

Effectiveness of Faith-Based Organizations in Meeting Spiritual and Physical Needs in Post-Genocide Rwanda: A Case Study of Africa New Life Ministries

Karamuzi Johnson
Email: karamuj@gmail.com

Abstract

The 1994 Rwandan genocide against the Tutsi destroyed the country's social fabric, leaving over a million dead and many with deep spiritual, psychological, and material needs. This study examined the effectiveness of Africa New Life Ministries (ANLM), a Faith-Based Organization (FBO), in addressing the spiritual and physical needs of post-genocide communities in Rwanda. Using a mixed-methods case study, it combined ethnographic observation, interviews, and quantitative surveys to assess ANLM's nine-pillar model of integrated community services. Data were collected from 81 participants, including leaders, staff, and beneficiaries across three program sites. Findings demonstrated the effectiveness of ANLM's programs, which encompass child sponsorship, education, healthcare, leadership development, church planting, and community outreach, in addressing both spiritual and physical needs. The organization supports over 10,000 children, provides 2.5 million meals annually, and maintains high satisfaction rates among beneficiaries (94%) and staff (97%). Results also indicate significant improvements in spiritual growth, health, and livelihoods, alongside strong organizational growth marked by an 83% revenue increase and international expansion. The study concludes that Faith-Based Organizations play a vital role in post-conflict recovery situations when spiritual care is integrated with socio-economic empowerment and supported by strong community leadership. It recommends strengthening feedback systems to keep programs aligned with changing community needs.

Keywords: Post-Genocide, Rwanda, Faith-Based Organizations, Holistic Development, Community Transformation, Africa New Life Ministries (ANLM)



Introduction

The 1994 genocide in Rwanda against the Tutsi took the lives of over one million people in a span of about one hundred days, including the Twa, and the Hutu moderates who resisted the genocide. This had a lasting impact on the country's social, economic, and spiritual fabric.¹ In addition to the devastating loss of life, the genocide destroyed trust in society, fractured families and institutions, including the church.² Moreover, the inactive role of some religious leaders or groups after the war made the survivors experience more trauma and lack faith in the Christian institutions.³

Following this, the Rwandan government initiated extensive efforts to promote reconciliation and recovery. These included the Gacaca community courts, the International Criminal Tribunal for Rwanda, national unity campaigns, and long-term development frameworks such as Vision 2020.⁴ These programs made advancements towards promoting justice, reconciliation, and socio-economic rebuilding. Yet, they were not able to completely solve the underlying spiritual, psychological, and relational trauma of mass violence.⁵ Grief, stigma, and trauma remain issues that survivors grapple with, and younger generations tend to inherit psychological baggage, making the reconciliation process more difficult.⁶ Hence, these burdens become attached to the generational memory and trauma.⁷

Scholars have argued that societal healing in Rwanda requires a multisystemic approach that integrates legal, economic, psychological, and spiritual dimensions.⁸ Legal and civic frameworks provide necessary order, but many survivors identify healing with spiritual practices such as confession, forgiveness, and reconciliation, which restore meaning to life and

¹ Helen M. Hintjens, "Explaining the 1994 Genocide in Rwanda," *The Journal of Modern African Studies* 37, no. 2 (1999): 244.

² Luc Reydam, "More than a Million: The Politics of Accounting for the Dead of the Rwandan Genocide," *Review of African Political Economy* 48, no. 168 (2021): 237.

³ Christine Schliesser, *Theologies of Reconciliation in Rwanda: Healing Divided Societies* (Lanham, MD: Lexington Books, 2018), 52.

⁴ Phil Clark, *The Gacaca Courts, Post-Genocide Justice and Reconciliation in Rwanda: Justice without Lawyers* (Cambridge: Cambridge University Press, 2010), 131–33.

⁵ Elizabeth King, *From Classrooms to Conflict in Rwanda* (Cambridge: Cambridge University Press, 2011), 76.

⁶ Marie Grace Kagoyire, Pierre Celestin Rutayisire, and Ghislaine Uwizeye, "A Calf Cannot Fail to Pick a Colour from Its Mother ...": Intergenerational Trauma among Youth with Genocide Survivor Parents in Rwanda," *BMC Psychology* 11 (2023), 5.

⁷ Thomas Gautier, "From Missing Brothers to Educated Sisters: The Effects of Victimization during the Rwandan Genocide," *World Development* 191 (2025), 7.

⁸ Schliesser, *Theologies of Reconciliation in Rwanda*, 52.



relationships.⁹ Studies also emphasize how forgiveness and spirituality create conditions for reconciliation and long-term recovery.¹⁰ This spiritual dimension is where Faith-Based Organizations (FBOs) have become particularly significant. Its community presence, relational trust, and theological resources position FBOs to provide holistic care, integrating spiritual renewal with social support. For example, studies indicate that FBOs in East Africa are actively contributing to education, maternal and child health, and trauma recovery by integrating material services with cultural and faith-based practices.¹¹

The role of FBOs has also been affected by Rwanda’s governance structure. The 2018 Faith-Based Organizations law established more stringent registration requirements, qualifications for the pastor, and accountability. Although these measures were aimed at increasing transparency and promoting ethical conduct, the impact on smaller ministries was an administrative burden that fundamentally reshaped how churches and other Christian nonprofits conduct their business.¹²

