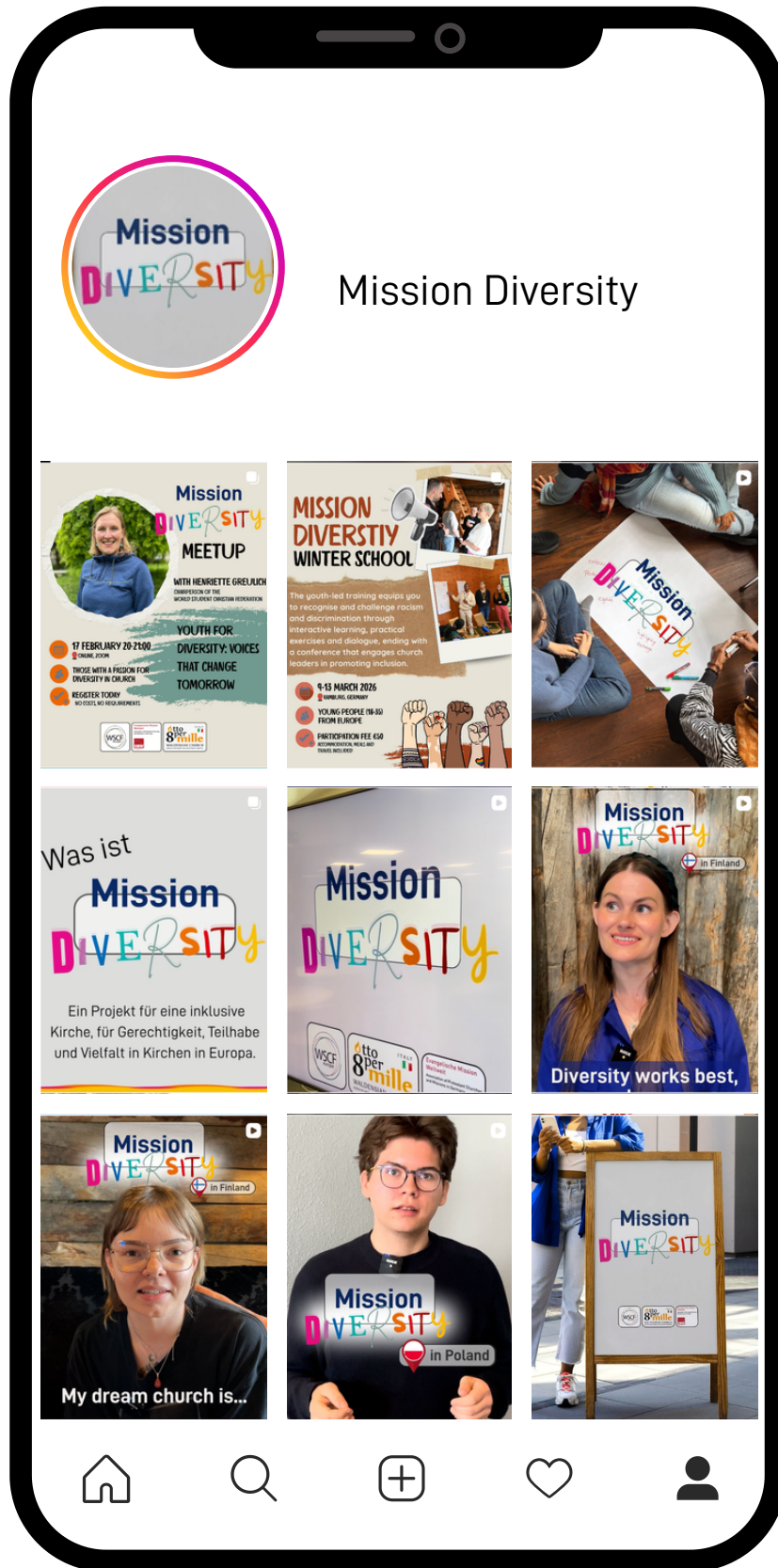


MISSION DIVERSITY FINAL REPORT





Evangelische Mission Weltweit

Association of Protestant Churches
and Missions in Germany



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"Diversity is not the goal. Justice is. Not because diversity is unimportant, but because diversity without justice becomes decorative. It becomes a way for institutions to reassure themselves that change has happened while the deeper arrangements of power stay untouched."

THEA HUMMEL

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EXECUTIVE SUMMARY

Mission Diversity was implemented by WSCF-Europe and Evangelische Mission Weltweit (EMW) to strengthen the capacity of churches and faith-based youth organisations to address discrimination, promote inclusion, and critically engage with racism, diversity, and decolonisation. The project responded to the growing diversity of European societies by equipping young people with practical skills to recognise discrimination, facilitate dialogue, and foster more inclusive communities.

The initiative combined 8 national workshops in Finland, Germany, Italy, and Poland with an international Winter School and a final dialogue conference, reaching 134 direct participants from diverse cultural, theological, and social backgrounds. Rather than operating in isolation, the workshops were embedded within existing youth structures and church initiatives—such as Kirchentag, SCM Finland, FELM, Progetto APE of the Waldensian Church, the youth group of the Methodist church in Milan, and ecumenical programmes in Poland. This strategic approach strengthened local ownership, ensured long-term sustainability, and integrated anti-discrimination work into ongoing church practice.

Mission Diversity adopted non-formal education as its core methodology, creating participatory learning environments based on dialogue, reflection, experiential learning, and peer exchange. Every workshop established "safer and braver spaces" through shared principles like challenge by choice, solidarity, active listening, accountability, and mutual respect. This framework enabled participants to engage constructively with emotionally demanding topics while fostering deep trust and meaningful participation. The workshops adopted interactive methods—including anonymous experience sharing, empathy mapping, privilege exercises, case studies, and role plays—to connect personal experiences with broader

structural questions. Across all workshops, participants consistently identified racism, cultural stereotyping, gender inequality, LGBTQIA+ exclusion, microaggressions, and colonial legacies as key challenges affecting church communities. The discussions also revealed contextual differences: some groups focused primarily on lived experiences of exclusion, while others engaged more with structural analyses of power and systemic discrimination.

KEY INSIGHTS AND PRACTICAL OUTPUTS

A significant finding was the impact of diversity within the learning groups themselves. In particular, diverse groups generated richer discussions and encouraged deeper empathy through shared lived experiences. On the other hand, homogeneous groups demonstrated greater confidence in analysing structural inequalities and power dynamics.

Together, these complementary perspectives reinforced the value of combining personal narrative with critical reflection when addressing discrimination in faith-based settings.

Beyond raising awareness, the workshops prioritised practical capacity-building. Participants co-created a set of "DOs and DON'Ts" for inclusive churches, translating values like participation and equality into concrete actions. These recommendations informed a practical facilitation toolbox containing workshop designs, safer-space principles, and educational methods that can be adapted by ecumenical networks across Europe.

The findings from the national workshops directly shaped the Mission Diversity Winter School, which brought together young leaders from Europe, Canada, and the United States for an intensive programme on inclusive leadership, positionality, and non-violent communication. The programme focused on developing participants as multipliers capable of transferring these methodologies into their home communities. It concluded with a dialogue conference involving 8 representatives of European churches and ecumenical bodies, allowing participants' recommendations to directly inform institutional discussions on diversity.

Finally, the project invested heavily in creating an alliance against discrimination and digital and traditional dissemination.

Communication activities generated over 35,000 social media impressions and reached more than 19,000 accounts, while targeted articles in church publications successfully positioned the project within wider theological discussions on justice, inclusion, and the future of Christian mission.

Ultimately, Mission Diversity demonstrated that effective anti-discrimination work requires sustained learning rather than one-off awareness campaigns, proving that meaningful institutional change depends on combining personal reflection with practical, hands-on skills.

MISSION DIVERSITY RESEARCH WORKSHOPS

ACTIVITY 1

Between April 2025 and January 2026, a series of 8 workshops under the Mission Diversity project were held across different European contexts. These workshops aimed to:

- Raise awareness of discrimination in church communities
- Foster empathy and mutual understanding
- Equip participants with practical tools to build inclusive and peaceful spaces

Across varying regional contexts, participant groups, the workshops maintained similar formats and methodologies that revealed recurring themes, shared experiences, and context-specific priorities, highlighting meaningful common ground among participants.

METHODOLOGY



In line with WSCF-Europe's approach to youth work, the chosen methodology has been Non Formal Education. Historically, non-formal education has played a key role in anti-discrimination work by providing open, community-based spaces for critical reflection, empowerment, and collective action outside formal institutional structures.

As we were looking at Churches as institutions, NFE was the natural methodology choice, with proven records as a powerful tool in anti-discrimination

work by creating safer, participatory, learner-centred, and experience-based learning environments where lived experiences can be shared and reflected upon.

Rooted in principles of voluntary participation, inclusivity, equality, and learning by doing, NFE moves beyond traditional instruction to prioritise dialogue, reflection, and collective meaning-making.

Across diverse settings, workshops consistently drew on interactive and experiential methods that allowed participants not only to engage with discrimination as a concept but to connect it directly to personal and shared realities through active involvement.

SAFER AND BRAVER SPACES PRINCIPLES

The creation of safer and braver spaces is a foundational principle in non-formal education, particularly in anti-discrimination work, as it supports both emotional safety and meaningful engagement with difference. A “brave space” goes beyond comfort to encourage honest dialogue, reflection, and the willingness to engage with complexity, while still ensuring respect and care among participants. In this approach, seven guiding principles were introduced and collectively translated into practice through a shared group agreement, often by asking “How can we do that in practice?” and capturing participants’ responses (e.g., “We can do that by…”).

The principles include: challenge by choice, recognising that participants can decide when and how to engage; solidarity, striving to acknowledge each other’s shared humanity; controversy with respect, where differing opinions are expected and welcomed; embracing complexity, understanding that issues are rarely binary; owning intentions and impact, encouraging reflection when actions affect others’ well-being; no attacks, committing to avoiding intentional harm; and listening to

understand, prioritising active and empathetic listening.

Together, these principles help transform the group into a co-created learning environment where participants feel supported enough to share honestly, while also being encouraged to stretch their perspectives and engage with difficult conversations in constructive ways.



