

Church and Development: - A Case Study of the Adventist Development and Relief Agency (ADRA) in Zimbabwe

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Abstract

This article cross-examines the Adventist Development and Relief Agency (ADRA) role in Zimbabwe. Notwithstanding the uncountable documented works on religion and development, there has been a preliminary study conducted to assess the contribution of ADRA Zimbabwe in advancing development. The available leaflets depict the Adventist church as very conservative in its fundamental beliefs and strongly opposed any activity to create and support a partnership between the church and the state. This study aims to determine the role of ADRA of the Seventh-day Adventist (SDA) Church, particularly in Zimbabwe. It evaluates the theology and philosophy of the SDA Church and the underpinnings factors that may thwart its participation in development. The research supposition tested is to see the justification of ADRA Zimbabwe in development. Since the registration of ADRA Zimbabwe in 1980 as a welfare organization, ADRA's technical areas have included food security, health, agriculture, economic growth, gender empowerment, and Education. Development issues can no longer be placed at the margins while Zimbabweans continue with business as usual. The exercise is briefly a historical-theological exploration of the contribution of ADRA to development in Zimbabwe. Religion has been ignored in studies on development in Africa (Chitando, Gunda, and Togarasei 2020: 20), 20. This paper seeks to evaluate the progressive roles of religion in development. This task explores the worth contribution of ADRA and how they form part of the SDA's historical and theological account of how it has dealt with religion and development in Zimbabwe.

Keywords:- SDA Church, Religion, Development, Missiological Theology, ADRA, Orthopraxis, Theory, and mission.

Introduction

The article seeks to advance the interface between SDA church and development with particular reference to the Adventist Development and Relief Agency (ADRA), a social development arm of the SDA Church in Zimbabwe. ADRA is an international Agency of Seventh-day Adventist Church worldwide and has several country offices where SDA Church has its base. ADRA Zimbabwe is therefore registered as a welfare organization since 1980 with the Ministry of Labour and Social Welfare to address the social services of the SDA Church in Zimbabwe. It explores ADRA's involvement in development in Zimbabwe.

This article focuses on the history, structure, and activities of the development arm of the SDA, ADRA, in Zimbabwe. In Zimbabwe, faith-based organizations such as Christian institutions have traditionally been frontrunners of economic development. Nevertheless, church organizations that have operated with and opposed government governance have shifted together with development. Once the benevolent act of colonial missionaries in the late nineteenth-century Southern Rhodesia, the development changed in the first few years of Zimbabwean Independence to develop an expectant privilege for inhabitants of the recently liberated nation (Bornstein 2005). The contribution of ADRA to development vis-à-vis SDA's missiological theology on development cannot be fully comprehended without a brief history and activities of ADRA in Zimbabwe.

The article seeks to establish how ADRA worked with the government to archive development in Zimbabwe. The article will look at ADRA activities in Zimbabwe in critical areas of food, nutrition security, water, sanitation, hygiene, education, health, emergency, and infrastructural development. However, since the establishment of ADRA in 1980 in Zimbabwe. Nonetheless, very little information about its role in development is known, particularly in Zimbabwe. The article reflects the activities of ADRA Zimbabwe as the basis for assessing the SDA theology of development and its attitude to development and political participation in Zimbabwe from 1980 to 2017. In this article, development refers to activities that promote and enhance human welfare in physical, mental, social, and spiritual aspects ("ADRA," <https://adra.org/about-adra/> (accessed August 12 2021). The idea is to discuss and analyze evolving themes of human rights, ecology and gender issues from the SDA theology.

Methodological Reflections

The article employs two interlinked methodological approaches: the historical and theological, which are deemed relevant to this piece of research. These two methods are connected in that; the historical approach is used as it provides the milieu in which ADRA Zimbabwe operated from the time the church came to Zimbabwe to the present period. Historical examination engages events that took place before the writer decided to research. Russell Pregeant (1995:15). This research traces the history of Christianity in the country in relation to SDA and ADRA. The research needs to be grounded historically in order to assess how ADRA deployed its missiological role. The theological approach is appropriate because it provides the biblical basis upon which SDA theology is rooted. The theological approach anchors the article since theological reflections are connected to development while working in the historical background. David Crystal (2003:228) asserts that the "theological method is a systematic critical clarification of the historical beliefs of the Church." However, it must be noted that this research seeks to clarify biblical beliefs rather than historical beliefs to evaluate SDA theology behind ADRA operations. The SDA theology is anchored on biblical beliefs and not historical beliefs. Thus, the theological approaches become substantial to this exploration.

