

Annual Report 2025

Steady Progress in Challenging Times



Dear Readers,
across the globe, organisations working for social causes are facing funding reductions by governments and institutional donors, fewer collaboration opportunities and more uncertainty. As a result, reduced services and increased precarity affect individuals and communities already living under conditions of hardship, conflict and displacement. In this context, 2025 was a year of global challenge. We responded by maintaining a steady and deliberate course, working step by step to support individuals and communities. This period reinforced the importance of sustainable approaches, equitable partnerships and long-term, locally grounded ways of working.

This annual report documents a year shaped by learning, highlighting not only our activities and financial overview, but also the values that guide our work, including shared decision-making, long-term relationships, and respect for lived experience.

Cena and The Hudara Team



...from the GEZUMI project



“The GEZUMI project showed me the power of peer-support - when your experience can help other women, and you see that you are not alone with your struggles. This exchange brought to all the participants - me included - empowerment and a clearer direction for the future in this new country”.

Maryna (second from left) is a GEZUMI peer-support facilitator with her own lived migration experience. Due to the war in Ukraine, she was forced to leave her home and now resides in Frankfurt (Oder), Germany. As Maryna explains, by realizing that they are not being alone in their struggles and by transforming personal experiences into sources of support for others, the women participating are gaining confidence, solidarity, and a clearer sense of direction as they build their new beginnings in Germany.

...from the RAWABET project

“This is an example of a woman who was struggling with depression and sought individual support. Over time, she began to notice positive changes in her mood and regained some strength. Although she was very shy at first, she gradually felt confident enough to join our group sessions.”

Psychologist Hiba, psychologist in the RAWABET project in Iraq, is talking to a woman seeking individual psychological counseling due to experiencing depression. Through consistent, tailored support, the woman was able to rebuild her emotional wellbeing step by step. What began as one-on-one therapy evolved into active participation in group sessions—an important milestone reflecting increased confidence, trust, and social connection.



Table of contents

- ABOUT US** 08
 - What we do 09
 - Who we are 10
 - How we come to our projects 11
 - Organisation structure and roles 13

- 2025 TIMELINE** 14

- PROJECTS** 16
 - HEALING: Our work for mental health and social connection** 18
 - GEZUMI 20
 - RAFIQA 26
 - POWERING: Our work for access to sustainable energy** 32
 - MAESHA 34
 - ENERGICA 38
 - SUNNY 42
 - ADAPTING: Our work for adaptation to climate change** 46

- RESEARCH** 48

- EVENTS** 56

- FINANCES** 64

- SUPPORTERS AND PARTNERS** 66



ABOUT US

What we do

At Hudara, we work with people and communities to develop sustainable responses to social and environmental challenges. Our aim is to contribute to a world in which mental well-being, peaceful coexistence, and harmony with the natural environment are accessible to everyone. Our work focuses on three interconnected areas. **HEALING** addresses psychological and social vulnerabilities and strengthens resilience and well-being. **ADAPTING** supports communities in responding to the impacts of climate change and building sustainable livelihoods. **POWERING** promotes access to sustainable energy solutions that improve living conditions and enable long-term social and economic development.

Who we are

We have come together from various backgrounds and with different interests, inspired by a shared vision of a sustainable and just global community.

Through our project work and research we have years of experience in a variety of grassroots initiatives, non-governmental organizations, UN agencies, and research institutions.

Our goal is to broaden debates and actions, strengthen horizontal communication channels, and promote genuine collaboration in all areas of our work. Achieving fair and sustainable outcomes in contexts where power

relations are reproduced requires a shift in how transformation is pursued. People and communities with lived experience must play an active role in this process from start to finish for meaningful change to take place.

From mental health initiatives in Iraq and Germany to the introduction of sustainable energy in Mayotte, Uganda and Rwanda, we work alongside communities to support their leadership and locally driven change. Lasting solutions to crises, conflicts, and climate change can only emerge through genuine participation and co-determination.

How we come to our projects

We initiate, and collaborate on, projects that allow for a flexible determination of goals as we adapt our approach to the individuals, communities and stakeholders that we work with.

Our approach aims to address problems in a meaningful way together with the affected people, and for this reason, we bring our experience to projects that have a long-term timeline, allowing for...

...continuous and sustained collaboration with communities, stakeholders and partners, fostering trust and mutual understanding between all actors.

...time for capacity building, training and mutual learning, so that solutions can be shaped in collaboration with communities.

...the implementation of well researched, context specific approaches from the very start of a project.

Organisation structure and roles



Hudara team, Berlin, Germany, December, 2024. Photo: Anonymous.

Hudara is registered as a non-profit association in the register of associations at the Charlottenburg Local Court in Berlin (file number of the register entry HRB 130922 B).

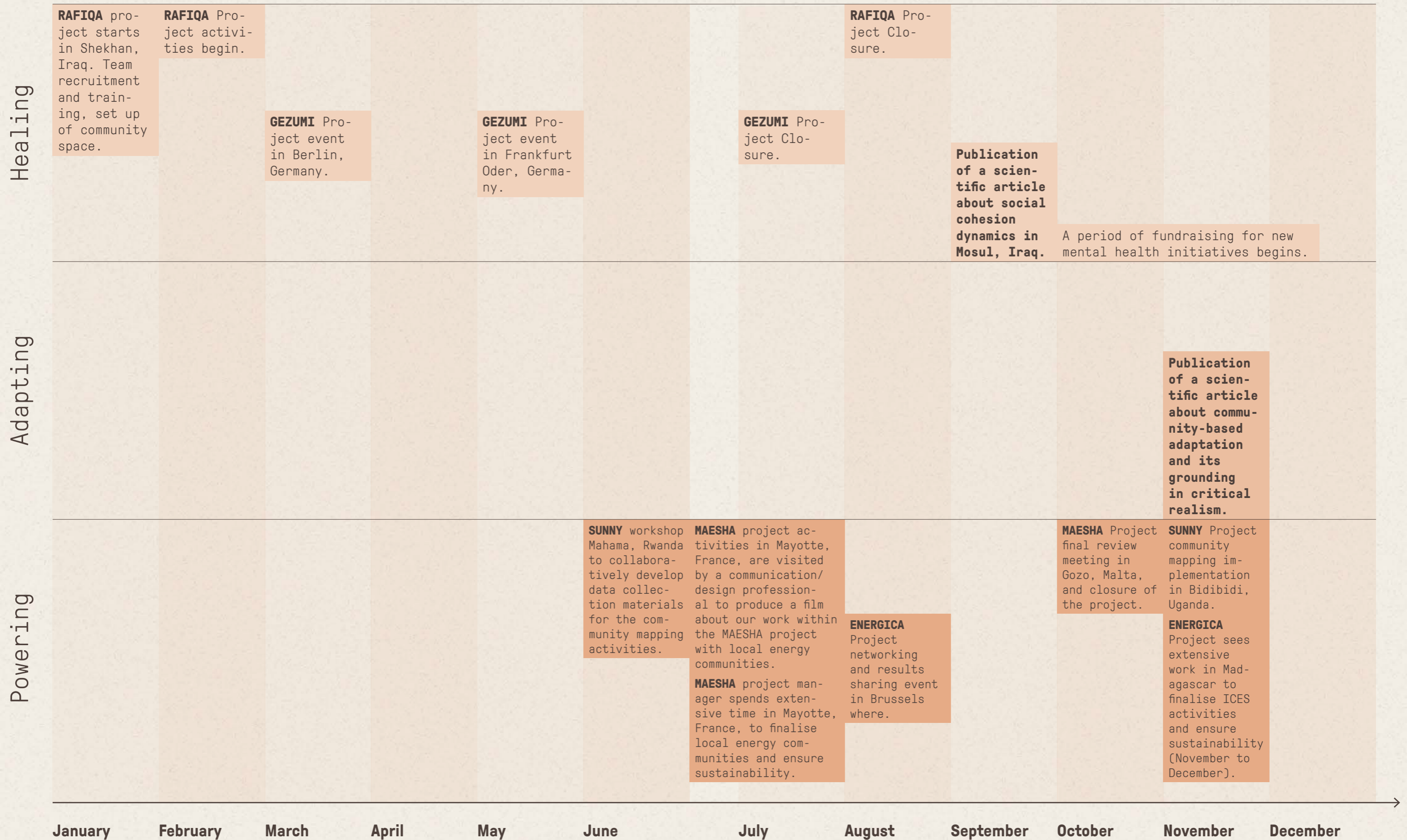
The organisation is led by Dr. Lena Schmid (Managing Director) and Prof. Dr. Boris Heinz (Head of Programmes). In addition to overseeing ongoing projects, both are actively involved in project development and fundraising, as well as in accompanying research to ensure the effectiveness of our work and to support continuous learning. Anne van Leeuwen leads administrative operations and supports and implements budgeting processes, legal matters, and human resources.

