

**St. Joseph County  
4-H Ambassador Application & Instructions**

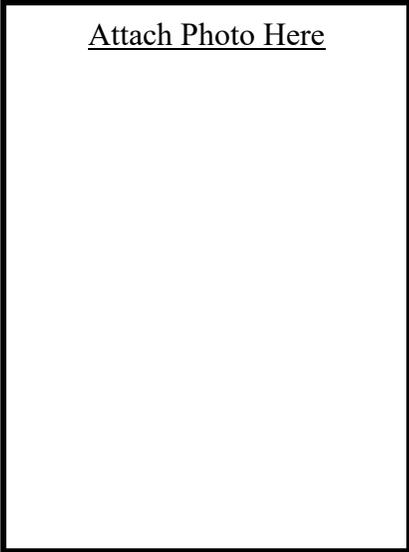
**Name:** \_\_\_\_\_ **Club:** \_\_\_\_\_

1. Please read the complete application and instructions before filling out the form.
2. Keep in mind this award is the St. Joseph County Ambassador Award. Therefore, the majority of points are accumulated at the county level. To be eligible, 4-H member must complete all 3 aspects of contest – complete achievement form and application, speech & essay, and interview.
3. List only completed projects and activities on the appropriate page for each of the years you have been enrolled in St. Joseph County 4-H. You may include any projects and/or activities completed by January 1<sup>st</sup> of the current year. Note: All information involving projects and activities must be included on “My Record of Achievement” (Form 4-H 620). Office held, activities and awards etc., are to be recorded on the back of this form. All forms must be legible and are to be typed or printed in ink. “My Record of Achievement” form is available on-line at our office website [www.extension.purdue.edu/stjoseph](http://www.extension.purdue.edu/stjoseph) \*\*Do not alter this form in any way.
4. When completing “My Record of Achievement”, please begin new page for each year.
5. This completed application must be reviewed and signed by your Club Coordinator.
6. For each ribbon counted on page 2, there must be an entry on “My Record of Achievement” forms that coincide with ribbon count.
7. Application is due in the Extension Office not later than 4:30 p.m. on June 1<sup>st</sup> or the first business day after June 1<sup>st</sup>. (Clubs will have an earlier due date to determine candidates).
8. You are strongly encouraged to review your 4-H records at the Extension Office.
9. The county award is based upon:

Project Achievement & 4-H Activities	50%
Personal Interview	30%
Speech and Essay	20%

A 10 % deduction of Speech and Essay portion will apply to any Speech exceeding 3 minutes.
10. At opening ceremonies, the top 5 participants will be named.  
They will be:
  - St. Joseph County 4-H Ambassador (Purple Sash)
  - St. Joseph County 4-H Ambassador Runner Up (Light Purple Sash)
  - St. Joseph County 4-H Honor Group (Blue Sash)

These 5 people will be asked to help with activities during Fair week.
11. The Ambassador will be ineligible to compete in the following years.
12. Please include a photo of yourself with the application.
13. Submit your application in a sealed envelope.



## St. Joseph County 4-H Award Point System

**SECTION A: Count only project ribbons awarded in the County Fair. Include project placing you have been awarded during your 4-H career only once in Part 1, Part 2, or Part 3 of this section.**

**Part 1:** For PROJECTS: include each placing in which you received a blue, red, white or participation ribbon. Include Rabbit and Poultry here. DO NOT include numerical placing awards for Beef, Dairy, Dairy Beef, Goats, Sheep and Swine. See Part 2 for livestock placing. For all Horse and Pony, see Part 3.

Placing in County	Points	x	Number	=	Total
<b>Blue</b>	<b>5</b>	<b>x</b>		=	
<b>Red</b>	<b>4</b>	<b>x</b>		=	
<b>White</b>	<b>3</b>	<b>x</b>		=	
<b>Participation</b>	<b>1</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**Part 2:** Include each numerical placing you have received in the following livestock project classes: Beef, Dairy, Dairy Beef, Goats, Sheep and Swine. Include Sheep and Swine Carcass Shows here. Note: If during one year for the Swine project you placed 3<sup>rd</sup> in York barrows and 1<sup>st</sup> in York gilt you should indicate 2 for that year in the 1-10 line.

