

## **A Message to Readers**

The Editorial Board of *VOCES: A Journal of Chicana/Latina Studies* sincerely apologizes to Karen Mary Davalos, author of "La Quinceañera and the Keen-say-an-Yair-uh: The Politics of Making Gender and Ethnic Identity in Chicago" published in its premier volume, Volume 1, No. 1. We issue this apology because the problem is due entirely to an error by the Managing Editor and her staff. The version published was an earlier version of the article rather than the final copy, and it was missing the following important Acknowledgments, Description of Research Methods and additional Footnotes. We sincerely regret, and intend to rectify, any problems or inconveniences that our error may cause to the author and our readers. We thank Dr. Davalos for her gracious acceptance of this apology accompanied by publication of the article's important but missing parts. Anyone who has purchased Volume 1, No. 1 should write or call the Chicana/Latina Research Center at (916) 752-8882 to obtain a copy of this errata sheet or to present their concerns.

Adaljiza Sosa Riddell, Ph. D., Managing Editor  
MALCS and C/LRC Editorial Board

## **Endnotes for Karen Mary Davalos**

Acknowledgments -This work could not have been done without the approximately forty *Mexicanas* and their families who allowed me to enter their lives during my dissertation research in Chicago. I am deeply grateful to them. This paper benefited from the comments of the anonymous reviewers of the *Journal of Chicana/Latina Studies*. I would also like to thank Tamara Hamlish, Ileana La Bergere, Lara Medina and Denise Segura who commented on an earlier version of this paper. The research was funded by the Cushwa Center for the Study of American Catholicism at Notre Dame University, the Enders and Williams Fellowships from Yale University, and the Institute for Intercultural Studies. The material in this essay is a condensed and altered version of "La Quinceañera: Making Gender and Ethnic Identities" in *Frontiers 16:2-3*. This essay was written in 1992.

<sup>1</sup> Within the Mexican population in Chicago, the preferred ethnic identifiers are Mexican, Mexicana, and Mexicano. (Page 57, paragraph one, second sentence: “..ethnographers and Mexicanas authenticate the quinceañera.”)

<sup>2</sup> See also Horowitz pp. 52-54, 243 n.1. (Page 57, paragraph two, fourth sentence: “..one of two Chicago ethnographic accounts.”)

<sup>3</sup> The time under review (1971-1991) does not imply rigid periodization. Before the 1970's the Archdiocese of Chicago showed sporadic interest in the Mexican population. Field research was conducted in Chicago between May 1990 and December 1991. (Page 58, top paragraph, fourth sentence: “..written by and for Church specialists.”)

<sup>4</sup> Lumen Gentium is one document from Vatican II that is attributed with promoting an acceptance of cultural diversity in the Catholic Church. (Page 58, paragraph one, second sentence: “..specifically the importance of the quinceañera.”)

<sup>5</sup> Following research protocol, the names of all Mexicana informants are fictitious in order to protect their identity. (Page 61, paragraph one, first sentence: “..opportunities to learn about Mexican culture.”)

<sup>6</sup> Here Emilia uses “cotillion” as the English translation for the “quinceañera.” Several cultural groups in Chicago would object to this translation, though it does occur in popular usage. (Page 65, after the word “cotillion” in the long quote, line 12).

## “Beyond Tokenism”: The Life and Thought of Grace Montañez Davis

Catherine Ceniza Choy

In the Spring of 1993, I was among thirteen graduate students enrolled in a research seminar in Chicano History at UCLA.<sup>1</sup> Five of us planned to conduct research on the historical experiences of Chicanas. Each of us already had a research topic in mind upon enrolling in the seminar. My colleagues embarked on projects ranging from Mexican women in nineteenth-century Los Angeles to Chicana zoot suiters in the 1940s. I planned to conduct research on Chicanas in higher education in the early twentieth century. While numerous academic resources for researching the Chicano experience were available to us<sup>2</sup>, those of us engaging in historical research on Chicanas confronted the same problem — the lack of primary source materials.

This methodological problem of locating and then obtaining access to primary source materials from which to recover the experiences and voices of Chicanas was hardly new. Pioneering Chicana historians have grappled with the methodological problem of aiming to place Chicanas at the center of their research while acknowledging the limitations of available primary source materials.<sup>3</sup> Given the paucity of primary source materials for Chicana historical research, my colleagues employed multiple strategies to continue our research. Some of them interpreted primary sources, such as wills and newspaper advertisements, creatively in order to reconstruct Chicana experiences. However, I abandoned my original research topic when I learned of a collection of primary materials recently donated to the Chicano Studies Research Library.

While discussing with librarian Richard Chabran my research interests, he informed me that although there were very few Chicanas in higher education in the early twentieth century, he knew of one Chicana who had graduated from college in the 1940s and earned a Master's degree at UCLA in the 1950s. While this information already interested me, Chabran continued that