

4-H RECORD BOOKS DIVISIONS

Superintendent:

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4-H Record Books Division 010

Points: Blue 30, Red 15, White 9.

CLASS:

A1 Juniors:	Hand Written Version	8-10 years as of October 1 of current 4-H year
A2 Juniors:	Computer Version	8-10 years as of October 1 of current 4-H year
B1 Intermediates:	Hand Written Version	11-13 years as of October 1 of current 4-H year
B2 Intermediates:	Computer Version	11-13 years as of October 1 of current 4-H year
C1 Seniors:	Hand Written Version	14 and less than 19 years of age as of October 1 of Current 4-H year
C1 Seniors	Computer Version	14 and less than 19 years of age as of October 1 of Current 4-H year

*Record books are to be turned in at the WSU/Clark County Extension Office, 1919 NE 78 Street, Vancouver, WA on Tuesday, July 24, 2018 between **10 am and 6 pm** If you are unable to be at the WSU/Clark County Extension Office on this date you can drop off the books at the office **prior** to July 24 or in the **Drop Box (accessible 24 hrs.)** on the porch at the east end of the main building.*

The Drop box will not be checked after 10:00 a.m. on July 24-Entry Day.

Record book guidelines are available at the WSU/Clark County Extension Office or online at . Record books may be handwritten, typed, or computer generated on official record book forms <http://extension.wsu.edu/clark/4hyouthfamilies/clarkcountyfair/>

All 4-H members are encouraged to exhibit their record book - up to date at the time of the Clark County Fair. Record books will be judged on quality not on quantity of projects. Please place your record book in a secure binder, preferably a non-3 ring binder.

Books will be evaluated on the following basis:

1. **GENERAL APPEARANCE:**

Cover neat. Dividers or tabs in proper order. Member has done own work. **5 points**

2. **CALENDAR:**

Used to plan year. Include project, club and county activities as well as school and church. A check mark by those attended, a "C" by those that were canceled. **10 points**

3. **PROJECT PLAN/RECORD:**

Complete, realistic for time in project. Shows learning goals. **8 points**

4. **PROJECT DIARY/JOURNAL AND ADD SHEETS:**

Shows activities and work for period covered. Shows what was done, how it was done and what was learned. **35 points**

5. **PROJECT SUMMARY/HIGHLIGHTS:**

Summarize what was done and learned, problems, successes, and what to do differently. **10 points**

6. **PROJECT PICTURES**

Captions with pictures **5 points**

7. **PERMANENT RECORD:**

Kept current and includes records of past years. **15 points**

8. **STORY:**

Member's personal situation, what was important to member and impact 4-H has had on life of member. **12 points**

Total 100 POINTS

**WSU CLARK COUNTY EXTENSION – 4-H PROGRAM
RECORD BOOK MEDAL COMPETITION**

Completed Record Books, through September 30, 2018 can be turned in to be judged to be awarded a County Medal.

Turn in by the second Friday in October 2018 at the WSU Clark County Extension- 4-H

October 12, 2018 by 5 pm – Deadline for complete Record Books

Turn in at 4-H Program office 1919 NE 78 Street, Vancouver, WA. County Medal Awards are available in all project areas