

## **Kentucky 4-H Achievement Application**

| Name.   |   |                       |               |             |       |           |  |
|---|---|-----------------------|---------------|-------------|-------|-----------|--|
| County:   |   |                       |               |             |       |           |  |
| Area:   |   |                       |               |             |       |           |  |
| Birthdate:  |   |                       |               |             |       |           |  |
| Completed Years in  | 4-H (as of August 31  | ):                    |               |             |       |           |  |
| 4-H Achievement Le  | evel(s) Received:   |                       |               |             |       |           |  |
| Clover Level 1  | Clover Level 2  | Clover Level 3        | Bronze        | Silver      | Gold  |           |  |
| 4-H Achievement Le  | evel Applying For:  |                       |               |             | •     |           |  |
| Clover Level 1  | Clover Level 2  | Clover Level 3        | Bronze        | Silver      | Gold  | Emerald   |  |
| <ul> <li>Communication</li> <li>Family and Communication</li> <li>Health and Woman</li> <li>Leadership</li> <li>Natural Resoun</li> <li>Science, Engin</li> </ul>                               | the Program Area you<br>ad Animal Science<br>on and Expressive Arts<br>onsumer Sciences<br>ellbeing<br>arces<br>neering, and Technology | u would like to be co | nsidered for: |             |       | Champion? |  |
| <ul> <li>Communication</li> <li>Family and Con</li> <li>Health and Wel</li> <li>Leadership</li> <li>Natural Resourc</li> <li>Science, Engine</li> <li>4-H Camp</li> <li>My 4-H Story</li> </ul> | Animal Science<br>and Expressive Arts<br>asumer Sciences<br>lbeing  | e check off as applic | able sections | s are compl | eted: |           |  |

#### Publicity Release and Signatures:

I certify that the information in this application is accurate and truthfully reflects my 4-H career. If any information is found to be falsified, my application will be disqualified. I hereby grant the Kentucky 4-H Foundation, 4-H Youth Development Program, University of Kentucky, and their agents the right to use, reproduce, assign, and/or distribute the application, pictures, video, and/or sound recordings of myself or my minor child without compensation for use in promotion, advertising, educational publications, or online content. A copy of this authorization is as valid as the original. Any person, firm, or entity releasing information under this authorization is absolved from liability.

### Cooperative Extension Service

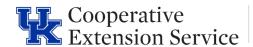
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MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT

sexual orientation, gender identity, gender expression, pregnancy, marital status, genetic information, age, veteran status, physical or mental disability or reprisal or retaliation for prior civil rights activity. Reasonable accommodation of disability may be available with prior notice. Program information may be made available in languages other than English. University of Kentucky, Kentucky State University, U.S. Department of Agriculture, and Kentucky Counties, Cooperating.







| 4-H Men  | nber Signature:      |  |
|----------|----------------------|--|
|          |                      |  |
| Parent/G | uardian Signature:   |  |
|          | Yes, I permit.       |  |
| •        | No, I do not permit. |  |

## Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

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# Agriculture and Animal Science

| Club | Level   | Age           | Participation  |
|------|---|---------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |               | Member   |
|      | • Area  |               | Committee Chair  |
|      | • State                                       |               | President or Chair   |
|      | <ul> <li>National</li> </ul>                  |               | Vice President or Chair  |
|      | International                                 |               | Secretary  |
|      |   |               | Reporter   |
|      |   |               | Treasurer  |
|      |   |               | Led Class, Presentation, and/or Activity                                     |
|      |   |               | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |               | Planned and/or Led Service Project   |
|      |   |               | Participated in Service Project  |
|      |   |               | Participated in Fundraising for Club   |
|      |   |               | Other:   |
|      |   | Additional De | tails (Optional):  |

| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |
|         | Additional Details:     |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |

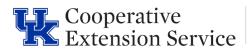
### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

