

WORLD FORUM ON THEOLOGY AND LIBERATION (WFTL)

*Resist, hope, invent:
Another world is possible!*

Montreal, Quebec
August 8 – 13, 2016



2016 ACTIVITY REPORT



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Note from the General Secretariat of the WFTL

The General Secretariat of the World Forum on Theology and Liberation (“the WFTL”), inaugurated in 2005 and headquartered in Porto Alegre, Brazil, is responsible for making links between the Permanent Council and the institutions that have supported the creation of the WFTL. The General Secretariat is also charged with connecting the Council, the International Committee and other institutional representatives throughout the world who also support the WFTL.

Consequently, in the name of the Permanent Council and of the International Committee of the WFTL, the Permanent Secretariat is pleased to present a summary of the work before, during and after the Forum held in August 2016 in the city of Montreal. In presenting this report, it is important to highlight that the World Social Forum took place for the first time in the northern hemisphere – in Montreal—and consequently so too did the WFTL. Although we cannot simplistically divide the world in two, ie, set up a dialogue between the North and the South, it is relevant to note that the ten preceding World Social Forums took place in the geographic South. That is: four in Latin America (Brazil), one in Asia (India), and four in Africa (Nairobi, Dakar and Tunisia). As Carminda MacLorin stated in supporting the proposal of a World Social Forum in Montreal, “the North-South paradigm is changing and we can no longer consider it in the same manner as previously. There is some of the North in the South, and the South in the North. We are dealing with a transversal, neoliberal, capitalist system, which engenders harmful effects in the North as well as the South.” It is why complete globalization of the World Social Forum was necessary and, with its traditions of social movements and organizations, Quebec is a pioneer in this novel endeavour.

As can be seen in the following pages, the local Montreal Committee coordinated the local resources, volunteers, institutions, organizations and movements in Quebec and throughout Canada ecumenically. Denise Couture and Jean-François Roussel, from the Centre of Quebec Contextual Theologies and Ethics at the University of Montreal, facilitated excellent communication between regional and international leadership, and assured international dialogue between the different represented continents, through the *Ecumenical Network for Justice, Ecology and Peace (“ROJEP”)*, and with the support of *Development and Peace*, and dozens of religious communities, churches, faculties of theology, and volunteers. If, in the World Social Forum of 2004 we obtained the most success in terms of numbers, in Montreal our workshops, panels and the debates around the substance of the presentations reached new heights in quality and depth. Notwithstanding the spontaneous and creative aspects of the WFTL the effectiveness of its organization even instills in us a hope for higher quality publications.

As the spokesperson for the Permanent Council and the International Committee, I express our immense gratitude to all those mentioned and our joy in presenting this report.

Luiz Carlos Susin
General Secretariat of the WFTL

Introduction



The World Forum on Theology and Liberation (WFTL) is a space for ecumenical, dialogical and plural encounters between groups and individuals who offer critiques of the multiple forms of domination and oppression, with the goal of constructing another way of being in the world. The WFTL deepens the relationship between “theology” and “liberation,” by creating links and fostering networks between different theologies on the global stage that follow this perspective.

The 7th WFTL took place in Montreal, from August 8 – 13, 2016, as part of the 12th World Social Forum (WSF), and the first to be held in a northern country. The WFTL proceeded in two streams. On August 8th and 13th, the entire days were devoted exclusively to the WFTL at Jean-de-Brébeuf College. Between August 9th – 12th, the program of the WFTL was integrated in the programming of the WSF, in the very same places as the WSF, and with the main gatherings open to the public.

Organisational process

The Ecumenical Network for Justice, Ecology and Peace (*Réseau Œcuménique Justice, Écologie et Paix* or ROJEP; <http://www.justicepaix.org>) in Montréal, took charge of the organisation of the event in collaboration with the General Secretariat of the WFTL based in Porto Alegre, Brazil, and the International Committee of the WFTL.

The local deciding authority of the organisation of the WFTL was the Coordinating Committee of ROJEP, composed of Denise Couture (Coordinator), Richard Renshaw, Sophie Rolland, and Jean-Paul Saint-Germain, and supported by Ferdinand Djayerombe (Liaison and Information Agent of the organisation). The Coordinating Committee put together a larger consultative committee composed of thirty persons delegated from seventeen organisations (Annex A). This committee met twelve times from September 2015 to August 2016.

The Coordinating Committee and the larger consultative committee formed six working subcommittees responsible for different aspects of the organisation of the WFTL: programming, logistics, finance, celebration, publicity, and volunteers (Annex B).



Jean-François Roussel, Professor in the Faculty of Theology and Religious Studies at the University of Montreal, provided the link between the local committees of the WFTL and the Permanent Secretariat of the WFTL. This work began in autumn 2015 in consultation with members of the International Committee responsible for the planning of the next forum. He continued consulting with the members of the International Committee regarding the thematic orientation of the 2016 WFTL. He continued through to August 2016 in regular communication with the Permanent Secretariat at each step in the organisation.

Nelson Tardif was hired as project manager from December 1, 2015 to August 30, 2016, to accomplish a number of tasks regarding the organisation of the event (including programming, logistics and communications). He contributed over 70 work days supporting the organization and running of the 2016 WFTL. In the end, a team of 15 volunteers worked toward the effective running of the WFTL.

The decision-making process and leadership of the event progressed from a democratic, dialogical, horizontal, and anti-oppressive perspective. This process strongly contributed to the organization, effective development, and success of the 2016 WFTL in Montreal.



2016 WFTL organising committee & volunteers

Weave of the WFTL within the WSF

The WSF was created in 2001 and The WFTL was created in 2005. From its beginnings, the WFTL weaved itself within the WSF. In Montreal, as with the preceding forums, the WFTL was always in parallel with, and integrated in, the WSF. The activities which were held in the specific frame of the WFTL were only registered in the program of the WFTL, whereas the self-directed workshops that took place in the frame of the WSF were registered both in the program of the WFTL and the WSF.

Objectives, concerns and thematic axes

The document that presents the objectives, concerns and thematic axes of the 2016 WFTL Montreal can be found in Annex C.

Registration data

Origin of participants (as stated in the registration forms)

- **Countries:** Belgium, Brazil, Canada, Spain, Ecuador, France, Ghana, Haiti, Honduras, India, Kenya, Mexico, Nigeria, Palestine, Panama, the Philippines, and the United States
- **Canadian provinces:** Alberta, British Columbia, New Brunswick, Newfoundland, Nova Scotia, Ontario, Quebec, and Saskatchewan

Statistical data

- Number of registrations: **479**
- Participation on Monday, August 8th: **390**
- Participation on Saturday, August 13th: **320**
- Number of self-directed workshops in the frame of the WSF: **23**
- Number of self-directed workshops in the formal frame of the WFTL: **9**
- Number of persons who gave presentations in self-directed workshops: **107**
- Number of organisations presenting self-directed workshops: **24** (see ANNEX D for names)
- Number of participants in self-directed workshops: **1642**
- Number of performances: **1**

Summary description of activities

The following section synthesizes the activities of the 2016 WFTL Montreal chronologically.

Monday, August 8th

Opening day of the WFTL (Jean-de-Brébeuf College)

Official opening and welcome

Presiders: Denise Couture (Coordinator, WFTL); Raphaël Canet (Co-coordinator, WSF); and Luiz Carlos Susin (General Secretary, WFTL and Professor at the Pontifícia Universidade Católica do Rio Grande do Sul, in Porto Alegre, Brazil)



Traditional reception and ceremony of welcome on Mohawk Territory

Presenter: *Kevin Ka'nahsohon Deer* (Guardian of Faith of the Mohawk Trail Long House, Mohawk territory of Kahnawake)

Description: A significant and privileged moment highly appreciated by participants.

