



**Judges Score Sheet for  
EHC Project Books**

FCS 741 (04-2025)

<b>District:</b> <input type="checkbox"/> Ozark <input type="checkbox"/> Ouachita <input type="checkbox"/> Delta    County/Club _____	
<b>Name of Project</b> _____	
<b>COVER (10 points possible)</b> (-2 points for each no)	
1. Is the report a standard 8 ½ x 11 notebook with an appropriate cover? (Elaborate covers will not add additional points.) 2. Does it include the county/club/district name, title of project, and community service, leadership development, or education area? 3. Is it neat, orderly and secure?	
<b>TABLE OF CONTENTS (5 points possible)</b> (-2 points if page does not fit inside cover.)	
1. Table of Contents does not have to have page numbers.	
<b>EHC PROJECT DESIGNATION FORM (5 points possible)</b>	
1. This form is found on Arkansas Extension Homemakers website: <a href="http://www.uaex.edu/ehc">www.uaex.edu/ehc</a> under Member Resources (FCS 742)	
<b>BRIEF DESCRIPTION OF PROJECT – YOUR STORY (50 possible points)</b> (-5 points for each omission)	
1. One page or less on why you chose this project, who participated, what was done and the results of the project.	
<b>PHOTOGRAPHS (10 points possible)</b> (-2 points for each no)	
1. Does book include at least 4 labeled photographs, but no more than 5 pages of selected photographs? 2. Does book include a photo of the project chairman? 3. Does book include names of persons in the pictures? 4. Are names highlighted?	
<b>MEDIA (10 points possible)</b> (-2 points for each no)	
1. Does book include no more than 3 pages of media clippings? 2. Do clippings include name and date of media/article? 3. Are names in the clippings highlighted? 4. Brochures and handouts used in support of this project may be included in this section.	
<b>CORRESPONDENCE (5 points possible)</b>	
1. There should be up to 3 pages of significant letters, thank you notes, etc.	
<b>PROJECT SUMMARY FOR AWARD PROGRAM (5 points possible)</b>	
1. Summary should have title of the project at the top of page, along with name of District, County and Club. 2. Summary should be 60 words or less. 3. Summary should include name, address & phone number, email address of member accepting award for this project at State Meeting.	
<b>TOTAL POINTS AWARDED</b>	
<b>PROMPTNESS OF REPORT</b>	
1. Was book submitted on time? If not, subtract 10 points from total	
<b>TOTAL POINTS (100 points POSSIBLE)</b>	

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