**Introduction**
- Mujerista Theology is a branch of Latino/a theology founded by late professor Dr. Ada Maria Isasi-Diaz. (1945-2012)

**LATINO/A THEOLOGY**
- A personally committed and prolonged engagement
- Prophetic for justice and validated by Latino/as
- Asks “how Latinas construct what they believe”

**MUJERISTA THEOLOGY**
- Theology from the perspective of working class grassroots Latina women. (5)
- Advocates the liberation of poor Latina women and all marginalized persons through resisting the forces of oppression

**Method**
Completed a directed literature review closely interpreting and analyzing the three basic works of Isasi-Diaz listed below. In conjunction with reading select chapters of The Wiley Blackwell Companion to Latino/a Theology, the life of Isasi-Diaz through biographical sources online, and with conversations with Dr. Espin who personally knew the late professor Isasi-Diaz.

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**Research Question**
How Isasi-Diaz developed her Mujerista Theology?

**Results**
Isasi-Diaz developed her theology through looking at her world through the lens of daily lived experience- through the lens of "lo cotidiano." Her life experiences led her to realize that the daily lived experience of the global majority and throughout history have been of marginalized and ignored people. She focused on the daily lived experience of poor grassroots US Latina women

**DOING THEOLOGY THROUGH LO COTIDIANO: THE DAILY LIVED EXPERIENCE**
- Must examine and explain social location of self and of community. Recognizing the importance and influence of various contexts upon the experience.
- Theological reflections are based on actual lived experiences of poor grassroots Latinas
- Divine revelation found in the daily life experiences is reflected, the voice of Latinas is relevant

**HOW SHE DISCOVERED DOING THEOLOGY THROUGH THIS PERSPECTIVE?**
- Having lived among the poor and being one with the poor in Lima Peru as a missionary for 3 yrs.
  - Being raised in middle class in Cuba, being a political refugee in the US and immediately going on a mission as a novate nun at age 18 she had not experienced the daily struggles of extreme poverty (1)
- Experience transformed her life birthing a passion for justice. (2)
- Upon returning to the US she discovered the daily lived experience of Latina’s in the US to be as marginalized as well.
  - Received the tools to write theology through formal education, human relationships with working class Latina women, and activism in the Catholic Church.

**Source of Mujerista Theology**

- **Lo Cotidiano**
- The Daily Lived Experience
- Interpretive Lens of Reality
- Source for Theological Reflection
- Of Who?
- Poor Latina Women

**Source for Theological Reflection**
- Non-generic

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**Motivation**
I was briefly introduced to Mujerista theology through reading the essay “Identificar con Nosotras: A Mujerista Christological Understanding” by Isasi-Diaz’s in a course with Dr. Teel at USD. I felt both intellectually and personally captivated by the very different theology Isasi-Diaz produced and how it resonated with my background and challenged my perspective.

I desired to seek more knowledge about the subject for there is no Mujerista course on campus. I then looked to understand Isasi-Diaz’s foundations in the hope to better interpret and discuss her theology.

**Significance**
She is one of the very first to have placed the daily reality, particularly Latina women, as the source of her theology. It has made an impact, especially to Latino/a theology which now adopts fully lo cotidiano in its theology. (4)

Isasi-Diaz made it a clear task to remove the idea of objectivity in her writing and calls for a responsible relativism. To have objectivity would be to join the oppressors in pushing forth an agenda of keeping the status quo. (3)

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**Works Cited**

(2) Ada Maria Isasi-Díaz, La Lucha Continues: Mujerista Theology (Maryknoll, NY: Orbis Books, 2004), Kindle, loc 5480
(3) Ibid, loc 1635
(5) Isasi-Díaz, Ada M. En la lucha: Elaborating a Mujerista Theology. a Hispanic Women’s Liberation Theology in the Struggle. (Minneapolis u.a.: Fortress Press, 1989), xii.