Africa New Life Ministries (ANLM) is one of these well-known faith-based organizations, having been in operation since 2001. Its philosophy is centered on transforming lives and communities through the preaching of the gospel and acts of compassion.¹³ ANLM is a comprehensive program that combines child sponsorship, education, healthcare, vocational training, and spiritual discipleship. Its holistic approach aims to address physical needs and encourage spiritual rejuvenation, thus promoting redemptive healing and sustenance. Although ANLM is a prominent player in post-genocide Rwanda, there are very few empirical studies analyzing its effectiveness in integrating spiritual and physical care, as well as local communities’ perceptions of the program. This paper attempts to fill that gap by employing a mixed-methods case study design to examine how the integrated service model offered by ANLM can transform people and communities in Rwanda. This study contributes to the body of

⁹ Anne Kubai, “‘Confession’ and ‘Forgiveness’ as a Strategy for Development in Post-Genocide Rwanda,” *HTS Teologiese Studies / Theological Studies* 72, no. 4 (2016): 4.

¹⁰ Marian Maskulak, “Forgiveness, Reconciliation, and Healing in Post-Genocide Rwanda: The Role of Spirituality,” *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024): 12.

¹¹ Jeannine Uwimana Nicol, Chinwe Juliana Iwu-Jaja, Lynn Hendricks, Peter Nyasulu, and Taryn Young, “The Impact of Faith-Based Organizations on Maternal and Child Health Care Outcomes in Africa: Taking Stock of Research Evidence,” *Pan African Medical Journal* 43 (2022): 10

¹² Jeremie Singaye Serugo and Viateur Ndikumana, “Implementation of the Rwandan Law Governing Faith-Based Organisations: A Case Study of Pastoral Ministry in the Free Methodist Church in Rwanda,” *Kibogora Polytechnic Scientific Journal* 2, no. 1 (2024): 27.

¹³ Africa New Life Ministries. *Africa New Life Ministries*. <https://www.africanewlife.org>. Accessed September 24, 2025.



knowledge on post-conflict recovery by demonstrating how the combination of program outcomes, governance context, and community views can be utilized to address both the material and spiritual aspects of healing through holistic, faith-based interventions.

Problem Statement

Despite the recovery period in Rwanda being quite admirable, most communities are still traumatized and poor, and have weak social structures.¹⁴ State-based programs, such as Gacaca courts and Umuganda, have helped bring justice and social cohesion; however, they are insufficient to achieve the more fundamental goal of holistic restoration, which involves both material and spiritual healing. Faith-based organizations have emerged as major players in this area, providing services such as spiritual renewal, education, healthcare, and economic empowerment. Nevertheless, their efficacy, particularly their integration of spiritual and physical care, has not been academically evaluated.¹⁵ A notable example is Africa New Life Ministries (ANLM), a Christian nonprofit founded in 2001, which positions itself as operating under a holistic ministry strategy that combines spiritual and physical care.¹⁶ Although the organization is visible and reachable, little empirical research has been done on the effectiveness of ANLM in meeting both aspects of its mission. This gap constrains a broader understanding of how integrated ministry models contribute to sustainable transformation in post-conflict societies.

General Objective

To examine the effectiveness of Africa New Life Ministries as a faith-based organization in meeting the spiritual and physical needs of communities in post-genocide Rwanda.

Specific Objectives

1. To evaluate the effectiveness of Africa New Life Ministries' integrated service delivery model in addressing the holistic needs of post-genocide communities in Rwanda.
2. To analyze the impact and outcomes of Africa New Life Ministries' programmatic interventions on the spiritual transformation and physical well-being of beneficiaries.
3. To assess the organizational capacity and strategic approaches employed by Africa New Life Ministries in sustaining comprehensive community development initiatives.

¹⁴ Clark, *The Gacaca Courts*, 145

¹⁵ Emma Tomalin, "Religion and Rights-Based Approach to Development," *International Journal of Religion and Society* 4, no. 1–2 (2013): 53.

¹⁶ Africa New Life Ministries, *Africa New Life Ministries*.



Literature Review

Historical Role of the Church and Faith in Rwanda

Rwanda's social and cultural identity has been shaped mainly by religion. Rwandan society during the pre-colonial period relied on local belief systems that emphasized overall community harmony and respect for the ancestors.¹⁷ At the end of the nineteenth century, the arrival of European missionaries brought Christianity (and the Catholic faith in particular) to the region, which became inseparable from political power. By the mid-twentieth century, most of Rwanda's education system was controlled by the church, with profound implications for the country's national history.¹⁸ However, this dominance carried disturbing consequences. Some historians believe that the church, working in collaboration with the colonial rulers, enhanced ethnic segregation, which would later fuel the genocide.¹⁹ The same argument is echoed by other historians, who state that such processes further intensified social divisions, thereby creating preconditions for mass violence.²⁰ Worse still, there are instances of religious leaders being co-conspirators of the violence that happened during the genocide against the Tutsi. Some Rwandese churches were thoroughly involved in exclusion and violence systems, and some clergymen were even alleged to have worked with militias.²¹ By aligning with political elites, churches became ineffective in their role as sanctuaries.²²

Following 1994, a critical reevaluation of the church's role was undertaken. Confession and forgiveness ensued in faith communities as healing and developmental strategies.²³ This theological shift was part of a broader effort to revive authenticity and address the moral crisis that the church had left in its wake. Subsequent literature indicates that numerous Rwandan churches have promoted reconciliation, with forgiveness and healing pillars embedded in broader social and developmental programs.²⁴ Although the church was implicated in the violence, it also has the necessary resources to promote reconciliation and trust-building. This is the conflict that

¹⁷ Déogratias Byanafashe and Paul Rutayisire, *History of Rwanda: From the Beginning to the End of the Twentieth Century* (Kigali: National Unity and Reconciliation Commission, 2016), 47.

