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A uniquely compassionate welcome

The principle of *non-refoulement* is central to the 1951 United Nations Refugee Convention (‘Geneva Convention’). It provides that those fleeing persecution must not be returned to the state that abused them. Thus the world’s governments must protect refugees when they have nowhere else to turn.

The 2022 Russo-Ukrainian war is the archetypal refugee situation; hundreds of thousands of Ukrainians have been displaced. The UK’s response has been profound and swift. On 1st March 2022, Prime Minister Boris Johnson announced measures to assist Ukrainian refugees. These included waiving salary and visa requirements for asylum applicants and a scheme for private citizens to sponsor those fleeing the conflict.¹ The government also provided £220 million in humanitarian aid to help Ukrainians at home and abroad.²

Ukrainian President Volodymyr Zelensky described Prime Minister Johnson as a “true friend” in light of this assistance.³ This is a ‘uniquely’ compassionate welcome because the UK government has gone above and beyond its legal obligations in responding to this humanitarian

¹ HM Government (2022) Further support for Ukrainians fleeing Russia invasion Available at: <https://www.gov.uk/government/news/further-support-for-ukrainians-fleeing-russia-invasion> (Accessed 5th September 2022)

² Holden, Michael (2022) UK pledges another £80 million in aid to help Ukraine deal with humanitarian crisis Available at: <https://www.reuters.com/world/uk/uk-pledges-extra-80-million-pounds-aid-ukraine-2022-03-01/> (Accessed 5th September 2022)

³ McGrath, D. and Chantler-Hicks L. (2022) Zelensky praises ‘true friend’ Boris Johnson ahead of new Prime Minister Available at: <https://uk.news.yahoo.com/zelensky-heaps-praise-boris-johnson-182927080.html> (Accessed 5th September 2022)

crisis. But what is most striking about President Zelensky's encouragement for the UK's refugee policy is the solitude with which he speaks. The United Nations High Commissioner for Refugees (UNHCR) is the principal organisation tasked with protecting refugees and saving lives. It has condemned the UK government extensively in recent years, describing refugee policy proposals as "undermin[ing] established international refugee protection rules and practices,"⁴ and the status quo as leaving vulnerable women and children at risk of trafficking and modern slavery.⁵

This essay will illustrate the rarity with which the UK government extends its resources to asylum seekers beyond the legal minimum. In this way, the response to the Ukraine conflict can be said to be 'uniquely compassionate'.

The complex questions of law, policy and resources involved in national refugee responses will be examined through an intersectional Sikh lens to contrast the acceptance of Ukrainian refugees against the treatment of child refugees from the Middle East and those arriving in small boats across the English channel. The author will use each example to suggest how the principles of Sikhi can enable those fleeing conflict to be treated humanely.

It is worth noting that there are many barriers to the successful movement of refugees to the UK. Some of these are socio-political, such as the adverse media climate. Newspapers across Europe were compared in a report by the UNHCR. Right-wing papers in the UK were assessed as remarkable in comparison to their international counterparts in "the degree to which that section of the press campaigned aggressively against refugees and migrants."⁶ These are important determinants of refugee access that are outside the scope of this paper, which focuses explicitly on the role that legislation and policy play in facilitating or restricting refugees in their access to the UK.

⁴ United Nations High Commissioner for Refugees (2021) UK asylum bill would break international law, damaging refugees and global co-operation Available at: <https://www.unhcr.org/uk/news/press/2021/9/614c163f4/unhcr-uk-asylum-bill-would-break-international-law-damaging-refugees-and.html> (Accessed 5th September 2022)

⁵ United Nations High Commissioner for Refugees (2022) At Risk: Exploitation and the UK Asylum System - A Report by UNHCR and The British Red Cross Available at: <https://www.redcross.org.uk/about-us/what-we-do/we-speak-up-for-change/at-risk-exploitation-and-the-uk-asylum-system> (Accessed 5th September 2022)

⁶ United Nations High Commissioner for Refugees (2015) Press Coverage of the Refugee and Migrant Crisis in the EU: A Content Analysis of Five European Countries Available at: <https://www.unhcr.org/56bb369c9.pdf> (Accessed 5th September 2022)

Sikhi and refugees

Sikhi is a religion based around the teachings of the eleven Gurūs, including the sacred Gurū Granth Sahib, the holy text which contains the Gurūs' collective wisdom. The teachings of the Gurūs and the early experience of Sikh leaders provide illuminating principles as to how the downtrodden should be treated, and are directly applicable to the present discussion. I derive three principles from Sikhi here; equality in the application of asylum policies, altruism as the motivating factor for taking such steps, and a 'sustainably compassionate' approach requiring political action to tackle the root causes of instability.