Plenary session—Decolonising the Churches: Spiritual Perspectives and Questions on the Experience of Indigenous Peoples

Organiser: WFTL

Presenter: Jean-François Roussel

Facilitators: Nicole O'Bomsawin (Abenakis, anthropologist, and storyteller from the Odanak community in Quebec); Eleazar López Hernandez (National Centre for Aide to Aboriginal Missions [CENAMI], Mexico); Mark MacDonald (Ojibway, National Indigenous Bishop of the Anglican Church of Canada)

Description: The afternoon focused on indigenous experience, which permitted many people to become aware of the lived experience of indigenous peoples through the lens of decolonisation.



Self-directed workshops

The first half of the afternoon unfolded around eight self-directed panels. Participants were invited to participate in one or another of the following workshops:

Workshop 1—Overcoming violence: Eco-liberation and interreligious dialogue

Participants: 30

Moderator: Sophie Rolland (Anglican Church)

Facilitators: José Maria Vigil, "Teología de la eco-liberación"; Marcelo Barros, "Por una espiritualidad macroecuménica del pluralismo y diálogo intercultural y religioso para otro mundo posible"; Luiz Carlos Susin, "La hospitalidad es el alma de la religión – el reto de la superación de la hospitalidad y de la creación de la hospitalidad"



Description: This workshop presented the necessity for a revolutionary theological renewal 50 years after the coming of a new theological model—liberation theology. One that is not only reformist, but that breaks with traditional paradigms, and responds to the new challenges with which we are confronted; namely, climate change and the need for interreligious dialogue within the context of globalisation.

Workshop 2—The intercultural: African perspectives and Afro-descendent

Participants: 30

Moderator: Lindbergh Mondésir (University of Montreal)

Facilitators: Roberto E. Zwetsch, “Interculturalidad, migración y resiliencia cultural”; Albertine Tshibilondi Ngoyi, “Genre, migrations et interculturalité pour une justice relationnelle”; Paulin Poucota (Cameroon, absent due to inability obtain a Canadian visa), “Alioune diop et le dialogue interreligieux,” read by Lindbergh Mondésir

Description: An examination of the advances and regression of gender equality in an intercultural context, specifically the case of the African diaspora in Europe and Brazil, and an African approach to interreligious dialogue. The workshop also explored the multiple challenges and the precarious condition of millions of people in migration because of untenable situations due to war, political persecution, deterioration of socio-economic conditions, etc.



Workshop 3—The decolonial turn and the option for indigeneity

Participants: 25

Moderator: Michel Andraos (Catholic Theological Union, Chicago)

Facilitators: Steven Battin, “Resurrection of Jesus as resurrection of the ancestors: A hermeneutic prologue to epistemic decoloniality in Christian theology”; Rufus Burnett, “The blues-black folk blues: Blues epistemology and the quest for trans-plantation humanity”; Joëlle Morgan, “Un/setting relations within the colonial difference: Epistemic disobedience and a theology of aurality and healing”

Description: This panel presented a reflection on promoting a culture and politics of non-domination. It proposed a change in theological thinking that too often reinforces practices in daily life that rely on modernist rules that are rooted in colonial thinking.



Workshop 4—Deconstructing representations that produce oppressions

Participants: 70

Moderator: Jean-Claude Ravet (Revue Relations, Montréal)

Facilitators: Jean-Guy Nadeau, “Agir comme Abraham qui se soumet ou comme Dieu qui sauve le fils?”; Dan González Ortega, “Jueces 19: Relectura indecente a partir de un caso paradigmático en México”; Jean-François Roussel, “Décoloniser Kateri Tekakwitha”

Description: This workshop brought together three presentations that, through the deconstruction and decolonisation of thought, aimed to reveal the hidden face of three realities: (1) the colonial appropriation of *Kateri Tekakwitha* and its Mohawk being-ness ignored; (2) the “act of perfect faith demanded by Abraham” that is translated into oppression, notably of female victims of sexual abuse; and (3) the face of theology as an indecent act when it questions the structural violence that has become socially “natural” (Marcella Althaus), with examples of violence against women in Juarez, Mexico.



Workshop 5—Concealing: Feminist and gendered perspectives

Participants: 30

Moderator: Carmina Tremblay (L’Autre Parole, Montréal)

Facilitators: Carmen Chouinard, “Comment le féminisme islamique peut contrer la triple occultation des femmes croyantes musulmanes au Québec?”; Nicole Hamel, “Conjointes de même sexe au sein du christianisme: quelques pistes libératrices”

Description: This workshop explored the mechanisms of the occultation (obscuring and concealing) of Muslim women in Quebec and strategies developed from the lives of lesbians in a predominantly Catholic context to counter that occultation.



Workshop 6—The green pages of the Bible

Facilitator: Norman Lévesque, “Les pages vertes de la Bible”

Participants: 20

Description: This workshop proposed uncovered a “trove of teachings on the subject of our relationship with the Creation of God,” within the Bible to question our relationship with the environment, its rich biodiversity, and our place in nature.

Workshop 7—Voluntary simplicity as a compass for “another world that is possible”

Participants: 30

Organiser: Réseau diocèses pour la simplicité volontaire (RQSV)

Facilitator: Dominique Boisvert, “La simplicité volontaire comme boussole d’un autre monde possible”

Description: The objective of this workshop was to think of “poverty” as a simple life centered on what is essential, and to examine the fertile consequences of such a life style for the types of socio-economic models and world that we want to construct together.

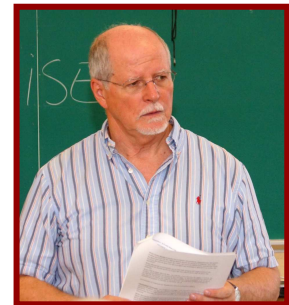
Workshop 8—Food security and presence of the Church in solidarity

Participants: 10

Organiser: Social Pastoral Table of the Catholic Diocese of Montreal

Facilitators: Social Pastoral Agents of the Catholic Diocese of Montreal

Description: This workshop aimed to present the difficulty people of limited income had in accessing diverse food options, as well as, possible alternatives to correct this unjust situation.



Plenary session—Transforming kyriarchal religions and theologies: Feminist approaches

Organiser: WFTL

Presider: Denise Couture

Speakers: Maria Pilar Aquino (Professor of Theology and Religious Studies, University of San Diego, California, United States); Pauline Jacob, feminist theologian, Women and Ministries, Quebec, Canada; Kochurani Abraham, feminist theologian, Indian Women Theologians’ Forum, Kerala, India); Mary N. Getui, Professor, Catholic University of Eastern Africa, Nairobi, Kenya

Description: This panel theorised feminist notions of Kyriarchy and intersectionality. It presented feminist theologies from a liberation perspective rooted in different global contexts, and fostered awareness of novel innovations in each case.