¹⁸ Timothy Longman, *Christianity and Genocide in Rwanda* (Cambridge: Cambridge University Press, 2010), 6.

¹⁹ Hintjens, "Explaining the 1994 Genocide in Rwanda," 243.

²⁰ Gérard Prunier, *The Rwanda Crisis: History of a Genocide* (New York: Columbia University Press, 1997), 54–55.

²¹ Schliesser, *Theologies of Reconciliation in Rwanda*, 5.

²² Longman, *Christianity and Genocide in Rwanda*, 18.

²³ Kubai, "'Confession' and 'Forgiveness,'" 4.

²⁴ Maskulak, "A Spirituality of Reconciliation," 528.



puts Faith-Based Organizations at the heart of Rwanda’s post-genocide rebuilding, through which their skill in offering both spiritual and material aid is essential.

Faith-Based Organizations in Post-Genocide Reconstruction

In the aftermath of the genocide, Faith-Based Organizations (FBOs) became central actors in Rwanda’s recovery. Although government-led efforts, such as the Gacaca courts and the National Unity and Reconciliation Commission, provided frameworks for justice and civic healing, they often lacked the psychosocial and spiritual care that faith-based actors were uniquely equipped to offer.²⁵ FBOs also came with deep-rooted ties to communities, moral authority, and international relationships, which helped them provide services in education, health, and psychosocial services. Numerous ministries aimed to regain trust by providing material assistance and focusing on forgiveness, community rites, and spiritual transformation.²⁶ Such dimensions played a vital role in situations where survivors and perpetrators continued to coexist. However, the FBOs can integrate reconciliation and development, making them unique among secular organizations.

FBOs came to Rwanda’s rescue, especially in the most visible sector: healthcare. For instance, church-affiliated hospitals and clinics provided the much-needed services when public health facilities were crippled. The collaboration with FBOs has strengthened Rwanda’s health system by helping to bridge service delivery gaps and securing external financial resources.²⁷ Recent research has proposed that FBOs in Africa, including those in Rwanda, can have had a positive impact on enhancing maternal and child health outcomes, particularly in underserved communities.²⁸ Faith-based organizations have also gained prominence in the education and development of young people. Numerous existing schools and vocational training institutions offered a combination of academic education and moral and spiritual training. These assets served the interests of the government’s Vision 2020 strategy, as they not only helped develop human capital but also fostered social cohesion. Christian organizations in Rwanda frequently linked education directly to reconciliation purposes, with the curriculum centered on forgiveness, morality, and shared identity.²⁹

²⁵ King, *From Classrooms to Conflict in Rwanda*, 135.

²⁶ Kubai, “‘Confession’ and ‘Forgiveness,’” 4.

²⁷ Jocelyn Maurice, “Faith-Based Organisations Bolster Health Care in Rwanda,” *The Lancet* 385, no. 9963 (2015): 2099.

²⁸ Uwimana Nicol et al., “The Impact of Faith-Based Organizations on Maternal and Child Health Care Outcomes,” 7.

²⁹ Maskulak, “A Spirituality of Reconciliation,” 529.



Simultaneously, the role of FBOs in post-genocide Rwanda has not been received without criticism. Other researchers caution that faith-based development risks recreating dependency, focusing more on evangelism than on social change, or adhering too closely to political agendas.³⁰ Some point to governance issues, arguing that the rapid growth of these initiatives necessitates new rules to hold them accountable. In 2018, the FBO law in Rwanda raised the bar for leadership qualifications, financial accounting, and transparency, transforming the way churches and ministries were run.³¹ Despite such tensions, evidence suggests that FBOs continue to play a role in Rwanda’s reconstruction. Their capacity to unify material support and spiritual resources provides them with a relative advantage in settings that are highly traumatized and socially fragmented.³² It is the duality of serving as both a service provider and a spiritual guide that makes them essential stakeholders in the pursuit of sustainable peace and development in the country.

Historically, faith-based groups have also funded child sponsorship and education programs that provide not only basic material support but also moral guidance.³³ Christian schools have played a significant role in Rwanda through partnerships with the Ministry of Education, serving to increase access to high-quality education and to incorporate values-based curricula into the national system.³⁴ Another theme that has been reiterated in the literature is the importance of pastoral and leadership training, in which faith-based programs equip leaders to not only maintain congregational life but also promote reconciliation and community resilience in post-conflict environments.³⁵ These programs are also valuable for empowering people because they connect spiritual programs with social healing.³⁶ Education, sponsorship, and leadership are also key dimensions to which Rwandan ministries have focused their strategies, as they are

³⁰ Laura C. Thaut, “The Role of Faith in Christian Faith-Based Humanitarian Agencies: Constructing the Taxonomy,” *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 20, no. 4 (2009): 321.

³¹ Serugo and Ndikumana, “Implementation of the Rwandan Law Governing Faith-Based Organisations,” 27.

³² Ibid.

³³ Gerard Clarke, “Faith-Based Organizations and International Development: An Overview,” in *Development, Civil Society and Faith-Based Organizations: Bridging the Sacred and the Secular*, ed. Gerard Clarke and Michael Jennings (New York: Palgrave Macmillan, 2008), 17–45.