Equality

Gurū Nanak Dev Ji was the founder of Sikhi. Born a Hindu in what would later become Pakistan, he possessed a deeply embedded commitment to equality. His philosophy is reflected in the following core teachings.⁷ The first words of the Gurū Granth Sahib, "Ik Onkar"⁸ establish a philosophical oneness through the human race; we are connected to others through our shared origin in the same divine creation. The Gurū goes on to tell us that we should "accept all humans as your equals, and let them be your only sect,"⁹ and perhaps most famously that "there is no Muslim, there is no Hindu."

These provide a theoretical underpinning for equality that the Gurūs lived by. As a young man Gurū Nanak rejected the dominant social hierarchies of mediaeval India. One concrete example is his refusal to wear the Hindu *janeu* that would mark him out as a member of a higher social caste. The Sikh resistance to hierarchy is best exemplified by the unifying naming convention employed by followers of the *Panth*, the Sikh community. In order to negate the status assumptions that come from surnames attached to specific families and villages, all Sikhs use the names 'Kaur' and 'Singh' (female and male respectively) in order to illustrate that everyone is equally worthy of respect and no-one is above anyone else.

Thus equality is the first principle that we can take from Sikhi in assessing the humanity of refugee policies; they should be equal in their application, effect and intent. Intersectional scholars and journalists have accused Polish authorities of racism in their treatment of Ukrainians refugees of African descent, some of whom it seems were rejected at border

⁷ My understanding of Sikhi is heavily drawn from Sanchdev, Singh Sohindar (2015) *The Story of India, Sikh Religion, and the Rise, Persecution, Genocide, Resilience and Survival of Sikhs*

⁸ Gurū Granth Sahib Mul Mantar

⁹ Gurū Granth Sahib Japji Sahib 28

crossings in order to allow white Ukrainian refugees access. Social media has shone a spotlight on this prejudice.¹⁰ Sikhi and the Gurūs' teachings reject such discrimination.

Sewa- compassion for altruism's sake rather than earthly reward

Sewa is a core principle of Sikhi. It states that selfless service is a requirement of all those who are part of the *Khalsa*, the true followers of Sikhi. *Sewa* can be split into three core types, *tan* (physical service), *man* (mental service) and *dhan* (sharing of wealth).¹¹ This enables a wide variety of volunteers to apply their talents and efforts for the benefit of the community. By partaking in *sewa*, individuals become less worldly and more reflective; *sewa* helps to facilitate equality in the world by helping the needy and ultimately enables Sikhs to become one with Wahegurū (the divine creator and reason for being).¹²

The motivations that drive Sikhs to *sewa* are spiritual rather than worldly; these acts are not performed at the behest of a mortal authority or to attain a corporeal prize.¹³ An implication for this paper is that the carrots and sticks of the material world should not influence a state's refugee policy; they should seek to help the vulnerable and the needy simply because it is the right thing to do.

Sustainable compassion- tackling the root causes of the instability

The final source from which we might discern a Sikh approach to refugee policy are the actions of the *Khalsa* themselves; Sikhi has always been concerned with the protection of the innocent from harm, and its tale is one of resistance and struggle.

For much of its history the people of the Indian Subcontinent were subject to the rule of the Mughal Empire. The Mughal Emperor Jahangir captured the fifth Gurū, Gurū Arjan, due to his refusal to edit the *Adi Granth*, the first iteration of the *Gurū Granth Sahib*. The Gurū was starved

¹⁰ Howard S P, Ah-Sen K, Johnson B CY (2022) Ukraine refugee crisis exposes racism and contradictions in the definition of human Available at: <https://theconversation.com/ukraine-refugee-crisis-exposes-racism-and-contradictions-in-the-definition-of-human-179150> (Accessed 5th September 2022)

¹¹ BBC GCSE Bitesize The nature of human life in Sikhism Available at: <https://www.bbc.co.uk/bitesize/guides/zmcf3k7/revision/3> (Accessed 5th September 2022)

¹² BBC GCSE Bitesize, Ways of Sikh Living Available at: <https://www.bbc.co.uk/bitesize/guides/zhp26yc/revision/1> (Accessed 5th September 2022)

¹³ Basics of Sikhi (2021) #23 What's your reward for selfless service? (Jina Antar Gurmukh Preet Hai) - Asa Di Vaar Katha Available at: <https://www.youtube.com/watch?v=YemD2bebADY> (Accessed 5th September 2022)

and tortured for five days.¹⁴ His martyrdom was followed by the ninth Gurū Tegh Bahadur, who refused to convert to Islam.

