

# WILD WEST DISTRICT ACHIEVEMENT TRIP APPLICATION FORM

Approved February 2024

Name \_\_\_\_\_ Age as of Jan. 1st \_\_\_\_\_

*This application should reflect 4-H work completed in the current project year. Please don't consider previous years. The 4-H Club year begins October 1<sup>st</sup> of the previous year and concludes September 30<sup>th</sup> of the current year. You must meet the following criteria before your application will be considered.*

1. **Must attend half of your regular scheduled 4-H Club Meetings.**
2. **Must be 7-18 years of age as of January 1, current year.**
3. **Must turn in a completed Record book to be eligible for the achievement trips.**
4. **Up to a maximum of 6 trips will be awarded for each county in each age division.**
5. **Trips must be taken when offered or forfeited.**
6. **You must have a minimum of 50 points for Junior, 75 points for Intermediate or 100 points for Senior to qualify for an achievement trip**

## ATTENDANCE

- Club

- Attend Six Meetings = 10 points \_\_\_\_\_

*(If you attended 6 regularly scheduled meetings then you receive all 10 points)*

- Each Additional Club Meeting after the first 6 Meetings = 2 points each \_\_\_\_\_

*(Maximum for this line is 12 points, which would equal 12 club meetings attended total)*

**TOTAL ATTENDANCE POINTS (Max. 22 points)**

## 4-H OFFICER (Any office including a Junior Officer)

- Local Community 4-H Club Officer = 5 points \_\_\_\_\_

- County 4-H Council or Jr. Leader Club Officer = 5 pts \_\_\_\_\_

- State 4-H Council Member = 10 pts \_\_\_\_\_

- Club or County Committee Chairperson = 2 pts \_\_\_\_\_

- Club or County Committee Member = 1 point \_\_\_\_\_

*(Maximum is 5 points must list out committees served on and if you were Chair)*

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**TOTAL OFFICER POINTS (Max. 30 points)**

**4-H PROJECTS**

- Jr. Project Leader = 10 points (*must be enrolled and meetings approved through the local Extension Office*)  
*Must assist with at least 3 project meetings - List dates:*

\_\_\_\_\_

- Completed Projects (*Must turn in completed Project Record pages for each*)
  - 1<sup>st</sup> Project = 5 points
  - Each Additional Project = 2 points (*10 Point Maximum*)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**TOTAL PROJECT POINTS** (*Maximum of 35 points*)

**4-H PUBLIC PRESENTATIONS**

- 4-H County Club Days
  - Each Individual Presentation = 5 points
  - Each Team or Small Group Presentation = 3 points
  - Each Club Presentation (*includes model meetings*) = 5 points
- Placing at County Level
  - Regional Top Blue = 4 points (*Qualify for Regional Club Day*)
  - Blue = 3 points
  - Red = 2 points
  - White = 1 point
- Regional Club Day
  - Participation = 10 points

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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*(If you qualify and attend Regional 4-H Club Day, if held, you must attend. If canceled you will be awarded the 10 points maximum.)*

**TOTAL 4-H CLUB DAY POINTS** (*Maximum of 40 points*)

**4-H PUBLIC PRESENTATIONS** (*about 4-H at an event outside of Club Days ex: Service Clubs*)

- Radio or TV = 5 points each
- Newspaper/Publication article or Extension social media= 5 points each
- Local Civic Club (*Extension Organized*) = 5 points each
- Talks and Demonstrations =2 points each
- Presentations at State Fair = 5 points each

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

*List all outside 4-H presentations* \_\_\_\_\_

\_\_\_\_\_  
**TOTAL OTHER 4-H PRESENTATIONS POINTS** (*Maximum of 40 points*)

**4-H EVENTS and ACTIVITIES**

- Community Service-Individual, Club or County projects = 5 points each (*Max. 20 points*) \_\_\_\_\_

List: \_\_\_\_\_

- Club and County Wide Events = 1 point per event \_\_\_\_\_

(*Ex. Club & County Fundraisers, Sr Prom, Club Days Room Monitor, Achievement Banquet, 4-H Week, Judging Contests*)

Events include: \_\_\_\_\_

- Wild West District and Area Wide (Multi County) Events = 2 points per event \_\_\_\_\_

(*Ex. Spring Livestock Shows, Creative Cooks, Wild West Shootout, Camp Lakeside, Regional Club Days Room Monitor, Camp Counselor, 4-H Week, Chopped, Judging Contests*)

Events include: \_\_\_\_\_

- State Wide Events = 5 points per event \_\_\_\_\_

(*Kansas State Fair-non exhibit events , KYLF, Discovery Days, Shooting Sports Matches, State Judging Contests, Horse Panorama*)

Events Include: \_\_\_\_\_

- National/International Events = 10 points per event \_\_\_\_\_

(*Nat'l 4-H Congress, IFYE, 4-H Roundup, Host international student, Shooting Sports, Judging Contests, Nat'l Ignite*)

Events Include: \_\_\_\_\_

**TOTAL 4-H EVENTS and ACTIVITIES POINTS** (*Maximum 50 points*)

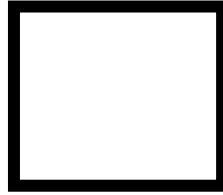
**FAIR PARTICIPATION**

- Jr. Superintendent for a Fair Department = 5 points \_\_\_\_\_
- Placing on 4-H Exhibits At County level (*Placing to be considered is highest award received on exhibit*)
  - Blue = 3 points each \_\_\_\_\_
  - Red = 2 points each \_\_\_\_\_
  - White = 1 point each \_\_\_\_\_
- Exhibit at the Kansas State Fair = 5 point per project (limit 2 projects) \_\_\_\_\_

**TOTAL FAIR POINTS** (*Maximum of 50 points*)

**TOTAL POINTS FROM ALL SECTIONS**

*(Add the 7 dark boxes together)*



I hereby certify that I have completed this form to the best of knowledge accurately. I also agree that any falsification on this form will automatically make me ineligible for this trip.

\_\_\_\_\_  
*4-H'ers Signature*

\_\_\_\_\_  
*Age as of Jan. 1st*

\_\_\_\_\_  
*Parent's or Guardian's Signature*

I, \_\_\_\_\_, 4-H Community Leader of \_\_\_\_\_  
*(Print Name)* *(Print Club Name)*

4-H Club have examined this application and to the best of my knowledge feel it is accurate and complete.

\_\_\_\_\_  
*4-H Community Leader*

**THIS SECTION WILL BE COMPLETED BY THE EXTENSION OFFICE**

**4-H RECORD BOOKS**

- County Project Winner
  - County Champion = 5 points each project \_\_\_\_\_
  - County Award Winner (2nd place) = 3 points each project \_\_\_\_\_
  - Regional Project Award Winner = 5 points each project \_\_\_\_\_
  - State Project Award Winner = 10 points each project \_\_\_\_\_

**TOTAL 4-H RECORD BOOK POINTS**

**GRAND TOTAL**