³⁴ Annette Scheunpflug, Mark Wenz, Mimii Brown Rubindamayugi, Jean Kasereka Lutswamba, Frederick Njobati, Christine Nyiramana, Samuel Mutabazi, Claude Ernest Njoya, Onja Raharijaona, and Quentin Wodon, “Relationships between Christian Schools and the State: A Comparative Analysis for Five Sub-Saharan African Countries,” *International Studies in Catholic Education* 13, no. 2 (2021): 169.

³⁵ Schliesser, *Theologies of Reconciliation in Rwanda*, 5.

³⁶ Kubai, “‘Confession’ and ‘Forgiveness,’” 4.



components of a more comprehensive, holistic approach to development that incorporates social services with spiritual growth.

Holistic Development Models and Integrated Ministry

A key contribution of Faith-Based Organizations (FBOs) to Rwanda and other post-conflict societies is their emphasis on holistic development. In contrast to small-scale aid initiatives, holistic ministry seeks to address the comprehensive needs of people and communities — physical, psychological, social, and spiritual — in a thorough manner. The model is based on theological cognitions of human beings as whole persons, in which spiritual and material well-being cannot be dissociated.³⁷ This strategy was developed in the Rwandan setting as part of the solution to the multidimensional problem of post-genocidal recovery. The survivors needed not only food, housing, and education but also an opportunity to reconcile, heal, and rebuild their confidence. Integrated services provided by ministries were generally more effective in fostering long-term resilience than those that focused solely on meeting material needs.³⁸ Research literature on post-genocide Rwanda has shown that spiritual care programs that were tailored with social services facilitated the recovery of mental and socio-economic stability.³⁹

Holistic ministry involves education as one of its aspects. There is a widespread trend in Rwanda for faith-based schools to incorporate moral and spiritual education into their curriculum, imparting values such as forgiveness, responsibility, and civic virtues alongside academic subjects. This strategy has been found to foster not only knowledge but also community cohesion, which is paramount in post-conflict societies.⁴⁰ The same is true of healthcare provision, which is guided by holistic principles. The literature on FBO health programs suggests that clients tend to prefer religiously affiliated clinics because they perceive them as more caring and reliable.⁴¹ Care is often accompanied by counseling or spiritual support, which strengthens the healing process.⁴²

³⁷ Ronald J. Sider and Heidi Rolland Unruh, “Typology of Religious Characteristics of Social Service and Educational Organizations and Programs,” *Nonprofit and Voluntary Sector Quarterly* 33, no. 1 (2004): 112.

³⁸ Tamsin Bradley, “A Call for Clarification and Critical Analysis of the Work of Faith-Based Development Organizations (FBDO),” *Progress in Development Studies* 9, no. 2 (2009): 102.

³⁹ Kubai, “‘Confession’ and ‘Forgiveness,’” 6.

⁴⁰ Maskulak, “A Spirituality of Reconciliation,” 529.

⁴¹ Maurice, “Faith-Based Organisations Bolster Health Care in Rwanda,” 2099.

⁴² Uwimana Nicol et al., “The Impact of Faith-Based Organizations on Maternal and Child Health Care Outcomes,” 9.



Vocational training and economic empowerment are other aspects of holistic development. There are numerous ministries in Rwanda, such as Africa New Life Ministries (ANLM), that train young people for employment in the country and provide them with mentorship and discipleship. This twofold investment in talents and virtues not only enables beneficiaries to earn a livelihood but also cultivates them into ethical leaders within their respective communities. Studies on youth development indicate that youths are more resilient and socially responsible when they possess vocational skills and receive mentoring.⁴³

Holistic ministry models are not without critique. Some critics argue that integrating evangelism with service delivery risks creating dependency or blurring the distinction between social development and religious proselytization.⁴⁴ Others claim that they are potentially excluded from benefiting from the sponsoring organization’s faith commitments.⁴⁵ However, proponents of a holistic mindset argue that integrating material and spiritual care is a true-to-life experience for most Rwandans, wherein their understanding of well-being is not compartmentalized.⁴⁶

The literature shows that holistic models of ministry have played a crucial role in Rwanda’s recovery. By combining education, healthcare, economic empowerment, and spiritual guidance, FBOs contribute to sustainable transformation. The holistic model not only meets short-term demands but also builds long-term resilience by addressing the inner layers of trauma and reconciliation.

Effectiveness and Critiques of Faith-Based Organizations

The effectiveness of Faith-Based Organizations (FBOs) in post-conflict and development contexts has been actively debated in the scholarly literature. The proponents believe that FBOs possess unique resources that enable them to address complex social issues. Their presence at the grassroots, moral authority, power to mobilize volunteers, and international networks are very effective in situations where state institutions are weak or mistrusted.⁴⁷ In Rwanda, these strengths have enabled FBOs to respond quickly to urgent needs arising from the genocide,

⁴³ Thaut, “Role of Faith in Christian Faith-Based Humanitarian Agencies,” 323.

⁴⁴ Laurie A. Occhipinti, “Faith-Based Organizations and Development,” in *The Routledge Handbook of Religions and Global Development*, ed. Emma Tomalin (London: Routledge, 2015), 333.

⁴⁵ Bradley, “A Call for Clarification,” 108.

⁴⁶ Maskulak, “A Spirituality of Reconciliation,” 530.

