

A young boy with a joyful expression is the central figure, sitting on the ground in a dusty, open area. He is wearing a light-colored, patterned short-sleeved shirt and dark trousers. In the background, several white tents are visible, some with UNHCR logos, suggesting a refugee or displacement camp. The setting is arid with sparse trees and a clear sky. The overall tone is one of resilience and hope amidst adversity.

tearfund

CHURCH MISSION

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Disasters & Conflict

Responding to natural disasters & conflict

A STUDY GUIDE

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Introduction

We believe we are called to respond to those in need, and to be peacemakers. This booklet is a guide to humanitarian work in natural disaster and conflict zones around the world, and an introduction to Tearfund's work in this field.

Church Mission – Disasters & Conflict is a study for individuals or groups interested in learning more about the humanitarian work that Tearfund does, and investigating what a personal response to global needs could look like.

In the past ten years, the number of people affected by natural disaster and conflict has almost doubled, and this is expected to increase. Since 1976 Tearfund has been working in natural disasters and conflicts around the world to prevent and alleviate death, human suffering, and loss of livelihoods. We hope this study can help you to gain a greater understanding of the work we do, the principles we operate by, and what our ultimate goals in this area are.

This resource is based on the biblical belief that we are called to respond with compassion to those in need, and have a duty to seek peace in this world. Often, this can seem like a discouraging and overwhelming mission – but we believe we are called to work towards the redemption of this world here and now.

We also believe that ultimately, we will see redemption completed through Jesus.

Each study has space for reflection and discussion. The booklet ends by asking and suggesting what we can do as New Zealanders to make change and impact in this area.



Photo: Helen Manson

STUDY 1

Introducing Disaster

Photo: Andrew Robinson

A Biblical Perspective

Disasters come in many shapes, sizes, and forms. Some occur naturally, others result from human action. In this study, we introduce the idea of humanitarian work. We also look at different types of disaster and discuss why we believe we need to respond.

There is a key theme that runs through Scripture. It's captured in the Hebrew word, 'Shalom.' Shalom conveys wholeness, completeness, restoration, healing, and redemption. Shalom is a realisation of creation as God intends it.

Shalom is often translated as 'peace', but the peace it talks of is much more than how we commonly understand that word - as an absence of violence. Instead, Shalom refers to what we see of creation in Genesis 1 and 2. It is also something we see personified in Jesus through the Resurrection. And the end of the book of Revelation shows us Shalom in word pictures; where all relationships between humankind, creation, and the triune God are whole and complete - unity is fully embraced.

Throughout Scripture, God had individuals and communities that he compelled towards living out Shalom. The intent was that they would be living examples of his Shalom and that they would extend it into the world where brokenness existed. In the New Testament, that community is the Church. We are tasked to embody Shalom and to extend it, connecting with what God is already doing to restore creation to himself.

Disasters have consequences that cause brokenness and destruction. And often, they result from it. Understanding that we're called to work towards Shalom means that we seek to actively participate in healing and restoration. We also work for wholeness and strength within communities. That means they can respond to disasters in more resilient ways and can help prevent human-made conflicts from occurring in the first place.

Discuss:

- Often we think Shalom translates only as “peace”. How does the discussion above add to that understanding?
- The task of making peace in a world of suffering can seem overwhelming. How do you think you and the church can embody shalom – peace?

Bad things do happen in the world, like war, natural disasters, and disease. But out of these situations always arise stories of ordinary people doing extraordinary things. – Daryn Kagan

What is humanitarian work?

Tearfund is often called an **‘aid and development organisation’**. We say this because there is a distinction between the two types of work.

The work Tearfund does nourishing communities with life's essentials, protecting the vulnerable from exploitation, sponsoring children in need, and empowering the poor to help themselves forms our development work. This work has long-term aims to find local and sustainable solutions to poverty.

The work we do restoring hope and peace after disaster strikes is our aid or humanitarian work. Humanitarian assistance refers to

“action designed to save lives, alleviate suffering, and maintain and protect human dignity during and in the aftermath of man-made crises and natural disasters.¹” Although this work involves meeting immediate needs, Tearfund also takes a long-term approach to this work, seeking to help build the resilience of communities to disaster and their preparedness for when disaster strikes.

Discuss:

- the advantages and disadvantages that might be associated with aid work and development work.
- Does one deserve more money and attention than the other? When might ‘aid’ be more appropriate? And when might ‘development’ be more appropriate?