Dr. Feride Nur Haskaraca Kizilay directs the implementation of the GEZUMI project, supported by three group facilitators. Federica Longi works across the MAESHA and ENERGICA projects, building on insights from previous implementation phases and documenting outcomes for research and communication purposes. Tim Ronan Britton supports the scientific monitoring of the energy

projects and serves as the lead for the SUNNY initiative. He is supported by Reida Dawa, Project Manager for SUNNY, who ensures smooth day-to-day implementation. Ahmed Salahdin is the project manager of the RAFIQA project, supporting the team in Iraq and overseeing administrative, coordination, and operational tasks at the community center, including planning, implementation, and comprehensive reporting. Pia Gleich contributes to proposal development and research, with a particular focus on strengthening our work in community-based adaptation to climate change.

In 2025, many others supported our initiatives on a full-time, part-time or voluntary basis, both in Germany and across the other contexts in which we work. The time, commitment and care contributed by our team and supporters have shaped Hudara into what it is today: a humanitarian organisation grounded in an intersectional, inclusive and interdisciplinary approach, dedicated to humanity, wellbeing for all and harmony with the natural environment.

2025 TIMELINE



PROJECTS

Hudara supports people and communities in **HEALING** by strengthening individual capacities and fostering creative, supportive, and trust-building environments. Through its work on **ADAPTING** to the challenges of climate change, Hudara enables communities to build resilience around resources, livelihoods, and local infrastructures. At the same time, Hudara is **POWERING** access to sustainable energy that improves well-being and long-term social development.

HEALING

Our work for mental health
and social connection

Hudara supports people and communities in HEALING by strengthening individual capacities and fostering creative, supportive, and trust-building environments. The burden is disproportionately high in low-resource and crisis-affected settings, where exposure to poverty, conflict and displacement significantly increases psychological distress. Those who are most affected by hardship often have the fewest resources available to them and face significant barriers to mental health support, making recovery feel distant or fragile.

Through many years of practice and research carried out in close partnership with individuals and communities in these settings, we have learned that the foundations for healing lie within the knowledge, strengths and resources of the communities themselves. By recognising and honouring this resilience, we work together to nurture pathways toward recovery.

Guided by a strength-based and holistic approach, our psychosocial work draws on a wide range of resources, including nature, cultural practices and creative activities. Our interventions are grounded in strong evidence-based practice and informed by a continuous dialogue

between research and field experience, ensuring their effectiveness and relevance. We place particular emphasis on local knowledge and capacities when designing interventions, and carefully adapt external approaches to ensure they are meaningful, supportive and culturally appropriate within each context.

→ In 2025, our HEALING work focused on two projects:

...**GEZUMI**, implemented with refugee women from Ukraine now living in Germany, had been running since the end of 2022 and entered its final phase, concluding in the summer of 2025. Throughout this period, peer support facilitators continued to invest great energy and commitment, reaching as many participants as possible and organising two further inspiring community events.

...**RAFIQA**, a shorter project spanning six months, delivered mental health and psychosocial activities in Shekhan, Iraq. The project placed strong emphasis on training and ongoing support for local psychologists and social workers, strengthening local capacity alongside direct community engagement.



GEZUMI

Our society as a home for people with a migration background

Guided peer support groups for women refugees from Ukraine living in Berlin, Frankfurt Oder and Halle Saale.

PROVIDING...

- ...support for **mental well-being**
- ...space for **meaningful connections**
- ...opportunities for **dialogue with the local community**

A NEW HOME

In February 2022, war broke out in Ukraine. By January 2023, more than 7.9 million people had fled the country, with over a million Ukrainian refugees settling in Germany. In addition to the trauma of the invasion and the ongoing war in their homeland, those displaced by the conflict face the challenge of building a new life in a foreign country. Language barriers and cultural differences can make communication and relationship building difficult, while experiences of marginalization can contribute to feelings of loneliness.

→ Shared paths of healing

The GEZUMI peer support groups in

Berlin, Halle (Saale), and Frankfurt (Oder) offer Ukrainian women a place to meet, share their experiences, and support each other as they adjust to life in Germany. The groups are structured to foster meaningful relationships and encourage participants to draw on their own resilience through empowerment and strength-based healing approaches.

→ Communities coming together

As part of the initiative to support migrant women and refugees from Ukraine, the GEZUMI team also organizes open and free events. These events bring together residents, newcomers, and other communities through cultural evenings, exhibitions, film screenings, and live music. By creating opportunities for shared experiences, the GEZUMI events foster inclusive spaces and enable meaningful exchange between long-term residents and newcomers. Together, these activities strengthen social connections, promote well-being, and support the long-term inclusion of Ukrainian women within their new communities.

← GEZUMI peer support group facilitator with community member, Halle Saale, Germany, July, 2024. Photo: Nataliia Tymoshevskya.



THROUGH CULTURE, CREATIVITY, AND COLLECTIVE PARTICIPATION, COMMUNITY EVENTS ENCOURAGE MUTUAL UNDERSTANDING AND CONNECTION...

- ... provide spaces for informal exchange that support host communities and newcomers getting to know each other
- ...create meaningful encounters within the Ukrainian community that honour and celebrate Ukrainian culture
- ...inspire host communities through engagement with Ukrainian artistic and cultural expressions



GEZUMI peer support group meeting in Hotel Continental - Art Space in Exile, Berlin, Germany, March, 2025. Photo: Nataliia Tymoshevskia.

HIGHLIGHTS 2024

The GEZUMI website, which was launched last year as a central platform providing accessible resources for migrants and refugees living in Germany, was updated and refined. It offers practical information on topics such as accessing mental health support, navigating administrative systems, and finding housing, while also serving as a point of orientation for newcomers.

Building on the experiences and learning gained in previous years, the final half year of the project focused

on expanding outreach and strengthening visibility. This enabled the project team to reach a wider audience and engage new participants in peer support groups beyond the existing group structures.

As part of this expansion, two particularly meaningful community events were initiated, creating spaces for connection, cultural exchange, and shared experiences. These events further strengthened community ties, increased public awareness of the project.



Drinking Ukrainian Tea, Berlin, Germany, March, 2025. Photo: Nataliia Tymoshevskia.



GEZUMI peer support group meeting in Nest space, Berlin, Germany, April, 2025. Photo: Nataliia Tymoshevskia.



GEZUMI peer support meeting in Nest space Berlin, Germany, April, 2025. Photo: Nataliia Tymoshevskia.

TIMELINE 2023-2025

<ul style="list-style-type: none"> ▪ Project kick-off! ▪ Identification and training of peer support group facilitators ▪ First round of groups ▪ Events bringing participants and the wider community together 	<ul style="list-style-type: none"> ▪ Adaptation and refinement of the manual and activities to serve the needs of displaced women from Ukraine ▪ New peer support group facilitators join the project, further training for all facilitators ▪ Groups begin with new facilitators ▪ Events and community dialogues bringing participants and the wider community together ▪ Launch of the GEZUMI website 	<ul style="list-style-type: none"> ▪ Final rounds of peer support groups take place ▪ Event in Berlin ▪ Event in Frankfurt Oder ▪ End evaluation and impact report in June of 2025
2023	2024	2025



RAFIQA

Companion

Situated in northern Iraq, the district of Shekhan is a culturally and religiously diverse area shaped by long-standing traditions of coexistence. It is home to Yazidi communities, Christian and Sunni Muslim populations who have long lived side by side. Shekhan was deeply affected by the violence committed by the so-called Islamic State in surrounding regions. While the district itself was not directly overrun, it became a place of refuge for thousands of internally displaced people fleeing nearby areas. Communities in Shekhan continue to face significant social and psychological challenges as they work to rebuild trust, restore livelihoods, and recover.

Women in Shekhan face multiple and intersecting challenges. Many carry the burden of traumatic experiences, disrupted family and social networks, and increased caregiving responsibilities, while often having limited access to safe spaces where their experiences can be shared and

acknowledged. Social expectations, isolation, and restricted opportunities for participation can further compound psychological distress and hinder recovery.

→ Threads of trust and healing

In response to these challenges, the RAFIQA project places a strong focus on supporting women from different communities to come together, build trust, and strengthen social bonds as a foundation for healing. Particular emphasis is placed on group-based approaches, using nature-based psychosocial activities and embroidery-centred psychosocial work, which provide opportunities for collective expression, mutual healing, and reconnection. In addition, individual counselling is offered to provide tailored support, especially for women who wish to address sensitive or deeply personal issues.

← The RAFIQA Project Team in Shekhan, Iraq. February, 2025. Photo: Anonymous.



Group meeting within the RAFIQA project, Shekhan, Iraq, March, 2025. Photo: Ahmed Salahaldin.

→ **Building on women's strengths**

Despite the many constraints faced by women, they draw on important sources of resilience rooted in community and tradition. Women maintain friendships and neighbourhood networks, participate in shared cultural and religious practices, and engage in individual activities that give structure and meaning to daily life. These serve as foundations for well-being even in the face of gendered social control and restricted roles.

The project builds on these strengths by fostering group-based activities that align with cultural patterns of coming together, sharing, and mutual support. By creating spaces for collective expression and peer connection, the activities tap into existing social resources and help reinforce women's own capacities for resilience and community engagement.



Children play while their mothers participate in psychosocial activities within the RAFIQA community center, Shekhan, Iraq, February, 2025. Photo: Ahmed Salahaldin.

