

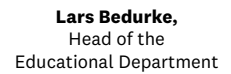


Annual Report Domestic Programmes 2025

Decolonial Education

Member of
actalliance

Brot
für die Welt



In Germany, this happens in various ways, every day. For decades, numerous church partnerships have maintained close relationships with communities around the globe, promoted exchange and mutual education. World shops and Fair-Trade initiatives have shown early on that just economic relations are possible, and that consumption bears responsibility. Congresses and educational projects engage critically with decoloniality, question old patterns and create spaces for reflexion, dialogue, and transformation. With their own perspectives, migrant organizations contribute to public discourse,

As *Brot für die Welt* we support these various ways of engagement, foster partnerships and networks, and create spaces for exchange. We know that solidarity thrives through creativity, courage, and the willingness to take accountability across borders. Together, we can make sure that solidarity is the rule and not the exception—here in Germany, and worldwide.





Floretta Kayales

Head of Unit, Domestic Programmes
and Voluntary Services

“Living Decolonisation of language and knowledge”

Decolonisation reaches further than looking back at a history of violent colonialism for hundreds of years—it interrogates persisting structures in language, knowledge and social order. The Senegalese scholar Felwine Sarr emphasises that decolonisation necessitates an analysis of the continuities of colonial power, knowledge production and identity. They are being primarily discussed in Latin America as “coloniality of power, knowledge and being” (Walter Mignolo, Anibal Quijano et al.).

This perspective is not at all new in the politically Global South. For centuries there have been debates on all continents about the enduring ramifications of colonial systems and resistance. In Africa the year 1960 marks the year of independence: 14 French colonies gained their political sovereignty. Statements like those of Sekou Touré (1958), the first Guinean president, who proclaimed that “we prefer poverty in freedom over wealth in enslavement”, or of Ghanaian president Kwame Nkrumah (1957) who explained: “Our independence is meaningless unless it is linked up with total liberation of the African continent”, clarify, that emancipation of colonial structures remains a continuous and incomplete process.

Contemporary events substantiate the relevance of decolonial practices: In 2025 Namibian president Netumbo Nandi Ndaitwah introduced mutual visa requirements for 32 countries—among them Germany. The Sahel countries Burkina Faso, Mali and Niger redefined French as a working language and constitutionally established national languages for the administration. Changes have also been made to school and university curricula regarding the valorisation of African history and languages. Languages and naming carry power, knowledge and identity. In Germany, decolonial issues are being discussed increasingly as well, initiated by (post)migrant groups. In October 2025 a square in Berlin was named after Martha Ndumbe, a Black woman from Berlin who was murdered in the Ravensbrück concentration camp under the National Socialist regime. This is the first renaming of a central square after a Black woman in whose biography extreme suffering due to colonialism, sexism and National Socialism intersect. The square was previously named after a proponent of racist and colonial ideologies.

Despite these advances, a Eurocentric view is still dominant in education and public memory. The experiences of migrants, Black people, diaspora communities and experts of the politically Global South rarely find an audience. With an emphasis on “decoloniality”, the unit for domestic programmes has been supporting engagement with the politically Global North’s responsibility and the impacts of colonialism on the politically Global South and our contemporary societies since 2023. The funding priority aims to encourage the questioning of a Eurocentric understanding of history and to acknowledge concepts and knowledge from the Global South as central parts of societal renewal. Decoloniality will remain a main theme of our funding efforts. In the period 2023–2025 we supported a total of 176 projects with a funding volume of 1,135,798 € (see facts and figures on p. 21).

The last two annual reports already presented examples of our funding priority. Those, as well as the examples of 2025 gathered here, illustrate how decolonial perspectives can initiate sustainable change. This debate is led by different actors with varying approaches, e.g. migrant organisations (p. 8/9), groups of volunteers (p. 11), church congregations (p. 12/13), partnership associations (p. 14/15), youth welfare services and schools (p. 10, 16). These approaches include films, lectures, podcasts or workshops. Decolonisation remains a complex, tedious process, far beyond the funding of individual projects, symbolic politics or renamings. It demands the reflection of one’s own socialisation, the conscious unlearning of colonial thought, and the fundamental rethinking of attitudes and societal structures. The contributions on p. 4–6, 12/13, 14/15 and 18/19 demonstrate that some civil society actors have set out for this path—with courage, openness, and the willingness to ask uncomfortable questions.

402 projects with different thematic priorities have been granted funds totalling 6.1 mn € in 2025. Project funding includes small-scale projects, events, educational material, human resources and institutional funding (p. 22).

Decolonial Lab

Imagining other worlds together

In July 2025, thirty people from South Africa, Benin, Burkina Faso, Mozambique, Cameroon, Congo, Rwanda, Cuba, Costa Rica, Brazil, Argentina, and from migrant organisations in Germany gathered at *Brot für die Welt* for a Decolonial Lab, initiated by our education department in collaboration with the Ecumenical Research Institute in San José, Costa Rica. We all had one common ground: being jointly engaged in enabling alternative ways of thinking. Inspired by Paulo Freire's pedagogy and Catherine Welsh's decolonial impulses, the participants shared knowledge, stories, and visions—while searching for ways how to make flourish thoughts and actions beyond colonial structures.

You being one of the hosts, why was it so important for you to create this space?

Ailed E. Villalba Aquino — For us, it was crucial to create a space where diverse forms of knowledge, experiences of resistance and commitment, and different ways of living could truly be re/presented—beyond dominant Western narratives. With this Decolonial Lab, we wanted to set a framework in which we could experiment together, reflect, question, and give visibility to alternative perspectives. We particularly focused on cross-border dialogue—between partners from the Global South, migrant and post-migrant people and initiatives in Germany. We felt it was important that people with different political struggles, social positions, and paths to knowledge engage in dialogue with each other—about racism, power relations, manifold forms of resistance, education, spirituality, and their advocacy in their daily lives. In this space, we were able to interweave stories of resistance—tejer historias de resistencia. Because not only are power and systems of domination intersected and intertwined—so are knowledge, resistance, dreams, bodies, and decolonial approaches. The Lab was a collective endeavour in agency. Yes, we created the organizational framework, but then the frame was filled by the participants. They shaped, enlivened, and challenged this space. Making it a place of collective learning and transformation, where we could come to a deeper understanding of power relations and reflect on knowledge as an emotional and context-bound process. Even during the preparation process, we were, in a collective effort, engaged in cross-border dialogue. The greatest merit of the Decolonial Lab is not the momentum of mere exchange, but rather the willingness by all to start and engage in the following: we meant to strengthen relationships, build new alliances,

and take the courage to envision other possible worlds—and to do all of this in communion—step by step.

What did the exchange space within the Decolonial Lab mean to you and for your work?

Mariette Nicole Afi Amoussou — For me, being a representative of the Black Academy Initiative in Germany, participating in the Decolonial Lab was particularly important in order to approach the discourse on decolonisation from a global perspective. In Europe, decolonisation is often discussed without adequately considering that decolonisation—in my view—cannot be achieved without the regions, communities, and people who were historically negatively affected by colonialism. This space allows for bringing together different perspectives on the world: people with diverse experiences, expertise, and concepts, all of which contribute to decolonisation in their own way. To me it was particularly valuable to give the floor to voices, expertise, and concepts which otherwise are rarely heard or not at all. Colonialism has dramatically destroyed cultural, economic, familial, and social structures. Decolonisation cannot happen without considering spaces for the visibility of these values and lives, and without actively including people affected from these regions. The Lab attempted exactly this, and I found this approach very significant. For our Black Academy Initiative, the Lab was also an important networking venue. In this space, we were able to present our educational approaches and gain new impulses for future collaboration. Such encounters proof that the emerging processes are just as valuable as tangible results—because they give rise to new relations, ideas, and shared responsibilities.

Abdoul Boukari — I was touched by the diversity of the voices represented, the spaces of shared vulnerability, and the way in which the voice of the Global South was expressed through narratives, performances by e.g. La Cuerpa, Kilombo, and others, but also by silences. It was a place of collective and constructive organizing, but also of care and reappropriation.

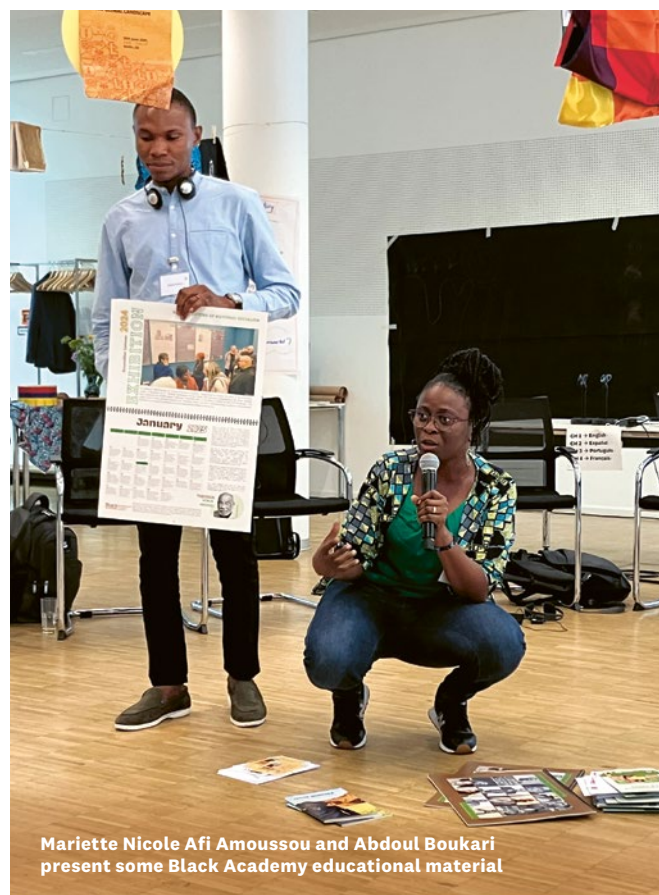
Tzehaie Semere — For me, decoloniality means—figuratively speaking—a “journey to myself”. I feel like this painful, yet liberating and empowering experience can be summed up by the phrase “back to the roots”. I am challenged to reflect on colonial continuities and to confront them with resilience, in order to liberate and get to know

anew the “Ego” of mine, having been shaped by colonial thought patterns, and to tie in with decolonial impulses. As an Afro-diasporic person, I was greatly inspired by the exchange with so many fellow activists from the various countries and continents of the Global South. The task of liberation aimed against colonial structures must overstrain every individual. Therefore, the empowering encounters and dialogues, which brought to light suppressed knowledge, attitudes, stories, narratives, biographies, and tales, were invaluable to me. Within the framework of the Decolonial Lab this coming together in a “safe space” and also a “brave space” has profoundly impacted me. Through the collaboration with many strong and at the same time warm-hearted activists, my work as a Black speaker and educator was sharpened, my position strengthened, and I was gifted with new strength, orientation, and courage to sustain my stance.

How do you advance the spaces for reflection and thought instigated by the Decolonial Lab in your own daily practice?

Abdoul Boukari — The feminist theological approach invites us to find new understandings of traditions and belief systems based on the lives, bodies, and voices of oppressed women. In the context of North-South cooperation, this approach becomes a spiritual and political compass to decentralise Western patriarchal universalism and put identity, justice, reparation, and care back at the centre of relations. It urges us not to coin the “South” as beneficiaries, but to see them as bearers of prophetic visions for a world more equitable.

Ailed E. Villalba Aquino — ... it’s like weaving webs of resistance! The question of who is part of it and who is not, which knowledge is valued and which remains marginalised, is more present than ever. The Lab has opened my eyes to consider these questions at every step. One central consideration is crossing the dichotomies between the private and political body. In the Lab, we experienced how bodywork, emotions, and political commitment are inextricably interwoven—like webs of resistance! The Lab showed me the importance of consciously structured learning and reflection processes: they must enable joint evaluations, make visible different understandings of decoloniality, and capture collective insights. Many aspects remained open—they are now looming like signposts to guide my next steps. I definitely want to strengthen my networking. The ties made need to be



Mariette Nicole Afi Amoussou and Abdoul Boukari present some Black Academy educational material

nurtured and expanded to create sustainable alliances that go beyond individual events. In my educational work I shall incorporate these experiences—for example, include in my materials questions that reflect on interconnections; methods that allow for thinking, physicality, emotions, and commitment all at once; exercises that make collective learning processes comprehensible.

I want to embrace the voices and experiences of partners in the Global South, as well as migrant and post-migrant initiatives, right from the planning stage onwards—not as an add-on, but as a central formative force. My thinking and being are constantly changing: I pay more attention to which perspectives I strengthen and which spaces I shall make more accessible. The shared stories of resistance and the relationships that have emerged during the Lab strengthen me and help me dare to imagine other possible worlds and to embark on new paths.

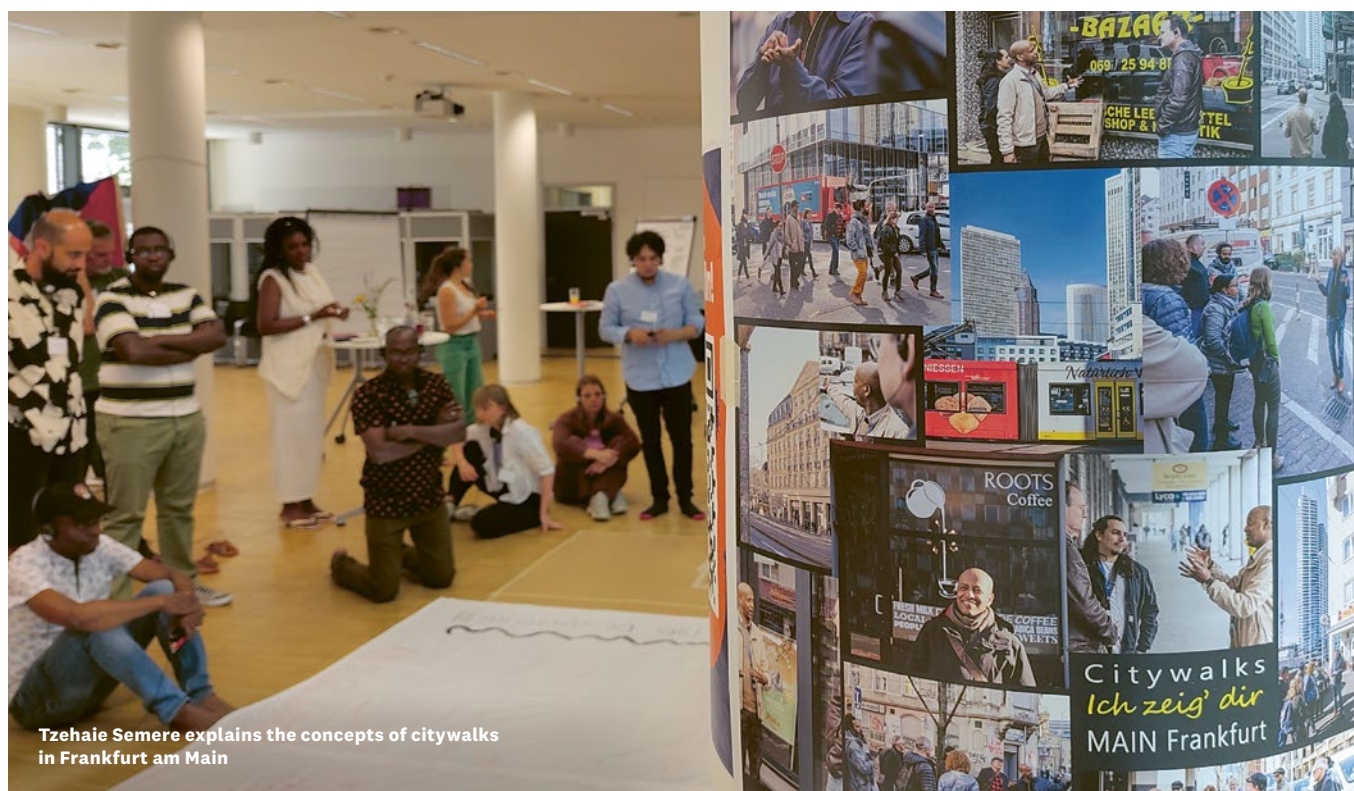
Mariette Nicole Afi Amoussou — The impulses from the Decolonial Lab continue to influence our work on multiple levels. At the Black Academy, we address many of the topics discussed here—such as the question of how knowledge from the Global South can be more effectively incorporated into our educational processes and how partnerships can be framed to be more equitable. One important aspect that the Lab has stressed and will be further fed into our work is about the South-South perspectives. The exchange between Africa and South and Central America is missed out in many decolonial discourses, especially when seen through the European lens. The Lab has enabled us to consciously foster this exchange and deepen existing connections. This space in

particular provided the opportunity to put into relation perspectives, experiences, and strategies from different regions of the South—a process that enriches our work sustainably. Currently, we are examining how individual contacts and ideas from the Lab can be integrated into existing projects and collaborations. In doing so, our main focus is on strengthening spaces for learning and collaboration, where different experiences and forms of knowledge become evident.

Tzehaie Semere — The impulses I take from the Decolonial Lab have enriched me sustainably in my position as a speaker / educator and in the various fields of work and formats in which I actively engage. Specifically, they encourage me to more courageously implement the recently developed code of conduct for antiracism and anti-discrimination at the Ecumenical Centre of the EKH and EKKW. The suggestions directly flow into my work as the managing director of the Committee for Development-Related Education and Public Relations. The newly gained insights and reasoning are also supportive in the assessment of applications in the educational field, particularly when it comes to decolonial projects, and in

the development of formats to raise awareness. Furthermore, the Decolonial Lab strengthens me in providing more comprehensive and competent advice to migrant or diasporic organizations that submit applications, and in “decolonising” the committee itself. The committee, which has so far been exclusively staffed by white people, is to be diversely filled with new members from various diasporic backgrounds. These new members will receive a mandate that gives them real power of influence, allowing them to regain and effectively raise their voices when it comes to determining project contents and distributing.

Reflections were shared by Ailed E. Villalba Aquino, a former lecturer / educator on theology and justice at the oikos-Institut of the Protestant Church of Westphalia and at *Brot für die Welt* in Dortmund, Mariette Nicole Afi Amousou and Abdoul Boukari from the Black Academy in Mannheim / Cotonou, and Tzehaie Semere, the representative of Church Development Services at the Ecumenical Centre of the EKH (Protestant Church in Hesse and Nassau) and EKKW (Protestant Church of Kurhessen-Waldeck) in Frankfurt.



Caught between encounters and critique of power

Decolonising the young ecumenical community

In the project “Church Partnerships—Young and Decolonial”, the focus is on decolonial perspectives in church partnership work. The project addresses issues of power, privileges, and colonial continuities in ecumenical relationships. We asked Miriam Albrecht from the *oikos-Institut für Mission und Ökumene* (oikos Institute for Mission and Ecumenism) of the Protestant Church of Westphalia:

What does “young and decolonial” mean to you and in your work context?

For me, in the context of church partnership work, ‘young’ means getting young people interested in global ecumenism, offering them spaces for international encounters, and thereby facilitating a generational change. It’s particularly important to me to critically question existing partnership models, which are often still characterised by paternalistic structures and unequal decision-making processes. To me a ‘young and decolonial’ perspective means paving the way for a partnership work that is more equitable, reflective, and sustainable.

What role do Critical Whiteness and post-colonial perspectives play in your educational work?

I understand Critical Whiteness as an examination of one’s own privileges as a white person and their societal anchoring. In my view this perspective is closely linked to the issue of how racism—often unconsciously—continues to be operative in church contexts and partnerships. For me, an examination of Germany’s colonial past always goes hand in hand with personal and collective self-reflection. Especially in existing partnership groups, in which many white Germans are engaged, the reflection on one’s own privileges is a necessary first step in order to perceive and then change power relations. Therefore, questioning power structures—for example as related to financial resources, responsibilities, or self-determination—is an essential prerequisite for the cooperation with partner churches on an equal level.

I understand postcolonial critique and Critical Whiteness as an interactive and mutually reinforcing process. While Critical Whiteness helps to reflect on one’s own positioning and privileges, postcolonial critique focuses on colonial continuities, marginalised knowledge, and histories of anti-colonial resistance. Therefore, postcolonial educational work must not stop at Critical Whiteness, but must also expose, name, and critically address structural and material inequalities.

Which needs do you see when it comes to the task of decolonisation in Westphalia, especially within church partnerships?

Church partnerships are often based on relationships that emerged during the colonial and missionary era. The church therefore faces special responsibilities to critically review this history and seriously address its ongoing impact in today’s partnership work. Many church partnerships have existed for decades and are strongly shaped by long-standing individual actors, which can sometimes hamper necessary change processes.

At the same time, it becomes evident that partnership work can only succeed if all partners are involved in decision-making processes on an equal footing—for example, when it comes to content priorities, the design of encounters, or the setting of goals.

One of the tasks of the Educational Office is to establish a think tank on “Young Ecumenism and Decolonial Work”. Which focus would you like to stress in this respect?

A first think tank on “Young Ecumenism and Decolonial Work” already took place. Employees and volunteers who engage in encounter travels, committees, or Young Ecumenical projects, shared their experiences in ecumenical contexts and jointly reflected on questions that arise from a decolonial perspective in church partnership work.

The desire to stay connected beyond individual meetings and to work together on issues of responsibility, decision-making processes, and resources in partnerships became evident. The think tank is intended to provide a networking space to further reflect on such issues and to apply some insights in practice within existing partnerships or pilot projects.

Miriam Albrecht is an expert on Young Ecumenism and Climate Justice at *oikos-Institut für Mission und Ökumene der Evangelischen Kirche von Westfalen* (oikos Institute for Mission and Ecumenism of the Protestant Church of Westphalia). She heads the project “Church Partnerships—Young and Decolonial”. Questions prepared and asked by Natália Hyppolito, Domestic Programmes, *Brot für die Welt*.

Education from Below

Educación Popular in the context of educational work with migrants



From July to October 2025 we, the educational centre Lohana Berkins (Centro Educación Popular, CEP), conducted three one-day workshops at *Casa Marielle Franco* (Berlin-Kreuzberg). With this, we gave migrant organisations an understanding of the methods and perspectives of *Educación Popular*. The events have reached approximately 50 multipliers of (migrant) educational work. We are an educational centre for and by migrants in Berlin and specialise in the political-pedagogical perspectives of *Educación Popular*. We create a space for the development of tools with which we can actively participate in this society's political life.

Why Educación Popular in Germany?