⁴⁷ Rick James, “Handle with Care: Engaging with Faith-Based Organizations in Development,” *Development in Practice* 21, no. 1 (2011): 113.



whether by providing humanitarian aid or supporting reconciliation efforts. Religious organizations have played a significant role in enhancing healthcare service delivery through partnerships with local communities, including in maternal health and HIV/AIDS treatment, as well as in rural clinics.⁴⁸ Faith-based schools consistently excel in education, often complementing academic training with moral development that fosters values of reconciliation.⁴⁹ Similarly, in the area of psychosocial healing, faith-based programs that emphasized forgiveness and community rituals in the region of psychosocial healing have been associated with a rise in resilience among survivors of the genocide.⁵⁰

Despite these contributions, critiques of FBOs are also high. Some scholars argue that integrating evangelism with social service delivery raises ethical concerns, particularly when aid is perceived as contingent upon joining a religion.⁵¹ Others question whether spiritual care can be a social discipline that should be regarded as a valid area of development, since it may diminish the recognition of structural inequalities or the focus on material needs.⁵² Dependency is another concern. Programs reliant on external donors risk undermining local ownership and sustainability, leaving beneficiaries vulnerable when funding is cut.⁵³

Accountability and regulation are also common problems. The growth of FBOs in Rwanda has at times exceeded their organizational capacity, raising concerns about transparency and professionalism. The Rwandan government, in turn, responded by passing the new law on faith-based organizations (2018), providing new governance, financial responsibility, and leadership requirements.⁵⁴ Although the reforms have increased oversight, they have also posed a challenge for smaller organizations that lack the administrative capacity to comply with the regulations. The other criticism is the political entanglement of certain FBOs. The interconnection between religious organizations and state power in Rwanda presents a challenge, as it can compromise the autonomy of these institutions, particularly when churches appear to promote official discourses rather than fostering open discussion.⁵⁵ This raises questions about

⁴⁸ Maurice, "Faith-Based Organisations Bolster Health Care in Rwanda," 2099.

⁴⁹ Maskulak, "A Spirituality of Reconciliation," 529.

⁵⁰ Kubai, "'Confession' and 'Forgiveness,'" 6.

⁵¹ Bradley, "A Call for Clarification," 108.

⁵² Laurie A. Occhipinti, "Faith-Based Organizations and Development," 334.

⁵³ Thaut, "Role of Faith in Christian Faith-Based Humanitarian Agencies," 326.

⁵⁴ Serugo and Ndikumana, "Implementation of the Rwandan Law Governing Faith-Based Organisations," 7.

⁵⁵ Longman, *Christianity and Genocide in Rwanda*, 19.



whether FBOs can act as genuine mediators in reconciliation processes, given that they may be perceived as being aligned with government agendas.

The literature is nuanced in its explanation that Faith-Based Organizations have proven effective in providing health, education, and psychosocial services and remain credible players in communities across most places. However, the arguments questioning proselytization, dependency, regulation, and political co-optation serve as a reminder that an even-handed evaluation is necessary. The strengths and weaknesses of FBOs should be considered as one aspect in determining their real contributions and limitations in Rwanda's post-genocide recovery.

Africa New Life Ministries in Context

Africa New Life Ministries (ANLM), founded in 2001, is among the most visible Faith-Based Organizations (FBOs) in Rwanda. Its holistic approach combines education, healthcare, vocational training, child sponsorship, and evangelism, and is a vision of community change that connects spiritual renewal with practical social services.⁵⁶ The child sponsorship program is one of its key initiatives, serving as a main pillar of its strategy. It provides thousands of children living in low-income families with access to education, food, healthcare, and mentorship. Children are also linked to Christian discipleship and family support through sponsorship, and both material and spiritual well-being are shown to be of concern.⁵⁷ ANLM builds global solidarity and grounds its efforts in Rwandan communities by connecting international supporters and families at the local level.⁵⁸

The ANLM service model comprises education and healthcare. The ministry operates schools and vocational training facilities that emphasize academic quality, moral training, and civic accountability, aligning with Rwanda's national priorities for human capital development and reconciliation through values-based curricula.⁵⁹ Education is not the only significant source of support; ANLM's healthcare services also offer support. Care is provided to needy populations through clinics and nutrition programs, often located in regions where government systems are underfunded. Faith-based clinics in Africa are trusted because they integrate medical care with

⁵⁶ Africa New Life Ministries, *Annual Update 2024* (Kigali: Africa New Life Ministries, 2024).

⁵⁷ Africa New Life Ministries, *2019 Annual Report* (Kigali: Africa New Life Ministries, 2019).

⁵⁸ Africa New Life Ministries, *Annual Update 2025* (Kigali: Africa New Life Ministries, 2025).

⁵⁹ Africa New Life Ministries, *Annual Update 2024*.



compassionate care and spiritual support, a practice also observed in ANLM, where health interventions are accompanied by counseling and prayer.⁶⁰

The mission of ANLM is also further differentiated by leadership and community activities. Pastoral training, women’s empowerment, and community mobilization programs focus on strengthening local leadership and building a sustainable future.⁶¹ Focusing on Rwandan leadership in its structure defines ANLM as a company that balances international relations with robust local ownership.⁶² Although these efforts indicate the extent of ANLM’s involvement, the ministry has received little academic attention. A significant portion of the evidence is based on organizational reports rather than scholarly self-research, creating a disconnect between practice and peer-reviewed research. The proposed research aims to help fill that gap by understanding how the holistic ANLM model can support the recovery process in post-genocide Rwanda.