These deaths transformed Sikhi.¹⁵ Following Gurū Tegh Bahadur's death, Gurū Gobind Singh, the final human Gurū, established that *apana* (male Sikhs) will fight for religious freedom, justice and what is right. To this day, *apana* wear a small ceremonial sword known as a kirpan to demonstrate their commitment to social justice.

Unfortunately Sikhs are a minority group in both India and diasporic communities. This means that these principles have seldom been invoked directly by politicians. The best example of this 'sustainable compassion' operating in the political arena to prevent refugee crises is the governance of Maharaja Ranjit Singh.

Emperor Singh was recently voted as the greatest leader in history in a poll conducted by BBC World Histories (ahead of US President Abraham Lincoln and Winston Churchill).¹⁶ Emperor Singh is known for his exceptional military prowess, uniting the Punjab Empire in a 'compassionate' manner.¹⁷ He did this by treating his conquered subjects with religious tolerance, preventing his soldiers from oppressing civilian populations and created a cabinet containing both Muslims and Hindus. Even at the height of his power, Sikhs never constituted a majority of his cabinet, at most providing seven of his fifteen ministers.¹⁸

The 'sustainability' of Emperor Singh's rule was in building structures that acknowledged the historic injustices perpetrated against Sikhs to reduce displacement in the medium term. By restoring totemic parts of Sikh culture such as the Sri Harmandir Sahib he was able to provide opportunities to worship locally that would help communities who had struggled under Mughal rule to experience religious freedom and rebuild.

¹⁴ Emperor Jahangirnamam, The Jahangirnama, Autobiography of Emperor Jahangir

¹⁵ Deol, Raman Kaur. (2009). The creation of the Khalsa : a study into the rhetorical strategies of collective identity transformation. University of the Pacific, Thesis - Pacific Access Restricted. Available at: https://scholarlycommons.pacific.edu/uop_etds/724 (Accessed 5th September 2022)

¹⁶ Wells A (2020) Sikh warrior voted greatest leader of all time in BBC poll Available at: <https://uk.news.yahoo.com/greatest-leaders-bbc-poll-095652054.html> (Accessed 5th September 2022)

¹⁷ BBC Radio 4 (2016) In Our Time: The Sikh Empire Available at: <https://www.bbc.co.uk/programmes/b075t5mn> (Accessed 5th September 2022)

¹⁸ Brut India (2021) The Life of Maharaja Ranjit Singh Available at: https://www.youtube.com/watch?v=X4_3csJiWpo&t=25s (Accessed 5th September 2022)

Historian Matthew Lockwood, stated that, “Though certainly an imperialist, Ranjit Singh represented a different, more enlightened, more inclusive model of state-building, and a much-needed path towards unity and toleration. We could still benefit from his example.”¹⁹

As has been seen above, religious persecution is a perpetual problem that Sikh and other South Asian communities face. Ranjit Singh’s secular and unitary approach meant that Muslims fearing repercussions did not have to flee his kingdom and become refugees at all. The Ranjit Singh approach to unifying majority and minority groups made the Punjab region more stable, reducing displacement and conflict. By tackling the root causes of refugee crises the political decision makers or policies that create the problems are also removed.

At the outset it was suggested that the UK government has shown a ‘uniquely’ compassionate approach to the Ukraine conflict. However the author argues that the approach has not been a ‘sustainably’ compassionate one, as the UK government has seemingly given with one hand (aid, acceptance of refugees) and taken with the other (abetted the growth of the militaristic Russian superpower).

Chatham House’s recent report, ‘The UK’s kleptocracy problem’ illustrates that UK politicians have received substantial donations from post-Soviet elites, and in turn have deregulated the financial markets of London to become a worldwide money laundering hotspot. Although the UK is helping Ukrainian refugees, its true compassion since the conflict is in its imposition of stifling sanctions upon Russia which may help to prevent future conflict.²⁰

¹⁹ See note 16

²⁰ Chatham House (2021) The UK’s Kleptocracy Problem Available at: <https://www.chathamhouse.org/2021/12/uks-kleptocracy-problem> (Accessed 5th September 2022)

The UK administrative state's growing reluctance to accept migration in any form

Since 2012 the Home Office implemented 'the hostile environment', a set of policies which would deprive non-EEA individuals without indefinite leave to remain in the UK from accessing public services in order to force them to voluntarily move.²¹

In her review of the Windrush debacle, Wendy Williams found that a culture of Home Office scepticism to all immigration stemmed from this policy.²² In her view most Home Office officials showed no awareness of core legislation such as the Equality Act or Human Rights Act, did not understand the racialised impact of immigration policies upon ethnic minority communities, and the department had shown no progress a year after these damning conclusions.²³

Interested in investigating the interaction of the Windrush saga, attitudes towards accepting immigration and the lived experience of new arrivals from troubled contexts, I convened a series of expert roundtables in 2020. One major point of consensus was that a toxic culture in the Home Office prevented the formation of refugee-friendly policies. The appointment of staff who were trained to enact 'hostile environment' policies created an administrative atmosphere that compromised racial equality in the immigration sector. The author suggests that just as the much-chagrined Windrush generation were mistreated despite being British, the current political environment in the UK encourages the government to lower its commitment to help vulnerable people fleeing conflict.

²¹ Sanders C (2021) What Is the Hostile Environment? Available at: <https://www.port.ac.uk/news-events-and-blogs/blogs/democratic-citizenship/what-is-the-hostile-environment#:~:text=Most%20basically%2C%20the%20policies%20aimed.for%20migrants%20without%20adequate%20paperwork>. (Accessed 5th September 2022)

²² Williams, Wendy (2021) Windrush: Lessons Learned Available at: https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/874022/6.5577_HO_Windrush_Lessons_Learned_Review_WEB_v2.pdf (Accessed 4 September 2022)

²³ Gentleman, A (2022) Home Office Has Failed To Transform Its Culture Available at: <https://www.theguardian.com/uk-news/2022/mar/31/windrush-home-office-has-failed-to-transform-its-culture-report-says> (Accessed 4 September 2022)



Screen capture from a roundtable convened by the author to discuss the impact of the government's immigration policies upon racial justice in Britain

The Middle East Refugee Crisis- A Damning Indictment of British Immigration Policy

The plight of Iraq and Syria over recent years is well known. Much akin to the present plight of Ukraine, conflict in the Middle East has placed many into precarious situations from which they must flee. UK Parliamentarians such as Sir Alf Dubs responded to the conflict by arguing successfully for an amendment to the 2016 Immigration Act.

S67 of the Immigration Act 2016, (the 'Dubs Amendment') stated that:

- (1) The Secretary of State must, as soon as possible after the passing of this Act, make arrangements to relocate to the United Kingdom and support a specified number of unaccompanied refugee children [**'UASCs'**] from other countries in Europe.
- (2) The number of children to be resettled under subsection (1) shall be determined by the Government in consultation with local authorities.
- (3) The relocation of children under subsection (1) shall be in addition to the resettlement of children under the Vulnerable Persons Relocation Scheme.

This legislative provision was a hard-fought compromise. Campaigners and Sir Alf Dubs himself argued for a statutory figure of 3,000 to be included in the Act, but this was rejected by the House of Commons. The less specific wording of the final provision above enabled the government greater flexibility in how it would pursue this initiative. This is significant because the EU suggested that there were approximately 90,000 UASCs in 2016.²⁴ The United Kingdom represented 15% of the EU population at the time, and so a more appropriate total of UASCs would have been approximately 13,000, making the proposal of 3,000 by Sir Dubs pale in comparison.

The Dubs Amendment was interpreted as a clarion call for civil society organisations to lobby local councils to accept increasingly higher numbers of refugees. The clamour of civil society fell upon deaf ears, and the government undertook its own investigation. This investigation suggested that the UK capacity for UASCs was much lower than 3000; the government operationalized the paltry figure of 480.²⁵ This was challenged by campaign groups.

