



World Forum on Theology and Liberation  
Fórum Mundial de Teologia e Libertação  
Foro Mundial de Teología y Liberación  
Forum Mondial de Théologie et Libération



# World Forum on Theology and Liberation

Montreal, Quebec, Canada  
August 8 - 13, 2016

**Resist, Hope, Invent:  
Another World is Possible!**

## Program

(version: June 14, 2016)



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# OVERVIEW CALENDAR <sup>1</sup>

Sunday August 7	Monday – August 8 Jean-de-Brebeuf College	Tuesday August 9	Wednesday August 10 WSF site	Thursday August 11 WSF site	Friday August 12 WSF site	Saturday - August 13 Jean-de-Brebeuf College
Arrival and welcome for those staying at Jean-de-Brebeuf College	7:45 am – Registration at Jean-de-Brebeuf College	9 am – 6 pm – Welcome / Registration at the WSF				8 am – Welcome
	8:45 – Opening of the WFTL 10:00 – Panel “Decolonizing the Churches and theologies: spiritual perspectives and questions of the Indigenous peoples” 11:00 – Pause 11:20 – Panel (cont.)	9 am - 3 pm Visits	9 am – 12:00 Self-managed activities WFTL / WSF	9 am – 12:00 Self-managed activities WFTL / WSF	9 am – 12:00 Self-managed activities WFTL / WSF	8:30 – Celebration 9:00 – Panel “Decolonial theological encounters” 10:00 – Exchange 10:25 – Pause 10:45 – Panel “Théologie et libération : the current situation
	12:15 – Lunch (included)	Lunch (on your own)				12:15 – Lunch (included)
	1:30 – Workshops 3:00 – Pause 3:30 – Panel and Ritual “Transforming Kyriarchal Religions and Theologies: Feminist Approaches” 4:45 – Follow-up (exchange and activity)	4 pm – Opening march of the WSF	1 – 5 pm Self-managed activities WFTL / WSF	1 – 5 pm Self-managed activities WFTL / WSF	1 - 5 pm Self-managed activities WFTL / WSF	1:30 – Evaluation of WFTL/WSF 3:00 – Closing speech and celebration
	5:30 – Supper (included)	Supper (on your own)				5 -7 pm – 50th anniversary of Development and Peace
	7:30 - Presentation: “Voix du silence/ Voices of Silence”	8-11 pm – Grand opening of the WSF	Sur les traces de Camilo (Jean Brebeuf College)	Cultural programming of the WSF		<i>[Closed meeting of the International Committee and the Organizing Committee]</i>

<sup>1</sup> The activities are described in detail below.

<sup>2</sup> For the FSM, you can go at any time to register at the welcome desk and pick up your kit.





# GENERAL PRESENTATION

## Objectives

- 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 build on the previous events of the World Forum on Theology and Liberation;
- 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 and 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.

# PRACTICAL QUESTIONS

## Location of activities

On August 8 and 13: at Jean-de-Brebeuf College

On August 9: partly on the sites of the visits;

On August 10, 11, 12: on the sites of the WSF (mostly at UQAM)

## Registration and housing

<http://justicepaix.org/fmtl-2016>

## Languages and translation

The forum will take place in French, English and Spanish. There will be a simultaneous translation service (with a team and equipment) for the plenary activities and for those workshops that take place in the chapel. In the other workshops at Jean-de-Brebeuf College and in the self-managed workshops during the World Social Forum, identified persons will offer whisper translation for those who ask for it.

# PROGRAM OVERVIEW

## Monday, August 8 (Jean-de-Brebeuf College)

7:45 am Registration (at the 5625 Decelles door)

### **8:45 : Opening of the WFTL and traditional Mohawk ceremony**

Presided by Kevin Ka'nahsohon Deer (Faith Keeper of the Mohawk Trail Longhouse and the Mohawk territory of Kahnawake)

### **10:00 : Plenary : Decolonizing the Churches and theologies: spiritual perspectives and questions of the Indigenous peoples**

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- Chair : Jean-François Roussel
  - Nicole O'Bomsawin, Abenaki, anthropologist, story-teller, Odanak, Quebec
  - Eleazar López Hernández, Centro Nacional de Ayuda a las Misiones Indígenas (CENAMI), DF Mexico
  - Right Rev. Mark MacDonald, Ojibway, National Indigenous Anglican Bishop, Canada

French, English, Spanish (Simultaneous translation)

Making Indigenous People invisible is one of the effects of colonialism. Nevertheless, the Indigenous Peoples of the Americas have invented paths of liberation. Where are the Churches in this? In Canada, the Truth and Reconciliation Commission on Indigenous residential schools presented its final report in December 2015. The Commission states that there is no real reconciliation without an effort of radical decolonization. This decolonization needs to question the spiritual roots of colonialism. The residential schools were one of its products. In Abya Yala (Latin America) numerous Indigenous communities are re-reading their history, their current experience and their resistance at the intersection of their ancestral wisdoms and their Christian faith. They are doing so through an "Indian theology." How do Indigenous peoples perceive the Churches and Christian theologies today? Are they allies or obstacles in the decolonization of Indigenous peoples?

11:00: Pause

11:20: Panel (cont. – exchange and activity)

12:15: Lunch

## 1:30: Workshops

### *Workshop 1. Interculturality: African perspectives and Afro-descendents*

<ul style="list-style-type: none"> <li>- Paulin Poucouta, « Alioune Diop et le dialogue interreligieux »</li> <li>- Roberto E. Zwetsch, "Interculturalidad, migración y resiliencia cultural"</li> <li>- Albertine Tshibilondi Ngoyi : « Genre, migrations et interculturalité pour une justice relationnelle »</li> <li>- Marcos Rodriguez Da Silva: "La tierra y los afrobrasileños : las divisiones sociales brasileñas en relación a las comunidades negras : una reflexión brasileña y epistemológica afro"</li> </ul>	French, English, Spanish (Simultaneous translation)	Chapel
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### *Workshop 2. The Decolonial Turn and the option for indigeneity*

<ul style="list-style-type: none"> <li>- Steven Battin, "Resurrection of Jesus as Resurrection of the Ancestors: A Hermeneutic Prologue to Epistemic Decoloniality in Christian Theology"</li> <li>- Rufus Burnett, "The Blues-Black Folk Blues: Blues Epistemology and the Quest for Trans-Plantation Humanity"</li> <li>- Joelle Morgan, "Un/settling Relations within the Colonial Difference: Epistemic Disobedience and a Theology of Aurality and Healing"</li> </ul>	English	
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### *Workshop 3. Deconstructing Representations that Produce Oppressions*

<p>Jean-Guy Nadeau, « Agir comme Abraham qui se soumet ou comme Dieu qui sauve le fils ? »</p> <p>Dan González Ortega, "Jueces 19. Relectura indecente a partir de un caso paradigmático en México"</p> <p>Jean-François Roussel, « Décoloniser Kateri Tekakwitha »</p>	French , Spanish	
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### *Workshop 4. Theologies for ecological justice*

<p>José María Vigil, "Teología de la Eco-Liberación"</p> <p>Erico João Hammes "Paz justa y sustentabilidad ambiental: una visión desde las religiones y de la Ética"</p>	Spanish (Simultaneous translation)	
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### *Workshop 5. Concealing: Feminist and Gender Perspectives*

<p>Carmen Chouinard, Université de Montréal, « Comment le féminisme islamique peut contrer la triple occultation des femmes croyantes musulmanes au Québec ? »</p> <p>Nicole Hamel, « Conjointes de même sexe au sein du christianisme : quelques pistes libératrices »</p>	French	
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### ***Workshop 6. The green pages of the Bible***

Norman Lévesque, Réseau des Églises vertes, Montréal, Québec	French, English	
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### ***Workshop 7. Voluntary simplicity as a compass for « another world that is possible »***

Organized by the Réseau québécois pour la simplicité volontaire (RQSV) - Dominique Boisvert	French, English	
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3:00 : Pause

## **Summary of individual presentations in workshops on August 8**

The presentations on August 8 pm are summarized here in the languages in which they will be given. The workshop in the chapel will be offered with simultaneous translation. In the other rooms, translators will be present to translate the interventions in the other two languages (for example, from Spanish to French and English or from French to Spanish and English).

### ***Workshop 1. Interculturality: African and Afro-descendent perspectives***

« **Aloune Diop et le dialogue interreligieux** » (“*Alioune Diop and Interreligious dialogue*”)

**Speaker** : Paulin Poucouta, professor, Institut Catholique de Yaoundé, Cameroun, and member of the Centre d’Études Africaines de Recherches Interculturelles (CEAF&RI)

**Résumé** : Le sénégalais Alioune Diop, dont le centenaire de la naissance a été célébré en janvier 2010, est méconnu, même en Afrique. Au confluent des religions traditionnelles, de l’Islam, du christianisme, des cultures africaine, occidentale et orientale, cet intellectuel exigeant et intègre avait consacré sa vie au dialogue des cultures et des religions, fondement de la construction du continent africain et de l’humanité. Alioune Diop a su repérer les enjeux épistémologiques, thématiques et méthodologiques de la théologie africaine. Par ces intuitions, fruit de son expérience et de ses échanges, il jette les bases d’une réflexion chrétienne africaine, en l’occurrence sur le dialogue œcuménique et interreligieux. Pour lui, le dialogue entre des religions devait également prévenir l’Afrique des conflits. Alors, libérées des querelles religieuses héritées de l’histoire occidentale, les théologies africaines devaient être résolument œcuméniques, au sens large du terme. Il convient également de prendre en compte les nouvelles religiosités ainsi que les groupes ésotériques qui envahissent l’espace religieux africain. Ici aussi, le dialogue n’est pas facile. En s’inspirant d’Alioune Diop, les défis du développement, de l’éducation, des pandémies, de la paix, de l’Union Africaine et de l’avenir du continent pourraient-ils être des lieux œcuméniques mobilisateurs ?