Types of Disaster

A humanitarian situation is defined as an event or act that results in great loss and widespread destruction and involves a large number of people being killed or affected.

There are two main categories of humanitarian crises, and within these, there are many different types of events:

1. **Natural disasters** including earthquakes, tsunamis, volcanic eruptions, landslides, cyclones, floods, drought, and epidemics. Our word ‘disaster’ comes from a Latin word meaning “bad star”, suggesting that when the stars are in a bad position, we are in for a disaster.² It's true that natural disasters are often beyond human control – in the past they were even referred to as “acts of God”.
2. **Man-made crises** including war, conflict, and terrorism, or accidental events like fires, plane crashes, and nuclear meltdowns. Almost all of these are conflict situations. The man-made disasters that Tearfund has responded to have all been conflicts of some sort.

1. globalhumanitarianassistance.org

2. Eshghi, K. & Larson, R. (2008). Disasters: lessons from the past 105 years. Disaster Prevention and Management, 17(1).

Sometimes natural disasters and man-made disasters can go hand-in-hand. For example, floods which occur because a city has been built on a flood-plain, or landslides that follow from deforestation.³ Other times, subsequent disasters can occur as a result of one original disaster. For example, a prolonged conflict causes high numbers of refugees to flee into neighbouring countries creating a new crisis.⁴

Discuss:

- Write down as many natural or man-made crises you can remember occurring in the last few years. Over the course of your life, has there been a particular incident that had a deep effect on you?

A Snapshot of Current Humanitarian Situations

From 1995 to today, we have witnessed more frequent, severe, and complex disasters occurring as well as conflicts that are lasting longer. There are a number of reasons for this:

- The world's population is continually growing, more people are concentrated in areas prone to natural disasters,
- Environmental degradation is increasing.

Disasters disproportionately affect poorer people, with 60% of disasters throughout the last 100 years occurring in Asia or Africa.⁵ The effect of climate change on weather patterns is worsening natural disasters. The global aid system is struggling to respond to the level of need.

Over the last 20 years, 90% of disasters have been weather-related events, affecting more than four billion people.⁶ However, over 80% of humanitarian needs are generated by war.⁷

Ongoing conflicts are taking place in Syria, South Sudan and Yemen. Militant groups are controlling vast territories in Afghanistan, the Central African Republic (CAR), Iraq, Libya, Mali, Nigeria, Somalia, Syria, and Yemen. Ethnic cleansing and persecution in Myanmar against the Rohingya come together to cause a large-scale refugee crisis, which is mostly seen through the influx of refugees traveling to Europe, Lebanon and Bangladesh.

An El Nino-induced drought is causing widespread suffering and food insecurity in parts of East and Southern Africa, Central America and the Caribbean, the Pacific Islands, Papua New Guinea, Indonesia, and India. Rising temperatures and dry conditions have also strengthened the verbosity of bushfires in countries like the Australia and America. Another impact of El Nino has been recent floods and mudslides in Tajikistan, Somalia, Ethiopia, Kenya, Yemen, Sri Lanka, and Iran.

The cyclone season see increasing frequency and severity of Cyclones in the pacific. Covid-19 virus has created a global pandemic the full effects of which are yet to be understood or measured.

Reflect

- Spend five minutes in silence, reflecting on the suffering that has been described
- Discuss How do these events make you feel? What are some ways those feelings could be channelled into positive action?

3. Shaluf, I. (2007). An overview on disasters. Disaster Prevention and Management: An International Journal, 16(5).

4. ibid

5. Eshghi, K. & Larson, R. (2008). Disasters: lessons from the past 105 years. Disaster Prevention and Management, 17(1).

6.

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STUDY 2

Creation and Disasters

We will not fear though the earth gives way and the mountains fall into the sea, though its waters foam and the mountains quake with their surging. The Lord Almighty is with us. – Psalm 46:2-3

It is a wonder that life exists at all

God's creation is truly awe inspiring. The detail and complexity of even some of the most every day plants or microscopic insects is jaw dropping. God has ensured that every detail of the earth has been created with the flourishing of creation and humanity in mind.

This even includes where the earth has been placed in position to the sun and the exact make-up of the atmosphere to ensure temperatures and oxygen levels make for an environment suitable to sustain life.

When we compare our planet with others in the solar system whose weather patterns and geography and temperatures are so harsh that they are un-survivable, it really is mind blowing to consider that our weather conditions, temperatures and geography are set within such specific parameters that life is able to not only exist but thrive. Even though our weather patterns can cause severe storms and natural events like earthquakes can claim lives and create terrible damage – we should also remember the bigger picture it is still a wonder that life exists at all.

When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place,⁴ what is mankind that you are mindful of them, human beings that you care for them?

– Psalm 8: 3-4

4.

Natural events and disasters

Some natural events are actually important to sustain life. An example of this is the movement of tectonic plates that releases nutrients from the ocean floors and beneath the earth's crust to go back into the biosphere. Likewise volcanoes provide important vents for gas and pressure to be released into the atmosphere. Flooding can also be beneficial as it deposits nutrient rich minerals to nourish the soil. However when natural events impact human life or cause damage to property and crops it is called a disaster.

Poverty and injustice add to the devastation

Developing nations are always impacted the most when disaster strikes. Lack of infrastructure, high density housing or makeshift dwellings mean that disaster is far more devastating in these communities. If you live in a well-built brick home constructed to building standards that are regulated to ensure the home can withstand earthquakes and hurricanes, your home may still be damaged but loss of life will be greatly reduced and your resilience (the ability to bounce back after a disaster) is increased. Compare this to a makeshift home, made from corrugated iron bamboo and tarpaulins. For this dwelling the same hurricane or earthquake will result in total devastation and the resilience of the community (already struggling to live day to day) is very low increasing poverty and threatening food security.

Creation Groans

Nature is incredible beautiful however the human decision to turn away from God in Genesis 2 ruptured everything and has impacted the whole world. Genesis 3:17 talks about the ground being cursed because of Adam and Eve's decision. Romans 8:20-22 also states that God's creation was subject to God's curse "Against its will, all creation was subject to God's curse and has been groaning as in the pains of childbirth right up to the present time."

There are also natural events that are connected to spiritual events such as Matthew 27:50-54 which details an earthquake that occurred at the exact moment of Jesus' death and then again in Matthew 28: 1-2 where the resurrection is also marked by an earthquake.

Why do we respond?

Sadly, many of these disasters never make our news. This makes it hard for the humanitarian community to raise the funds it needs to respond to the crises.

As a result, the humanitarian community is drastically underfunded. In the face of such overwhelming need, we believe that a compassionate response is imperative. In countries around the world, individuals and families no different to you and I are suffering through no fault of their own.

Put yourself in their shoes – you'd be screaming out for the world to know your suffering and do something about it. We want to respond to that silent scream.

Discuss

- Do you think that we are connected to nature that the spiritual condition of the world affects creation?
- When you consider the world around you do you see any evidence that might be described as creation groaning?
- During the Australian bushfires in 2019/2020 \$227million dollars was donated to the Australian Red Cross in a country that can be argued, already had more than enough resource to respond to the disaster. Why do you think we respond more generously to local disasters than disasters in the developing world where the death rate and devastation is often far worse?

We know that the whole of creation has been groaning ...

– Romans 8: 20

STUDY 3

Conflict and it's causes

Photo: Med Air

Introducing conflict⁸

Protracted conflict or civil war is one of the worst things that can befall any country. The effects can be similar to a natural disaster, but its causes are much more complex. Here, we'll trace the causes and find out how prevention can be better than cure.

Over the last decade the top 10 countries receiving humanitarian funding were conflict-affected.

Conflicts are exacerbating the need for humanitarian assistance globally, dramatically increasing the number of refugees and people in need of basic goods. To understand, we must look at what effect conflict has on people, what can be done to prevent war, and what needs to be done once a conflict ends.

Discuss:

- What do you think are the main drivers for violent conflict? Do you think there are ways the prominent conflicts of the last century could have been prevented?

A Biblical Mandate

The Bible does not shield us from conflict, the messiness of life, and the darker aspects of humanity. Yet the Christian life is enfolded into a bigger vision and story that propels us towards peace-making. It's threaded through the life of Jesus and the visions of what God's completed story for creation looks like.

Isaiah 9 is seen by many as pointing to the Messiah. It paints a striking image of Christ as the perfect ruler, ending our violent conflicts and instituting a deep peace and righteousness.

Place this beside Isaiah 65:17-25, and its corresponding passage, Revelation 21, and we get a picture of God's intention. These passages point to a renewed world, fulfilling God's desire for all that he created.

Such redemption leads to peace. That peace is captured in the Hebrew word, Shalom. It's not simply an absence of violence, but a healing and restoration where humanity and all creation flourishes under the sovereignty of God. It is all things in lasting union with God; inter-personal, inter-community, and international.

This is not cheap peace of silences and cease-fires, papering over enduring hostilities. It's the hard-won peace moulded from the sacrificial, gritty, gut-wrenching work of true reconciliation. It is peace where the good of one person or faction is tied to the well-being of whoever they are in conflict with. Here, we commit to Jesus' challenge to love our enemies, embracing diverse people and views, rather than a comfortable exclusion of the 'other.'

Glimpses of this restoration are happening now. Through the incarnation of Christ, that reality of reconciliation and restoration are breaking through. It is intrinsic within the deepest core of our humanity - as all created in the image of God - to participate in it. For this reason, Jesus said, 'blessed are the peacemakers, for they will be called children of God.' As hopeless as it might sometimes feel, when we participate, we partner with God in healing.

Discuss:

- In what ways can you see God's concern for shalom within and among nations in the Bible?

It's Complicated!

Violent conflict has evolved significantly over the last 100 years, as the global population has exploded and technology has advanced.

The last 20 years has seen a marked increase in how long the average conflict has lasted; from 19 years to 37 years, and this figure could increase as many current conflicts continue.⁹ There has been a shift away from major interstate conflicts towards internal armed conflicts. Also, although deaths declined after WWII, the trend has swung up again this decade from conflict in the Middle East.

The technologies employed in conflict are becoming increasingly remote. The last eight years have seen a nine-fold increase in the use of drones (predominantly by the US). The civilian casualty rate is significant. In Pakistan alone, for every high profile target killed in a drone attack, there have been four children and 11 civilians killed.

Another trend is the spread of non-state, militant groups who share a religious ideology and are often woven together through tribal ties, sometimes with support from states sympathetic to their ideologies. Many of these groups, such as ISIS, the Taliban, Boko Haram, and Al-Shabaab wield significant power and control large amounts of territory.

They have destabilised nations like Syria, Iraq, Afghanistan, Nigeria, Libya, Somalia, Mali, Yemen, and the Central African Republic.¹⁰

These groups' ability to gain power is fed by economic, geopolitical, and social issues, ideologies, and festering historical wounds.

Aside from these armed groups, there are other simmering tensions such as North and South Korea and the ongoing power struggle between the US and Russia, especially competing for influence among former Soviet Union nations. India and Pakistan have been in dispute over Kashmir since the partition of India in 1947. Israelis and Palestinians have existed together with varying levels of conflict for over 100 years, and Israel and some of its neighbours have existed in an official state of war for decades. The list goes on.

We often oversimplify, but these conflicts are usually multi-layered and near impossible to completely get one's head around.

Discuss:

- How are you involved in peace-making - interpersonally or more widely? What actions might an individual take on a day-to-day basis that could positively impact issues that lead to conflict?

9.

10.

Causes of Conflict

Preventing conflicts would save generations of tragic fallout, including deaths, injuries, and economic disaster. Peace has a dividend.

Conflict prevention is difficult to promote! When it's successful, nothing visible happens, and it can be hard to prove that anything was prevented. We see the UN used for negotiation and a military presence for peace-keeping, but the issues that lead to armed conflict begin well before this.

The root causes of armed conflict are many and diverse, but we can point out some broad issues that feed the problem. Factors such as poverty and lack of access to resources for living help create an atmosphere in which armed conflict may arise. These are kept at bay if there is strong social cohesion, but the factors below are more likely to spark conflict if there is poverty – especially if these factors contribute to that poverty.

1. Power Disparity Between People Groups

The pursuit of power at the expense of others is an all too pervasive human trait. Power disparity can come in the form of economic, gender, health, ethnic, education, religious, and family structure differences. When one group of people is granted privilege to the exclusion of others, it provides a catalyst for conflict as those less privileged become dissatisfied with their lack of power.

2. Isolationism

Another human tendency is only to mix with people who share our culture, worldview, status, or way of life. Such isolation lets us form stories about others who differ from us and prevents assumptions being reality checked. This can be informal (often through wealth differences) but can also be institutionalised at state levels.

Extreme examples can be seen in the former apartheid of South Africa, racial segregation of the US, the division between Hutu and Tutsi that preceded the Rwandan genocide, the division between

Israelis and Palestinians, Sunni and Shia, and historical clashes between Catholics and Protestants.

Let's face it, we all do it in its more moderate forms. Staying away from those different to us enables us to affirm our own views and degrade other groups. This itself 'does violence', but also feeds the unwitting readiness to use physical violence to preserve our lifestyle. This would be lessened if we opened to the humanity of those different from us – if we did life together.

"International responsibility-sharing for displaced people has utterly collapsed. Rich countries are building walls against families fleeing war, at the same time as less money is available for aid to people in conflict areas" – aidforum.org

Discuss:

- In what ways do we isolate ourselves? How can we move across the bridges that separate us? There are 3 countries in the world who have 50% of the world's refugees – Bangladesh, Turkey and Uganda – why won't the rest of the world (especially those with the most resources) share in this burden?

3. Corrupt State Institutions

Many countries have highly corrupt government and business institutions. This tends to draw resources away from the provision of infrastructure and the fair allocation of everything from jobs to legal justice. What's more, corruption is often increased in the post-conflict stage if the reconstruction process is not done with transparency and accountability.

4. Weak Civil Society

'Civil society' is a term for all the non-state institutions (including NGOs, media, and family) that make up a society. These elements of civil society enable our participation in communities and

institutions representing all groups. This causes governments to be accountable, strengthens trust between people of difference, and builds awareness of the interests of others. What it means to feel 'heard' and have a place should never be underestimated.

When civil society does not enable the participation of all, it is not fulfilling its function. This can occur where institutions simply become corrupt tools of those who wield power.

5. External Interests

Vietnam, Cambodia, Korea, Afghanistan, Iraq, Syria, Chile, Somalia, Libya – these are a few examples of conflicts that have seen heavy interference from nations outside of the region of the conflict. In many instances, not only has this escalated conflict but sometimes it has lit the fuse of simmering tensions.

Discuss:

- Are there any other factors you can think of? Can you think of ways that these factors could be addressed?
- When you read verses like Matthew 25: 31-46 or Exodus 23:9 how do you think God wants us to treat refugees (strangers were anyone not from your ethnic group).

Do not oppress a foreigner; you yourselves know how it feels to be foreigners, because you were foreigners in Egypt. – Exodus 23:9



Photo: John Watson

STUDY 4

Two Refugees Two Stories

I am Hamid Sussin and 19 years old...



I lost my best friend who was 18 years old and my brother when the fighting broke out. I remember it was at midnight the military came to kill us. We ran away into the forest with my family and my best friend to hide ourselves. They tried to shoot us and so we laid down in a rice field. When my friend looked up to see if they were gone they shot him in the forehead and I watched him die. In every situation I'm in I miss him. We used to be in school together. Wherever he would go, I would go.

Five days I continued into the forest. We would move from place to place to avoid the military. It was as we moved into another jungle that I saw my brother was lying dead with his wife. Later, we came across a village that was under attack. We hid for four hours watching it unfold. After they left we saw that there was a baby that was still alive but it was lying next to two dead parents. My Uncle and I went to get the baby. She was about 5 months old. We named her Rofiika. We took the baby and went with the rest of my family to the riverside. We waited two days for a boat and finally made it to Bangladesh.

I am continually rehearsing the situation that happened to me at night. I remember the persecution. Sometimes our family even gets sick when we think about the trauma of it. My heart was very shocked.

There is nothing fun to do here. I try to play somewhere but I cannot play freely. This is a foreign place. I keep thinking about the future.

I have no way to continue my education here. What will I do in the future? Ideally I'd like to study more and help the Rohingya people. I also want justice for our people."

Discuss:

- re-read this story and visualise yourself in Hamid's situation. Can you imagine being 19 in the largest refugee camp in the world wondering what your future will hold?
- There are approx. 1 million Rohingya refugees in Bangladesh where Hamid is living. Currently NZ accepts 1500 refugees per year. What do you think about this number in the light of the enormous need?

'Truly I tell you whatever you did for the least of these brothers and sisters of mine, you did for me.' – Matthew 25:40

Bassam's* story a Lebanese Pastor



"I used to be in insurance, had won more than 50 awards and was very successful but I knew God was calling me to become a Pastor so one day I quit my job. Most Lebanese people hate Syrian people – our countries were at war for 30 years, our family members died under their hands. So for us, the Syrian refugee crisis brings to life the verse "Love your enemy".

When Syrians come to our church I tell them two things. Firstly, I want to help you but I need to tell you that we will make mistakes. No one's taught us how to serve Syrian refugees. You came suddenly and we were not prepared. Secondly, if you want our church to help you, you must help yourselves. I will help anyone who wants to work, to find a job.

Once we've done two interviews and an assessment we then start helping them with things like mattresses, blankets, food vouchers, hygiene items, milk and diapers. We are constantly reassessing vulnerability to make sure we are reaching the most vulnerable. I know God's done something in my life because sometimes when I'm in the cinema relaxing I'll find myself thinking of these Syrian refugees.

At first, I used to think I was helping these people, but then I found out that they are really helping me. Our church is currently helping more than 100 families every month and we've been doing it for four years. The refugees keep coming - we are overwhelmed. They literally knock on my door at night. But I've seen that when God puts someone in my way that he wants me to take care of, he gives me the heart and the resources to do it. God is using the church to restore what has been broken." Bassam is part of a network of churches who has work tirelessly over the last 10 years to serve Syrian refugees.

Discuss:

- Imagine your neighbourhood being suddenly filled with hundreds of thousands of terrified refugees, walking door to door begging for help. This was the case in Lebanon which shares a boarder with Syria. Would your church respond even though they may have a different religion? Would you respond especially even if these people were your enemy?
- If New Zealand had a sudden influx of over a million refugees we may struggle to cope. Our geography largely protects us from this possibility, do you think this absolves us from helping other countries like Bangladesh, Turkey and Lebanon who are struggling with the weight of 50% of the world's refugees?



Photo: Med Air

Learn

Taking the time to learn about the issues involved in responding to disasters and conflict is an important first step. On Tearfund's website we have a resource section where you can go deeper. Often the issues are complex and the solutions are not simple.

Tearfund is also part of New Zealand's NGO Disaster Relief Forum (NDRF) as well as part of the Council for International Development. We are also a member of the Integral Alliance a group of 14 Christian NGO's working together to respond in times of disaster. Take the time to become more informed and understand what a good humanitarian response involves.

Pray

We believe that uniting in prayer is a crucial part of our humanitarian efforts. We suggest praying for:

- People trapped in conflict or devastated by natural disasters
- Workers in those areas
- Wise governments to aid in peace-building
- Inner transformation between people who exist in conflict with each other
- Forward thinking for natural disasters

Act

Putting our faith in action is an important next step. When disaster strikes and we see news of the devastation it's natural to want to give out of our abundance to help those in need. Tearfund will have an appeal that you can donate to.

The good news is that you can be confident that this money will be used well and be effective in assisting the most vulnerable people. It's important to help in the right way so that those responding can be effective. Aid agencies strongly recommend that people wanting to support a response give cash, not goods or services.

Sometimes, well-meaning people and organisations send shipping containers with food, clothes, and other items. Unfortunately, these gifts can hamper aid efforts. Containers need to be transported, cleared by customs, sorted, and distributed. Large aid agencies have pre-positioned supplies close to disaster prone areas which can quickly be transported to a disaster zone.

Gifts of free goods can also distort local economies by forcing down the price of locally produced items and reducing income for locals in the long-term. Instead, cash donations support the local economy. Aid agencies buy items locally or give cash transfers to affected families, who purchase relief items they require locally.

When Tearfund is responding to a disaster, we will let you know so you can support the response efforts. You can give a voice to humanitarian issues from here in New Zealand. As you learn about disasters, use your social media influence to get issues on other peoples' radars. Share news stories, photos, blogs, opinion pieces, or updates on disasters. This way you can pass on your knowledge and raise our collective consciousness.

Scientists around the world are now united in the viewpoint that man-made climate change is happening and that it has potentially dire consequences for the earth and its inhabitants. Climate change is predicted to have a significant effect on the scale and frequency of natural disasters and conflict. Outbreaks of diseases like malaria and cholera will rise, tropical cyclones will increase in intensity, fishing and crop yields in many places will drop leading to famine, and changes in weather patterns will increase the frequency of droughts and floods.

You could join Tearfund's advocate network and represent Tearfund as we respond to disasters together. Let your church and networks know how they can help and how we can respond together.

» **Connect my Church**
www.tearfund.org.nz/Church/Connected-Church.aspx

» **Join the advocate network**
www.tearfund.org.nz/Church/Advocate-Network.aspx



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