Methodology

Research Design

This study employed a mixed-methods case study design, combining qualitative ethnographic techniques with quantitative survey tools to assess the effectiveness of Africa New Life Ministries (ANLM) in addressing spiritual and physical needs in post-genocide Rwanda. A mixed-methods approach was chosen because it allows for a more comprehensive understanding of complex social phenomena by integrating quantitative data with qualitative insights.⁶³ The case study design was appropriate given the focus on a single organization within a specific national context, enabling an in-depth exploration of ANLM’s integrated service delivery model.⁶⁴ The mixed-methods approach enabled a multifaceted analysis by combining a set of community stories and perceptions with quantifiable responses (measured using descriptive statistics).⁶⁵ The qualitative element was grounded in anthropological ethnography, which involved surveying three ANLM communities.⁶⁶ This practice enabled the researcher to witness, engage with, and conduct in-depth interviews with stakeholders, gaining subtle insights into the

⁶⁰ Africa New Life Ministries, *Annual Update 2025*.

⁶¹ Africa New Life Ministries, *Annual Update 2024*.

⁶² Africa New Life Ministries, *Annual Update 2025*.

⁶³ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 3rd ed. (SAGE Publications, 2018), 12.

⁶⁴ Robert K. Yin, *Case Study Research and Applications*, vol. 6 (Thousand Oaks, CA: Sage, 2018), 15.

⁶⁵ John W. Creswell and J. David Creswell, “Mixed Methods Procedures,” *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* 31, no. 3 (2018): 76.

⁶⁶ James P. Spradley, *The Ethnographic Interview* (Waveland Press, 2016), 17.



ministry's work on healing and transformation. Structured and semi-structured questionnaires were used to collect quantitative data for statistical analysis to reveal patterns and perceptions across a larger sample.

Data Collection Methods

The researcher conducted participant observation in three selected ANLM communities, dedicating 18 hours to each. A moderate level of involvement enabled the researcher to reconcile the insider knowledge with the outsider's analytical prism. Four major ANLM senior leaders (KSL) were interviewed, and structured and semi-structured questionnaires were distributed to 30 employees and 47 beneficiaries. The beneficiary group consisted of parents, women, and youth, who were selected to represent a range of ages and educational backgrounds. A few survey questionnaires were completed with the assistance of a bilingual research assistant due to language preferences in Kinyarwanda. The questionnaires were designed to align with the research purpose and included Likert-scale questions to assess the degree of agreement regarding the effects of ANLM. The structured questions provided consistent data for comparison, whereas open-ended items allowed elaboration on a situation. Senior leaders were interviewed in an unstructured format to elicit more thoughts on strategy within organizations and perceived results.

Sampling Procedure and Sample Size

The study employed both purposive and random sampling techniques to ensure both depth and representativeness. Four senior leaders of Africa New Life Ministries (ANLM), excluding the researcher, were chosen using purposive sampling. Such an approach would be used when researchers target individuals with intentional, specialized knowledge, expertise, or experience relevant to the research objectives. The study was informed by leaders directly involved in strategic decision-making, who provided insight into the organization's capacity and vision. The sampling was conducted using simple random sampling, with 30 staff members and 47 beneficiaries selected from three ANLM communities. Random sampling is a probability sampling method in which every member of the target population has an equal probability of being selected, thereby eliminating systematic bias and enhancing the external validity of the results.⁶⁷ The three selected communities were places where ANLM became more engaged over

⁶⁷ Ilker Etikan and Kabiru Bala, "Sampling and Sampling Methods," *Biometrics & Biostatistics International Journal* 5, no. 6 (2017): 215.



the long term, allowing it to evaluate both short- and long-term effects of the ministry programs. The total number of sample subjects was 81. Such purposive, as well as random, sampling provided the study with the opportunity to balance the need to obtain organizational insights with a more representative picture of program beneficiaries and staff, which strengthened the findings.

Data Analysis

Qualitative data from interviews and observations were analyzed thematically, following Braun and Clarke’s thematic analysis, which involved six steps: familiarizing with the data, generating initial codes, organizing them into potential themes, reviewing and refining the themes, defining and naming them, and finally producing the report with illustrative extracts linked to the research questions and literature.⁶⁸ The researcher paid close attention to local terminology and cultural expressions during analysis. On the other hand, quantitative data were analyzed using descriptive statistics in SPSS, summarizing key indicators such as school attendance, vocational training completion rates, and employment outcomes. Triangulation of qualitative and quantitative findings strengthened the validity of the conclusions by ensuring convergence across different types of evidence.⁶⁹

Findings of the Study

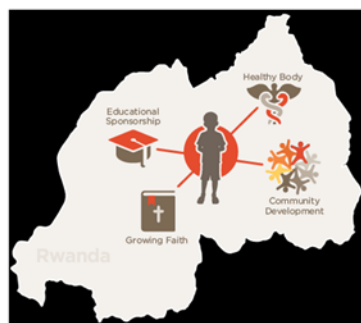
Effectiveness of ANLM’s Integrated Service Delivery Model

The first objective sought to evaluate the effectiveness of Africa New Life Ministries’ (ANLM) integrated service delivery model in addressing the holistic needs of post-genocide communities in Rwanda. Findings show that ANLM structures its work around a nine-pillar model that combines child sponsorship, Christian schools, Ministry of Education partnerships, pastoral training, discipleship, church planting, health care through the Dream Medical Center, community development, and family center programs (Figure 1). Senior leaders emphasized that this design enables the ministry to meet both material and spiritual needs simultaneously, thereby creating resilience that extends beyond immediate relief.

⁶⁸ Virginia Braun and Victoria Clarke, “Reflecting on Reflexive Thematic Analysis,” *Qualitative Research in Sport, Exercise and Health* 11, no. 4 (2019): 590.

⁶⁹ Michael D. Fetters and Deborah Freshwater, “Publishing a Methodological Mixed Methods Research Article,” *Journal of Mixed Methods Research* 9, no. 3 (2015): 210.





Our Impact:

- Founded and run by Rwandans;
- 10,000 children sponsored;
- More than 370 post-secondary students supported;
- 576 students enrolled at Africa College of Theology;
- 2.5 million meals provided annually;
- 2nd largest hospital in Rwanda.

Figure 1: ANLM Transformational Model

Source: Africa New Life Ministries, 2019.

ANLM has the potential to support a large number of children and families through its multi-sectoral structures, sponsoring 10,000 children and serving 2.5 million meals annually. This demonstrates that multi-sectoral frameworks can meet the needs of a substantial number of children and families. According to the community survey, there are 94–97 percent positive impacts. Other similar integrated models have been deployed by World Vision in Uganda and Tearfund in Sierra Leone; however, ANLM distinguishes itself by placing education and child sponsorship at the centre, alongside other complementary services.

These findings indicate that ANLM deliberately integrates multiple program areas to address both immediate material needs and long-term spiritual development. By centering education and child sponsorship while embedding health, pastoral, and community development programs, the ministry creates a comprehensive framework that strengthens resilience and promotes holistic transformation. This approach aligns with research indicating that faith-based organizations (FBOs) can offer unique benefits by addressing both practical needs and spiritual concerns.⁷⁰ High beneficiary satisfaction is mirrored in other post-conflict interventions, where faith integration enhances perceived legitimacy and community impact.⁷¹

These findings indicate that both multi-sectoral service provision and spiritual mentorship may help to improve community resilience and individual change, especially in groups facing the

⁷⁰ Tomalin, “Religion and Rights-Based Approach to Development,” 53.

⁷¹ Maskulak, “A Spirituality of Reconciliation,” 528



legacies of post-genocide trauma in Rwanda. The model by ANLM illustrates how FBOs can serve as service providers and agents of long-term social and spiritual progress.

Impact and Outcomes of ANLM’s Programmatic Interventions

The second objective sought to analyze the outcomes of ANLM’s interventions on spiritual transformation and physical well-being. Findings show that thousands of children professed Christian faith through Center Days and Camps between 2017 and 2019. Although these numbers reflect the influence of evangelism, senior leaders emphasized that the ministry focuses on continuous development through Christian fellowships in schools, mentorship, and discipleship. In addition to conversions, discipleship programs have led to local worship leaders and international ministry participants, resulting from transformative development.

Table 1: Children/Students Who Gave Their Lives to Christ

Year	Number of Children/Students Who Gave Their Lives to Christ	Main Activities Involved
2017	1,231	Center days, student camps
2018	998	Center days, student camps
2019	519	Center days, student camps

These findings suggest that ANLM programs foster the spiritual development of individuals and the community. Children who had committed to faith were not just attending single events; they were also enrolled in the mentorship and discipleship programs, indicating they would continue to be involved in the ministry’s values. This aligns with the findings of Compassion International projects in Kenya, where faith integration also contributed to the creation of social capital in fragmented societies.⁷²

There were also significant results in the physical well-being. Medical examinations were performed on 697 children, 1,607 were dewormed, and 128 were tested for HIV/AIDS in Kigali; all of them were negative. The Health interventions were conducted in collaboration with local clinics and were overseen by senior leaders, ensuring that parental consent and confidentiality were upheld. The children who needed continuous attention were sent to the relevant health centers. This result reinforces the notion of the health dividend of faith-based involvement, in

⁷² Kubai, “‘Confession’ and ‘Forgiveness,’” 4.



which spiritual care and trust in religion can supplement medical treatment to enhance both adherence and efficacy.⁷³ Other initiatives in Malawi have demonstrated comparable improvements in preventive care when FBOs collaborate with local health providers, including maternal and child health services, vaccination, and community health education.⁷⁴

Educational outcomes also support the holistic effects of the ANLM model. In 2018, sponsored children had 100 percent school attendance, and post-secondary enrollment improved by 174 percent during 2019. The Huguka Dukore Youth Employment Project completed vocational training, yielding better employment outcomes than the regional secular standards. These findings support the idea that ANLM’s professionalized structures and diversified revenue sources, along with integrated capacity-building strategies, can enhance program sustainability and community resilience. This echoes arguments for a potential “faith advantage” in training programs, where integrated spiritual and educational approaches may contribute to better outcomes.⁷⁵

The findings suggest that ANLM multi-sector interventions, as well as spiritual, health, and educational interventions, are synergistic in achieving holistic community development in the post-genocide society. A combination of faith with services, continuous mentorship, and additional support leads to the establishment of sustainable routes to personal change and broader community resilience.

Organizational Capacity and Strategic Approaches for Sustainability

The third objective sought to assess the organizational capacity and strategic approaches of Africa New Life Ministries to support holistic community development. Results indicate that ANLM is a professionally organized organization with 366 full-time employees, 10 interns, and 77 teachers in partner schools. Specific departments are responsible for administration, operations, human resources, and stewardship. Senior leaders noted that this employee arrangement facilitates effective program management, ensuring accountability and adherence to the ministry’s mission. Organizational capacity is also enhanced due to financial growth. Revenues in ANLM grew by 83 percent between 2013 and 2017, rising from \$6.5 million in 2013 to \$11.9 million in 2017. The social enterprises incorporated into the ministry also utilize

⁷³ Uwimana Nicol et al., “The Impact of Faith-Based Organizations on Maternal and Child Health Care Outcomes,” 168.