Numerical Placing in Livestock at County Fair	Points	x	Number	=	Total
<b>1-10</b>	<b>5</b>	<b>x</b>		=	
<b>11-15</b>	<b>4</b>	<b>x</b>		=	
<b>16-20</b>	<b>3</b>	<b>x</b>		=	
<b>21 and over</b>	<b>2</b>	<b>x</b>		=	
<b>Participation</b>	<b>1</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**Part 3:** For Horse and Pony Members ONLY: Record numerical placing from County Fair. Remember, ONLY 15 points maximum can be recorded per animal per year.

Total of 15 points allowed per animal per year. State Fair Ribbons should be figured in Section B	Points	x	Number	=	Total
	<b>15</b>			=	
			<b>Subtotal</b>	=	

**SECTION B: Honor, Reserve Champion, Champion, Reserve Grand Champion, Grand Champion, Project Achievement Awards and State Fair Awards.**

This section is for all projects including livestock and horses. DO NOT include ribbons received for ACTIVITIES here. (Example: Any ribbons that you have received from Fashion Revue or Public Speaking should not be recorded in this section. See Section F).

Line 1: For each ribbon you have been awarded with Grand Champion stamped on the ribbon, record here.

Line 2: For each ribbon you have been awarded with Reserve Grand Champion stamped on the ribbon, record here.

Line 3: For each ribbon you have been awarded with Champion stamped on the ribbon, record here.

Line 4: For each ribbon you have been awarded with Reserve Champion stamped on the ribbon, record here.

Line 5: For each ribbon you have been awarded with Honor Group stamped on the ribbon, record here.

Line 6: For each Project Achievement Award you have received, record here and list year awarded.

Line 7: For each ribbon you have been awarded with State Fair Entry stamped on the ribbon.

	Points	x	Number	=	Total
<b>1. Grand Champion Overall</b>	<b>10</b>	<b>x</b>		=	
<b>2. Reserve Grand Champion Overall</b>	<b>5</b>	<b>x</b>		=	
<b>3. Division Champion</b>	<b>5</b>	<b>x</b>		=	
<b>4. Reserve Division Champion</b>	<b>4</b>	<b>x</b>		=	
<b>5. Honor Ribbons</b>	<b>4</b>	<b>x</b>		=	
<b>6. Project Achievement Awards – Foods _____, Sewing _____, Crafts _____, Food Preservation _____, Home Environment _____</b>	<b>10</b>	<b>x</b>		=	
<b>7. Approved State Fair Entries</b>	<b>15</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**SECTION C: Showmanship**

Record Junior, Intermediate or Senior Showmanship Awards that you received in Beef, Dairy, Dairy Beef, Goats, Rabbits, Poultry, Sheep and/or Swine, Cats or Dogs. Include Champion and/or Reserve Champion Round Robin Showmanship here.

	Points	x	Number	=	Total
<b>County Champion</b>	<b>10</b>	<b>x</b>		=	
<b>County Reserve Champion</b>	<b>5</b>	<b>x</b>		=	
<b>Round Robin Champion</b>	<b>10</b>	<b>x</b>		=	
<b>Round Robin Reserve Champion</b>	<b>5</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**SECTION D: Participation in the State 4-H Portfolio Contest (Accomplishment Scholarships)**

	Points	x	Number	=	Total
Completing Achievement Book or Portfolio at the County Level	10	x		=	
State Honor Group	15	x		=	
State Winner	20	x		=	
			<b>Subtotal</b>	=	

**SECTION E: Activities & Contests**

Record the number of years for the activities and/or contests in which you have participated during your 4-H career. Indicate each activity or contest in the appropriate level to which you advanced (Local, County, Area, State, etc.) In judging contest, count participation in 4-H teams ONLY. For Fashion Revue, County means modeling at the 4-H Fair; Local/Township means modeling at local location. Youth Talent Contest at the county Fair is NOT Performing Arts Contest.

ACTIVITIES & CONTESTS	Local Club or Township	County	County Grand Champion	County Reserve Grand Champion	Champion	Reserve Champion	Honor Group	Area	State or National	State Champion or Honor
Demonstration	x									
Judging	x		x	x	x	x	x			
Performing Arts	x									x
Public Speaking	x									
Fashion Revue					x	x		x		
Tractor Driving	x						x			
Bicycle Rodeo	x						x	x		
Horse & Pony Color Guard	x		x	x	x	x	x			
Largest Pork Loin	x	x		x	x	x	x	x	x	x
Beef Grooming	x				x	x	x	x	x	x
Add Each Column, Enter Total Here→										
<b>POINTS</b>	<b>3</b>	<b>5</b>	<b>10</b>	<b>5</b>	<b>5</b>	<b>4</b>	<b>4</b>	<b>5</b>	<b>10</b>	<b>10</b>
Multiply total #, By the # of POINTS indicated per column, Enter Total Here→										
<b>Add all column totals together and enter TOTAL here →</b>										

**SECTION F: Club Offices**

Record offices held in local and county 4-H Clubs. DO NOT include Junior Leaders offices here, see Section G. Do not include current year unless elected prior to January 1<sup>st</sup>.