WOMEN IN SHEKHAN

...have diverse experiences, reflecting differences in age, family situation, ethnic background and personal circumstance. Often do they share some sort of combined influence of conflict-related disruption and social norms that shape their roles, mobility, and everyday lives, such as...

...social control over women's behaviour and decisions

...expectations that place women primarily in household and caregiving roles

...limited opportunities to participate in social, educational, or community activities.



Progress in the embroidery work of a woman, Shekhan, Iraq, July, 2025. Photo: Ahmed Salahaldin.



Progress in the embroidery work of a woman, Shekhan, Iraq, July, 2025. Photo: Ahmed Salahaldin.

TIMELINE 2025

- Team is recruited and trained
- Community space is set up
- Activities take place
- End evaluation and impact report in

January until July

POWERING

Our work for access
to sustainable energy

Limited access to modern energy services remains a defining challenge in low-resource and crisis-affected settings. Hundreds of millions of people worldwide still live without electricity, while billions rely on polluting fuels such as wood, charcoal, or animal dung for cooking, with severe consequences for health, livelihoods, and the environment. For households facing poverty, displacement, or fragile infrastructure, the high cost of connection fees, technologies, and fuels often makes reliable and sustainable energy access unattainable, reinforcing cycles of vulnerability and exclusion.

Through long-term engagement, technical work, and research carried out in close partnership with local actors and communities, we have learned that effective and lasting energy solutions must be rooted in local realities. Sustainable progress is achieved when energy systems build on existing capacities, skills, and market structures, rather than relying on externally driven or capital-intensive models that are difficult to maintain.

Guided by a practical and inclusive approach, our work focuses on low-cost, easy-to-apply, and environmentally sustainable energy solutions that can be produced, maintained, and

scaled within local value chains. By prioritising locally available resources, appropriate technologies, and community-based enterprise models, we aim to improve energy access while strengthening livelihoods, resilience, and long-term sustainability.

→ In 2025, our **POWERING** initiatives reached important milestones:

...In Mayotte, we successfully concluded the **MAESHA** project and established the conditions for the energy communities developed over the past four years to operate independently and sustainably.

...We brought the **ENERGICA** project into its final phase by completing the Integrated Community Energy Systems (ICES) and consolidating key findings to inform future community energy initiatives.

...Through our **SUNNY** project, we conducted a social network analysis in Uganda and Rwanda, laying the groundwork for collaborative learning processes and the living labs planned for the coming year.



MAESHA

Demonstration of smart and flexible solutions for a decarbonised energy future in Mayotte and other European islands

The MAESHA project is a large-scale EU Clean Energy initiative demonstrating flexible, renewable energy solutions for geographically isolated island systems. Implemented by a multidisciplinary consortium, it combines technological innovation, market reform, and stakeholder engagement. Mayotte serves as the main demonstration site, with additional European islands acting as replication sites.

Mayotte faces intertwined energy and social challenges. High poverty rates, precarious living conditions, uneven access to basic services, and rapid demographic growth place strong pressure on already fragile infrastructure. In this context, the energy transition is not only a technical decarbonisation task, but also a question of affordability, access, and social development. Decentralised renewable energy solutions often represent the most viable pathway to expanding access, improving system

reliability, while facilitating livelihood support, productive energy use, and local empowerment.

→ Smart energy, strong communities

MAESHA combines flexible solutions at the system level with a community-based approach to energy and mobility. In addition to the use of technologies for smart grid management, storage, and integration of renewable energies provided by technology project partners, Hudara supports the development of locally anchored energy communities. These initiatives combine the use of renewable energies with job creation, social reintegration programs, and participatory governance structures. Through targeted skills development, locally anchored organizational models, and inclusive decision-making formats, these initiatives strengthen procedural and recognition justice while contributing to economic and social development.

← Clean Mobility Energy Community , Mayotte, France, July, 2025. Photo: Lea Lin Böhmer.



MAESHA OVER THE YEARS

Throughout the MAESHA project, 10 Energy Communities were conceptualised and 5 were established and strengthened to run long-term after project end. Over 1000 people were engaged in awareness raising and capacity building activities across Mayotte, engaging women solar technicians, young e-bike mechanics, students, families in social housing and the wider society. Activities took place in informal settlements, schools, and public spaces. Together, community members addressed energy access, youth employment, and sustainable mobility, linking renewable energy with social inclusion and local empowerment.



Student Awareness Energy Community, Mayotte, July, 2025. Photo: Lea Lin Böhmer.



Solar Mama Energy Community, Mayotte, France, July, 2025.



Social Housing Energy Community, Mayotte, France, July, 2025.

TIMELINE 2021-2025

<ul style="list-style-type: none"> ▪ Baseline Assessment Survey with 400 participants, key-informant interviews and ethnographic observations to form the basis of needs assessment 	<ul style="list-style-type: none"> ▪ Conceptualisation and setting up based on survey and deep understanding of context, communities and needs 	<ul style="list-style-type: none"> ▪ Planning, first implementations and coordinating 	<p>Highlights:</p> <ul style="list-style-type: none"> ▪ Mayotte trip: next steps to implement local energy communities 	<ul style="list-style-type: none"> ▪ Mayotte trip by project manager to prepare handover of activities to local communities. Accompanied by a design/communication professional to document the activities in video, photography and interviews. ▪ Monitoring success, impact report.
2021	2022	2023	2024	2025



ENERGICA

Three different contexts, requirements and needs - in search for tailored energy access solutions

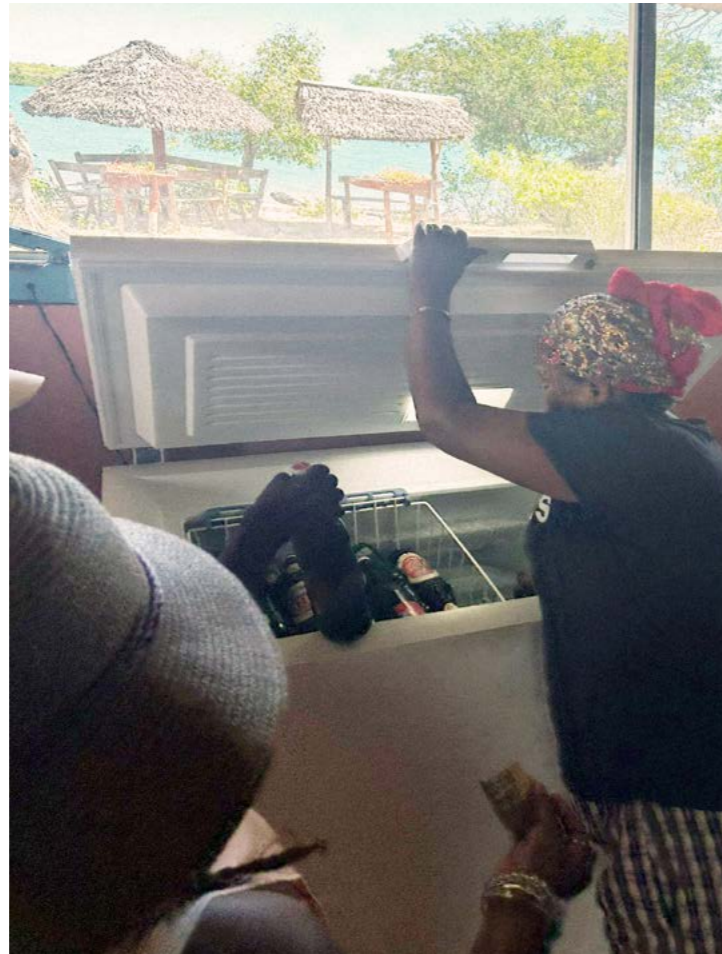
The ENERGICA project is a four-year collaboration bringing together 28 partners from 7 European and 9 African countries to demonstrate community-based renewable energy solutions in diverse African contexts. The project aims to tailor and deploy existing technologies through integrated, locally adapted approaches that combine environmental, social, and economic sustainability. Three demonstration countries – Madagascar, Sierra Leone, and Kenya – represent rural, peri-urban, and urban contexts with different energy access challenges.

In Madagascar, solar nano-grids expand rural energy access and support productive uses such as agriculture and water services in regions with very low electrification rates. In Sierra Leone, biodigester and water purification systems address the water-energy-food nexus. In Kenya, smart e-mobility and battery storage solutions support low-carbon urban transitions.

→ **Designing Integrated Community Energy Systems (ICES)**

Hudara's tasks in this project are to conduct a comprehensive baseline assessment to understand how energy access is embedded in everyday life and local livelihoods, and to identify the most pressing energy needs and structural gaps. Based on these findings, Energy Transition Committees are being established as multi-stakeholder platforms where community representatives, public authorities, and practitioners jointly define priorities and governance arrangements for Integrated Community Energy Systems (ICES) – energy systems that integrate diverse sources, carriers, and technologies such as electricity, heating, cooling, storage, and mobility at the community level to enhance efficiency, flexibility, resilience, and decarbonisation through coordinated planning and operation. Following initial implementation, Hudara conducts a social acceptance analysis to assess how residents perceive the deployed technologies, evaluating experienced benefits, emerging challenges, and their contribution to local well-being and development.

← A rider swaps a battery at a solar-powered hub in Nairobi, Kenya, 2024. Photo: Cleantechnica.



Solar powered ICES with a freezer provides reliable cold storage for ice production, drinks, and perishable goods, Antafiambotry, Madagascar, July, 2024. Photo: Hudara.



Social acceptance results – Nano-grids in Madagascar

The assessment results indicate that access to electricity is perceived as highly important, particularly among non-users of Nano-grids. Lighting and phone charging emerge as the primary energy needs. Users value Nano-grids mainly for their reliable electricity supply, while cost remains the primary concern. Trust in the provider is significantly higher among users who have close interaction with the company compared to non-users. Among non-users, willingness to participate in a shared Nano-grid solution is strongly associated with the perceived importance of electricity access and affordability constraints.



ENERGICA project partners held their final event together with another Africa centered energy project to evaluate results in Brussels, Belgium. May 2025. Picture: Hudara.



Social acceptance results - E-mobility in Kenya

Many riders of motorcycles with internal combustion engines (ICE) are open to switching to electric motorcycles (EVs). Key factors influencing this transition include upfront costs, access to financing, and hands-on experience with the technology. The high initial investment remains a significant barrier. However, EV riders value lower operating costs and the battery-swapping model, which eliminates long charging times. ICE riders who have previously tested EVs report positive experiences and show a greater willingness to switch, particularly when they are familiar with the technology.

TIMELINE 2022-2025

- Baseline assessment: Insights into Energy access, Awareness of Energy and the environment, Community Life, Support and acceptance of innovative technologies and services, Perceived risks and benefits
- Preparatory work including the analysis of the social, cultural and environmental contexts, the technical and regulatory framework and the setting up of capacity building and training programs
- Development of the context-specific energy approaches and social embedding of the project activities
- Consortium Meeting in Sierra Leone and site visit
- Visit to Madagascar - solar panel installation
- **Project manager visits Madagascar for several weeks in June to monitor ICES setup**
- **Project manager visits Madagascar for several weeks in November/December to finalise ICES**
- **Social acceptance analysis and report**
- **Monitoring, evaluation and last set ups for ICES. Social acceptance analysis and end of project reporting.**

2022

2023

2024

2025



SUNNY

Sustainable energy systems for refugee and host communities in Africa

The SUNNY project is a Horizon Europe Innovation Action designed to demonstrate sustainable, cost-effective renewable energy solutions for refugee and host communities in Africa. Bringing together a multidisciplinary consortium of European and African universities, NGOs, SMEs and local facilitators, SUNNY combines technological optimisation, social innovation, circular value chains and policy engagement. The project operates over 48 months and implements real-life demonstrations in Rwanda and Uganda, targeting both rural host communities and refugee camps.

Globally, nearly 95% of displaced people in camps lack reliable access to electricity, and around 81% rely on high-carbon energy sources due to the absence of renewable technologies adapted to their needs. In this context, energy access is not only a climate mitigation challenge, but also a matter of social inclusion, health, livelihood development, and resilience.

SUNNY responds by tailoring and demonstrating high-TRL off-grid renewable solutions at household, productive use, and community levels. These include modular solar home systems shared between households, hydrogen and biogas cooking solutions, solar irrigation, and refrigerated food storage. Demonstrations are carried out in Mahama camp (Rwanda) and Bidibidi settlement (Uganda) and their surrounding host communities.

→ Facilitating inclusive innovation: Hudara's role in the Multi-Actor Learning Labs

Beyond technology deployment, SUNNY establishes Multi-Actor Learning Labs (MALLs) as structured co-creation platforms that bring together refugees, host communities, local authorities, NGOs, SMEs and technology providers to jointly shape the implementation process. Within this framework, Hudara plays a central role in designing and facilitating the MALL methodology,

← House in the host community in Bidibidi, photographed in the village where data were collected during the SUNNY Project's community mapping exercise, Bidibidi, Uganda, November 2025. Foto: Fadil Welborn

AWARE

drawing on its expertise in social innovation, stakeholder engagement and community-based governance. Hudara further supports community mapping, inclusive recruitment and the integration of gender and social considerations into the learning processes, ensuring that diverse voices are represented and local needs are embedded into technical

design. Through workshops, participatory dialogue formats and capacity-building activities, the MALLs aim at strengthening local ownership, improving technology acceptance, and connecting energy solutions to livelihood strategies and long-term territorial value creation.



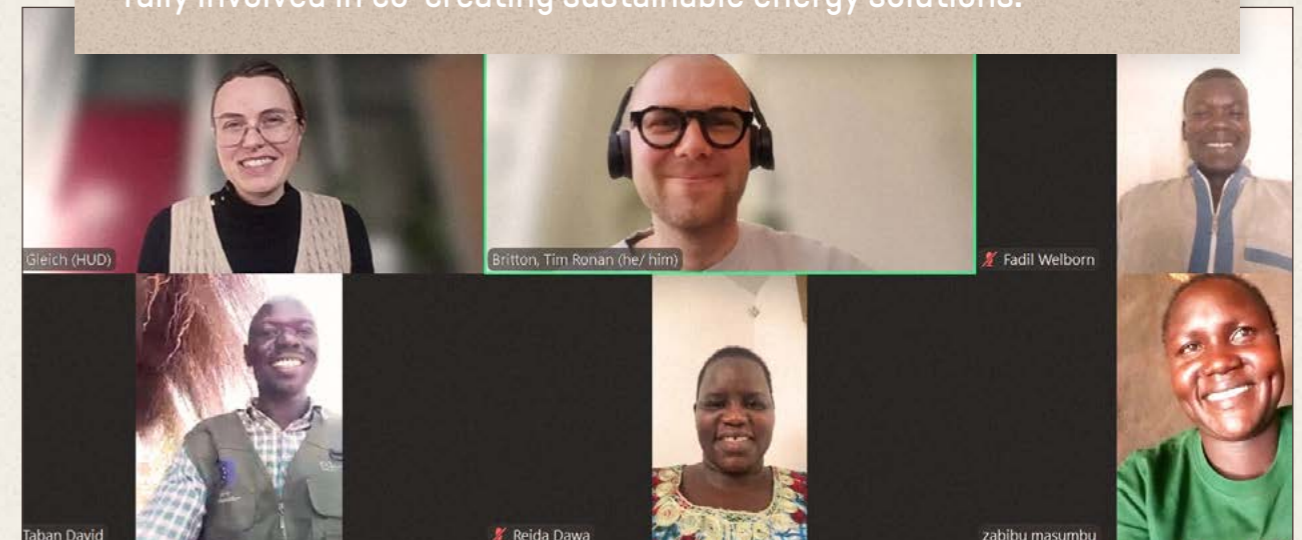
Workshop to collaboratively develop data collection materials for the community mapping activities in the SUNNY project, Mahama, Rwanda, June 2025.
Photo: Tim Ronan Britton



Research team members from Hudara and Makerere University in front of the settlement's administration office, Bidibidi, Uganda, November 2025.
Photo: Fadil Welborn

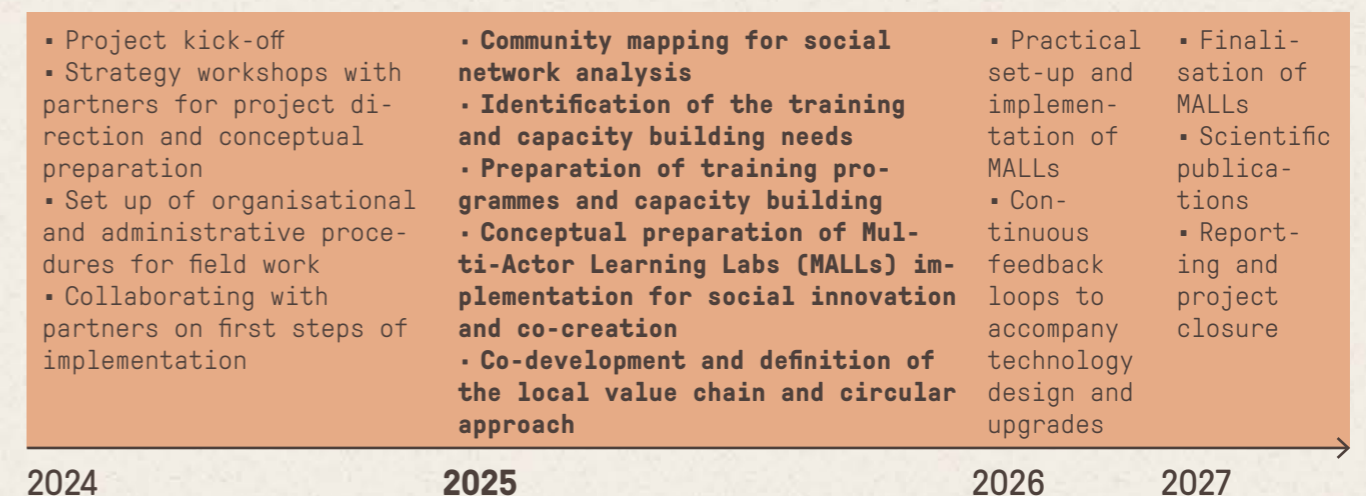


Hudara conducted comprehensive community mapping in Mahama (Rwanda) and Bidibidi (Uganda) to ensure renewable energy solutions are socially inclusive and locally grounded. Through over 700 household surveys, the project identified trusted actors, support networks, and existing community structures that shape energy decisions. Findings show strong reliance on local leaders, health and school institutions, informal networks, and savings groups, while many people lack clear energy advice pathways. The results guide SUNNY's Multi-Actor Learning Labs (MALLs), ensuring women, youth, refugees, host communities, and marginalized groups are meaningfully involved in co-creating sustainable energy solutions.