Religion and Development

The link between religion and development has always been at the forefront of the debate regarding the church's involvement in developmental issues. This article believes that religion cannot be dismissed as superfluous when it comes to development issues. The paper interrogates whether the SDA should be acknowledged as a fundamental social, political and developmental force in Africa (Barbara Bompani 2015:101). The theme of religion and development continues to grow in African academic studies. The relationship between religion and development continues to be vital to the analysis of social and economic change (Marshall 2015:11).

For too long, the majority of scholars grappling with the issues on religion and development in Africa prominently utilized the historical and social sciences approaches to the detriment of theology and religious values (Matikiti 2013:4). Religious values can also become extremely powerful in promoting ideas or countering change ideas (Bompani 2015:101). There is an excellent task for the religions of this world to cooperate and connect their moral and spiritual resources for an insightful global change. This article is founded on a hermeneutical thrust to configure the relevance of a theology of development in the context of contemporary Zimbabwe.

The Concept of Religion

The revival of religion and development cooperation is significant to this exercise. It is an idea influenced by Clifford Geertz's (1973) concepts, which defines religion as both a model for and a model of lived reality. John Macquarie (1966:21) defines theology as part of the whole rational initiative of humankind; therefore, the inseparability of religion and development should be evaluated in the sense that religion is entwined with other disciplines. In Africa, religion is taking a progressively central role in development. Religion has presented the society means of engagement that allows people to anchor meaning within their daily life practices in rapidly changing social and political contexts Bompani (2015:103). The primary rationale is that ADRA should be of service to humanity in the same contested space and to the same set of people in their locale. ADRA and the State are to interface one way or another to advance meaningful development in the community no matter the conditions. Tomalin (2015:40) argued that the relationship between religion and development is serious business and must not be taken lightly. The allusion is that social beings should meet both physical and spiritual needs in order to live. Generally, the study of religion and development is vindicated in this study; development rationality and religious thought depend on an implicit utopian realm in which the greater good is manifest. Faith-Based Institutions in Zimbabwe such as Christian Care, Care International and World Vision have a more extended history of engagement on many development issues than their secular counterparts, making the study on ADRA topical (Marshall 2015:11). Moreover, the omission of religion from critiques of development in Africa is due to enlightenment thought and its rejection of the historical link between religion and development. Curiously, most approaches like liberal and Marxist relegate religion to an illusionary realm (Bonstein 205:15). The return of religion to development studies has been dramatic and swift, as is apparent in the mood of numerous recent publications by Chitando, Gunda and Togarasei (2020) mentioned earlier. Religion is the current hot topic in development studies.

Concept of Holistic Development

The term development means different things to different people. Chitando, Gunda, Togarasei (2020) argue that "development is not innocent or universally accepted term; it has many dimensions." This article adopts the ideas of Hugo Slim as it embraces the holistic trust of development. According to Slim, development is the expansion of the potentialities of the total economic, physical, political, and human environment for the betterment of the majority of society.

In this study, development is defined as the process of improving the lives of people through the role of religious churches (Meyer 2002). Gunda (2020) highlights that development places people at the centre of development. Evangelism is not the only Christian mandate, but development is also part of the Christian mission.

The Bible and Development

The Bible recounts several historical facts concerning development, especially in the areas to do with economic life, production, money, agriculture, properties and trade. The study agrees with Chitando (2020) that the Bible is not a weapon of mass destruction but a weapon of mass salvation. However, it must be noted that the Bible is not a treatise on development issues. This section seeks to evaluate the economic history of biblical times and present the developmental activities of ADRA in a social context.

Traces of Development in the Old Testament

Despite questions about the relevance of the Bible in the world today, there is an essential relationship between the Old Testament and development: Has the Old Testament anything to say to man today- man living in a world of revolutions, automation, nuclear weapons, with a materialism philosophy that implicitly or explicitly denies religious values.¹

Throughout the Old Testament, we trace the stewardship motif where humanity is created in the image of God with dominion over God's creation, thus filling the earth and subduing it (Gen 1:26-28). When God created Adam and Eve, it was through this couple that the human race was to gain principles of stewardship, the right to land property, industry, self-reliance and service to others.

Wagner Tsukamoto (2009) contends that the Old Testament is a totally economically inspired book. Ideas such as capital contributions, supplies, incentive structures and mutual gains (Deut 15:7-11) equip a holistic development model of any modern Christian movement. The account of the City of Jerusalem and its inhabitants as recorded in (Neh 2:1-5) reflects the present world's challenges. Many are living in ruins, without prospects and lacking basic human needs. No roof over their heads, no clean water, no medical care, no education and no source of income. The hermeneutical interpretation of Nehemiah's description provides the basis for ADRA's holistic development to help rebuild houses and mend broken people. The gates have been destroyed by fire and walls have broken down. The goal of the developmental activity is to give means of adequate subsistence measures. The Old Testament presents the divine and human agency in development as complementary rather than contradictory. The Old Testament has a bearing on the work of ADRA in Zimbabwe.