Educación Popular is an important historical reference of social movements in Latin America. The CEP is led by people from Latin America who themselves are migrants in Germany. The establishment of the CEP mirrors a duality (complementarity), that is very present in our lives as activists and migrants. Our experiences arise from a certain area with specific conditions, they aren't sealed off in time and space, but move, travel and migrate like

us to new areas with other specificities. At this new place, in this case Berlin, it is necessary for us, to organise ourselves, to create tools, channels, and possibilities for networking and joint work to mutually empower ourselves. We believe that *Educación Popular* constitutes a political-pedagogical practice with great potential—as well in Germany. Simultaneously its application and implementation are connected to huge challenges. We know that migrant communities need a lot of support, especially those who just arrived in the country. Their needs are key to the circulation of *Educación Popular*, because through participation in our workshops migrants can meet others who experienced migration, strengthen their communication skills in a foreign language, and learn to understand the political and cultural system of Germany. Furthermore, they can acquire tools to analyse the reality surrounding them, learn about their rights and ways to organise, exchange individual and collective experiences, and satisfy the desire of political participation in a society that is shaped by exclusion and racism. The space of *Educación Popular* can't satisfy those needs on its own, but instead provide the material conditions,

to develop collective tools. Hence, an educational centre needs to be anchored in political organisation, because only organised and collective force make fulfilling the needs of the majority possible.

Thematic Structure of the Workshop Series:

- **Workshop 1** introduced the principles of Educación Popular (e.g. collective learning, critique of hierarchies, connecting theory and practice), and reflected the role of educators based on texts (e.g. Paulo Freire, bell hooks) and a documentary about Bachilleratos Populares in Argentina.
- **Workshop 2** foregrounded the political character of Educación Popular. Based on video analyses of Latin American educational projects, textual work and group reflexions, the potential of these approaches for the work with migrants was evaluated.
- **Workshop 3** focused on specific methods based on Educación Popular. Approaches of the CEP Lohana Berkins were tested, analysed jointly and applied to one's own contexts.

The project enabled us to strengthen the connection and collaboration with other organisations. Through this process we had the opportunity to talk about and convince them of the potential of the methods of Educación Popular. Persons from different organisations participated in the workshop series, for example from the grass roots group Trabajo migrante, the feminist organisation Kali Feminists, the grassroots structure Asamblea en Solidaridad con Argentina, and the magazine Lateinamerika Nachrichten (Latin America News).

Why are migrant spaces foundational?

We believe that in the current political context of funding cuts and threats against migrant organisations, the existence and the offer of spaces for democratic education and participation is a historical necessity. Because our work has become more arduous and complicated due to the current political climate and public discourse, that makes work for civil society organisations, especially when they are migrant, more difficult. For this reason, we pride ourselves with the Casa Popular Marielle Franco still being a lively space of the migrant community, where numerous activities and networking events take place. Something, this project also has contributed to. Together with other organisations we filled

the house with life and advanced it as a space of connection. We not only conducted the workshop series funded by *Brot für die Welt* but also others like:

- a political debate class in German
- workshops for labour migrants in Spanish
- a political debate class in Spanish.

What are our future plans?

Because we think that this country needs more democracy and diversity for everyone, we want to further develop our offers. Not only on terms of classes and workshops, but also for resources that migrant organisations need. To consolidate our financial independence, we initiated a membership program. In this way, people who appreciate our work, can support and help us. We come from countries where democracy has been fought for. This was only possible through the consistent labour of political education and education from below. We want to exchange these experiences with people here in Germany and learn together—this is why we established the educational centre, and this is what it will stand for in the future.

Libert Aquarela Padilla, Bildung von Unten e.V.
(Education from Below)

 www.ceplohanaberkins.org

 Bildungszentrum
Lohana Berkins

Facing South

Changing perspectives—designing anti-colonial education



“Who says North is at the top and South at the bottom? *Südblicke* is an invitation to view global issues from the perspective of people in the so-called Global South. An invitation to welcome multifaceted viewpoints. An invitation to apply these approaches to classrooms, workshops, and other educational formats.” (What is *Südblicke* about? ... Who says North is at the top and South at the bottom?, Video Tutorial: www.youtube.com/watch?v=TYBzXaRp1Kw)

Südblicke makes this change of perspectives possible. With workshops, seminar weeks, freely accessible podcasts, video tutorials, and pedagogical material, we connect colonial history and current issues around inequality, migration, climate justice and global responsibility. Our educational material is based on interviews with activists from the so-called Global South. All materials are freely available at www.suedblicke.org, and our [Spotify](#) and [Youtube](#) accounts.

Colonialism in Cameroon—Why does it concern me?

In our current project, we engage with anti-colonial resistance in Cameroon. In one seminar week, students got into conversation with two Cameroonian activists. Sylvie Vernyuy Njobati is based in Cameroon and advocates for the restitution of the statue Ngonnso that was pillaged by German colonisers. Solange Djomgoue Keou had to leave Cameroon because of her advocacy for democracy. She draws a connection between the current situation, her flight, and the colonial period. Both addressed the conflict between the anglophone and francophone regions of Cameroon as a result of the demarcation of colonial borders.

One student reflected after the conversation: “It was very valuable to learn how things work regarding asylum and all that. (...) I think there should be more support, because Germany played such a big part for her to be in this situation, for things in Cameroon to be like this.” Solange emphasised: “I’m very pleased to see that there are people among you, who understand what we’re living through after so many years of colonial impact. (...) And that’s good because you at least understand that we’re counting on you in the future, (...) to change things in this world. We’re counting on you.”

A central concern for *Südblicke* is to engage with colonial violence not in an abstract fashion, but to create connections to the students’ environment. Regarding the topic of restitution, the students bring objects to the classroom that have emotional meaning for them or their families. In different case scenarios they experience what it would mean if those objects were taken, returned only after centuries, stored by others or used commercially. The urban landscape turns to a space for study as well. In Neukölln, students engaged with the colonial legacy of the street “Wöhrmannkehere” and wrote letters demanding its renaming.

In every event with teachers where we present our material, they emphasise the problems to find material created from the perspective of formerly colonised regions. They primarily see structural challenges: Colonialism is only a small part of curricula, and there is barely time. One teacher summarises their feedback: “Now I’m motivated to include more perspectives of the resistance against colonialism. Somehow I have to make time.”

Jessica Valdez und Hanna Krügener,
AG *Südblicke* des Schillerwerkstatt e.V.



Our Links:

www.suedblicke.org

open.spotify.com/show/6L2whSnYHVWC06btaJ59R6

www.youtube.com/@suedblicke

www.instagram.com/suedblicke

Decolonial Remembrance

Focusing on East African perspectives

In 2025, members of the **Pambazuka Swahili Cultural Association** and an interested audience engaged with East African heritage from a decolonial perspective. Which East African objects are actually in German museums and how can this colonial legacy be dismantled? How can the Swahili-speaking community in Germany celebrate its own material culture and pass it on to younger generations?

For three years, Pambazuka has offered a comprehensive venue for people with East African origins, for people with personal or professional relationships to the region and for the general public in North Rhine-Westphalia. The association is open for everyone who speaks Swahili or is interested in the language, and holds regular meetings in the Allerweltshaus in Cologne-Ehrenfeld. The association offers a notably diverse portfolio of activities such as language classes, advocacy against discrimination and offers around sports, food, fashion and more.



Children participate in solving riddles at the event “Hadithi, hadithi”

In 2025, the association focused on the theme of “cultural heritage” from a decolonial perspective. The first event took place in June. In the last few years, the decolonisation of ethnological museums, non-European art collections, and cultural heritage management has become an important topic in Europe more broadly, and especially in Germany. These debates, however, usually take place in academic and political spaces. With this event, the association aimed at bringing the discussion closer to people who feel personally connected to East Africa—especially the East African diaspora in NRW. They are being enabled to intervene actively and informed into the debates. The Tanzanian archaeologist Dr Valence Silayo introduced the topic. Dr Silayo works at the University of Dar es Salaam and is currently a Gerda Henkel Fellow at the Linden-Museum in Stuttgart. He researches the colonial collections of the Chagga in German museums, an ethnic group from Northern Tanzania. His lecture created awareness about the presence of many East African objects in German museums. At the same time, he spoke about the possibilities of restitution and about the possible role the East African diaspora could take in this debate. The event thus initiated a debate in the association that is being continued in collaboration with the Rautenstrauch-Joest-Museum in Cologne, among others. In a second event in December titled “Hadithi, hadithi” (“Story, story”), participants spoke about the importance of immaterial heritage. The participants were very diverse, including adults with and without migration biographies and children from multicultural families. After a brief introduction, the participants animated the immaterial heritage through narration, especially focused on “Kitendawili”-riddles. In this way the event was not just a lot of fun, but also encouragement for the Pambazuka community to actively engage with the topic of cultural heritage.

