

4-H

COOPERATION EXTENSION

UNIVERSITY OF CALIFORNIA

# CLOVER NOTES

LOS ANGELES COUNTY 4-H YOUTH DEVELOPMENT PROGRAM



## JULY 2004



*In this issue . . .*

[Club News](#)

[District News](#)

[County News](#)

[State News](#)

[Officer Book Forms](#)

[Calendar of Events](#)

Visit our website at <http://celosangeles.ucdavis.edu>

## Club News

### **Canyon Coyotes Help Plant 800 Trees at the Painted Turtle**

Members of the Camping and Outdoor Adventure project helped plant 800 Cottonwood, Weeping Willow and Oak trees around the Painted Turtle in Lake Hughes, CA. The Painted Turtle, co-founded by Paul Newman and Page Hannah Adler, is a camp for children with chronic and life-threatening illnesses. Children can attend the camp during the summer in a medically safe environment.

After a brief introduction, we were divided into teams, given “tea bags” to help fight bacteria, and a one gallon water bucket. Each person was supposed to plant 3-4 trees. Planting the trees was the easy part; watering them was a little more complicated. There were two lakes where we could get water. Of course, that meant laying on a rock and trying to get water in your bucket from among the reeds. Our leader had brought extra buckets, so our group hauled water for many of the other groups. We thought getting the water was a lot of fun and unfortunately no one fell in!! It was a hot day and that would have been a good way to cool off.

After all the trees were planted we took a tour of the facilities. We got to see the swimming pool, which is in the shape of Shamu, since the funds were donated by Sea World. We also got to go into one of the cabins. Each of the areas has a color theme: red, blue, green and yellow. Each of the beds has a handmade quilt and when each camper goes home, they will receive a stuffed turtle. We will be making lap robes and turtles to donate later this summer.

**By Felicia Byrne**

## District News

### **San Fernando Valley Fair**

The San Fernando Valley Fair is from the 3<sup>rd</sup> through the 6<sup>th</sup> of June, held at **Hansen Dam Sports Center**, 11770 1/2 Foothill Blvd., Lake View Terrace, California. For more information go to the SFV Fairs official website at: <http://www.sfvalleyfair.org/>

### **Los Angeles County’s 4-H Districts meetings:**

Come participate and support your 4-H District. Make a difference by sharing your enthusiastic ideas and/or being a part of the decision making process that determines the participation in your district and club. The district meetings in June are on the following dates:

- June 2, NSG District meeting
- June 8, SSG District Meeting
- June 14, SFV District Meeting
- June 21, AV District Meeting

Hope to see you there!

# County News

## County Council Elections

After reviewing the minutes from the May 8<sup>th</sup> County Council meeting it has come to our attention that the elections did not take place according to the Constitution and By-Laws.

**The County Council will be holding elections for officers for the 2003/2004-program year. Elections will take place at the July 17th County Council meeting at the LA County office, 10:00 am. 4800 E. Cesar Chavez Blvd. Los Angeles, CA 90022.**

A nominating committee has been appointed and will present a list of nominees at the July meeting. Nominations may be made from the floor at the meeting. The elections will have written ballots, with the option for write-in candidates. Please note that all enrolled adult volunteer leaders are eligible to vote. In addition, each club should elect at least one youth member to participate as a council member with full voting rights. Elected members are eligible to vote at the July 2004 meeting.

The office wants to give everyone the opportunity to be nominated if they are interested in holding a position. I hope that you will still run for the office of your choice.

### County Council By-Laws

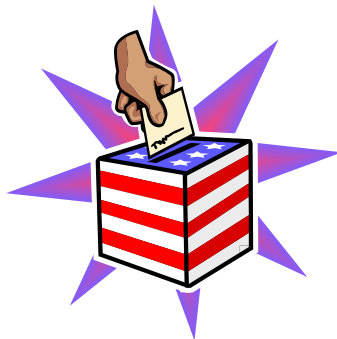
#### ARTICLE IV

#### **Elections**

**Section 1: Nominations.** A nominating committee shall be appointed by the Executive Committee at the Executive Council meeting immediately preceding the regular annual meeting of the County 4-H Council. This committee shall present a slate of nominees for Council Offices to the Council and the names shall thereby be placed in nomination. Further nominations shall be called from the floor before balloting begins.

**Section 2: Balloting.** Elections shall take place by written ballot unless the Council, by majority vote, of those present specifies otherwise.

If you have any questions please call Robyn Zelden 323-260-3857



### **Summer Camp has a new location!**

The location of the 2003-2004 Summer Camp has been changed. The new location is Alpine Meadows Camp, 42900 Jenks Lake Road, Angelus Oaks, California, 92305, Telephone: (909) 794-3800. Check the official website at: <http://www.4hsummercamp.com>.

Hope to see you there!

### **County Project Recognition (Record Book Judging)**

The LA County 4-H Project Recognition (Record Book Judging) will be held at Shadow Hills Presbyterian Church (10158 Johanna Ave., Sunland, Ca), July 9 and 10 starting at 9:00 AM. Leaders, volunteer to judge on Friday, Saturday or both days. We need you! Lunch will be provided each day. A Judging team is set up to include judges from different districts and inexperienced judges are paired with experienced ones.

Don't forget that Record Books are due to the LA or AV 4-H office by 4pm on Tuesday, July 6. Books can also be given to a member of the county I&R committee by Wednesday, July 7<sup>th</sup>, 10PM. Plan ahead. Be sure forms are completed and signed appropriately. Books delivered beyond these deadlines are not accepted or judged.

### **Los Angeles County's Awards Day**

Los Angeles County's Awards Day will be Sunday, July 18, 2004, at the Agua Dulce Women's Club (33201 Agua Dulce Canyon Road, Agua Dulce, Ca 91390).

### **4-H Booth at the Los Angeles County Fair**

When does your club want to help run the 4-H booth at the Los Angeles County Fair in Pomona in September? Sign up now so you get your first choice on the day. Plan ahead. Make running the booth part of your calendar planning for the 2004-2005 4-H year. The fair will run from September 10-26, 2004.

The 4-H booth at the LA County Fair is a county project. All clubs should take their turn in running the booth. The booth can be run during the entire fair so there are many times for clubs to help. The fair is a great opportunity to recruit new members for the 4-H program. Let's see how we can make the booth even better this year.

When clubs or individuals are running the 4-H booth, we encourage them to offer a hands-on activity to do with the public. It helps draw people to the booth, shows 4-H members having fun and helping others, shows 4-H in action, and gives the public something (a skill or a craft) to take with them.

Call Debbie Treadwell (909-629-1750 or 909-374-8342) to sign up to help in the booth, to make suggestions for making the booth even better this year, or to volunteer to be on the Fair Booth Committee.

THE LOS ANGELES COUNTY 4-H YOUTH DEVELOPMENT PROGRAM  
AND  
THE LOS ANGELES COUNTY 4-H ALL-STARS  
PRESENTS

## JR. LEADERSHIP CONFERENCE 2004

“4-H, THE LEADERS OF TOMORROW”

October 1st & 2nd, 2004  
Camp Hollywoodland  
Griffith park, Ca



### Program for Friday, October 1st

Registration: 5:00 pm-7:00 pm  
Welcome: 7:00 pm-7:15 pm  
Dinner: 7:15 pm-8:00 pm  
Ice breakers 8:00 pm-8:45 pm  
Social, Get acquainted,  
Arts & Crafts 8:45 pm-10:30 pm  
Lights out: 10:30 pm

### Program for Saturday, October 2nd

Rise & Shine! 7:30 am  
Breakfast: 7:30 am-8:30 am  
**(everyone out of cabins, bring bags down)**  
Adventure Challenge 8:30 am-10:30 am  
Course (facilitated by Camp Holly Woodland staff)  
Break: 10:30 am-10:45 am  
Workshops: 10:45 am-11:30 am  
Lunch: 11:45 am-12:45 pm  
**(Guest speaker)**  
Workshops: 1:00 pm- 1:45 pm  
Wrap up/ Evaluation 1:45 pm- 2:00 pm  
GOOD BYE!

## **2004 JUNIOR LEADERSHIP CONFERENCE**

### **“4-H, THE LEADERS OF TOMORROW”**

**WHO?** All 5<sup>th</sup>, 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> graders who are interested in becoming the future leaders and who are looking to meet new people. Participation is limited to 50. Come join us at this years Jr. Leadership Conference! It will be filled with educational sessions on leadership skills. Sharpen your talents and discover new abilities to share with others.

**WHERE?** Camp Hollywoodland  
3200 Canyon Drive  
Hollywood, CA 90068  
213-467-7193

**WHEN?** Friday, October 1, 2004  
Saturday, October 2, 2004

**COST:** \$ 40.00 Pre-paid **and NON-REFUNDABLE UNLESS YOU FIND ANOTHER DELAGATE TO TAKKE YOUR PLACE.** This fee includes; dinner, breakfast, lunch and materials received at the conference. Some sessions may have an additional materials fee.