Team photo taken during the online reflection workshop following the conclusion of the data collection, December 2025. Photo: Tim Ronan Britton

TIMELINE 2024-2027



ADAPTING

Our work for adaptation
to climate change

Millions of people worldwide are facing increasing risks from extreme weather events, water scarcity, and shifting agricultural conditions. For communities affected by poverty, fragile livelihoods, and limited infrastructure, barriers such as inadequate access to climate information, financing, and resilient technologies significantly constrain adaptation and deepen existing vulnerabilities.

Our experience indicates that successful adaptation depends on how people, institutions, and resources interact within a given context. Adaptive capacity is shaped by access to land and water, local governance arrangements, social networks, and the ability of communities to anticipate and respond to change. By engaging with local authorities, civil society, and community groups, we support adaptation processes that are embedded in everyday decision-making and strengthen long-term risk management.

In practice, our work prioritises flexible and locally grounded adaptation actions that can be implemented and maintained with available resources. We support approaches such as climate-resilient livelihoods, ecosystem-based solutions, and locally

appropriate technologies that align with existing economic activities and social structures. By linking scientific climate knowledge with practical implementation and local value chains, we aim to reduce climate-related risks while enhancing resilience, sustainability, and equity over time.

→ **in 2025, we secured a new project** Winning this highly competitive call marks an important milestone for our team and partners. It enables us to complement our ongoing scientific and theoretical work with practical implementation starting next year. Through this project, we will bring research and practice together, applying our concepts in real-world contexts while continuing to deepen our analytical foundations.

...the project **FLOW4Med** aims to demonstrate, evaluate, and scale nature-based solutions for climate adaptation in the Mediterranean region.

...it addresses water scarcity, flood risks, and climate extremes across urban, rural, and semi-rural contexts.

...by working with local partners in Living Labs, the project fosters participatory approaches that strengthen ecosystem resilience and long-term sustainability.

RESEARCH

We follow an evidence-based approach to understand which measures work, why they work, and which factors influence their effectiveness. Monitoring and evaluation ensure accountability and support the continuous improvement of our programmes. Our research examines individual and contextual factors, differences across participant groups, and variations in outcomes over time. By analysing the effectiveness of our interventions, we refine programme design and strengthen long-term impact.

We combine quantitative and qualitative methods to generate robust insights: quantitative data reveal patterns and measurable outcomes, while qualitative approaches provide deeper understanding of social processes and lived experiences. Participants are actively involved in research processes—from design to data collection and interpretation. At the same time, we reflect critically on epistemic biases and seek to integrate diverse knowledge systems through participatory and context-sensitive research approaches.

RESEARCH

At Hudara, we build our project work around existing theory and research findings from psychological, social and environmental science. Taking an evidence-based perspective not only ensures the inclusion of previous good practices, but also indicates what practices may be effective, depending on context, aims and scope. Monitoring and evaluation activities are critical to enabling programmatic learning and being accountable to all those involved - from the project participants we serve, to our colleagues and team members, to the funders of our work.

We examine...

- individual and contextual factors
- variations across different sub-groups of the target population
- the effectiveness of interventions
- variations in the magnitude of outcomes and effects over time

→ Adherence to common frameworks

In our research efforts, we comply with international guidelines that provide a common framework for monitoring and evaluating programs. The specificity of the language used to describe indicators and targets as well as the inclusion of metrical-

ly verified instruments, tools and procedures to verify these contribute to bridging the gap between science and practice.

→ Quantitative and qualitative insights

We believe in the complementary effect of quantitative and qualitative methods. When collecting and analyzing data, quantitative research is about numbers and statistics, qualitative research is about words and meanings. Both are important for gaining different kinds of knowledge. Qualitative methods offer context-specific insights and show



Research assistant conducting interview in a village in Bidibidi Settlement, Uganda, November 2025. Photo: Esther Aryemo

how social processes take place in specific environments. Quantitative methods enable generalizations and to identify patterns. Their combination increases the validity and applicability of the results in our projects.

→ Ethical standards

We follow a stringent research ethics policy that governs our standards of conduct for scientific activities to protect the dignity, rights and welfare of participants. We have research involving human subjects reviewed by appropriate ethics committees before conducting it.

→ Inclusion of participants of projects in research efforts

Our research requires a strong emphasis on the benefits to participants, which supports their involvement in the design and implementation of the proposed research. Research participants should be able to take some degree of involvement and responsibility for the entire research process - from design to data collection and analysis to implementation of findings.

→ Being mindful of epistemic biases

We work in contexts affected by human or ecological crises, which are frequently located in the Global South, while certain practical approaches and theories were often developed in



SUNNY project research assistant team on the first day of community mapping data collection, Bidibidi, Uganda, November 2025.

Photo: Esther Aryemo

the Global North. For this reason, it is important to us that we also reflect in our research practices on epistemic injustice. We see the sensitization to the fact that our own knowledge practice does not take place beyond oppressive conditions. Knowledge and its use are rarely neutral and can contribute to justice or injustice, liberation or oppression, conflict or peace. Exploring the connections between violence and knowledge and acknowledging different knowledge systems is an ethical and political undertaking for us. Challenging the hegemony of certain knowledge and colonial ways of thinking means strengthening alternative approaches that are based on constructivist principles and involve the use of qualitative and participatory research methods within a transformational paradigm.

Dynamics of Social Cohesion in Post-Conflict Mosul: Group Perspectives, Challenges and Facilitators

Journal Article by Kristina Jadranović, Noor Hussein Ali, Ahmed Salahaldin Sadoon, Lena Anna Schmid published in Journal of Community & Applied Social Psychology in September, 2025. Images retrieved February, 2026.

Journal of Community & Applied Social Psychology **WILEY**

RESEARCH ARTICLE [OPEN ACCESS](#)

Dynamics of Social Cohesion in Post-Conflict Mosul: Group Perspectives, Challenges and Facilitators

Kristina Jadranović¹ | Noor Hussein Ali¹ | Ahmed Salahaldin Sadoon¹ | Lena Anna Schmid¹

¹Mental Health Working Group, Hudara gGmbH, Berlin, Germany | ²Department of Psychology, Faculty of Philosophy, University of Belgrade, Belgrade, Serbia

Correspondence: Lena Anna Schmid (lenschmid@hudara.org)

Received: 4 February 2025 | Revised: 16 June 2025 | Accepted: 8 July 2025

Funding: This work was supported by Hudara gGmbH.

Keywords: household survey | Iraq | Mosul | semi-structured interviews | social cohesion

ABSTRACT

While social cohesion is a widely researched phenomenon, its dynamics warrant further examination in post-conflict societies. The study explored perceived social cohesion indicators in subcommunities in post-conflict Mosul and provided contextual understanding of its facilitators and barriers. In addition to a quantitative household survey (N = 317, Mage = 40.28, 42.6% female), measuring neighbourhood cohesion, belonging, acceptance, trust, identification and civic engagement, semi-structured interviews with community representatives (N = 30) were implemented. Social cohesion indicators scored from moderate to high, with trust being affected. Results point to affected relations in the western part of the city, where massive conflict took place 7 years ago, as well as the disadvantaged positions of minorities, particularly internally displaced persons. While conflict experiences continue to burden relations, alongside the current unequal distribution of opportunities, cultural differences are also of certain importance. Traditional and religious practices, tribal and religious institutions, the heritage of good relations and solidarity during conflict, and newly established initiatives all play a role in facilitating relations. The results regarding social relations in the post-conflict setting of Mosul are discussed in the context of different theoretical frameworks, whichever relevant, but also the lack of capacity to comprehensively explain the social dynamics in post-conflict settings is demonstrated. Please refer to the Supporting Information section to find this article's full text.

1 | Introduction

Social cohesion refers to relations between societal units, including individuals, groups, associations and territorial units, and it characterises how members of a community live together (Dragolov et al. 2013). Despite the considerable discussions about its conceptualisation, Schiefer and Van der Noll (2017) demonstrated in a recent literature review that there is substantial agreement on this concept, particularly regarding specific dimensions. These dimensions include social relations, a sense of belonging and identification, as well as an orientation toward the common good.

Social relations involve the quality of individuals' connections with others, including their families, friends, neighbours and the broader community (Schiefer and Van der Noll 2017). They can be defined on a spectrum ranging between 'bonding' and 'bridging' relations. While bonding relations are between people who are alike in certain ways, such as ethnicity, bridging is about relationships with people who differ in some respects or belong to other sub-groups (Goy and Murdoch 2010). In this seemingly categorical classification, there are numerous overlaps and intersections, depending on the attributes being considered, be it gender, social class, ethnicity or else. A recognised aspect of resilient relations is social trust, defined

as the expectation that others' behaviour is predictable and guided by positive intentions (Morrese et al. 2009). Social trust can be distinguished in 'horizontal' trust in other community members and 'vertical' trust in authorities and institutions (Fiedler and Rohles 2021).