Gerda Kuiper,
Pambazuka Swahili Kulturverein e.V.



 www.allerweltshaus.de/begegnung/nutzer-innen/pambazuka-swahili-kulturverein-e.v

Jesus is not Black-and-White

Kitchen-table conversations, chants and shifting perspectives— decolonial education in church

What happens when antiracism is not just about “knowledge transfer”, but is a space where people are allowed to feel, question, learn as well as endure and tolerate one another? The concert reading “Jesus is not Black-and-White” combines artistic approaches (text, music, biography) with an in-depth antiracism workshop. At four events funded by *Brot für die Welt*, it became palpable: Decolonial educational work succeeds particularly well when mind and heart are equally engaged—and when church honestly questions their “We”.

There’s a table—in the middle of a church. Flowers, a tablecloth, three chairs—and a free spot—in the heart centre of the house”. This is exactly how our concert reading begins: not at a distance, but like a kitchen-table conversation—a place where one can open up, without everything having to be perfect right away. And yes: There’s laughter. And tears. And singing.

In March 2025, we were on tour with “Jesus is not Black-and-White”—on the occasion of the yearly campaign “International Weeks against Racism” with *Brot für die Welt* supporting four musical readings: at the Protestant Student Parish in Nuremberg, in the parish of Königssteele (Essen), at the Protestant Forum Annahof (Augsburg) and

in the Protestant Free Church parish in Bonn. All evenings were well attended, often with long—and remarkably honest—conversations in the aftermath.

Art that does not shy away— and education that does not shame

Antiracism work is not just an intellectual exercise; it comes to touch the hearts. That sounds nice—and that’s our method. For when it comes to the topic of racism, many people instinctively protect themselves: they put up defenses, they feel shame and argue “I really didn’t mean it this way”. Our format therefore focuses on shifting perspectives with no moral judgments.

At the kitchen table, we share our life stories: Judy Bailey and I, as Black women and mothers, who are constantly seen as strangers/aliens in our own country; Patrick Depuhl with his family story of a father born into Heinrich Himmler’s programmatic SS organisation “Lebensborn” (1935 until 1945). Intermingled, there are songs, texts, small everyday moment accounts—as well as big questions: Who does automatically belong? Who needs to explain themselves? And how is this also related to church?



From a day's workshop to an evening programme: From agency to encounter

On four days, the programme started in the afternoons: In a three-hour workshop by the United Protestant Mission's (Vereinte Evangelische Mission / VEM) antiracism team, we jointly worked on fundamental facts, clarified the use of language, and made structures visible. We followed some deliberate logic: first we worked on some orientational framework and tools, and then we came to personal experience.

In the evening we continued with the musical reading. What had been cognitively sorted out during the afternoon, now was turned into experience: through texts, music, and personal storytelling. Many attendees gave positive feedback on this exact arrangement: Not only were they deeply 'touched', but on their way home they could now articulate their thoughts and emotions.

In our workshops, we start with clear rules of communication (e.g., "There is no place free of discrimination", agreement of confidentiality, speaking from one's own individual point of view). We work with concise definitions and address colonial continuities, the invention of the concept of race, Christian traditions—and specifically: How, to this day, does church normalise and standardise whiteness as a norm?

How does this bias become manifest in images, in language, in liturgy, in administrative structures like human resources? For example, many are shocked, that in prevalent Bible translations racist terms can or could be found—and to which degree language shapes reality (e.g. the debate to replace the German equivalent of the racist term "blackamoor", still found in the 2017 revision of the Luther Bible, with "Black" or "Cushite", like in other translations).

A clip from the workshop in Essen was featured in a ZDF report ("Church without Racism?"), which also signalled to many participants: This topic is not a "side note", but central to church.

What moved us (and others)

In all four events, the strongest feedback was not "agreement" but being moved. People let us know that they came to a deeper understanding—and for the first time, became emotional. Some reached out to us weeks later because related conversations in teams had popped up, or they were reviewing their own use of language, or they developed a different perception of the world.

In my view, this is the core of decolonial educational work: not an established curriculum, but a relationship



changing process. In church spaces, this always also includes pastoral care—for racism is not just another "topic", it touches biographies, bodies, everyday lives, faith. Our creating of spaces for such personal growth allows for healing to happen: participants do not return home "relieved" but clearer minded. And less alone.

Formats of and for hope

In times when social debates harden, we need formats that neither trivialise nor aggravate. That's exactly what we achieved, and we are grateful for the support from *Brot für die Welt*. The funding made it possible that church not only in talks but in decolonial practice by deep listening, learning, enduring, and by singing in unison.

Sarah Vecera, Education expert on antiracism of the United Protestant Mission

“The Internalised Colonial Master”

Contestations in development policy engagement

For more than 30 years the *Adivasi-Tea-Projekt* (Adivasi Tea Project, ATP) has been working in partnership with Adivasi communities in the South-Indian Nilgiri Mountains for Fair Trade, human rights and sustainable development in both regions. Since the first contact, the partnership lives from mutual inspiration, trust and the vision of global justice. Indigenous, marginalised people who belong to a specific community in India call themselves “Adivasi”. Our partners were organising in the 80s as part of a land rights movement and have been fighting for equal rights for their communities until today. The diverse, vibrant and innovative grass roots development work of the Adivasi network AMS in about 320 villages consistently inspires us. As initiative in Germany, we are convinced: As different as the traditional life of the Adivasi seems, as relevant are their current challenges for us. How can a sustainable way of life be maintained during rising wealth? How can the coexistence of humans and wild animals be improved. How can existing power structures be overcome? In 2025 we purposely asked ourselves in the ATP: How are our efforts impacted by colonial power structures and thought patterns? What does that mean for our engagement? Together with the initiative *Göttingen Postkolonial* we have set out to observe colonial continuities and to critically interrogate our own roles within them. In the context of a seminar, students, volunteers and multipliers have sharpened their perspectives and deepened their knowledge of racism and colonialism.

Tracing the internal colonial master

Our weekend-seminar was opened with a lecture by Sarah Böger (*Göttingen Postkolonial*), that outlined the ideological foundations of European colonial rule. In this view, colonialism is not understood as an isolated historical event, but as a system of racist injustice and violence whose logic persists today. Aside from customary beliefs about economy and time, concepts like the order of gender roles and the national state are part of this colonial legacy. As participants, we try to understand that our claim to a certain understanding of objective truths upholds a racially structured system of knowledge that neglects Indigenous knowledge.

We intensely discussed colonial attitudes that impact our thinking even today: The interpretation of “different” ways of life, instead of just observing them, a view looking for flaws of marginalised groups, and spontaneous assumptions about what would be “good” for others. Collecting, categorising and evaluating were likewise identified as

colonial practices. In formerly colonising societies it is often difficult for us, to recognise and confront forms of racism. The topic of charity sparked a debate: Is it an expression of solidarity—or a stabilising factor of existing power dynamics? Several participants reflected how even well intended projects or donation campaigns can be part of the system that reproduces dependency. The shared call of an African community was impressive: “Let us empower ourselves—we don’t want money, means, nor aid.” This appeal caused individual participants to feel ashamed. At the same time, it was remarked that emotions like shame and guilt are part of the confrontation with white privilege but often paralyse and prevent active anti-racist commitment. Anger or confidence rather initiate movements.

Cooperation on equal terms— a contradiction to be resolved?