### **MAKE CHECKS PAYABLE TO: LA COUNTY 4-H CLUB**

Registration fees and form, medical release form and Code of Conduct form must be signed by and child are due by **September 24, 2004.**

**SEND TO: Kristen Hall  
630 Uclan Drive  
Burbank, CA 91504**

### **CHAPERONES ARE NEEDED!**

**If you have further questions please call Kirsten Hall @ 818-842-0612 or Robyn Zelden @ 323-260-3857**

## State News

### **2004 4-H Service-Learning Request for Proposals (Due June 30, 2004)**

Brought to you by The Thomas and Dorothy Leavey Foundation through The California 4-H Foundation.

The University of California 4-H Youth Development Program is dedicated to fostering an environment throughout our state in which youth and adults work together as equal partners in ways that result in education and positive community change. When community service and the experiential learning process (hands-on and learn-by-doing) are combined, the result is “service-learning”.

#### **Service-Learning Defined**

- “Service-learning combines service objectives with learning objectives with the intent that the activity change both the recipient and the provider of the service. This is accomplished by combining service tasks with structured opportunities that link the task to self-reflection, self-discovery, and the acquisition and comprehension of values, skills, and knowledge content.” - *National Service-Learning Clearinghouse*
- “Service-learning is a method through which citizenship, academic subjects, skills, and values are taught. It involves active learning - drawing lessons from the experience of performing service work. There are three basic components to effective service-learning:
  - The first is sufficient preparation, which includes setting objectives for skills to be learned or issues to consider, and includes planning projects so they contribute to learning at the same time work gets done.
  - The second component is simply performing service.
  - Third, the participant attempts to analyze the experience and draw lessons, through such means as discussion with others and reflection on the work.”

*Developed by the Corporation on National and Community Service as part of their briefing materials for national community service.*

#### **Eligibility**

California 4-H Clubs, Units, and groups may apply for funding.

#### **Criteria**

Projects should meet the following criteria:

- Contain the components of Service-Learning - community service and education (see above)
- Commitment to addressing significant environmental, economic and/or social issues affecting California’s youth, families, and communities:
  - Environment – such as air and water quality, appearance of neighborhoods and natural resources
  - Economic – such as homelessness, poverty, healthcare and transportation
  - Social – such as community history, diversity, cultural awareness and education
- Enable youth to develop citizenship, leadership, or life skills
- Collaborate with other community-based organizations

For an application visit: <http://ca4h.org/citizenship/index.asp> or call Roy Hillstock, (323) 260-3854

## **Attention Experienced Senior 4-H members !!!!**

- **State Project Winner - \$1000 in saving bonds (or \$500 in cash)**
- **State 2<sup>nd</sup> Place Project Winner - \$500 in saving bonds (or \$250 in cash)**

There has been a change in the awards for the State Project competition this year. This year both the winner and the 2<sup>nd</sup> place will get an award. Also you can choose between saving bonds or cash.

Los Angeles County 4-H has a lot of talented 4-H project members. LA County should have more State Winners. You cannot win, unless you apply. Go for it!!

All senior 4-H members who were at least 14 years old by Jan. 1, 2004 can enter their 4-H records in the Sectional Project Recognition Competition by completing an Application and turning it into the LA 4-H Office in Monterey Park by 4pm on Thursday, July 22, 2004. Yes, there certainly is a large saving bond (or cash) awarded to the state winner and to the runner-up in a project area. First you need to compete at the sectional level. Two winners in each project area can go on to the state level judging. Los Angeles County has had several state winners. It could be you this year.

You do not need to be a County Winner in your project area to compete at the sectional level. Your record book is not submitted in this competition. Your 4H records are summarized and put into the application.

The Application, Instructions, Hints on how to complete the application and Samples of successful applications are available from the LA 4H office by contacting Roy during the week. They are also available online at: <http://ca4h.org/4hresource/ir/index.asp>. Contact Noel Keller (909-621-2373) or Shirley Byrne (661-268-0492) if you have any questions. A video on the training of the judges for the applications is also available for viewing (contact Noel Keller).

If prior to submission, you would like your application reviewed for possible suggestions for improvement, please contact a member of the county Incentives and Recognition Committee (Noel Keller, Judi Murdock, Judylynn Pelling, Lisa Heckel and Cindy Smith). You could also submit your application draft as Division IV in your record book for the County Record Book Competition where it will be reviewed and suggestions for improvement given. There also some other experienced leaders such as Shirley Byrne and Shelley Hawkins who understand the forms and process.

If you were planning to submit an application for the sectional competition this year, we have asked that you give "an indication of intent to apply" to Roy in the LA 4-H office by Thursday, July 15, 2004. Please call Noel Keller (909-621-2373 or 909-621-8090 work) as soon as possible to let us know that you may turn in an application so that the judges from Los Angeles County will be ready for the sectional judging.