**Thematic Axis** : Migrations, pluralism, identity constructions and interreligious dialogue

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**« La tierra y los afrobrasileños : las divisiones sociales brasileñas en relación a las comunidades negras : una reflexión brasileña y epistemológica afro »** (*“The Earth and Afro-Brazilians: Social Divisions in Brazil with Regard to Black Communities: a Brazilian Reflection and an Afro-Epistemology”*)

**Speaker :** Dr. Marcos Rodriguez Da Silva, Florianópolis/SC – Brazil

**Abstract:** to come

**Thematic Axis:** Migrations, pluralism, identity constructions and interreligious dialogue

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**« Genre, migrations et interculturalité pour une justice relationnelle »** (*Gender, Migrations and Interculturality for a relational justice*)

**Speaker :** Albertine Tshibilondi Ngoyi, university professor and Secretary General of the Centre d'études africaines et de recherches interculturelles (CEAF&RI), Brussels, Belgium

**Résumé :** Nous proposons d'examiner les avancées et reculs de l'égalité de genre en contexte interculturel, le cas de la diaspora africaine en Europe. Certes, il existe des instruments juridiques pour l'égalité de genre, mais leur mise en application pose problème dans plusieurs contextes. Deux décennies après les Conférences de Mexico à Pékin, la condition de la femme s'est améliorée, mais pas de la même façon partout dans le monde. Il existe donc différents mouvements féminins ou féministes liés à la diversité des contextes et des luttes pour l'égalité. Ces mouvements et organisations féminins/féministes d'Afrique et de la diaspora, en réseaux avec les femmes du monde, sont des lieux d'éveil, de rencontre, de solidarité, mais aussi de lutte pour l'égalité des droits et l'autonomisation des femmes dans l'espace africain, et au niveau international, notamment européen. Plusieurs défis restent à relever pour combattre les inégalités liées au genre, et des nombreux obstacles à franchir dont les fondamentalismes culturels et/ou religieux et politiques.

**Axis:** Feminism: the gender question and the intersectionality of oppressions

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**“Interculturalidad, migración y resiliencia cultural”** - (*Interculturality, Migration and Cultural Resilience*)

**Speaker:** Roberto E. Zwetsch, Faculdades EST, São Leopoldo, RS – CETELA, Brasil.

**Abstract:** Uno de los fenómenos internacionales más importantes en el sistema internacional de nuestros días es sin duda la migración. Guerras, persecución política, el deterioro de la situación socioeconómica, tragedias ambientales, expulsión de territorios tradicionales son algunos de los motivos que obligan millares de personas a salir de sus lugares de origen en búsqueda de seguridad, oportunidades de trabajo, mejores condiciones de vida y perspectivas de futuro. En esas situaciones extremadamente precarias de vida, las personas migrantes se encuentran confrontadas con distintos conflictos, inseguridad, problemas de salud, conflictos sociales, culturales, psicológicos y espirituales de toda orden, además de intolerancia, agresiones y xenofobia en los lugares de refugio. Sin embargo, también se constata actitudes de solidaridad, comprensión y ayuda humanitaria, efectuadas sea por sectores públicos, civiles (ONGs) sea por comunidades de fe (religiosas). Considerando esta realidad empírica, la comunicación pretende evaluar de qué forma las **personas migrantes** encuentran en sus culturas y recursos espirituales factores de resistencia y resiliencia para la reconstrucción de sus vidas.

**Thematic Axis:** Migrations, pluralism, identity constructions and interreligious dialogue)

### ***Workshop 2. The Decolonial Turn and the option for indigeneity***

This panel aims to contribute to the Focal Area's proposed task of exploring non-dominant cultural resources that assist in shifting our theological thinking in ways that de-link us from the assumptions and practices that fortify the rule of modernity/coloniality over our everyday lives. It offers a two-pronged confrontation with the coloniality of

theological thinking, exploring ways to delink, respectively, via engagement with ancient indigeneity hidden “within” the parameters of Christian (via Judean) biblical tradition, and modern emergent indigeneity “outside” the Near Eastern-Mediterranean-Germanic-“white” hybrid epistemology of the West. We hope that our papers, taken together, performatively enact what Edward Said has termed a contrapuntal reading of resources. However, whereas Said’s contrapuntal approach moves between the perspective of colonizer and colonized, we intend our panel to create a contrapuntal movement between distinct loci of indigeneity that coloniality and its ancient predecessors attempt to put under erasure. Performatively, we thus put Said’s contrapuntal method in the service of Enrique Dussel’s call for transmodernity by modifying this call, in a more rigorously decolonial register, as an openness to what might be expressed as a kind of trans-indigeneity. Trans-indigeneity aids in highlighting the pluritopic sites of theological enunciation; announces trans-local coexistence as a complement, if not an alternative to “border thinking;” and unsettles liberal and liberationist theologies’ comfortable reliance on modern western social justice paradigms.

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**“Resurrection of Jesus as Resurrection of the Ancestors: A Hermeneutic Prologue to Epistemic Decoloniality in Christian Theology”**

**Speaker:** Steven Battin, University of Notre Dame, É-U.

**Abstract:** This paper proposes a constructive christology of ancestor veneration. The paper attempts to reconstruct ancient, pre-monarchic Israelite epistemology and practice pertaining to ancestor cults, and employ them as an interpretive lens for theologically articulating an alternative understanding of the meaning and significance of Jesus’ resurrection. The claim is that this alter-image, rooted in a retrieval of suppressed Israelite indigeneity, facilitates decolonizing the Christian compartment toward indigenous peoples and non-Western knowledges today.

**Focal Area:** Decoloniality, Engaging Epistemologies from the South and Indigenous Peoples

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**“The Blues-Black Folk Blues: Blues Epistemology and the Quest for Trans-Plantation Humanity”**

**Speaker:** Rufus Burnett, Duquesne University, É-U.

**Abstract:** This paper examines the blues epistemology of the Mississippi Delta peoples as a locus for articulating the relationship between theology and liberation, relative to a non-theistic mediation of revelatory gnosis through *the sonic*. The paper is an effort to re-read the cultural and epistemological production of the blues as a Mississippi Delta Region contribution to the pluriversality (Mignolo) of humanity forged under the forced reality termed by Anibal Quijano as the coloniality of power.

**Focal Area:** Decoloniality, Engaging Epistemologies from the South and Indigenous Peoples.

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**“Un/settling Relations within the Colonial Difference: Epistemic Disobedience and a Theology of Aurality and Healing”**

**Speaker:** Joelle Morgan, St. Paul University, Ottawa, Canada

**Abstract:** This paper will explore some of the ways that Indigenous peoples and settlers are addressing systems of power that perpetuate coloniality. In Canada, the churches were instrumental in the colonial movement to “civilize/Christianize” Indigenous peoples, as witnessed in residential schools among other policies. A settler theology of liberation requires efforts to un-settle patterns of dominance that have shaped and continue to shape the relationships between Indigenous peoples and those of us who have come later to Canada as settlers. One group of primarily settler peoples on Algonquin/Anishnabe territory (in the Ottawa Presbytery of the United Church) has engaged in decolonization through a liberating praxis toward just relations with Indigenous peoples. Un-settling theology requires listening deeply to the challenge of Indigenous scholars who are offering ways to liberate theology and for theology to be liberating in light of coloniality. Drawing on theology, peacebuilding and

decolonial research, I will explore the concept of liberation as that of salvation that can be understood as and rooted in social healing. The healing requires both sides of speaking and hearing, the oral and the aural, Indigenous and settler peoples together engaged in the possibility of just and fertile relations in, on and with this land.

**Focal Areas:** Aboriginal peoples, between marginalization and return to power; Decoloniality, engaging with epistemologies from the South and Indigenous Peoples.

### ***Workshop 3. Deconstructing Representations that Produce Oppressions***

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**“Jueces 19. Relectura indecente a partir de un caso paradigmático en México”** (*Judges 19: An Indecent Re-reading Based on a Paradigmatic Case in Mexico*)

**Speaker:** Dan González Ortega, Comunidad Teológica de México, DF, Mexico

**Abstract:** Marcella Althaus nos enseñó la gran valía de la teología como un acto de indecencia pero... ¿Qué hacer cuando esta se convierte en una paradoja? ¿Cuándo lo socialmente “indecente” se vuelve natural? ¿Hay que volver a un grado mínimo de “decencia” en razón de la vida humana?