In the second part of the seminar, we confronted one of the central issues of international development cooperation: Is the partnership with NGOs in India, that fight for the rights of marginalised people even possible on equal terms?

Opportunities as well as structural limits were expressed in our discussion. Encounters are always influenced by structural imbalances—through language, citizenship, economic security and freedom of movement. These imbalances surround us everywhere, all the time. Furthermore: The dependence on donations from Germany is not a deliberate decision, while collecting donations or travelling to India conversely express massive



A small group of participants of the workshop
“Common Visions” with our partner organisations,
ATP 2024

privileges. The dangers of romanticising the conditions of Indigenous life, the unconscious application of subjective assessment criteria, and the orientation within an educational system shaped by colonialism have been voiced critically as well. Some participants suggested the uncomfortable assumption, that to be on equal terms under these conditions might be impossible—and that even the attempt to argue in this way, may be problematic. Beyond this, there is the conviction that ATP sets its aims together with its Adivasi partners, shares interests, and over years has built a relationship far beyond financial support. Equal footing becomes noticeable in spaces of mutual negotiations, active listening and bilateral education. Many participants of the seminar emphasized how much they could learn from Adivasi-knowledge systems, ways of life and perspectives—as a conscious addition to their own formal education.

Considering Colonial Continuities in India

The lecture by Aazam Abdul Nisthar, who contextualised colonial continuities in India historically and politically, offered an important change of perspectives. He underlined that Adivasi communities can't be viewed in isolation but are closely connected to the Indian caste-system. Until today, the Indian state makes use of exploitative and sometimes openly violent practices toward the Adivasi. Aazam described three phases of colonialism in India: direct European rule, the national promise after independence, that has not been fulfilled for many marginalised communities, and the contemporary global development paradigm, that is built on privatisation, economic growth and human rights, but simultaneously causes new forms of colonisation.

What remains—and what ensues?

The seminar's evaluation illustrates: There is no specific repertoire of decolonial methodology that we can simply apply. Foremost, there needs to be a conduct, that we acquire and continuously complement. A decolonial stance can be developed through many small steps like a more conscious use of language. Additionally, perspectives that are critical of colonialism should be given considerably more space in education, project planning, and public outreach. The active volunteers of ATP set out to actively include Adivasi in every decision, and to pay closer attention to language and images used in outreach efforts. To remain hopeful is likewise important. Actions critical of colonialism are being already taken—sometimes quiet, often on a personal level. Many



small stories remind us that change doesn't only occur in large-scale political upheavals, but in quotidian decisions, relationships and the persistent engagement with one's own position as well. We can only dismantle colonial continuities and our entanglement, if we recognise and unlearn our own racisms, approach each other openly and share resources.

Lisa Baumann, Adivasi Tea Project (ATP)



 www.adivasi-tee-projekt.org

From Knowledge to Impact

Youth multipliers for a just society

In 2025 domestic funding was granted to support the project “From Knowledge to Impact: Youth multipliers for a just society” of our partner organisation *VKII Ruhrbezirk*. It engages with the development policy issue of decolonisation and responds to the sociopolitical challenge of youths with African origins, who, in politically challenging times in Germany, are searching for their identity. Those responsible for the project share what has been implemented in their training and how the project was established. We also gather impressions of participants who recount how the method has affected them.

Who is the VKII Ruhrbezirk?

The *VKII Ruhrbezirk* with its about 140 members fosters popular and vocational education, development work, youth and integration work (VKII stands for “Verein Kamerunischer Ingenieur:innen und Informatiker:innen / Association of Cameroonian Engineers and Computer Scientists”). A special emphasis is put on supporting children and youths from families with biographies of flight and migration, and on anti-racist and decolonial education. The association offers guidance and counselling for African students, apprentices, and school children, as well as cultural activities, tutoring, language, and other educational opportunities. Furthermore, it organises empowerment workshops, mentoring, and various instances of cooperation and networking with partners who pursue similar goals.

Why was there a call for action regarding our project “From Knowledge to Impact”?

Our work in the field of antiracism and anti-discrimination has shown over the years that many youths and adults lack a connection to their own identity. It became apparent that many don't really know their own history and have issue to contextualize the concept of colonisation. These observations revealed the need to act: There is a demand for the purposeful transmission of knowledge about the own history and the repercussions of colonial structures to strengthen the youths' confidence and nurture their appreciation of their origins.

What did we realise in the project “From Knowledge to Impact”?

We have offered workshops about the history of colonisation and its effects on African identities and complemented them with lectures by experts. Participants engaged with their own cultural identity, learned to discern historical narratives, and developed their own

perspectives. Success stories of African personalities served as positive orientation. We additionally created modules to strengthen soft skills like communication, critical thinking, and networking, and developed material for young people. Through collaboration with partner organisations the project has been strengthened further. The aim was to train the youth to become multipliers who transmit their knowledge. More events are scheduled to continue the process of learning and exchange.

Participants speak: How did the training change you?

The training helped me to understand my own history better and to act more confident regarding my identity. I see much clearer how colonisation has impacted our ancestry, I dare to voice my opinion more, and to question things critically. — **Karl A.**

How can you imagine applying what you learned?

I want to pass this knowledge on to my friend group and at school, in projects and presentations. I also want to encourage other youths, to engage with their origins, and to talk openly about racism and prejudices. I notice that I can now debate better, and that I'm more confident when these issues are raised. — **Desire B.**

Pia Kempen, VKII Ruhrbezirk,
Questions: Natália Hyppolito, Domestic Programmes,
Brot für die Welt



Break the Cycles of Exploitation

At the end of March 2025, the 18-month voluntary service in Germany came to an end for 13 young people from partner organisations of *Brot für die Welt* in Costa Rica, Cambodia and Zambia. As part of the *weltwärts* programme, they were involved in social and/or socio-political organisations in Berlin and Brandenburg, and shared learning experiences in seminars and events such as Youthtopia and the education fair *didacta*. In their closing reflection on 12 March 2025, they spoke of their commitment to greater justice and our shared responsibility for a fairer world:



“Dear family in faith,

After spending the last 18 months in Germany, a country full of diversity and perspectives, one fundamental truth has become evident: our relationship with nature is at a breaking point. Climate change, environmental degradation, social inequalities, and war are no longer distant threats.

The words of Berta Cáceres, a fearless advocate for indigenous rights and environmental justice from Honduras, resonate deeply in this moment:

“Let us wake up, wake up humanity. There is no more time, our consciences will be shaken by the fact that we are merely watching the self-destruction caused by capitalist, racist, and patriarchal exploitation.”

Her message is clear: we can no longer afford to be passive observers. The challenges we face demand collective action, rooted in solidarity, equity, and a profound respect for the natural world.

As Buddha once said, “Do good, receive good, do bad, receive bad.” These words remind us that our actions shape the world we live in. The choices we make determine the future we build together.

With this belief in mind, we chose to embark on our journey of volunteer service, not seeking recognition or reward, but trusting that the decision to help others is an act that comes from the heart. We did not expect anything in return, yet we have been enriched

beyond measure by the connections we formed, the lessons learnt, and the hope cared for in the communities we have served.

It is our shared responsibility to break the cycles of exploitation and build a future where sustainability and justice go hand in hand. One that recognizes the intrinsic values of nature and the rights of all communities to live in harmony with their environment.

Just like the bible says in Matthew 20:28 “Jesus came not to be served, but to serve others, and give His life to save many people”.

In this verse, Jesus is teaching that true greatness isn’t about being in charge or having power, but about helping and serving others. He also explains that He died on the cross to rescue us from sins, offering us freedom and salvation.

Across the world, we see inspiring movements led by individuals and communities who refuse to accept destruction as inevitable. It is through this spirit of collaboration and convergence that we can achieve real change.

Let us not wait for the consequences to become irreversible. Let us wake up, take action and stand together for a world where nature and society thrive in balance. The time is now.