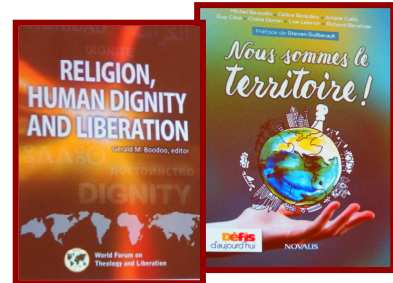


Plenary speakers, “Transforming kyriarchal religions and theologies: Feminist approaches”

5:20 to 6:00—Book Launches

Nous sommes le territoire! Groupe de théologie contextuelle québécoise (GTCQ), éditions Novalis, Montréal, 2016

Religion, human dignity, and liberation, Gerald Boodoo (dir.), Sao Leopoldo, Oikos Editora, 2016 (highlights interventions made during the WFTL 2013 and 2015, which took place in Tunisia)



Kiosks

Throughout the day, several organisations and individuals participated in the WFTL by facilitating kiosks, including: Librairie Paulines; L'Entraide missionnaire; Groupe de théologie contextuelle québécoise (GTCQ); International Committee of the WFTL; Revue Relations; Maria'M; Development and Peace; L'Action des chrétiennes et des chrétiens pour l'abolition de la torture (ACAT); L'Autre Parole; Hector Rodriguez (socially engaged artist and painter); and Benoit Awazi Kunga (theologian, University of Saint Paul).

Exposition—Muslim Quebeckers ... and after?

Presented by the Montreal Centre for Justice and Faith, this exposition was held throughout the day on Monday August 8th in the large plenary hall at Jean-de-Brébeuf College. As a photo-story, it aimed to demystify stereotypes that are too often present and offered portraits that consider the diversity of Muslims in Quebec.

Performance—Voices of silence

Number of attendees: 300

Organiser: Groupe Espace Art Nature

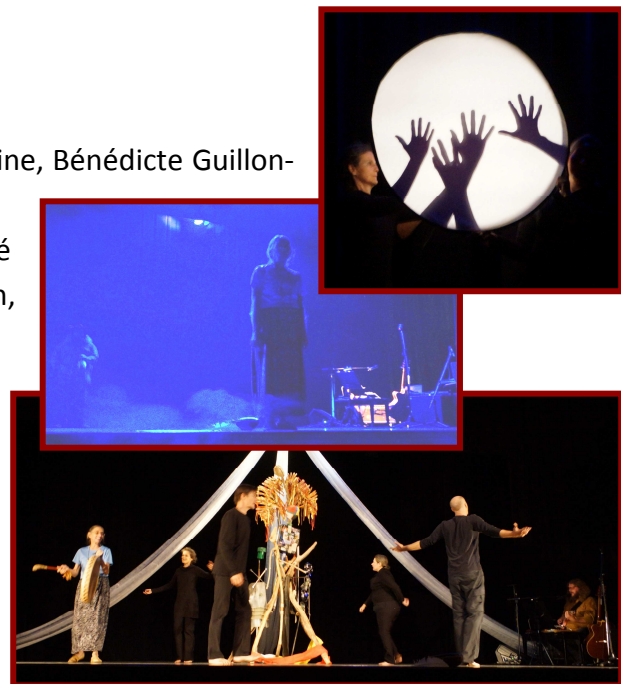
Interpreters: Pierre Béreard, Jean-François Lépine, Bénédicte Guillon-Verne, Shany, Geneviève Collard

Musicians: Stéphane Isabelle, Geneviève Labbé

Readers: Isabelle Forest, Nicole O'Bomsawin, Mikayla Cartwright

Technician: Jean-Noël André

Description: The performance "Voice of Silence" presented the reality of Indian residential schools where certain indigenous children in Canada and Quebec were brought. The performance was both a theatrical piece and a process of sensitisation.



Tuesday, August 9th

Visits as part of the WFTL and opening march of the WSF

Visit 1—Kahnawake

Organiser: Jean-François Roussel

Participants: 50 (including members of the international delegation of the WFTL)

Facilitators: Kevin Ka’nahsohon Deer (Guardian of Faith of the Mohawk Trail Longhouse); Kahsennenhawe Sky Deer (member of the Mohawk Council of Kahnawake); Michael Diabo (member of the Catholic community of Kahnawake, retired judge and director of the Kahnawake Department of Education); Ron Boyer (Ojibway, Deacon and Vice-Postulator of the cause of beatification of Kateri); Christine Zachary Deom, elected Chief of the Band Council of Kahnawake and member of the Catholic community); and Vincent Esprit, f.m.i. (curator of the Catholic community of Kahnawake and doctoral student in Theology at the University of Montreal)

Description: The objective of the visit to the Mohawk community of Kahnawake was to discover two important places of indigenous spirituality, in order to learn how members of the community nurture and orient themselves in relation to their struggles, hopes and practices. This included (1) the *Mohawk Trail Longhouse*, one of the longhouses of Kahnawake and heir to pre-colonial Mohawk traditions, and (2) the Catholic Sanctuary of Kateri Tekakwitha, where the tomb of Saint Kateri is found and where the Catholic community of Kanhnawake meets. The visit was sincerely appreciated by participants.

Visit 2—Carrefour de participation, ressourcement et formation (CPRF) and Chic Resto Pop

Organiser: Carmina Tremblay

Participants: 21 (from 6 Canadian provinces, including Manitoba, Ontario, Quebec, Nova Scotia, New Brunswick, Newfoundland, and two participants from France)

Description: This visit highlighted two Montreal community organisations whose mission is to foster awareness and liberation. First, the CPRF (Le Carrefour de participation, ressourcement et formation) presented its mission which included 5 elements of social engagement and 6 principles of autonomous popular education (*éducation populaire autonome* or ÉPA). This visit was deemed a success by the members of the work team of the organisation. The visit concluded at *Chic Resto Pop*, an enterprise focused on socio-economic re-adaptation. In addition to offering meals at a modest price (the group of visitors ate there), the enterprise offers employment training and development services. *Chic Resto Pop* is situated in a former church that had been transformed into a community centre.

Opening march of the WSF

A delegation of the WFTL were a strong presence in the opening march of the WSF which started at Lafontaine Park and continued to *Place des spectacles* where the opening performance of the WSF took place. The moment was marked by festivities and celebration.



Wednesday to Friday, August 10th to 12th Self-directed workshops of the WFTL held as part of the WSF

Communities in a circle

Organiser: Groupe Espace Art Nature

Participation: Participants came from various countries and cultural communities, and included many young Quebeckers and First Nations community members

Atmosphere and description: The alluring effect of the original workshop title, “Living together in the spirit of the Amerindian circle,” was evident. Each workshop was repeated on August 10th and 11th and lived in the spirit of a word circle. Members of First Nations communities were present each day as either facilitators or participants.



Workshop 9—What is the vision of the State and the social project of neo-liberal austerity politics?

Participants: 58

Organiser: Centre de théologie et d'éthique contextuelles québécoises (CETECQ)

Moderator: Lise Baroni (CETECQ)

Facilitators: Eric Martin (Institut de recherche et d'information socioéconomiques [IRIS]); Michel Beaudin (CETECQ); Aurélie Lanctôt (Faculty of Law, McGill University)

Atmosphere and description: An energetic, passionate and enlightening debate that “could have lasted beyond the allotted time.” This workshop aimed to (1) resituate the austerity measures in the arsenal of rules and mechanisms of the neoliberal economic and political arena, (2) identify the vision of the State and the societal project that drives politics, and (3) interpret ethically and theologically this “idolatrous” vision and indicate ways out of this framework.

Workshop 10—Truth and Justice Behind the Scenes in the Theatre of War

Participants: 10

Organiser: Christian Action for the Abolition of Torture (ACAT)

Facilitators: Nancy Labonté (Coordinator of ACAT Canada, Montreal); Danny Latour (Administrative Counsel ACAT Canada)

Description: This workshop presented what happens in the background of war. Drawing upon case studies of war-related torture, the workshop brought to light the traces of impunity in administrative silence, “while highlighting humanity in its theological dimension.”