R (Help Refugees Limited) v Secretary of State for the Home Department was fought on the narrow question of whether the government had complied with its common law requirements to hold an adequate consultation in fulfilling the requirements of the Dubs Amendment, and the challenge failed.²⁶ However the findings of the court illustrated incompetence and reluctance of the UK government to commit to further undertakings in relation to refugees. Critical errors that undermine how 'compassionate' we might think the UK government were in enacting the UASC policy included:

- Capping the number of UASCs each local authority could accept to 0.07% of its child population. This was confusing for several local authorities who would go on to express their offers as percentages rather than integers, which were not accepted by the Immigration Minister.

²⁴ Bourgeois V et al (2016) Almost 90 000 unaccompanied minors among asylum seekers registered in the EU in 2015 Available at: <https://ec.europa.eu/eurostat/documents/2995521/7244677/3-02052016-AP-EN.pdf/> (Accessed 4 September 2022)

²⁵ HM Government (2020) Factsheet: section 67 of the Immigration Act 2016 ('Dubs amendment') Available at: <https://www.gov.uk/government/publications/policy-statement-section-67-of-the-immigration-act-2016/factsheet-section-67-of-the-immigration-act-2016> (Accessed 4 September 2022)

²⁶ [2017] EWHC 2727

- The Minister conducted regional events in England, Scotland and Wales to advertise the scheme to local authorities but neglected to do so in Northern Ireland.²⁷
- The Minister set a very tight timeframe of 5 months from the passage of the Act in order to collect responses.
- The Minister made a February 2017 statement to Parliament that the government's consultation had resulted in the identification of 350 places for UASCs, realising some two months later that consultation responses from a region of the country had been neglected in error, increasing the total to 480, an increase of 37% that undermines the statistical integrity of the government's collation of totals from local authorities.

Beyond the obvious negligence of these errors we can use the evaluation criteria set out above to assess the level of 'compassion' in this response from a Sikh perspective:

- 1) It seems that UASCs going through the Dubs scheme were treated equally in relation to one another, but overall they have not received anything tantamount to the generous welcome that Ukrainian refugees have received. The vast majority of applicants for this Dubs scheme were rejected, many without reasons. By contrast Ukrainian refugees were submitted to a lax regime in which several checks and requirements were waived.
- 2) The UK government largely acted after concerted pressure from charitable organisations such as Citizens UK, and could not have truly been called 'selfless' in its deployment of the scheme. The government fought Parliamentary attempts to specify a minimum number of children that would be accommodated, and produced a significantly watered-down Act that reduced its obligations overall.
- 3) There is a clear avoidance of dealing with the root causes of these crises; there is nothing 'sustainable' about this approach.

The approach of the UK government to UASCs is 'begrudging' rather than compassionate.

²⁷ Para 18

Contrasting fates- Ukrainians and everyone else

In April 2022 Secretary of State for the Home Department Priti Patel unveiled a new immigration policy. The “UK and Rwanda Migration and Economic Development Partnership” (‘The Rwanda Policy’) involves relocating asylum seekers whose claims would not be considered by the UK to Rwanda in order for their application to be heard there. Should the applicant be successful they would be permitted asylum in Rwanda.²⁸

Though the government held that this was a ground-breaking measure to assist refugees, it is inherently problematic at face value. By almost every metric, the UK is one of the top ten richest countries in the world, yet it chose to send refugees to a country ranked 139th for its Gross Domestic Product²⁹ and a chequered LGBTQ+ rights record.³⁰ For a large proportion of refugees, this would in essence amount to having successfully fled war or persecution to reach a supposed bastion of freedom in the UK, only to be handed over to an unconnected third country to be persecuted again.

The policy is so flawed that former Conservative Prime Minister Theresa May, the Home Secretary who introduced the hostile environment policy, criticised her own party in stating that the policy fails “on the grounds of legality, practicality and efficacy.”³¹

These risks were understood by legal authorities. In June 2022 The Grand Chamber of the European Court of Human Rights granted urgent interim relief to an Iraqi asylum seeker who would have been deported to Rwanda under the policy. The court ruled that he would face a real risk of irreversible harm if he were to be sent to Rwanda.³² Other asylum seekers who had also been due to take the flight were able to successfully appeal against their deportation.