Don't delay if you want to do this. Call Roy to get the application packet or go to the state web site. It will take some planning, gathering of information and typing to complete the application. Start NOW.

We encourage experienced Senior 4-H members to apply.



## **Be Part of Camp Great American Bake Sale**

We're looking for 4-Hers ages 13-17 to fill a limited number of spots at Camp Great American Bake Sale at the Betty Crocker Kitchens in Minneapolis, MN, June 17-20, 2004.

4-Hers chosen for Camp Great America Bake Sale each will receive an all- expenses-paid trip for the 4-H member and one parent. County 4-H agents should send names of interested 4-Hers who are available June 17-20, 2004, and have a parent who can accompany the 4-H member to the camp to Todd Wexler at [twexler@fourhcouncil.edu](mailto:twexler@fourhcouncil.edu) by June 2, 2004. Spots will be awarded on a first-come-first-served basis.

Camp Great American Bake Sale attendees will have the opportunity to bolster their baking skills and learn how to organize a fundraising bake sale in their communities. Their only obligation after the camp is to each host one bake sale in their home communities by July 25, 2004, through Kids Bake America Better™, Betty Crocker's initiative to raise money and awareness for The Great American Bake Sale™, a program to end child hunger in America. Visit <http://gabs.4-husa.org> to learn more about 4-H's participation in Kids Bake America Better™. Go to [www.greatamericanbakesale.org/4h](http://www.greatamericanbakesale.org/4h) to sign up to host a bake sale today.

## **Want to go to the State Fair?**

The California 4-H Youth Development Program Office needs 4-H members to staff a 4-H booth in the "Counties" building on the weekends during the State Fair, which runs August 20 - September 6. The primary purpose of the display booth is to inform the public about today's 4-H Program and its benefit to the youth involved as well as the communities they live in. Small 4-H projects are welcome to accompany you (robots, rabbits, arts/crafts, service dogs, etc.) to give the public a "feel" for what types of projects are available. Examples of community service projects make especially good stories. Please feel free to bring photo albums or record books with you to show anyone interested about your 4-H project.

Parking and fair admission tickets will be given to 4-H members that sign up for a 2-hour shift. If you are interested in staffing the booth, please contact Joan Ryan or Diane Martin at the Sacramento Cooperative Extension Office for the schedule (916) 875-6811.

Do you have any photos that "tell the story" of a 4-H program or project? If you do, please send copies to the State 4-H Office for use on the State Fair display booth. Pictures are the best way to show 4-H in action.

State 4-H Youth Development Office, Photo Library  
One Hopkins Rd – DANR Building  
UC Davis, CA 95616

## 4-H State Opportunities

- **2004 State 4-H Presentation Day** entries are being accepted on-line! The State Presentation Day is the cumulating event for county and sectional presentation days. Members that have received a gold seal at their sectional presentation day may enter. Registrations will be accepted until **May 24**, 2004 at <http://ca4h.org/wrp/spd/> County 4-H Offices may view entries at <http://ca4h.org/wrp/>
- Got the big picture? On the creative cutting edge? Then California 4-H YDP needs you! Applications are being accepted for the **California 4-H Marketing Task Force**, a short-term ad hoc committee focused on the development of new marketing, visibility, and public education materials that will present a clear, compelling, and contemporary image of the California 4-H Youth Development Program. Youth, volunteers and 4-H YDP staff are invited to apply to the State 4-H Office by **May 31**, 2004. For application info, go to <http://ca4h.org/4hresource/marketing/>
- **Youth** applications for **The California 4-H Foundation Board of Directors** are being sought. Youth board members visit donors, attend board meetings and fundraising events, and assist the Foundation in increasing public awareness of the 4-H YDP as a valuable investment. Applications are due **May 31**, 2004 and available at <http://ca4h.org/foundation/YouthBoardApplication2004.pdf>
- Applications are being accepted for the **Statewide 4-H Camping Task Force** until **June 30**, 2004. The Task Force goal is to help assure healthy, safe, high quality, well-run, educational and fun camping program experiences for campers and staff through the California 4-H Youth Development Program. Applications are available at <http://ca4h.org/council/camping/>
- UC Davis Collegiate 4-H is offering a **College Workshop** for high-school 4-H members, on October 2, 2004 at UC Davis. The workshop will consist of a practice SAT exam (by Kaplan) and information about financial aid and admissions. Registration deadline is **September 24**. More information is available at <http://ca4h.org/collegiate4h/california/>
- 4-H Clubs may register for space on the **state 4-H web server!** Check out <http://clubs.ca4h.org> to view current websites. Click on the links to find out how your group can benefit from having a safe, free alternative to commercial web servers. This program is funded by a grant from SBC Excelerator through The California 4-H Foundation.

**REQUIRED  
ID form**

Los Angeles County 4-H  
**2003-2004 Club and Hi 4-H Officers Books**

Identification Form and Format **date** \_\_\_\_\_

**Book for Club/Hi 4-H Office:** \_\_\_\_\_

**Club or Hi 4-H Name:** \_\_\_\_\_

**District:** \_\_\_\_\_

**Book completed by Officer name\*\*:** \_\_\_\_\_

**phone:** (\_\_\_\_) \_\_\_\_\_ **signature:** \_\_\_\_\_

\*\* In the case of the Memory/Historian Book, if appropriate, list all names of the committee (of no more than 3 members) that prepared the book.

**Officer's age (as of Jan. 1, 2004)** \_\_\_\_\_ **Birth Date** \_\_\_\_\_

**Officer's years in 4-H (as of June 30, 2004)** \_\_\_\_\_

1. Books for the following club or Hi 4-H offices are eligible for this competition:  
President                      Secretary                      Reporter                      Other officer book  
Vice-President                      Treasurer                      Historian/Memory Book.
2. Officer book is to be completed by the club or Hi 4-H officer and should indicate the work done by the officer during the year.
3. Book should include a personal statement by the officer which should include:
  - a. What was done by the officer
  - b. What was learned
  - c. What recommendation to pass on to the next officer
4. Books are judged by district, with a Best Book designated for each office from the corresponding Gold seal books. A county winner will be selected from the district Best Books for each of the seven officer categories. In the case of Hi 4-H books, the judges will decide if a gold seal Hi 4-H officer book earns a special gold county pin.
5. Format and Score Sheet (dated 4/26/03) for officer books will be used for this competition. Copies are available from Club Community Leaders, Hi 4-H Advisors, Noel Keller (909-621-2373) and the county 4-H office (323-260-3854).
6. To be judged, officer books are due **September 15th, 2004** by 4pm in the LA 4-H Office in Monterey Park or in the AV 4-H Office in Lancaster or by 10pm to an Incentives & **Recognition Committee (Noel Keller, Judylynn Pelling, Marilyn Nefas, Cindy Smith, Lisa Heckel and Judi Murdock).**
7. **Awards are to be** announced by district, preferably at the district Achievement event.
8. This required form must be completed and inserted (securely attached) in the front of the officer book being submitted in the officer book competition.

**I have reviewed this officer book for accuracy.**

**CLUB Community Leader Signature:** \_\_\_\_\_

**or Hi 4-H Advisor Signature:** \_\_\_\_\_

**Phone Number:** (\_\_\_\_) \_\_\_\_\_

Please explain any special considerations that you want the judges to be aware of when reviewing these records.

**Signatures of both officer and the Club Community Leader (or officer and Hi 4-H Advisor) are required for the officer book to be judged.**

**(4/26/04)**

DATE \_\_\_\_\_

**CLUB PRESIDENT'S BOOK**  
**Format and Score Sheet**

AWARD \_\_\_\_\_

This book should record the year's work of the Club President. The book is to be considered a record, not your working Club President notebook. Below is a copy of the President's Book Score Sheet that will be used at the time when officers' books are judged. Please review and follow the stated criteria, noting possible score. Use this score sheet as a reference as you work on your book throughout the year.

<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	required ID form with signatures	possible score	received
	Neatness, clarity of information and following format	5	
	Title Page	2	
	Table of Contents	3	
	President information		
	a. statement of Club President duties ( <b>signed by Club Leader</b> )	5	
	b. personal statements by club President,	30	
	to include the following:		
	1) what was done as President during the year		
	2) what was learned by being President		
	3) how was the success of the club influenced by your Presidency		
	4) what recommendations you would pass on to the next year's President		
	c. miscellaneous - not to exceed five pages	5	
	Club information:	15	
	a. list of club officers and leaders		
	b. club member roster		
	c. club planned goals for the year		
	d. club calendar		
	e. list of club committees		
	f. club budget		
	g. club Constitution and By-Laws		
	h. club Newsletters and Announcements (include statement if club has no newsletter)		
	i. reports of 4-H club committees, events and activities		
	Club meeting agendas, complete and neat, with most recent first	35	
	(Use back of form for additional judging comments if necessary)	TOTAL	100%

When submitting officer book to LA County 4-H for judging, the President's Book should be in 8 1/2 by 11 inches format, using an Accotype fastener folder ( flat fastener binder), not a 3-ring binder. All pages should be the same size. Smaller items should be attached to a 8 1/2 by 11 inch page. Plastic page protectors should not be used.

85-100 - Gold      Book completed by \_\_\_\_\_  
70-84 - Blue      Club \_\_\_\_\_  
55-69 - Green      District \_\_\_\_\_  
0-54 - Participation      Judged by \_\_\_\_\_

4/26/04

DATE \_\_\_\_\_

**Format and Score Sheet for  
CLUB VICE PRESIDENT'S BOOK**

AWARD \_\_\_\_\_

Complete the **Los Angeles County 4-H Youth Development Planned Program** as the Vice President's Book, plus add a statement about the duties of this office in your club and what you actually did during the year. Below is a copy of the Vice President's Book Score Sheet that will be used at the time when officers' books are judged. Please review and follow the stated criteria, noting possible score. Use this score sheet as a reference as you work on your book throughout the year. **Note** - This form is only for the office of the Vice President, who is in charge of planning the club program for the year.

required ID form with signatures

**SCORE SHEET**

possible score    received

Neatness, clarity of information, and following format

5

Title Page

2

Table of contents

2

**PREPARATION OF CLUB PROGRAM**

Planned Program

30

- List:    Local Club Leaders
- Local Club Meetings
- Officers
- Club Goals
- Calendar and Meeting Plans
- Community Involvement Plan(s)

Club program content:

15

- Of interest to both boys and girls
- Of interest to all ages in the club
- Furthers the Club Goals
- Monthly meetings are balanced between business, program and recreation

**EXECUTION OF CLUB PROGRAM**

Club Completed Goals

5

Actual Club Calendar, meeting content and program

16

what parts of the planned program above actually occurred?

Vice-President information

- a. statement of Club Vice-President duties (**signed by Club Leader**)    **5**
- b. personal statement by club vice-president, to include:    15
  - 1) what you did as Vice-President during the year
  - 2) what you learned as Vice-President
  - 3) your recommendations for the next Vice-President
- c. miscellaneous - not to exceed five pages    5

(Use back of form for additional judging comments if necessary)

**TOTAL    100%**

The vice-president book should be bound in an Accotype fastener folder (flat fastener binder), not in a 3-ring binder.

85-100 - Gold            Book completed by \_\_\_\_\_

70-84 - Blue            Club \_\_\_\_\_

55-69 - Green        District \_\_\_\_\_

0-54 - Participation    Judged by \_\_\_\_\_

**4/26/04**

DATE \_\_\_\_\_

**Format and Score Sheet for  
CLUB SECRETARY'S BOOK**

AWARD \_\_\_\_\_

This book should report the year's work of the Club Secretary. The book is to be a record, not your working Club Secretary notebook. Below is a copy of the Secretary's Book Score Sheet that will be used at the time when officers' books are judged. Please review and follow the stated criteria, noting possible score. Use this score sheet as a reference as you work on your book throughout the year.

required ID form with signatures      **SCORE SHEET**      possible score    received

Neatness, clarity of information and following format      5

Title Page      2

Table of contents      2

**SECRETARY'S INFORMATION**      5

a. statement of Club Secretary's duties (**signed by Club Leader**)

b. personal statement by Club Secretary, to include the following:      15

1. what you did as Secretary during the year
2. what you learned as Secretary
3. your recommendations for the next Secretary

c. miscellaneous - not to exceed 5 pages      5

**SECRETARY'S RECORDS**

Club Officers and Community Leader      1

Club Project and Resource Leaders      1

Club Roster of Members and Leaders      1

Club Committees and Members      2

Club Constitution and By-Laws      1

Club Calendar of Meetings and Events      2

Club Planned Goals for the Year      1

Club Roll and Attendance Record      5

Club Correspondence Record (received and sent)      2

MINUTES OF THE MEETINGS      50

(Use back of form for additional judging comments if necessary)      **TOTAL**      100%

When submitting the officer book to LA County 4-H for judging, the Secretary's Book, should be bound in an Accotype fastener folder (flat fastener binder), not in a 3-ring binder.

85-100 - Gold      Book completed by \_\_\_\_\_  
70-84 - Blue      Club \_\_\_\_\_  
55-69 - Green      District \_\_\_\_\_  
0-54 - Participation      Judged by \_\_\_\_\_

DATE \_\_\_\_\_

**Format and Score Sheet for  
CLUB TREASURER'S BOOK**

AWARD \_\_\_\_\_

This book should report the year's work of the Club Treasurer. It should contain the treasurer's forms copied from the **Treasurer's Manual (4-H-1035)**, plus a statement about your officer work during the year. Below is a copy of the Treasurer's Book Score Sheet that will be used at the time when officers' books are judged. Please review and follow the stated criteria, noting possible score. Use this score sheet as a reference as you work on your book throughout the year.

required ID form with signatures      **SCORE SHEET**      possible score    received