Workshop 11—The blanket exercise: An interactive exercise to raise awareness about colonial history and the experience of indigenous peoples

Participants: 35

Organiser: Réseau Œcuménique Justice, Écologie et Paix (ROJEP)

Facilitators: Jean-François Roussel (ROJEP); Laurent Gagnon, (Initiatives et changement); Richard Renshaw (ROJEP); Joseph Vumiliya, (Initiatives et changement); Brian McDonough (ROJEP)

Description: Through a participative and popular education approach, this workshop aimed at sensitising participants to the lived experience of dispossession of the indigenous peoples and their heritage.



Workshop 12—Beyond *Homo Economicus*

Participants: 15

Organiser: Anglican Church

Facilitators: Sophie Rolland (Priest of the Anglican Church); James McDermott (Priest of the Anglican Church); and Beth Reed

Description: This workshop wanted to start a discussion on the role and place of Christian faith in the discussion regarding the capitalist economic system within which we currently live.

Workshop 13—The Symbolic Life and Human Liberation: A Way to Explore First Nations and Others?

Participants: 40

Organiser: Groupe Espace Art Nature

Facilitator: Jean-Noël André

Speakers/Facilitators: Agustí Nicolau Coll (historian, geographer, and free explorer of the western tradition); Christian Roy (art historian); Geneviève Collard Hervieux (Innu social worker); Karim Haroun (filmmaker)

Description: Among other objectives, this workshop aimed to reflect on and appreciate the scope that symbolic life has on how inner human communities link to the larger social scheme of things.

Workshop 14—Nourishment and Sustenance in Social Engagement

Participants: 16

Organiser: Carrefour de participation, formation et ressourcement (CPRF)

Facilitators: Guy Fortier (trainer-facilitator); Marie-Iris Légaré, (trainer-facilitator); Claude Castonguay (development agent)

Description: The CPRF shared 5 intimately linked elements that give meaning to social engagement towards justice, equity and peace. These 5 elements are drawn from field work conducted over 10 years in Quebec. The CPRF also presented a “toolbox” for autonomous popular education, entitled “From Wind to Sail.”



Workshop 15—Our rivers and mountains are not for sale: Communities fighting for eco-justice

Participants: 100

Organiser: Development and Peace Caritas Canada

Facilitators: Christian Champigny (Development and Peace); Judith Faucher (Development and Peace); Isaac Asume (Social Action—Nigéria; Leana Corea (Coddeffagolf, Honduras); Lidy Nacpil (Freedom from Dept. Coalition—Philippines)



Description: This activity aimed at a better understanding of the links that unite the dominant economic system and the concrete experiences of ecological injustice. It also put into question the system of economic domination and the vision of the world that accompanies it.

Workshop 16—Feminist interreligious dialogue

Participants: 40 persons from divers horizons (Belgium, France, Haiti, and several regions of Quebec)

Organiser: Maria'M, Dialogue Group of Christians and Muslims

Facilitation: Élisabeth Garant; Samia Amor (PhD Student Law, University of Montreal); Carmen Chouinard (PhD student Religious Studies, University de Montreal); Janet Dench (Director, Canadian Council for Refugees); Sabrina Di Matteo (Director, Benoit Lacroix Student Centre Montreal)



Description: This workshop presented an original progression of interreligious dialogue, one of feminists rooted in their social engagement for the equality of women and social justice in their respective Christian and Muslim religious traditions.

Workshop 17—Laudato Si: A call for change

Participants: 150

Organiser: CIDSE—Development and Peace; Kairos (Canadian Ecumenical Justice Initiatives)

Facilitators: P. Ismael Moreno (Fundación ERIC, Radio Progreso—Honduras); P. John Patrick (Justice & Peace—Nigeria); Shalmali Guttal (Executive Director of Focus on the Global South); Jennifer Henry (Executive Director of Kairos).

Atmosphere and satisfaction: The workshop generated many discussions, and participants were “very satisfied with the unfolding of the workshop even though it did not succeed in finding a woman to present a feminist analysis of the encyclical *Laudato Si*.”

Description: This workshop presented and proposed a reflection on Pope Francis’ encyclical, *Laudato Si*, which invites us to look farther than the symptoms of climatic changes, and to act on its causes.



Documentary—*On the tracks of Camilo* (presented in the program of the WFTL, on Wednesday, August 10th and the WSF on Thursday, August 11th)

Participants, Aug 10th: 60

Participants, Aug 11th: 40

Organiser: Makila Coop and Cuibas Films

Facilitator: Diego Briceño (Director and Producer)

Atmosphere: The public was very interested, attentive and respectful.

Description: The first North-American documentary to retrace the life and death of the revolutionary Catholic priest, Camilo Torres Restrepo, considered by several as one of the pioneers of Latin-American liberation theology.



Workshop 18—Transforming kyriarchal religions and theologies: Feminist approaches

Participants: 25

Organiser: WFTL

Moderator: María Pilar Aquino, Professor of Theology and Religious Studies, University of San Diego California, USA

Facilitators: Kochurani Abraham (feminist theologian, Indian

Women Theologian's Forum—Kerala, India) Mary N. Getui (Professor at the Catholic University of Eastern Africa—Nairobi, Kenya); Denise Couture (Professor, CETECQ, FTSR, University of Montreal)

Description: This workshop proposed an exploration and a feminist analysis of contemporary devices of kyriarchal imperialism present in religions and theologies that exacerbate, among others, the subordination of women and the violence done to them.



Workshop 19—Nonviolence: Foundation for another possible world

Participants: 40

Organiser: Antenne de paix (Pax Christi International), Conscience Canada, Resource Centre on Non-violence

Speaker: Dominique Boisvert

Satisfaction: “The vast majority of people seemed very interested. Some intervened towards the end to, among other things, highlight the initiatives in English Canada.”

Description: This activity aimed to (re)discover the veritable meaning of the word “nonviolence” and to ascertain how it requires a paradigm change with respect to the world as it currently is.



Workshop 20—Guaranteed minimum income: Camping outside the walls of our economic model

Participants: 50

Organiser: Mouvement des travailleuses et travailleurs chrétiens du Québec (MTC)

Facilitators: Denis Plante; Christine Lafaille; Bernadette Dubuc

Satisfaction: The MTS “is very satisfied with the training for which it received praise for “the exemplary pedagogical approach.” Following this workshop, the MTS was asked by Radio Canada—Première Chaîne (Winnipeg) for a telephone interview on the subject.”

Description: Starting from a popular education approach, and drawing from the results of a field study, this workshop proposed an analysis of the minimum guaranteed income, as a possible solution for recognising and respecting the economic rights of all.



Workshop 21—The blanket exercise: An interactive exercise in awareness building about colonial history and the reality of indigenous peoples

Participants: 60

Organiser: ROJEP

Facilitators: Richard Renshaw (ROJEP); Brian McDonough (ROJEP); Rose-Anne Gosselin (ROJEP); Jean-François Roussel (ROJEP)

Description: Through a participatory and popular education approach, this exercise sensitised participants to the dispossession of indigenous peoples and their heritage.

Workshop 22—A north-south dialogue on extraction: Resistance and alternative

Participants: 35

Organiser: Mining Watch Canada

Facilitators: Jamie Kneen (Mining Watch Canada); Gloria Chicaiza (Acción Ecológica—Quito, Équateur); John Dillon (Kairos)

Description: This workshop explored the underpinnings of the predation “extractivist” of natural resources and its ecological impact, supported by: (1) community reports of suffering from this predation and; (2) the struggles of activists from several continents.



