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|  | | ***Dear Ashland County 4-H Club Members & Leaders***,  Thank you for reflecting on, recording, and recognizing the growth achieved in your 4-H Club! This Record Book (RB) Form has seven sections. Please use this form or discuss alternatives with the local 4-H Educator. Send completed forms to Kate Wallner via email ([kate.wallner@wisc.edu](mailto:kate.wallner@wisc.edu)) or the options listed below. Please review the instructions on this page and call 715-208-0664 if you have questions, concerns, or anything else! Thanks again for your work! | | | | | |
|  | | | | | | | |
| **What are the contents of the**  **Record Book Form?** | | |  | **Who fills out the**  **Record Book Forms?** | |  | **How can the forms**  **be submitted?** |
| This form has 7 different sections:   1. RB Cover (designed by club), p.2 2. 4-H Complete List, p.3 3. Project List, p.4 4. Officer Disc, p.5 5. Project & Special Awards, p.6-10 6. Planner & Club Report, p.11-12 7. RK Activities (Optional), p.13 | | | Co-leaders, youth members, and anyone else in the club are welcome to participate in filling out the Record Book Form. Remember only one form is required per club (representing answers from the club as a whole). | | Choose any of these 4 ways:   1. Complete online, email 2. Print, do by hand, scan, email 3. Print, do by hand, hand-in 4. A way you suggest and agreed upon with 4-H Educator |
|  | | | | | | | |
| **Why do we use**  **Record Book Forms?** | | |  | **When are these**  **forms due?** | |  | **Where can they be**  **submitted?** |
| In addition to record-keeping having its own life-skill benefits, the sections of this form help determine award recipients for the achievement ceremony. Information is also kept to not duplicate awardees consecutively. | | | **Due Date: Please see Online.**  Follow updates online [**here**](https://ashland.extension.wisc.edu/4-h-youth-development/volunteers-and-leaders-association/)!  Scroll down to the  Record-Keeping Green Bar  for reference. | | If you prefer to submit forms in-person, bring them to the University of WI-Madison Extension Ashland County Office at:  201 W. Main Street,  Courthouse Room 107  Ashland, WI 54806 |
|  | | | | | | | |
| **This Spring 2023 Record Book captures**  **Sept. 2021-Oct. 2022 reflections of the** | | | | A picture containing text  Description automatically generated | | |
|  | | | |
| **Ashland County 4-H Club** | | | |

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| **Section A: Record Book Cover *(get creative & have fun designing a cover for the Club!)*** | | |
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| Please answer the inquiries below, and if desired, include the information on your Record Book cover. | | |
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| **This Record Book was designed, contributed to, and/or completed by…** | | |
|  | | |
|  | | |
| **The date this Record Book**  **was completed:** | **Number of years the**  **Club has been active:** | **First year the Club submitted a Record Book (if known):** |
|  |  |  |
| **Roles & Offices**  **Within the Club:** | **Project Focuses and/or Goals**  **of the Club:** | **Other Notes or Fun Facts**  **about the Club:** |
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| **Section B: 4-H Complete List in Ashland County *(retrieved from 4-H Online by staff)*** | | | |
|  | | | |
| **First & Last Name** | **School & Grade** | **Primary 4-H Club** | **Optional Notes** |
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| **For the full list, please see the attached document sent with this Record Book Form.** | | | |

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| **Section C: Project List *(to be filled out or excel list retrieved from 4-H Online by staff)*** | |
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| **First & Last Name of Member** | **Project and/or Club Areas of Involvement** |
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| **For the full list, please see the attached document sent with this Record Book Form.** | |

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| **Section D: Officer Discs** | | | | |
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| **Club Name** | **Leader(s) & Club Address** | | **First & Last Names of All Members** | |
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|  | | | | |
| **Club President** | | **Club Vice President** | | **Club Secretary** |
| *Member Prefers*  *Officer Disc or 4-H Item?* | | *Member Prefers*  *Officer Disc or 4-H Item?* | | *Member Prefers*  *Officer Disc or 4-H Item?* |
|  | | | | |
| **Club Treasurer** | | **Club Historian** | | **Club Reporter** |
| *Member Prefers*  *Officer Disc or 4-H Item?* | | *Member Prefers*  *Officer Disc or 4-H Item?* | | *Member Prefers*  *Officer Disc or 4-H Item?* |
|  | | | | |
| **Club Photographer** | | **Any other Club Officers** | | **Final Totals of Discs or Items** |
| *Member Prefers*  *Officer Disc or 4-H Item?* | | *Member Prefers*  *Officer Disc or 4-H Item?* | | *Officer Discs:*  *4-H Items:* |
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| **Section E: Project & Special Awards** | | | | | |
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| **The order of awards, honors, and definitions are from the Description of Awards in the Bylaws.** | | | | | |