Thank you”

Reflections on the Antiracism Trainings at the Evangelisches Werk für Diakonie und Entwicklung

At the *Evangelisches Werk für Diakonie und Entwicklung* (Protestant Agency for Diakonie and Development), over the past months we have been on an intentional journey of engaging deeply with questions of antiracism and decoloniality, both in our daily work and in our organisational culture. This process has challenged us to listen more closely, to reflect critically on power, privilege, and inherited practices, and to create spaces where difficult conversations can be held with openness and care. Antiracism training has been an important part of this journey, offering staff the opportunity to learn together, to question long-standing assumptions, and to connect personal experiences with structural realities in development cooperation. In this interview, the lead trainer, Abdourahim Diallo, shares reflections from this learning process with Valerie Viban, the Agency's Advisor for Antiracism and Decoloniality.

How would you describe the overall journey of designing and delivering the antiracism trainings

First, we must modestly note that the awareness-raising process of Diaspora Policy Interaction with the *Evangelisches Werk für Diakonie und Entwicklung* is a great success. The basis of this success is our appreciative approach to raising awareness. We do not divide the learning and awareness-raising space into those affected and those not affected but strive for common perspectives on awareness-raising. Secondly, we ensure mindful and dignified interaction among seminar participants, so that there is enough space for the psycho-emotional engagement required for sustainable learning and attitudinal work.

Can you outline the phases or steps in the training process?

The first phase focuses on raising awareness by recognising and normalising the addressing and confronting of racism, colonialities, and one's own privileges. The second phase centres on understanding racism as a structurally established and effective problem affecting the organisation. The third phase involves learning practical techniques and methods in the context of prevention, intervention, and media production in relation to antiracism and decolonisation. This triad forms a consistent learning space from theory to practice. The fourth step involves structural measures that create systemic conditions for actively and structurally countering racism, colonialities, and other forms of discrimination.

How did staff respond at the beginning and how has that response evolved over time? What have the training rooms been like?

Changes can be observed both during the seminar implementation and throughout the entire process. Initial scepticism and reluctance were transformed into openness, interest, active and, above all, constructive cooperation. This led to positive support and recognition of the great benefits of awareness-raising, both for one's own work and for the working atmosphere and exchange with partner organizations. The fact that many participants became very emotional and were allowed to express their feelings, which they considered very valuable, serves as an indication of how open and receptive they were to the process. We deliberately chose a learning approach that promotes emotional involvement in the awareness-raising process to achieve lasting effects.

What have been the most important learnings for you personally as one of the facilitators and implementers of this process? What key insights have emerged from participants?

One of the most important factors for success was alleviating participants' fears of critically examining racism and colonialism as persons not affected by it and as descendants of those responsible for colonialism. It was also very important that we did not focus on preventing racism and discrimination; our goal was rather to learn how to talk about it together, to articulate the unspeakable, and to replace inaction with tangible, preventive action. This is where our workshop mantra came into play: "The aim is not to prevent racism and other forms of discrimination, but to make it the norm within the organisation to talk about these issues and engage with them critically." Finally, our intersectional approach was a convincing point in that we did not prioritise one form of discrimination over another but rather worked out parallels and similarities and thus learned to use critical engagement for all forms of discrimination. We also conveyed the reinforcement and overlap in the context of intersectional multiple discrimination.

In what ways have the trainings revealed blind spots or structural biases that we as an organisation need to confront?

One blind spot we were able to highlight and overcome through awareness-raising was the assumption that pity is an effective way to reach and motivate people through media, images, and fundraising campaigns. Instead,

identification and empathy are needed. We communicated this both at the attitudinal level and at the level of practical implementation, emphasising that areas of identification are necessary to motivate people to do more for others, especially when they live in other countries and continents. In this context, we established dignity as a point of reference for our internal work, and as a parameter by which we can effectively evaluate our products, media and reports to determine whether or not they function as points of identification. Our mantra helped us here: “You cannot treat people with dignity and discriminate against them at the same time. It doesn’t work.”

How do we ensure that antiracism work does not remain at the level of awareness, but moves into genuine institutional transformation?

For our awareness-raising efforts to have a lasting impact, they must be implemented and put into practice in accordance with the steps mentioned above. Racism is like a monster that has learned to transform itself over the centuries, hiding behind ever-changing guises and becoming more deeply entrenched in our society. Therefore, anti-discrimination, antiracism and decolonisation must be understood and implemented as long-term processes at all levels. In addition, the winds of decolonisation are blowing ever stronger in the countries of the South. As a result, partnerships with Western countries in particular are being put to the test and will be evaluated more critically in the future. In today’s competitive world, the ability to form partnerships is essential, and colonial, chauvinistic attitudes of superiority and power are no longer appropriate or effective for success.

What does success look like for this process in the next two years hypothetically?

Success will be measured by the extent to which our Agency manages to position itself structurally in the context of anti-discrimination, decolonisation, and anti-racism. This means that awareness-raising has been established as an integrated process in all areas, that we cooperate closely with specialist organisations, and that it has internalised and made visible its identity as a learning and consciously implementing organization, both internally and externally. Based on my assessment of the path we have taken together so far, I have no doubt that we will succeed in this.

Conclusion

As we look ahead to the coming year, the reflections shared in this interview remind us that antiracism and decoloniality are not one-time initiatives but long-term commitments that require continuity, courage, and collective responsibility. Building on what we have learned so far, the next phase of our work will focus on deepening this process across the organisation, strengthening leadership involvement, and translating awareness into concrete structures, practices, and partnerships. The journey ahead will continue to ask us to remain open to learning, to hold ourselves accountable, and to embed dignity, equity, and mutual respect more firmly in how we work, communicate, and collaborate. With this shared understanding, we move into the next year committed to shaping lasting change together.

Interview with Abdou-Rahime Diallo, managing director of Diaspora Policy Interaction by Valerie Viban, consultant for antiracism and decoloniality at the Evangelisches Werk für Diakonie und Entwicklung

Revising our Perspectives with Films funded by EZEZ

The Protestant Developmental Cinematic Centre (*Evangelisches Zentrum für Entwicklungsbezogene Filmarbeit*, EZEZ) sees itself as an intermediary between professionals in film, education, and social awareness. The EZEZ is under the patronage of the Joint Protestant Agency of Journalism (*Gemeinschaftswerk der Evangelischen Publizistik*, GEP) in Frankfurt am Main. EZEZ aims at harnessing the power of film especially for education on development aid policy, often from perspectives that otherwise receive little to no attention in German media.

In this respect the funding of films and film projects is a key factor. On behalf of *Brot für die Welt*, the centre regularly supports artistic, insightful and instructive film projects that address development(aid)-policy issues of the Global South; films that engage with global challenges, cultural diversity, and societal realities. These can be short films, documentaries, or feature films. 40 to 50 project applications are submitted each year, while 13 or 14 films are funded. In the selection process both artistic quality and educational relevance are taken into consideration. The funding aims to support cinematic perspectives that highlight topics such as justice, equity, migration or labour.

The funding partnership has allowed to produce numerous notable films, for example, the feature films “The Pirogue” (2012) by Moussa Touré and “Murder in Pacot” (2014) by Oscar-nominee and BAFTA-winning Raoul Peck, which impressively address the realities of civil society in West Africa, respectively Haiti. The feature film “Rafaël” (2018) is one more example. It can be used for educational and community-building purposes:

The film tells a love story and a story of forced escape against the backdrop of political upheavals in Northern Africa encouraging to reflect upon issues of migration and societal realities. More recently, the documentary “The Illusion of Abundance” (2023) stands out, following three women in Latin-American countries who organise resistance against the destruction of their homelands by transnational corporations.

In addition to funding film production, EZEZ also actively engages in the release and distribution of these films. Most of the funded films are available through the Protestant Media Centres, thus assuring that they reach schools, extracurricular contexts, adult education programs and church communities. Pedagogical accompanying materials support teachers and instructors in using the content in classrooms, educational settings, or community groups. Work is currently underway to further digitise this material.

