
RWSA NEWSLETTER

Volume 1, Issue 1

January 2007

Telling Stories: Keeping Secrets

Joan Jensen

Talk given at the RWSA Conference, October 6, 2006

A number of the old timer Rural Women Studies Association (RWSA) members met last June at the Agricultural History conference in Boston to discuss the life and work of Mary Neth. We met informally before a panel to talk about what we would say, and at dinner after the panel at which we celebrated Mary, who had touched our lives in many different ways—as scholar, as mentor, as teacher, as collaborator. As we talked, we all agreed that Mary, who gave so generously to us in these many ways, had been a private person, who talked little of her life growing up on her parents' Missouri farm. Over the many years we had worked together, I had never visited the farm or asked her about it. She had invited me to visit, but it always seemed too difficult to get there. As I listened to colleagues, I realized what we had lost in not being able to engage in that part of Mary's experience. Had I visited, I might have better understood how Mary transfused her own rural experiences into that penetrating insight about the complexity of farm family life in the Midwest, and how farm families had responded to government policy.

As we continued the discussion, it broadened from musing about Mary's reticence to talk, to recognition of how this "not talking" seemed to be a Midwestern trait. My own mother, unlike Mary's mother had fled farm life, but was part of this reticent tradition in not talking to me about her own farm life. She told no stories. There were only brief references to how poor the family had been. Certainly, the one surviving aunt that I attempted to talk to about why she left the farm, felt that same reticence. After an animated discussion of dancing every night after moving to the city, she suddenly tightened slightly, restored her usual sober facial expression, and said "You aren't going to put that in the book, are you?" I reassured her that I would not. But, I did. And I have retold that story in contradiction to her wishes, carefully omitting her name, because I realized the story as one that confirmed Mary Neth's point about rural youth being drawn to the city and her own love of dancing. I felt compelled to violate my aunt's "family secrets" rule because it so perfectly illustrated the reason farm daughters

Continued on page 4

In Memoriam

Mary Neth, 1954-2005

The 2006 RWSA Triennial Conference, held October 5-7 in Lancaster, Pennsylvania, was dedicated to the memory of Mary Neth, a founding member and past coordinator. Ann Kilkelly, Professor of Theatre and Women's Studies at Virginia Tech, honored conference participants with an amazing performance in honor of Mary that combined dance, visuals, and the spoken



word. Ann has been collaborating with Mary on a book project, *Tapping the Margins*, which traces the impact of race and gender in the history of tap dance performance. The presentation provided the audience with an account of Mary's recent work that was at once educational, entertaining, and moving

New Prize in U.S. Women's History in Honor of Mary Neth

The *Missouri Historical Review* is in the process of establishing the Mary Neth Prize, a new biannual prize of \$500 for the best article in U.S. women's history or gender studies submitted to the journal for publication. The journal needs to raise \$5000 to endow this award. The prize will establish a permanent memorial to Mary in her home state and will encourage the publication of works in women's history, as the winning essay is guaranteed publication in the journal. Please consider contributing to this worthy cause by sending a check made out to the Missouri State Historical Society to: Missouri State Historical Society, 1020 Lowry St., Columbia, MO 65201.

About the RWSA

Founded in 1998 as an outgrowth of the Sixth Conference on Rural and Farm Women in Historical Perspective, the Rural Women's Studies Association is an international organization for the advancement and promotion of farm and rural women's gender studies in historical perspective. The Association aims to encourage research, to promote existing and forthcoming scholarship, and to establish and maintain links with contemporary farm and rural women's organizations. The RWSA aims to encourage scholars from different disciplinary backgrounds and countries to communicate about their research and all other activities that are supportive to the Association's goals.

Co-coordinators:

Deborah Stiles, Nova Scotia Agricultural College
Valerie Grim, Indiana University-Bloomington

Secretary-Treasurer:

Debra Reid, Eastern Illinois University

International Membership and Communication Coordinators:

Pacific—Kate Hunter, Victoria University of Wellington
Canada—Margaret Kechnic, Laurentian University
Europe—Margreet van der Burg, Wageningen University

Graduate Student Coordinator:

Jenny Barker-Devine, Iowa State University

Web Master:

Kathleen Hilton, Univ. of North Carolina-Pembroke

Web Site:

<http://www.uncp.edu/rwsa>

Newsletter Editor:

Rebecca Montgomery, Texas State University

Note from the editor:

Please send any information you wished included in future newsletters to: rm53@txstate.edu
The next edition is tentatively planned for July, 2007.