²⁸ HM Government (2022) Migration and Economic Development Partnership with Rwanda Available at: <https://www.gov.uk/government/publications/migration-and-economic-development-partnership-with-rwanda/migration-and-economic-development-partnership-with-rwanda-equality-impact-assessment-accessible#:~:text=The%20Migration%20and%20Economic%20Development%20Partnership%20with%20Rwanda%20means%20those,processing%20under%20their%20asylum%20system.> (Accessed 4 September 2022)

²⁹ Worldometer GDP Tracker (2022) Available at: <https://www.worldometers.info/gdp/gdp-by-country/> (Accessed 5th September 2022)

³⁰ Reid, G. (2022) Progress and Setbacks on LGBT Rights in Africa Available at: <https://www.hrw.org/news/2022/06/22/progress-and-setbacks-lgbt-rights-africa-overview-last-year> (Accessed 5th September 2022)

³¹ BBC News (2022) Rwanda asylum seeker policy: Ex-PM Theresa May criticises government plan Available at: <https://www.bbc.com/news/uk-61153677> (Accessed 5th September 2022)

³² N.S.K. v. the United Kingdom (application no. 28774/22, formerly K.N. v. the United Kingdom)

In the face of abject criticism from the international community and defeat in Strasbourg the UK government reiterated in a July 2022 Impact Assessment that it has “assessed that Rwanda is generally a safe country for asylum seekers and refugees.”³³ In the same document it makes startling admissions that there may be potential indirect discrimination against Muslims as between January 2018 and April 2021 over 75% of those making small boat crossings across the English Channel came from five Muslim-majority nations. The assessment later goes on to state that “wider societal acceptance is likely to take some time to arrive at. That is even more the case for those who have undergone or are undergoing gender reassignment, who are also more liable to sexual and gender-based violence.”

The Rwanda Policy fails all three tests that the intersectional lens crafted above requires us to consider:

- 1) It has the potential to impact some already marginalised groups of refugees negatively, likely subjecting them to repeat discrimination on the basis of their protected characteristics, and is thus not equal in its effect.
- 2) The sole reason the UK did not deport applicants under the scheme initially was because the authority of adverse court judgments prohibited it from doing so. It did not demur to remove them because of goodwill, so this current impasse is not compatible with *sewa*.
- 3) Like the UASC policy, the approach does nothing to challenge the deeply ingrained social mores of Rwanda that lead to these problems. The UK does not appear to be using its position as a world leading power to persuade the country to legalise same sex marriage or other measures. Even worse than this silence the UK appeared to flippantly regard public opposition to marginalised groups as cultural relativism in its impact assessment.

The Rwanda Policy cannot be said to be compassionate from the Sikh perspective set out above.

³³ HM Government (2022) Migration and Economic Development Partnership with Rwanda: equality impact assessment (accessible) Available at: <https://www.gov.uk/government/publications/migration-and-economic-development-partnership-with-rwanda/migration-and-economic-development-partnership-with-rwanda-equality-impact-assessment-accessible#:~:text=The%20Migration%20and%20Economic%20Development%20Partnership%20with%20Rwanda%20means%20those.processing%20under%20their%20asylum%20system>. (Accessed 4 September 2022)

Conclusion

The UK government's refugee policy has veered a dangerous course in recent years. Callous actions such as the whittling down of promises to unaccompanied asylum seeking children and the absurd Rwanda Policy have left those fleeing persecution without a place of safety. This amounts to a substantial dereliction of duty for a country of the economic resources of the UK.

The UK government could take substantial lessons from the activities of the Sikh community around the world, who through their commitment to equality and *sewa* give support and assistance wherever it is required. As a member of the City Sikhs group I am constantly urged to support refugees through donations and accommodation, and it is clear that if a Sikh lens were applied to the UK's refugee policy it would be more humane and comprehensive for people from all backgrounds.

In relation to the Sikh desire to fight for what is right and to change the world for the better, the UK is arguably in a better position than the Khalsa to tackle the precarity that causes refugee crises. It is a member of the UN Security Council, NATO and the G7. One of the biggest potential causes of displacement in the coming years will be the climate crisis, and the incorporation of environmental commitments from the COP21 conference is perhaps the single biggest contribution that the UK can make to preventing refugee crises in the future. African, South American and Asian countries are the most likely to experience environmental catastrophes and so to show sustainable compassion to the citizens of those continents UK Prime Ministers should take the example of Emperor Singh and forge unified approaches to solving major challenges by collaborating with other nations and working toward the common good.