt definitions of Hinduphobia to readily understand and support the community in fighting tensions as a result of the same.



Unit 1 : Introduction

In the months of August and September 2022, Leicester experienced a disturbing increase in tensions between the Hindu and Muslim communities, leading to widespread unrest and targeted violence. This included incidents of vandalism, desecration of Hindu temples, and physical attacks on community members. The impact of these events was felt not only locally, but also internationally, with media coverage and mobilisation within the United Kingdom and abroad. In fact, the situation was so serious that it even triggered an attempted desecration of another Hindu temple in the city of Birmingham, miles away.

To better understand the situation, a fact-finding team was dispatched to Leicester to collect information and analyse archived social media data before, during, and after the unrest. The team's report sheds light on the circumstances surrounding the conflict and the evidence collected. It discusses the impact of the violence on both communities, the factors that may have contributed to the escalation of tensions, and possible ways forward to prevent such conflicts in the future. Overall, the unrest in Leicester and its aftermath serve as a poignant reminder of the importance of fostering mutual respect and understanding between different communities. It also highlights the need for effective measures to address and resolve conflicts before they spiral out of control, in order to prevent further damage to individuals and communities.

Leicester, located in the East Midlands of England in the United Kingdom, is a thriving city and serves as the county town of Leicestershire. The city boasts a population of 368,600 and is the largest settlement in the East Midlands. Its diverse population is a reflection of its rich cultural history, having been home to a large number of migrants and refugees. In fact, Leicester is known for its cultural diversity, with over 70 languages and dialects spoken by its residents as reported in 2008. It has also become a melting pot of various faiths and beliefs, with more than 240 faith groups across 14 different religions and belief systems calling the city home as reported by a UK-based race equality think tank, the Runnymede Trust, in 2012 [1][2].

However, this diversity has also brought its own set of challenges. Leicester was identified as ground zero for the unrest between the Muslim and Hindu community as gathered from timelines, personal accounts, escalations and police reports discussed in detail through Unit 2 of this report. The unrest highlights the need for increased dialogue and understanding between different communities. This is especially important in a city as diverse as Leicester, where tensions can quickly escalate if not addressed proactively.

Religion	2001		2011		2021	
	Number	%	Number	%	Number	%
Christian	125,187	44.72%	106,872	32.40%	91,161	24.73%
Buddhist	638	0.23%	1,224	0.37%	1,181	0.32%
Hindu	41,248	14.74%	50,087	15.19%	65,821	17.86%
Jewish	417	0.15%	295	0.09%	326	0.09%
Muslim	30,885	11.03%	61,440	18.63%	86,443	23.45%
Sikh	11,796	4.21%	14,457	4.38%	16,451	4.46%
Other religion	1,179	0.42%	1,839	0.56%	2,075	0.56%
No religion	48,789	17.43%	75,280	22.82%	84,607	22.96%
Religion not stated	19,782	7.07%	18,345	5.56%	20,509	5.56%
Total	279,921	100.00%	329,839	100.00%	368,574	100.00%

Table 1: Population breakdown as per religious identity in Leicester as per the 2010, 2011 and 2021 census data in the United Kingdom [3][4][5].

Table 1 is a representation of the percentage constitution of different religious communities out of the overall population over a period of twenty years as observed through the census of 2001, 2011 and 2021 in Leicester. Christianity continues to be the major identity in Leicester followed closely by Islam which has grown in stature from being the 4th largest religious identity by population to the second largest in just 20 years from the data observed in the table. Over the twenty year interval between 2001 and 2021, there has been some notable change in the demography of the region with respect to religious identity. The Christian population has almost halved and so has the Jewish population. On the contrary, the Muslim

population has more than doubled in the same timeline. One of the main factors contributing to this increase is natural growth, as Muslim families tend to have higher birth rates compared to other groups. Additionally, there has been a significant influx of Muslim migrants to the city over the past two decades, including refugees, asylum seekers, and economic migrants. Many of these migrants have come from countries with large Muslim populations, such as Pakistan, Bangladesh, and Somalia [6] [7]. Atheism and Hinduism have seen a ~3% and ~5% increase respectively while the strength of the Sikh and Buddhist community have largely remained similar in proportion to the overall population of Leicester.

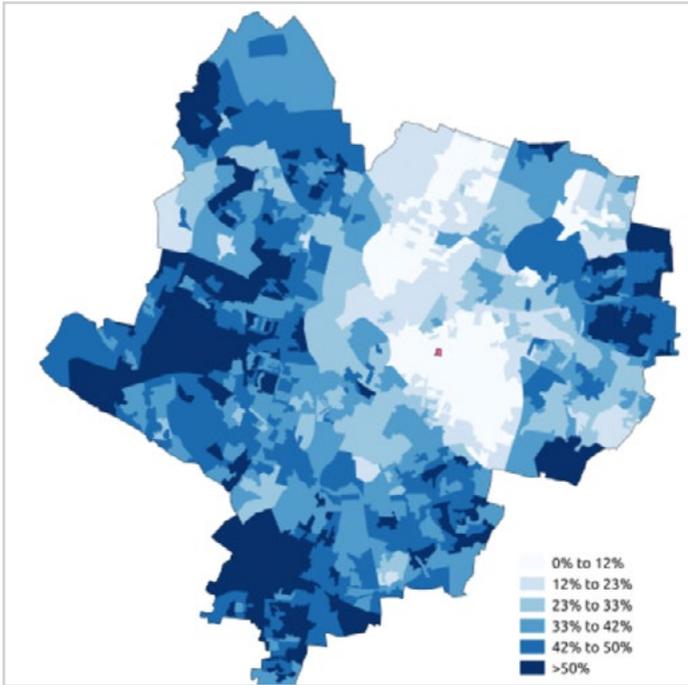


Figure 1.
Spatial distribution of Christian community in Leicester [8]

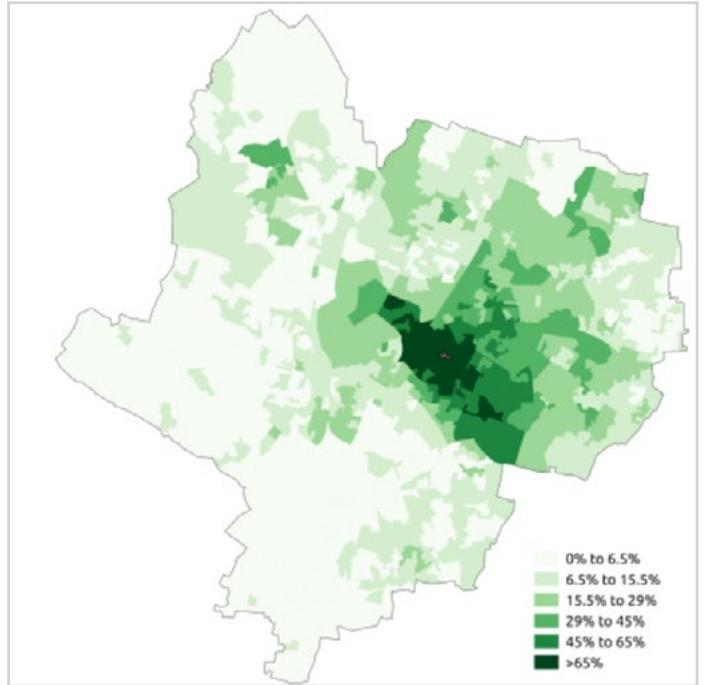


Figure 2.
Spatial distribution of Muslim community in Leicester [8]

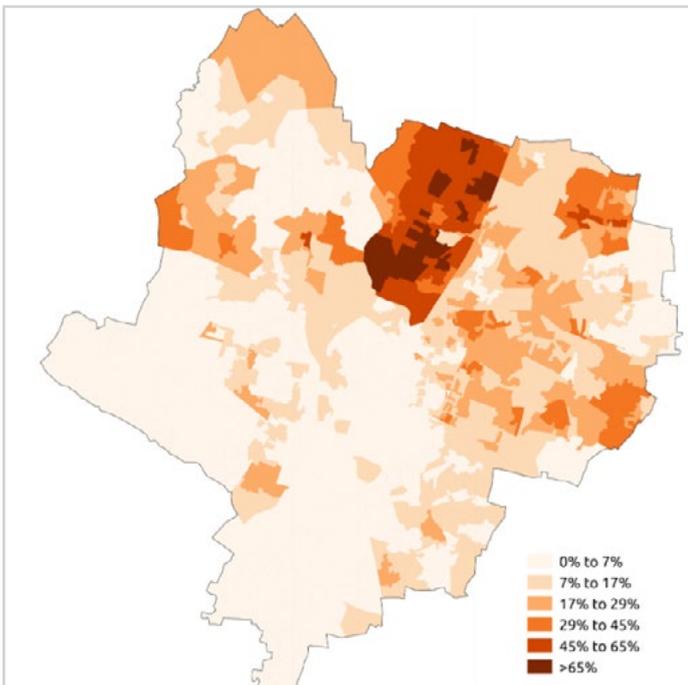


Figure 3.
Spatial distribution of Hindu community in Leicester [8]

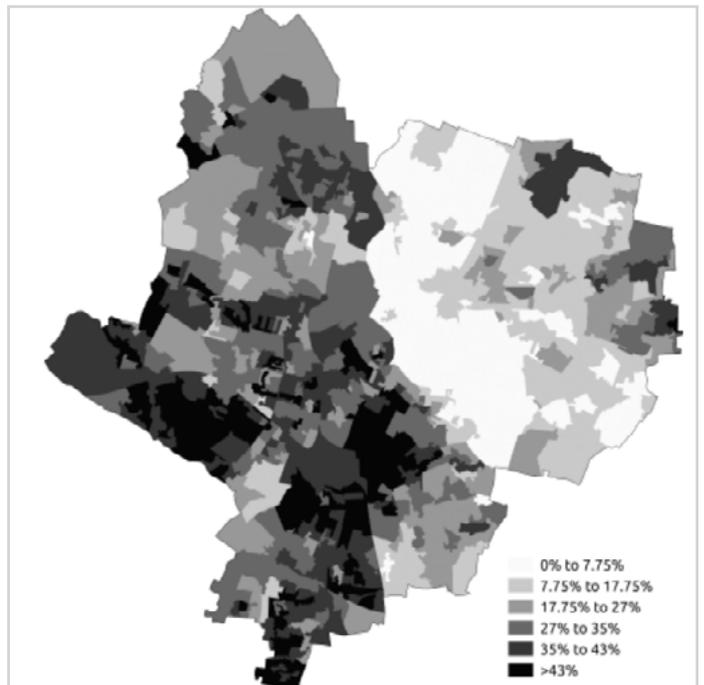


Figure 4.
Spatial distribution of Atheism in Leicester [8]

