

**PORTAGE COUNTY 2017 TEEN MEMBER APPLICATION**

**IF APPLYING FOR U.S. SPACE CAMP TRIP – APPLICATION IS DUE BY NOVEMBER 1, 2016.**

**FOR ALL OTHER TRIPS/AWARDS, APPLICATION IS DUE IN EXTENSION OFFICE ON DECEMBER 22, 2016.**

*(May add one additional page if necessary)*

**Please consider me for the following trips, awards, or activities:**

- |  |  |
|--|--|
| <input type="checkbox"/> U.S. Space Camp Delegate <i>(Due Nov. 1, 2016)</i>    | <input type="checkbox"/> Leadership Washington Focus(Gr 6-8) |
| <input type="checkbox"/> U.S. Space Camp Counselor* <i>(Due Nov. 11, 2016)</i> | <input type="checkbox"/> National 4-H Congress               |
| <input type="checkbox"/> Wisconsin 4-H and Youth Conference                    | <input type="checkbox"/> Leaders of Tomorrow Award           |
| <input type="checkbox"/> National Conference (2017)                            | <input type="checkbox"/> Key Award                           |
| <input type="checkbox"/> Citizenship Washington Focus                          | <input type="checkbox"/> 4-H Ambassador                      |

\*NOTE: There is a different application for Space Camp Counselors! Visit <http://portage.uwex.edu> for more trip info!

**U.S. Space Camp Delegate interviews will be held on November 14, 2016.**

**Interviews for all other trips and awards will be held on January 11, 2017.**

**Times I am available to be interviewed on January 11, 2017 (check all that apply)**

**5-6 p.m.**     **6-7 p.m.**     **7-8 p.m.**     **8-9 p.m.**     **only available this very specific time**

**MEMBER INFORMATION**

Name: \_\_\_\_\_ Age as of January 1, 2017: \_\_\_\_\_

Address: \_\_\_\_\_

Parent/Guardian: \_\_\_\_\_ Telephone: \_\_\_\_\_

Name of Club: \_\_\_\_\_ Year in 4-H: \_\_\_\_\_

Grade as of September 1, 2016 \_\_\_\_\_ Number of 4-H Member Record Points Earned: \_\_\_\_\_

How has your 4-H experience contributed to your development as an individual?

**PROJECT INFORMATION**

List projects in which you have been enrolled, indicate number of years enrolled and note if presently enrolled.

	<u>Project</u>	<u># of yrs.</u>	<u>Presently Enrolled</u>
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

**What has been your most significant project carried as a 4-H member? Describe your accomplishments in this project.**

## 4-H PARTICIPATION & LEADERSHIP

What Project(s)/Activity(ies) are you responsible for as a youth leader in your 4-H club?

Describe in a brief statement under the appropriate categories, your participation in club, county, district and state 4-H activities. Include offices held, committee activities and leadership. List leadership responsibilities (committees, officers, project/activity leader, etc.)

At the Club level:

At the County, District, State level:

What are your 4-H goals for the next two years?

What do you hope to learn by participating in this experience? How will you share this experience upon returning from the trip? (For those members applying for trips and/or activities)

**FOR THOSE APPLYING FOR U.S. SPACE CAMP AS A DELEGATE OR COUNSELOR:** Please have your General Leader write a **brief** recommendation letter on a separate sheet of paper. Letter and application must be **postmarked** or **dropped off** at the Extension Office **no later than November 1, 2016** for delegates or **November 11, 2016** for counselors.

**FOR THOSE APPLYING FOR 4-H AMBASSADOR:** On an additional page explain how your 4-H experience has contributed to your development as an individual. Tell why you want to be considered for the Portage County 4-H Ambassador program and what you could contribute to it. **Limit your response to one page.**

### **4-H General Leader Recommendation:**

I can/cannot (circle one) verify that the information in this application is accurate.

Signed by \_\_\_\_\_ General Leader.

Comments: