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Autore	Flores Nichole M
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Sommario/riassunto

"Latinx Catholics have used Our Lady of Guadalupe as a symbol in democratic campaigns ranging from the United Farm Workers movement to the Chicano movement to the movement for just immigration reform. In diverse ways, these groups use Guadalupe's symbol and narrative to make claims about justice in society's basic structures (law, policy, institutions, for example) while seeking to generate greater participation and representation in US democracy. Yet, Guadalupe is illegible within a liberal political framework that seeks to protect society's basic structures from religious encroachment by relegating religious speech, practices, and symbols to the realm of the background culture. In response to this problem, religious ethicists have argued for expansions of the liberal framework that would make religious language, arguments, and practices communities legible within a pluralistic society without capitulating to anti-democratic modes of governance that undermine pluralism. What remains unexplored is the way that the aesthetic dimensions of particular religious traditions can be engaged toward cultivating a more participatory democracy that invites substantive contributions to society's common life from religious people and communities. Instead, in conversation with political liberalism, Latinx theological aesthetics, and Catholic social thought, *The Aesthetics of Solidarity* examines the use of particular religious symbols to make democratic claims and generate greater participation and presence in the life of US democracy. After evaluating liberalism's capacity for constructive engagement with religion toward strengthening democratic participation, the project employs Latinx theological aesthetics and Catholic social thought to offer a constructive framework for interpreting religious symbols in the context of a religiously pluralistic and participatory democratic life"--