Workshop 23 Constructing the intercultural from the African Sub-Saharan Context: How to create an integral justice?

Participants: 40

Organisers: Centre d'études africaines et de recherches interculturelles, Bruxelles (CEAF&RI); Groupe de théologie africaine subsaharienne (GTAS), Montréal

Presiders: Albertine Tshibilondi Ngoyi (CEAF&RI); Denise Couture (GTAS)

Speakers: Albertine Tshibilondi Ngoyi (CEAF&RI); Lindbergh Mondésir; Marie-Odile Kama; Hyacinthe Kihandi; Jean-Léon Longa (GTAS); Buuma M. Maisha (Université Saint-Paul, Ottawa)

Description: This workshop proposed solutions from African wise-women, for constructing a way to live together free from domination and oppression as an imperative in today's world.



Workshop 24—Testimonies of an emerging new world

Participants: 45

Organiser: Webzine Sentiers de foi

Facilitators: Jean Bellefeuille; Michel M. Campbell; Gérard Laverdure; Raymond Levac

Atmosphere and satisfaction: "A strong empathetic climate" and "very satisfied"

Description: Presented by the Webzine *Sentiers de foi*, the objective of this workshop was to analyse off-the-beaten-path, prophetic and audacious evangelical practices of organisations and individuals over the last 10 years.



Workshop 25—Our land, our hope: The experience of dispossession in Palestine and Canada, and theologies/spiritualities of liberation

Participants: 50

Organiser: Canadian Friends of Sabeel (CFOS)

Facilitators: Nora Carmi (Kairos Palestine, Sabeel Ecumenical Liberation Theology Center, National Coalition of Christian Organizations in Palestine, Palestine Israel Ecumenical Forum); Elder Barbara Hill (Kitigan Zibi Anishnabeg, Québec, advisor to several organizations including the Royal Canadian Mounted Police, Ottawa-Carleton District School Board, and the Public Service Alliance of Canada)

Satisfaction: Very satisfied and grateful for their participation in the WFTL. A popular activity.

Description: This workshop permitted two women, Nora Carmi and Elder Barbara Hill, to share their respective experience of dispossession, by discussing the historical reality of diverse aspects of the logic of dispossession. The workshop manifested the intersectionality of their experiences with liberation theology and indigenous spiritualities.



Workshop 26—Oppression and liberation: Diversity of spiritual and religious perspectives

Organiser: WFTL

Participants: 30

President: Denise Couture (Professor, Theology and Religious Studies, Université de Montréal)

Facilitators: Gerald Boodoo (Professor, Duquesne University, Pittsburg, United States [Christian traditions]); José Bellver Martinez (Program Researcher, Ramón y Cajal du Centro Superior de Investigaciones Científicas (CSIC), Department of the History of Philosophy, Esthetics and Philosophy of Culture, University of Barcelona [Muslim traditions]); Kevin Ka’nahsohon Deer (Guardian of the Faith of the Mohawk Trail Longhouse, Mohawk Territory of Kahnawake [First Nations, Longhouse perspectives]); Agustí Nicolau Coll (Justice and Faith Centre)

Description: This workshop explored how together we can create the elements of constructive interreligious dialogue around issues of oppression and liberation that are central to the focus of the WFTL.

Workshop 27—Liberation theology: A gift to the world

Organiser: Canadian Religious Conference (CRC)

Participants: 40

President: Jean Bellefeuille (CRC)

Workshop coordinator: Leonardo Rego (Justice, Peace and Integrity of Creation [JPIC], OMI Lacombe Canada)

Facilitators: Maria Van der Linde (Instituto de Salud MSC “Christoforis Deneke” [ISDEN]); Catalina Romero (Professor, Pontifical Catholic University of Peru, Instituto Bartolome de las Casas Pontifice); Ken Forster (Provincial OMI Lacombe Canada); Jennifer Henry (Executive Director, Kairos—Canadian Ecumenical Justice Initiative)

Atmosphere and description: Agreeable and participatory climate. Demonstrations of “how liberation theology has been adopted in an innovative manner by grassroots Christian communities, popular movements, religious congregations and ecumenical groups.”



Workshop 28—Saving our territories: A change of view

Participants: 60

Organiser: Groupe de théologie contextuelle québécoise (GTCQ)

Coordinators: Michel Beaudin (GTCQ); Ariane Collin (GTCQ)

Facilitators: Christine Zachary-Deom (Elected Chief of the Kahnawake Community Council; Michel Durand (Réseau Transition Québec); Ariane Collin (GTCQ)

Atmosphere and description: Very informative; good questions and participation. Exploration of elements that permit a change of vision *from* a “vision of objectification and attitude of domination,” *to* a “respectful and responsible rapport of interdependence vis-à-vis territory.”



Convergence Assembly—Gender impacts: Indigenous women and resource extraction

Participants: 250

Organiser: Kairos—Canadian Ecumenical Justice Initiatives

Facilitator: Jennifer Henry (Executive Director of Kairos)

Speakers: Vivianne Michel (President of Indigenous Women of Quebec); Gloria Chicaiza (Acción Ecológica); Beverly Longid (Coordinator of Indigenous Peoples Movement of Self Determination and Liberation [IPMSDL], International People’s Conference on Mining—Philippines); Alma Brooks (grandmother, Maliseet Grand Council, Wabanaki Conferency)

Description: This assembly discussed indigenous women’s perspectives from Canada and from the South, concerning information on the evaluation of risks linked to mining and petroleum extraction projects, and their long-term social and environmental impacts. This is information this not often heard spoken or which is misunderstood.

Saturday, August 13th (Jean-de-Brébeuf College) Closure of the 2016 WFTL Montreal

Opening and celebration

Plenary session—Decolonial theological encounters

Organiser: WFTL

President: Néstor Medina (Emmanuel College, University of Toronto, Canada)

Facilitators: Lee Cormie (St. Michael College, University of Toronto, Canada); Néstor Medina (Emmanuel College, University of Toronto, Canada); Becca Whitla (Emmanuel College, University of Toronto, Canada); Michel Andraos (Catholic Theological Union, Chicago, U.S.A)

Description: This panel offered an incursion into Latin-American de-colonial thought by exploring the conceptual framework of modernity and decolonialism.

Plenary session—Theologies and liberation:

The current situation

Organiser: WFTL

President: Luiz Carlos Susin (General Secretariat of the WFTL Pontificia Universidad Católica do Rio Grande do Sul, Porto Alegre, Brésil)

Facilitators: Kochurani Abraham (Indian Women Theologian’s, Kerela, Indes); Mary Getui (Catholic University of Eastern Africa, Nairobi, Kenya); Juan Manuel Hurtado López (sacerdote, teólogo, miembro de la red Amerindia, Chiapas, Mexico- Yves Carrier, theologian, Carrefour d’animation et de participation à un monde ouvert [CAPMO], Québec)



Description: This panel aimed to inform and discuss some of the aspects of the diverse panorama of liberation theologies on different continents today, without exhausting the richness of these theologies.

Wrap-up session

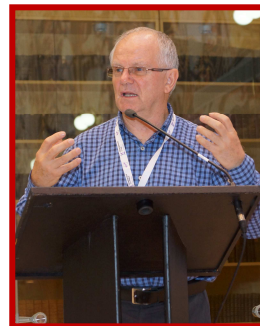
Organisers: WFTL; Groupe Espace Art Nature

Description: This session was divided into two parts. The first consisted of sharing in smaller groups what was experienced and retained during the 2016 WFTL and WSF. The second part consisted of sharing with the entire group; 45 seconds per person to recap essential take-aways from the WFTL and WSF.