EZEZ understands films as a language tool connecting cultures: They open perspectives on societal realities, cultural diversity, and global interconnections, and contribute to raising awareness about justice, equity, human rights, and sustainable development. Through its work, EZEZ aims to provide a sustained contribution to education in development policies in Germany and beyond by supporting filmmakers and making their oeuvre accessible to a broad audience, especially in those countries where the films are set and produced.

Pastor Christian Engels, Head of the Protestant Developmental Cinematic Centre (EZEZ)



Projects of the funding priority Decoloniality 2023–2025

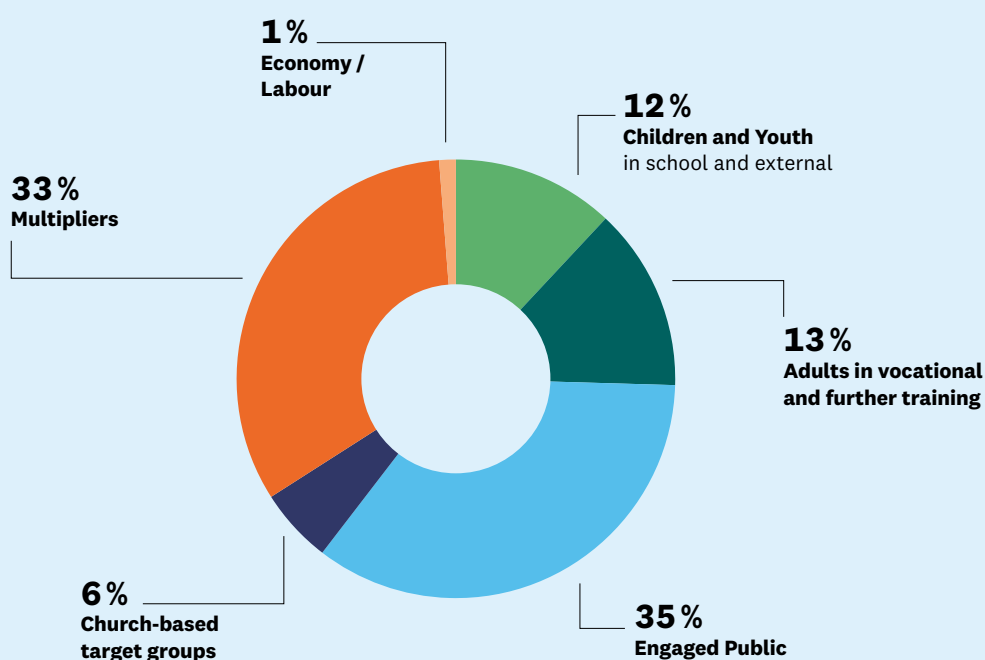
Funding lines Decoloniality 2023–2025

Funded projects

Funding lines	Funding volume in €	Grants
Small Projects	49,988	62
Human Resources	274,500	2
Events	315,810	61
Educational Material	127,000	29
Yearly Programmes	125,650	14
Institutional Funding	240,500	8
Total	1,133,448	176

Target groups Decoloniality 2023–2025

Shares in granted projects



Funding Lines and Allocation of all Projects in 2025

Funding lines 2025

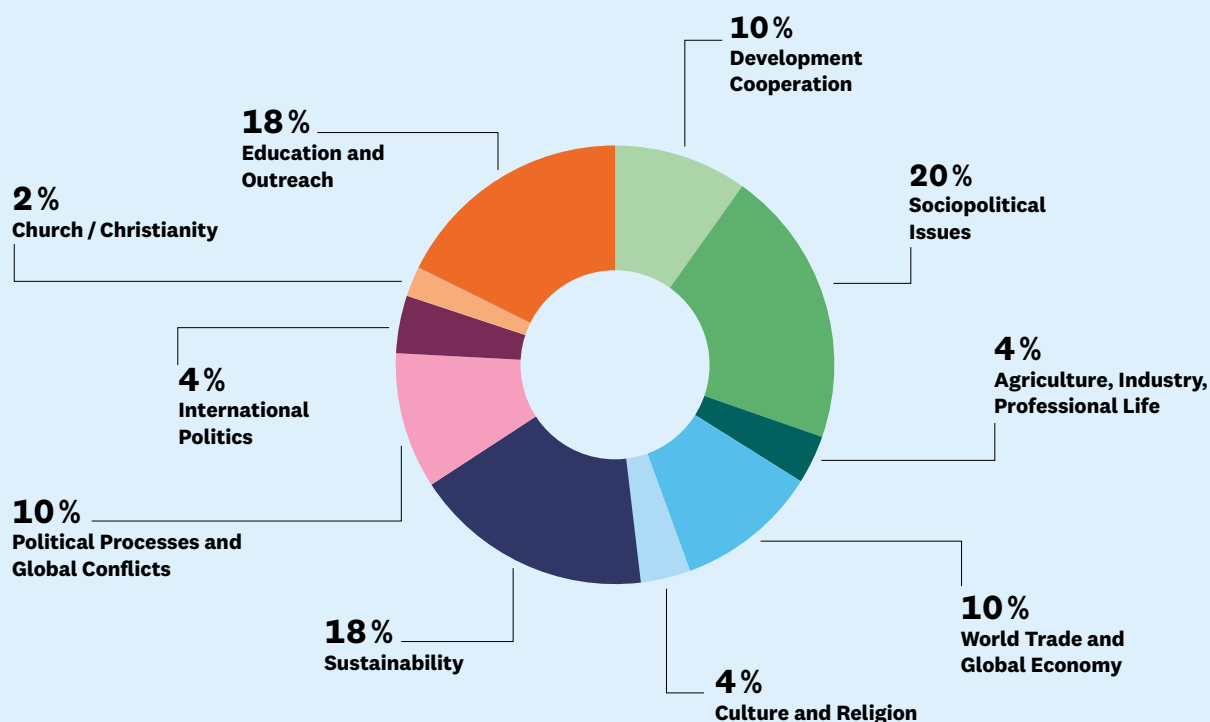
Funded projects

Funding lines	Funding volume in €	Grants
Small Projects	98,662	120
Human Resources	1,991,000	19
Church-based Partnerships	160,160	25
Events	616,731	123
Educational Material	128,198	27
Yearly Programmes	726,435	56
Institutional Funding	1,364,000	28
Large-scale Funding*	1,032,250	4
Total	6,117,436	402

* Global-learning programme of the Protestant Youth (aej),
epd-project "Development and Politics", EZEf, magazine "welt-sichten"

Key themes 2025

Mentions of granted projects



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Caroline-Michaelis-Str. 1
10115 Berlin
Germany

Phone: +49 30 65211 0
inlandsfoerderung@brot-fuer-die-welt.de
www.brot-fuer-die-welt.de

Authors and Contributors

Lars Bedurke, Floretta Kayales, Ailed E. Villalba Aquino, Mariette Nicole Afi Amousou, Abdoul Boukari, Tzehaie Semere, Miriam Albrecht, Natália Hyppolito, Libert Aquarela Padilla, Jessica Valdez, Hanna Krügener, Gerda Kuiper, Sarah Vecera, Lisa Baumann, Pia Kempen, Abdou Rahime Diallo, Valerie Viban, Christian Engels, Gregor Dömling

Editorial Staff

Lars Bedurke, Floretta Kayales, Sandra Lüttke (V.i.S.d.P.)
Thomas Krüger / Pressebüro für Kirche und Gesellschaft

Proofreading / copy-editing

Gregor Dömling

Translation into English

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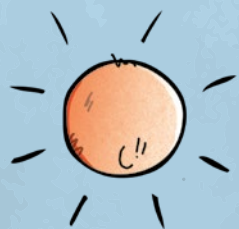
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