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| Additional Details: |
|---------------------|
|                     |
|                     |

| Special Event or Participation | Level                              | Age                          | Participation   |
|--------------------------------|------------------------------------|------------------------------|---|
| _                              | County                             |                              | Participant   |
|                                | Multi-County<br>Area               |                              | Led Class, Presentation, and/or<br>Activity                                     |
|                                | State<br>National<br>International |                              | Created Content for Newsletter,<br>Social Media, or Other<br>Communication Item |
|                                |                                    |                              | Planned and/or Led Service<br>Project   |
|                                |                                    |                              | Participated in Service Project   |
|                                |                                    |                              | Participated in Fundraising for Group   |
|                                |                                    |                              | Other (please explain):   |
|                                |                                    | Additional Details (optional | al):  |

# Communication and Expressive Arts

| Club | Level   | Age                   | Participation  |
|------|---|-----------------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |                       | Member   |
|      | • Area  |                       | Committee Chair  |
|      | • State                                       |                       | President or Chair   |
|      | <ul> <li>National</li> </ul>                  |                       | Vice President or Chair  |
|      | <ul> <li>International</li> </ul>             |                       | Secretary  |
|      |   |                       | Reporter   |
|      |   |                       | Treasurer  |
|      |   |                       | Led Class, Presentation, and/or Activity                                     |
|      |   |                       | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |                       | Planned and/or Led Service Project   |
|      |   |                       | Participated in Service Project  |
|      |   |                       | Participated in Fundraising for Club   |
|      |   |                       | Other:   |
|      |   | Additional Details (O | optional):   |

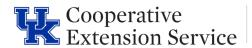
### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

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| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     | I          |          | 1         | 1            | 1                    |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     |            |          | I         | 1            | 1                    |

| Special Event or Participation | Level  | Age                    | Participation  |
|--------------------------------|--|------------------------|--|
|                                | • County   |                        | Participant  |
|                                | <ul> <li>Multi-County</li> <li>Area</li> <li>State</li> <li>National</li> <li>International</li> </ul> |                        | Led Class, Presentation, and/or<br>Activity  |
|                                |  |                        | Created Content for Newsletter, Social Media, or Other Communication Item Planned and/or Led Service Project Participated in Service Project |
|                                |  |                        | Participated in Fundraising for Group  |
|                                |  | Additional Details (op | Other (please explain): tional):   |

### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT





## Family and Consumer Sciences

| Club | Level   | Age           | Participation  |
|------|---|---------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |               | Member   |
|      | • Area  |               | Committee Chair  |
|      | • State                                       |               | President or Chair   |
|      | <ul> <li>National</li> </ul>                  |               | Vice President or Chair  |
|      | International                                 |               | Secretary  |
|      |   |               | Reporter   |
|      |   |               | Treasurer  |
|      |   |               | Led Class, Presentation, and/or Activity                                     |
|      |   |               | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |               | Planned and/or Led Service Project   |
|      |   |               | Participated in Service Project  |
|      |   |               | Participated in Fundraising for Club   |
|      |   |               | Other:   |
|      |   | Additional De | tails (Optional):  |

| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |
|         | Additional Details:     |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |

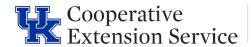
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Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

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| Additional Details: |
|---------------------|
|                     |
|                     |

| Special Event or Participation | Level  | Age | Participation  |
|--------------------------------|--|-----|--|
|                                | County   |     | Participant  |
|                                | <ul><li>Multi-County</li><li>Area</li></ul>                    |     | Led Class, Presentation, and/or<br>Activity  |
|                                | <ul><li>State</li><li>National</li><li>International</li></ul> |     | Created Content for Newsletter, Social Media, or Other Communication Item Planned and/or Led Service |
|                                |  |     | Project  |
|                                |  |     | Participated in Service Project  |
|                                |  |     | Participated in Fundraising for Group  |
|                                |  |     | Other (please explain):  |
|                                |  |     | ional):  |