Social identification represents a feeling of being attached to and identifying with a specific social or geographical entity, referring more to the community as an abstract entity and having a pronounced link with the historical and cultural continuity (Schiefer and Van der Noll 2017). It has been considered to be an important determinant of intergroup relations. More specifically, adopting a more inclusive identity that encompasses the members of the outgroup in the larger overall collectivity is widely recognised to be helpful in bridging communities (Al Ramiah et al. 2011). The concept of identification is closely related to the sense of belonging, defined as the need to be socially embedded and personally involved with the social environment (Fuchs et al. 2021). The level of acceptance and belonging of minorities is a particularly relevant aspect of cohesion in culturally diverse communities.

An additional pertinent indicator of cohesion is the orientation toward a common good that refers to the individuals or groups' willingness to cooperate for purposes that transcend their individual interests but benefit others or the community as a whole (van Oerschoot and Komter 1996). It entails different aspects like solidarity and helpfulness, civic and political participation, collective action, and compliance with the social rules (Dragolov et al. 2013).

1.1 | Social Cohesion and Social Relations After Conflict: Theoretical and Empirical Considerations

There are several theoretical perspectives that support the understanding of the effects of conflict-affected crises on social cohesion, as discussed by Fiedler and Rohles (2021). There is the psychological approach of Post-Traumatic Withdrawal (Sillo et al. 2023), which describes the psychological consequences of traumatic experiences such as emotional numbing or loss of interest in relationships (Figley 1985). As Hirschberger (2018) pointed out, collective traumatic experiences weaken social ties and disrupt pre-existing sources of support. A comprehensive review of social cohesion in the aftermath of armed conflict confirmed this assumption (Fiedler and Rohles 2021), particularly pointing to a reduction of trust in social relations (Ingelaere and Verpoorten 2020; Rohrer et al. 2013). In contrast, post-traumatic growth theory (Tedeschi and Calhoun 2004) suggests that experiencing a crisis can contribute to positive changes such as a greater appreciation of personal relationships and participation. Political participation was associated with a pattern of post-traumatic growth, while some studies indicated that cooperation tends to increase, although the evidence is inconclusive (Fiedler and Rohles 2021).

Aforementioned approaches assume a general shift in social cohesion due to changes in individual well-being or perception, without taking into account various forms of social relations such as bonding and bridging interactions. This distinction is significant when it comes to conflicts that occur between distinct social groups. Here, the Social Identity Theory (Tajfel and Turner 1999) provides reference points, which assumes that group categorisation naturally leads to distinctions between 'us' and 'them'. In the context of conflict, this translates into a reinforcement of group identification, which fosters 'bonding' and hinders 'bridging' relationships. Although research is scarce, the existing evidence strongly suggests that conflict increases the importance of group identities and inhibits the identification with inclusive groups (Fiedler and Rohles 2021). While identification with subordinate groups is prone to ingroup bias, the salience of inclusive identity is of great significance in reducing it (Al Ramiah et al. 2011).

Integrated threat theory (Stephan et al. 2016) also offers valuable insights for understanding the dynamics of intergroup relations in the aftermath of conflict. This theory emphasises that identification with one's own group leads to two different forms of threat perception toward the out-group. The symbolic threat is associated with discrepancies in perceived belief systems, values, religion or ideology, while the perception of a realistic threat is related to physical safety, the distribution of resources and power. Perceived realistic and symbolic threats have different implications for emotions and behaviour (Martinez et al. 2022), thus implying a differential approach to establishing peaceful coexistence (Rusler and Graf 2018).

While the predominant body of literature focuses on challenges to social relations in post-conflict contexts, the smaller body of literature on its facilitators recognises several factors that contribute to it. Some studies emphasise the historical and cultural commonalities shared by groups living in the same place—such as values and philosophy of life (Rumahuru and Gaspers 2021), religious, traditional and healing practices, as well as leadership structures (UNDP 2022). Given the prominence of conflict in people's experiences, transforming conflict experiences into greater mutual respect, truth-telling initiatives and coming to terms with the conflicted past can play a role in post-conflict social cohesion (Arriaza and Robt-Arriaza 2006; Rumahuru and Gaspers 2021). In addition, the availability of physical and media spaces for intergroup encounters may be relevant for (re)building trust (Rumahuru and Gaspers 2021).

1.2 | Social, Cultural and Political Context of Mosul City

The city of Mosul is, with its almost 1.8 million inhabitants, the second largest city in Iraq and the capital of Nineveh Governorate. It has been known for its diverse and rich cultural, ethnic and religious history (Larkin and Rudolf 2023a), being home to various ethnic groups (Kurd, Assyrians, Turkmen, Shabak), non-Muslim minorities (Christians, Yazidis) as well as non-Sunni Muslims (Shites) in addition to its Sunni-Arab majority. The Tigris River separates the west from the east part of the city. On the western side of the city, in addition to the Arabic host community, a number of Turkmen minorities, and on the outskirts, the majority of internally displaced persons (IDPs) live. The eastern side of the city is populated by Kurds, Shabakis and Turkmen, alongside the Arab majority.

This is an open access article under the terms of the [Creative Commons Attribution License](#), which permits use, distribution and reproduction in any medium, provided the original work is properly cited.

© 2025 Hudara gGmbH. *Journal of Community & Applied Social Psychology*. <https://doi.org/10.1002/casp.7015>

<https://doi.org/10.1002/casp.7015>

1 of 14

OBJECTIVE

- To examine indicators of social cohesion in post-conflict Mosul, compare perceptions across majority and minority groups (including internally displaced persons; IDPs), and identify key barriers and facilitators shaping social relations after the ISIS occupation.

METHOD

- A mixed-methods design combined a household survey (N = 317) with semi-structured interviews (N = 30).
- The survey covered four groups – host communities in west and east Mosul, ethnic minorities, and IDPs – measuring neighbourhood cohesion, belonging, acceptance, identification, trust, and civic engagement.
- Interviews explored lived experiences of conflict and intergroup relations.
- Quantitative data were analysed statistically; qualitative data were examined using thematic analysis.

RESULTS

- Neighbourhood cohesion, belonging, and identification with Mosul were generally moderate to high, while trust (horizontal and vertical) was only moderate.
- IDPs scored lowest across all cohesion indicators, reflecting social and institutional marginalisation.
- The host community in east Mosul reported the highest trust levels, likely linked to lower conflict exposure and better institutional conditions.
- Willingness to support the community was high, but active participation was lower among IDPs and minorities.
- Three key themes shaped cohesion:
 - Legacy of ISIS occupation (stigma, accusations, strained ties, displacement-related tensions).
 - Perceived institutional inequality and political favouritism fuelling resentment.
 - Cultural and traditional resources, including religious leaders, tribal mediation, and solidarity practices, supporting cohesion.

DISCUSSION AND RECOMMENDATIONS FOR FUTURE RESEARCH

- Social cohesion varies by conflict exposure and group status, with trust particularly sensitive to violence and inequality.
- Ongoing political and institutional injustices remain major drivers of tension, while traditional community structures act as protective factors.
- Future research should further explore trust dynamics, include underrepresented

From Practice to Transformation: Regrounding Community-Based Adaptation in Critical Realism

Journal Article by Paul Strikker, Tom Selje and Boris Heinz published in Social Sciences in November, 2025. Images retrieved February, 2026.

social sciences

Opinion

From Practice to Transformation: Regrounding Community-Based Adaptation in Critical Realism

Paul Strikker¹, Tom Selje^{2*} and Boris Heinz^{3,4}

¹ Department of Management of Regional Energy Systems, Institute of Business and Economics, Brandenburg University of Technology Cottbus-Senftenberg, Erich-Weinert-Strasse 1, 03046 Cottbus, Germany

² Department of Community Energy and Adaptation to Climate Change, Technische Universität Berlin, Ackerstr. 76, 13085 Berlin, Germany

³ Hadara GmbH, Bollbergstr. 26, 12053 Berlin, Germany

⁴ Correspondence: t.selje@tu-berlin.de

Abstract

Community-based adaptation (CBA) has become a credible remedy to climate change adaptation, emphasizing local participation and community-defined priorities. However, its transformative potential remains limited when structural root causes of vulnerability are insufficiently addressed. This article argues—via the methodology of problematization—that aligning CBA with the broader agenda of social-ecological transformation requires a stronger philosophical foundation. We propose critical realism as a suitable philosophy of science to translate CBA's emancipatory ambitions into a robust analytical and methodological practice. Critical realism is a practically oriented philosophy facilitating causal analysis coherent with its realist ontology and relativistic epistemology. It illuminates the interplay between agency and structure, enhancing CBA to confront power imbalances and systemic injustices while supporting local agency. By conjuncting insights from political ecology and political economy, we show how critical realism offers analytical coherence, methodological robustness, and normative orientation for transformative adaptation practice. We delineate nine key synergies between critical realism and CBA that together provide the conceptual scaffolding for a politically powerful, reflexive, and justice-oriented adaptation science. In doing so, the paper contributes to rethinking CBA as not merely a localized coping mechanism but as part of a structural response to the social-ecological crisis.