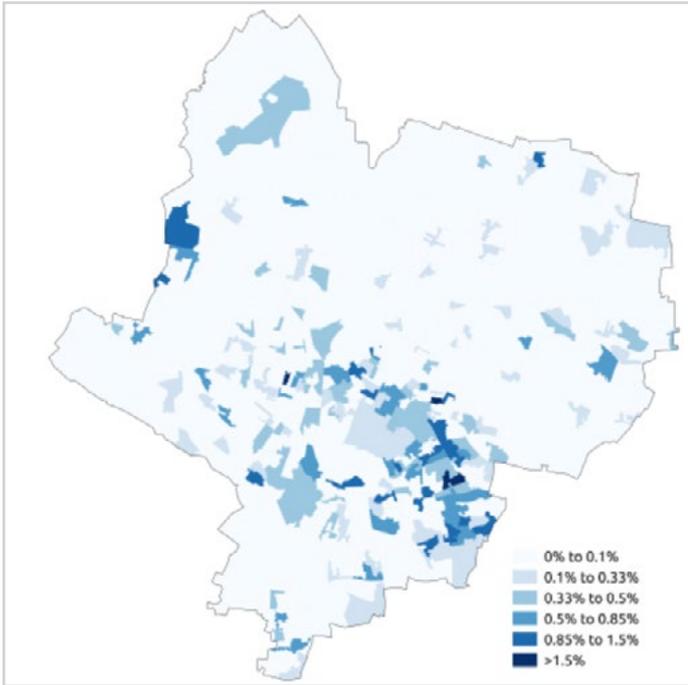


Figure 5.
Spatial distribution of Jewish community in Leicester [8]

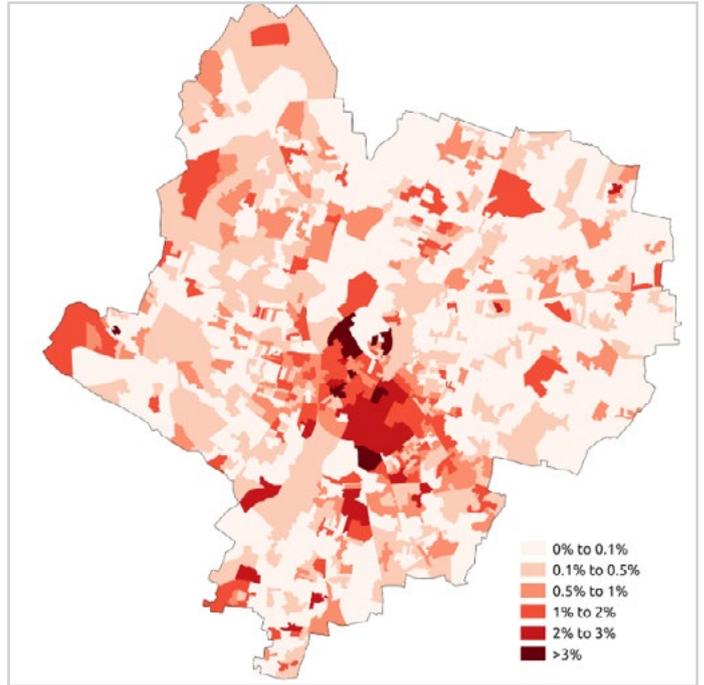


Figure 2.
Spatial distribution of Buddhist community in Leicester [8]

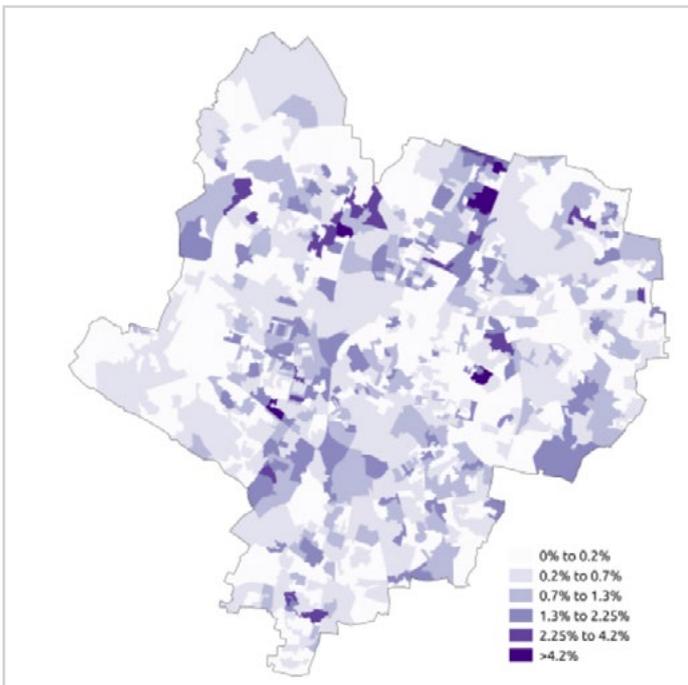


Figure 3.
Spatial distribution of Other religions Leicester [8]

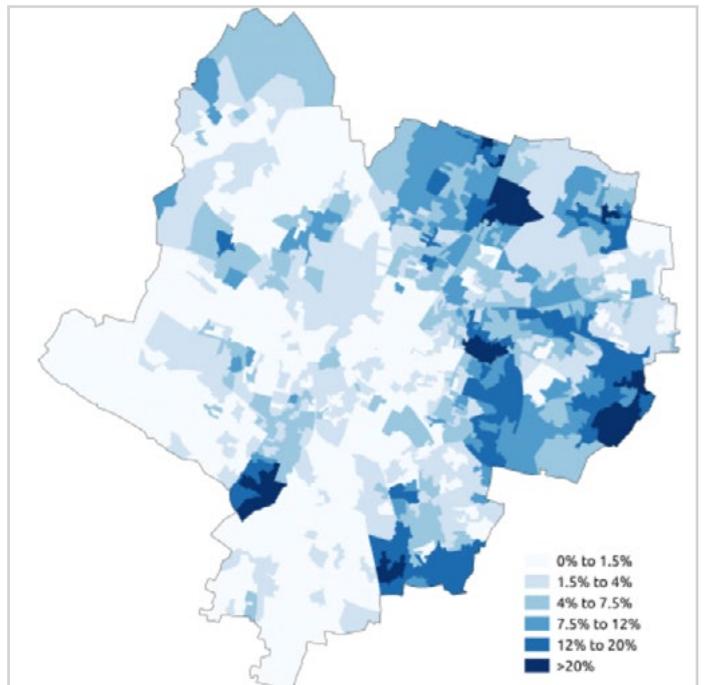


Figure 4.
Spatial distribution of Sikh community in Leicester [8]

The aerial distribution figures 1 to 8 provide a visual representation of the density distribution of various religious communities residing in different regions of Leicester. The figures illustrate that some communities tend to live in a more concentrated and consolidated manner compared to others. This means that in some regions, there is a higher concentration of individuals belonging to a particular religious community, while in others, there is a more diverse mix of individuals from different religious backgrounds.

The figures reveal that North Leicester has a high concentration of individuals from the Hindu community > 65%, whereas East Leicester has a similar presence of individuals from the Muslim community. It is interesting to note that the Leicestershire police reported incidents of unrest and violence primarily through reports titled "Disorder in East Leicester" indicating that this specific region was the epicentre for

most of the duration of the unrest. Given these circumstances, it becomes essential to analyse the demographic makeup of the East Leicester region to understand the dynamics between different religious communities living in the area. The figures also reveal that Christians and individuals from other religious backgrounds are present in almost all parts of Leicester, but there is a noticeable absence of these communities in the eastern part of the city with the highest population density of Muslims. Hindus are thinly spread in East Leicester, making up only a small percentage of the population.

The crime statistics of the different religious communities in the United Kingdom through their national census revealed that the Hindu community categorises as the most law-abiding and least rabble-rousing religious community in the UK factoring to 0% of the prison population.

Religion of prisoners and the general population England and Wales; June 2022				
	Number	Prison population	% point change on 2002	Share of the general population
Christian	36,307	45%	-13.0	61%
Muslim	14,037	17%	9.7	4%
Hindu	347	0%	0.0	2%
Sikh	507	1%	0.0	1%
Buddhist	1,583	2%	1.0	1%
Jewish	479	1%	0.3	1%
No religion	25,218	31%	-0.2	24%
Other	1,977	2%	1.9	1%
Not recorded	204	0%	0.2	7%
Total	80,659	100%	..	100%

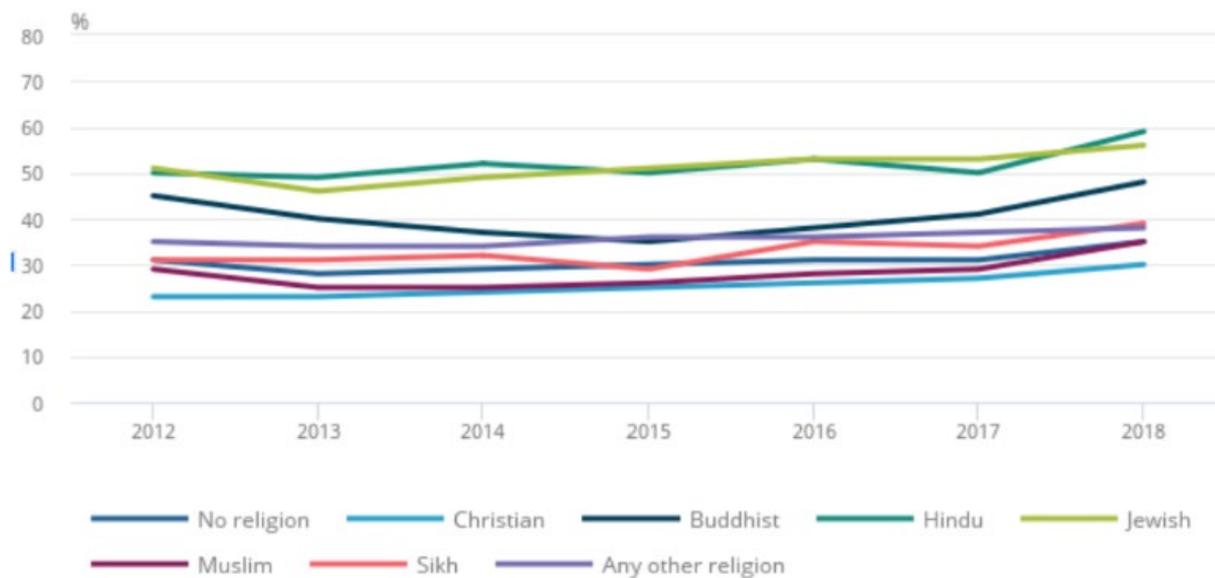
Table 2.

Religion of prisoners and the general population for England and Wales published in June 2022 [9]

From table 2, it can be seen that Hindus account for 2% of the general population and 0% of the Prison population. The muslim community on the other hand constitutes 4% of the general population but 17% of the prison population. The Christian community leads the tally by constituting about 45% of the prison population and 61% of the general population [9].