Estas y otras preguntas le surgen al teólogo mexicano cuando la violencia en su país ha traído consigo más de 70 000 muertos en seis años, más de 10 000 desaparecidos y, el “copy right” de un concepto que ya hasta se puede traducir a diversos idiomas: “feminicidio”. Yo no soy cientista ni politólogo ni antropólogo, soy apenas un aprendiz de “todólogo” que debe pararse cada domingo o, en cada sepelio, frente a un buen número de personas a estructurar un sermón medianamente inteligente, es decir, soy lo que comúnmente se llama: “un pastor”. Intento leer la Biblia en forma indecente. Leeré desde lo que Marcella llamaba “la continuidad de la teología de la liberación” donde textos bíblicos como el de Jueces 19 poco y nada han tenido para decir. Bien lo dijo Marcella ya en torno al quehacer teológico: “toda teología implica una praxis sexual y política [...]” Comprender o no Jueces 19 y los feminicidios en Ciudad Juárez procede de nuestra praxis sexual y política (y que decir teológica).

**Thematic Axis:** Feminism: the gender question and the intersectionality of oppressions

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**« Agir comme Abraham qui se soumet ou comme Dieu qui sauve le fils ? »** (*Whether to Act like Abraham who Submitted or like God who Saves the Son?*)

**Speaker:** Jean-Guy Nadeau, honorary professor, Faculty of theology and religious sciences, University of Montreal.

**Abstract:** Le sacrifice d’Isaac (Genèse 22) ou d’Ismaël (Sourate 37, 100-113), anciennement connu comme le Sacrifice d’Abraham, nous ramène au Père des croyants dans les trois monothéismes du Livre. Pour la majorité, il s’agit de **l’acte de foi parfait demandé par Dieu à Abraham**. On a beaucoup étudié et commenté les textes bibliques et coraniques le concernant et les exégètes sont arrivés à des lectures actuellement acceptables de ce texte troublant. Mais on a beaucoup moins étudié la réception théologique et liturgique de ces textes dans le judaïsme, le christianisme et l’islam. C’est ce sur quoi portera ma présentation avec textes et images. Des interprétations juives, chrétiennes ou islamiques louent bien plus la soumission d’Abraham qui est prêt à sacrifier son fils, qu’elles ne louent Dieu qui sauve ce fils. Elles datent certes d’autres époques, mais elles restent très actuelles et il est aujourd’hui choquant que la disposition sacrificielle d’Abraham par loyauté envers son Dieu y occulte le geste salvateur du Seigneur. Choquant et... dangereux. Pourquoi ce choix massif de louer la soumission plutôt que le salut? Peut-on continuer de proclamer à travers Abraham que la foi justifie les moyens?

**Thematic Axis :** Peacebuilding and the Struggle against Militarization ; Migration, Pluralism, Tensions over Identity and Interreligious Dialogue

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« **Décoloniser Kateri Tekakwitha** » (*Decolonizing Kateri Tekakwitha*)

**Speaker :** Jean-François Roussel, professor, Université de Montréal, Québec

**Abstract:** « L'histoire des Autochtones d'Amérique du Nord n'a jamais vraiment eu les Indiens pour sujet. Ce qui comptait, c'était bien plus l'histoire des Blancs, de leurs besoins, de leurs aspirations. » (Thomas King). La version dominante (non-autochtone) de la vie de Kateri, célébrée en 2012, reflète bien cela. Les premières biographies de Kateri rapportent relativement peu de paroles d'elle. Elles sont écrites par des jésuites, des hommes de l'élite religieuse française, venant d'un monde profondément différent du monde autochtone en général et iroquois en particulier. Dans ces biographies, Kateri est tout autant célébrée que réduite au silence. Alors qu'on affirme célébrer son identité autochtone, elle est méconnue en tant que femme de culture iroquoise, ce qu'elle n'aurait jamais pu cesser d'être pourtant. Cela reste vrai encore aujourd'hui. Kateri est aussi racontée par ses premiers biographes d'une manière androcentrique, repérable de diverses manières, et qui a été répétée par les biographies jusqu'à nos jours.

Dans ces conditions, malgré les apparences, Kateri reste enfermée dans des représentations coloniales et androcentriques. Quelle femme verrait-on émerger si on explorait un peu plus l'arrière-fond iroquois de Kateri Tekakwitha ? Qu'est-ce que cela impliquerait si on prenait ce monde au sérieux ?

**Thematic Axis:** Indigenous people: between marginalization and return with strength; Decolonialism: a meeting between the epistemologies of the Indigenous and the South

### ***Workshop 4. Theologies for an Ecological Justice***

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“**Teología de la Eco-Liberación**” (*“Theology of Eco-Liberation”*)

**Speaker:** José María Vigil, Latinamerican Theological Commission and EATWOT's Theological Journal *VOICES*

**Abstract :** (1) VER: Igual que en los años 60/70 del siglo pasado surgió una nueva sensibilidad social y un nuevo paradigma teológico, el de la liberación, a partir de una situación de pobreza y miseria que fueron claramente percibidos como un «clamor que sube al cielo», 50 años más tarde estamos a ante un clamor no menos poderoso : el deterioro climático, concretados en un amplio conjunto de deterioros crecientes. (2) JUZGAR: Esta justificada la necesidad de una teología «revolucionaria» –es decir que no sea simplemente reformista–, que rompa con todos los presupuestos (paradigmas) tradicionales que nos han traído hasta aquí, que nos han puesto contra el planeta. Creemos justificada una Teología Revolucionaria de la Ecoliberación que proponga reformas/cambios/revoluciones radicales en la religión, para que el xmo deje de ser una religión que nos aparta de nuestras raíces y nos lleva a un mundo superior (segundo piso). (3) ACTUAR: Está justificado que intercambiamos ideas y sugerencias operativas para que, 50 años más tarde, desatemos una nueva onda humanización, la Teología Revolucionaria de la EcoLiberación. Son muchas las actividades que podemos programar.

**Thematic Axis:** The challenge of hope in light of the ecological crisis

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“**Paz justa y sustentabilidad ambiental: una visión desde las religiones y de la Ética**” (*Just Peace and Environmental Sustainability: A View from Religions and Ethics*)

**Speaker:** Erico João Hammes, Pontificia Universidade Católica, Porto Alegre, Brazil

**Abstract:** La comunicación pretende hacer un aporte relacionando la paz justa con la cuestión de la sustentabilidad ambiental. Históricamente es posible evidenciar que la preocupación con las cuestiones ambientales incluye la transformación creativa y no violenta de los conflictos en modo a buscar las “relaciones correctas con uno mismo, otras personas, otras culturas, otras formas de vida, la Tierra y con el todo más grande, del cual somos parte” (Carta de la Tierra).

En distintas Asambleas del Consejo Mundial de Iglesias los dos bloques temáticos fueron asociados en modo a visibilizar su interdependencia. El concepto de paz, una vez profundizado, dejó claro que expresa las condiciones favorables para el futuro y para la vida. De ese modo queda evidente que la Ecología no se entiende sin el ser humano y tampoco antropocéntricamente, ni la paz cómo simple distribución equitativa de los recursos. Del punto de vista religioso la inclusión de todas las formas de vida exigió una relectura de muchos textos y tradiciones, lo que en el mundo cristiano llevó a la elaboración de "ecoteologías" y a un diálogo más amplio entre Teología y Ciencias Ambientales. El tema de la paz justa, desarrollado originalmente en Alemania Oriental y Estados Unidos tenía al principio como preocupación las condiciones para una paz duradera en base a las relaciones de derechos fundamentales iguales para todas las partes, la preocupación ambiental a veces veía al ser humano solo indirectamente como parte del ecosistema. Hoy día el problema con los refugiados y migrantes deja clara la vinculación entre la resolución adecuada de los conflictos y la sustentabilidad ambiental. Los cambios climáticos hacen que los problemas causados por los conflictos regionales o internacionales exigen una visión integradora para la búsqueda de soluciones sea para la paz, sea para el ambiente. A veces ese intento es subrayado con la expresión "paz sostenible". De este punto de vista, la posición de la Iglesia Católica, en la voz del Obispo de Roma, Francisco, en ese momento puede ser acercada a lo que aparecía regionalmente en diversas formas de expresión y como un eco de lo que decían otras confesiones o religiones vinculando paz y Ecología. Fundamentan se de ese modo una Ética y una Espiritualidad de la Paz Justa y sustentabilidad ambiental.

**Eje temático:** Paz Justa. Ecología. Sustentabilidad Ambiental. Ecoteología. Ética.

### ***Workshop 5. Concealing: Feminist and Gender Perspectives***

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**« Comment le féminisme islamique peut contrer la triple occultation des femmes croyantes musulmanes au Québec ? »** (*How Can Islamic Feminism Counter the Triple Concealing of Believing Muslim Women in Quebec?*)

**Speaker:** Carmen Chouinard, Université de Montréal, Québec

**Abstract:** L'approche intersectionnelle permet de constater que depuis la Révolution tranquille, les femmes croyantes du Québec sont occultées de trois façons : 1) La sécularisation a circonscrit l'influence des croyants (femmes et hommes) aux lieux de culte et à la sphère privée ; 2) Les féminismes québécois ont pour la plupart évacué la religion (dernier bastion du patriarcat) et les femmes croyantes ; 3) Les communautés de foi sont souvent structurées selon une hiérarchie patriarcale et elles tiennent les femmes à l'écart de certaines fonctions, dont celle de rabbin, de prêtre, d'imam. L'herméneutique féministe des livres saints permet aux femmes musulmanes de sortir de cette triple occultation. Un regard anticolonial, antiraciste de ces herméneutiques est proposé et illustre bien les efforts des femmes croyantes musulmanes pour participer pleinement aux débats sociétaux et à la justice sociale.