RWSA at the Agricultural History Society Meeting

The Annual Meeting of the Agricultural History Society will be held at Iowa State University in Ames on June 21-23, 2007. The theme of this year's conference is "Cultivating the 'Next' Agricultural History." RWSA members in attendance should make plans to attend our luncheon, which is tentatively planned for Saturday the 23rd, the last day of the conference, around noon. For more information on the conference, go to www.aghistorysociety.org

Call for Essays

Anne Effland is soliciting papers from the 2006 RWSA conference for consideration for inclusion in a special edition of *Agricultural History* in honor of Mary Neth. She would like to have four to six of the best papers from the conference, which will go through the journal's usual peer review process. She also welcomes volunteers for ad hoc editorial review panel. If you would like to submit a paper for consideration or wish to volunteer assistance in editing the essays, please contact Anne at: aeffland@ers.usda.gov phone: (202) 694-5319

RWSA Gains Non-Profit Status for State of Indiana

Thanks to much hard work on the part of Barbara Steinson and Mary Neth, the RWSA has become an officially incorporated non-profit organization in the state of Indiana, which means any donations are tax deductible. The organization also has maintained its 501(c)(3) federal non-profit status.

2006 Jensen Fund Donations

Many thanks to the following persons who made donations to the Jensen Fund during 2006 (for memorial donations, the person in whose name the donation was made is listed in parentheses after the donor):

Joyce Anderson, Anne Effland (Mary Neth), Deborah Fink, Jaclyn Greenberg, Ilona Hansen, Carmen Harris (Marian Baxter Paul), Kathleen Hilton, Joan Jensen, Jeanette Keith, Kelly Minor, Rebecca Montgomery (Mary Neth), Debra Reid (Mary Neth), Carla Rineer, Theresa Russell-Loretz, Barbara Sauer (June R. Tulley), Dorothy Schwieder, Anastatia Sims (Mary Neth), Barbara Steinson (Mary Neth), Deborah Stiles (James Dale Stiles), Kristine Stilwell (Mary Neth), Melissa Walker (Mary Neth).

News from Members

Borneman Wins Paper Award

The Utah State Historical Society has awarded its Helen Papanikolas Award (funded by a gift from Patricia Lynn Scott and Linda Thatcher) for the best college student's paper on Utah women's history to Amanda Midgley Borneman. Her paper, "Proud to Send Those Parachutes Off: Central Utah's Rosies During World War II," discusses how women working in the parachute factory in Manti entered a new world of fulltime employment and wage-earning. Borneman presented part of this fascinating study at the RWSA Lancaster meeting last October.

Reid Selected for the 2006 Luis Clay Mendez Distinguished Service Award

Debra Reid, an associate professor of history at Eastern Illinois University, was chosen as this year's recipient of the Luis Clay Mendez Distinguished Service Award. The award, given annually since 2004, honors the memory of Clay, an EIU Spanish professor who died in 2003. Recipients must exemplify Clay's dedication via service to the university, their profession, and the community at large. "Dr. Reid's seven years of service to the university, and the community at large, and the historical profession is nothing short of extraordinary, and will be equaled and exceeded by few if any," wrote Terry Barnhart, EIU history professor, in supporting Reid's nomination. "Debra is a consummate and ceaseless 'doer.' She is respected by those who know her on and off campus for the endless energy, exceptional efficiency and tireless dedication she brings to a wide range of activities and responsibilities. Her plate is a perennially full one."

A partial list of her current participation in professional organizations includes serving as an officer, board member or committee member of the Rural Women's Studies Association, Midwest Open-Air Coordinating Council, International Association of Agricultural Museums, Agricultural History Society. She's also done work for the Association for Living History, Farm and Agricultural Museums, American Association of State and Local History, National Council on Public History, the Illinois Amish Interpretive Center in Arcola and the Coles County Historical Society.