The statistical analysis of employment and education outcomes of people from different religious identities in England and Wales between 2012 and 2018 and published through a report in February 2020 by the Office for National Statistics revealed that Christians were less likely to have a degree or equivalent qualification than other religious groups, which may be due to

their older age profile. Muslims were more likely to report having no qualifications, but economic inactivity was highest among Muslim women. After controlling for various factors, Muslims were found to be less likely to be economically active than Christians, particularly for women, and had the lowest employment rate among all religious groups during the period studied. In terms of median hourly pay, those who identified as Jewish had the highest, reflecting their greater likelihood to be employed in high-skilled occupations and as managers. However, differences in qualification levels were stronger predictors of employment outcomes than religious affiliation, and occupation was the strongest predictor of median pay [10].

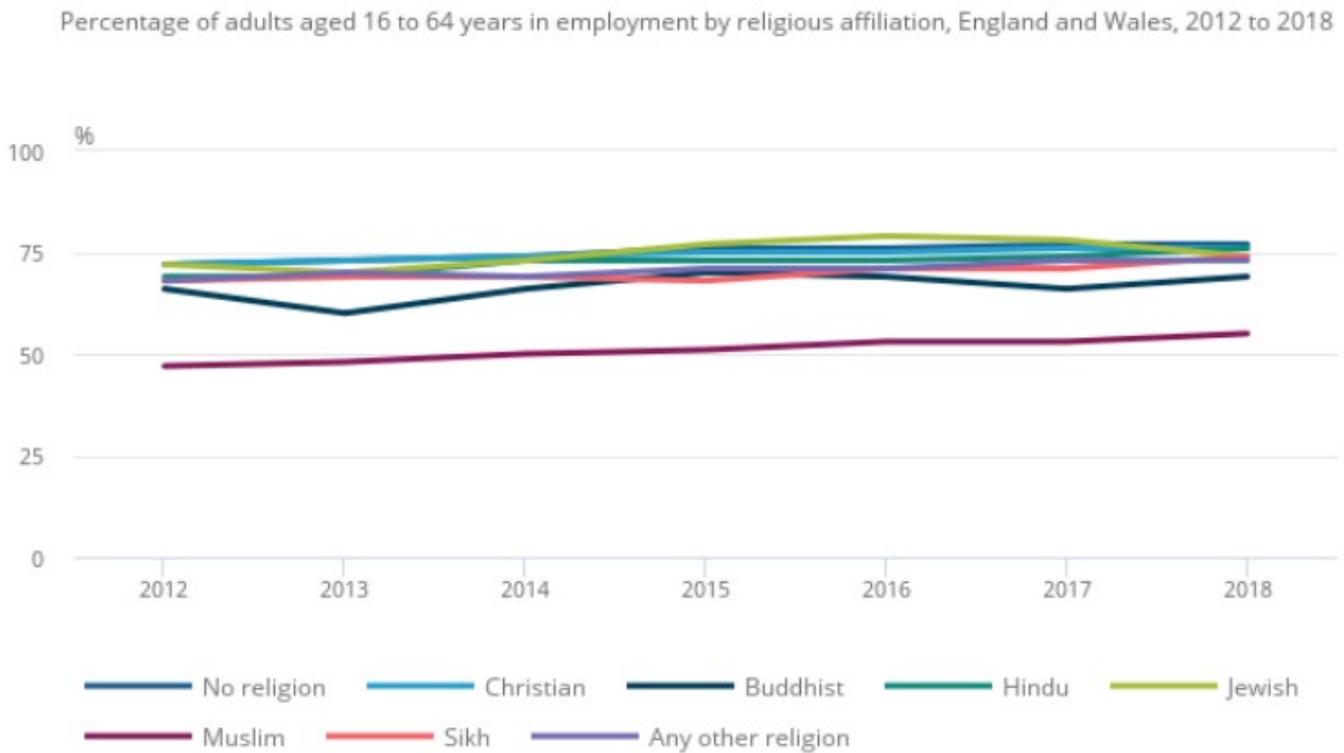


Source: Office for National Statistics - Annual Population Survey

Figure 9.

Percentage of adults (aged 16 years and over) reporting highest level of educational attainment as degree or equivalent by religious affiliation, England and Wales, 2012 to 2018 [10]

Figure 9 identifies the educational attainment in terms of attainment of a degree or equivalent qualification among the different religious communities. The Hindu and Jewish communities come out on top whilst the Christian community maintains the bottom with the muslim community coming a close second [10].



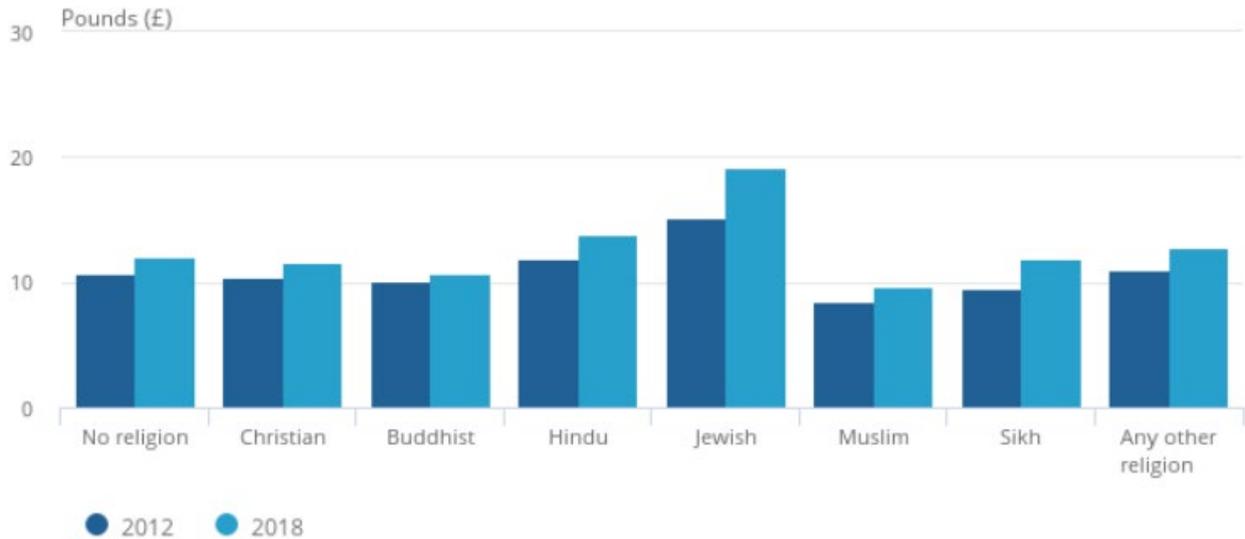
Source: Office for National Statistics – Annual Population Survey

Figure 10.

Percentage of adults aged 16 to 64 years in employment by religious affiliation, England and Wales, 2012 to 2018 [10].

The data in the graph above in figure 10 tracks the religion based employment statistics of adults (16 - 64 years) in the different religious communities and concludes that throughout this period, a considerably lower proportion of individuals who identified as Muslim were employed.

Median hourly pay of employees by religious affiliation, England and Wales, 2012 and 2018



Source: Office for National Statistics – Annual Population Survey

Figure 11.

Median hourly pay of employees by religious affiliation, England and Wales, 2012 and 2018 [10].

Finally, the analysis of the median hourly pay of the different religious communities to determine the earnings of the different communities reveals that the Jewish community is the highest earning community followed closely by the Hindu community whilst the muslim community comes last in the tally [10].

In conclusion, the Hindus constitute one of the most law-abiding, gainfully-employed, well-earning and educated communities in the United Kingdom.

Unit 2 : Leicester - The start of unrest through social media misinformation and amplification

During the fact-finding mission, it was revealed that a chain of events took place from August 28th to September 18th. The team identified a cause-and-effect relationship between some of these incidents, and noted that the resulting social media response had a significant impact on the subsequent days of upheaval.

The first incident in the entire timeline of the Unrest falls on the 28th of August, 2022. It was the day India played the Pakistani cricket team as a part of the series of matches leading up to the Asia Cup 2022 and defeated the latter by 5 wickets. Immediately after the match, there was an altercation between the fans supporting the two cricket teams. This has been verified both by accounts from residents in the area and verified videos available of the incident. Slogans of “Pakistan Murdabad” can be heard in the videos and when such slogans are used in the context of cricket, it usually means “Down with Pakistan”, the opposite of “Zindabad”, which contextually translates to “hail [11]. The literal translation of the slogan however is “Death to Pakistan” and was widely spread on social media. Contextual meaning of words is a very important aspect of understanding these slogans. Contextual meaning of words refers to the way a word's meaning is influenced by the context in which it is used. In other words, the meaning of a word may change depending on the words that come before or after it, the tone of voice used, the body language of the speaker, and the social and cultural context in which it is used. Studies show that there is a higher

risk of losing context during translations from one language to another. According to a study conducted by researchers at the University of California, Los Angeles, cultural references, idiomatic expressions, and wordplay have deeper meanings. These elements can pose a challenge to translations and translators as they are deeply connected to the cultural and historical context of the language in which the work was originally written. If the translator lacks a thorough understanding of this context, the accuracy of the translation may be compromised even in professional settings [12]. Hindi, Urdu and other languages found in the Indian subcontinent have a heavy flair for context that can be quickly lost to mistranslations.

It is important to note that a deep analysis of the videos reveal that the slogans were restricted to the words above and did not mention any religious communities including the Muslim and Hindu community irrespective of contexts. However, viral claims on social media by key influencers of the community claimed otherwise and took the out-of-context claims a notch higher with a layer of misinformation.

Majid Freeman, using his verified twitter account @Majstar7 tweeted

Claim 1 :

“Someone in Leicester must know who these Hindutva cowards are. They attacked a few people and were chanting against Pakistan on Melton Road. We all know they were really chanting against Muslims. These scum need to be caught and justice needs to be served! #Leicester #Hindutva”

2:31 AM 30 Aug, 2022

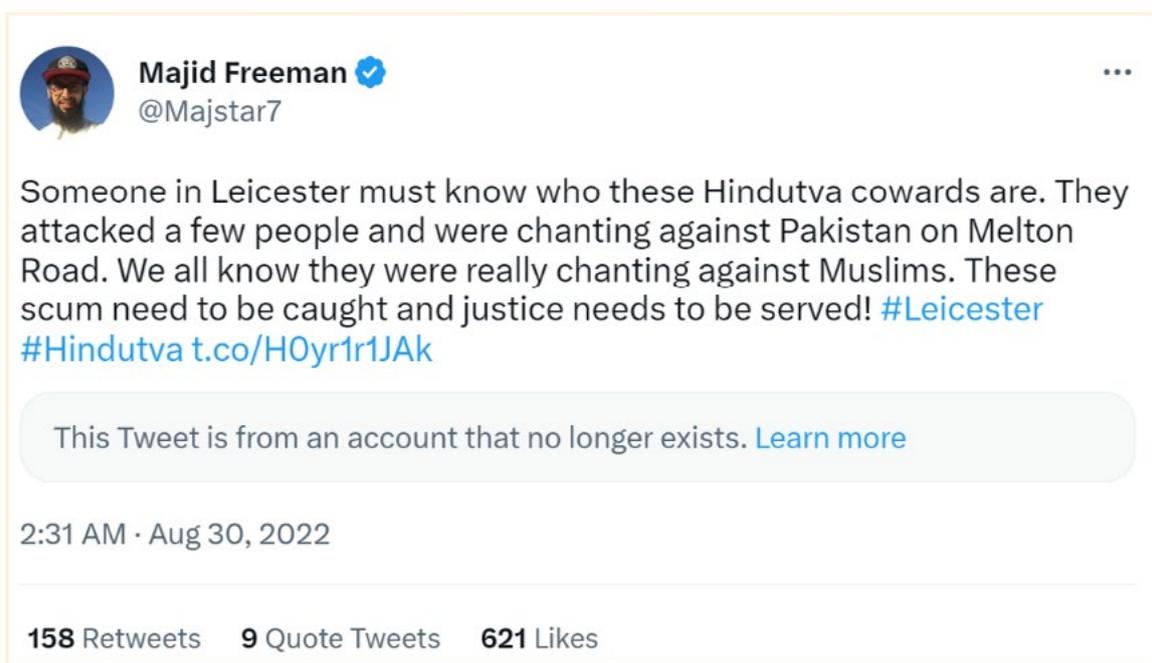


Figure 12.

