

# Bond County 4-H Member Record Book

4-H Program Year:



Name: \_\_\_\_\_

Club: \_\_\_\_\_

Age as of September 1 of current 4-H Year: \_\_\_\_\_ Grade: \_\_\_\_\_

Number of Meetings Held After Enrolling: \_\_\_\_\_ Number of Meetings Attended: \_\_\_\_\_

## Introduction

Welcome to the Bond County 4-H member record! This system of records is meant to work in conjunction with the current state 4-H awards and recognition system while still accomplishing the goals outlined below.

## Why Records?

Record books help us recognize 4-H members and their accomplishments while preparing for their future. 4-H member records and their completion fulfill several goals for members: 1) To motivate and challenge youth to keep climbing the ladder of achievement, 2) To serve as a toll for recognition of 4-H members, 3) To serve as an accurate reflection of a 4-H members career and to aid in record keeping skills, 4) Assist older members in resume building for completion of scholarship, college and job applications.

## Parts of the Record:

**Part One:** Goals Sheets (Set Goals), Due to Extension Office February 1, Completion Notes Due October 15

**Part Two:** Member Record Book (4 dimensions), Due to Extension Office October 15

**Part Three:** State Experience Award Application (encouraged, Due October 15)

*Dimensions of the Member Record Book:*

1. **Participation** – This dimension recognizes participation in individual, club, county, state, national, and international events.
2. **Service** – This dimension recognizes those who plan and implement community service projects AND those who participate.
3. **Leadership** – This dimension recognizes those members climbing up the ladder of leadership in any of the following areas: general leadership, advising, advocating, planning, promoting, mentoring, teaching.
4. **Project Learning** – This dimension recognizes project areas and the mastery that individuals gain from project work.

**There is NO rule about how complete your record book needs to be – completeness will result in better scores as we choose award winners but we encourage all members to submit record books and document the achievements you've had along the way.**

**Deadlines:** Goals Set and Submitted to Extension Office by December 1  
Goal Completion Dates Filled In and Submitted with Final Year End Records by September 15  
State Experience Award Application Due September 15



## Certification Sheet

*My member record consists of the following parts:*

[ ] Goals Sheet      [ ] Member Record Book      [ ] State Experience Award Application

Project Pins are Important to me: Yes      No      T-shirt Size

### **Member Certification**

*I personally have prepared this application and certify that it accurately and truthfully represents my work.*

Member Signature: \_\_\_\_\_ Date: \_\_\_\_\_

### **Parent/Guardian Certification**

*I personally have reviewed this application and certify that it accurately and truthfully reflects the member's work.*

Parent/Guardian Signature: \_\_\_\_\_ Date: \_\_\_\_\_

### **Leader Certification**

*I personally have reviewed this application and certify that it accurately and truthfully reflects the member's work.*

Leader Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Write a paragraph explaining how 4-H has impacted your personal life and your family, including your vision for how 4-H will impact your future. Be sure to tell us how you've grown because of 4-H (skills learned, strengths gained, etc.).**





















**How have you applied these skills and knowledge to your life?**

**Tell us about a challenge you encountered during your project experience and how you overcame that challenge?**





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**Tell us about a challenge you encountered during your project experience and how you overcame that challenge?**

## Civic Engagement

Please check the project areas you are enrolled in for this program year:

- Civic Engagement
- Service Learning
- Collectibles

- Exploratory
- Family Heritage
- Passport to the World

- Diversity & Cultural Awareness

This is my \_\_\_\_\_ year in this project area.    [ ] Talk/Demonstration Topic: \_\_\_\_\_

Talk/Demonstration Date: \_\_\_\_\_

### My most important Civic Engagement project learning experience was...

*Tell us why this is the most important.*

Here's your chance! List all the Project Learning experiences that you have had in the **Civic Engagement** project area. This includes activities/workshops you participated in, planned, or led to increase skill in the project area. Activities from the project manual(s) may also be included. You may enter as much or as little as you would like in the Details column.

Just keep in mind that the more details there are, the more you will remember!

*Be sure to indicate if this is a new experience for 2023-24 and classify the type of experience according to:*

**I** - Individual, **C** - Club, **CO** - County, **M** - Multi-County, **S** - State, **N** - National, **IN** - International.

EXPERIENCE (Hosted by 4-H)	DETAILS	NEW?	TYPE
EXPERIENCE (Outside of 4-H)	DETAILS	NEW?	TYPE





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