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| **2023 Accomplishment Report**  |
| (**circle one**) FCE Unit / County Council / Independent Member**"Support the Future with FCE”** |

(Please complete using black or red ink.)

County: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ AREA (circle) NE NW SC SE SW

Name Independent Member or FCE Unit: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Number members: In FCE unit \_\_\_\_\_\_ In County: \_\_\_\_\_\_\_; Number of Units in County \_\_\_\_\_\_\_

Report submitted by: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Complete Mailing Address: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_E-mail: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Tabulated Data has been collected by** (circle one): FCE Unit / County Council / Independent Member

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| --- | --- | --- | --- | --- | --- | --- | --- |
| KAFCE Educational ProgramLessons | # of FCE Presenters | **Lesson Given as E, L or A** | FCE Volunteer Hours | # of FCE Members Reached | FCE Spent / Donated | # of Non-members Reached | Media/Booth/Display |
| Blueberry |  |  |  |  |  |  |  |
| CHARACTER COUNTS! –Caring Essay & Artwork Contest. |  |  |  |  |  |  |  |
| CHARACTER COUNTS! –Caring Lesson only |  |  |  |  |  |  |  |
| Container Gardening |  |  |  |  |  |  |  |
| Grandparents Raising Grandchildren |  |  |  |  |  |  |  |
| What is on your Device? |  |  |  |  |  |  |  |
| Other NAFCE written lessons: Title \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ |  |  |  |  |  |  |  |
| Healthy Body, Healthy Brain |  |  |  |  |  |  |  |
| Men’s Health, Arthritis  |  |  |  |  |  |  |  |
| Men’s Health, Cancer |  |  |  |  |  |  |  |
| Totals All Above Columns |  |  |  |  |  |  |  |

# **CRITERIA FOR ACCOMPLISHMENT EDUCATIONAL AWARDS**

**Check Mark either A or B**

1. **\_\_\_\_ DO Judge** on the 2023 program lesson**: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**

**To be judged as (circle one):** [ FCE Unit / County Council / Independent Member ]**.**

**To be judged as the Category of** (**circle one**)**: Education Leadership Action**

1. **\_\_\_\_\_\_ DO NOT Judge.** May summarize the year, if desire.

**Due By December 1:** FCE unit sends to CO. EPC. Independent member sends to State EPC.

**Due By January 1:**  ***County EPC:*** *Forwards* ALL forms to AREA EPC

**Due By February 1: *Area EPC:*** Forwards ALL forms to: State EPC Chair.

**Due By March 1: State *EPC*** chooses FCE, Independent, & County Council winners in each category, reports winners to appropriate officers and submit reports to NAFCE.

# **100% Reporting AND Accomplishment Award:** Please complete both pages following given outlineabout ***one*** lesson. **One additional page**, labeled (Name/FCE/County/Area) may be submitted to support your report. It may be a short informational summary, newspaper clippings, and/or photos.

# **100% Reporting and NO Accomplishment Award** Please complete page 1. Indicate *not* to be judged.

**\_\_\_\_\_ DO Judge** on the 2023 listed program lesson**: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.**

Number members: In FCE unit \_\_\_\_\_\_ In County: \_\_\_\_\_\_\_; Number of Units in County \_\_\_\_\_\_\_

**To be judged as (circle one)** [ FCE Unit / County Council / Independent Member ]**.**

**To be judged as the Category of** (**circle one**): [Education / Leadership / Action ]

**APPEARANCE OF REPORT (5 pts)** **[Overall neatness (2pts)]; [Followed outline provided. (3pts)]**

**OBJECTIVES/GOALS (15 pts)** (Please complete using black or red ink.)

* 1. **What impact would this educational program hope to make in the community? (3 pts)**
	2. **How many non-members would you hope to reach? (2 pts) \_\_\_\_\_\_\_\_\_**
	3. **Summarize plans, (include numbers), to describe the objective/goal(s). (10 pts)**

**ACTION (35 pts)**

1. **What actions did members do to execute the goals for this program? (25 pts)**
2. **Name other organizations group, agencies, etc. that were involved and describe how. (10 pts)**

**RESULTS (30 pts)**

1. **Describe (include numbers) how well the program succeeded? (12 pts)**
2. **Number FCE who participated. (6 pts) \_\_\_\_\_\_**
3. **What impact/improvement did this program have on your community? (12 pts)**

**EVALUTAION (15 pts)**

1. **Describe reaching goal. (Explain, using numbers, compare goals to results.) (10 pts)**
2. **Describe how to improve the goals, plans and/or actions? (5pts)**