Misleading tweet by Majid Freeman spreading misinformation about the Hindu community [13].

Claim 1 is highly problematic since it tries to paint fan-rivalry to something more than that by giving it a communal angle. The Lines, “They were really chanting against Muslims” attempts to paint the muslim community to be the victim and the sentence “Someone in Leicester must know who these Hindutva cowards are” tries to paint members of the Hindu community as the aggressors of an altercation between

sports fans and impose a political agenda upon sports rivalry. Historically, there have been similar altercations and brawls between fans supporting different sports teams irrespective of the sport, race and religion but their allegiance to the particular sports team. Whilst all forms of violence is condemnable, it is even more dangerous to perceive and paint these fan altercations to be more than just that. In April 2021,

Manchester United fans stormed the Old Trafford stadium in protest against the club's ownership, resulting in clashes with police and injuries to several officers [14]. In February 2022, a group of Chelsea fans were filmed attacking a bar in Liverpool after their team lost to the city's club Everton. In October 2021, a match between Argentinian football clubs Boca Juniors and River Plate was suspended after fans threw projectiles and clashed with police outside the stadium [15][16]. There have also been some extremely serious incidents in the history of fan

altercations including the 1969 Football War between El Salvador and Honduras, which was triggered by a series of football matches between the two nations and resulted in a brief military conflict [17]. Indian and Pakistani cricket fans share a historic rivalry and brawls have broken out between the fans across the world. A few examples include the brawl that injured four people in a club at Sydney post the India-Pakistan match for the world cup on the 15th of February, 2015. India is home to the world's third largest muslim population which constitutes its second largest religious group at 172.2 million. It is hence malicious and conspiratory to suggest that Indian fans were all Hindus with an agenda and paint these brawls as more than aggression between fans of the Pakistani and Indian Cricket team.

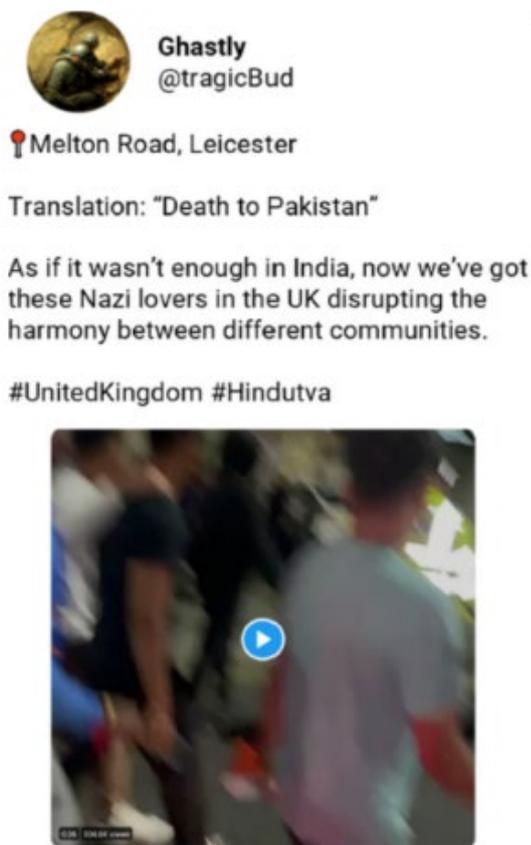


Figure 12. Screenshot of a tweet vilifying the Hindu community

Despite these facts and circumstances, misinformation and diabolical conspiracies continued to go viral on social media regarding the circumstances of the fan rivalry. Many anonymous accounts also led the charge with a handle going by username @tragicBud calling the Indian fans "Nazi lovers in the UK disrupting the harmony between different communities" with a video of the altercation that garnered over 304.5K views online [18].

Another disturbing claim that surface during the time was the following tweet again authored by the verified handle of @Majstar7 which claimed the following;

Claim 2 :

The tweet was immediately followed with another claim through a misinformed tweet that read

“It wasn’t too long ago ripped up Quran pages were found on the streets not far from this same road. I hope the people responsible are caught asap before things really escalate. #Leicester”

3:29 AM 30 Aug, 2022



Figure 14.

Screenshot of the tweet by Majid Freeman spreading malicious lies with the potential to trigger unrest, tension and violence [19].

The Quran is an extremely sensitive topic and any suggestion of disrespect to the same has always led to clashes and unrest between communities throughout. A facebook post suggesting desecration of the “Quran” by the Hindu community in Bangladesh had caused widespread violence and rampage for days on end in October 2021 only to be debunked later by whence 6 Hindus were dead, 150 injured and countless women raped. Investigations later discovered that the Quran was deliberately placed in the Hindu puja pandal by an Isamist seeking to flame the fires of unrest [20][21]. False accusations of Quran desecration have been a recurring issue in various parts of the world, often leading to unrest and violence. In many cases, such accusations are made with the in-

tention of inciting religious or ethnic tensions or for personal gain.

One notable example of false accusations of Quran desecration occurred in Afghanistan in 2012, when it was alleged that NATO forces had burned copies of the Quran at a military base. The incident sparked protests and violence across the country, leading to the deaths of dozens of people, including foreign troops. The NATO forces later apologised for the incident, but tensions continued to run high for some time [22]. Another instance of false accusations of Quran desecration occurred in Pakistan in 2020 when a man was arrested for allegedly burning pages of the Quran. The incident sparked protests, and the man was

beaten to death while in police custody. However, it later emerged that the man was mentally ill and had not burned any pages of the Quran [23][24].

Such incidents of false accusations of Quran desecration highlight the need for caution and critical thinking when evaluating claims of religious or cultural offence. While it is important to respect religious beliefs and practices, it is equally important to ensure that accusations are based on verified facts and evidence rather than hearsay or deliberate falsehoods. Failure to

do so can lead to needless violence and harm to innocent individuals.

In the timeline of misinformation spread, a British journalist through his verified Twitter handle @sunny_hundal titled a video of the fan-altercation as follows to further strengthen the misinformation which was already going viral on social media as follows.

Claim 3 :

“In Leicester extremist Hindutva groups go on the rampage in Leicester. Shocking stuff.”



Figure 15.

Screenshot of tweet by Sunny Hundal vilifying the Leicester Hindu community and defaming them as extremist Hindutva [25].

One among the primary twitter handles which set the tone for this particular narrative that Hindutva groups are out on a violent rampage were set by the verified twitter handle of a British journalist Sunny Hundal,

Starting 8th of September 2022, there was widespread social media reporting and targeting of a young Hindu boy.

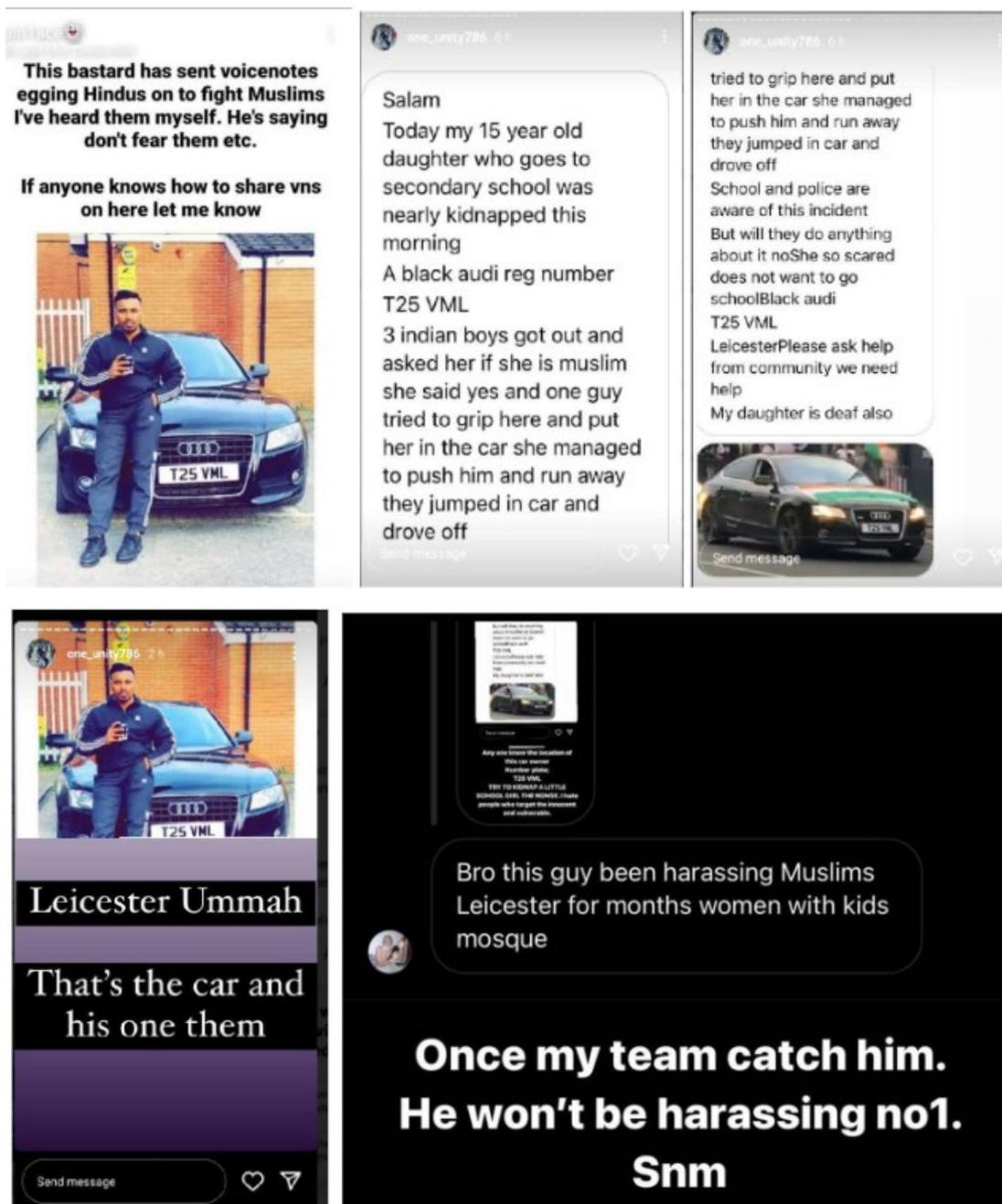


Figure 16. Screenshots of social media misinformation, targeting and doxxing of a young Hindu boy who was out of the United Kingdom at the time [18].