News from the Pennsylvania Center for Women, Politics, and Public Policy at Chatham College

The Pennsylvania Center for Women, Politics, and Public Policy (PCWPPP) at Chatham College is pleased to announce its new website (www.chatham.edu/pcwppp). The website highlights the Center's activities, including its outreach training program, "Ready to Be Heard: Advocacy Training for Women," marketed primarily rural southwestern Pennsylvania, and its working paper series, "Ready to Matter."

As a project of the Pennsylvania Center for Women, Politics, and Public Policy, the Regional Women's Initiative, with support from the Women and Girls Foundation of Southwest Pennsylvania, began an investigation of the status of women in an eleven-county region in southwest Pennsylvania in 2005. Its report, "Status of Women in Southwest Pennsylvania," showed that women were less likely to earn a college degree than men and that the gender wage gap in this region exceeded the Commonwealth as a whole. Women in seven of the eight rural counties in the region fared worse than their urban counterparts on both of these measures.

Since its presentation on rural research and outreach at the RWSA Triennial Convention in Lancaster, the staff at the PCWPPP has developed a series of working papers, "Ready to Matter," that highlights the status of women in six regions across the Commonwealth of Pennsylvania. Kristin DeLuca, Director of RWI, and Sara Grove, Hillman Chair in Politics, presented research on ten rural counties in southcentral Pennsylvania at the Cumberland Valley Women's Conference at Wilson College in Chambersburg, Pennsylvania in November 2006. Reports from the series and data on the status of women in each of Pennsylvania's counties are available through the website or by contacting the Center (pcwppp@chatham.edu).

Continued from page 1

like my aunt, and my mother, and perhaps Mary never wanted to be farm women.

I want to talk today about how and why we can, and I think should, root storytelling into our more conventional scholarly narratives and analysis. Storytelling, and its more modern equivalent oral history, is an old tradition. So too, is keeping secrets. As historians, our job is to tell stories and to tell secrets. The problem is how to decide which stories to tell and which secrets to keep. Which stories become ours to tell? Which must remain secret?

There were reasons other than a Midwestern reticence to discuss publicly what occurred privately. Since the 1920s especially, but with rural African American and Native American people even earlier, novelists, photographers, movie directors, and script writers have frequently described rural people in general as poor, ignorant, and different. While myths may have abstracted and idealized a noble agrarian past, current descendants seemed to be a different people entirely, people unwilling or unable to share in the modern world. Rural, along with racial, ethnic, and sometimes religious slurs about them were perfectly acceptable. These attacks were usually couched in terms portraying these people as culturally different and inferior, in class as well as race and ethnicity. They sought to stigmatize rural people as a disappearing bunch of losers. You did not want to identify with them. It became one of a cluster of what is sometimes called the hidden injuries of class. The myth of the noble farmer (or noble savage for that matter) could be retained for the past and for times of need like wars, but those who embraced the myth most fervently were usually white and male and middle class and urban. The myth had no sympathy for the poor, the female, the ordinary person who was not white. Their descendants, as my mother used to say, “clammed up.” Silence became a form of resistance. They would not give others the details of their personal lives for fear they would be used against them, in the form of ridicule, or even with violence. They owned their stories, if nothing else, and they did not wish to share them. Thus, it became the task of their children and grandchildren to tell the stories. And, I believe, to tell their own as well. All this is an apology for telling my aunt’s story, and also my own, as part of the common task we all share of making rural people visible. So I begin where my life intertwined with those of my family on the land.

I have four photographs of myself that describe my uneasy relation to the land. One is from 1936. I am 2 ½ years old, perched atop a plow horse. Only my Canadian uncle and a team of work horses are in the picture with me. My father is behind the camera. My Aunt Mary, poor,

female, the daughter of German immigrants is absent from the photograph. My mother, who had escaped from that same poor farm, is also absent. The second photograph, taken in 1940, is at our farm house near St. Paul, then my father’s landscape and nursery business, now the site of the burgeoning suburb Rosedale. I am 5. The photograph shows a group of family visitors. Still my mother is nowhere in the picture. She wanted to be absent from the farm as well. This she did tell me. She canned 100 quarts of tomatoes that summer in 1940, in that farm house, and vowed never to can again. And, apparently, never again to live on a farm or to teach her daughter anything about farm life or growing things. So we left our land and our two horses Rex and Bob behind.

