

# 2025 4-H & FFA BOOTH RESERVATION AND JUDGING FORM

This is to be submitted by 4-H & FFA Club Advisors only and one per club only.

## Form Due: August 1, 2025

### All 4-H Clubs are Required to Have a Fair Booth

Please submit by appropriate deadline date by mail, e-mail (zimmer.2@osu.edu) or drop it off at the Extension Office.

**Please see specific fair sections of Jr. Fair Guide for Exhibit Area Descriptions. Clubs may exhibit at multiple fairs!**

| Waterford Fair               | County Fair  | Barlow Fair   |
|------------------------------|--|---|
| _____ 8 Ft. Booth<br>8' x 4' | _____ 10 Ft. Center Aisle Booth<br>8' height, 5' sides, no electricity<br>_____ 10 Ft. of Wall Space Only<br>This is for clubs bringing in their own booth walls | _____ 6 Ft. Wall Booth<br><br>_____ 6 Ft. of Floor Space (no sides) |

**Exhibit Agreement and Rules:**

1. All staples, screws, thumbtacks, nails hangers, etc. used to decorate the booth must be removed when the booth is disassembled.
2. Tables, shelves, partitions, etc., must be self-supporting.
3. All painting and spraying must be done outside the building to protect the walls and floors.
4. Any significant structural damage to the booths or walls will be charged to the club or organization.
5. Clubs and organizations should bring all their own supplies. The Extension Office will not have supplies available.

**Club/Chapter Name:** \_\_\_\_\_

**Number of Projects:** \_\_\_\_\_ (Can be completed at Fair prior to Judging)

**Advisor's Name:** \_\_\_\_\_ **Advisor's Phone:** \_\_\_\_\_

|  | TOTAL POSSIBLE   | POINTS AWARDED                               | <i>Judges Comments and Suggestions for Improvement</i> |
|--|--|--|--|
| <b>I. ABILITY TO ATTRACT ATTENTION</b><br>A. Shows originality<br>B. Attractiveness<br>C. Holds audience interest  | 20 Points  | _____  |  |
| <b>II. ADEQUATE DEVELOPMENT OF A THEME</b><br><i>Clubs are not required to use county theme:</i><br>A. Easily identified<br>B. How quickly idea is conveyed<br>C. theme communicated well?   | 20 Points  | _____  |  |
| <b>III. CLUB-PROJECT SHOWCASE</b><br>A. Club Activities, Community Service, Leadership Displayed<br>B. Projects and displays orderly and attractively displayed<br>(Must show members' work)<br>C. Club Advisors' and Members' Names Displayed<br>D. Wise use of space available | 15 Points<br><br>20 Points<br><br>10 Points<br><br>15 Points | _____<br><br>_____<br><br>_____<br><br>_____ |  |
| <b>TOTAL POINTS</b>  | <b>100 Points</b>  |  |  |