The targeting started off with subtle provocative messages, doxxing of identity using photos and car plate number with suggestions that the boy was involved in violence against the muslim community.

“This bastard has sent voicenotes egging Hindus on to fight Muslims I’ve heard them myself. He’s saying don’t fear them etc. If anyone knows how to share vns on here let me know”

The accusations progressed to accuse the young Hindu boy in question of attempting to kidnap a minor muslim girl. It used the same markers to doxx the accused boy - his car plates which are visible in the photo.

“Salam Today my 15 year old daughter who goes to secondary school was nearly kidnapped this morning A black audi reg number T25 VML 3 indian boys got out and asked her if she is muslim she said yes and one guy tried to grip here and put her in the car she managed to push him

and run away they jumped in car and drove off School and police are aware of this incident But will they do anything about it noShe so scared does not want to go schoolBlack audi T25 VML LeicesterPlease ask help from community we need help My daughter is deaf also” Interviews with local Leicester community members close to the incident and boy in question have revealed that the boy being accused of kidnapping a minor muslim girl was vacationing in Italy at the time. Subsequent police investigations have revealed that it was indeed social media misinformation, again spread with the intention of creating communal unrest.

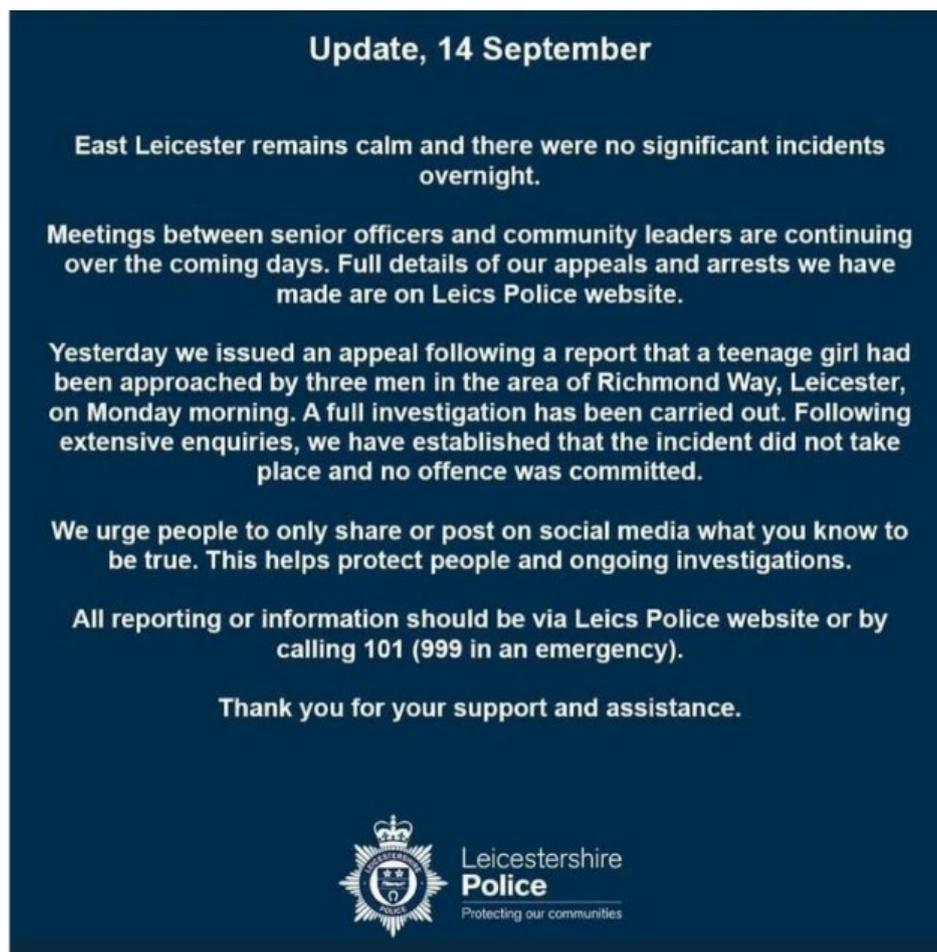


Figure 14.

News bulletin by the Leicestershire police debunking the narrative about the kidnapping of a minor-Muslim girl by Hindus [26].

In the midst of the misinformation being spread about the kidnapping of a minor Muslim girl, new misinformation began to surface regarding the stabbing of a Muslim Traffic Policeman by Hindus.

“Muslim Traffic a police was stabbed by Hindu extremists. Rise of RSS radicals among Hindus in UK

#Islamophobia #Hindutva #Leicester #India”



Figure 14.

Screengrab of video falsely accusing the Hindu community of stabbing a muslim traffic warden [27].

However, the video was shared multiple times across various platforms including but not limited to YouTube, Twitter and WhatsApp. The video shared over YouTube by Zahid Akhtar has garnered over 2.8K views [29].

The continuous misinformation campaign against the hindu community progressed to accusations of an attack on the local mosque in Leicester by the Hindu community. On the 17th of September, Leicestershire Police issued a

The police through its investigation discovered that the claims were being made by a “traffic warden” not police and that no offence had been committed and that he had not been harmed in any way as claimed through social media posts. In its crime bulletin published on the official Leicestershire police website, it released the following statement :

“On 17 September, a 28-year-old man, from Leicester, was voluntarily interviewed about a report he made to police on 10 September. It was claimed he was assaulted while working as a traffic warden. It was ascertained that this report was false. The investigation continues.[28]”

statement saying that “We’ve seen reports on social media that a mosque is being attacked. Officers on the ground have confirmed this is not true.”

False accusations of attack on mosques can be very dangerous as they can fuel violence and hatred towards a particular group of people. The Hindu community, in the case of misinformation being spread in Leicester. Such accusations can cause panic and fear among the

members of the targeted community, leading to retaliatory attacks and further escalation of violence. There are many examples of the case including in 2019, when false rumours spread on social media in Sri Lanka that a mosque had been attacked by a Buddhist mob. This led to a retaliatory attack on a Buddhist temple by a group of Muslim men, which in turn sparked further violence and riots between the two communities. The government eventually had to declare a state of emergency and impose a curfew to restore order [30].

In the days, weeks, months and years leading up to the unrest and aggression in Leicester and Birmingham, a coordinated pattern in social media misinformation and on-street violence against the Hindu community has been observed across the world. A Hindu temple in New York was attacked on the 13th August, 2022, making it the fifth attack on Hindu temples in the United States that year. The particular act of vandalism and aggression happened in the auspicious month of Shravan when the community is deeply engaged in fasting, spiritual practices and worship [31]. Hindu temples have been similarly vandalised in Australia, Canada, Bangladesh, Pakistan etc. in the recent history and beyond with crimes ranging from the desecration of the Murthis, temple property vandalised with obscene slogans spray painted all over, Hindu flags burnt and beef flung onto the steps of the community's place of worship.

A week before the unrest in Leicester and Birmingham, there was a smear article against the Hindu Community of the United Kingdom backed with no proof whatsoever which indicated that Hindus in the United Kingdom and beyond were internally racist towards the muslim community. The piece was initially carried by the Independent and it raised the same theo-

ries of Hindu extremism as the theories spread and used to cause and sustain the unrest between the Hindu and Muslim community in Leicester and Birmingham that painted the Hindu Community as the aggressors. Through the misinformation campaign, there was a heavy usage of the words Hindutva and RSS as perpetrators of the violence and tensions. The Henry Jackson Society found in its investigation of the incident that the unrest was falsely represented as an issue of organised Hindutva terrorism and extremism. The malicious and unfounded allegations of Hindutva terrorism and terrorist from the RSS and their alleged activities in the United Kingdom were found to put the entire Hindu Community at risk of unending assault, hatred and vandalism [32]. The author of the smear article in question claimed to be "I am heartbroken by how much racism I am seeing from British Hindus today, directed at Muslims and stirred up by India's extreme right-wing government.", without evidence but mere feelings of the author of the article to suggest such an influence or trend and went on to blame Hindutva extremism for the same [33]. The challenge with such misinformed articles and opinion pieces is the legitimacy it lends to social media misinformation used in creating political instability and the inadvertent human rights implications it has over the targeted community,

The origins of such unfounded allegations and subsequent misinformation campaigns can be found in the rise of Hinduphobia across the world. Hinduphobia is a term used to describe prejudice, intolerance, or discrimination towards Hindus, Hinduism, or things related to Hindu culture. It can take many forms, including verbal abuse, physical violence, or systemic discrimination. Hinduphobia can be fueled by

a lack of knowledge or understanding of Hinduism and its diverse practices, as well as negative stereotypes perpetuated by the media or other sources. It can also be exacerbated by political, social, or religious tensions in certain regions of the world where Hindus are a minority. It is important to recognize and address hinduphobia, as it can lead to a sense of alienation and discrimination among Hindu communities, and can ultimately harm social cohesion and harmony [34][35][36][37][38].

The Stimson brief on Human Security & Governance in its chapter “Social Media Misinformation and the Prevention of Political Instability and Mass Atrocities” highlights the direct effect of misinformation on the human rights of the communities targeted. The research report found that such organised misinformed smear campaigns have operated in over 81-countries across the globe with manipulation efforts coming from private corporations and state-supported efforts [39].

Social media has become an enormous part of everyday life in the 21st century with huge amounts of data being uploaded on a daily basis. It is reported that Facebook saw over 300 million new photo uploads every day, popular YouTube channels received weekly views in billions, over six thousand tweets are put out every second and a platform like telegram has over 500 million users [39]. The Network Contagion Research Institute, NCRI, in its study of the unrest in Leicester and Birmingham concludes that the malicious narratives spread online

through social media and other digital methods have played an important part in instigating the violence in Leicester. It reports that among the many false reports, there was an underlying conspiracy theory of ethnic hatred and global dominance of the Hindu community stemming from Hinduphobic sentiments and intentions. Many influencers including Majid Freeman, who is noted for his vocal support of the slain ISIS fighters and the Al Qaeda, was seen taking to social media to disseminate and amplify most of such false theories that seem to have had a direct impact on the entire unrest in Leicester [18]. The linguistic analysis undertaken by NCRI revealed that there was an exceeding mention of the word “Hindu” compared to the word “Muslim” on the popular social media platform twitter by over 40% and the Hindu Community were mostly painted as the conspirators and aggressors of a certain global project seeking supremacy and dominance. The AI models employed by the research group additionally found that over 70% of the incitement to violence were made against the Hindu Community and only 30% was against the Muslims and assess that such patterns of reciprocal escalation will in all likelihood rise unless platforms factor the misuse of their products that leads to on street violence and aggression against vulnerable communities, in this case the Hindu minority of East Leicester that is facing a combination of rising global Hinduphobia and local demographic challenges causing the rise in tensions.