Thirty years later, swept up in the Back to the Land Movement, I moved on to 320 acres of marginal land in Southern Colorado and discovered what my mother never talked about, that the women who remained on the land were amazingly strong, that farm life took tremendous physical and mental ability to survive there. I have no photographs of myself on that farm, only one after my return to San Diego looking relaxed and happy. I had decided to write about rural women.

Back then, in 1974, the big secret was just what rural women had done. Thirty-two years later it seems difficult to remember just how little we knew about rural women, what they endured, how they survived. I was fortunate during the next two decades to find supportive colleagues and publishers. I was offered jobs teaching women’s history, grants to support my research dreams, and chances to publish that work. Feminist Press gave me a contract for *With These Hands* simply on the basis of an outline of the writings about rural women that I expected to find. The Elutherian Mills in Delaware, which handed out grants to research industrialization, offered me a grant to research Mid-Atlantic rural women who remained on the land during industrialization, simply because I promised the documentation would be there. Well, they gave me a small grant to travel east for a few months to prove my point, and then a larger grant to continue the research. I was so convinced that I could find and tell these women’s stories that I was able to convince others. Of course, when I heard scholars, usually men, tell me there were just no sources, I had the experience of African American scholars who had gone before me in the 1960s. I knew they too had been told there were no sources to tell the story of African Americans. I never felt alone in my search.

But African American writers were also showing us how to use new sources in new ways. I have always been nurtured by African American women novelists who used family and

oral history to show us the texture of rural lives. A few weeks ago, released at last from finishing a book on rural Midwestern women's lives, and having the time for one of my favorite past times, drifting through the stacks in the university library, I found a newly catalogued anthology titled *South to a New Place*. I found a reaffirmation of the importance of the stories we tell and the immense responsibility we share to tell stories. The editor Richard Gray quoted Alice Walker. I had forgotten how much her essay "In Search of Our Mothers' Gardens" had nourished me. The heritage of a black writer, she wrote, was "a compassion for the earth, a trust in humanity beyond our knowledge of evil, and an abiding sense of justice. We inherit great responsibility as well," she went on, "for we must give voice to centuries not only of silent bitterness and hate but also neighborly kindness and sustaining love." I have found no more eloquent statement about what we as practitioners of rural women's studies might aspire to.

Rural studies and women's studies ground us in a place and a time. And, at their best, help show us how personal identity becomes a part of our collective heritage, and how we reassess that heritage, or as some postmodernists say, "re-map the past." As we do this, we have to deal with disfranchised populations. We are always asking what and how the dominant narrative, the stable narrative, was established. And we are asking what that dominant narrative displaced. Barbara Ladd, in this same collection of essays, *South to a New Place*, writes of places as being like memories, always in transition, redefined, and revisited by experience over time. These days rural life is being marketed and packaged, so we not only work against the negative images of the rural past, but also against the revised pastoral image of happy settlers and Natives. I live in the Southwest in a region where we worry about being inundated by new immigrants, not so much from Mexico as many others worry, but from the urban East and West. These are people who know little about our regional history and sometimes seem to want to obliterate it. It is better now, they believe, since they have arrived and are beginning to change it. There is an urgency to our work, and a reminder that revealing the past--secret, unknown, and unvalued--is a task that is national, economic, and political, as well as familial and regional.

I want to reaffirm the importance of the stories we tell and the immense responsibility we share in telling these stories, and providing a safe place to tell them. That often involves keeping secrets, but it also involves telling events that should not be kept secret. It was immensely important that Deborah Fink, in her 1992 book *Agrarian Women* discussed rural domestic violence based on oral histories her

relatives had entrusted to her. At a later RWSA a rural woman talk about her more recent experiences of being, as she said, "battered in the barn," and how she established a support system for rural women who were victims of abuse. I think it immensely important that Pamela Riney-Kehrberg in her 2005 book *Childhood on the Farm*, wrote so thoughtfully and movingly about farm child welfare and the state. She relied heavily on a study completed by Emma O. Lundberg for the Children's Bureau in the early 1920s. That report was never published because the Governor of the state of Wisconsin objected that all those problems were in the past and publishing the report would reflect badly on the state government. As Pamela notes, the Children's Bureau did later publish a more general criticism of state putting-out systems, but the voices of the children interviewed, powerful in their descriptions of their experiences on Wisconsin farms were silenced.