**Thematic Axis:** Feminism: gender questions and the intersectionality of oppressions

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**« Conjointes de même sexe au sein du christianisme : quelques pistes libératrices »** (*Same-Sex Couples in Christianity: Some Liberating Paths*)

**Speaker:** Nicole Hamel, author published by *Nicolibri Éditions* and independent communicator

**Abstract:** Il s'agira de la présentation d'un cheminement personnel comme femme chrétienne dans un contexte social majoritairement catholique, de la découverte de ma réalité amoureuse pour une femme et d'un changement d'appartenance chrétienne en faveur de l'Église Unie du Canada. Quelques choix libérateurs et implications communautaires créatives orientent un engagement en faveur de l'inclusion des minorités sexuelles entre autres à travers une Implication dans l'organisation nationale Affirm United/S'affirmer ensemble et la fondation et la coanimation du groupe interspirituel Spiritualité entre nous. Comment allier discours officiel et réalité gaie? Celle-

ci est-elle considérée comme dépravation ou comme don de Dieu? Comment comparer différentes attitudes en face du même discours chrétien, sur l'homosexualité et sur le mariage entre conjoints-es de même sexe? Dans l'Église catholique et dans l'Église Unie du Canada, la méconnaissance et l'inclusion du discours officiel ne fait pas l'unanimité. Il y a plusieurs degrés entre la fréquentation ou non des sacrements et le décrochage.

**Thematic Axis:** Feminism: Gender questions and the intersectionality of oppressions

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### ***Workshop 6. Les pages vertes de la Bible/The Green Pages of the Bible***

**Speakers:** Norman Lévesque and Paulines Boilard, Réseau des Églises vertes, Montreal, Quebec

**Abstract:** Les chrétiens et les chrétiennes seront plus motivés à prendre soin de la Création quand ils comprendront la cohérence avec la tradition chrétienne. La Bible contient une mine d'enseignements au sujet de notre relation avec la Création de Dieu. Cette conférence présente une synthèse des thèmes qui peuvent surprendre des fidèles, des pasteurs et même des théologiens. Préparez-vous à relire certains récits bibliques à travers les yeux d'un environnementaliste: Noé qui préserve la biodiversité, Jésus regarde les oiseaux et prône la simplicité, Adam qui cultive et garde le jardin, Jonas et les prophètes écolos... Rafraichissant!

**Thematic Axis:** The challenge of hope in facing the ecological crisis

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### ***Workshop 7. Voluntary Simplicity as a Compass for “Another World that is Possible”***

**« Un autre sens de la « pauvreté » pour vivre autrement ? (“Another Meaning of Poverty” to Live in Another Way?)**

**Speaker:** Dominique Boisvert, Réseau québécoise pour la simplicité volontaire (RQSV), Montreal, Quebec

**Abstract:** L'activité a pour but de réhabiliter le sens original et positif du mot «pauvreté» (au sens de vie simple, axée sur l'essentiel) et d'en examiner les conséquences fécondes, au niveau de la vision sociale et économique, sur le type de monde que nous voulons construire. L'économie dominante est axée sur la richesse et l'enrichissement, individuels et collectifs, mesurés essentiellement en termes monétaires. Le modèle économique dominant, le capitalisme, est fondé sur la compétition et les supposées lois du «marché». Modèle économique maintenant mondialisé et dont on connaît les excès, les dérives et les conséquences désastreuses pour le plus grand nombre.

Un peu partout dans le monde, et particulièrement dans les pays plus riches, de plus en plus de gens s'interrogent sur ce modèle économique et choisissent de placer leurs objectifs ailleurs que dans les richesses matérielles. C'est ce qu'on a appelé ici la simplicité volontaire, mais qu'on appelle ailleurs de toutes sortes d'autres noms: minimalisme, *buen vivir*, mouvement *slow*, décroissance, assez, etc.

On redécouvre dans toutes les cultures que la vie mérite d'être vécue pour bien autre chose que la consommation et le compte en banque. Cette réorientation de l'économie, ce recensement sur les priorités humaines essentielles peuvent-ils avoir des conséquences concrètes sur le type d'économie à mettre en place pour notre «autre monde possible»? Est-il possible d'envisager une économie de suffisance et de priorités plutôt qu'une économie de croissance (illimitée) basée sur la compétition? Le « progrès » est-il compatible avec une économie de suffisance et de priorités?

**Thematic Axis:** Economy and going beyond the “homo economicus”





## **3:30 pm : Plenary: Transforming Kyriarchal Religions and Theologies: Feminist Approaches**

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President: Denise Couture

- Elisabeth Schüssler-Fiorenza, Krister Stendahl Professor of Divinity, Harvard Divinity School, Boston, MA, USA.

- Pauline Jacob, Feminist theologian, Femmes et Ministères, Quebec, Canada.

- María Pilar Aquino, professor of Theology and Religious Studies, University of San Diego, San Diego, CA, USA.

- Luiza Tomita, Feminist theologian, President of the Ecumenical Association of Third World Theologians – EATWOT, Brazil.

with

Dr. Kochurani Abraham, Feminist Theologian, Indian Women Theologian's Forum, India

Mary N. Getui, professor, Catholic University of Eastern Africa, Nairobi, Kenya will join us for the ritual

French, English, Spanish

(Simultaneous translation)

An exploration and analysis of the contemporary patterns of kyriarchal imperialism in religions and theologies, with a focus on both how they exacerbate women's subordination and violence against women and how feminist scholars of religion engage in practices to effect constructive transformation. Transforming kyriarchal imperialism entails for all, women and men, solidarity and collaboration in reconstructing unjust social systems and relationships that intersect with each other and that multiply women's subordination across social class, age, race, ethnicity, sexual orientation and other mechanisms of domination. These two panels will discuss the topic from different global contexts and from shared values and purposes aimed at supporting, in religious and theological terms, the intervention of religious actors in strengthening the global movement of justice for women and the global feminist struggles to end religious and theological kyriarchy.

4:45 – Cont. (exchange and activity)

## **5:20–Book Launch: Nous sommes le territoire! (*We are the territory*) – by Groupe de théologie contextuelle québécoise (GTCQ) (*Quebec Contextual Theology Group*)**

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Since 2011, the GTCQ has looked at the question of “territory” in a way that follows major events. It is an approach that is one of both citizenship and theology. They have adopted, as a point of departure, the problems related to the exploitation of natural non-renewable resources. Their book gives an account of the results of a growing awareness that territory is a central point where the threads of nature are linked to those of social organization as an anchor for a multitude of problems and so is also a mobilization point that opens onto the future. Supported by current events, this is a call for the transformation of our relationship with territory as it reveals itself to be decisive for a new appreciation of the question.

5:30 – Supper

## **7:30 – Presentation: “Voix du silence/Voices of Silence”**

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Espace Art Nature

Isabelle Forest, Pierre Béreard, Jean-François Lépine, Bénédicte Guillon Verne, Shany Geneviève Collard, interpreters

Stéphane Isabelle, Geneviève Labbé, musicians

Nicole O'Bomsawim, reader

Jean Noël André, technician Espace Art Nature

Mikayla Cartwright, reader

French, English

Amphitheatre

“Voice of Silence” is a production of Projet Citoyen and is supported by the Truth and Reconciliation Commission. It was created out of the witness of survivors of the Indigenous Residential Schools. On the stage, readers, musicians, actors and puppeteers, French and English, from several cultures including the Innu, Abenaki, Attikamekw, Inuit, Metis, Quebec and French express the reality experienced by hundreds of young Indigenous people. Even more, they provide hope for a world moving toward a better way of living together. Their presence, their words, their games and their songs witness to how this is already happening. They are the voice of many voices that do not possess the force of word. It is a presentation offered in homage to all the childhoods broken by residential schools. The presentation will be followed by a discussion with the presenters.

## **Tuesday, August 9**

### **9 am – 3 pm – Visits**

We will go to places of social and spiritual practices where we will find resistance or alternatives for another world that is possible: Indigenous spaces or local organizations in Montreal. More detailed information will follow.

### **4 pm – 6 pm: Opening March of the WSF**

### **6 pm – 11 pm: Grand Opening of the WSF**

## Wednesday, 8 pm (Jean-de-Brebreuf College)

### Sur les traces de Camilo (documentary) / El rastro de Camilo/ (*In the Footsteps of Camilo*) (documentary)

This film to be presented also at the WSF (time and place to be determined)

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Diego Briceño, Director and Producer, Makila

Nicolás Herrera Farfán, Researcher, Fundación Colectivo Frente Unido

Lorena López Guzmán, Historian, Fundación Colectivo Frente Unido

To be confirmed: a representative of an ecumenical Latin-American organization

Spanish and French

Place and time to be confirmed

This is the world premiere of the film “Sur les traces de Camilo,” a Colombian documentary about the life and death of the revolutionary Catholic priest, Camillo Torres Restrepo, disappeared in 1966 and considered by many to be one of the pioneers of liberation theology in Latin America. Afterward there will be a discussion with invited guests from various places about the pertinence of this personality in the current context of dialogue toward peace and reconciliation in Colombia and in the rest of the continent. The film is the result of 8 years of research in 7 different countries. On February 15, 2015, the anniversary of the death of this priest, it was premiered on Señal Colombia, a public television network in Colombia.