Keywords: community-based adaptation; social-ecological transformation; critical realism; philosophy of science; root causes of vulnerability; political economy; political ecology; transformative adaptation

1. Introduction

Human-induced global heating beyond 2 °C is set to intensify pressures on livelihoods and wellbeing, particularly for those already experiencing structural marginalization. In addition to mitigation, far-reaching adaptation measures will be essential to sustain social and ecological systems under worsening climate impacts. The uneven distribution of climate-related risks—both geographically and socially—demands specific attention to the most vulnerable groups. Community-based adaptation (CBA) has emerged as a key approach in this context, grounded in the localization of adaptation planning and the prioritization of community-defined needs. We define community as a fluid, heterogeneous, and complex entity (Selje et al. 2024) that is spatiotemporally contingent (Jasilio and Barnett 2021), constituted through intricate networks of power relations (Chung 2022), situated

within socio-political landscapes (Kirby et al. 2018), and defined by multiple socially constructed identities (Clarke et al. 2019). Next to this, the power of communities to influence adaptation projects is debated (Titz et al. 2018). Despite its emancipatory promise, the translation of the CBA concept into practice faces challenges. Power imbalances—rooted in broader political-economic systems—often remain unaddressed, risking the reproduction of existing inequalities (Selje et al. 2024). Scholars have cautioned that adaptation efforts that fail to recognize these underlying dynamics can entrench rather than alleviate oppression (McNamara et al. 2020; Miltunakizka et al. 2020). While some interventions link CBA to systemic drivers of vulnerability (e.g., Barrowman and Butler 2020; Clarke et al. 2019; Dodman and Mitlin 2013; van der Ploeg et al. 2020; Wisner et al. 2014), such approaches and its practical application remain the exception.

At the same time, it has become increasingly clear that ecological crises and social inequalities must be understood as interwoven. This insight has given rise to the widely used concept of social-ecological transformation, which highlights the need for far-reaching, systemic change to overcome the structural causes of both ecological degradation and social injustice (Brand and Wissen 2017). While the term has been interpreted in different ways across academic and practical contexts, it broadly refers to the need to radically rethink and reshape social, ecological, and economic relations in equitable and sustainable ways (Kenter et al. 2025; Manuel-Navarrete 2010). This contrasts with technical framings of transformations as changes of “fundamental attributes of a socio-ecological system” (IPCC 2018). Climate change, from a social-ecological transformation perspective, is not simply technical alterations of systems but a call to politicize and restructure societies in emancipatory ways (Brand et al. 2025; Görg 2011).

Achieving such a transformation requires addressing deep-seated global structures—“capitalism and materialism”—as well as local structures that condition both vulnerability and the options available to communities (Morrison et al. 2022). These forces are often ignored in concrete adaptation projects or operate beyond the local scale, yet they shape what is considered desirable or even possible within climate projects (Paprocki 2022). Hence, transformations in adaptation require a reflexive approach that actively disenfranchises power relation, builds coalitions, and fosters organizational learning (Taylor et al. 2025).

Against this backdrop, this opinion argues that CBA must embrace two essential commitments. First, it should align explicitly with the agenda of social-ecological transformation—understood as a process that challenges the systemic root causes of climate vulnerability rather than merely responding to its symptoms. The concepts of political ecology and political economy provide in this breath important analytic lenses guiding such radical social change (Pelling et al. 2015; Paterson 2020). As such, the opinion includes literature selected through a narrative review (Sovacool et al. 2018) which follows themes in the literature and has the aim of qualitative depth rather than comprehensiveness. Problematization is applied as a methodology to investigate assumptions that underlie current CBA practice and theory (Sandberg and Alvesson 2011). Problematization is a methodological undertaking “to know how and to what extent it might be possible to think differently” (Foucault 1985). Problematizing CBA's efforts to integrate political ecology and political economy towards transformative approaches points towards that such efforts can benefit from explicitly engaging with their underlying philosophical assumptions. Second, “turning unquestioned assumptions into an invitation to stimulate deeper thinking” (Barnthaler 2024), this opinion suggests that an adoption of critical realism (CR) as a philosophy of science is capable of advancing CBA's transformative potential.

CR assumes a stratified ontology that recognizes the causal powers of social structures illuminating the interplay between structure and agency, while remaining open to plural ways of knowing through a relativist epistemology (Archer et al. 2013). It facilitates a

Sci. Sci. 2025, 14, 680

2 of 14

OBJECTIVE

- To critique current community-based climate adaptation, argue that its transformative impact is limited by weak theoretical foundations, and propose critical realism as a stronger framework for addressing structural drivers of vulnerability.

METHOD

- The article uses problematization as a methodology, engaging with existing literature and philosophical analysis.
- It synthesises insights from political ecology and political economy to examine how underlying assumptions in CBA practice shape its capacity for transformative change.
- The authors identify and articulate nine key synergies between critical realism and community-based adaptation to build a conceptual scaffolding for a justice-oriented adaptation science.

RESULTS

- Traditional CBA focuses on local participation and community-defined needs, yet often fails to confront deeper structural drivers of vulnerability such as power imbalances, economic marginalisation.
- Critical realism—a philosophy that recognises layered social structures and causal mechanisms—provides strong analytical coherence.
- Integrating critical realism with CBA helps elucidate the interplay between agency and structure, strengthening the capacity to challenge systemic injustices while preserving community agency.
- The nine synergies identified show how a critical realist lens can embed causal analysis, reflexivity, normative orientation, and systemic understanding into adaptation practice, moving CBA beyond coping to transformation.

DISCUSSION AND RECOMMENDATIONS FOR FUTURE RESEARCH

- Limits of current CBA practice: Without engagement with deeper philosophical and structural issues, CBA risks reproducing inequalities it seeks to address.
- Value of critical realism: By foregrounding causal mechanisms and structural forces, critical realism offers CBA a conceptual foundation capable of supporting political empowerment and institutional change.
- Towards transformative adaptation: CBA should be reframed not merely as local coping mechanisms but as part of systemic responses to social-ecological crises that integrate insights from political ecology and political economy.
- Future directions: Empirical work is needed to test and operationalise how critical realist frameworks can shape adaptation policies and practices in ways that more effectively challenge structural root causes of climate vulnerability

EVENTS

Hudara's events bring our project work and perspectives to a wider audience while creating spaces for dialogue, exchange, and meaningful community connection. From film screenings and panel discussions to cultural events and live music, they introduce broader publics to the ideas of participation and community dialogue that underpin our approach. Our events engage with the themes that shape our work:

HEALING psychological and social vulnerabilities, **ADAPTING** to the challenges of climate change, and **POWERING** access to sustainable energy. Through accessible and open formats, we raise awareness about the issues we address and the projects we implement. All events are free of charge and open to everyone. They strengthen networks, foster collaboration among diverse stakeholders, and translate research and practice into accessible public conversations while increasing the visibility of Hudara and its partners.

“Belonging and Support: How Can We Help Each Other Thrive?”

Public dialogue and music performance, Berlin, March 2025

The event was dedicated to exploring the power of peer support and community care for people building a life in a new country. It brought together diverse community members for an inspiring conversation. Invited speakers shared different experiences and shed light on multiple dimensions of peer support in displacement contexts. The discussion was followed by a captivating live performance by the young Ukrainian artist Vasylysa, who played the Bandura.

→ **The Bandura - a traditional Ukrainian instrument**

The bandura is a traditional Ukrainian string instrument that has long symbolized the country’s cultural heritage and national identity. Combining features of the lute and the zither, it can have anywhere from

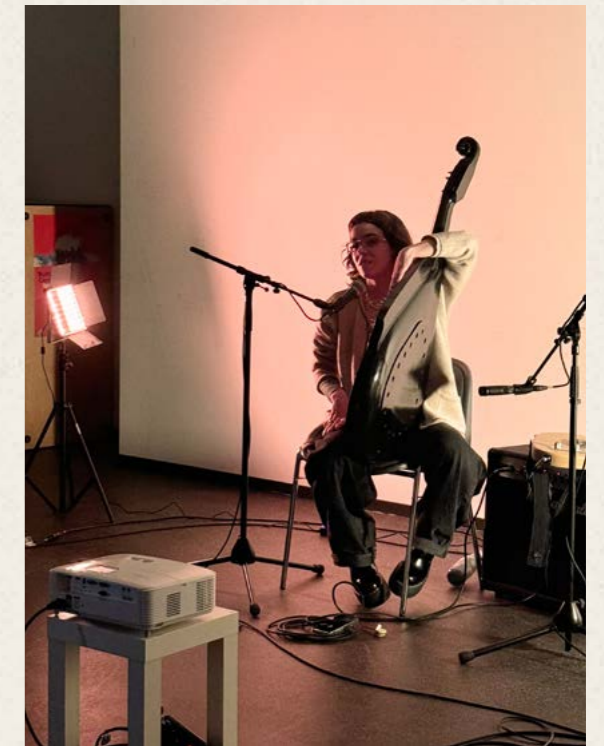
20 to over 60 strings, producing a rich and resonant sound. Historically, the bandura was played by kobzars – traveling musician-poets who sang epic ballads, spiritual songs, and historical narratives. Through their music, they preserved stories of resilience, struggle, and collective memory, especially during times when Ukrainian language and culture were suppressed. Today, the bandura remains a powerful symbol of cultural continuity, identity, and pride, connecting modern audiences with Ukraine’s history and traditions.