Debra Reid's Summer 2006 article in *Agricultural History*, "Furniture Exempt from Seizure," is another recent telling of other stories untold. She described the story of Mariah Robinson, the freedwoman who wanted to settle down with her husband and "shape the destiny of her children." She laundered, cooked, midwived, and like other Texas sharecroppers tried to avoid crop liens that could cost them that ability to shape the destiny of their children. Reid's careful use of sources ranging from legal and other written documents, to oral histories, photographs, and material culture make it a model of what can be uncovered to help us understand what never became part of "history." As that book on the South confirmed, the very definition of who was a southerner in southern literature blocked these voices from being heard.

I am reading now, the work of Diné (Navajo) historian Jeanette Denetdale who is attempting to recreate her great-great-grandmother Juanita's life. In an impressive fusion of cultural history, oral and family history, she is tracing Juanita's experiences as a prisoner of the United States army at Fort Sumter, New Mexico, in the early 1860s, through her return to the Diné homelands, where with other Navajo women, she nurtured the sheep culture that would enable her people to survive the occupation imposed by the United States government. Dealing with the heritage of foreign control of documents and lives, Denetdale is painstakingly recreating a story of her rural female ancestors.

These works I mention are close to home, the Midwest, the South, the Southwest. I mention these few studies, because they exemplify the ways in which historians are attempting to tell stories about our many pasts. We will hear much more at this conference from other disciplines, from rural women, from curators and our field trip that will help

us put together the whole story.

As we attempt to cross regions and academic disciplines in the United States, we have to recognize that borders are going up around the world that are separating us from colleagues, and from studying other lands. As the walls go up, literally in the case of the Southwest where we face new barriers of incredible technological and military power, we need also to cross those borders with our minds and our hopes. We hear the voices of international scholars of rural women only faintly. We have had visitors and some members from the Netherlands, Canada, and Australia at past conferences. This year, conference organizers have invited presenters from Canada, Nigeria, the Netherlands, Pakistan, India, Iran, Turkey, and Zimbabwe to join us. Yet we know how difficult it is to surmount the walls all our nations put up to impede the exchange of ideas. Organizers have arranged to have the papers of those who have not been able to surmount those walls read so that we may, in protest and support, continue to exchange ideas. And they invite you to make contact with these scholars when it is possible and appropriate. Margreet van der Burg, my colleague from The Netherlands, and I have tried, unsuccessfully to far, to get the time to put together a special issue of *Agricultural History* on European rural women's studies. The editor is eager to have us do it, but when we talked last week—yes, actually talked rather than e-mailed—we vowed to use this conference as a place to renew our efforts, to make plans for a call for papers, to look outward.

Perhaps we can do more. Recently, I read that Gail Hershatter is giving a paper on “The Gender of Memory: Rural Women and Collectivization in 1950s China” at an upcoming Yale Agrarian Colloquium, I remembered how I used to keep up on rural Asian women's history and how difficult it seems to do so now. But I remembered a conference organized by Margreet van der Burg in The Netherlands in the 1990s, focused on how “decollectivization” of rural communes had affected eastern European women. In my dreams I wanted these scholars to be able to compare their work. Somehow, we need to know more about these momentous international changes and how they have affected us all. I don't know how we do that, but I am encouraging a scholar of Asian history at my university to consider sponsoring a conference on rural Asian women. I know that Margreet is trying to sponsor another conference in Europe. These focused conferences are expensive, time consuming, often exhausting affairs, but they can be springboards for special collections of essays, collaborative efforts across borders. And I have not even mentioned the problems we have keeping contact with Latin America. We need these cross-border contacts.

Such an immense field, even when accepted and valued, is too large to be done except by a group. Our task seems overwhelming. To speed up this daunting task we gather every three years, from different disciplines, from activist groups, wherever we can find people interested in helping explain how women have lived on the land and continue to live on the land. RWSA grew out of our frustration at being able to produce only slowly the kind of scholarship we wanted to leave for others to build upon. Born in desire to cross disciplines, to link up with rural women and activist groups and the women who wanted to stay on the land, to preserve it RWSA has become our life line.

