



**Ashland County 4-H Short  
Form Member Evaluation**  
**Due: Oct. 21st**  
**(ME Interviews Oct. 27, 2021)**

Current Club:

Name:

Male      Female

Address:

(Street, Route, Box)

City

Zip

Home Phone:

Cell Phone:

Email:

Age on January 1, 2021:

Grade in School:

Years in 4-H:

A. Please list projects you have been enrolled in (recent ones first) and supply the requested information.

<u>Project</u>	<u>Years Enrolled</u>	State your most important accomplishment in this project.

What 4-H projects have been most valuable to you and why?

B. Please list 4-H activities you have been involved in during the last three years and supply the requested information.

<u>Year</u>	<u>Activities</u>	Describe your role in this activity [highlight any leadership role(s)]

What 4-H activities have been most valuable to you and why?

C. Please list leadership accomplishments:

<u>Year</u>	<u>Leadership Accomplishment</u>

C. Continued

Please describe one leadership role and experience that you are particularly proud of that you have had on the club, county, district or state level.

D. What goals do you still want to accomplish through your 4-H projects and activities?

E. Please list non 4-H activities (include church, school and/or sports activities) and supply requested information.

<u>Year</u>	<u>Activities</u>	Describe your role in this activity [highlight any leadership role(s)]

E. Continued

What non 4-H activities have been most valuable to you and why?

F. Based upon your experiences in 4-H, what impact do you see 4-H having on your community?

Based upon your experiences in 4-H, what is an important concern of youth that you feel 4-H is helping youth deal with positively? What changes can be made for 4-H to help even more?

**SHORT ME PREFERENCE FORM** 

What county sponsored trips have you previously participated in?

<u>Year</u>	<u>Trip</u>

Of the trips offered this year, rank in order the one(s) you would be most interested in being considered for:

<u>Please Check</u>	<u>Trip</u>
	1. State Youth Conference- <b>In person, tentative 2022</b>
	2. National 4-H Congress- <b>In person, 2022</b>
	3. National 4-H Conference- <b>In person, Spring 2022, grades 10-12</b>
	4. Citizen Washington Focus (CWF)- <b>In person, Summer 2022</b>
	5. American Spirit Experience- <b>tentative 2022</b>
	6. International (Costa Rica, Japan, South Korea, Taiwan, Romania, Argentina)- <b>Summer 2022</b>
	7. Other

**THIS FORM MUST BE SIGNED BY YOUR PARENT/GUARDIAN AND GENERAL OR PROJECT LEADER AFTER YOU COMPLETE IT. THE FORM IS DUE TO THE 4-H OFFICE BY OCTOBER 21, 2021 BY 3:00 P.M.**

**General/Project Leader endorsement:**

I feel confident that this 4-H member has stated the information in the "Short ME Form" accurately, and should be considered for selection by the Ashland County 4-H for a trip.

Signed \_\_\_\_\_

Date: \_\_\_\_\_

**Parent/Guardian endorsement:**

I feel that my child, \_\_\_\_\_, has stated the information in this "Short ME Form" accurately, and should be considered for selection by the Ashland County 4-H for a trip.

Signed \_\_\_\_\_

Date: \_\_\_\_\_

**EACH MEMBER ALSO MUST HAVE 2 LETTERS OF RECOMMENDATION SUBMITTED TO THE EXTENSION ASHLAND COUNTY OFFICE BY OCTOBER 21, 2021 BY 3:00 P.M.**

**Extension Ashland County Office  
201 West Main Street  
Courthouse, Room 107  
Ashland, WI 54806-1652  
715-682-7017**



**Extension**

UNIVERSITY OF WISCONSIN-MADISON  
ASHLAND COUNTY