→ **Hotel Continental - Art Space in Exile in Berlin**

The event took place in the unique setting of the Hotel Continental, a space that pays tribute to the Center for Contemporary Art in Mariupol, destroyed in April 2022. As an art

space in exile, it keeps the vision of Mariupol as a free Ukrainian city alive, bridging past and future through culture and dialogue.

Held partly in Ukrainian and open to all, the evening created a culturally sensitive and accessible space for exchange. It highlighted not only the practical value of peer support, but also the importance of cultural expression as a source of resilience and continuity in times of upheaval.



Community members listening to one of the contributions about peer support, Berlin, Germany, March, 2025. Photo: Nataliia Tymoshevskia.



Ukrainian artist Vasylysa playing the Bandura, Berlin, Germany, March, 2025. Photos: Nataliia Tymoshevskia.



EVENTS

“Common dinner together with the Ukrainian community”

Cooking and sharing Ukrainian food, Frankfurt (Oder), May 2025

This Ukrainian community event in Frankfurt (Oder) brought together refugees and local residents for an evening of connection, solidarity, and shared culture. Guests were invited to cook and eat together, preparing Ukrainian dishes while also sharing food from their own kitchens. The gathering offered a warm space to meet new people, exchange stories and experiences, listen to music, and celebrate Ukrainian traditions. More than just a dinner, it was an opportunity to build friendships, strengthen community bonds, and create a sense of belonging and support for those starting a new chapter in Germany.

→ **Baking and eating Varenyky together**

Making Varenyky brought people together around one table. Varenyky

are traditional Ukrainian dumplings made from soft dough and filled with savory ingredients. They are an important part of Ukrainian traditions, often prepared and shared during family gatherings and community celebrations.

Using simple ingredients like flour, water, and potatoes, participants created something special. While kneading the dough, filling the dumplings, and carefully sealing each one, people talked, laughed, and exchanged stories. When the warm Varenyky were finally ready and served with sour cream, the participants celebrated not just a meal, but community and culture.



Bringing and sharing dishes, Frankfurt Oder, Germany, May, 2025.

Photo: Maryna Pakholnytska.



Baking Varenyky - Ukrainian dumplings, Frankfurt Oder, Germany, May, 2025.

Photo: Maryna Pakholnytska.



Enjoying the food together, Frankfurt Oder, Germany, May, 2025.

Photo: Maryna Pakholnytska.

“Islands in Transition – Visions for a Just and Inclusive Energy Future”

Exhibition on Gozo and online, November 2025

The exhibition explored the MAESHA project’s work with energy communities in Mayotte, highlighting locally driven pathways toward a just and inclusive energy transition. It brought together stories from community members, practitioners, and partners who are shaping climate-friendly solutions in one of the European Union’s outermost regions. Through visual narratives and testimonies, the exhibition shed light on how renewable energy can strengthen social participation, empower marginalized groups, and address pressing environmental and economic challenges. First presented as a physical exhibition on Gozo, it now continues online, extending these voices and experiences to a wider audience.

→ Mayotte – An Island at the Frontline of Climate and Social Challenges

Mayotte, in the western Indian Ocean, faces significant social and environmental challenges. With over 80% of its population living below the poverty line, increasing water scarcity, and heavy reliance on imported fossil fuels, the island stands at a critical point. These conditions make community-based renewable energy solutions both urgent and transformative.

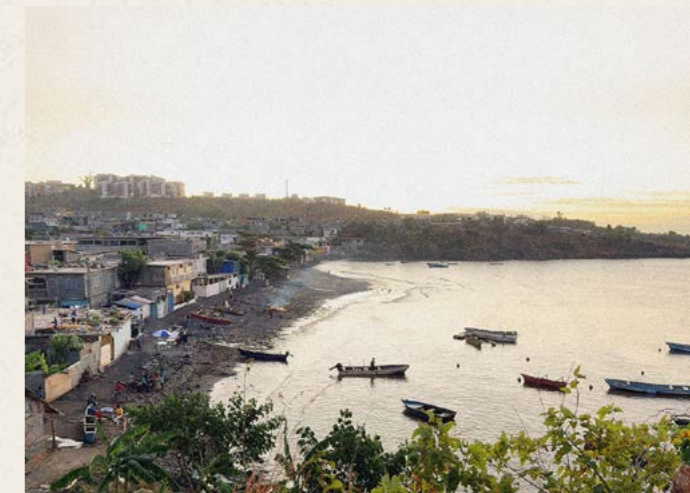
→ The MAESHA Project – Community-Driven Energy Transition

The MAESHA project was developed to respond to these local realities by

working hand in hand with communities and a diverse consortium of partners. At its core are energy communities: locally rooted initiatives designed to expand access to renewable energy while fostering inclusion, ownership, and social empowerment. Their initiatives range from solar-powered social housing and women-led solar services to clean mobility solutions and student-driven climate mobilisation.

Together, they demonstrate how energy transition can become a vehicle for social justice, resilience, and collective agency—placing communities at the heart of sustainable change.

Visit the online exhibition here: <https://hudara.org/energy-communities-mayotte/>



View of the French overseas department of Mayotte in the Indian Ocean.

Photo: Lea Lin Böhmer



Exhibition view of “Islands in Transition” on Gozo, November 2025.

Photo: Lea Lin Böhmer

FINANCES

Balance Sheet

as of December 31, 2025

ASSETS

A. Fixed assets

I. Intangible assets (licenses and similar rights)

II. Tangible assets (operating and office equipment)

Total Fixed assets

B. Current assets

I. Receivables and other assets

II. Liquid assets (Cash and bank balances)

Total current assets

Total Assets

Financial Year (EUR)

Previous Year (EUR)

1,00

1,00

2.195,00

3.136,00

2.196,00

3.137,00

171.793,77

173.986,81

201.037,92

293.519,86

372.831,69

467.506,67

375.027,69

470.643,67

LIABILITIES AND RESERVES

A. Reserves

I. Subscribed capital

II. Revenue reserves (retained earnings brought forward)

III. Net income for the year

Financial Year (EUR)

Previous Year (EUR)

25.000,00

25.000,00

408.602,36

295.032,84

-89.044,40

113.569,52

B. Provisions

Other provisions (for uncertain liabilities)

7.500,00

7.500,00

C. Liabilities

Trade payables (liabilities from goods and services)

Other liabilities

0,00

9.186,53

22.969,73

20.354,78

375.027,69

470.643,67

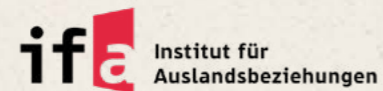
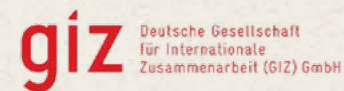
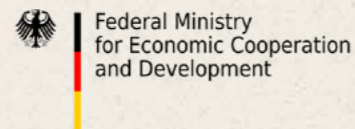
Total Liabilities and Reserves

Income and Expenditure Account

January 1 – December 31, 2025

	Financial Year (EUR)	Previous Year (EUR)
A. Non-material activities (core nonprofit activities)		
Donations and similar income	0,00	3.555,85
Other operating income (grants and funding)	325.566,82	542.674,41
Total income	325.566,82	546.230,26
Personnel costs	289.997,46	236.182,91
Amortization and depreciation of fixed assets	2.088,33	1.843,00
Occupancy costs (rent and facilities)	14.351,95	25.529,56
Insurance, contributions and charges	143,80	108,98
Project-related expenses	67.529,94	130.792,41
Travel and marketing expenses	13.660,91	3.020,35
Other operating expenses	27.329,31	38.051,86
Other expenses (donations made)	1.038,92	100,00
Total expenses	416.140,62	435.629,07
B. Financial activities (asset management)		
Interest and similar income	2.077,28	3.811,06
Interest and similar expenses	0,00	-209,87
Taxes on income (e.g. withholding tax)	-547,88	-632,86
Net result – financial activities	1.529,40	2.968,33
C. Net income for the year		
Net income for the year	-89.044,40	113.569,52

SUPPORTERS AND PARTNERS



COLLABORATORS AND KEY PARTNERS



Hudara :: Standing with communities
Gemeinnützige Nichtregierungsorganisation

Am Sudhaus 2
12053 Berlin
Germany

T +49.(0)30.577.0631.0
F +49.(0)30.577.0631.09
E hello@hudara.org

www.hudara.org

[Facebook](#)
[Instagram](#)
[LinkedIn](#)

Published by
Hudara gGmbH
Am Sudhaus 2
12053 Berlin
Germany

Edited by
Boris Heinz
Lena Schmid

Layout
Lea Lin Boehmer

Cover picture
SUNNY and AWARE Project workshop with community representatives, Mahama Refugee camp, Rwanda, July 2024. Photo: Tim Ronan Britton

Berlin, February 2026