| **Project Related Awards**  These are given to members excelling in specific 4-H areas defined by the state.  See the 4-H Project Guide for details ([available here](https://4h.extension.wisc.edu/4h-resources/4-h-project-guide-2021/)).  **CRITERIA:**   1. Based on outstanding work in two or more projects related to the area being nominated for. 2. Give 1 prepared demonstration/talk in any project at project or club meeting, or public event. 3. Exhibit in club, community, or fair in the opportunity is available. 4. A total of four award certificates per county can be given in each award area listed below. 5. The following Certificates will be given to members based on the criteria below:    * Honorable Mention: Members who are 13 years of age,    * Excellence: Members who were 14 years of age as of January 1st,    * Continued Excellence: Those who received certificates previously & continue outstanding work. 6. Nominate only members whose participation merits award. | | | | | |
| **Project Award Areas** | | **Recipients Nominated** | | | **HM, E, or CE** |
| **Service Learning & Citizenship Award** | |  | | |  |
| **Animal Sciences Award** | |  | | |  |
| **Communication Arts Award** | |  | | |  |
| **Visual Arts Award** | |  | | |  |
| **Family, Home, & Health Award** | |  | | |  |
| **Consumer Education Award** | |  | | |  |
| **Foods & Nutrition Award** | |  | | |  |
| **Clothing & Textiles Award** | |  | | |  |
| **Mechanical Sciences Award** | |  | | |  |
| **Natural Resources & Environmental Education Award** | |  | | |  |
| **Shooting Sports Award** | |  | | |  |
| **Plant & Soil Sciences Award** | |  | | |  |
| **STEM (Science, Tech., Engineering, Math) Award** | |  | | |  |
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| **4-H Special Awards**  **(Youth Members)** | | | | | |
| 1. Achievement Award for Kindergarten-2nd Grades 2. Outstanding Awards 3. Youth Leadership Awards | | | 1. Graduation Awards 2. Completion Awards 3. Additional Awards 4. Club Member Awards | | |
|  | | | | | |
| **1. Achievement Award for Kindergarten-2nd Grades:** This award provides special recognition to all K-2nd Grade members. Recipients receive certificate and ribbon or medal. | | | | | |
| **Special Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Achievement Award for Kindergarten-2nd Grade** |  | | | **Last Year’s Recipients were all active and enrolled K-2nd Grade youth members.** | |
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| **2. Outstanding Awards:** Members are selected based on beingInclusive, Positive, Responsible, Considerate, Helpful, & Mentoring/Role Modeling (for older members). These awards provide special recognition to 4-H members in specific grades for outstanding 4-H achievements as an individual, club member, and at the county level. There are two recipients per award category (usually one boy and one girl). Recipients receive a certificate and $10.00. | | | | | |
| **Special Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Outstanding Kindergarten-2nd Grade Award** | **1:**  **2:** | | |  | |
| **Outstanding 3rd-5th Grade 4-H Award** | **1:**  **2:** | | |  | |
| **Outstanding 6th-8th Grade 4-H Award** | **1:**  **2:** | | |  | |
| **Outstanding 9th-13th Grade 4-H Award** | **1:**  **2:** | | |  | |
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| **3. Youth Leadership Awards:** Recognizes overall outstanding leadership work in projects & activities within the club, community, county, district, and/or state. Recipients are in 9th-13th grades. Recipients receive a certificate for one of the three categories below. | | | | | |
| **Special Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Youth Leadership Award: Honorable Mention** |  | | |  | |
| **Youth Leadership Award: Excellence** |  | | |  | |
| **Youth Leadership Award: Continued Excellence** |  | | |  | |
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| **4. Graduation Awards:** Recognizes members who actively remain in 4-H through the 12th grade with at least 4 years of service. Recipients receive certificate and $50.00. | | | | | |
| **Special Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Graduation Award** |  | | |  | |
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| **5. Completion Award:** Recognizes members remaining in 4-H through the age of 19. Recipients receive a certificate with a gold pin honoring 10 years of participation. | | | | | |
| **Special Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Completion Award** |  | | |  | |
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| **6. Additional Awards:** Awarded to any aged member completing a thorough record-keeping activity for the first time. Recipients receive a certificate and $10.00 | | | | | |
| **Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **1st Year Record Book Submission Award** |  | | |  | |
|  | | | | | |
| **7. Club Member Awards:** Each club can determine specific award(s) pertaining to their club to be awarded to active club members. The Leaders Association funds up to $20 per club. These award(s) come directly from the club leader, not through votes. Recipients receive a certificate and the agreed upon LA money amount. | | | | | |
| **Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Club Member Award** |  | | |  | |