# Health and Wellbeing

| Club | Level   | Age                   | Participation  |
|------|---|-----------------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |                       | Member   |
|      | • Area  |                       | Committee Chair  |
|      | • State                                       |                       | President or Chair   |
|      | <ul> <li>National</li> </ul>                  |                       | Vice President or Chair  |
|      | <ul> <li>International</li> </ul>             |                       | Secretary  |
|      |   |                       | Reporter   |
|      |   |                       | Treasurer  |
|      |   |                       | Led Class, Presentation, and/or Activity                                     |
|      |   |                       | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |                       | Planned and/or Led Service Project   |
|      |   |                       | Participated in Service Project  |
|      |   |                       | Participated in Fundraising for Club   |
|      |   |                       | Other:   |
|      |   | Additional Details (O | ptional):  |

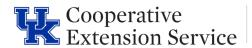
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Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     | I          |          | 1         | 1            | 1                    |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     |            |          | I         | 1            | 1                    |

| Special Event or Participation | Level  | Age                    | Participation  |
|--------------------------------|--|------------------------|--|
|                                | • County   |                        | Participant  |
|                                | <ul> <li>Multi-County</li> <li>Area</li> <li>State</li> <li>National</li> <li>International</li> </ul> |                        | Led Class, Presentation, and/or<br>Activity  |
|                                |  |                        | Created Content for Newsletter, Social Media, or Other Communication Item Planned and/or Led Service Project Participated in Service Project |
|                                |  |                        | Participated in Fundraising for Group  |
|                                |  | Additional Details (op | Other (please explain): tional):   |

### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT





## Leadership

| Club | Level   | Age                            | Participation  |  |
|------|---|--------------------------------|--|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |                                | Member   |  |
|      | • Area  |                                | Committee Chair  |  |
|      | • State                                       |                                | President or Chair   |  |
|      | National                                      |                                | Vice President or Chair  |  |
|      | International                                 |                                | Secretary  |  |
|      |   |                                | Reporter   |  |
|      |   |                                | Treasurer  |  |
|      |   |                                | Led Class, Presentation, and/or Activity                                     |  |
|      |   |                                | Created Content for Newsletter, Social Media, or Other<br>Communication Item |  |
|      |   |                                | Planned and/or Led Service Project   |  |
|      |   |                                | Participated in Service Project  |  |
|      |   |                                | Participated in Fundraising for Club   |  |
|      |   |                                | Other:   |  |
|      |   | Additional Details (Optional): |  |  |

| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     | 1          | 1        | 1         | 1            | 1                    |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         |                         |            |          |           |              |                      |

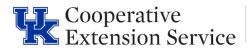
### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







| Additional Details: |
|---------------------|
|                     |

| Special Event or<br>Participation | Level  | Age                   | Participation   |
|-----------------------------------|--|-----------------------|---|
|                                   | County   |                       | Participant   |
|                                   | <ul> <li>Multi-County</li> <li>Area</li> <li>State</li> <li>National</li> <li>International</li> </ul> |                       | Led Class, Presentation, and/or<br>Activity                                     |
|                                   |  |                       | Created Content for Newsletter,<br>Social Media, or Other<br>Communication Item |
|                                   |  |                       | Planned and/or Led Service<br>Project   |
|                                   |  |                       | Participated in Service Project   |
|                                   |  |                       | Participated in Fundraising for Group   |
|                                   |  |                       | Other (please explain):   |
|                                   |  | Additional Details (o | ptional):   |

| State Teen Council |  |  |  |  |
|--------------------|--|--|--|--|
| Age                | Participation  |  |  |  |
|                    | Member   |  |  |  |
|                    | Committee Chair  |  |  |  |
|                    | President  |  |  |  |
|                    | Vice President   |  |  |  |
|                    | Secretary  |  |  |  |
|                    | Reporter   |  |  |  |
|                    | Treasurer  |  |  |  |
|                    | Led Class, Presentation, and/or Activity                                     |  |  |  |
|                    | Created Content for Newsletter, Social Media, or Other<br>Communication Item |  |  |  |
|                    | Planned and/or Led Service Project   |  |  |  |
|                    | Participated in Service Project  |  |  |  |
|                    | Participated in Fundraising for Group  |  |  |  |
|                    | Other:   |  |  |  |