Neatness, clarity of information and following format      5

The 4-H Treasurer's Reports cover page (blanks filled in)      2

Table of contents      2

**TREASURER'S INFORMATION**

- a. statement of Club Treasurer's duties (**signed by Club Leader**)      5
- b. personal statement by Club Treasurer,      15
  - to include the following;
  - 1) what you did as Treasurer during the year
  - 2) what you learned as Treasurer
  - 3) your recommendations for the next Treasurer
- c. miscellaneous - not to exceed 5 pages      5

Club/Unit Budget (complete, accurate and signed.)      5

Monthly Ledger Reports (kept up to date and accurate)      51

- a. Ledger Reports - one for each month (12)
- b. Ledger Reports: sub-account (if used, one for each month)
  - attach with Ledger Reports:
  - 1. Reconciled Bank statements for each month
  - 2. Receipts for income (optional) copies acceptable
  - 3. Canceled checks (optional)
  - 4. Expense receipts (copies acceptable)
  - 5. Monthly treasurer's reports for club meetings

Annual Financial Report (Complete, accurate and signed)      5

Annual Inventory Report (Complete, accurate and signed)      5

Audit Report/Peer Review (filled out completely with signatures)      5

(Use back of form for additional judging comments if necessary)      TOTAL    105 points

When submitting the officer book to LA County for judging, the Treasurer's Book should be bound in an Acco-type fastener folder (flat fastener binder, not a 3-ring binder).

85-105 - Gold      Book completed by \_\_\_\_\_  
 70-84 - Blue      Club \_\_\_\_\_  
 55-69 - Green      District \_\_\_\_\_  
 0-54 - Participation      Judged by \_\_\_\_\_

DATE \_\_\_\_\_

**Format and Score Sheet for  
CLUB MEMORY/HISTORIAN BOOK**

AWARD \_\_\_\_\_

The book should present the year's activities of the Club and should be prepared by the Club Historian (or a designated committee of no more than three members). The book should be suitable to show to perspective 4-H members who want to know more about your club. Photos are highly desirable, but not required. When compiling the book, keep in mind you want to include all the high points of the year and present what is special about your club. Consider it a possible future recruitment document.

required ID form with signatures

**SCORE SHEET**

Possible Score

Received

Neatness, clarity of information and following format

5

**Title page**

2

**Table of contents**

2

**Club information:**

6

- a. list of club officers and leaders
- b. club roster
- c. Club calendar
- d. Club project list

**CLUB'S MEMORIES** - be creative in how you present your club's year

75

This section could include the following:

- a. Events (arranged monthly)
  - events could be represented in various ways, such as photos, drawings, flyers, programs, etc.
  - events could include monthly meeting programs, parties, parades, fair participation, community service, field days, workshops, etc.
- b. Club projects
- c. Club newsletters and announcements
- d. Club in the News
  - copies of actual published articles about the club
- e. Club Correspondence
  - correspondence received by the club, i.e. thank yous, etc.

**Officer information:**

10

Historian information

**(signed by Club Leader)**

- a. statement of Club Historian duties (or assignment of the committee)
- b. personal statement by club historian (or committee)
  - as to what was done during the year (limit one page)

Reporter information (ONLY if Club Reporter is part of Club Memory Book committee)

- a. statement of Club Reporter duties **(signed by Club Leader)**
- b. personal statement by club reporter
  - as to what was done during the year (limit one page)

(Use back of form for additional judging comments)

TOTAL

100%

All pages in the Memory Book should be the same size. Smaller items should be attached to the page. A folded program should be attached with tape so that it can be read. Photos should not be shingled, overlapped or covered with plastic.

- 85-100 - Gold
- 70-84 - Blue
- 55-69 - Green
- 0-54 - Participation

Book completed by \_\_\_\_\_

Club \_\_\_\_\_ District \_\_\_\_\_

Judged by \_\_\_\_\_



DATE \_\_\_\_\_

**Format and Score Sheet for  
REPORTER'S BOOK**

AWARD \_\_\_\_\_

This book should record the year's work of the Club Reporter. Below is a copy of the Reporter's Book Score Sheet that will be used at the time when officers' books are judged. Please review and follow the stated criteria, noting possible score. Use this score sheet as a reference as you work on your book throughout the year.

NOTE - If the Club Reporter is part of the designated Club Memory Book committee, then the Club Reporter may not submit a separate Reporter's Book.

required ID form  
with signatures

**SCORE SHEET**

possible score    received

Neatness, clarity of information, and following format`

5

Title Page

2

Table of Content

3

Reporter information

a. statement of Club Reporter duties (**signed by Club Leader**)

5

b. personal statement by club reporter, to include the following:

15

1) what you did as Club Reporter during the year

2) what you learned as Club Reporter

3) your recommendations for the next Club Reporter

c. miscellaneous - not to exceed five pages

5

Reporter accomplishments

65

This section should record and display the work of the club reporter.