Following the presentation of the film, we propose a bilingual round table in Spanish and French. The round table will discuss lessons learned about the life and legacy of this figure through the long task of research and creation, but will also look at the paths opened for a renewal of his memory in a crucial moment of the history of Colombia when inspiring ethical references are needed in order to face the new era of hopes and opportunities for justice and peace.

54 minutes/Spanish and French/a production of *Laberinto Producciones* in co-production with RTVC - *Señal Colombia* and *Les films grain de sable* (France), with the support of the Ministry of Culture (Canada), CMMKL (Cuba) and the Fundación Colectivo Frente Unido.

Trailer and description in Spanish: <http://www.makila.tv/el-rastro-de-camilo/>



# Wednesday, August 10 – Thursday, 11 – Friday, 12 : Self-managed Workshops at the WSF

The date and hour of these activities will be determined later by the WSF.

## *Workshop 8. Oppression and Liberation: Diversity of Religious and Spiritual Perspectives*

<p>Organized by the WFTL. Chairs: Denise Couture et Agusti Nicolau - Gerald Boodoo, Gerald Boodoo, professeur à Duquesne University, Pittsburgh, USA: Christian traditions - José Bellver Martinez, Program researcher - Ramón y Cajal from the Centro Superior de Investigaciones Científicas (CSIC) in the at the University of Barcelona, Department of History, Esthetic and Philosophy of Culture: Muslim traditions - Kevin Ka’nahsohon Deer, Faith Keeper of the Mohawk Trail Longhouse, Mohawk territory of Kahnawake: A perspective on the Longhouse of the First Nations.</p>	<p>English, French, Spanish</p>	<p>Place and time to be determined.</p>
<p>How can we contribute toward creating the elements for an interreligious dialogue on oppression and liberation as a central problematic for the WFTL? Such is the main objective of this activity, which will take the form of a round table bringing together panelists from diverse spiritual and religious traditions.</p> <p>We want to respond to three main issues:</p> <p>(1) The place of interreligious dialogue within the perspective of liberation. It is crucial to get beyond the (dominant) liberal view of an interreligious dialogue that seeks above all to avoid conflicts and to assure peaceful co-existence, that does not engage in a critique of the systems of domination, that meshes us with one another, that structures our world and leads to unequal relationships even within the dialogue. What we want rather is to try to situate ourselves in critical perspectives that can strengthen effective justice.</p> <p>(2) A de-centering of the Western/Modern matrix. The current notions of oppression and liberation set in a Western and modern political tradition of resistance. The interreligious dialogue that we propose seeks to favour a de-centering of this matrix in order to open up to a widening and a deepening of the understanding of oppression as well as its content and to the orientation and deployment of liberation. This means that the pluralist and multi-religious analysis of oppression/liberation can lead to questioning whether this binary is pertinent and to the reformulation of its terms and perspectives through specific epistemic approaches.</p> <p>(3) A gathering that will encourage learning about one’s own tradition. How can we engage in a dialogue on these questions? How can we do more than just line up perspectives, one alongside the</p>		

other? This is one of the challenges of interreligious dialogue. Can we make it possible to encounter each another in a way that is a vector for a renewed understanding of our own tradition in regard to the problem of oppression/liberation?

We want to cover a wide spectrum of the contemporary spiritual and religious diversity and take stock of a variety of ways of approaching oppression/liberation in various traditions even as we recognize diversity within each of them.

Without pretending to be exhaustive, here are some of the questions or topics that the panelists might address:

What place does the binary oppression/liberation (or its equivalent) occupy in the spiritual or religious traditions of the participants? Is it central and structuring, secondary and adjunct or inexistent and not active?

What is the nature and content of these notions in the various traditions: What do you consider oppression to be? What do we need to be liberated from? Who or what is the subject of liberation?

Are there profoundly different ideas about oppression and liberation but that occupy an analogical function in each tradition?

***Workshop 9. Transforming Kyriarchal Religions and Theologies.  
Feminist Approaches***

<p>Organized by the WFTL</p> <ul style="list-style-type: none"> <li>- Dr Kochurani Abraham, Feminist Theologian, Indian Women Theologian's Forum, Kerala, India</li> <li>- Mary N. Getui, professor, Catholic University of Eastern Africa, Nairobi, Kenya</li> <li>- Denise Couture, professor, Centre de théologie et d'éthique contextuelles québécoises, Faculty of Theology and Religious Sciences, University de Montreal</li> </ul> <p>With:</p> <ul style="list-style-type: none"> <li>- María Pilar Aquino, professor of Theology and Religious Studies, University of San Diego, San Diego, CA, USA.</li> <li>- Luiza Tomita, Feminist theologian, President of the Ecumenical Association of Third World Theologians – EATWOT, Brazil.</li> </ul>	<p>English and French</p>	<p>Place and time to be determined</p>
<p>An exploration and analysis of the contemporary patterns of kyriarchal imperialism in religions and theologies, with a focus on both how they exacerbate women's subordination and violence against women and how feminist scholars of religion engage in practices to effect constructive transformation. Transforming kyriarchal imperialism entails for all, women and men, solidarity and collaboration in reconstructing unjust social systems and relationships that intersect with each other multiplying women's subordination across social class, age, race, ethnicity, sexual orientation, and other mechanisms of domination. These two panels discuss the topic from different global contexts and from shared values and purpose aimed at supporting, in religious and theological terms, the intervention of religious actors in strengthening the global movement of justice for women and the global feminist struggles to end religious and theological kyriarchy.</p>		

**Workshop 10. De quelle vision de l'État et de quel projet de société les politiques d'austérité néolibérales sont-elles le nom ?**

(What Understanding of the State and What Social Project do the Neoliberal Austerity Programs represent?)

<p>Organized by the Centre de théologie et d'éthique contextuelles québécoises (CETECQ)</p> <ul style="list-style-type: none"> <li>- Éric Martin, Institut de recherche et d'informations socio-économiques (IRIS)</li> <li>- Juan José Tamayo (to be confirmed), University Charles III, Madrid</li> <li>- Michel Beaudin, CETECQ</li> <li>- Aurélie Lanctôt, Faculty of Law, McGill University, Montreal, Quebec</li> </ul>	<p>French (and possibly Spanish – to be confirmed)</p>	<p>Place and time to be announced</p>
<p>Par-delà une simple description et analyse des modalités et des effets des programmes d'austérité comme tels, d'ailleurs foisonnants aussi bien au Sud qu'au Nord et relativement bien connus aujourd'hui, cette table ronde pourrait chercher : (1) à resituer d'abord ces mesures dans l'arsenal des règles et des mécanismes du jeu économique et politique néolibéral ; (2) à débusquer la vision de l'État et du projet de société (conception de l'être humain, des rapports sociaux, du rapport à l'environnement...) dont les politiques d'austérité en cours sont un symptôme hautement expressif ; (3) à interpréter et à qualifier éthiquement et théologiquement cette vision ou ce projet ; (4) enfin, à indiquer des voies de sortie du projet «austéritaire» et des politiques qui lui servent de médiation ou de levier.</p>		

**Workshop 11. Construire l'interculturel à partir du contexte africain subsaharien : comment créer une justice intégrale?**

(Building interculturality based on the Sub-Saharan context in Africa)

<p>Organized by the Centre d'études africaines et de recherches interculturelles, Bruxelles (CEAF&amp;RI) and the Groupe de théologie africaine subsaharienne, Montreal (GTAS)</p> <p>For the CEAF&amp;RI:</p> <ul style="list-style-type: none"> <li>- Albertine Tshibilondi Ngoyi, CEAF&amp;RI, Brussels</li> <li>- Paulin Poucouta, Institut catholique de Yaoundé, Cameroun</li> <li>- Christiane Renard, CEAF&amp;RI, Brussels</li> <li>- Marc Van Hoey, CEAF&amp;RI, Brussels</li> </ul> <p>For the GTAS:</p> <p>« L'interculturel en contexte d'Afrique sub-saharienne : <i>La parenté à plaisanterie et l'arbre à palabre au service d'un vivre ensemble pacifique</i> » (<i>Interculturality in the Sub-Saharan context</i>) - Lindbergh Mondésir, Marie-Odile Kama,</p>	<p>French</p>	<p>Place and time to be determined</p>
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<p>David Dossou, Hyacinthe Kihandi</p> <p>« L'intertribal pour la construction d'une paix positive en RDC » (<i>The Intertribal in the Construction of a Positive Peace in the DRC</i>) - Jean-Léon Longa, GTAS, Montréal  - Denise Couture, GTAS, Montreal  - Jean-François Roussel, GTAS, Montreal</p>		
<p>Le thème de l'interculturel pour construire un vivre ensemble exempt de domination et d'oppression est un impératif dans le monde d'aujourd'hui. Dans ce temps de mondialisation de tous les aspects de la vie, où prédomine une culture unique, comment les changements interculturels multiples que nous vivons émergent-ils d'une reconnaissance réciproque ? Comment les logiques d'interrelations se trouvent-elles au contraire instrumentalisées par des intérêts qui se situent du côté des pouvoirs de contrôle et de domination ? Comment ces deux perspectives s'entrecroisent-elles de manière complexe ? Cet atelier vise à répondre à ces questions en mettant en valeur plus particulièrement des approches et des sagesses issues du contexte des Afriques subsahariennes le plus souvent ignorées.</p>		