Unit 3 : Translation of malicious misinformation to on street violence and temporary displacement of Hindu families

Misinformation can have a powerful impact on individuals and societies, and one of the most concerning effects is its potential to lead to violence. When false or misleading information is spread, it can stoke fears and grievances, exacerbate social tensions, and create a sense of mistrust between different groups. In this way, misinformation can act as a catalyst for conflict and violence, with devastating consequences. One of the most common ways in which misinformation leads to violence is through the spread of rumours and conspiracy theories. These can be especially dangerous when they relate to sensitive topics such as religion, ethnicity, or political ideology. For example, rumours that one group is plotting against another can create a sense of fear and suspicion, leading to retaliatory violence and unrest [40].

Social media platforms have become a major source of misinformation, with false or misleading information often spreading rapidly across these networks. Studies have shown that false news stories are 70% more likely to be retweeted than true stories, and that it takes true stories about six times as long to reach 1,500 people as false stories do. This is partly because false stories are often more sensational and attention-grabbing than true stories, and partly because they are often amplified by bots and other automated accounts. Misinformation can also be spread deliberately by individuals or groups with a particular agenda. For example, politicians or activists may spread false information to mobilise support for their cause

or to discredit their opponents. In some cases, this can lead to violence against individuals or groups seen as a threat to their cause [41].

In 2017, a student in Pakistan was accused of blasphemy after allegedly posting disrespectful content about Islam on Facebook. The accusations led to widespread protests and calls for the student's execution. Several people were injured in clashes between the police and protesters, and the government was forced to shut down social media platforms to prevent the spread of false information. It was later determined that the accusations were based on a misunderstanding, and the student was acquitted [42]. In 2019, false rumours began to spread on social media in Nigeria that members of the Fulani ethnic group were kidnapping children. The rumours led to a wave of violence in which several people were killed and many more were injured.

The repeated and vicious spread of misinformation from the communalisation of a cricket rivalry, to false accusations of desecration of the Quran, the abduction, the hate crimes against a muslim traffic warden and the desecration of a mosque in a bid to vilify the Hindu community suggests that there was an attempt to weaponize the social media in a bid to spread false information and incite violence against the community in Leicester.

In the days following social media misinformation, violence and unrest gripped East Leicester in varying degrees.

On August 31, 2022, Hindus celebrated the festival of Ganesha Chaturthi. It is a week-long celebration in which Ganesha Murthis are placed in decorated homes, and community members are invited to participate in pujas, viewings, and overall festivities. One such home, adorned with Hindu flags and conducting extended celebrations, was vandalised on September 4, 2022. A mob threw eggs inside the house, and when the Hindu residents went outside to investigate, a young boy was almost stabbed, but he managed to escape with the help of his

aunt who was punched in the nose in the process. This incident occurred on the same day as a cricket match between Pakistan and India, which Pakistan won. Groups were observed mobilising and targeting Hindu homes, as the decorations were seen as a marker of their religion, leading to heavy targeting. There is a verified video of the incident and the same has been confirmed through multiple accounts of residents and neighbours who witnessed the vandalism [43].



Figure 19. Images of the home and Ganesha Chaturthi celebrations targeted on September 4 [43]

5th September, 2022



Figure 20. Images of Hindu homes vandalised on 5th September [43]



Figure 21. Images of violent mob targeting the Hindu community on 5th September [43]

This day marked further violence and targeted attacks on the Hindu community of East Leicester.

6th September, 2022

On September 6th, for the third consecutive night, hundreds of youths went on a rampage, damaging 50 Hindu owned homes and cars. Hindu property, identifiable by symbols such as Om, Shubh Labh, and Ganesh pictures, were specifically targeted, with house gates and doors being broken. There was an attempted break-in at the house of a newly married Hindu woman who was alone at the time [43].

September 17th : Attack on the temple Shivalay Leicester



Figure 22. Attack, mobbing and desecration of temple property in Leicester [43]

The Hindu community of Leicester suffered a tragic incident when their beloved temple was desecrated by mobs of Muslim youths. In the preceding weeks, the community had faced a series of misinformation, harassment, intimidation, and attacks by violent mobs. In response, Hindu youth organised a peace march to show solidarity with the victims and offer hope during a time of fear and despair. The march began on Belgrave Road and proceeded to Melton Road, followed by Green Lane Road where many participants resided. Throughout the march, no chants were raised against any community or religion, including Islam or Muslims. The march was conducted mostly on the footpath, with minimal disruption to traffic. Local police were present to oversee the event [44]. However, in the hours following the march, there was a massive mobilisation against the Hindu community that culminated in the desecration of the local Hindu temple, Shivaalay. The property was surrounded, and Hindu flags were burned in a disrespectful manner. Members of the mob attempted to scale the temple walls and made indecent gestures. The incidents were captured on verified archived videos and confirmed by multiple accounts from local residents [45].

The organised dissemination of misinformation regarding the Hindu community and the sustained nature of the subsequent organised attacks which were extremely targeted in nature make it clear that the unrest was not spontaneous by any measure. The unrest suggests the existence of deeper underlying issues and tensions within the community that came to a boil during August and September 2022.

Following on the demographic analysis of the county of Leicester in Unit 1, it can be concluded that there is an existence of ethnic enclaves

in Leicester and members of different ethnic groups as a measure of religion live in enclaves or concentrated geographies together. Whilst this phenomenon is uncommon and not native to the United Kingdom, it is to be noted that many of the residents in East Leicester have their roots and origins traced to the East. This is a lead cause for “transnational political externalities” or “spillover effects”. In the context of refugees and migrants, the spillover effects may include strain on the receiving country’s resources, changes in demographic composition, cultural clashes, and political tensions. Migrants from the East have a tendency to form ethnic enclaves within the receiving society, living in specific neighbourhoods or areas and maintaining distinct cultural practices and values and this serves well to explain the concentration of Eastern religious communities living in concentrated enclaves. The formation of ethnic enclaves is a spillover effect that can be observed in East Leicester [46] [47] [48].

Area-based majoritarianism is a form of majoritarianism where the majority community seeks to assert dominance over a particular geographic area or territory. This approach to majoritarianism is often used in regions with a significant ethnic or religious minority population. In areas where area-based majoritarianism is practised, there is often a sense of “us versus them” between the majority and minority communities, which can lead to communal tensions and violence. This approach to majoritarianism can also perpetuate a cycle of violence and retaliation, as minority communities may seek to assert their rights and defend themselves against discrimination and marginalisation. Our team found that the thin Hindu minority in East Leicester have their roots in Da-

man and Diu in India and some of them have held Portuguese Passports in the past before becoming naturalised citizens of the United Kingdom or obtaining the permanent leave to remain. These findings have been corroborated by the Henry Jackson Society Investigation Report into the unrest who found that there have been continued territorial issues and rising tensions between the minority Hindu community and the majority Muslim community in the East Leicestershire neighbourhood where the unrest primarily erupted and progressed for most parts [49].

Such area based majoritarianism has been uncommon in the United Kingdom but there have been growing concerns about religious majoritarianism in Bangladesh, particularly with regard to the country's Hindu minority. Hindu communities have reported incidents of violence, land seizures, and forced conversions, often carried out by members of the majority Muslim community [50][51]. The Hindu community in Pakistan has also reported incidents of discrimination, violence encouraged by majoritarianism, particularly in the province of Sindh. Hindu girls have been abducted and forced to convert to Islam, and Hindu temples have been vandalised and destroyed [52]. Since many of the residents of the East Leicester community trace their origins to these countries, the occurrence of these new social phenomena can be attributed to "transnational political externalities" or "spillover effects. [53][54][55][56]"

Area based majoritarianism has often led to ethnic cleansing in many parts of the world including Bangladesh and Pakistan which has seen a drastic fall in their Hindu population. Similar attempts to intimidate were reported in East Leicester where many residents confirmed that they were told that "they would be cleaned like in Kashmir". The same has been corroborated by a fellow of the Henry Jackson Society, Charlotte Littlewood in her interview with (GB-NEWS.UK) [57].

The ethnic cleansing of Hindus in Kashmir is a tragic and deeply disturbing phenomenon that has taken place over several decades. The Kashmiri Pandit community, which once constituted a significant portion of the population in the region, has been systematically targeted and driven out of their homes by extremist elements. This campaign of violence and intimidation has resulted in the displacement of thousands of families, who have been forced to flee the region and seek refuge elsewhere. Despite the enormity of this tragedy, it has often been overlooked or downplayed by the international community, and those responsible for these heinous crimes have largely gone unpunished [58][59][60][61][62].

Whilst the scale and size of the community and unrest in East Leicester is microscopic compared to Kashmir, similar symptoms were observed as Hindu families were temporarily displaced from their homes in the weeks following the unrest, fearing their safety.

Unit 4 : Spread of unrest and tensions to other English cities in the wake of misinformation and violence in Leicester

Following the desecration of the Hindu temple, the Shivaalay in Leicester there was increased social media activity targeting Hindu temples in the United Kingdom outside the city of Leicester and there were calls made to people with origins in almost 8 Islamic Countries from Turkey, Bangladesh, Saudi Arabia, Pakistan, Afghanistan, Somalia and Albania in the United Kingdom to mobilise and unite against the Hindu community. It was titled "AGAINST THESE

HINDUS THAT ARE ATTACKING INNOCENT MUSLIMS". Despite the opposite being the case in reality, such spurious lies were egged up on the Hindu community to inspire retaliatory attacks against them. There was a call made for muslims to mobilise in Birmingham at the Durga Bhavan on 20th September and in Wembley at the Shree Sanatan Hindu Mandir on Ealing Road on the 25th September.



Figure 23. Poster calling for mobilisation against Hindu community in Birmingham at a Hindu temple under the false guise of standing against "Hindus that are attacking innocent Muslims"[18][63].

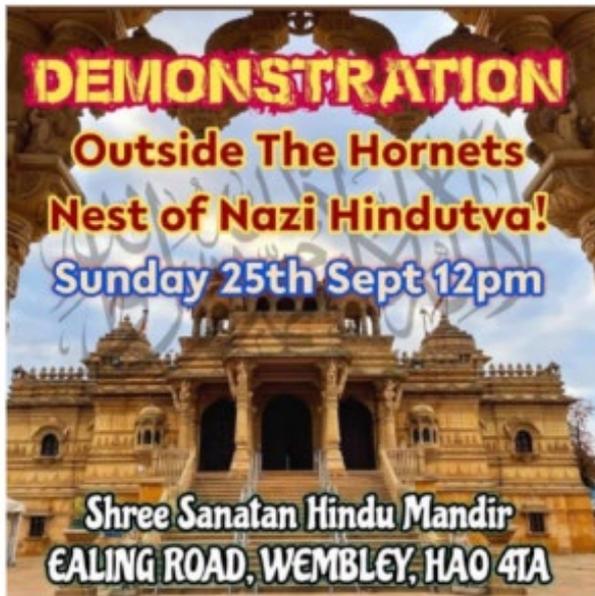


Figure 24. Poster calling for demonstration outside a Hindu temple in Wembley and defaming the temple as the “Hornets Nest of Nazi Hindutva” [18].