Club newsletters and announcements

**(include only if made by the Club Reporter)**

include copies in chronological order, with latest last

Club publicity (**include only if articles written by club reporter**)

chart of news articles written, submitted to, and published

include copies of submitted news articles and photos

and copies of actual published articles, with latest last

TOTAL

100%

(Use back of form for additional judging comments if necessary)

When submitting officer book to LA County 4-H for judging, the Reporter's Book should be in 8 1/2 by 11 inches format, using an Accotype fastener folder (flat fastener binder), not a 3-ring binder. All pages should be the same size. Smaller items should be attached to a 8 1/2 by 11 inch page. Plastic page protectors should not be used.

85-100 - Gold

Book completed by \_\_\_\_\_

70-84 - Blue

Club \_\_\_\_\_

55-69 - Green

District \_\_\_\_\_

0-54 - Participation

Judged by \_\_\_\_\_

4/26/04



# Calendar of Events

## JUNE

- 1 All-Star Candidate Final Report due
- 2 NSG Council & Hi 4-H Mtg.
- 3 SFV Fair – 6/3-6/6
- 5 Summer Camp ACA Training Day (make-up) place TBD
- 6 SFV Fair Auction
- 8 SSG Council & Hi 4-H Meeting
- 12 Southern Sectional Leader's & Teen Council Mtg.
- 14 SFV District Council Meeting
- 19 Summer Camp Committee Meeting
- 20 Father's Day
- 21 AV Council, Hi 4-H & Horse Meeting/
- 26 Summer Camp Staff Training – location TBD
- 27 4-H Summer Camp 6/27-7/3
- 28 State Leadership Conf. Applications due
- 30 End of 2003-2004 Program Year

## JULY

- 1 All-Star Candidate Application due
- 3 End of Summer Camp
- 4 Independence Day
- 6 County Record Books Due to LA/AV Office 4PM
- 7 County Record Books Due to I&R by 10PM
- 9 County Record Book Judging (Shadow Hills Church)
- 10 Record Book Judging/Review All-Star Applications
- 13 SSG Council & Hi 4-H Meeting
- 15 Intent to apply for Sectional Project Recognition due
- 17 County Council & Hi 4-H Meeting
- 18 County Awards Day / All-Stars announced
- 22 Sectional Project Application due to LA Office by Noon
- 24 Sectional Project Judging
- 26 AV Council, Hi 4-H & Horse Meeting

### 4-H Staff

#### Los Angeles Office

General Information/Resources (323) 260-3854  
 Fax (323) 260-5271

#### Lancaster Office

General Information/Resources (661) 723-4477

#### County Advisors:

John Pusey [jcpusey@ucdavis.edu](mailto:jcpusey@ucdavis.edu) (323) 260-3844  
 Deirdre Thompson [ddthompson@ucdavis.edu](mailto:ddthompson@ucdavis.edu) (323) 260-3879

#### Staff:

Robyn Zelden [rlzelden@ucdavis.edu](mailto:rlzelden@ucdavis.edu) (323) 260-3857  
 Silvia Turcios [asturcios@ucdavis.edu](mailto:asturcios@ucdavis.edu) (323) 260-3846  
 Keith Nathaniel [kcathaniel@ucdavis.edu](mailto:kcathaniel@ucdavis.edu) (323) 260-3845  
 Roy Hillstock [rlhillstock@ucdavis.edu](mailto:rlhillstock@ucdavis.edu) (323) 260-3854

### 4-H All Stars

The 2003-2004 All-Star Candidate(s):

- **Desiree Cramer**

The All-Star Advisor is

- **Cristal Rodriguez**

The County Leadership Team consists of all the prior years' County 4-H All-Stars that are still active 4-H members. This year the team includes:

- **Kristen Hall**
- **Andy Robbins**

The University of California prohibits discrimination against or harassment of any person on the basis of race, color, national origin, religion, sex, physical or mental disability, medical condition (cancer-related or genetic characteristics), ancestry, marital status, age, sexual orientation, citizenship, or status as a covered veteran (covered veterans are special disabled veteran, recently separated veterans, Vietnam-era veterans, or any other veterans who served on active duty during a war or in a campaign or expedition for which a campaign badge has been authorized) in any of its programs or activities or with respect to any of its employment policies, practices, or procedures.

**Cooperative Extension Service - - USDA  
 DANR - - University of California  
 Los Angeles County Cooperative Extension  
 4800 Cesar Chavez Avenue  
 Los Angeles, CA 90022**