3 PM to 4 PM—Speeches and Closing celebration

Description: The WFTL concluded with remarks from Luiz Carlos Susin (General Secretariat of the World Forum on Theology and Liberation, and Professor at the Pontifícia Universidad Católica do Rio Grande do Sul, Porto Alegre, Brazil), and from Denise Couture (Professor and Coordinator of the WFTL).



The closing celebration was guided by Kevin Ka’nahsohon Deer, (Guardian of the Faith of the Mohawk Trail Longhouse, Mohawk Territory of Kahnawake). Overall, the ecumenical celebration and closing activity of the WFTL articulated around a sending of participants out into the world in “mission,” to work for justice, peace and “another possible world.”



List of celebrations

We cannot forget to mention the importance of celebratory moments that punctuated the two full days of the WFTL (Monday the 8th and Saturday the 13 of August), which include:

- **Monday, August 8th:** Welcome celebration in Mohawk Territory, facilitated by Kevin Ka'nahsohon Deer (Guardian of the Faith of the Mohawk Trail Longhouse, Mohawk Territory of Kanawake)
- **Book launch:** Feminist ritual facilitated by Dr. Kuchurani Abraham (feminist theologian, Indian Women Theologian's Forum, Kerala, India)
- **Saturday, August 13th:** Opening celebration facilitated by Sophie Rolland (Anglican Church), Lindbergh Mondésir (University of Montreal, GTAS), and Marie-Odile Kama (GTAS)
- **Saturday, August 13th:** Closing celebration facilitated by Kevin Ka'nahsohon Deer (Guardian of the Faith of the Mohawk Trail Longhouse, Mohawk Territory of Kahnawake)
- **Saturday, August 13th:** Celebration and sending on mission of participants of the WFTL, facilitated by Sophie Rolland (Anglican Church), Lindbergh Mondésir (University of Montreal, GTAS), and Marie-Odile Kama (GTAS)
- **Meals:** Each meal was preceded by a moment of thanks giving

50th anniversary of *Development and Peace*

At the end of the WFTL, participants were invited to an evening inaugurating the activities of the 50th anniversary of the organisation *Development and Peace*.

Published articles

- François Gloutnay, agence de presse Présence-Info, *La présence religieuse bien présente au Forum social mondial*: <http://presence-info.ca/article/societe/la-reflexion-religieuse-bien-presente-au-forum-social-mondial>
- François Gloutnay, agence de presse Présence-Info, *Forum mondial de théologie et libération à Montréal: Deux théologiens n'obtiennent pas leur visa d'entrée*: <http://www.radiovm.com/decouvrir/proximo/forum-mondial-de-theologie-et-liberation-a-montreal-deux-theologiens-nobtiennent>
- Jean-B. Jolly, Revue du Parvis, *Forum Social Mondial (FSM) et Forum Mondial Théologie et Libération (FMTL) Montréal 2016*: <http://www.maristeuropesolidarity.eu/160815EchosFSM-FMTLParvis.pdf>
- Le blog de paroissiens progressistes, *Le Forum mondial de la théologie et libération dénonce la persécution des populations autochtones du Brésil*: <http://paroissiens-progressiste.over-blog.com/2016/08/le-forum-mondial-de-la-theologie-et-liberation-denonce-la-persecution-des-populations-autochtones-du-bresil.html>

- Dominique Funlupt, Les amis de la Vie, « *Il reste du chemin pour décoloniser nos Églises et nosthéologies* » : http://www.lavie.fr/actualite/monde/il-reste-du-chemin-pour-decoloniser-nos-eglises-et-nos-theologies-10-08-2016-75539_5.php
- Samia Amor, Webzine Vivre ensemble, *Un féminisme islamique en dialogue : une chance pour le féminisme et un approfondissement de la foi* : <http://www.cjf.qc.ca/fr/ve/article.php?ida=3893>
- Janet Dench, Webzine Vivre ensemble, *Une expérience de dialogue privilégiant le pluralisme et la lutte contre l'oppression*, <http://cjf.qc.ca/fr/ve/article.php?ida=3892&title=une-experience-de-dialogue-privilgiant-le-pluralisme-et-la-lutte-contre-loppression>

Acknowledgements (Annex E)

Production of the 2016 WFTL Montreal activity report

The present report has been produced by the Follow Up Coordinating Committee of the ROJEP, including Denise Couture, Hyacinthe Kihandi, Jean-François Roussel, Nelson Tardif and Carmina Tremblay. Production was also made possible by the specific contributions of:

Nelson Tardif—secretary and graphic design

Louise Garnier—revisions and corrections

Gilles Pilette—photo credits of the WFTL Montreal 2016

Renaude Grégoire—photo credits of the opening march of the World Social Forum

Robert Daniel Smith—English translation



ANNEX A

List of Organizations Having Delegated Members to the Committee-at-Large of the WFTL

Association des religieuses pour les droits des femmes (ARDF)
Centre étudiant Benoît-Lacroix
Centre justice et foi
Centre de théologie et d'éthique contextuelles québécoises (CETECQ)
Conférence religieuse canadienne
Femmes et Ministères
Espace Art Nature
Development and Peace
Faculté de théologie et de sciences des religions de l'Université de Montréal
Groupe de théologies africaines subsahariennes
Groupe de théologie contextuelle québécoise (GTCQ)
L'Autre parole
L'Entraide missionnaire
Oblates franciscaines de Saint-Joseph
Office de la pastorale sociale du diocèse de Montréal
Réseau œcuménique justice écologie paix (ROJEP)
Société des Missions Étrangères



ANNEX B

Working Subcommittees of the ROJEP/WFTL Members of Working Subcommittees

Working Subcommittees	Members
Programming	Jean-François Roussel; Sophie Rolland; Michel Andraos; Guy Côté; Denise Couture; Jean-Paul St-Germain; Lindbergh Mondésir; Michel Beaudin; Imane Khlifate; Nelson Tardif
Logistics	Jean Bellefeuille; Catherine Paquin; Bernard Paquette; Marie-France Dozois; Sandra Sanchez; Imane Khlifate; Hyacinthe Kihandi; Nelson Tardif
Finance	Michel Beaudin; Denise Couture, Marie-France Dozois
Celebration	Sophie Rolland; Lindbergh Mondésir; Sabrina Di Mateo; David Dossou; Marie-Odile Kama
Publicity	Jean-François Roussel, Sophie Rolland, Ryan Worms
Volunteering	Sandra Sanchez, Hyacinthe Kihandi



ANNEX C

World Forum on Theology and Liberation (WFTL)

Resist, Hope, Invent: Another World is Possible!

Objectives, Core Issues and Focal Areas

Objectives

- To build on the previous events of the World Forum on Theology and Liberation;
- To hold a forum, in a perspective of theology and liberation, around important issues of emancipation that are converging at this time;
- To share and celebrate the practices and know-how of groups from Québec and around the world who are engaged for justice, ecology, and peace;
- To experience the encounter between voices from the global South, the Fourth World, and the North, keeping a critical perspective on the fact that the event is being held in the North;
- To experience an inclusive theological event, critical of oppression systems, which welcomes indigenous and secular voices as well as spiritual and religious traditions in their multiplicity;
- To develop the public events of the World Forum on Theology and Liberation in the context of the World Social Forum.

Core Issues

“Another world is needed. Together, it becomes possible!” This is the theme of the World Social Forum, which will take place in Montréal in August 2016. This other world is necessary, urgent, and already in the making.

It is *needed* because of the deleterious effects of capitalist imperialism and globalized neoliberalism, which include but it is not limited to: militarism and political exploitation, market fundamentalism and ideological colonization, environmental crisis, global human insecurity, dispossession of peoples’ territories along with their means of subsistence, cultures and memory. This dispossession is particularly experienced by indigenous peoples, by exiled populations, and by forced migrants across the world. Another world is needed as we see the various and enduring effects of colonization and coloniality upon indigenous peoples and colonized societies all over the world. We also need another possible world as many populations face religious violence.

Our planetary crises express themselves in global war waged by the living against the living as illustrated by patterns of social systems and relationships based on: domination of peoples by powerful elites; patriarchy, which multiplies the subordination of women and sexual minorities; racial and class stratification; interreligious hate and sectarian violence; fear that stirs migrants and refugees; systematic

erasure of indigenous peoples; violence of neoliberalism against populations in precarious situations; neocolonial societal order imposed on populations in the Southern hemisphere; militarization and destruction of the Earth.

But *another possible world* is becoming visible in current alternative practices initiated by social and religious actors, in their indignation, in their creativity, in their practice of new ways of living, and especially in their intervention for constructive transformation. The work of the Spirit comes to light in anti-oppressive citizens' activism, environmentalists, pacifists, solidarity with indigenous peoples, welcoming of refugees and immigrants, and in many other social movements for human rights. There is room here for a liberating, subversive, prophetic, and prospective theology. New visions are emerging of the *common good*, with a focus on the concrete living world and its social and ethical ramifications for affirming human interdependence, exposing possibilities for new world realities and relationships, and for promoting together global peace (*shalom, salam, skennenkowa – the Great Peace*).

In secularized societies where Christian discourses intersect with secular ones, as well as with those from other spiritual traditions, a liberating theology finds its place within the World Social Forum as a practice marked by interaction with all other discursive practices focused on work for justice, life, and peace. While religions are radically criticized, we are committed to developing a spirituality which is socially relevant, grounded in solidarity, concrete, prophetic, and forward-looking.

Rigid and divisive interpretations of spirituality and religion can be found in various contexts, which fan the flames of violence and conflict and remind us that liberating theologies are also directed at religious and spiritual superstructures.

The World Forum on Theology and Liberation is a space for sharing and celebration of the emancipatory practices carried by the spiritual and religious traditions so often concealed by indifference, conservatism, and fundamentalism.

Focal Areas

(1) Indigenous peoples, between Marginalization and Empowerment

Canada remains challenged in 2016 by an aboriginal presence that is over ten thousand years old, but which remains in a position of extreme marginality, minimized both in mainstream history and in public debates. In Canada, the Truth and Reconciliation Commission on Indian Residential Schools (2010-2015) aroused relatively little interest among non-indigenous populations.

However, might the wind be turning? Indigenous rights are being recognized at the international level. In Canada, First Nations are engaged in a "return" to the forefront, refusing to remain invisible. What do they wish to contribute to elaborating global, liberating alternatives today, for themselves and for all peoples? What processes of decolonization and emancipation are indigenous peoples around the world currently developing and putting into practice?

Many indigenous peoples don't consider themselves religious as such. However, they say their whole life is spiritual. What does it mean for theology? How can a theological reflection, indigenous and not, contribute in developing emancipating alternatives for life in abundance (*vivir bien*), in the midst of the First Peoples' struggles?

(2) The Challenge of Hope in the Face of Environmental Crisis

Ecological calamity is permanently with us. More and more populations are reaching a critical juncture where life is reduced to mere survival. While countries in the global North have access to greater financial resources than those in the global South, these resources are allocated primarily to the consumption and commodification of nature rather than to the invention of other technologies, other lifestyles, and another culture of life. The results of COP21 are mitigated by the weak commitments made by rich countries.

Religious declarations and practices promoting ecological justice resonate way beyond religious circles. This encyclical conveys the urgency of global consciousness, one which is attentive to the real and concrete impoverishment of the living world, particularly of its significant impact on the global South. The current ecological crisis calls for a theologies of life, post-anthropocentric theologies. Facing a world-wide sense of hopelessness, often manifested as despair or resignation, theologies of hope becomes more relevant and urgent than ever.

(3) Peacebuilding and the Struggle against Militarization

The destructive impact of the wars currently being waged on Life and on civilian populations is patently shocking, and it affects the entire planet. The coalition constituted by civil society organizations of Quebec, "*Échec à la Guerre*" declares support for the "struggles against the United States' open tendency to exert military domination on the planet." This coalition reports that "80 to 90% of victims of war after the Cold War have been civilians," and that "84% of the weapons produced and sold in the world come from North America and Western Europe." How can we struggle against this well-established political and economic system of intense militarization, which marks our era?

Multiple groups, often grassroots organizations, contribute to conscientization about the urgency of active commitment to demilitarization. They are generating a diversity of alternative practices for peacebuilding. Which critiques of a culture of war are most urgent and necessary? How do they change the perspectives and/or possibilities of emancipation? What visions of peacebuilding are emerging? How do they intersect with the various struggles for justice and environmental justice? Finally, as peacebuilding is also a spiritual issue, we invite contributions to share insightful visions of peace, capable of opening perspectives for a global peace between humans and with all living beings.

(4) Land, Territories, Dispossession and Mobilization

The dispossession of the common good takes place today through the despoliation of territories at the service of neocolonial and financial interests which pillage their wealth. Corporations covet and easily

obtain the mineral, oil, forest, and aquatic resources, among others, upon which thousands of human beings across the world depend. Driven by a domineering and an utilitarian vision of nature, and compelled by desire of serving the economic interests of the few, the exploration and exploitation of those resources too often occur at the expense of the integrity of both, the ecosystems and the populations living within them.

Humans do not conceive of their lands simply as reservoirs of resources. For them, land and territory are also their home, locations of memory, sites of dreams and encounter, of love and of mourning: they are places charged with history and symbolism. Both at local and international levels people are engendering alternative struggles for: resisting territorial dispossession, opposing home demolitions and public spaces privatization, stopping the greed of civilian and military settlements, and ending colonizing occupation of their lands. What kind of religiously-based vision of land and territory can, or should, we provide? Working against the instrumental appropriation of territory and the uprooting of indigenous populations, what are the theological resources that we can contribute to celebrate these many struggles for the right of inhabiting one's own land?

(5) Migration, Pluralism, Tensions over Identity and Interreligious Dialogue

Large cities are centers of migration, where debates about identity proliferate not only as migrants struggle, but also as they contribute to their host societies and develop perspectives on them. Societies in the global South are the first affected by a flow of migrants that is now well-known to them. Societies in the global North, on the other hand, struggle to understand how migration results from the neocolonial system that structures international relations.

Practices of solidarity and welcome are organizing and intensifying themselves. Many people are speaking out in favour of interculturality, a concept with various meanings and connotations. Spiritual traditions, often invoked to defend a closed approach to immigration, are also called upon to promote hospitality and sharing. Indeed, refugees of war, of sectarianism, of climate disruption or of economic crises impose on us the imperatives of the Golden Rule, of encounter, of hospitality, and of solidarity.