Figure 25. Mobbing of the Hindu temple in Birmingham and aggressive attempts to show disrespect to the Hindu community [18][63].

While the mobilisation calls in Webley failed to gather any substance, mobs were found surrounding the Durga Bhavan (Temple) in Birmingham, shouting aggressively at the Hindus inside the compound and attempting to scale the walls of the property as captured on the camera and recorded by the police officers present on 20th September 2022, mere three days after the desecration of the temple in Leicester. An approximate mob of 200 muslim men in black masks and overalls were observed during the entire incident [63].

The Hindu community is a global minority in terms of its followers and number of adherents,

making them a marginalised global community vulnerable to challenges, including discrimination and persecution in some parts of the world. They represent a micro-minority in the United Kingdom and calls to people of Islamic countries for mobilisation against them poses a serious threat to their security and well-being in the long-term. Hinduphobia is only rising and if no concrete steps are taken to protect the interests of this threatened micro-minority, the Leicester unrest will only be the start of the challenges posed to the security of the Hindu community in the United Kingdom.

Unit 5 : Misuse of law-enforcement and weaponization of social good by nefarious groups seeking unrest and violence

Whilst there is social media misinformation and that is largely uncontrollable to many extents, there is the key aspect of police communication and media communication that can make or break the case of legitimacy in most cases with respect to misinformation causing widespread violence. The investigative team was able to access a few verified threads of communication between the police and the community and that of certain verified media bodies of Leicestershire to draw interesting conclusions regarding their unintentional role in the unrest and incident.

During the initial social media misinformation following the Pakistan India cricket match,

On 31/08/2023, there is an email from Paul Alan, the Superintendent of Leicestershire Police to

a community based organisation in Leicester called the council of faiths which carries part of the accusation floating on social media. The paragraph quoted

“Unfortunately a small minority of people began chanting in a racially offensive way, calling for (we believe) “death to Pakistan” and “death to Muslims” in Hindi. There was also an assault which took place on a Pakistan supporter and both of these incidents were captured on video and have now been shared widely on social media. This has understandably caused significant community concern in both the Belgrave and Spinney Hills areas of Leicester and we have received information suggesting that there may be revenge being sought.”

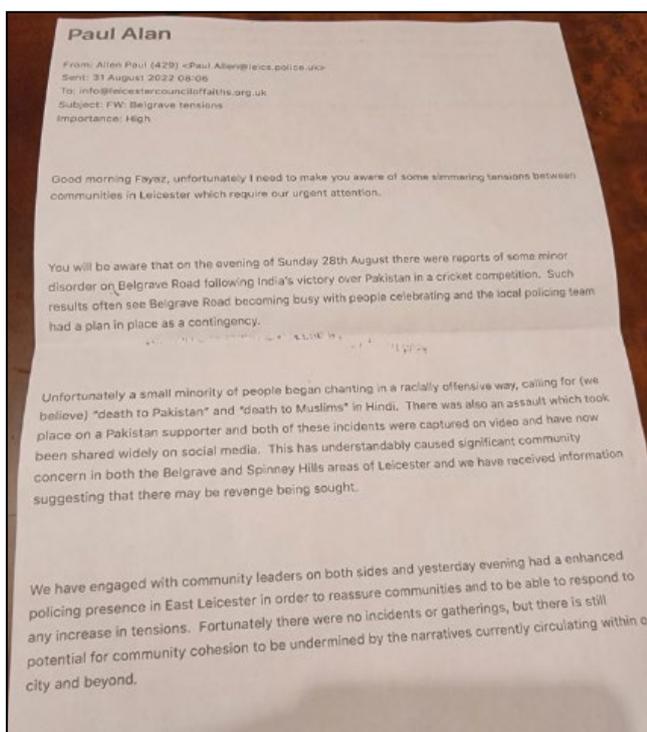


Figure 24. Figure 26. Email by the Superintendent of Leicestershire Police due to the misuse and appropriation of the law enforcement by nefarious majoritarian groups.

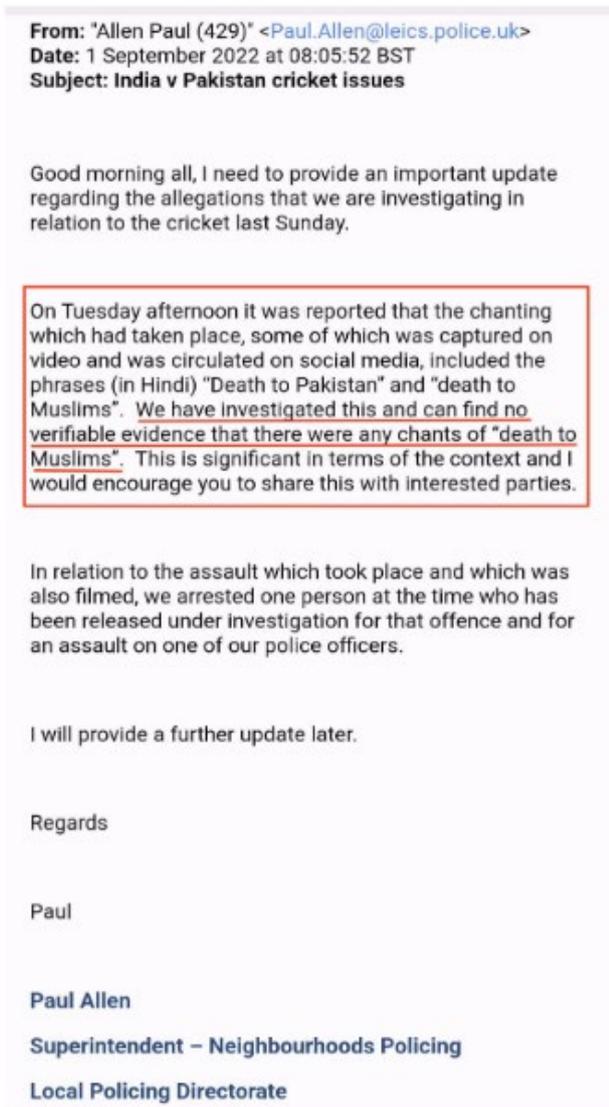


Figure 24. Redaction emails of the claims made in figure 26 by the Superintendent of Police

On 1/09/2022, there was another email in the same trail regarding the same incident and it read "On Tuesday afternoon it was reported that the chanting which had taken place, some of which was captured on video and was circulated on social media, included the phrases (in Hindi) "Death to Pakistan" and "death to Muslims". **We have investigated this and can find no verifiable evidence that there were any chants of "death to Muslims". This is significant in terms of the context and I would encourage you to share this with the interested parties.**"

In recent years, false reporting has become a prominent issue in the UK, particularly in the

context of sexual assault and abuse allegations. In high-profile cases such as the Operation Midland investigation and the trial of former football coach Barry Bennell, false allegations were made that resulted in significant damage to the reputations and lives of innocent individuals [64]. To address the issue of false reporting, the Crown Prosecution Service (CPS) has issued guidance for prosecutors to ensure that cases of false reporting are handled appropriately [65]. The guidance stresses the importance of considering the motives behind false reporting and the impact on any potential victims or defendants. In addition, the police in the UK have taken steps to improve their handling of false

reporting cases. For example, the Metropolitan Police has set up a dedicated unit to investigate false allegations of sexual abuse, and has implemented new procedures to ensure that such allegations are properly investigated while also protecting the rights of those who are falsely accused. Past studies show that fake police reporting is largely restricted to circumstances of personal vendetta among community members and the safeguards brought to prevent such misuse of law enforcement is largely restricted to such intentions and purposes [66] [67][68].

However, the trends observed in Leicester are a shift from false reporting with intentions of revenge, personal vendetta and reputation damage of individuals to defaming a minority com-

munity and creating an unsafe environment for them within the larger society. Law enforcement and its purpose were appropriated by the notorious members of the majority community of East Leicester with misleading narratives to victimise the Hindu community.

Verified news handles in Leicester also fell prey to the misinformation being spread online during the alleged kidnapping of the minor-muslim school girl. The following post surfaced on LeicestershireLive, a popular and local news media outlet that is relied upon by locals for updates and news reporting on their county. The account had over 34,000 followers at the time and over 3.1K posts which were widely shared by the community members.

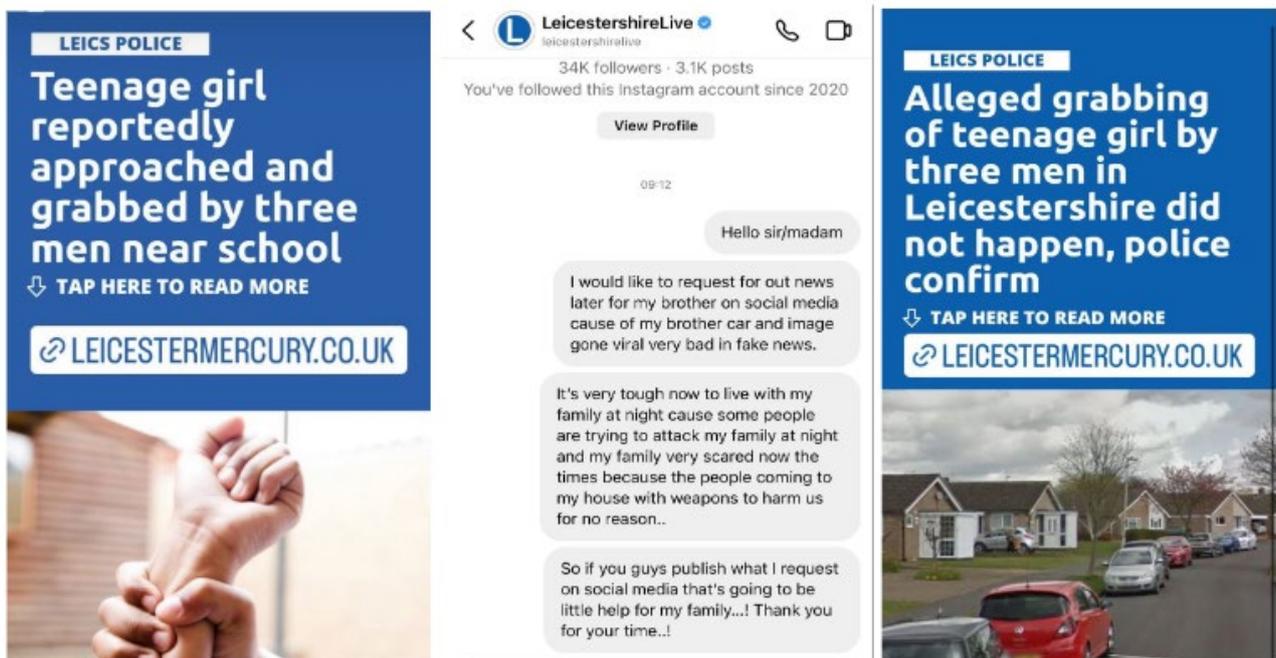


Figure 28. Figure 28. Misinformation spread through local media by appropriation of social good.