CORE METHODS

Several core methods were used recurrently throughout the workshops. These included group-building and trust exercises, which helped establish safe(r) environments for open participation; anonymous experience sharing, which encouraged honesty and reduced fear of judgment; empathy mapping activities that supported participants in exploring feelings, needs, and perspectives; privilege-based exercises such as the “Walk of Privilege,” which made structural inequalities visible through embodied experience; solution mapping exercises focused on developing practical “DOs & DON'Ts”; and structured reflection and feedback sessions that consolidated learning.

Together, these methods were instrumental in enabling personal stories to surface. In particular, participatory and anonymous formats played a key role in fostering openness, especially within culturally diverse or initially hesitant groups. By reducing barriers to sharing and centring experiential learning, the workshops created conditions in which lived experiences of discrimination could be expressed, acknowledged, and collectively reflected upon, strengthening both individual awareness and group understanding.



WORKSHOP ORGANISATIONS, PARTNERSHIPS AND SYNERGIES

The workshops were not implemented in isolation, but were intentionally embedded within existing youth work structures and ongoing initiatives across the four countries, allowing for stronger synergies and deeper impact. In Poland, the workshop took place during an international youth event organised by WSCF-Europe in



Warsaw, where Polish participants engaged in a 90-minute evening session sharing experiences from their churches and local communities. In Germany, activities were connected to major national platforms such as Kirchentag, the national assembly of SCM Germany, and a regional youth work conference, ensuring engagement with broad and diverse youth constituencies. In Italy, the workshops were linked to Progetto APE of the Waldensian Church and the youth group of the Methodist Church in Milan, while in Finland they were implemented in collaboration with SCM Finland and FELM, which were already actively working on themes of decolonisation.

This embedded approach was essential for strengthening intersectional anti-discrimination work within established faith-based youth structures. By connecting to existing initiatives rather than creating parallel spaces, the workshops were able to maximise synergies, build on ongoing commitments, and reach participants already engaged in social justice work.

This also contributed to a broader strategic aim of the Mission Diversity project: to mobilise churches and faith-based organisations more effectively in anti-discrimination efforts, while fostering alliances that integrate intersectional perspectives into youth work practice across different national contexts.



PARTICIPANTS

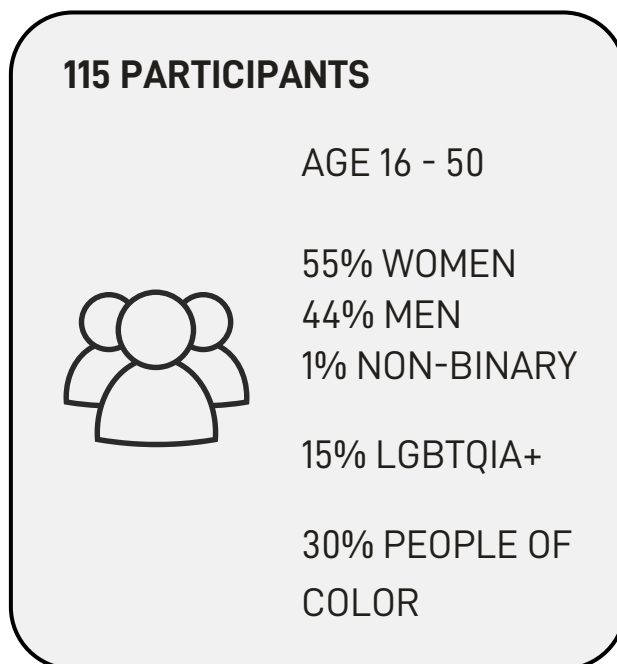
Across all workshops, a total of 115 participants took part, representing a diverse mix of genders, ages, and social backgrounds. The gender distribution was approximately 55% women, 44% men, and 1% non-binary participants. While sexual orientation was not formally collected, discussions on LGBTQIA+ inclusion and experiences of discrimination

indicated that at least 15% of participants identified as LGBTQIA+. The majority of participants were aged between 16 and 35, with one workshop in Germany for youth workers also including seven participants up to the age of 50, adding an intergenerational dimension to the exchange.

Participants came from a wide range of backgrounds, including:

- international youth from both the Global South and Europe
- young people with at least one migrant parent
- university students engaged in student movements
- church volunteers and professionals
- young activists
- youth workers

This diversity created a rich learning environment in which different lived experiences of discrimination, exclusion, and belonging could be shared and explored. The level of diversity within the groups had a significant impact on the overall workshop outcomes.



It deepened the quality of discussions, broadened the range of discrimination issues identified, and enriched the practical solutions proposed by participants. As a result, the workshops not only facilitated individual reflection but also enabled collective learning shaped by multiple perspectives and intersectional realities.

FACILITATION TEAM

The workshops were facilitated by young facilitators within WSCF-Europe's pool of trainers, and by the Regional Secretary.

Facilitators included:

- Henriette Greulich (28 - GER) chairperson of WSCF-Europe, former programme coordinator, with extensive experience in non-formal education and political education
- Sarah Eulitz (27 - GER) WSCF-Europe Links coordinator, who has facilitated workshops since her first engagement with WSCF-E in 2018
- Evelyn Diana Plitman (22 - LV) Communications officer at WSCF-E and previously youth worker at LELB Diaconia Latvia
- Phoebe Parkin (24 - UK) Phoebe joined WSCF-E in 2025 for a training on intercultural awareness for peacebuilding, after experiences in facilitation with the British Methodist Church and SCM Britain. Since early 2025 she embarked on a journey to improve her knowledge and skills as a facilitator
- Christiane Ehrenguber (29 - GER) former WSCF-Europe chairperson and programme coordinator, with more than 10 years of experience in facilitating workshops for young people in the ecumenical world
- Serena Tiburtini (36 - ITA) Regional Secretary for Europe, with 20 years of experience in youth work in the ecumenical world

KEY OUTCOMES ACROSS WORKSHOPS

COMMON FORMS OF DISCRIMINATION IDENTIFIED

Across the workshops, several key outcomes emerged in relation to participants' understandings of discrimination and inclusion. While racial discrimination was the core of our analysis, the most commonly identified issue across contexts, discussions in some settings quickly expanded to include gender-based discrimination and LGBTQIA+ exclusion as central themes. Participants consistently highlighted racism and colonial legacies, homophobia and the exclusion of LGBTQIA+ individuals, cultural stereotyping and "othering," structural exclusion within churches, and more subtle or normalised forms of discrimination expressed through language, assumptions, and everyday interactions.

A notable pattern emerged in relation to group composition. More homogeneous groups of young people who would identify as part of the majority, at least in terms of ethnicity, skin colour and appearance, such as those in Germany and Finland, tended to focus on structural, systemic, and more abstract forms of discrimination, whereas more diverse groups for example in Italy, placed greater emphasis on lived experiences, personal stories, and concrete examples from everyday life. This distinction further reinforced the importance of diversity in shaping the depth and texture of dialogue within non-formal education settings.

Conversations on the structural roots of discrimination and racism tended to unfold differently depending on participants' positionality, age, and prior exposure to critical reflection.

Discussions about systemic inequality and structural discrimination were more easily developed in groups composed of activists who did not belong to the minority group but who had experience with deconstructing social norms, reflecting on privilege, and engaging in critical self-awareness processes. In these settings, participants were often able to connect instances of racism and discrimination they witnessed to broader power structures and articulate more abstract or systemic analyses of racism and inequality. But without personal involvement. In contrast, in groups of younger participants aged 16–22, who often represented minority voices within their local contexts and churches, lived experiences of exclusion and discrimination played a central role and provided important evidence of recurring everyday patterns. However, in these groups, reflection on structural inequalities was less frequently prioritised or sometimes perceived as less directly relevant to their immediate realities, with a stronger focus placed on sharing personal experiences and navigating day-to-day forms of inclusion and exclusion.

Based on the composition of the groups, this difference in how structural dimensions of discrimination are discussed can be linked to two major contextual factors: educational framing and broader socio-cultural experiences. In some contexts, such as Italy, discrimination is often primarily addressed through the lens of “bullying” within school environments. While this framing can make experiences more immediately relatable, it can also individualise harm and shift attention away from systemic and structural dimensions, reframing discrimination as interpersonal conflict rather than as part of wider power relations. As a result, conversations tend to remain at the level of one-to-one interactions rather than expanding into structural analysis.

A second important factor relates to participants' socialisation in contexts, particularly in parts of the Global South and Africa, where ethnic identity often plays a more central role than skin colour in shaping social relations. For participants coming from these contexts and now living as newcomers in European communities as students or volunteers for Church-based organisations, experiences of difference may feel present but not always easily categorised within dominant racial frameworks. While they often clearly sense that social dynamics are "not normal" or uneven, they are still in the process of connecting these lived experiences to broader concepts of structural racism and inequality, gradually developing the analytical language to name and interpret what they experience.

The participants involved in the workshops reflected a diverse range of denominational and institutional contexts, including the Waldensian and Methodist churches in Italy, the Lutheran Church of Finland together with its mission organisation FELM, and in Germany both mainstream Protestant structures at national level - EKD at the Kirchentag - and regional churches (Bremen, Bad Blankenburg) and the Lutheran church in Poland. Across these settings, participants generally expressed a strong sense of pride in their lived experiences within their churches, often describing them as open, welcoming, and credible in their commitment to diversity and inclusion. Key values frequently highlighted included participation, non-judgment, empathy, and democratic engagement within church life.

Participants also shared concrete examples illustrating how churches can become spaces of inclusion and support in practice. One participant described their current church as a "safe haven," where they feel loved by God after having been expelled from a previous church due to their sexual orientation, highlighting both the harm caused by exclusion and the healing potential of more affirming communities.

Others pointed to the extensive diaconal work carried out by their churches, particularly in supporting migrants, refugees, asylum seekers, and people facing social marginalisation in their local contexts. However, participants also pointed to important tensions within these positive actions, particularly in relation to diaconal work and migrant inclusion. In some cases, diaconal initiatives were described as more diverse and outward-facing than the everyday life of local church communities, creating a gap between service provision and genuine participation and diversity within congregational life.

