2025 Portage County

4-H Awards & Ambassador Application

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**Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Age as of January 1, 2025: \_\_\_\_\_\_\_\_**

**Home Address:**

**Parent/Guardian Name(s):** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **Phone:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Grade As of September 2024**: \_\_\_\_\_\_\_\_ **Record Book Points Earned:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Name of Club:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **Years in 4-H:** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Please Consider Me for the Following Awards or Activities:**

|  |  |  |
| --- | --- | --- |
| **** | **Trip Scholarship or Award** | **Trip Scholarship or Award Requirements** |
| **** | **4-H Ambassador\*** | **Grade 6 and Up  Leadership  Poise  4-H Knowledge** |
| **** | **Key Award** | **Grade 10-13  ≥ 3 Years in 4-H  ≥ 1 Year in Yth Ldrship** |
| **** | **Leader of Tomorrow** | **Grade 11-12  Leadership Ability and Potential** |

**\*4-H Ambassadors Must Complete an Additional Page with their Application. See Reverse Side for Details.\***

**\*\*Applications are Due December 15, 2024\*\***

**Preferred Time for Interview (Check all that Apply)**

**🞎 5:00-5:30 PM 🞎 5:30-6:00 PM 🞎 6:00-6:30 PM**

**🞎 6:30-7:00 PM 🞎 7:00-7:30 PM 🞎 7:30-8:00 PM**

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

|  |  |  |
| --- | --- | --- |
| **Project** | **Years** | **Presently Enrolled?** |
| **10.** |  | ** Yes No** |
| **11.** |  | ** Yes No** |
| **12.** |  | ** Yes No** |
| **13.** |  | ** Yes No** |
| **14.** |  | ** Yes No** |
| **15.** |  | ** Yes No** |
| **16.** |  | ** Yes No** |
| **17.** |  | ** Yes No** |
| **18.** |  | ** Yes No** |

|  |  |  |
| --- | --- | --- |
| **Project** | **Years** | **Presently Enrolled?** |
| **1.** |  | **Yes       No** |
| **2.** |  | **Yes No** |
| **3.** |  | **Yes No** |
| **4.** |  | **Yes No** |
| **5.** |  | **Yes No** |
| **6.** |  | **Yes No** |
| **7.** |  | **Yes No** |
| **8.** |  | **Yes No** |
| **9.** |  | **Yes No** |

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

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

**What project(s) or Activities are you responsible for as a youth leader in your 4-H Club?**

**Describe in a brief statement under the appropriate category your participation in 4-H activities at the club level**. **Include offices held, committee activities, and leadership. List Leadership responsibilities.**

**Describe in a brief statement under the appropriate category your participation in 4-H activities at the county, district, and/or state level**. **Include offices held, committee activities, and leadership. List Leadership responsibilities.**

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

**What do you hope to learn by participating in this experience?**

**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.***

**General Leader Recommendation**

**I Can Verify That the Information in this Application is Accurate.**

General Leader’s Signature (or emailed acknowledgement): \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

General Leader Comments:

**Return Form To: Portage County UW-Extension, 1462 Strongs Ave, Stevens Point, WI 54481**

**Application may also be e-mailed to:** [**lisa.henriksen@wisc.edu**](about:blank) **- Application is Due December 15, 2024**