Traces of Development in the New Testament

In the New Testament, development is closely linked to the church. The Greek word that is used for the church in the New Testament is *Ekklesia*, and it means the called out. Waldon Scott argues that if the church is God's people on a mission, then the church is a good steward of the whole creation as the people called by God (Scott 1987:208). Jesus says, "I have come to the world in order that you might have life, and to have it more abundantly" (John 10:10). The mission motif in the New Testament like the Old Testament necessitates placing systems of dealing and caring for those in need for them to have life in abundance (Acts 4:34). Churches planted in the Gentile world were instructed to maintain this custom of chiefly caring for the underprivileged (Gal 2:10). In several instances, Jesus recommended believers to divide their goods and share with the less privileged (Mt 19:21, Luke 12:33-34).

The principal mandate and obligation of the church, is that of being there for the poor and marginalized in society, as Jesus taught: —*I tell you the truth, whatever you did not do for one of the least of these, you did not do for me*" (Mt. 25:40). In the New Testament, the Greek word for service is *Diakonia*. It predominantly means to attend to someone's or others' needs. It was in this context that Luther's models of development were fomented. For Luther, it was, in the first place, immoral for Christians to let anyone live in so much need that they needed to beg. He preached his "Sermon on Usury" in 1520.

The New Testament condemns indolence, theft, greed, and egoism (2 Thess 3:10 and Math 19:18). Jesus developed in all spheres of life (Luke 2:52). The life and ministry of Jesus Christ is a critical model for holistic development. This study explores ADRA activities that foster the work of ADRA Zimbabwe and individual SDA members to be consciously responsible towards their neighbours.

¹Erich Fromm, *You Shall be as Gods. A Radical Interpretation of the Old Testament and its Tradition* (London: Jonathan Cape, 1967), 3.

Christologically-based Development

The exploration seeks to reflect on Christological love and sacrificing from orthodox to orthopraxis, thus the essence of the theology of development. The work of relief that transpires through the development process sometimes involves outside help, especially in the case of disaster relief. The Bible is clear that God from the external world initiated the plan of redemption. The incarnated Jesus from heaven emptied Himself to serve: (Philippians 2:5-8). Development must benefit the poor in the manner of Jesus. Indeed, all realistic development is an incarnational mission. Ellen G. White postulated that, the Savior ministered to both the soul and the body. The gospel, which He taught, was a message of spiritual life and of physical restoration (White 1905:111). Holistic development challenges ADRA and the SDA that actions and the mission of life pattern of the life of Christ is the model for Christians (Luke 4:18).

The Structure of ADRA in Zimbabwe

ADRA Zimbabwe is the SDA philanthropic institute that ministers to people in poverty and torment to make just, progressive and sustainable alterations through sanctioning partnerships and reliable action. ADRA Zimbabwe is part of the global ADRA system of at least 120 nations. ADRA essential quarters comprise nutrition security and food; comprehensive health & wellness, sanitation, hygiene and water; education; emergency response and management; social enterprise and economic development. A crew of skilled staff that plans, directs, and implements schedules in harmony with the donor, ADRA guidelines, and wishes drives ADRA Zimbabwe. ADRA Zimbabwe technical group comprises an agricultural economist, nutrition specialists, agronomists, nurses, development practitioners, peace and governance officer, marketing and value chain supply expert, an engineer, a crop scientist monitoring and evaluation experts, environmental health experts, HIV/AIDS specialist and finance officers. The administrative and managerial team includes the ADRA Zimbabwe director, programmes director and finance director. ADRA Zimbabwe supported the works of the Government of Zimbabwe through its programming in economic blueprints such as the Zimbabwe Agenda for Sustainable Socio-Economic Transformation (ZimASSET) (Antonio 2015).

The country director is responsible for managing the affairs of ADRA Zimbabwe and furthering the stated purpose of ADRA, and implementing the policies and decisions of ADRA within Zimbabwe. ADRA Zimbabwe's team of experts meets regularly to deliberate on strategy, approve new projects and initiatives, monitor and report risks, and manage compliances, including safety. The Country director exercises such powers and performs duties that may be granted or prescribed by ADRA local Board (<https://reliefweb.int/report/zimbabwe/power-water-adra-transforms-communities-zimbabwe>, Accessed May 19 2020).

From 1980 to 2017, Zimbabwe had one union conference of the SDA called the Zimbabwe Union Conference located in Bulawayo. The Zimbabwe Union Conference (ZUC) was responsible for supervising the affairs of the SDA and ADRA in Zimbabwe. The SDA structure of unions and conferences makes it easy for ADRA Zimbabwe to execute development in any part of the country due to the presence of the SDA in all the three unions and six conferences that were later realigned in 2014.



Territorial Map: - Zimbabwe Union Conference (ZUC) Realignment Document, 2018

The ADRA Board supervises the direction of the establishment and inspects implementation alongside the strategic plan. ADRA Board consists of persons not less than three in number and not more than 15 in number. All members of the Board must be nationals of Zimbabwe. ADRA Board members serve for a term of five years and can be re-elected for another term. The Board meets at least four times a year and after that as often as its affairs require. It has a total obligation to supervise risks and compliance with the regulation. The study seeks to evaluate how ADRA of the SDA structure has been efficient in deliberating and implementing developmental activities in Zimbabwe.

ADRA Zimbabwe's mission statement supports the vision and serves to communicate the purpose. The study seeks to evaluate how ADRA's mission statement, vision, and purpose could go a long way to improve the image of ADRA and the church and its involvement in the public square (<https://adra.org/country/zimbabwe>. Accessed, 17.05.2020).

ADRA and Political Events in Independent Zimbabwe

The nation of Zimbabwe has been experiencing economic and hunger crises from 1980 to the present. Over a couple of decades, the downfall of Zimbabwean's agricultural output, due to persistent droughts and unproductive land reform, jointly with the collapse of the local currency, was caused by awkward financial policy and hyperinflation generated an increasing philanthropic emergency with increasing local implications. Zimbabwe has wrestled with the social and economic hangover of racial division. Zimbabwe has at least 14 million; the population is predominantly Shona (82%), with the Ndebele as the second largest ethnic group (14%). Europeans are now estimated to be less than 1% of the population. The prolonged guerillas' struggle marked the end of white minority rule in 1980. Suddenly after Independence, domestic battles between anterior revolutionary forerunners Mugabe, a Shona, and Joshua Nkomo, a Ndebele, developed fiercely until the mid-1980s. The struggle concluded in 1987 when Nkomo united his political party into Mugabe's and became Vice-President. Nonetheless, the Shona and Ndebele's conflicts, which were suppressed during the resistance to white rule, exposed themselves and resumed the Zimbabwean government's trouble (Alao 2012).

In 2000, President Mugabe's support base diminished due to the economic crisis. In order to counterweigh this, the Zimbabwean state instigated openly the reallocation of land held by white agriculturalists without compensation. According to Zimbabwe's Commercial Farmers Union, white commercial farmers operating the farms in less than four years were cut to 85%. Reducing farming output, attributed to drought and the ineffectiveness of farming on reallocated farms, has triggered a continuing food crisis. Already a beneficiary of food support, Zimbabwe has sadly developed into one of the most significant enduring starvation calamities globally. Between 2007 and 2008, the UN World Food Program reported that at least 4.1 million Zimbabweans were desperate for food assistance. The unavailability of essential commodities was connected with an acute currency crisis that crippled Zimbabwean's economy. In 2008, Zimbabwe had the highest inflation, globally of 100,000%, according to the Central Statistical Office. The government of Zimbabwe responded to inflation by commanding prices on merchants, which developed into a severe shortage of essential consumer commodities (Kairiza 2010). In all these social and economic challenges between 1980 and 2017, ADRA Zimbabwe was active in serving the communities of Zimbabwe in all critical spheres of life. The following section will give details.

The devaluation of the local currency displaced domestic production with imported goods, resulted in the closure of factories, followed the unemployment rate now at least 90%. The health sector was crippled from delivering introductory medical provisions. Furthermore, the challenge of HIV/AIDS infection, projected to be 20-25% reduced life expectancy in Zimbabwe, thus worsening the crisis. Moreover, the political atmosphere in Zimbabwe has grown gradually problematic. General elections, especially after the formation of the main opposition party, Movement for Democratic Change (MDC), in 1999, has been characterized by demonstrations, violence, torture, bloodshed, vote-rigging and victimization of opposition leaders by the police. Morgan Tsvangirai, leader of the MDC, was hospitalized in Harare after it was alleged that the police tortured him in 2007 (Alao 2012). The researcher failed to allocate instances where ADRA Zimbabwe has been involved in Zimbabwe's political matters between 1980-2017.

In 2005, President Mugabe's administration conducted Operation Murambatsvina, commonly translated as "Operation Drive Out Waste." Though the United Nations (UN) condemned the move, the government justified the act as urban renewal. The regime further argued that the operation was directed at illegal housing and commercial endeavours. The deteriorating political and economic condition has sparked a massive exodus of Zimbabweans, who now are immigrants estimated at around 3.4 million throughout the world. From this backdrop, the study traces the contribution of ADRA in independent Zimbabwe and motivation to contribute towards development from 1980 to 2017 (Chitando 2013).

Activities of ADRA in Zimbabwe

This section looks at ADRA activities from 1980 to 2107 in Zimbabwe. The first decade of Zimbabwean Independence witnessed the rise of NGOs in the new Zimbabwe. Globally, the decade witnessed western regimes and foundations opting to channel their resources through NGOs and faith-based organizations. The new Zimbabwean government was considered unreliable and communist African administration. Researchers labelled the period as the "NGO-ization of the traditional denominations" (Bornstein 2005). ADRA Zimbabwe operated collaboratively with and was funded by global religious NGOs. These NGOs, such as Christian Care and World Vision International, performed as umbrella associations, operating through mainline churches and religious groups. Ecumenical in the field, they collaborated with agencies of different Christian institutions (Bornstein 2005).

According to the NANGO Report, in Zimbabwe, the first NGOs to operate in the community development since Independence are Adventist Development and Relief Agency (ADRA), Africa Community Publishing Development Trust (ACPDT), Institute of Water and Sanitation Development (IWSD), Center for Community Development Zimbabwe (CCDZ), Poverty Reduction Forum Trust (PRFT) and World Vision. Some started as humanitarian organizations but later extended to community development agencies like ADRA and World Vision. The activities of ADRA Zimbabwe are heightened in the ADRA reports, and capacity statements of ADRA presented on ADRA Website (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

ADRA Zimbabwe Donors and Partners

U.S Agency for International Development	W.K Kellogg Foundation
Ministry of Foreign Affairs Japan	European Commission's Directorate-General for Humanitarian Aid
UN Food and Agriculture Organization	Denmark's Development Cooperation (DANIDA)
UN World Food Programme	ADRA Network Partners
U.K Department for International Development	United Nations Office for the Coordination of Humanitarian Affairs (OCHA)
International Organization for Migration	Ministry of Health and Child Welfare
Ministry of Agriculture	U.S. Foreign Disaster Assistance (OFDA)

Table Adopted from ADRA Capacity Test

Food and Nutrition Security

Since the attainment of Independence in 1980, ADRA Zimbabwe's food security plan focused on both short-lived and enduring food essentials. For temporary reactions, ADRA Zimbabwe has worked hand to hand with partners like Food and Agriculture Organization (FAO), United Nations Office for the Coordination of Humanitarian Affairs (OCHA), World Food Organization (WFO), Western countries and other individual international ADRA organizations in executing food, contribution and voucher delivery. In 2013, ADRA helped at least 200 000 recipients targeting at cultivating their food security. Moreover, 2013 witnessed ADRA Zimbabwe spearheading sustainable ventures aimed at helping communities with food support to help them outside the aid. The projects sponsored by ADRA Zimbabwe supported communities with abilities and capital to participate in livelihood endeavours. These undertakings comprised vegetable, peanut butter, mushroom, poultry detergent making, and extra revenue making actions. This initiative was implemented in Harare, Adventist boarding schools and parts of Mashonaland East and West provinces (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020)

Food and Nutrition security are one of ADRA Zimbabwe's major powerful areas. For at least three-decade, ADRA has empowered communities to harvest outside subsistence and start acquiring economically. Through a partnership with Denmark, ADRA employed Dynamic Development Consultancy that assessed garden activities that sought to bargain feasibility in minimizing poverty. Several gardens were set up in Epworth, Kuwadzana, Ruwa and Hatcliff. One area of focus involved vegetable production. ADRA Zimbabwe has ministered together with other cohorts, supporting every city clinic in Harare to reduce malnutrition sufferers. Since 1980, ADRA Zimbabwe has conducted countless field visits where food quotas were distributed to thousands across Zimbabwe. Food has been supplied in urban areas and rural regions such as Mt Darwin, Mutoko, Murewa, and Beatrice. ADRA Zimbabwe continues to minister to at least 175 700 families in NZC with regular food support incorporation with the World Food Program (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

Between 1980 to 2017, ADRA Zimbabwe successfully partnered with the Zimbabwean government, United Nations agencies, the private sector, civil society and local societies to address starvation through rural development strategies. ADRA's supreme ambition was not centred on supplying food to the community as just an event but rather to empower communities on production and self-sustenance. ADRA Zimbabwe has been active in conducting cooking schools in communities, both SDA and non-SDA churches, to promote health and nutrition. ADRA also conducted several deaf cooking Schools, which encouraged togetherness as a positive attitude towards changing the world. ADRA Zimbabwe also executed food security schemes incorporating ADRA Australia and the Department of Foreign Affairs and Trade (DFAT). The initiative was performed in climate-smart, market-driven horticultural for peri-urban agriculturalists in Harare, Goromonzi and Ruwa. In turn, it helped growers harvest favourably nutritious yield for a wholesome diet and for constant source to leading Supermarkets in Zimbabwe (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

Nutrition is also a vital aspect of all ADRA activities. Two primary areas where ADRA activities are focused on are nutrition, education and behaviour change communication, and Community Management of Acute Malnutrition (CMAM). Through the years of experience, ADRA Zimbabwe has studied that nutrition learning is efficient in managing malnutrition in children, particularly when shared with balancing involvements. ADRA Zimbabwe engages district nutritionists to design and conduct food festivals and spread knowledge to inspire better nutritional exercises to supplement the more coordinated schedules. ADRA Zimbabwe's primary concern in the Nutrition sector was to help income generation by selling plants, herbs, and spices for increased resources to purchase food, provide training on improved food utilization and providing nutrition training with HIV considerations (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

Promoted Herbs, Spices and Plants

Ginger	Aloe Vera
Grass	Oregano
Rosemary	Dandelion
Garlic	Balm
Parsley	Thistle
Lemon	Coriander
Tansy	Bay Leaves
Basil	Cayenne
Lavender	Lemon
Fennel	Mint
Feverfew	Chives
Thyme	Sesame
Chamomile	Sage

Due to persistent droughts in Zimbabwe, ADRA, with WFP funding, has been executing targeted food distributions. Under sustainable programs, ADRA Zimbabwe partnered with organizations like the United Nations FAO, and small farmers were assisted with input and trained in modern agribusiness skills to increase production. ADRA also implemented horticulture initiatives in peri-urban areas and schools.

Hunger and poverty are on the rise; food security is constantly a worldwide concern. By the end of 2017, the assistance of USAID and WFP witnessed the fight for malnutrition reaching over 40 000 people in Zimbabwe. Food Security is more than just agriculture. It is also about availability, access, utilization, and stability (AUB 2015). ADRA Switzerland continues to work together with ADRA Zimbabwe. Thousands of children eat a delicious and nutritious meal in most remote parts of North Zimbabwe, including Zvishavane and Gokwe North Districts. ADRA Zimbabwe might not clear poverty off the globe; the study will evaluate whether ADRA could deploy its responsibility in the community from 1980-2017 (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

Water, Sanitation and Hygiene (WASH)

Since the early 1990s, ADRA Zimbabwe initiated an ongoing Water, Sanitation and Hygiene (WASH) program. The program is targeted at helping communities acquire pure water through infrastructure development. To achieve this endeavour, ADRA Zimbabwe used mediations such as the Participatory Health and Hygiene Education (PHHE) and Promotion (PHHP) to advance hygiene consciousness, increase cleanliness practices, and deliver health awareness. The PHHE syllabus also comprises features on nutrition, mainly for children, pregnant and lactating women, and people living with HIV/AIDS.

These undertakings are harmonized by capacity building works to guarantee that local governments and service providers are competent enough to control water and sanitation services. Gender is a significant reflection for ADRA in its WASH design because of the hefty task women transmit, especially regarding children, water collection, household hygiene, and sanitation. ADRA also engaged men as household leaders in WASH-related matters that supported the broader implementation of perfected practices. ADRA Zimbabwe strictly synchronized its WASH schedules with the Government Environmental Health personnel, the council Environment committees, the WASH band, the Zimbabwe National Ground Water Standards working group, and the District Water and Sanitation Committee in communities (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

From the early 1990s up to 2017, ADRA Zimbabwe has received funding from ADRA International, OCHA Emergency Relief Fund, ADRA Japan, Japan Ministries of Foreign Affairs, ADRA Network and the ADRA United Kingdom to support Water and Sanitation projects across North Zimbabwe Conference. The years after 2010 witnessed ADRA Zimbabwe embarking on programs on Water and Hygiene Promotion for water harvesting in schools and homes; besides the territory of NZC, it was also conducted in Gweru. Several boreholes were drilled in Harare, Chitungwiza, Mashonaland East and West, Gweru and not forgetting marginalized places of Muzarabani and Gokwe North Consistency. The boreholes were drilled under the WASH project for prevention against cholera and the emergency water and sanitation project. ADRA also focused on constructing ablution (toilet and bath) units in schools and several communities in Mashonaland Province. ADRA also rehabilitated and protected deep wells in communities; trained in PHHE and from community Health Clubs and schools Health Clubs. ADRA also focused on the water harvest tanks in several non-SDA schools, latrines and handwashing facilities, rehabilitation of shallow wells, and participatory and hygiene education inwards and equipping boreholes.

The idea of hygiene and sanitation behaviour change activities, as noted above, focused on reducing water-sanitation-related illnesses. For the past two decades in the North Zimbabwe Conference, ADRA Zimbabwe has also assisted several communities and schools. ADRA Zimbabwe's primary concern and methods for WASH were to enhance access to clean water in rural and urban regions. It was archived through borehole drilling, rehabilitating and safeguarding open wells. Fitting tanks, steering water quality testing; develop access to sanitation and hygiene in rural were some of the initiatives. In urban zones, the focus was assembling latrines and handwashing amenities in schools. More interventions were done in public services, partaking in community-wide hygiene campaigns through Community Health Clubs and School Health Clubs and social marketing approaches. Responding to WASH emergencies in urban and rural belts agrees with the WASH Cluster policy, ADRA's National Emergency Preparedness, Response Plan, developing and implementing disaster risk reduction (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

ADRA associated its WASH endeavours with food security and nutrition programs owing to the confirmed link between hygiene and sanitation and disease and malnutrition. This study seeks to evaluate how ADRA of SDA's WASH approach was able to help in reducing diseases and holistic health of recipient societies in Zimbabwe between 1980 to 2017.

Gender Empowerment and Education

Since 1980, ADRA Zimbabwe's ministry in the education division embraced both the building of school blocks and the donation of textbooks and other academic resources. From 2014 to 2017, ADRA Zimbabwe sourced and donated thousands of textbooks to Tertiary institutions, including Madziva Mine Teachers College, Nyadire Teachers College, and other institutions across the country. ADRA activities are not limited to serving SDA only; in Education, ADRA Zimbabwe stretched beyond SDA institutions. The fundamental objective of ADRA's education program in the period covered by the study was to promote Education among children. Mainly by targeting provisions that reduced walking distances among students to access Education. ADRA also encouraged girl child education and collaborated with communities to raise awareness about the profits of educating girls.

The past two decades witnessed ADRA Zimbabwe assisting several schools in Mashonaland East, West and Central Provinces with starting orchards, restoration and enlarge irrigation, support crop production, Market gardening, indigenous poultry production, mushroom prod, training and drilling several boreholes in Schools. The other big orchard project was done at Solusi University in Bulawayo. Several non-SDA schools in NZC territory benefited from the construction of school blocks, water harvesting tanks, construction of latrines and handwashing facilities. The year 2013 witnessed ADRA Zimbabwe penetrating Maringa area near Muzarabani. The Madoma people in Maringa area were marginalized for several years. Through the help of foreign agencies, ADRA managed to build a primary school and a clinic in Mariga. In 1993, through the help of ADRA, secretarial skills training centres were also established in selected schools in NZC.

Anderson High School in Gweru benefited heavily in 1993 after ADRA Zimbabwe constructed a church building, boys' and girls' dormitories, administrative offices, two school buildings, a dining room and kitchen unit, auditorium, library, laboratory, woodwork shop, and dwellings for the staff. A swimming pool is also provided. In this sector, ADRA also partnered closely with the rural district councils, and in the past decade, it has implemented projects to the value of USD 2 million. The critical donor in this sector has been Japan's Ministry of Foreign Affairs. Education is a human right and fundamental to development. This study investigates how ADRA sustained the role of Education in development in Zimbabwe between 1980 and 2017 (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

ADRA and Comprehensive Health and Wellness

ADRA Zimbabwe's Health initiatives have advanced to respond to sectoral changes and development. ADRA has prioritized Maternal Health through the delivery of Waiting Mother Shelters and has assisted in reconstructing health hospitals and training rural health suppliers. Primacy is refining the nutrition and quality of life for women, girls, and children to lay the groundwork for future economic growth. Pregnant and lactating mothers, children below five years of age and people living with HIV/AIDS and other communicable diseases are among ADRA Zimbabwe's priority groups under the health portfolio. Through maternal health programming, ADRA Zimbabwe has constructed waiting for mother shelters and provided E-ranger ambulances to reduce the delays that contribute to the loss of lives before and during childbirth.

ADRA Zimbabwe championed prevention and control of Non-Communicable Diseases (NCDs) as ADRA believe addressing NCDs is part of the solution in addressing development challenges and poverty alleviation. The issue of NCDs has for a long time been ignored, yet it has ravaged people; hence ADRA Zimbabwe is focused on preventative lifestyles. Between 2010 and 2016, ADRA Zimbabwe, through the assistance of ADRA Denmark, Danish Telethon, ADRA United Kingdom and The Department for International Development (DFID), managed to repair maternity infrastructure and equip communities' clinics across the conference and in Bubi and Gokwe North. The campaigns included training community health workers on safe motherhood and maternal health education for pregnant mothers. ADRA Zimbabwe also facilitated the construction of waiting for mother shelters, provision of the ambulance to 4 clinics in Gokwe North, health and nutrition education. Under this thematic area, ADRA also focuses on disability inclusiveness in all projects and has worked with the deaf community to bridge the communication gap. In Zimbabwe, development is being threatened by the weak health care system. Holistic development encompasses good health; from this background, the study assesses whether ADRA of the SDA has a clear theological position on development. Development understood from the well being of society (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

ADRA, Climate Change, Emergency Response and Resilience Building

Climate change has triggered increased cases of risks in various places globally and nationally. ADRA Zimbabwe recognizes the impact of natural cataclysms and has responded to catastrophes by delivering aid to disturbed communities. ADRA Zimbabwe has been ready to assist through its emergency response teams within 24 hours after the declaration of the disaster to provide life-saving relief directly on the ground. ADRA Zimbabwe has been connecting with the local SDA structures and closely cooperating with the Civil Protection Unit and other local philanthropic organizations to safeguard a synchronized approach. The approach has been tailored to the needs of affected populations, and all the emergency support is undertaken according to the internationally recognized Sphere Core Standards. In the process, the organization strictly adheres to the humanitarian principles of neutrality and Independence from economic status, political, religious or ethnic background. In the previous emergency response initiatives, which took place in Muzarabani, Tokwe-Mukosi, Tsholotsho, Chimanimani, Umguza & Mberengwa ADRA has been active. ADRA Zimbabwe provided food items, clothing, household items, safe drinking water, sanitation, and food relief supplies appropriate to the affected communities (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020).

ADRA Zimbabwe also implemented emergency recovery and resilience-building interventions to build the absorptive, adaptive and transformative resilience capacities of vulnerable households to better prepare for, mitigate, withstand and bounce back better from shocks. The interventions were aligned with the Sendai Framework for Disaster Risk Reduction 2015-2030 and the Zimbabwe Resilience Building Framework. At the community level, ADRA Zimbabwe has been using an inclusive Community Managed Disaster Risk Reduction approach to training communities on participatory risk assessment, analysis, scenario planning, and resource mobilization to build their resilience against future shocks and hazards. It is believed that effective interventions to reduce disaster risk can protect the development gains and limit communities' exposure to further economic and social shocks.

ADRA Zimbabwe also implemented short-term recovery projects such as the Food for Asset (FFA) and Lean Season Assistance (LSA) in partnership with the World Food Programme (WFP) using various transfer modalities such as in-kind distribution, Commodity Vouchers and Cash-based transfers (CBT).

The LSA projects deliver targeted unconditional food assistance and nutritional support to address households' immediate food energy and nutrient needs. Whilst the FFA projects provide direct food or cash ADRA Zimbabwe works to this day with organizations like United Nations FAO and Catholic Relief Services on agricultural recovery projects following the El Nino induced drought that significantly affected some parts of the country. Farmers are being supported by crop and livestock inputs to restore agricultural productivity while enhancing the resilience capacity of the communities. ADRA Zimbabwe undertook this sector, including infrastructure construction such as schools, maternal waiting shelters, canals, and sanitation facilities. ADRA Zimbabwe has a team of project managers with expertise in this sector (<https://adra.org/?s=zimbabwe>. Accessed May 12 2020). Emergency Response and Resilience Building present a social context, which discerns and evaluates ADRA of the SDA's historical and theological role in developing Zimbabwe from 1980 to 2017.

Conclusion

This article aligned and delineated the fundamental issue that is the relatedness of religion and development undertaken by ADRA Zimbabwe. This work argued that there is an intricate relationship between religion and development in society. The exercise was specifically a brief historical-theological exploration of the contribution of ADRA to development in Zimbabwe. The activities of ADRA in development were buttressed by the power of religion that's why the article suggested an expanded theology of development for the SDA in Zimbabwe. Theology must no longer be professed as if it were an abstract crusade. Instead, the discipline of theology is equally practical in its relation to human society. The SDA, its membership and ADRA should therefore use its influence for development in Zimbabwe.

The article also discussed the history, structure and activities of ADRA Zimbabwe. The Independence of Zimbabwe in 1980 invigorated religious organizations to partner with the state in development. In the same space, ADRA Zimbabwe was registered as a welfare organization in 1980 with the Ministry of Public Service Labour and Social Welfare of Zimbabwe. The researcher observed that ADRA Zimbabwe participated in food, nutrition security, water, sanitation, hygiene, Education, health, emergency and infrastructural development. ADRA placed more emphasis on rural areas as compared to urban areas in NZC. In executing its development duties, ADRA Zimbabwe associated with the government, ADRA international organizations, local and international Non-Governmental Organizations (NGOs). The undertakings of ADRA were not limited to SDA members or institutions only but served all Zimbabwe irrespective of religious affiliation. The researcher observed gaps in that the SDA and ADRA have different mission statements and that the purpose statement is the driving force for ADRA Zimbabwe. The researcher noticed that the SDA in Zimbabwe is not part of the financial contributors of the work of ADRA in Zimbabwe. The article believes that rigorous and comprehensive theological teaching to nurture ADRA activities is critical.

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