Our energy and accomplishments depend upon convincing others to join us. There is still an immense amount to do. We have the common task of evaluation, production, and transmission of our work. We need to evaluate what we have done and what are its strengths and inadequacies, and discover how to do it better. We need to reflect on what we have not done and what gaps in the work need to be filled in. In working on my last book, *Calling This Place Home*, I found the study of health, education, welfare, religion, and even expressive culture to be understudied and analyzed. The issues rural people have faced and still face, have not disappeared. Much important work is being done by scholars who do not make rural studies their central focus, but who write about Asian, Chicano/a and African American women. And other scholars write topically about subjects which can enrich our understanding of rural life. We need better ways to absorb that work into our own, to use their insights. And we need more articles, such as the one by Pamela Rhiney-Kherberg, “Women, Technology and Rural Life: Some Recent Literature,” in the journal *Technology and Culture*. These articles that summarize and dispense research are essential to our work.

Who controls the quality and distribution of the food supply, how does production affect the environment, the difference it makes when people lose their animals, or quit subsistence gardening, or build suburbs on land that might be preserved for parks, the built environment denying us access to the land. Where are the women in these stories? And how much influence have they had on rural and national history? How do we link these stories to the politics of the present? How do we recover and value traditions from all cultures that are relevant to and sometimes defiant of the dominant culture, traditions that are rooted in deep values that join rather than divide us?

It seems evident to me that until we more effectively transmit the scholarship and understanding already produced, our work is not complete. Rural historians and

scholars in other fields would strengthen their work by using our analyses. We have proven that the resources do exist to tell rural women's stories. We have done both women's history and gender analysis, family and community studies, yet most of the papers and discussions at the First Agricultural History Conference this year, did not make use of that work. Many scholars still do not know how to make their research and writings reflect the presence of women and gender issues. If time and place are essential for context, so too is gender. And yet, scholars routinely ignore gender when they attempt to discuss farmers, farm policy, and farm movements.

I see our work as an essential part of analyzing and transmitting practices and values of the past which we would like to have remembered and transmit to the future, and describing why others have hindered our ideas of what we have been as a people and what we hope to be. I realize that these attitudes were forged as I grew up in the New Deal, World War II, the Cold War, and the Civil Rights era, the feminist movement. I would like to help pass on some idea of how those events shaped our attitudes toward rural lives and the people who lived them. In the days to come, we will not only discuss your work and the work of others in the field. We will discuss how we can collaborate on sharing and expanding our work. It will, I hope, help each of us in our task of telling stories, uncovering secrets, and deciding which need to be shared. Enjoy the conference.

Formation of New RWSA Graduate Student Network

Jenny Barker-Devine, a graduate student in the History Department at Iowa State University, has agreed to work on establishing an informal network among graduate students in order to encourage more of them to attend and present at RWSA conferences. She is in the preliminary stages of gathering names and setting up an e-mail list, and welcomes any and all assistance in this endeavor. Increasing student participation will nurture new scholarship on rural and gender issues while also serving the organizational goal of facilitating interaction between researchers and rural women. Anyone who is interested in joining the network, or who advises students with relevant research and would like to recommend their participation, should contact Jenny at: seesterm@iastate.edu

End of 2006 Conference Report Submitted by Debra A. Reid, Treasurer

The Rural Women's Studies Association's 2006 Conference proved a resounding success despite the austere timbre of the gathering. Eighty people from twenty-four states and four countries (Canada, Turkey, The Netherlands, and the U.S.) gathered in Lancaster, Pennsylvania only days after the tragic shooting of Old Order Amish school children. The somber tone in the region reflected feelings of many RWSA members who organized the conference as a tribute to Mary Neth, scholar of rural women's history and dear friend to many participants, who suffered an untimely death on Sept. 14, 2005.

Financially, the conference proved remarkably successful. Conference registrations totaled \$7,815 while expenses totaled only \$6,394.65. The success reflected the management of Jeanette Keith and Joyce Bielen who served as local arrangements chairs. Their negotiations with the conference hotel ensured modest expenses. Total income from conference registration came to \$1,420.35.