(6) Feminism, Gender, and Intersectionality

Feminist movements and theories have demonstrated a pervasive pattern of gender hierarchies at all levels of society, culture and religion, all to the detriment of women. Inequalities based on gender multiply women's subordination in all areas of life, particularly for women from marginalized social groups in the global South. Patriarchal cultural imperialism exacerbates women's subordination and violence against women by legitimizing socio-cultural values and relationships which are against the dignity and rights of women. The political use of human differences based on gender has stimulated women's dehumanization by intersecting with other social and religious inequalities based on social class, race and ethnicity, sexual orientation, and religious identity. In this way, Muslim and Jewish women frequently find themselves stereotyped by discourses intended to liberate them. Indigenous women experience disproportionate violence but this experience is often neglected. Gender inequality

rooted on patriarchy and androcentric world-views is also manifested in discrimination against sexual minorities.

Voices of women can no longer be ignored in the world of religions. Even within the most constricting spiritual communities, women are making themselves heard. Many feminist religious, theological, and spiritual traditions have been developed in contemporary society and religion. Men and women alike bear the responsibility of both, supporting the global movement of justice for women and joining feminist theologians in their struggles to end religious patriarchy. While male theologians of liberation largely continue to remain silent about ending patriarchy, this Forum declares that another world will become possible when justice for women is fulfilled. What measures are we adopting to infuse our theologizing with the insights and contributions of feminist theologians of liberation? How can we contribute more actively to the transformation of patriarchal religions and theologies?

(7) Economics: Going Beyond *Homo Economicus*

Justice, environmentalism, and peacebuilding also have an important economic dimension. Many Western societies (Québec, Greece, Italy, Portugal, Spain, etc.) are experiencing the tension between neoliberal economic policies and the protection of the common good within a neoliberal global economy. The current imperialist system uses the idea of austerity to consolidate practices that favor the rich and the elites instead of an equitable distribution of wealth. The supposedly “realistic” and “sober” discourse of many proponents of neoliberalism often drowns out its victims’ complaints. Moreover, “austerity policies” are not new: they constitute a permanent reality in many nations of the global South, where social benefits found in the global North are for the most part unheard of, where the destruction of the common good is a historical fact and its reconstruction an ever-present challenge.

Economists from various world locations have been abandoning the framework of neoliberal capitalist economics and growth, as they are becoming conscious that such an economic framework is rapidly moving towards a social and environmental stagnation at the planetary scale. There, too, economic models that respect the multi-dimensionality of the human condition and the limits of the living world are being sought. Beyond globalized neoliberal capitalism, alternatives include affirmation of an *Economy for Life*, which seeks to uphold the material conditions for making possible models of Good-Living, or living-well, within interdependent communities and sustainable environments. What are the religious resources available to us for contribution to alternative economics? How can we contribute to strengthen theological visions of an Economy for Life?

(8) Decoloniality: Engaging Epistemologies from the South & Indigenous Peoples

With most of our world still wrestling with the aftermath of colonization through coloniality, including North America and Eastern Europe, how do we understand these phenomena and become more conscious of what this means? How does it explain the interconnected network of oppression and domination exhibited in increasingly alarming ways in our world today? What sort of decolonial strategies are needed and possible within liberating theological endeavor?

While our theological epistemologies and pedagogies still take for granted provincialized perspectives that have been given privileged status as universal validity through coloniality, what sorts of theological resources serve to shift our epistemological grounds in ways that de-link us from these false universalities? Epistemologies from the global south and from marginalized communities in the global north give expression to these ways of thinking and living in ways that challenge not only dominant social structures, but religious and theological structures as well. How do liberative theological voices acknowledge and engage decolonial projects even when they recognize the coloniality of their own voices? Engaging these disruptive and re-creative epistemologies is a necessary component to creating another possible and liberative world.



ANNEX D

Organizations that Presented Self-Managed Workshops in the Formal Frame of the WFTL on Monday, August 8th, or as an Activity of the WFTL in the WSF from August 9th to 12th

ACAT (Action des chrétiennes et des chrétiens pour l'abolition de la torture)
Agents et agentes de la table de la pastorale sociale du diocèse de Montréal
Antennes de paix
Caritas Canada
CEAFRI (Centre d'études africaines et de recherches interculturelles)
CETECQ (Centre de théologie et d'éthique contextuelles québécoises)
CPRF (Carrefour de participation, ressourcement et formation)
CRC (Canadian Religious Conference)
Development and Peace
Anglican Church
Espace Arts nature
Faculté de théologie et de sciences des religions, Université de Montréal
GTAS (Groupe de théologies africaines subsahariennes)
GTCQ (Groupe de théologie contextuelle québécoise)
Holy Cross International Justice Office
Initiatives et changement
Kairos (Canadian Ecumenical Justice Initiatives)
Makila Coop
Maria'M (Féministes chrétiennes et musulmanes en dialogue)
Mining Watch Canada
MTC (Mouvement des travailleurs(euses) chrétiens(tiennes))
Réseau des Églises vertes
ROJEP (Réseau œcuménique Justice, Écologie et Paix)
Webzine Sentiers de foi

ANNEX E

ACKNOWLEDGEMENTS

The Ecumenical Network Justice-Ecology-Peace (ROJEP) as well as the Permanent Secretariat of the World Forum on Theology and Liberation (WFTL) wishes to express their profound recognition to the organizations and individuals mentioned below for their financial or other support. In addition to the generous contribution in personnel from many organizations and individuals or the organizational level, of which a more detailed mention is offered elsewhere, the invaluable solidarity of some many partners has proven decisive in the carrying out of this project of the World Forum on Theology and Liberation, a first in the northern hemisphere !

Thank You!

FINANCIAL CONTRIBUTIONS

Religious Communities

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Congrégation Notre-Dame du Perpétuel-Secours
Filles de la Sagesse
Fraternité des Capucins du Québec
Institut Notre-Dame-du-Bon-Conseil de Montréal Œuvres
Marie-Anne Lavallée (Oblates franciscaines de St-Joseph)
Œuvres Le Royer (Sœurs Hospitalières de Saint- Joseph)
Servantes de Notre-Dame Reine du Clergé
Société des Missions-Étrangères
Sœurs de la Charité d'Ottawa
Sœurs des Saints Noms de Jésus et de Marie
Sœurs Auxiliatrices Sœurs de la Miséricorde Sœurs de
Sainte-Croix
Union des Ursulines du Canada (Québec)
Anonymous donation by a community

Churches

Assemblée des évêques catholiques du Québec
The James Robertson Fund at The United Church of
Canada Foundation
Anglican Church

Foundations

Fondation Béati
Catherine Donnelly Foundation (Toronto)

Institutions of Theology and Religious Studies

Faculté de théologie et de sciences des religions de
l'Université de Montréal
Department of Theological Studies, Concordia
University (Montreal)
Faculté de théologie et de sciences religieuses de
l'Université Laval

Organizations

Development and Peace
Réseau œcuménique justice, écologie et paix
(ROJEP)

Individuals

Anonymous donations
Participants in the WFTL

IN-KIND CONTRIBUTIONS

Centre justice et foi (meeting spaces)

Confédération des syndicats nationaux (CSN)
(material)

Development and Peace (50th anniversary cords for
the name tags of the WFTL)

Espace Art Nature (performance «Voix du silence»
and others)

Faculté de théologie et de sciences des religions de
l'Université de Montréal (support for an intern at the
WFTL)

Oblates franciscaines de Saint-Joseph (coordinator of
volunteers and the cost of a meal for this group)

Paroisse Ste-Madeleine d'Outremont (meeting
space)