

## **4-H RECORD BOOKS DIVISIONS**

### **Superintendent:**

Nancy Bisbee  
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### **Assistant 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 25, 2023 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 25 or in the **Drop Box (accessible 24 hrs.)** on the porch at the east end of the main building.*

*Record book guidelines are available at the WSU/Clark County Extension Office or online at <https://extension.wsu.edu/clark/4hyouthfamilies/foryouth/recordbooks/>. 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.

**Total**    **12 points**  
**100 POINTS**

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

Completed Record Books, through September 30, 2023 can be turned in to be judged to be awarded a County Medal.

Turn in by the second Friday in October 2023 at the WSU Clark County Extension- 4-H

October 13, 2023 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