	Points	x	Number	=	Total
<b>President of Local or County Club</b>	<b>10</b>	<b>x</b>		=	
<b>Vice President, Secretary, Treasurer or any other elected office of Local or County Club</b>	<b>5</b>	<b>x</b>		=	
<b>Director of County Club, livestock</b>	<b>2</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**SECTION G: Junior Leaders**

Record years and office held as a Junior Leader prior to January 1<sup>st</sup> of the current year. You can only take credit for offices held 6<sup>th</sup> grade and above. Include Local & County Junior Leader Clubs that elect officers. The offices include President, Vice-President, Secretary, Treasurer, Reporter, Health and Safety and Recreation.

	Office Held & Year	Points	x	Number of Years	=	Total
<b>Number Years you Completed Junior Leaders</b>		<b>5</b>	<b>x</b>		=	
<b>Number of Years as Club Director and/or Local Junior Leader Officer</b>		<b>5</b>	<b>x</b>		=	
<b>County Junior Leader President</b>		<b>10</b>	<b>x</b>		=	
<b>Other County Junior Leader Officers</b>		<b>5</b>	<b>x</b>		=	
<b>State Junior Leader Council</b>		<b>15</b>	<b>x</b>		=	
<b>Outstanding Junior Leader Award - Club</b>		<b>10</b>	<b>x</b>		=	
<b>Outstanding Junior Leader Award - County</b>		<b>15</b>	<b>x</b>		=	
				<b>Subtotal</b>	=	

**SECTION H: 4-H Junior Ambassador and Ambassador**

Record year selected as Club or County Junior Ambassador. NOT Horse & Pony.

	Points	x	Number	=	Total
<b>Jr. Ambassador - Club</b>	<b>3</b>	<b>x</b>		=	
<b>Jr. Ambassador - County</b>	<b>5</b>	<b>x</b>		=	
<b>Jr. Ambassador - 1<sup>st</sup> Runner Up or Honor Group</b>	<b>2</b>	<b>x</b>		=	
<b>Ambassador - Club</b>	<b>3</b>	<b>x</b>		=	
<b>Ambassador - 1<sup>st</sup> Runner Up or Honor Group</b>	<b>5</b>	<b>x</b>		=	
			<b>Subtotal</b>	=	

**SECTION I: Radio, Television and Narrating at Fashion Review**

Record participation in 4-H Radio & TV activities. This must be verified by the County 4-H Youth Development Educator. Please list year, station and activity.

	<b>Year, Station, Activity</b>	<b>Points</b>	<b>x</b>	<b>Number of Years</b>	<b>=</b>	<b>Total</b>
	<b>Narrating at Fashion Revue</b>	<b>2</b>	<b>x</b>		<b>=</b>	
	<b>On TV or Radio</b>	<b>5</b>	<b>x</b>		<b>=</b>	
				<b>Subtotal</b>	<b>=</b>	

**SECTION J: Special State and County Activities or Awards**

Listed below are the ONLY Special State and County activities accepted in this section. All other activities are included elsewhere on this form.

- |   |  |
|---|--|
| <b>Aerospace Workshop</b>                       | <b>Mechanical Science Workshop</b>           |
| <b>Ambassador Workshop</b>                      | <b>National Dairy Conference</b>             |
| <b>Animal Science Workshop</b>                  | <b>National 4-H Conference (D.C.)</b>        |
| <b>Area Junior Leader Conference</b>            | <b>National 4-H Congress (Atlanta)</b>       |
| <b>Fran Chikar Foods Award</b>                  | <b>Natural Resources Workshop</b>            |
| <b>Citizenship Washington Focus (D.C.) Trip</b> | <b>Plant Science Workshop</b>                |
| <b>County Medals</b>                            | <b>Plant Science Achievement Award</b>       |
| <b>Dairy Beef Attitude Award</b>                | <b>4-H Purdue Round-Up (Count Only Once)</b> |
| <b>Electric Camp</b>                            | <b>Round-Up Presiding Officer</b>            |
| <b>Environmental Conservation Workshop</b>      | <b>State Band</b>                            |
| <b>Farm Forestry Camp</b>                       | <b>State Chorus</b>                          |
| <b>Food Science Workshop</b>                    | <b>State Fair Achievement Trip</b>           |
| <b>4-H/Japanese Exchange (LABO)</b>             | <b>State Fair Leadership School</b>          |
| <b>Key Club</b>                                 | <b>State Junior Leader Conference</b>        |
| <b>Michiana Veterinary Medical Association</b>  | <b>TARC, Team America Rocket Challenge</b>   |
| <b>Vet Science Award</b>                        |  |

<b>Please Record Activity and Year</b>	<b>Points</b>	<b>x</b>	<b>Number</b>	<b>=</b>	<b>Total</b>
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
	<b>15</b>	<b>x</b>		<b>=</b>	
			<b>Subtotal</b>	<b>=</b>	

**SECTION K: Point Totals**

<b>Enter Subtotal from Section A, Part 1</b>	
<b>Enter Subtotal From Section A, Part 2</b>	
<b>Enter Subtotal From Section A, Part 3</b>	
<b>Enter Subtotal From Section B</b>	
<b>Enter Subtotal From Section C</b>	
<b>Enter Subtotal From Section D</b>	
<b>Enter Subtotal From Section E</b>	
<b>Enter Subtotal From Section F</b>	
<b>Enter Subtotal From Section G</b>	
<b>Enter Subtotal From Section H</b>	
<b>Enter Subtotal From Section I</b>	
<b>Enter Subtotal From Section J</b>	
<b>GRAND TOTAL POINTS:</b>	

**SIGNATURE OF 4-H'ER:**

I have personally prepared this report, believe it to be accurate/correct and release this information for future workshops and education of 4-H'ers.

**Signed:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**SIGNATURE OF CLUB COORDINATOR:**

I have reviewed this report and believe it to be true and correct.

**Signed:** \_\_\_\_\_ **Date:** \_\_\_\_\_

**\*\*SUBMIT THIS APPLICATION TO YOUR CLUB'S ADVISORY BOARD OR COORDINATOR\*\***

**It is your responsibility to find out the due date of this application to your Club's Advisory Board.**

**Due dates will vary by Club. Don't let your application be late!**

**\*\*NOTE\*\***

**THIS PAGE FOR CLUB COORDINATORS & CLUB/LOCAL ADVISORY COUNCIL MEMBERS ONLY.**

**This application is due in the Extension Office between May 1<sup>st</sup> and June 1<sup>st</sup>.**

**Please set your club's due date and notify your 4-H'ers of your deadline.**

**Each Club's Advisory Board MUST review all applications submitted. This means going to the Extension office and reviewing the information on the applications for accuracy.**

**The Local Club's should be selecting their Ambassador Candidates according to point totals.**

**All Candidates must be 10<sup>th</sup> through 12<sup>th</sup> grade. Grade is determined by Grade from current school year.**

**A 10 year member not selected by their club may compete as a contestant at large.**

**All information submitted on application MUST be included on "MY RECORD OF ACHIEVEMENT" and these records must be included in the application.**

**Each Club may submit (2) two 4-H members to represent them in the contest. A delegate at large situation may occur if there is a 200 point differential or less within a Club.**

**Note – If an applicant has completed both the Ambassador application and the Outstanding Jr. Leader Application, the same person may be the candidate for both, dependent upon your local club rules. However, the candidate will only be eligible to win one of the awards at the County Level in the same year.**

**SIGNATURE OF THE CLUB/LOCAL ADVISORY COUNCIL PRESIDENT/CHAIRPERSON:**

**As a member of the Advisory Council for my Club, I have REVEIWED this application, CHECKED it against the Extension Office records.**

**Signed: \_\_\_\_\_ Date: \_\_\_\_\_**

**4-H Essay**

**“What 4-H Means to Me”**

**\*Note: Essay May or May not be the same as your three (3) minute speech.**

**Name** \_\_\_\_\_

**Parent(s) or Guardian(s) Name(s)** \_\_\_\_\_

**Address** \_\_\_\_\_ **Zip** \_\_\_\_\_

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

**Grade in School** \_\_\_\_\_ **Name of School Attending** \_\_\_\_\_