

### Chapter 1 : La Lucha Continues: Mujerista Theology by Ada MarÃ-a Isasi-DÃ-az

*La Lucha Continua The Struggle Continues: & will be on view at The Loisaida Center ( East 9th Street), a half block from La Plaza Cultural. It opens on Saturday, April 8 (please come to the 3 - 6 PM opening celebration) and runs through Friday, June*

Ada passed away at 1: With her death comes a great loss, not only to academic scholars of religion, but also to the Roman Catholic Church, and perhaps most importantly, to the many individuals that she mentored throughout her career. Ada is most recognized as being the mother of Mujerista theology. Her Christian ethics interwove theoretical analysis, autobiography, and ethnographic research. Long before the field of Religious Studies took its more recent ethnographic turn, Ada was interviewing grassroots Latinas and using their insights as the starting point of her ethical analysis. Her discussions of racial identity and hybridity are one of the first that highlight the presence of Afro-Hispanic culture and religion. This activism clearly informed her work, as did the racism she experienced within the movement. Throughout her career she built bridges with her homeland, both teaching in Cuba and taking students from Drew University. At the time of her death she was working on a project on reconciliation. I find it fitting that a career that began with her first single authored volume entitled *La Lucha* the struggle ends with reflections on reconciliation. It is because of this essay that I went to graduate school, and had it not been assigned in my undergraduate Feminist Theology class at Georgetown University I might not be an academic today. She opened up an entire field of study through her writings, lectures, courses, and relationships with students. Ada reached out to me as a student when I was feeling very isolated as one of the few Latinas studying at Union Theological Seminary. Ten years ago, when I was a faculty member at Loyola Marymount University I invited Ada to speak to a group of faculty, staff, and students. Before she began her presentation she asked me to introduce her to all of my students and went to personally shake their hands. They were overwhelmed that in a room full of faculty and University administration she had chosen to greet them. This gesture embodies Ada as a person and as a scholar. She was never seduced by academic elitism, and the grassroots Latinas who are the center of her theology truly are her intellectual peers. She jokingly told my students that day that she found everyday people much more insightful than the dusty volumes of theological texts many of us read and write. We are grateful and humbled by the doors you opened for so many of us through your passion, humility, love, and brilliance.

Chapter 2 : Lucha | Spanish to English Translation - SpanishDict

*La Lucha Continues: Mujerista Theology by Ada Maria Isasi-Diaz (Orbis Books) Mujerista theology begins with personal experience and moves toward a theology that advances the dignity and liberation of all Hispanic/Latina women.*

The material traces the arrival and departures of ethnic groups, the rise and decline of political movements, the creation of youth cultures, and the use and manipulation of the built environment. Growing up in El Monte was not easy, she explained. Unlike East Los Angeles, where ethnic solidarity and family had sheltered her, in El Monte, discrimination and racism were omnipresent. It was not uncommon for her to hear disparaging comments about Mexicans: Arellanes attributes this to the intense Americanization she encountered at school. It is difficult to imagine that Gloria Arellanes ever denied her Chicano and Tongva heritage. In the heyday of social movement activism, she went on to become one of the most influential activists of the Chicano Movement. As a self-proclaimed advocate for the underdog, Arellanes has dedicated her life to a diversity of projects for community improvement. Yet little is known historically about this important figure and about the connections she helped to forge between El Monte and national social movements. A humble and selfless person, she has happily remained outside the spotlight. Her childhood was all about family: Her father came from a middle-class family that migrated from Chihuahua and settled in Los Angeles by way of Texas. Arellanes warmly remembered how, at the height of the Great Depression, her grandfather helped to run a food distribution program that brought fresh produce and other staples to barrios like East Los Angeles. Despite being labeled a communist for his efforts, he went on to run a successful family business. They had the first residential phone in Los Angeles, and I remember it was a big black heavy thing, and you had to dial. Youth confronted racial tension in school, like many other neighborhood spaces, as it became a site for the policing of Mexican American youth. According to Arellanes, racial conflict escalated into full race riots in El Monte High School, in which Anglo and Chicano students harassed and picked fights with one another. Additional policing by local authorities exacerbated tensions between white and Chicano youth, but it also created solidarity among Chicanos, who had to stick together for protection. In high school Arellanes helped form the Mexican American Youth Council, which, under the guidance of an Anglo counselor, created an organizational space for young Chicanos to cultivate solidarity and craft their own agendas. This initial form of organizing convinced her of the need to develop a politics around race that not only valorized Chicano culture but also disproved the harsh stereotypes about the group. Most importantly, it motivated her to participate in community projects intent on defending and caring for the Chicano community. Intrigued by youth activities there, they entered thinking it was a party. Once inside they were greeted by other youth who immediately tried to recruit them into the new organization. This encounter with early Chicano movement organizing, by way of the Brown Berets, forever changed her life. The Chicano movement was an epochal transformation in a long history of Mexican American mobilizations. This new generation of activists was inspired by Cesar Chavez and other Mexican American heroes and selectively borrowed from both the African American civil rights movement and Black Power mobilizations. Created in with the help of local Catholic Church leaders, La Piranya drew prominent civil rights leaders and neighborhood youth from activist circles. They realized that militancy and radicalism further distanced them from the community they sought to help. As Arellanes recalls of their early outreach to the community: The clinic was opened in the evenings and had full health services, including a pharmacy. It was staffed by numerous volunteers, including many white nurses and doctors, and was coordinated by Arellanes. While she was initially reluctant to take on the responsibility because of her concerns about the white professionals who were involved, the clinic became her pride and glory. In July she became the official clinic director. Gloria Arellanes Papers The Barrio Free Clinic was among the first free clinics established in a low-income, Spanish-speaking community. The clinic, along with the major Brown Beret efforts of transforming Chicano youth, demonstrates a much more complex vision of the organization. In addition to serving as the armed vanguard of the Chicano revolution, the Berets deployed diverse strategies to achieve community welfare. Organized by Martin Luther King Jr. For Arellanes, participation in this campaign helped her understand that the fight for social justice was national