In addition, participants referenced specific initiatives aimed at strengthening intercultural and inclusive practices. In Italy, for example, the LINFA project was highlighted as a concrete process to build intercultural churches through cooperative learning and the development of more welcoming and participatory approaches. More broadly, participants also noted seemingly smaller but meaningful changes, such as the diversification of music and hymns in worship, as important steps toward reflecting a wider range of cultural backgrounds and lived experiences within church life.

Participants also highlighted the emergence of national or migrant-led churches, where people can feel “at home,” worship in their own language, and experience a strong sense of belonging. At the same time, these spaces may sometimes have limited interaction with other church communities, which can unintentionally reinforce parallel structures rather than fostering deeper intercultural integration across congregations.

Participants emphasised that the sense of safety and inclusion within church spaces is not determined solely by formal policies or stated values, but is also strongly shaped by interpersonal dynamics and relational skills. This emerged as a key area of challenge, particularly in how people communicate across differences.

Beyond formal policies and institutional commitments, the quality of inclusion within churches is strongly shaped by its people, congregations and their ability to create safer spaces for everyone. In particular, participants identified a clear need for further education and capacity-building in areas such as awareness of casual racism, micro-aggression, anti-bias training, and structured dialogue practices. Participants emphasised that many tensions and misunderstandings arise not from a lack of willingness to include others, but from limited tools to recognise and address everyday discriminatory language and behaviours. In this regard, the introduction of dialogue forum guidelines, alongside training on empathy-based communication and reflection on bias, was seen as essential to strengthening constructive engagement. Such educational approaches were considered key to enabling more confident, respectful, and sustained conversations across differences within church communities.

A theme that emerged in some discussions was the observation that welcome and solidarity may be influenced by perceived cultural, ethnic, linguistic, or physical similarities between host communities and newcomers. In Poland, for example, participants reflected that the strong support shown to Ukrainian refugees was, in part, facilitated by a sense of familiarity and perceived closeness. This prompted broader conversations about whether the same level of openness is extended to groups who are perceived as more culturally, ethnically, or religiously different. Such reflections encouraged participants to consider how inclusion can be strengthened beyond familiarity and extended consistently across diverse communities.

Another recurring issue was the generational gap in the vocabulary used to talk about diversity and discrimination, which often made meaningful connections between younger participants and older generations more difficult.

In addition, young people noted that when they are alone or lack collective support, it becomes significantly harder to influence change, especially in contexts where youth leadership is embedded within established structures that are not always open to shared decision-making or meaningful participation.

The workshops demonstrated that anti-discrimination work carries a significant emotional dimension that directly affects participation, engagement, and learning. For many participants, discussions touched on personal experiences of exclusion, discrimination, and belonging, requiring additional time and space for processing. While facilitators intentionally ensured that the programme did not become a therapy session, maintaining the balance between meaningful reflection and emotional safety required considerable attention and care.

At times, the limited duration of sessions constrained opportunities for deeper political analysis, critical deconstruction, and exploration of structural inequalities. In response, the team continuously adapted methods, pacing, and facilitation approaches to safeguard participant wellbeing and uphold the project's Do No Harm principles.

Not all tensions, disagreements, or difficult emotions were resolved within the workshop setting, nor was this considered a realistic objective. Rather, an important learning for WSCF was the recognition that anti-discrimination work is inherently complex, relational, and often untidy. Meaningful engagement with power, privilege, and exclusion inevitably generates discomfort and unresolved questions, making the creation of safer and braver spaces, grounded in care and accountability, an essential component of the learning process.

OUTPUT

A central output of the workshops was the co-creation of “DOs and DON'Ts” for more inclusive churches. Recurring DON'Ts included ignoring or downplaying discrimination, judging individuals based on appearance or background, avoiding difficult conversations, tokenising or stereotyping people, and maintaining exclusive or rigid structures. In contrast, the DOs emphasised practicing active listening and empathy, creating safe and open spaces for dialogue, encouraging participation and shared responsibility, addressing discrimination openly and without delay, and promoting ongoing education and awareness. Together, these outcomes reflect a shared commitment to transforming reflection into actionable principles for more inclusive faith communities.

To support the wider dissemination of these approaches, the session outlines used throughout the workshops are included in the appendix, together with facilitation notes and practical recommendations. These resources have been designed to enable other churches, faith-based organisations, and youth organisations to adapt and implement the workshops in their own contexts. WSCF-Europe is also available to provide experienced facilitators and additional support for organisations interested in delivering similar anti-discrimination and inclusion-focused learning processes.

REGIONAL & CONTEXTUAL DIFFERENCES (FACT SHEET)

OVERVIEW - WHERE WE WORKED

Germany

- Abbensen
- Bremen
- Bad Blankenburg
- Bayreuth

Finland

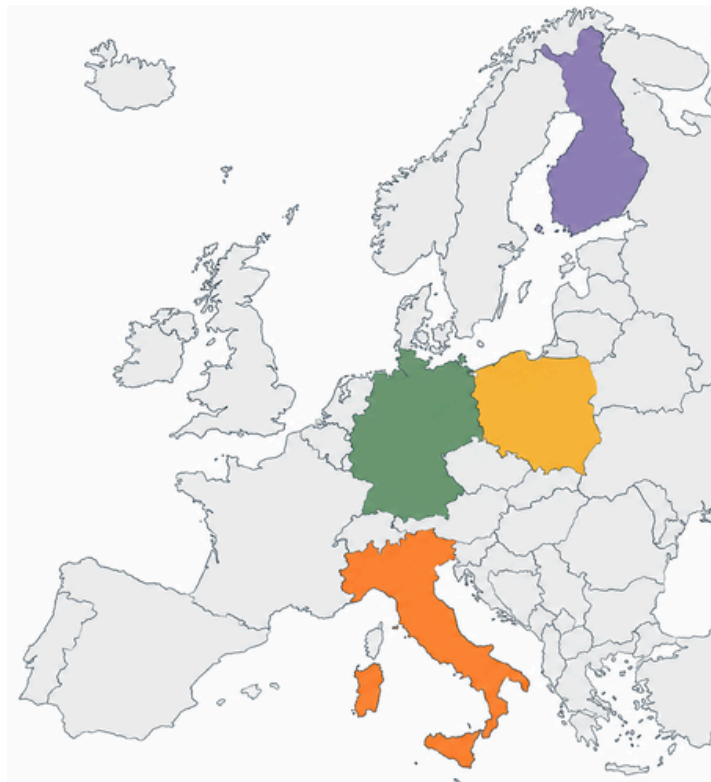
- Helsinki

Italy

- Vallecrosia
- Milan

Poland

- Warsaw



OVERVIEW - WHEN WE WORKED

On the next page you can find the dates of the workshops.

2025

JANUARY

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FEBRUARY

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NOVEMBER

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DECEMBER

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2026

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13.02.2025 - Warsaw, Poland

26.04.2025 - CVJM Begegnungsstätte Abbensen, Germany

7.08.2025 - Vallecrosia, Italy

18.09.2025 - National Assembly of SCM Germany (Bundes-ESG), Bayreuth, Germany

1.11.2025 - Helsinki, Finland

9.11.2025 - Milan, Italy

23.11.2025 - Bremen, Germany

14.01.2026 - Bad Blankenburg, Germany

9-13.03.2026 - Winter School, Hamburg, Germany

INTERNATIONAL & GLOBAL SOUTH-EUROPE EXCHANGE (ABBENSEN, BREMEN)



FOCUS

- Strong focus on lived experiences of discrimination: it's not easy to navigate the German context coming directly from an African country.
- Discussions shaped by cultural diversity and power dynamics
- German Participants who volunteered in Africa for a year can identify racism in Europe clearly



TOPICS INCLUDED

- Colonial history and mission
- Different perspectives on reparations
- First-time exposure to LGBTQIA+ inclusion for some participants

GERMANY (SCM ASSEMBLY, BREMEN, YOUTH WORK CONFERENCE)



FOCUS

- Structural discrimination: how does the current system support inequalities
- Institutional responsibility: who is responsible for adapting law and policies to address inequalities?
- Practical tools (codes of conduct, awareness concepts)



STRONGLY EMPHASIS

- Changing Policies and frameworks
- Creating Accountability mechanisms

FINLAND (HELSINKI)



FOCUS

- Decolonisation of mission and funding structures
- Power dynamics in global church relations and how it is reflected in Finland



UNIQUE ELEMENTS

- Expert input on decolonization from FELM that sparked conversations about factors that shape racist behaviour in Europe
- Strong emphasis on economic power and decision-making, and how funding can influence the diversity in spaces



CHALLENGE IDENTIFIED

- Lack of diversity within participant group
- Risk of discussing discrimination without voices from the community present - > how can more diverse voices be reached?

ITALY (MILAN, VALLECROSLIA)



FOCUS

- Understanding discrimination and racism and the difference between the two
- Recognising intersectionality and how it inequalities affect people in different way
- Churches have existing strengths that are an important foundation for anti-discrimination work
- Critical approach to anti-discrimination practices such as reserved quotas or compensation mechanisms



UNIQUE ELEMENTS

- Participants with lived experience of migration or second-generation Italians
- The perceptions of safety and welcome are shaped by multiple overlapping factors including interpersonal relationships, local practices, and community culture.



OUTCOME

- Following the workshop, the youth group in the Methodist Church in Milan embarked on a deeper process of reflection on privilege, power, and participation within their own church context. Through discussions on agency, leadership, and decision-making, participants developed a stronger awareness of their capacity to influence change and contribute meaningfully to the life of the church alongside their pastor. This process fostered a greater sense of ownership and responsibility, helping young people recognise themselves as active stakeholders rather than passive recipients of decisions. As a result, the group reported renewed motivation and energy to engage with their community, strengthen their participation in church life, and take a more active role in shaping future initiatives and priorities.