⁷⁴ Christine Schliesser, *On the Significance of Religion for the SDGs: An Introduction* (Taylor & Francis, 2023): 157

⁷⁵ Bradley, “A Call for Clarification,” 108.



the Exobus, tuition-generating schools, and the Dream Medical Center to generate stable revenue sources, thereby assisting in achieving the community development targets.

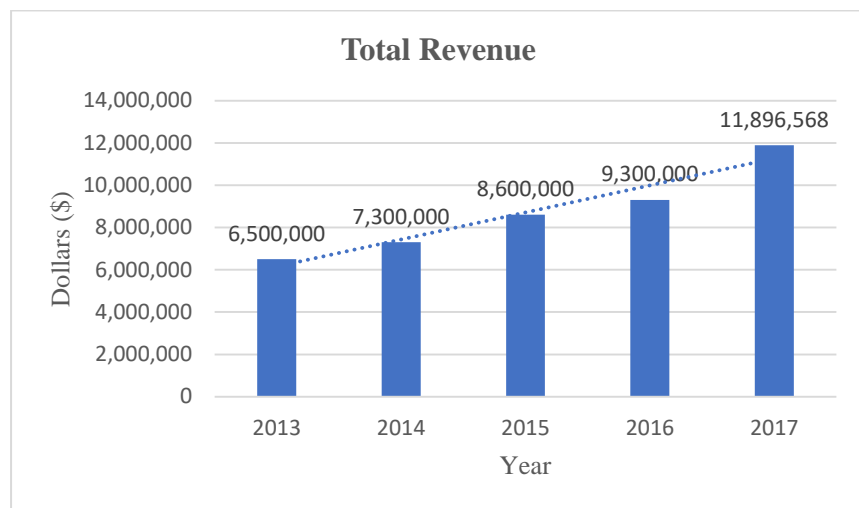


Figure 2: ANLM 5-Year Total Revenue

Source: ANLM Office Files, 2019.

These findings indicate that ANLM integrates professionalized personnel planning, diversified investments, and internal capacity-building programs to facilitate the delivery of sustainable programs. The ministry is resilient because it has developed several sources of revenue and also built strong organizational frameworks that enable it to have a lasting impact. This aligns with studies showing that formalized FBOs with specialized staffing and diversified sources of income are best positioned to balance accountability with the delivery of their missions.⁷⁶ The hybrid models, which combine business ventures with mission activities, have been identified as enhancing organisational resilience and independence, especially in African contexts.⁷⁷ The 2019–2023 plan also provided 12 additional communities and child sponsorship to 16,000 children. ANLM strikes a balance between standardized services and locally tailored programs, such as clinics, clean water projects, and women’s empowerment initiatives, to ensure this growth does not compromise quality. The same adaptive actions have been reported in Uganda and Ethiopia, where context-sensitive program delivery promotes sustainable growth.⁷⁸ Capacity building is also a key focus at the Africa College of Theology, which has trained 604 students

⁷⁶ James, “Handle with Care,” 112.

⁷⁷ Tomalin, “Religion and Rights-Based Approach to Development,” 55.

⁷⁸ Schliesser, *Theologies of Reconciliation in Rwanda*, 52.



and is accredited by the Association of Christian Theological Education in Africa. The college is supported by a library of 23,800 textbooks and over 4.7 million digital resources.

These results indicate that ANLM possesses professionalized organizations, diversified revenues, and sustainable investment in human and intellectual capital, which contribute to organizational sustainability and the community's resilience. A multi-sectoral service model based on faith-based mentorship and social enterprise ventures is a holistic and flexible approach that ensures post-genocide communities receive effective, sustainable, and contextually appropriate support.

Conclusion

This paper examined the effectiveness of Africa New Life Ministries' (ANLM) integrated service delivery model in Rwanda following the genocide. The results indicate that the nine-pillar model has been effective in integrating child sponsorship, education, healthcare, vocational training, church planting, and community initiatives, which underscores the importance of holistic ministry in situations where the spiritual and material needs of the audience must be met concurrently. Programmatic outcomes demonstrated quantifiable improvements in the beneficiaries' physical and spiritual well-being. Education and workforce training enhanced school attendance, post-secondary education, and work success, while healthcare services improved community health. Simultaneously, faith-based interventions produced twofold effects: discipleship and leadership programs strengthened the ability to make professions of faith and to find local leaders. The research also observed that ANLM has the organizational capacity to be sustainable and expansionary, including professionalized management structures, diversified income streams, and leadership training through the Africa College of Theology. These factors minimize reliance on foreign donors while making local growth relevant.

The study concludes that Africa New Life Ministries is an exemplary model of a well-integrated faith-based development approach that can provide spiritual care and practical social assistance, bringing about significant change while maintaining community trust. The nine-pillar model addresses a broad range of requirements in education, health, leadership, and community development, and its results are reflected in long-term change. In the case of ministries operating in post-conflict contexts, the case demonstrates the importance of holistic service delivery, community engagement, effective organizational systems, and the development of local leadership. The Rwanda work by ANLM is a good example of how Faith-Based Organizations



can assist in reconciliation efforts and long-term development when cultural knowledge and understanding are combined with theological vision and action.

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