The conference also motivated twenty nine RWSA members to contribute additional dues to span the three years between gatherings, resulting in \$580 to assist the RWSA continue its member services between late 2006 and the next conference in 2009. Lastly, the generosity of conference attendees resulted in \$998.90 generated by the silent auction and book sale. Last but not least, the Agricultural History Society graciously donated \$500 as a sponsor for the conference.

Such support ensured that RWSA will enter 2007 on solid financial footing. For the first time, the money donated to the Jensen Fund will be invested in an interest bearing CD so even more support for conference attendance can be offered in the future. Funds in checking above budgeted operating expenses will likewise be invested in an interest bearing CD. This will result in more sound financial management for the organization, and an ability to increase services to members.

RURAL WOMEN'S STUDIES ASSOCIATION

BALANCE SHEET

1 January through 31 December 2006

Prepared by Debra A. Reid, Treasurer

15-Jan-07

ASSETS

RWSA

RWSA Checking @ 31 Dec 2006 \$ 9,721.34
* During 2006 checking included donations to the Joan Jensen Fund
** Jensen Fund (\$1,723 total)
 \$85 donated 1-May-01 through 9-Oct-01
 \$370 donated 10-Oct-01 through 30-Sep-02
 \$310 donated 1-Oct-02 through 31-Dec-02
 \$170 donated 1-Jan-03 through 15-Oct-03
 \$788 donated 1Jan 06 through 31-Jan-06

Petty Cash \$30.00

TOTAL ASSETS \$ 9,751.34

LIABILITIES AND BALANCE

Loans Payable

TOTAL LIABILITIES \$0.00

FUND BALANCE \$ 9,751.34

TOTAL LIABILITIES AND FUND BALANCE \$ 9,751.34

RURAL WOMEN'S STUDIES ASSOCIATION

**INCOME AND EXPENSE REPORT
1 January through 31 December 2006**

**Prepared by Debra A. Reid, Treasurer
15-Jan-07**

INCOME

Membership Dues	\$ 580.00
Conference Registration	\$ 7,785.00
Meals/Receptions	\$ 30.00
Donations	\$ 500.00
Silent Auction/Book Sales	\$ 988.90
Jensen Fund**	\$ 788.00

TOTAL INCOME

\$ 10,671.90

EXPENSES

Postage	
Supplies/Copies	
Facility Rental/Lodging	\$ 784.97
Transportation	\$ 560.00
Food	\$ 2,864.87
Honorarium (Speakers)	\$ 1,000.00
Travel/Expenses Reimbursement (Speakers)	\$ 1,184.81
Miscellaneous (legal services-Indiana Business Regist)	\$ 12.24

TOTAL EXPENSES

\$ 6,406.89

NET INCOME/LOSS

\$ 4,265.01

Fund Balance @ 31 Dec 05***

\$ 5,486.33

Fund Balance @ 31 Dec 06***

\$ 9,751.34

** Jensen Fund (\$1,723 total)

\$85 donated 1-May-01 through 9-Oct-01

\$370 donated 10-Oct-01 through 30-Sep-02

\$310 donated 1-Oct-01 through 31-Dec-02

\$170 donated 1-Jan-03 through 15-Oct-03

\$788 donated 1-Jan-06 through 31-Dec-06

***Fund Balance for RWSA includes Checking (\$9,721.34) and Petty Cash (\$30)

RURAL WOMEN'S STUDIES ASSOCIATION MEMBERSHIP FORM

MEMBER INFORMATION

FIRST NAME LAST NAME

AFFILIATION

MAILING ADDRESS

CITY STATE ZIP COUNTRY

E-MAIL PHONE FAX

MEMBERSHIP AND CONTRIBUTIONS TO RWSA

Annual dues are \$10.00; if you would like to secure membership for the entire three-year inter-conference period (2007-2009), please send \$30.00.

We also encourage contributions to the Joan Jensen Fund (to help with registration fees for graduate students and international participants).

(RWSA is a 501C-3 non-profit organization and all donations are tax deductible.)

CONTRIBUTION TO THE JENSEN FUND _____

In Memory of: _____

TOTAL _____

Please mail a personal check or international money order made out to RWSA to:

Debra Reid, RWSA Treasurer
Dept. of History, Eastern Illinois University
600 Lincoln Ave.
Charleston, IL 61920

217-581-7272
Fax: 217-581-7233
e-mail: dareid@eiu.edu