CHALLENGE IDENTIFIED

- Need for shifting attention away from interpersonal conflicts toward systemic and structural dimensions, reframing discrimination as part of wider power relations.
- Limited spaces for youth voices in congregations, both in terms of co-creation and in terms of dedicated time for youth

POLAND (WARSAW)



FOCUS

- Understanding changes in Churches in Poland with arrivals from Ukraine: very quick emergency response and hospitality provided
- Churches translated workshop in Ukrainian and welcomed refugees in the congregations with open hearts, despite some historical tensions between the communities
- Highlighted that Poland has limited diversity and reflection quickly shifted towards gender discrimination and internal debate on women pastors - how this is creating tensions within the church and the efforts being made to address those tensions



UNIQUE ELEMENTS

- Some young people in the Lutheran church are a double minority - German descendants and protestant, which can come with bias and stigma in certain contexts
- Young people are very proud of their churches and how open they are to intercultural exchanges, including outside of Europe



CHALLENGE IDENTIFIED

- "Inclusion beyond familiarity" discussions about the extent to which solidarity is shaped by cultural, linguistic, ethnic, or physical proximity, and how churches and communities can foster inclusive practices that extend beyond familiarity.



- Formal equality and local acceptance of the ordination of women. Participants observed that the formal recognition of women's ordination does not always guarantee equal acceptance in practice. While women can serve as ordained ministers, resistance or reluctance remains present in some congregations, demonstrating the ongoing work required to align institutional commitments with local realities.



IMPACT ON PARTICIPANTS

The workshops had a significant impact on participants' awareness, understanding, and confidence to engage with issues of discrimination and inclusion within their communities. Through participatory methods centred on lived experiences, many participants reported a deeper awareness of both overt and subtle forms of discrimination, including those that had previously been normalised or gone unquestioned in their churches, educational settings, and wider social environments. Activities such as empathy mapping, anonymous experience sharing, and privilege-based exercises encouraged participants to reflect critically on their own assumptions, biases, and positions within systems of power and exclusion.

Participants also reported gaining a better understanding of the experiences of others, particularly those whose backgrounds, identities, or life experiences differed from their own. The emphasis on storytelling and active listening enabled individuals to encounter perspectives that are often absent from mainstream discussions, fostering empathy and a greater appreciation of how discrimination affects people in different ways. For many, hearing personal testimonies from peers was one of the most powerful aspects of the workshops, making abstract concepts such as racism, exclusion, privilege, and belonging more tangible and relatable. Many participants expressed increased confidence in applying inclusive practices within their churches, youth groups, student movements, and local communities. This included feeling more prepared to address discriminatory behaviour when it occurs, facilitate difficult conversations, advocate for greater participation of marginalised groups, and contribute to creating safer and more welcoming environments.

The co-created “DOs and DON'Ts” provided practical tools that participants felt could be directly transferred into their own contexts. The impact was particularly evident in the more diverse groups, where participants recognised that many forms of discrimination transcend national and cultural boundaries. While the specific manifestations of exclusion varied across contexts, participants identified recurring patterns of racism, stereotyping, marginalisation, and unequal access to participation. This led to a growing awareness that discrimination is not an isolated issue affecting only particular individuals or countries, but a broader social and structural challenge that requires collective responses. For some participants, this realisation reduced feelings of isolation and reinforced a sense of solidarity with others facing similar experiences in different contexts.

Ultimately, the impact of the workshops extended beyond individual learning outcomes. By bringing together diverse participants and creating spaces for honest dialogue, the workshops fostered new connections, strengthened solidarity, and reinforced a shared commitment to building more inclusive churches and faith-based communities. Many participants left with a stronger sense of responsibility and agency, recognising that creating welcoming and equitable communities is an ongoing collective process rather than a one-time intervention.



LEARNINGS FOR WSCF-EUROPE

The workshops generated important insights for WSCF-Europe's future anti-discrimination, diversity, and decolonisation work. A key learning is that awareness-raising alone is insufficient. While participants valued the opportunity to reflect on discrimination, privilege, and inclusion, they consistently expressed the need for practical tools that can be applied within churches, student movements, and youth organisations. Future work will therefore place greater emphasis on translating values into practice through the development of resources such as safer spaces principles guidelines, facilitation tools, and practical recommendations for creating safer and more inclusive communities.

The workshops also confirmed the importance of diversity within learning spaces. Groups with greater diversity in terms of cultural background, migration experience, ethnicity, age, and identity generated richer discussions, surfaced a wider range of lived experiences, and provided stronger opportunities for mutual learning. While homogeneous groups were often able to engage more deeply with structural and theoretical discussions, diverse groups brought essential perspectives that grounded conversations in everyday realities. This highlights the importance of actively including marginalised voices and avoiding over-reliance on existing networks that may reproduce homogeneity.

A further learning relates to the need for continued work on decolonisation. Participants demonstrated a strong interest in exploring how historical and contemporary power relations shape church life, mission, inclusion, and belonging.

Discussions revealed that understandings of racism and discrimination vary significantly across contexts, particularly between European and Global South perspectives. Future initiatives will therefore continue to address power dynamics in mission work while expanding conversations to include financial, organisational, and structural dimensions of inequality. This includes creating spaces where participants can connect lived experiences with broader systems of power and develop a shared language for discussing these issues. The workshops also highlighted the importance of investing in interpersonal skills and dialogue across differences. Participants repeatedly identified active listening, empathy, anti-bias awareness, and the ability to engage in difficult conversations as essential competencies for creating inclusive communities. Many of the challenges identified were not related to formal church policies, but to everyday interactions, generational differences in language, and varying levels of confidence in discussing diversity-related topics. Future programming will therefore continue to integrate training on communication, facilitation, and constructive dialogue alongside broader anti-discrimination education. For example, the Mission Diversity 2.0 project will focus on intergenerational dialogue for anti-discrimination work.

Finally, the experience reinforced that anti-discrimination work requires sustained engagement rather than one-off interventions. The emotional weight of the discussions, the complexity of structural inequalities, and the ongoing nature of personal and institutional change all point to the need for long-term learning processes. Workshops can serve as important entry points, but meaningful transformation requires continued opportunities for reflection, exchange, and capacity building.

WSCF-Europe can build on this momentum by supporting follow-up trainings, peer-learning networks, mentoring opportunities, and collaborations with churches and faith-based organisations committed to advancing inclusion and justice. The workshops further confirmed that anti-discrimination work is an ongoing process of learning, relationship-building, and collective transformation rather than a fixed outcome to be achieved.

Several learnings from the national workshops directly informed the design of the Mission Diversity Winter School. The need to connect lived experiences with broader structural dynamics shaped sessions on privilege, power, positionality, decolonial perspectives, and structural discrimination in faith-based contexts. Participants' emphasis on empathy, active listening, and communication across differences informed sessions on perspective-taking, non-violent communication, and responding to discrimination and microaggressions. The demand for practical tools was reflected in the Methods Lab and Mission Diversity Toolbox, while the recognition that workshops alone are insufficient led to a stronger focus on developing participants as multipliers who can continue anti-discrimination work within their churches, organisations, and communities.



AWARENESS-RAISING CAMPAIGN

ACTIVITY 2

The project's digital communication strategy adopted a dynamic, approach to content creation, heavily prioritising authentic youth representation and peer-to-peer engagement. Social media production was anchored by a series of on-site interviews featuring diverse youth voices captured directly during the events, alongside participant-led material where attendees shared personal reflections on the project's methodology and what they had learned. To maximise reach and resonance among a younger demographic, the digital strategy carefully balanced deeply reflective, narrative-driven content with high-energy, engaging, and light-hearted formats. This hybrid content mix succeeded in making complex topics like decolonisation and structural privilege highly accessible, translating intense educational experiences into relatable, shareable digital media that amplified the project's core messages far beyond the physical workshop spaces.

SOCIAL MEDIA POSTS AND REELS

This report provides transparent insights into the digital performance of Mission Diversity for funding partners and stakeholders. It outlines reach, audience engagement, target group impact, and strategic development.

KEY METRICS

Reporting Period: April 2025 until May 2026

MISSION DIVERSITY INSTAGRAM POSTS



23 POSTS



123 SHARES



39 REPOSTS



802 LIKES



35.367 IMPRESSIONS



25 COMMENTS



19.020 REACH



37 SAVES



Ø 43,5% FOLLOWER 56,5% NON-FOLLOWER
Ø 60,5% AGE 18-34

PERFORMANCE ANALYSIS

During the reporting period, 35,367 impressions were generated with a reach of 19,020 accounts. The ratio between impressions and reach indicates that users were exposed to the content multiple times on average, suggesting repeated visibility and reinforcing message retention within the target audience.

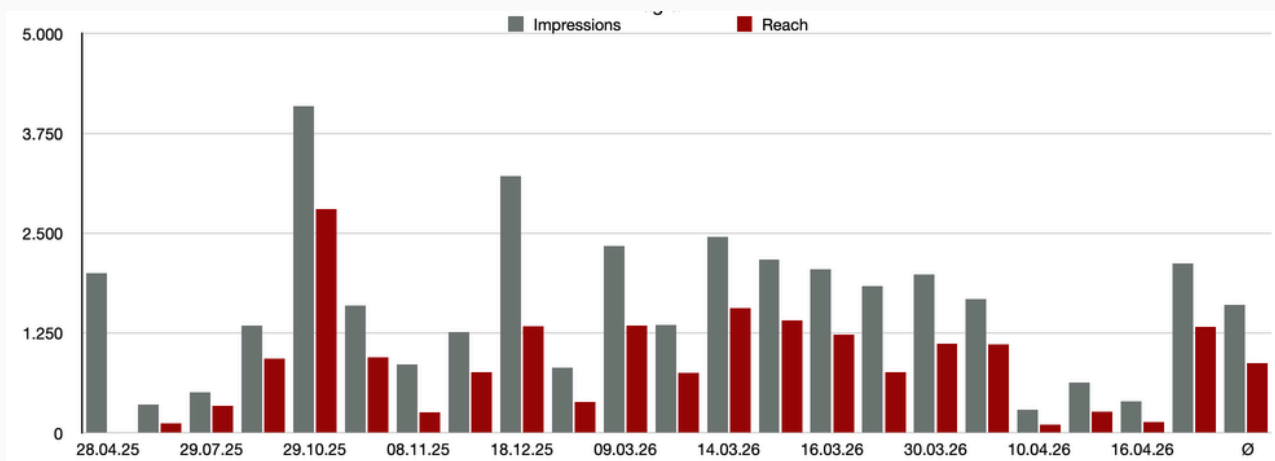


Diagramm 1: Impressions and Reach of Mission Diversity Instagram Posts

Engagement metrics clearly demonstrate the project's relevance. The high number of shares (123) indicates that the content provides real value and is actively distributed within personal networks, amplifying organic reach.

The 37 saved posts signal sustained interest, as users typically bookmark content they find especially relevant or inspiring. This highlights the substantive depth of the content and confirms its long-term relevance for the target audience.

Overall, the engagement data illustrates that Mission Diversity generates not only visibility, but meaningful interaction with its audiences. This reflects perceived value and identification with the core messages of Mission Diversity.

Audience analysis shows that 60,5% of reached users are aged between 18 and 34, successfully addressing the project's core demographic. Notably, 56,5% of reached users were non-followers, indicating strong organic visibility beyond the existing community.

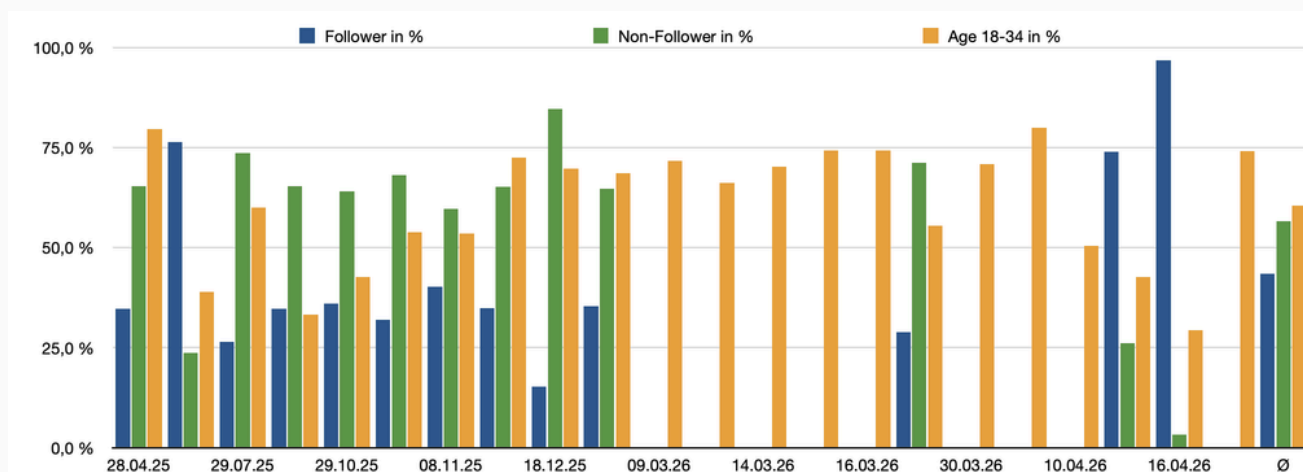


Diagramm 2: Audience Analyses of Mission Diversity Instagram Posts

STRATEGIC IMPACT

- Strengthening the project's digital visibility
- Reaching young audiences within church and societal contexts
- Positioning Mission Diversity as an innovative and dialogue-oriented initiative
- Building sustainable community structures
- Scalability through increased video-focused content

Social media activities directly support the project's goals in participation, diversity and public dialogue.

OUTLOOK

Future activities include intensifying video content, expanding to additional platforms, and increasing collaboration with experts and community representatives. A consistent publishing rhythm will ensure sustainable growth in visibility and engagement

ADDITIONAL MEDIA COVERAGE



PRINT MEDIA

Mission Diversity gained additional visibility through print publications. A feature article titled "Für Kirche in Vielfalt" was published in the magazine EineWelt, presenting the project's core question.

Furthermore, the project was included in the Jahrbuch Mission – an annual publication by Evangelische Mission Weltweit (EMW), featuring an interview with the project leadership, positioning Mission Diversity within broader theological and international discourse on constructive and future-oriented church development.

These publications contribute to the project's objectives by:

- Strengthening theological legitimacy and credibility
- Reaching decision-makers within church leadership structures
- Embedding the project in national and international mission discourse
- Expanding visibility beyond digital audiences

MISSION DIVERSITY PRINT COVERAGE



5.100 PRINT CIRCULATION EINEWELT



1.500 PRINT CIRCULATION JAHRBUCH MISSION

WEBSITE & NEWSLETTER COMMUNICATION

In addition to social media and print publications, Mission Diversity strengthens its visibility through website presence and newsletter communication. These channels provide more in-depth information and ensure sustainable engagement beyond short-form content.

The website serves as a central information hub, offering background material, event information, and project updates. The newsletter enables direct communication with stakeholders, church partners, and interested individuals.

MISSION DIVERSITY WEBSITE AND NEWSLETTER



790 WEBSITE VISITS PER QUATER (ENGLISH)



570 WEBSITE VISITS PER QUATER (GERMAN)



NEWSLETTER NEW SUBSCIRBERS: 41 IN Q2/2026



NEWSLETTER OPEN RATE: 80-90 %

ALLIANCE BUILDING

ACTIVITY 3

The Mission Diversity website and newsletter serve as central communication tools for building the Alliance against Discrimination. They provide a shared platform where partner organisations, churches and other stakeholders can access information about the project's objectives, activities and opportunities for engagement. They also promote the Mission Diversity Meetups, encouraging dialogue, knowledge sharing and active participation in the alliance. In this way, the website and newsletter not only increase the visibility of the project but also support the development of a sustainable European network committed to combating racial discrimination in churches and ecumenical organisations.

The first meetup, held on 17 February 2026, featured Henriette Greulich, Chairperson of WSCF-Europe. She spoke about the important role of young people in promoting diversity and shared experiences and practical examples of youth-led change within churches and ecumenical networks. The event concluded with an interactive discussion, encouraging participants to reflect on their own contexts and exchange ideas.

The second meetup took place on 17 April 2026 and welcomed Irene Diller from the Diversity and Gender Office of the Evangelical Church in the Rhineland. Drawing on her professional experience, she provided practical insights into diversity work within church structures and discussed strategies for creating more inclusive organisations. The session also included time for networking and dialogue among participants.

Both online meetups attracted 10–15 registered participants each. While intentionally designed as small-scale events, they created an open and trusting atmosphere that encouraged meaningful conversations, peer learning and the exchange of experiences across different European contexts. The positive feedback highlighted the value of these regular online gatherings as a complement to the project's in-person activities. The meetups will continue after the summer break and are the legacy of the project.

Mission Diversity also creates impact through participation in conferences, workshops and discussion formats organised by partner organisations and external networks. Taking part in these events strengthens the project's visibility, enables knowledge exchange and helps build relationships with organisations that share a commitment to anti-racism and inclusion.

One example is the conference "Racism-Critical Church in a Superdiverse Society", organised by the Protestant Church in Germany (EKD). Two members of the Mission Diversity project team at EMW and one from WSCf-Europe participated in workshops, discussions and networking sessions with church leaders, practitioners, academics and civil society organisations working on anti-racism. The event provided valuable insights into current approaches to anti-discrimination efforts within churches and highlighted that addressing racism is not a stand-alone issue but a cross-cutting responsibility affecting theology, leadership, organisational culture and everyday practice.

Participation in events like this also creates opportunities to introduce the Mission Diversity project to new audiences, establish contacts with potential alliance partners and identify opportunities for future collaboration. At the same time, the experiences and ideas gained through these exchanges feed back into the project's own activities, strengthening the Mission Diversity network and contributing to the development of a broader European Alliance against Discrimination.

MISSION DIVERSITY WINTER SCHOOL

ACTIVITY 4

The Mission Diversity Winter School took place from 9-13 March 2026 and brought together 19 participants from seven European countries, as well as the United States and Canada, for an intensive learning programme hosted in Hamburg at the headquarters of the EMW (Association of Protestant Churches and Missions in Germany). The group reflected a strong commitment to gender diversity, with 13 participants identifying as women and 6 as men, and included young leaders, activists, students, and representatives of churches and faith-based organisations engaged in issues of diversity, inclusion, and anti-discrimination.



The programme consisted of 4 days of training followed by a final international conference linked to the alliance building action. Building on the findings and experiences of the national workshops, participants engaged with themes including privilege and positionality, empathy and perspective-taking, non-violent communication, responding to discrimination and microaggressions, decolonial perspectives, and structural discrimination in faith-based contexts. Particular emphasis was placed on strengthening participants' capacity to act as multipliers within their own communities and organisations.

The final conference created an opportunity for dialogue between young participants and church leadership. The keynote address was delivered by Thea Hummel of the United Evangelical Mission (UEM), a member of the project's Sounding Board. The conference brought together nine church leaders and representatives from major ecumenical and church bodies, including the Conference of European Churches (CEC), the World Council of Churches (WCC), the German National Committee of the Lutheran World Federation (DNK/LWB), the Ecumenical Centre of the Evangelical Lutheran Church in Northern Germany (ELCNG), the Ökumenewerk der Nordkirche, the Landessynode, the Evangelical Lutheran Church of Finland, the Evangelical Church in the Rhineland, the Evangelical Church of the Augsburg Confession in Poland, and the Evangelical Methodist Church.



The four-day Winter School was designed as a progressive learning journey that combined personal reflection, skill development, critical analysis, and practical action. The programme began by building trust, group cohesion, and a shared understanding of the Mission Diversity project and the principles of non-formal education. Participants explored key concepts related to anti-discrimination, inclusion, and intersectionality while reflecting on their own experiences, motivations, and roles within the learning process.

The second phase focused on understanding discrimination as both a personal and structural issue. Through sessions on privilege, power, and positionality, empathy and perspective-taking, non-violent communication, and responding to discrimination and microaggressions, participants strengthened their awareness of systemic inequalities while developing practical skills for dialogue, allyship, and intervention. Interactive methods and peer learning encouraged participants to connect theoretical concepts with everyday realities in church and community settings.