***Workshop 12. L'Exercice des couvertures : Un exercice de sensibilisation à l'histoire coloniale et à la réalité des peuples autochtones d'ici***

(The blanket exercise: an interactive exercise in awareness building about colonial history and the reality of the Indigenous Peoples)

<p>Jean-François Roussel, Réseau oecuménique justice, écologie et paix  Laurent Gagnon, Initiatives et changement  Richard Renshaw, Réseau oecuménique justice, écologie et paix  Joseph Vumiliya, Initiatives et changement  Francine Cabana, Réseau oecuménique justice, écologie et paix</p>	<p>French</p>	<p>Place and time to be determined</p>
<p>Cet Exercice cherche à sensibiliser à l'expérience de la dépossession vécue par les peuples autochtones et à son héritage. Le temps d'un atelier, les personnes participantes interagiront, vivant quelque peu l'expérience historique, territoriale, affective, culturelle et spirituelle de la dépossession des peuples autochtones... peut-être aussi celle de leur résistance ? On terminera l'exercice par un partage entre les personnes participantes. Qu'est-ce que l'Exercice a révélé ? Quelles questions il pose ?</p> <p>L'Exercice des Couvertures a été créé par <i>Kairos: Canadian Ecumenical Justice Initiatives</i> en 1997. La version du ROJEP part de celle de Kairos en développant une perspective québécoise.</p>		



**Workshop 13.      *The blanket exercise: an interactive exercise in awareness building about colonial history and the reality of the Indigenous Peoples***

Richard Renshaw, Réseau Oecuménique Justice, Écologie et Paix Brian McDonough, Réseau Oecuménique Justice, Écologie et Paix	English	Date and time to be determined
<p>This exercise attempts to make us more aware of the dispossession experienced by the Indigenous Peoples and their heritage. During this self-managed workshop, the participants will interact, taking part in the experience of the indigenous peoples and living in some way their historic, territorial, affective, cultural and spiritual experience of dispossession... and perhaps also their resistance. The exercise will conclude with an exchange among the participants. What did the exercise reveal ? What questions does it pose for you ? The blanket exercise was created by Kairos: Canadian Ecumenical Justice Initiatives Canada in 1997. The version used by ROJEP is based on that of Kairos while developing also a Quebec perspective.</p>		

**Workshop 14.      *Beyond Homo economicus***

To be announced	English	Date and time to be determined

**Workshop 15.      « *Témoins d'un monde nouveau qui émerge* »**

(Witnesses to a New World that is Emerging)

Organized by the Webzine Sentiers de foi - Michel M. Campbell, Sentiers de foi - Gérard Laverdure, Sentiers de foi - Raymond Levac, Sentiers de foi	French	Date and time to be determined
<p>En ces temps qui sont les nôtres, ce qui éclabousse et meurtrit notre conscience, ce sont les injustices et les violences incessantes, le mensonge et la corruption endémiques, l'arrogance des puissants, le mépris du droit, de la dignité et de la liberté. C'est à désespérer des humains. Mais pour qui tend l'oreille et regarde attentivement, un autre monde apparaît, un monde en émergence, en consolidation. Il se fait du neuf. Des projets inspirés d'un « autre monde », d'un « autre Esprit », germent dans les cœurs et deviennent autant de sentiers fertiles dans la réalité de notre monde. Depuis plus de 10 ans, le webzine Sentiersdefoi.info présente ces initiatives hors piste, prophétiques, audacieuses, qui fleurissent en sol québécois. Des sentiers individuels et collectifs inédits comme autant de « pratiques évangéliques » qui humanisent les rapports entre les humains, ouvrent des horizons fermés, renouvellent la contribution citoyenne dans les enjeux sociaux. Des parcours qui redonnent du Souffle et de l'Espoir à nos pieds et nos cœurs fatigués par la longue marche collective qui fait émerger ce nouveau monde qui nous tracte de l'intérieur. Voilà ce que rapporte Sentiersdefoi.info, voilà le précieux trésor que nous voulons partager avec vous lors de cet atelier.</p>		

***Workshop 16. A North-South Dialogue on Extractivism: Resistance and Alternatives***

Organized by MiningWatch Canada - Jamie Kneen, MiningWatch Canada - Gloria Chicaiza, Acción Ecológica - John Dillon, Kairos: Canadian Ecumenical Justice Initiatives	English	Date and time to be determined
<p>Predatory extractivism — the exploitation of natural wealth for short-term profit without regard for its consequences — is being challenged ever more fiercely both intellectually and on the ground. Indigenous and popular movements, writers and thinkers in different parts of the world use different approaches and strategies, but the fundamental struggle for ecological, climate, and social justice is the same. This workshop will bring together reports from communities and activists on several continents, and weave them together as elements of a common struggle. It will then turn to the participants for reflections, stories, and ideas — experiences and experiments in breaking with the consumer capitalist paradigm on a more local scale, as well as in broader movements supporting more sustainable traditions (eg. Indigenous and peasant) against predatory extractivism and working towards more sustainable development models.</p> <p>Additional resource people are still to be identified : North American Indigenous, African, and/or another international Indigenous resource person.</p>		

***Workshop 17. Gendered Impacts: Indigenous Women and Resource Extraction***

Organized by Kairos: Canadian Ecumenical Justice Initiatives to be confirmed, Femmes Autochtones du Québec to be confirmed, Pauktuutit Inuit Women of Canada Gloria Chicaiza, Acción Ecológica to be confirmed, International People's Conference on Mining to be confirmed, Kairos : Canadian Ecumenical Justice Initiatives to be confirmed, First Nation Women Advocating for Responsible Mining	English	Date and time to be determined
<p>Indigenous women from Canada and the global south offer perspectives on resource extraction that are often not heard or understood when evaluating a project's risks and benefits or when tracking the long term social and environmental impacts. Furthermore, there is growing evidence that women are differently and disproportionately affected by the negative impacts of resource extraction including environmental contamination, gendered based violence and other social, health and environmental impacts.</p> <p>Kairos Canada, Pauktuutit : Inuit Women's Association of Canada, Quebec Native Women (QNW), Acción Ecológica and International Peoples Conference on Mining (IPCM) are proposing a collaborative activity on the Gendered Impacts of Resource Extraction during the World Social Forum in Montreal, August 2016. This activity will be an opportunity to hear directly from Indigenous women and organizations from Canada, the Philippines and Latin America about impacts of resource</p>		

extraction on their communities and to learn about their critical role in defending collective rights and the environment. The symposium builds on our collective work and findings on these issues which have been summarized in a series of videos produced by Kairos. (<http://www.kairoscanada.org/what-we-do/gender-justice/gendered-impacts-symposium>). This collaborative activity will focus on the perspectives and experiences of Indigenous women and organizations and highlights their voices and work. The symposium will be an opportunity to profile the work that we have done so far, deepen understanding of the issues and the findings and strengthen the network of Indigenous women and organizations who are working with us on these issues.

***Workshop 18. Nuestros ríos y nuestras montañas no se venden: las comunidades luchan por la justicia ecológica / Our rivers and mountains are not for sale: communities struggle for ecological justice***

<p>Organized by Development and Peace – Caritas Canada          - Christian Champigny et Judith Faucher          - Isaac Asume , Social Action (Nigeria)          - Leana Corea, Coddeffagolf (Honduras)          - Lidy Nacpil , Freedom from Debt Coalition (Philippines)          - Padre Dario , Camboni Network/Justiça nos Trilhos (Brésil)</p>	<p>Spanish with French and English translation</p>	<p>Date and time to be determined</p>
<p>This activity will attempt to tighten the links between the dominant economic model based on growth and growing ecological injustice by presenting the concrete experiences of Southern partners of Development and Peace who present alternatives to the dominant model of development. Climate change is not just an ingredient in the global ecological crisis that is now acting ruthlessly, affecting many communities in the world and risking compromise in the well-being of future generations. In fact, the current system is responsible for many other environmental problems generated by human activities. These degradations are intimately linked to problems in the social sphere such as the growth of inequalities, monopolizing land, attacks on food sovereignty, criminalizing defenders of the environment, etc. In this perspective, some people defend the idea that we can conciliate a growth economy and operate a real change in our lifestyles. These people underline the urgent need to create an historic path that is far from the dominant economic model and, for them, economic justice means rethinking globalization and revisiting our relationship with the earth and with others. This means questioning international trade, our relationship with money, our consumer habits, our transportation and agro-alimentary system, our view of development, and so on.</p>		

***Workshop 19. Laudato Si : A Call for Change***

<p>Organized by CIDSE – Development and Peace - Kairos:          Canadian Ecumenical Justice Initiatives          - P. Ismael Moreno, Fundacion ERIC, Radio Progreso, Honduras</p>	<p>French, English, Spanish</p>	<p>Time and place to be determined</p>
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<p>- P. John Patrick, Justice &amp; Peace Nigeria          - Shalmali Guttal (tbc), Executive Director of Focus on the global South          - Jennifer Henry (tbc), Executive Director of Kairos: Canadian Ecumenical Justice Initiatives</p>		
<p>In his encyclical, <i>LAUDATO SI' (May you be praised)</i>, published in June, 2015, that deals with ecology and saving our common home, Pope Francis appeals for urgent action to counter the current ecological crisis and inequalities. He invites us to look beyond the symptoms of the climate disturbances and asks us to deal with their causes, that is to say, with the current means of production and consumption. The encyclical also asks us to take care of our common home and to bring about a transformation that will allow all human beings to live in a sustainable way with dignity. The message of Pope Francis is noteworthy not only for its acceptance of climate science but also for its rejection of the logic of the market. Since 2008, the sequence of financial, economic, climate, food and energy crises confirm the urgent character of a change of paradigm as much in the North as in the South. As it is now, the re-founding of political and social systems in the framework of a systemic change is slow in coming. A beginning has been made in the reflection: economists and politicians are questioning the old recipes, notably the growth of the PIB as the principal measure of the progress of society. The pressure of public opinion has also offered perspectives for change, for example in the matter of international financial regulations and the transparency of large corporations. There exist many examples and initiatives of support for a transition toward models of society and economy that are more egalitarian and sustainable. What should this transition look like?</p>		

***Workshop 20. Theology of liberation: A gift to the world***

<p>Organized by OMI Lacombe Canada et St. Paul University, Ottawa          Coordinator: Leonardo Rego, Director, JPIC OMI Lacombe          Facilitator: Jean Bellefeuille, Canadian Religious Conference          “Basic Christian Communities, Politics and Faith” - Catalina Romero, Professor at the Pontifical Catholic University of Peru, Instituto Bartolome de las casas pontífice          “Social Organizations and Movements” - Maria Van der Linde, Instituto de Salud MSC “Christoforis Deneke” – ISDEN. Institución dedicada al Servicio de la Salud de las personas más vulnerables. Centro de Formación y Retiro Mons. Óscar Romero.          “Missionaries in the World” - Fr. Ken Forster, Provincial OMI Lacombe Canada          “Spirituality and Ecumenism” - Jennifer Henry, Executive Director, Kairos: Canadian Ecumenical Justice Initiatives Canada</p>	<p>English</p>	<p>Time and place to be determined</p>
<p>Theology of Liberation is a gift to the world. Together Basic Christian Communities, popular movements, religious orders and ecumenical communities have adopted and practiced the Theology of Liberation in innovative ways as part of their daily living and in their work to empower the poor</p>		

within their communities. Our speakers will share their experiences, best practices and challenges, and guidelines about how to become a better citizen, how to negotiate tensions between neoliberal economic policies and the protection of the common good, how to walk the path of reconciliation with Indigenous people, and how to work in solidarity with the poor for the common good.

### ***Workshop 21. Le dialogue interreligieux féministe***

(Feminist Interreligious Dialogue)

<p>Organized by Maria'M, Groupe de dialogues entre chrétiennes et musulmanes Four members of the group Maria'M, two Christians and two Muslims, representing as much as possible the internal diversity of the two traditions.</p>	<p>French</p>	<p>Time and place to be determined</p>
<p>L'atelier permettra de présenter une démarche originale et unique de dialogue interreligieux, celui de féministes enracinant leur engagement pour l'égalité des femmes et la justice sociale dans leur tradition religieuse et incluant la transformation de celles-ci dans leur lutte féministe. Au cours de ses 5 ans d'existence, le groupe Maria'M a développé une pratique et une réflexion sur la diversité des féminismes et sur les conditions de réalisation d'un dialogue interreligieux féministe que nous mettrons en discussion lors de l'atelier au FMTL. Les intervenantes présenteront aussi le féminisme croyant à partir du développement propre au sein de leur tradition et même au sein des dénominations et courants divers de chaque tradition.</p>		

### ***Workshop 22. Le revenu minimum garanti : Camper en dehors des murs de notre modèle économique***

(Minimum Guaranteed Income: Camping outside the Walls of our Economic Model)

<p>Organized by the Mouvement des travailleuses et travailleurs chrétiens du Québec MMTC - Denis Plante - Christine Lafaille - Bernadette Dubuc</p>	<p>French</p>	<p>Time and place to be determined</p>
<p>Dans le cadre d'un plan d'action de quatre ans : « Bâtissons une société juste, fraternelle et durable ! », les droits économiques (partage des richesses et niveau de vie décent) ressortent d'une enquête terrain et alimentent notre analyse du Revenu Minimum Garanti (RMG) comme une solution possible aux droits économiques. Au cœur de cette analyse, le mouvement fait aussi une relecture de foi chrétienne de cet enjeu à partir de l'intuition des années sabbatique et jubilaire (lois capitales pour la justice sociale), dans l'Ancien Testament : libération des esclaves, remise complète de leur dette et redistribution radicale de la richesse. Les Évangiles se situent dans cette tradition. Ce sont de véritables appels à camper en dehors des murs de notre système. Cette activité se réalise sous la forme d'atelier d'éducation populaire utilisant tour à tour projection PowerPoint et discussion de groupe.</p>		

**Workshop 23. Nourrir et durer dans l'engagement social**

(Being Nourished and Hanging on to our Social Commitment)

Organisé par le Carrefour de participation, ressourcement et formation -Guy Fortier -Marie-Iris Légaré -Claude Castonguay	French	Time and place to be determined
<p>Comment faire pour durer dans nos luttes pour la justice? Comment continuer à construire du sens ensemble dans nos engagements pour créer du neuf et contrer ce qui tue l'humain et son environnement? Le Carrefour de participation, ressourcement et formation (CPRF), pendant plus de dix ans, a parcouru le Québec pour en apprendre plus sur le sens qui anime les personnes et les groupes dans leur engagement social. Ces personnes et ces groupes nous ont dit que le sens et le souffle qui les animent sont nourris par 5 éléments intimement liés : la perspective de l'histoire de nos luttes et de nos engagements; les valeurs individuelles et collectives que nous portons; les appartenances que nous développons et qui créent de vastes réseaux de solidarité; les processus vécus qui apportent dignité et reprise de pouvoir dans nos vies et notre milieu; et le projet de société qui garde vivant l'espoir du changement et nous permet de garder le cap. Cet atelier a pour but d'explorer, avec les participantEs, comment ces cinq éléments nourrissent le sens et une spiritualité de l'engagement pour un monde différent.</p>		

**Workshop 24. La marche cosmique**

(The Cosmic March)

Organized by le Centre <i>Terre sacrée</i> -Marie Andrée Michaud	French	Time and place to be determined
<p>Cet atelier a été créé aux États-Unis et offert partout dans le monde. Avec la Marche cosmique, nous nous rappelons qui nous sommes et ce que nous sommes appelés à devenir à ce moment important de l'histoire de la Terre. Cette histoire déborde de créativité, de générosité et d'abondance. Elle engage non seulement notre intellect mais notre cœur et notre corps... Nos cellules se souviennent... C'est notre histoire....</p>		

**Workshop 25. Vérité et justice dans les coulisses du théâtre de la guerre (Truth and Justice in the Corridors of the War Theatre)**

Organized by l'ACAT Canada – Action des chrétiens pour l'abolition de la torture -Nancy Labonté -Danny Latour -Catherine Malécot	French	Time and place to be determined
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Cet atelier brisera le silence sur quelques cas afin de participer ensemble à réfléchir dans le sens d'une théologie contextuelle empreinte de vérité et de justice. En débutant, nous prendrons le temps d'examiner notre position personnelle à l'égard des fondements éthiques de l'interdiction absolue de la torture. Ensuite, une courte présentation sur le phénomène de la torture dans le monde nous sensibilisera à la cause. Le moment théologique débutera alors. Qu'est-ce que cela signifie que d'être chrétienne ou chrétien dans ces circonstances? Comment protéger la dignité et la valeur des personnes soumises à des actes de torture? Après avoir cerné les leviers de l'action chrétienne pour l'abolition de la torture, nous imaginerons le rôle des associations dans la transformation du dialogue social. Comment intervenir pour faire changer les discours de ceux qui croient en la torture? Comment faire reconnaître l'interdiction absolue de la violation des droits des personnes? Comment réparer ce que la torture a brisé? Ensemble, nous ferons un pas en direction de la réconciliation.

**Workshop 26. Pour sauver nos territoires : un regard à changer**

(Saving our Territories: a Perspective Requiring Change)

Organized by Groupe de Théologie Contextuelle Québécoise - Guy Côté, GTCQ, Montréal, Québec - Christine Zachary-Deom (to be confirmed) an Indigenous woman from Kanahwake - André Beauchamp, ecologist and theologian, Montreal, Quebec	French	Time and place to be determined
Dans la foulée de son ouvrage à paraître en juillet 2016, <i>Nous sommes le territoire !</i> (Novalis), le GTCQ propose le thème d'activité suivant. Considérant qu'il faut passer d'une « vision objectivante et d'une attitude de domination » à un rapport d'interdépendance respectueuse et responsable vis-à-vis du territoire, les intervenants à la table-ronde aborderont la question suivante : «En prenant appui sur le regard porté par votre tradition sur le rapport au territoire, pourriez-vous indiquer concrètement des éléments qui pourraient conduire au changement de vision requis ?»		

