|  |  |  |  |
| --- | --- | --- | --- |
| **KEY AWARD EVALUATION** | | | |
| **Name:** | | | |
|  | **Maximum Points** | **Points Awarded** | Comments |
| **4-H AWARDS**  **(page 4)** | **10** |  |  |
| **Section 1**  **4-H LEADERSHIP**  **Club, County and State** | **30** |  |  |
| **Section II**  **4-H PROJECTS/ACTIVITIES**  **Project Work & Growth, Leadership Responsibilities**  **(Club & Community)** | **30** |  |  |
| **Section III and IV**  **4-H AND NON 4-H ACTIVITIES** | **15** |  |  |
| **Section V**  **DISCUSSION QUESTION** | **5** |  |  |
| **LETTER OF RECOMMENDATION** | **5** |  |  |
| **PERMANENT RECORD AND PARTICIPATION REPORT** | **5** |  |  |
| **Total** | **100** |  |  |
| Additional Comments: | | | |