Building on this foundation, participants then explored their role as multipliers and facilitators of change. Sessions on non-formal education methodologies and anti-discrimination tools enabled them to critically assess educational approaches, adapt methods to different contexts, and expand their Mission Diversity Toolbox. This was complemented by opportunities for intercultural exchange, reflection groups, and informal community-building activities throughout the programme.

The final phase focused on decolonial perspectives, the historical legacy of churches with a session by Rev Dr Michael Biehl titled:

“Earlier mission had problems. Today mission is the problem”

The session highlighted how mission has shifted from a historically one-directional, institution-led practice shaped by colonial and racialised power structures to a complex, global and contested reality. Participants reflected on how mission organisations functioned as civil society actors, with communication and fundraising often reinforcing simplified and unequal representations of “sending” and “receiving” contexts.



A central learning was the continued impact of colonialism and racism on both historical and contemporary mission practices, including questions of authority, legitimacy, and who defines theological and institutional agendas. The discussion also introduced the shift towards a polycentric model of “mission from everywhere to everywhere,” shaped by migration, diaspora communities, and diverse organisational forms.

Participants further reflected on tensions between institutional perspectives and lived experiences, particularly where marginalised voices challenge dominant interpretations within church structures. Overall, the session emphasised that contemporary mission is inseparable from questions of power, justice, and decolonisation, requiring ongoing critical reflection on how churches understand their global role.

Participants examined how power, privilege, and exclusion operate within religious contexts and reflected on the responsibilities of churches in addressing historical and contemporary injustices.

The programme concluded with the development of practical outputs, sustainability mechanisms, and creative communication tools, alongside preparation for engaging with church leaders during the final conference.



FINAL CONFERENCE FRIDAY 13 MARCH

On Thursday 12, before the high-level dialogue, a dedicated preparatory session established a vital foundation of peer-support and organizational backing. During this session, facilitators worked closely with the participants to reinforce the value of their lived experiences and distinct knowledge, cultivating the collective confidence needed to engage with institutional leaders on equal footing. This deliberate focus on thorough preparation and communal solidarity ensured that participants felt fully equipped, secure, and ready to assert their voices safely and authoritatively within historically asymmetric spaces.

The final conference was organised as a structured dialogue, a methodology co-designed within the Mission Diversity process and later tested and replicated in 2026 through initiatives such as Youth in 4D and meetings with democratic decision-makers. The format moved deliberately beyond presentation towards facilitated exchange between participants and church leaders, ensuring that youth perspectives shaped the agenda in real time. The day opened with a [keynote by Thea Hummel](#), who reframed diversity not as representation but as a question of power, belonging, and justice within church structures. She emphasised that exclusion is often normalised rather than explicit, that “welcome” is insufficient without shared authority,



and that churches risk maintaining unequal power relations even while using inclusive language. Her intervention stressed that justice requires structural change, not symbolic inclusion, and that those most affected by exclusion also hold essential knowledge for transformation. The structured dialogue that followed enabled participants, leaders, and facilitators to jointly reflect on these themes, linking lived experience from the Winter School with institutional responsibility and identifying concrete tensions between intention, practice, and power in church life.

The remainder of the day was structured as a participant-led structured dialogue, with each small group moderated by a Winter School participant. Church leaders had been briefed in advance on their role, with expectations emphasising listening, shared reflection, and accountability. The morning plenary had already set a reflective tone, with several leaders openly acknowledging institutional shortcomings and the responsibility of those in power to address persistent gaps in anti-discrimination work.

In the afternoon, the conference moved into small group sessions combining expert inputs, dialogue, and facilitated reflection. After brief contextual contributions from invited experts, participants engaged in Q&A exchanges and then deeper group discussions. Using guiding questions (“the what, why, how, and what works”), each group explored lived experiences of discrimination in churches, motivations for inclusion work, barriers and challenges, and effective practices already emerging in different contexts. Discussions were documented visually and prepared for plenary feedback, with participants also taking responsibility for presenting key insights.

Across groups, the participatory format reinforced the project's core aim: shifting from learning about discrimination to collectively analysing and responding to it. The process strengthened peer

exchange between young participants, church practitioners, and leaders, and highlighted both shared patterns and contextual differences in how discrimination is experienced and addressed within European church settings.

A key learning for church leaders emerging from the day was the depth of youth engagement and leadership when young people are entrusted with meaningful roles in dialogue and facilitation. The process demonstrated that anti-discrimination work is not a peripheral concern for younger generations, but a central issue shaping their experience of church life, belonging, and participation. It also highlighted that youth are not only recipients of formation but active interpreters of institutional reality, capable of naming patterns of exclusion and contributing concrete proposals for change. At the same time, the discussions underscored the importance of embedding anti-discrimination work structurally within church life, rather than treating it as an isolated or optional theme, in order to ensure that commitments to inclusion are translated into sustained practice, accountability, and institutional transformation.

The day ended with a prayer linked to the WSCF Universal Day of Prayer for Students, followed by a shared moment of reflection and a collective commitment to continue anti-discrimination work in their respective communities.



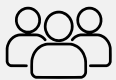
TOOLS



POWER FLOWER:MAPPING PRIVILEGE AND POSITIONALITY



NON-VIOLENT COMMUNICATION



NON-FORMAL EDUCATION

POWER FLOWER: MAPPING PRIVILEGE AND POSITIONALITY

The Power Flower emerged as one of the most impactful and appreciated tools of the Winter School. Participants repeatedly referred to it during evaluations as a practical and accessible method for understanding privilege, power, and social positioning. Many expressed a strong interest in taking the exercise back to their churches, youth groups, and local communities, highlighting its potential to make complex concepts such as structural discrimination, intersectionality, and privilege more tangible and easier to discuss.

The exercise invites participants to reflect on different social categories that shape opportunities, access, and experiences within a given context. Rather than applying a fixed framework, participants are encouraged to identify the categories that are most relevant in their own societies and communities, recognising that systems of privilege and marginalisation vary across contexts. Through individual reflection, participants map their own social positioning in relation to these

categories, considering where they experience privilege, disadvantage, or more complex forms of belonging. This process helps participants connect personal experiences with broader social structures, making visible the often-unseen dynamics that influence inclusion and exclusion.

One of the strengths of the method is its adaptability. While examples can be provided from a particular context, such as Germany, participants are encouraged to reinterpret and reconstruct the framework based on their own realities. This enables meaningful discussions across different cultural, national, and church contexts while reinforcing the understanding that privilege and discrimination are socially constructed yet have very real consequences. The exercise proved particularly effective in helping participants move from individual experiences towards a deeper awareness of structural inequalities, making it a valuable addition to the Mission Diversity Toolbox.

You can find the Power Flower in the resources section.

NON-VIOLENT COMMUNICATION

Non-violent Communication (NVC) emerged as one of the most valued practical tools acquired during the training. Many participants reported gaining tangible skills in expressing feelings and needs, engaging in difficult conversations, listening without judgment, and responding constructively to conflict, discrimination, and microaggressions.

While participants recognized that NVC is not a flawless solution, acknowledging that it is not always possible to apply or universally successful in every high-stakes situation, they overwhelmingly regarded it as a powerful framework for structural and interpersonal work.

Ultimately, the practice helps those who use it recognise shared humanity and preserve the dignity of both parties. By drilling down to unveil core needs and framing actionable requests, NVC provides a constructive pathway to de-escalate conflict and open the door to meaningful, transformative dialogue.

NON-FORMAL EDUCATION

Formal, non-formal, and informal education were analysed as complementary and mutually reinforcing dimensions of a lifelong learning process, with particular emphasis on how non-formal education (NFE) methods can be applied within communities to identify, challenge, and dismantle structures of discrimination. Participants critically reflected on different facilitation approaches, considering which methods would be most effective in their own contexts and why. They also explored questions of audience and impact, identifying who most needs to engage with anti-discrimination work and how messages can be communicated in ways that are accessible, credible, and contextually relevant to ensure they are effectively heard and acted upon. Finally, through a structured SWOT analysis, participants evaluated the strategic strengths, weaknesses, opportunities, and threats of each educational tool, enabling them to map out concrete, localised implementation plans tailored to the unique socio-political realities of their home organisations.

LEARNING OUTCOMES AND PARTICIPANT REFLECTIONS

The evaluation demonstrated that the Winter School successfully achieved its core learning objectives, with participants reporting increased knowledge, practical skills, self-awareness, and confidence to engage in anti-discrimination work. A recurring theme across responses was the shift from understanding discrimination primarily as an individual issue towards recognising its structural and systemic dimensions. Participants highlighted learning about privilege, power, positionality, intersectionality, structural discrimination, decolonisation, and the historical role of churches in shaping and responding to inequalities.

The concepts of allyship, shared power, empathy, and solidarity were also frequently identified as key takeaways, alongside a greater understanding of how to support others while recognising their own role and responsibility in creating inclusive communities.

Beyond knowledge acquisition, participants emphasised the importance of personal growth and self-reflection. Many described learning more about themselves, their own positionality, and their relationship to power and privilege. Several participants noted that hearing the lived experiences and personal stories of others was among the most impactful aspects of the programme, helping them understand realities different from their own and strengthening their commitment to inclusion and justice. The diversity of the group was repeatedly identified as a major strength, enabling participants to recognise common patterns of discrimination across different countries, cultures, and church contexts.

The evaluation also highlighted the importance of the learning environment itself. Participants overwhelmingly described the group

atmosphere as welcoming, supportive, and safe, allowing them to participate actively even when discussing complex or emotionally challenging topics. For many, the experience reinforced that anti-discrimination work is collective work that requires allies, collaboration, and mutual support. Several participants noted that they left the Winter School with a stronger sense of belonging to an international community committed to social justice and inclusion.

Looking ahead, participants expressed a strong intention to apply their learning within their local contexts. They identified concrete tools and approaches they planned to use, including non-violent communication, anti-discrimination education methods, allyship practices, and facilitation techniques from the Mission Diversity Toolbox. Many also emphasised that their learning process was still ongoing, recognising that topics such as privilege, decolonisation, and structural discrimination require continued reflection and engagement beyond the duration of the training itself.