**Workshop 27. Our land, our hope, experiences of dispossession in Palestine and Canada**

-Muna Mushahwar, Palestine -Elder Barbara Hill, Kitigan Zibi Anishinabeg, Québec, Canada	English	Time and place to be determined
Two women, Nora Carmi, a Palestinian Christian born in Jerusalem just months before the founding of Israel and Elder Barbara Hill, a First Nation Algonquin born on the Kitigan Zibi Indian Reserve outside of Maniwaki, Quebec relate their experiences of dispossession. As they speak, they discuss the historical and current realities of dispossession and the intersections of their experiences with theologies of liberation and indigenous spiritualities. After each woman has spoken, they will take time to respond to each other, before opening the floor to questions.		

**Workshop 28. Nonviolence, le fondement d'un autre monde possible**

(Nonviolence: the Foundation for Another World that is Possible)

Organized by Antennes de Paix (Pax Christi International), Conscience Canada et Centre de ressources sur la nonviolence - Dominique Boisvert	French and English	Time and place to be determined
NO SPANISH The activity will attempt to rediscover the true meaning of the world nonviolence (without a hyphen) and to pay attention to the extent this implies a real change of paradigm for the current world we want to change - at all levels: relationship with nature, the resources of the planet, social and economic relationships among individuals and groups, the way of managing inevitable conflicts whether they are large or small, individual or collective, etc.		

**Workshop 29. La vie symbolique et la libération humaine, une voix à explorer entre les Premières Nations et les autres**

(Symbolic Life and Human Liberation: a Voice to Explore among First Nations and Others)

Organized by the Groupe Espace Art Nature - Agusti Nicolau Coll, historian, geographer, independent explorer of the Western tradition - Christian Roy, historian of art - Geneviève Collard Hervieux, Innu social worker - Karim Haroun, film maker - Jean-Noël André, animator	French	Time and place to be determined
To be determined		

**Workshop 30. Les mines : Impact sur la communauté locale**

(Mines: Impact on Local Communities)

Organized by the Holy Cross International Justice Office Nicole Kirouac, Comité de vigilance de Malartic, Quebec Maxima Acuña, Peru Patricia Amat y León, Peru	English, French, Spanish	Time and place to be determined
Witness of two epic struggles: Malarctic in Quebec and in the Andes of Peru. Nicole Kirouac has struggled against an open pit mine that dared to set itself up in the centre of Malartic. Maxima Acuña refused to allow an open pit mine beside a lagoon near her home. The house was destroyed; the authors are before the courts; the mining project has been suspended. Patricia Amat y León, from Peru, will also be present.		



## *Workshop 31. CommunautéS en cercle*

(Communities in a circle)

Espace Arts nature	French	Lieu et calendrier à déterminer
<p><b>Création d'un Espace</b> Coordonner et animer du 9 au 14 août un espace physique dans le FSM centré sur la thématique du « vivre ensemble », selon l'inclusion, dans l'esprit du cercle amérindien *.</p> <p>Chaque jour et plusieurs fois par jour, des groupes de 20 à 25 personnes environ pourront soit participer à un cercle de confiance, soit participer à des échanges dans l'esprit du cercle ou à la présentation du spectacle d'objets <i>Innuksuk</i>. En permanence, la présence d'aînés québécois de toutes cultures pour être témoins de cet esprit du cercle, un kiosque d'animation avec enquête et création d'un arbre de vie mené par Shany <i>innue</i> et Mikayla <i>inuit</i>.</p> <p>Depuis 2012, plusieurs centaines de personnes de tout milieu, origine, religion et âge se sont mises en marche en participant à des Cercles de Confiance dans le cadre d'une initiative intitulée <i>Forum pour un Projet Citoyen</i>. Formés de Québécois de cultures différentes, autochtones, francophones, anglophones et immigrés, nous pensons que l'apport original et novateur que nous voulons offrir à l'occasion du FSM Montréal 2016, s'inscrit dans la perspective d'un véritable « vivre ensemble » dans l'échange et le respect des cultures et dans le projet de bâtir un espace commun, un pays ensemble. La présence de plusieurs amis des Premières Nations dans ces cercles, et dans ce comité est un atout indispensable à la prise en compte de l'histoire souvent douloureuse qui a marqué les rencontres et les non-rencontres entre les peuples qui habitent aujourd'hui le Québec.</p> <p>Il apparaît que les cercles de parole constituent une expérience concrète, incontournable et enrichissante qui déplace le centre de gravité personnel et culturel. Chacun est invité, sur un pied d'égalité, à écouter l'autre différent, à oser dire sa propre parole, à enrichir le cercle et donc le bien commun. C'est une école originale et extraordinaire pour l'apprentissage et la mise en œuvre de ce « vivre ensemble ». La pratique du cercle de parole est un moyen de vivre le principe d'horizontalité, selon lequel il n'est pas fait de hiérarchie entre les participant/es. Cette pratique est inspirante et constitue une richesse unique de notre culture et les valeurs qu'elle porte peuvent être contagieuses.</p> <p>Ces activités quotidiennes ne sont pas exhaustives et peuvent s'enrichir d'autres apports situés dans le même esprit du cercle. D'autres événements seront programmés dont la présentation du spectacle « <i>Voix du Silence</i> » avec échanges par la suite. Enfin, un événement final le 14 août, une grande cérémonie ouverte en haut du Parc Mont Royal avec une cérémonie conjointe d'amis des Premières Nations et autres Québécois.</p>		

## Saturday, August 13 (Jean-de-Brebeuf College)

8 am : Welcome

8:30 : Opening and Celebration

### **9:00 : Plenary “Decolonial theological encounters”**

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- Michel Andraos, Catholic Theological Union, Chicago, USA. and Montreal, Quebec

- 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

French, English, Spanish

(Simultaneous translation)

So far there have been only a few theological forays into Latin American decolonial thinking, but we think that this pathway is full of promise for the next generation of ‘liberation’ movements and theologies. It is inspired by the great breakthroughs of earlier generations. In light of the sheer proliferation of these ‘new’ – and in some respects very old – theologies and their marvellously rich histories, this pathway also challenges them and us to more inclusive perspectives on these movements and the ways they (with their limitations, failures and defeats) have contributed to changing the churches, other faith communities and the world. It challenges us to thinking across movements and with them over time. And it challenges us to recognize the limits of ‘modern’ Eurocentric epistemology and to engage respectfully the epistemologies of the ‘others,’ the ‘non-modern’ and ‘non-Western’ epistemologies of indigenous peoples, other civilizations and popular cultures. For us in Canada this way of thinking resonates powerfully with the critical discourses of many oppressed groups across the country and in particular with the critical discourse of indigenous peoples and their evolving leadership addressing a broad range of social justice/eco-justice issues as well as residential schools and their legacies, the Truth and Reconciliation Commission (TRC) and its follow-up.

This panel does not offer a study of Latin American decolonial thinkers. Rather, it represents a series of experiments exploring the modernity/colonial framework in addressing specific aspects of doing theology in Canada in solidarity and dialogue with ‘others’ among us and around the world today.

10:25: Pause

### **10:45 – Plenary: “Theologies and Liberation: the Current Situation”**

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President : Luiz Carlos Susin, Secretary General of the World Forum on Theology and Liberation, Pontifícia Universidade Católica do Rio Grande do Sul, Porto Alegre, Brésil.

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- Kochurani Abraham, Indian Women Theologian's Forum, Kerala, Inde.
  - Mary Getui, Catholic University of Eastern Africa, Nairobi, Kenya.
  - Erico João Hammes, Pontifícia Universidade Católica do Rio Grande do Sul, Porto Alegre, Brésil.
  - Yves Carrier, theologian, Carrefour d'animation et de participation à un monde ouvert (CAPMO), Quebec, Canada.

Languages: French, English, Spanish

Beyond the question of being a pastoral priority, the “preferential option for the poor,” that is to say, for the most fragile and threatened peoples, has become a presupposition and epistemological principle in theology. As for the “principle of liberation,” this way of transforming reality, whose epistemological criterion is that of the protection of the life of the poorest, has given birth to the theology of liberation. From its beginnings at the end of the 1990's, it was born as pluralist and ecumenical, including Black Theology, feminist theology and Latin-American liberation theology. Its pluralism and its ecumenism were resulted from different social, ethnic and gender contexts. It quickly found fertile ground in Africa, Asia and elsewhere, becoming in this way the first global theology, one that is not Eurocentric. The theology of “India,” as also the Dalit (India) theology and the Minjunt (Korea) are also part of its extension. With the arrival of interreligious dialogue and the Christian theology of religions, while still continuing to be attached to the fundamental principles of the theologies of liberation, it has become even more complex.

So it is that this panel on the current situation of theologies in the perspective of liberation will attempt to inform and to discuss the key points in the panorama of these theologies across several continents, without minimizing their cultural richness. Nevertheless, based on the specific perspective of each continent, the panelists are invited to enlarge and deepen the panorama of the theologies of liberation.

12:15: Lunch

### **1:30 : Evaluation of the WFTL / WSF**

An interactive process prepared by the group Espace Arts-Nature.

### **3:00 : Speech and Closing Celebration**

### **5:00 : Anniversary of Development and Peace**