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| **Leader Volunteer Awards**   * **Alumni Award:** Former 4-H Member showing exemplary citizenship, leadership, career achievement, and continued commitment to 4-H and youth development. Recipient receives a certificate. * **4-H International Award:** For promoting intercultural understanding and contributions to the international 4-H High School exchange program. Can be awarded to a student who has gone abroad or a family who has hosted. Recipient receives a certificate. * **Volunteer of the Year Award:** Voted by peers for outstanding Volunteer Service to 4-H in Ashland County. Recipient receives certificate and $25 gift certificate (ex: Chamber Bucks). | | | | | |
| **Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Alumni Award** |  | | |  | |
| **4-H International Award** |  | | |  | |
| **Volunteer of the Year Award** |  | | |  | |
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| **Community Member Awards**  Presented to an individual, group, or business showing continued service and/or support to the Ashland County 4-H Program. One recipient receives a plaque, and other recipients receive certificates. | | | | | |
| **Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Friend of 4-H Award** |  | | |  | |
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| **Club Awards**  One plaque may be given each year to the club that does the most outstanding work in one of the areas below, with the other qualifying clubs receiving certificates for outstanding work in one of the categories. The club must submit a Record Book Form to be eligible. | | | | | |
| **Club Award** | **Recipients Nominated** | | | **Last Year’s Recipients** | |
| **Safety**  **Health**  **Conservation**  **Citizenship**  **Community Service** |  | | |  | |
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| **Section F: Planner & Local Club Report** | | | | | | | | |
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| **Planner: Year at a Glance**  If you would like, keep track of any past highlights and lessons learned here and/or expand on ideas to plan for the months ahead. Use detailed or general information, whatever suits the needs of the club! | | | | | | | | |
| **MONTH** | **YEAR** | **MEETING LOGISTICS & ACTIVITIES** | | | | | | |
| ***SAMPLE*** | *2021* | *Sept. 12 (7PM) Town Hall: Plan Oct. service project, UW-Superior Guest Speaker (Zoom)* | | | | | | |
| **OCTOBER** |  |  | | | | | | |
| **NOVEMBER** |  |  | | | | | | |
| **DECEMBER** |  |  | | | | | | |
| **JANUARY** |  |  | | | | | | |
| **FEBRUARY** |  |  | | | | | | |
| **MARCH** |  |  | | | | | | |
| **APRIL** |  |  | | | | | | |
| **MAY** |  |  | | | | | | |
| **JUNE** |  |  | | | | | | |
| **JULY** |  |  | | | | | | |
| **AUGUST** |  |  | | | | | | |
| **SEPTEMBER** |  |  | | | | | | |
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| **Local 4-H Club Program Report**  Thank you for filling out this Record Book form! It helps the decision-making for awards and other programs. The questions below are the final piece of reflection. The information shared may be submitted at the state level 4-H Office for State Award consideration if so desired by the club. | | | | | | | | |
| **Name of Local Club:** | | | | | | | | |
| **State, County, or Other Location Indicator:** | | | | | | | | |
| **Awards Program:** | | | | | | | | |
| **Names & Addresses of Local 4-H Leaders:** | | | | | | | | |
| **# of 4-H Members in Club** | | | **Boys:** | | **Girls:** | | **Other:** | **Total:** |
| **# of members participating in program with which this report is concerned:** | | | | | | | | |
| **# of meetings held (or to be held) by this 4-H Club:** | | | | | | | | |
| **# of your Club meetings in which program being reported was included (or is to be included):** | | | | | | | | |
| **Please indicate YES or NO – “Our Club would like to be considered for a state level award.”:** | | | | | | | | |
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| **For the last few questions, please answer in short narratives or attach other creative ways to tell the stories.** | | | | | | | | |
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| 1. What were the major group activities of the Club in this program? | | | | | | | | |
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| 1. What were the major projects and activities of individual 4-H members in this Club? | | | | | | | | |
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| 1. How did the Club work with or seek support from other groups in this program? | | | | | | | | |
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| 1. What methods, tools, or processes were effective? Alternatively, were there some to adapt or avoid? | | | | | | | | |
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| 1. What were some significant lessons learned or achievements in this program?   *Optional: indicate the number of people influenced, community actions initiated, and community outcomes.* | | | | | | | | |
|  | | | | | | | | |
| **Date:** | | | | **Signature:** | | | | |
| **If desired, include supplementary materials (photographs, newspaper clippings, cards, etc.) to further illustrate your report, creating a more vivid Club story at this record-keeping time.** | | | | | | | | |

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| **Section G: Record-Keeping (RK) of Individual Club Members *(encouraged, not required)*** | | | |
|  |  |  |  |
| **4-H Member**  **First & Last Name** | **Type of Record-Keeping**  **Activity Completed**  **(ME Form OR Project Story)** | **Please pick 1 option for member to receive:**  **Disc---- -4-H Item** | |
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