CREATIVE PRODUCTIONS

About the week: [Reel 1](#), [Reel 2](#), [Reel 3](#)

About the conference: [Reel](#)

Showing our sticker: [Reel](#)

Participant talking about learnings from the event: [Reel](#)

Outcome reel from a session by participants: [Reel](#)

Funny reel about learnings: [Reel](#)

Video about our team: [Reel](#)

Thursdays in Black: [Reel](#)

Read more about personal experiences: [Grets' Article](#)

RESSOURCES



REPLICABLE WORKSHOPS

On the following pages you will find a replicable workshop framework that served as the basis for our workshops. Rather than being a fixed format, it is designed to be adaptable to different contexts.

Each workshop was adapted to the specific circumstances, including the group size, participants' backgrounds, available time, and other contextual factors. We encourage facilitators to adapt the workshop to meet the needs of their setting.

	Objectives	Content/ Procedure	Method	Material
1.	Getting to know the team/facilitators and the topics of the Workshop.	Introduction (Facilitator/Organizations, Outline and objectives of the Workshop), Permission to take photographs	Presentation (PPP or Flipchart)	
2.	Building group trust, activating prior knowledge, and encouraging critical reflection on discrimination through interactive discussion.	Group-Building Exercise and introduction into the topic of discrimination Participants positioning themselves on an imaginary line with two endpoints (agree and disagree) regarding their answer to the engaging thesis. After each positioning a short discussion is encouraged and participants are asked to describe why they are standing at the specific place.	Position barometer Questions: 1. I'm fully motivated for this workshop. 2. I'm well familiar with the topic of discrimination? 3. In my community discrimination is currently an important topic. 4. I personally know some strategies to respond to discrimination.	two papers with agree (+) and disagree (-)
3.	Raising awareness of discrimination in church settings through reflection and empathy-building. Participants gain insight into exclusion and its impact, fostering greater sensitivity and understanding.	Identifying Grounds for Discrimination for Peaceful Societies 1: Anonymous Experience Sharing (15 minutes) <ul style="list-style-type: none"> Each participant writes down a time they or someone they know faced discrimination in a church setting (e.g. due to gender, age, ethnicity, disability, or theological views) on a piece of paper. 	Silent Reflection & Empathy Mapping	Paper, pen, Box Flipchart paper, markers

		Objectives	Content/ Procedure	Method	Material
3.			<ul style="list-style-type: none"> • The papers are placed in a box and shuffled. A facilitator reads some aloud, allowing anonymity but fostering discussion. <p>2: Group Reflection & Discussion (20 minutes)</p> <ul style="list-style-type: none"> • Participants react to the stories: What emotions arise? What patterns do they see? How does discrimination affect participation in faith communities? <p>3: Empathy Mapping (40 minutes)</p> <ul style="list-style-type: none"> • Break into small groups, each analyzing one type of discrimination (e.g., sexism, ableism, racism, LGBTQ+ exclusion). • On a large sheet of paper, groups create an "Empathy Map": <ul style="list-style-type: none"> ◦ What does the affected person think & feel? ◦ What do they see & hear in the (church) setting? ◦ How do they react? ◦ What do they need from the community? • Groups present their findings, prompting a discussion about what churches can do to address these challenges. 		
4.	15 min	Break			

	Objectives	Content/ Procedure	Method	Material
5.	<p>Equipping participants with practical tools to identify and address discrimination in church communities. Through case studies and role plays, they develop strategies for fostering inclusivity and respectful engagement.</p>	<p>Case Study Activity: Recognizing and Responding to Discrimination</p> <p>1: Case Study Analysis (20-30 minutes)</p> <ul style="list-style-type: none"> • Participants are divided into small groups and given different real-life or fictional scenarios where discrimination occurs in a church/youth group (e.g., a young person being excluded due to their disability, an openly LGBTQ+ person facing hostility, a woman being denied leadership opportunities). • Groups analyze: <ul style="list-style-type: none"> ◦ What happened? ◦ How did each person involved feel? ◦ What are the power dynamics at play? <p>2: Role Play (30 minutes)</p> <ul style="list-style-type: none"> • Groups develop and act out two versions of their scenario: <ul style="list-style-type: none"> ◦ One where the discrimination is handled poorly. ◦ One where it is addressed constructively. • The rest of the group observes and provides feedback. <p>2: Or Solution Mapping (30 minutes)</p> <ul style="list-style-type: none"> • After the role plays, each group creates a DOs & DON'Ts Chart: <ul style="list-style-type: none"> ◦ DOs: Positive actions church members can take to foster inclusivity. ◦ DON'Ts: Common mistakes or behaviors that should be avoided. • These charts are shared and discussed in a plenary session, ensuring practical takeaways. 	<p>Role Play & Solutions Mapping</p> <p>Scenarios can be taken from the reflection before</p>	<p>Paper, pen, flipchart, makers</p>

FACILITATION TIPS

- Adjust the timing of methods based on group size and familiarity; if participants do not know each other, allow extra time at the beginning for introductions
- Remain flexible as a facilitator and stay attentive to the group throughout the session
- Given the personal, vulnerable, or potentially triggering nature of these topics, participants should be explicitly informed that they are free to leave the room or space if needed
- Having more than one facilitator is advisable, so that one can accompany a participant who chooses to step out
- Discussion length may need to be adjusted depending on the group's prior experience with the topic, requiring flexibility to adapt the workshop as it unfolds
- Where possible, consult beforehand with someone familiar with the group to gather relevant context and align the workshop accordingly

WALK OF PRIVILEGE STATEMENTS

For the Privilege Walk exercise, the facilitation team chose to work with personas rather than asking participants to respond from their own identities and experiences. This decision was made to ensure emotional safety, particularly for younger participants and those who may have had limited prior experience reflecting on privilege, discrimination, or marginalisation. Using personas allowed participants to engage critically with structural inequalities and different social positions while maintaining a degree of distance from potentially sensitive personal experiences. The approach encouraged reflection on systemic advantages and disadvantages without placing undue pressure on individuals to disclose personal information or represent their own identities, thereby supporting both learning and participant wellbeing.

- Depending on the age, experience, and level of trust within the group, facilitators may also choose to conduct the exercise using participants' own identities, which can deepen personal reflection and strengthen connections between lived experiences and structural forms of inequality.
- Remind participants they're speaking as their persona, not themselves — this creates emotional distance and makes it easier to explore structural privilege.
- They need to take a step forward if they believe that the statement is true for their persona
- Encourage slow pacing (1 statement every 20–30 seconds).

ASKING QUESTIONS

30 min

Social Identity & Family Background

- I grew up in a family that never worried about having enough food or paying school fees.
- I have parents or relatives who went to university.
- I could freely talk about my opinions at home without fear of punishment.
- I see people who look like me positively represented in the media in my country.
- My family's religion is respected by most people in my society.

Education, Mobility & Opportunity

- I attended schools with good learning materials and qualified teachers.
- I have traveled to another country for education, volunteering, or vacation.
- I can get a visa easily to visit another country if I want to.
- I have regular access to the internet, a computer, and educational resources.
- I can imagine myself working in any country I choose.

Church, Faith & Inclusion

- I feel that my church or faith community fully accepts me for who I am.
- I can easily find a church where the leadership reflects people like me.
- I have never felt judged in church because of my gender, sexuality, or marital status.
- I can speak openly about doubts or questions in my faith community.
- When mission or volunteer work is discussed, my culture or country is not described as a "problem" to be solved.

ASKING QUESTIONS

30 min

Race, Colonial History & Power

- People rarely make assumptions about my abilities based on my skin color.
- I learned about colonialism and its impact in school.
- I can wear my traditional clothes or hairstyles without being exoticized or ridiculed.
- In international church spaces, people from my region are often in leadership roles.
- My accent or way of speaking is usually seen as educated or "normal."

Safety, Voice & Belonging

- I can walk alone at night without fear of being harassed by police or strangers.
- If I experience discrimination, I can report it and expect to be heard.
- I feel confident that people in power in my church will listen to my ideas.
- I can talk about racism or colonialism in my church without making others uncomfortable.
- I feel my culture is celebrated — not just tolerated — in church spaces.

FACILITATION QUESTIONS

Debrief 30 minutes

After the movement, the facilitator will ask the following questions:

- How did it feel to step forward or stay behind?
- What surprised you about your position?
- What patterns did you notice — who was ahead, who stayed back?
- How do these patterns show up in our church communities or volunteer exchanges?
- What would an inclusive, decolonial church look like if we changed these patterns?

WALK OF PRIVILEGE PERSONAS - INCLUSIVE CHURCH COMMUNITIES WORKSHOP

These 18 personas represent diverse experiences of young people (18–30 years old) from Germany, Ghana, and Togo. They are designed for participants to embody during the Walk of Privilege exercise, exploring privilege, racism, and decolonial perspectives within church communities.

MARIE HOFFMANN (25, MUNICH, GERMANY)

White German, Protestant, middle-class family; parents are both teachers. Master's student in theology, preparing for church ministry. Active in her church's youth group and mission outreach. She has never personally faced exclusion but is learning how privilege shapes her perspective.

Reflection: Marie believes deeply in equality but is learning how privilege shapes her perspective — especially after meeting Black Christians who feel unwelcome in German congregations.

"I used to think racism had nothing to do with me. Now I see silence is also part of the problem."

JONAS RICHTER (22, LEIPZIG, GERMANY)

White, working-class family; his father is a truck driver, mother works in retail. Carpenter apprentice; volunteered in Togo for six months. In Togo, he struggled with cultural differences and realized how little he knew about Germany's colonial history.

Reflection: Feels torn — proud of helping but uneasy about being seen as a 'white savior.'

"I went to help build a school, but I ended up rebuilding my understanding of history."

AYLIN DEMIR (24, BERLIN, GERMANY)

German-born daughter of Turkish immigrants, raised Muslim. Studies social work and participates in interfaith youth initiatives. Invited to a church volunteer program, where she often felt treated as a 'guest' rather than an equal partner.

Reflection: Wants Christian spaces to be more inclusive of other faiths and non-Germans.