Attached herewith is also an identity redacted version of the appeal made by the accused Hindu boy’s brother to the news outlet to take down the posts and redaction due to continued threats to life they received as a result of the fake news carried by a verified news portal.

Unit 5 : Biassed media reporting and the rise of Hinduphobia

Biassed media reporting refers to the practice of news outlets presenting news stories in a way that is intentionally or unintentionally slanted to favour a particular political or ideological viewpoint. This can occur through selective reporting, manipulation of facts, use of loaded language, and omission of relevant information. The BBC and The Guardian are two prominent news outlets that have been accused of biassed reporting .



Figure 29.

Poster declaring protest against the BBC

The BBC has been criticised for perceived bias in its coverage of political events. In particular, some critics have accused the BBC of bias in favour of Labour, particularly in relation to issues such as the National Health Service. The Guardian has been accused of left-wing bias. Some critics argue that the newspaper’s reporting is slanted towards progressive causes and that it presents a skewed view of the world. For example, the Guardian has been criticised for its cov-

erage of Israel and the Middle East, with some accusing the newspaper of being overly critical of Israel and sympathetic towards the Palestinian cause [69][70][71].

An emerging trend of anti-Hindu bias was observed in the reporting provided by both the English media houses at the time of the Leicester unrest. In its reporting of the incident, it made larger unsubstantiated speculations and claims of the unrest being fuelled by outside (foreign influence) and that Hindu nationalist groups from India were somehow involved in spreading the misinformation. Whilst investigative reports and facts clearly suggest otherwise and the victimisation of the Hindu community using troupes about Hindu nationalist groups, such conspiratory theories against the Hindu community display clear signs of bias against the community and institutional Hinduphobia [72].

The Guardian and its journalist also indulged in reporting which repeatedly attributed the tensions and unrest to Hindutva and organisations including the RSS with no substantial proof on twitter and published an article titled ‘How communal unrest flared in Leicester’ where it was implied that the Hindus were the instigators of the violence. Portion of the article reads “Fears a rightwing Hindu nationalist ideology is growing among a minority in Leicester, imported by new arrivals from India, have spread of late, but many in the Hindu community are not sure is true – although they admit some migrants from India may have failed to integrate into the community.” Reiterating the Henry

Jackson Society report on the incident “Contrary to press reports at the time, the investigations did not find Hindutva extremist organisations operating in Leicester, but instead discovered a micro-community cohesion issue falsely presented as an issue of organised Hindutva extremism and terrorism.”, it is safe to conclude that such reporting and diabolical theories came from a place of deep bias and Hinduphobia [73].



Figure 30. Protest by Hindu community against the biased reporting of the Guardian on 28th September 2022.

The Hindu community continues to protest this injustice and bias and conducted two protests in the immediate aftermath of the unrest in Leicester to protest the biased reporting by both the BBC and the Guardian.

Unit 6: Conclusion and Recommendations

The report in its fact-finding and investigative endeavour concluded that the Hindu community was targeted using false narratives, misinformation and spurious accusations in a bid to victimise them with the ensuing violence.

The Hindu community of Leicester stands falsely accused by the muslim community of East Leicester and fully vindicated by investigative reports and Leicestershire police of :

- Calling for death to muslims
- Desecrating pages of Quran on Melton road
- Hindutva, RSS and Nationalist extremism
- Attempting to Kidnap a minor-muslim girl
- Stabbing a muslim traffic warden
- Attacking a mosque

The epicentre of the unrest and disorder in Leicester was East Leicester, which has become predominantly Muslim due to the formation of ethnic enclaves in the city. The neighbourhood exhibited signs of territorial majoritarianism in the days leading up to the unrest, and this sentiment continued throughout the incident. The root of this phenomenon can be traced to the “transnational political externalities” and “spill-over effect” of migration from regions in the East where majoritarian aggression against the Hindu community is observed, such as Bangladesh and Pakistan. It was concluded that there were sentiments of territorial ethnic cleansing through the threats issued to the Hindu community which was achieved to some extent when Hindu families left their homes temporarily out of fear for their safety and wellbeing throughout the weeks of targeted attacks.

The timeline of spreading vandalism, attacks and desecration of temples when compared to the misinformation on the internet regarding the Hindu community demonstrates that there is a direct relationship between malicious nar-

ratives and violent unrest. A number of emerging trends were observed during the unrest including calls for mobilisation of muslims from major Islamic countries suggesting intentions to marginalise the global minority that the Hindu community already is. It was concluded that there was a failed attempt at causing widespread tensions against the Hindu community in England beyond Leicester from the insinuations on social media.

Attempts to misuse and subvert the law enforcement agencies and the media were observed with an increased number of false reporting directed at vilifying and defaming the members of the Hindu community. Lastly clear institutional Hinduphobia was observed in the analysis of the nature of biased media reporting that progressed throughout the unrest and many of the articles continue to be online bringing into question the standards of accountability that need to be set to ensure safety of micro-minorities in the United Kingdom.

An analysis of three decades worth of data show that the Hindu community has been a

law abiding community constituting 0% of the prison population and has had exceptionally high educational attainment rates and employment rates making them a gainfully employed community that has contributed positively to the United Kingdom. The prison statistics only go to prove how well the community has integrated with the overall society in the United Kingdom.

The Leicester unrest was a clear conspiracy to defame this exemplary community with the unfounded troupes of “Hindutva nationalist extremism” with inspiration derived through growing Hinduphobic trends across the globe.

The unrest calls for greater accountability, swift justice and better protection for vulnerable minorities in the United Kingdom. To address the spread of misinformation on social media platforms, there needs to be a multifaceted approach. Firstly, promoting media literacy can help educate people on how to distinguish between reliable and unreliable sources of information and how to fact-check information before sharing it on social media. Secondly, collaboration between social media platforms, governments, and civil society organisations can be established to develop and implement measures to combat the spread of misinformation on social media.

To tackle biased media reporting, measures can be taken to hold media outlets accountable for biased reporting, such as establishing public complaints systems or an independent ombudsman. Support for independent

media outlets that prioritise factual and unbiased reporting can also be provided, along with resources to help them grow and reach a wider audience. Regulations that promote fair and impartial reporting, including guidelines for reporting on sensitive topics, can be developed and enforced, and media outlets can be encouraged to disclose their ownership, funding sources, and any conflicts of interest that may influence their reporting.

To curtail sentiments of majoritarianism and transnational political externalities, civil society engagement can be promoted, and civil society organisations can be provided with the necessary resources to promote pluralism and tolerance. Additionally, educating the public on the dangers of majoritarianism and promoting democratic values such as tolerance, respect, and dialogue can help mitigate these issues.

Finally, to curtail growing Hinduphobia and secure vulnerable micro-minorities, measures can be taken to combat hate speech and discrimination by developing and enforcing laws that prohibit hate speech and discrimination against Hindus and providing legal recourse for victims. Government agencies and law-enforcement additionally need to adopt definitions of Hinduphobia to support the community in fighting tensions as a result of the same. Education and awareness-raising initiatives can also be implemented to promote understanding and tolerance of Hinduism and Hindus, counter stereotypes, and dispel misinformation.

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About the Authors



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Rashmi Samant is a recent Oxford graduate where she was elected its first Indian-Female President of the Student Union. She has been very active in the space of human rights of persecuted Hindus through her work with media organisations, think tanks, governments and her non-profit foundation ATMAH which works to promote the rights of persecuted Hindus and other indigenous people across the world. She largely derives her inspiration from the personal struggles she faced as a result of Hinduphobic discrimination on campus where she was elected to the office of the SU President. Professionally she serves as the Executive Director of the Punarnava group in India.



Chris Blackburn

Chris Blackburn is a British political analyst. He provides advice to NGOs, law firms, political campaigns, think tanks, and private organisations. Early in his career, he worked with the 9/11 Families United to Bankrupt Terrorism lawsuit. Chris organised Intelcon and the Intelligence Summit(s). Intelcon was the outreach program for The National Commission on Terrorist Attacks Upon the United States (9/11 Commission). Chris has been a leading campaigner for the trials of war criminals associated with Bangladesh's War of Liberation in 1971. In 2010, Chris was given an honorary 'Friend of Bangladesh' award by the Bangladeshi government. In 2022, Chris was given a letter to acknowledge his work on security and international relations by India's Prime Minister Narendra Modi.

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About CDPHR



Introduction

Centre for Democracy, Pluralism and Human Rights (CDPHR) is an organisation broadly working in the area of human rights. Our motto is- equality, dignity and justice for every individual on this planet. We are committed to advocate upholding values of democracy and pluralism for a conducive environment for equality, dignity and justice. We endeavour to voice out human rights violations of individuals, groups and communities so as ultimately viable solutions maybe worked on. We dream of a world that accepts pluralistic ways of life, tradition and worship through democratic means and practices.

Vision

CDPHR envisions an equitable and inclusive society based on dignity, justice, liberty, freedom, trust, hope, peace, prosperity and adherence to law of land. We believe that multiple sections of societies are deprived of basic human rights and violation of their social, political, economic, religious and developmental rights is a sad reality. We consider that advocacy, education and intervention are required from multiple fronts to ensure an all-inclusive and just society.



Our Mission

Our mission is to promote and aid in establishing democratic and pluralistic structures and realisation of human rights.

To achieve this, broadly the following specific objectives have been set:

- a)** To espouse all adoptable frameworks of advocacy, education and policy intervention to realise the stated mission.
- b)** To promote and advocate human rights and fundamental freedoms for all without any discrimination of race, religion, caste, gender, colour, and language.
- c)** To keep a watch on issues of human rights violations globally and present their authentic analytical documentation.
- d)** To use conferences, seminars, meetings, discussions, debates, study courses, collection of statistics, exhibitions, shows, tour trips, publications etc. for ensuring education, advocacy and outreach.
- e)** To engage actively with governments, international organisations and human rights organisations to promote national integration, communal harmony, universal fellowship and global peace.
- f)** To develop and mobilise community and natural resources so as to be harnessed for sustainable overall development of the marginalised and economically weaker sections of the society.
- g)** To promote a culture of democratic values and pluralism in the face of particularistic tensions related to religion, caste, gender, class.
- h)** To study the effects of draconian laws and unlawful use of state's machinery and force by the enforcement agencies and prepare reports for submission to appropriate authorities.
- l)** To support democratic and economic reforms through the UN framework in countries coming out of totalitarian control.



Our Team

CDPHR trustees and the team members consist of academics, lawyers, judges, rapporteurs, social activists, journalists and independent researchers who have an established reputation in their respective areas of expertise. Essentially, we are a team of socially sensitive intellectuals who wish to bring about a positive change in the lives of people deprived of minimum dignity and equality. Some of the team members have rich experience in researching and writing on issues of contemporary social interest. A few others have had long social commitments. In addition to the core organisational team, CDPHR plans to expand further and add to the human resources pool.



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