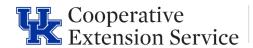
# **Cooperative Extension Service**

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







| 4-H Summit                     |               |  |  |  |
|--------------------------------|---------------|--|--|--|
| Age                            | Participation |  |  |  |
|                                | Participant   |  |  |  |
|                                | Teen Leader   |  |  |  |
| Additional Details (optional): |               |  |  |  |
|                                |               |  |  |  |

| 4-H Teen Conference            |   |  |  |  |
|--------------------------------|---|--|--|--|
| Age                            | Participation   |  |  |  |
|                                | Participant   |  |  |  |
|                                | State Teen Council Member                               |  |  |  |
|                                | Teen Leadership Board, Ambassador, or Task Force Member |  |  |  |
|                                | Fashion Revue   |  |  |  |
|                                | Emerald Candidate                                       |  |  |  |
|                                | Current State Officer                                   |  |  |  |
|                                | Slated State Officer                                    |  |  |  |
| Additional Details (optional): |   |  |  |  |

| 4-H Southern Region Teen Leadership Conference |                  |  |  |
|--|------------------|--|--|
| Age Participation                              |                  |  |  |
|  | Participant      |  |  |
|  |                  |  |  |
|  | Committee Member |  |  |
|  |                  |  |  |

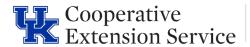
### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







|                                | Led workshop and/or Special Activity (please explain in additional details section) |
|--------------------------------|---|
| Additional Details (optional): |   |

| 4-H Issues Conference          |                  |  |  |  |
|--------------------------------|------------------|--|--|--|
| Age                            | Participation    |  |  |  |
|                                | Participant      |  |  |  |
|                                | Committee Member |  |  |  |
| Additional Details (optional): | ·                |  |  |  |

## Natural Resources

| Club | Level   | Age                   | Participation  |
|------|---|-----------------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |                       | Member   |
|      | • Area  |                       | Committee Chair  |
|      | • State                                       |                       | President or Chair   |
|      | <ul> <li>National</li> </ul>                  |                       | Vice President or Chair  |
|      | <ul> <li>International</li> </ul>             |                       | Secretary  |
|      |   |                       | Reporter   |
|      |   |                       | Treasurer  |
|      |   |                       | Led Class, Presentation, and/or Activity                                     |
|      |   |                       | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |                       | Planned and/or Led Service Project   |
|      |   |                       | Participated in Service Project  |
|      |   |                       | Participated in Fundraising for Club   |
|      |   |                       | Other:   |
|      |   | Additional Details (O | ptional):  |

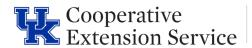
# **Cooperative Extension Service**

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     | I          |          | 1         | 1            | 1                    |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     |            |          | I         | 1            | 1                    |

| Special Event or Participation                                     | Level                                       | Age  | Participation                               |
|--|---|--|---|
|  | • County                                    |  | Participant                                 |
|  | <ul><li>Multi-County</li><li>Area</li></ul> |  | Led Class, Presentation, and/or<br>Activity |
| <ul> <li>State</li> <li>National</li> <li>International</li> </ul> |   | Created Content for Newsletter, Social Media, or Other Communication Item Planned and/or Led Service Project Participated in Service Project |   |
|  |   | Participated in Fundraising for Group  |   |
|  |   | Additional Details (op   | Other (please explain): tional):            |

### Cooperative Extension Service

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#### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT





## Science, Engineering, and Technology

| Club | Level   | Age           | Participation  |
|------|---|---------------|--|
|      | <ul><li>County</li><li>Multi-County</li></ul> |               | Member   |
|      | • Area  |               | Committee Chair  |
|      | • State                                       |               | President or Chair   |
|      | National                                      |               | Vice President or Chair  |
|      | International                                 |               | Secretary  |
|      |   |               | Reporter   |
|      |   |               | Treasurer  |
|      |   |               | Led Class, Presentation, and/or Activity                                     |
|      |   |               | Created Content for Newsletter, Social Media, or Other<br>Communication Item |
|      |   |               | Planned and/or Led Service Project   |
|      |   |               | Participated in Service Project  |
|      |   |               | Participated in Fundraising for Club   |
|      |   |               | Other:   |
|      |   | Additional De | etails (Optional):   |

| Contest | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     |            |          |           |              |                      |

| Project | Participation           | County Age | Area Age | State Age | National Age | International<br>Age |
|---------|-------------------------|------------|----------|-----------|--------------|----------------------|
|         | Participant             |            |          |           |              |                      |
|         | Champion Overall        |            |          |           |              |                      |
|         | Reserve Overall         |            |          |           |              |                      |
|         | Other (please explain): |            |          |           |              |                      |
|         | Additional Details:     |            |          |           |              |                      |

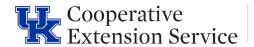
### Cooperative Extension Service

Agriculture and Natural Resources Family and Consumer Sciences 4-H Youth Development Community and Economic Development

### MARTIN-GATTON COLLEGE OF AGRICULTURE, FOOD AND ENVIRONMENT







| Special Event or<br>Participation                                  | Level                                       | Age   | Participation                               |
|--|---|---|---|
| _  | County                                      |   | Participant                                 |
|  | <ul><li>Multi-County</li><li>Area</li></ul> |   | Led Class, Presentation, and/or<br>Activity |
| <ul> <li>State</li> <li>National</li> <li>International</li> </ul> |   | Created Content for Newsletter,<br>Social Media, or Other<br>Communication Item |   |
|  | international                               |   | Planned and/or Led Service<br>Project       |
|  |   |   | Participated in Service Project             |
|  |   |   | Participated in Fundraising for Group       |
|  |   |   | Other (please explain):                     |
|  |   | Additional Details (op  | otional):                                   |

## 4-H Summer Camp

| Camp | Age                            | Participation  |  |
|------|--------------------------------|--|--|
|      |                                | Camper   |  |
|      |                                | Junior Counselor/Counselor in Training                               |  |
|      |                                | Teen Leader/Counselor  |  |
|      |                                | Co-Led Class and/or Activity with an Adult Volunteer or Staff Member |  |
|      | Additional Details (Optional): |  |  |

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## My 4-H Story

This section should tell your 4-H story. You can talk about what you did in 4-H, your favorite 4-H experience, and/or how 4-H has impacted your life. Clover Levels 1-3 can choose to submit a drawing, essay, picture collage, poem, or video. Bronze, Silver, and Gold Levels are required to submit an essay. For specific requirements for the different entry categories, please refer to the application instructions. For Clover Levels 1 – 3, select the type that corresponds to the level you are applying for.

Clover Level 1:

- Drawing
- Essay
- Picture Collage
- Poem
- Video

Clover Level 2:

- Drawing
- Essay
- Picture Collage
- Poem
- Video

Clover Level 3:

- Drawing
- Essay
- Picture Collage
- Poem
- Video

## Extended Activities Outside of 4-H

Limited to two entries per year. These activities should connect back to your 4-H story.

| Activity | Level                        | Age | How does this relate or support your 4-H story? |
|----------|------------------------------|-----|---|
|          | County                       |     |   |
|          | Multi-County                 |     |   |
|          | • Area                       |     |   |
|          | • State                      |     |   |
|          | <ul> <li>National</li> </ul> |     |   |
|          | International                |     |   |
|          | • County                     |     |   |
|          | Multi-County                 |     |   |
|          | • Area                       |     |   |
|          | • State                      |     |   |
|          | National                     |     |   |
|          | International                |     |   |
|          | • County                     |     |   |
|          | Multi-County                 |     |   |
|          | • Area                       |     |   |
|          | • State                      |     |   |
|          | National                     |     |   |
|          | International                |     |   |
|          |                              |     |   |

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