"I shouldn't have to hide who I am to be part of your service project."

LUKAS BAUER (28, HAMBURG, GERMANY)

White, gay man; grew up Catholic, now part of an inclusive Lutheran congregation. Works as a teacher; leads youth workshops on inclusion. Faced rejection from his home parish for his sexuality and hid it while volunteering in Ghana.

Reflection: Grateful for freedom in Germany but sees how the church's silence still hurts many LGBTQ+ people.

"In Ghana I hid; in Germany I speak — but both come with fear."

CLARA BOATENG (20, COLOGNE, GERMANY)

Born in Germany to Ghanaian parents. Studies media and communication; active in her church choir. Loves her church but feels exoticized — people praise her singing as 'so African.'

Reflection: Identifies as both German and Ghanaian but feels others try to make her choose.

"When I sing in church, people love my voice — but not always my story."

NILS HARTMANN (30, BREMEN, GERMANY)

White German, rural working-class background; first in family to go to university. Works for an NGO. Volunteered in Togo, where African colleagues questioned Western mission practices.

Reflection: Now sees how 'helping' can reinforce power imbalances.

"Decolonizing my faith means learning to listen more than to lead."

AMA OFORI (23, ACCRA, GHANA)

Middle-class Presbyterian, communication graduate. Volunteered in a German church for a year. Found worship cold and faced subtle racism ('Your English is so good!').

Reflection: Grateful yet disillusioned; wonders if European Christians see her as a sister or charity case.

"I stopped trying to prove I belonged — I just wanted to be seen."

KOFI MENSAH (21, KUMASI, GHANA)

Pentecostal, low-income family; church musician. Denied a visa twice for a volunteer program in Germany. Active in his youth ministry.

Reflection: Frustrated by unequal movement between countries.

"They said I didn't have strong enough 'ties to Ghana.' What ties could be stronger than my family and faith?"

EFUA NKRUMAH (26, CAPE COAST, GHANA)

Catholic, visually impaired since age 8. Graduate in special education and advocate for inclusion. Volunteered in Germany but was often treated like a guest.

Reflection: Sees how Western churches can 'other' people with disabilities.

"Don't call me special. Call me equal."

KOJO ADAMS (29, TAMALE, GHANA)

Muslim minority in Christian area. Sociology graduate working in interfaith dialogue. Volunteered in Germany and was asked to represent 'the African perspective.'

Reflection: Believes interfaith work needs humility, not tokenism.

"I am not a symbol — I am a person."

ABENA DELA (24, HO, GHANA)

Christian from a rural farming family. Teacher trainee leading women's groups. Often dismissed by male pastors despite her leadership.

Reflection: Sees that the church supports women — as long as they don't lead.

"They praise women for serving tea, not for speaking truth."

YAW AIDOO (27, ACCRA, GHANA)

Christian artist and dancer, identifies as queer. Performs in theatre for social change. Hides his sexuality in Ghana but felt freer in Germany, though faced racism.

Reflection: Lives between fear and freedom, seeking a space where both his Blackness and queerness belong.

"If God made me whole, why must I keep hiding my pieces?"

MAWUENA AGBEKO (22, LOMÉ, TOGO)

Catholic, low-income family; law student. Volunteered in Germany for six months. Grateful but tired of being called 'inspirational.'

Reflection: Feels churches often confuse empathy with equality.

"You can't empower me while looking down on me."

EDEM DZIFA (30, KARA, TOGO)

Evangelical, from a family of farmers. Graduate in development studies, leads youth projects. In Germany, questioned missionary narratives.

Reflection: Wants to build partnerships based on justice, not charity.

"We don't need saviors — we need solidarity."

AKOVI TETTEH (19, LOMÉ, TOGO)

Catholic, large family, high school student. Altar server and youth choir member. Dreams of volunteering abroad but worries about judgment.

Reflection: Struggles between humility and wanting to be seen as capable.

"Why do people assume youth means ignorance?"

KOSSI OURO (25, SOKODÉ, TOGO)

Muslim mechanic, grew up in a multifaith neighborhood. Volunteers in peacebuilding. In Germany, people assumed all Africans were Christian.

Reflection: Wants the world to see Africa's religious diversity.

"They told me I don't 'look Muslim' — I told them faith isn't a look."

NADIA OWUSU (23, STUTTGART, GERMANY / ACCRA, GHANA)

Ghanaian-German Christian, studies international relations. Volunteered in Ghana but felt caught between cultures — too German for Ghanaians, too African for Germans.

Reflection: Struggles with belonging but values her dual perspective.

"I am home in two places — and a stranger in both."

ERIC KOSSI (28, BERLIN, GERMANY / LOMÉ, TOGO)

Born in Togo, moved to Germany at 10. Works in IT and leads anti-racism church workshops. Experienced racism in church but found empowerment in Black communities.

Reflection: Believes churches must move beyond 'diversity' toward real justice.

"Diversity is easy. Decolonization is hard."

SILENT DISCUSSION STATEMENTS

Break 20 to 30 mins

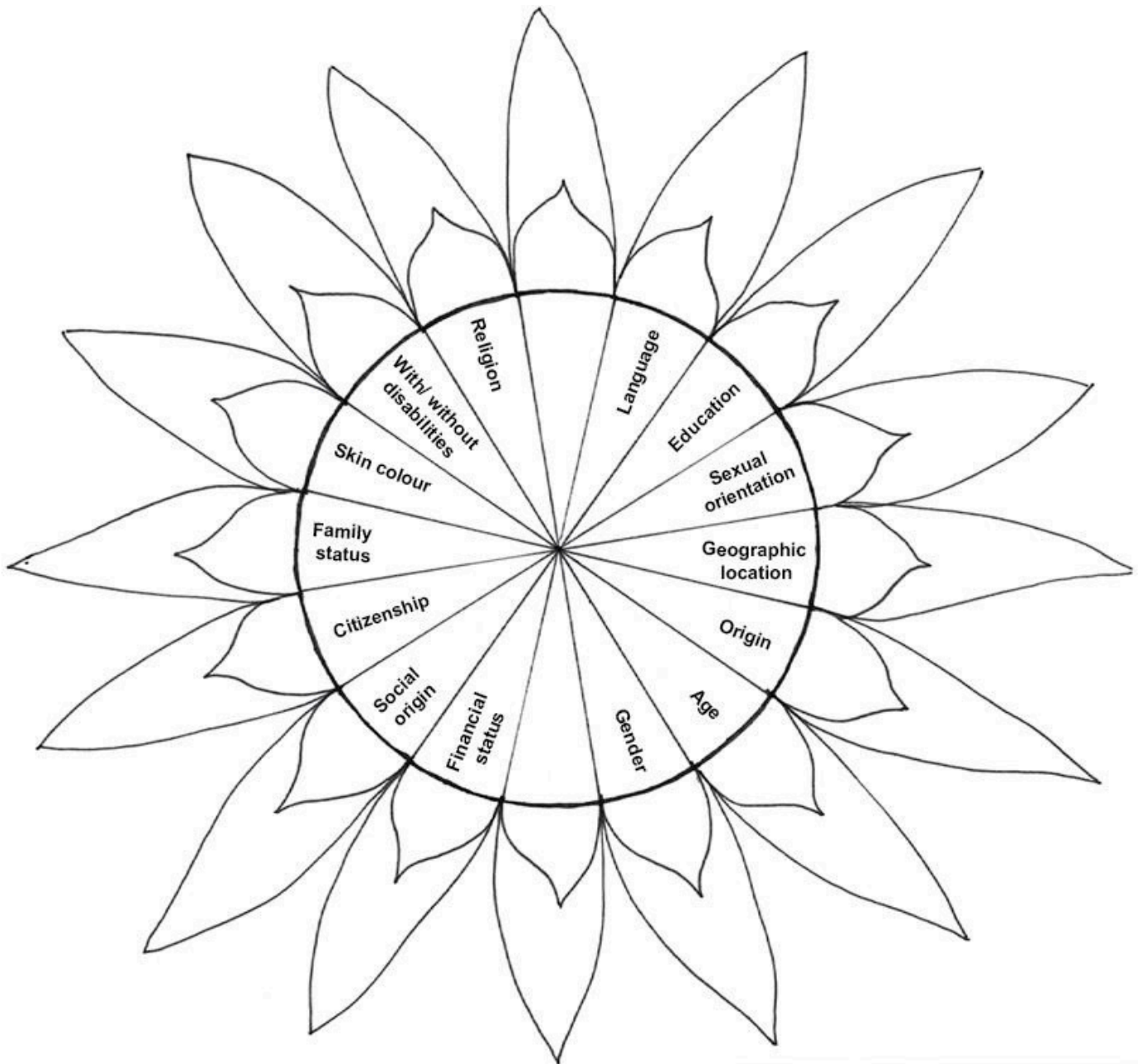
The statements are written on a flipchart and laid on the ground/ on tables. The question is the prompt reflection to ask. Participants have 30 minutes to go through them, read them and leave comments. Encourage participants to do more than one round on each statement. They can comment on other participants' statements, support them, with emojis, drawings...

- “Churches should reflect the diversity of the communities they serve — in leadership, worship styles, and decision-making.”
 - Who is currently included or excluded, and why?
- “Acknowledging the colonial history of missions is a first step toward decolonizing church practices today.”
 - How can churches talk about history without guilt or defensiveness?
- “Faith communities must create spaces where gender, sexual, racial, and cultural identities are fully respected and valued.”
 - How do current structures uphold or limit inclusion?
- “Global partnerships in church or mission work should be based on equality, solidarity, and mutual learning, not charity or hierarchy.”
 - How do we currently interact with churches in other countries?
- “Youth voices — especially those from marginalized or minority groups — must shape the future of our churches.”
 - Who gets to speak in your church, and who listens?
- “Inclusive church communities are not just about numbers or representation, but about transforming culture, language, and power dynamics.”
 - What changes would need to happen to make our churches truly inclusive?

After 30 minutes, the facilitator reads the content and asks participants if they have any comments, remarks or questions - around 30 minutes.

Power Flower

Anti-Bias-Werkstatt 2007



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Solution Example