and multi-racial in scope. Brown Beret participation in the campaign connected El Monte and Los Angeles to other geographies of struggle and allowed participants to see the commonalities among Chicano, African American, and Native American communities. As Arellanes nostalgically remembered: Many of the most contentious points revolved around the militancy or insufficient radicalism of certain organizations. As Chicana feminists have argued, women in the movement played a foundational role in building community institutions but rarely received recognition for their work. Gloria Arellanes, for example, revealed the pivotal role women played in maintaining the clinic. As Arellanes recalled, "While we were doing that clinic They let the women do it. Appointed minister of finance and correspondence in Spring , she transgressed many barriers that blocked many other women in the movement. The Brown Berets used titles such as "minister" for leadership positions as a way to emphasize the militaristic and hierarchical nature of the group. She attributed her entry into predominantly male spaces to her candid ability to command attention through her voice and body: For Arellanes the title of minister meant nothing because she was primarily given administrative tasks. As she told interviewer Virginia Espino: This created irreparable conflicts among the leadership and eventually women from the East L. Brown Berets left the organization. Despite her gendered consciousness, Gloria Arellanes never described herself as a feminist at the time of her organizing. Culturally it was just not something we wanted to do or thought it was liberating to do that. At that time she along with other Chicanas were focused on the liberation of the entire community. She confronted gender discrimination and single-handedly raised two children as a single mother. Despite all the struggles she encountered in the movement, she was forever positively touched by her activism: We were all young We went to marches. We went to rallies. She also shows us the interrelationship between the struggles of Chicanos and other racial groups, such as African Americans and Native Americans. Inspired by the Chicano movement valorizations of indigenous culture, Arellanes also became involved in a movement to reclaim her native American Tongva heritage by collaborating with different Native American groups and recreating Tongva ceremonial practices. She continues to be a proud resident of El Monte and throughout her life has engendered diverse projects of community care. Through her everyday struggles to defend and advocate for Chicanos and other minorities, Gloria Arellanes is a living legacy of the Chicano Movement. Her story demonstrates that we need to interpret the Chicano Movement not as a historical artifact, but as a living movement and a continued struggle. As s and s activists commonly assert: All quotes of Arellanes in this article are taken from the UCLA interview 2 For and extensive analysis of the central role Chicanas played in the movement, see: University of California Press, Historian Ernesto Chavez attributes this increase to the baby boom among Mexican Americans and other groups. Another major factor was a sweeping change in immigration policy set forth by the Immigration Act of In stark contrast from previous restrictionist immigration policies, this reform established the principle of formal equality in immigration, which opened the door to greater number of non-European migrants. As a result of this reform, increasing numbers of migrants from Latin American and Asia alike migrated to the United States. For an extensive analysis of immigration reform and the making of the modern United States see: Mae Ngai, Impossible Subjects: Princeton University Press, For an extensive analysis of this history see: University of California Press, , Nationalism, Identity of California Press, , For an extensive analysis of the Black Panther Party and its projects of community care see: Alondra Nelson, Body and Soul: University of Minnesota Press, The Black Panthers were the pioneers in these types of mobilizations including similar community clinics. For an analogous example of Mexican American community institution-building endeavors see also: The clinic was initially funded through donations from the local Catholic Church, which vehemently disapproved of the sex education programs. Therefore, Arellanes had to find alternative sources of revenue to help support these services.

Chapter 3 : "La Lucha Continua"™ Exhibit Celebrates Enduring Message of "80s Muralists | DOW

*La Lucha Continues has 14 ratings and 3 reviews. Jeremy said: I wanted to like this book more than I did. But not being a Catholic or radical feminist (m.*

### Chapter 4 : Ada MarÃ-a Isasi-DÃ-az | Fortress Press

*\* La Lucha = Struggle Latinas are in a constant, daily struggle for justice in the U.S. \*Ada emphasizes the importance of love and emotion guided by reason in order to create a just society.*

### Chapter 5 : Â;La Lucha Continua! Gloria Arellanes and Women in the Chicano Movement | KCET

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### Chapter 6 : La Lucha Continua: talking mural in SF

*La Lucha Continua / The Struggle Continues is a talking wall which you can hear by going to the mural location 23rd St - between Mission and Capp Streets in San Francisco.*

### Chapter 7 : La-Lucha-Continues

*A sequel to the popular Mujerista Theology that explores themes relevant to the lives of Hispanic women and their spirituality.*

### Chapter 8 : la lucha continua - English translation - calendrierdelascience.com Spanish-English dictionary

*Get this from a library! La lucha continues: mujerista theology. [Ada MarÃ-a Isasi-DÃ-az] -- "This collection of essays combining personal narratives and theological discourse brings together important insights into the concerns of Hispanic women, the ways in which they can shape theology.*

### Chapter 9 : Ada MarÃ-a Isasi-DÃ-az, Mother of Mujerista Theology | Religion Dispatches

*Ada MarÃ-a Isasi-DÃ-az (March 22, - May 13, ) was professor emerita of ethics and theology at Drew University in Madison, New calendrierdelascience.com a Hispanic theologian, she was an innovator of Hispanic theology in general and specifically of mujerista theology.*