2025 U.P. STATE FAIR JUNIOR MARKET LIVESTOCK RECORD KEEPING RULES

**NO BINDERS or page protectors! All record books must be either in a two-sided folder or stapled.**

**Three additional optional “bonus” narrative questions have been added to each record book as an opportunity to increase total points in the Record Book Competition.**

The U.P. State Fair Junior Market Livestock Record Books will follow theMichigan 4-H Animal Market Project Record Book 2025 U.P. State Fair Version. These books are available online at:

<https://www.canr.msu.edu/delta/delta_county_4_h/u-p-state-fair-market-livestock-record-book>

<http://upstatefair.org/> (Ag & Animal Exhibits).

Exhibitors will have three record keeping classes based on exhibitor’s official fair age (fair age is the exhibitor’s age on January 1 of the year of the fair):

Beginning (exhibitors 8-11 years of age for beef, sheep, swine and goats) are required to complete the “2025 Michigan 4-H Market Animal Record Book U.P. State Fair version-Beginner Member”.

Intermediate (exhibitors 12-16 years of age) are required to complete the ““2025 Michigan 4-H Market Animal Record Book U.P. State Fair version-Intermediate Member”.

Advanced (exhibitors 17-20 years of age) are required to complete the ““2025 Michigan 4-H Market Animal Record Book U.P. State Fair version-Advanced Member”.

Ribbons and premiums will be awarded in all classes based on the Danish System (A, B, or C). Trophies may be awarded in all classes. An interview will be required to determine trophy winner.

* **Starting date for the market livestock record keeping project begins the date the animal is obtained.**
* **The final weight may be determined at home by tape measure or scale. This will allow the exhibitor to complete their record book prior to the fair.**
* **Record books are to be placed in the designated box located at the superintendent’s office.**

**In order to participate in the junior market livestock competition and sale, exhibitors are required to submit a completed market livestock record book and achieve a minimum score of 40 in the scoring rubric.**

**ALL MARKET RECORD LIVESTOCK BOOKS ARE DUE by 1:00 PM EDT: Monday, August 11, 2025**

 The records will be judged on the following criteria:

**FOR BEGINNING CLASS**

* 25 Points- Information, Benefits of Record Keeping, Goals, Photos
* 15 Points- Herd Health Plan
* 45 Points- Recorded Data
* 15 Points - Project Reflection Questions
* 10 Points- BONUS Reflection Questions

**FOR INTERMEDIATE CLASS**

* 15 Points- Information, Benefits of Record Keeping, Goals, Potential Buyers
* 11 Points- Communication Strategies, Marketing Materials
* 10 Points- Herd Health Plan
* 45 Points- Recorded Data/ Calculations
* 4 Points- Photos
* 15 Points - Project Reflection Questions
* 15 Points- BONUS Reflection Questions

**FOR ADVANCED CLASS**

* 12 Points –Information, Benefits of Record Keeping, Goals
* 11 Points- Marketing Strategies, Marketing Materials
* 19 Points- Herd Health Plan & Production Calendar
* 19 Points- Recorded Data
* 22-Calculations/ Project Efficiency Information
* 2 Points-Photos
* 15 Points - Project Reflection Questions
* 15 BONUS

**INTERVIEWS** (for all classes): A maximum of five exhibitors in each class will be interviewed to determine the trophy winners. The objective of the interview is to identify the exhibitor’s knowledge of their records. All interviewees will receive a rosette. Exceptions to the above rules may be granted by the Livestock Record Keeping Committee. Interviews will take place on Thursday, August 14, 2025.

**AWARDS**: Banners and rosettes will be awarded on Friday of the fair, 1:00 p.m. EDT at the beef show arena. If the records do not merit special distinction, trophies may not be awarded.



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| **Beginner** |  |  |
| PAGE | CONTENT | **POINTS POSSIBLE** | SCORE |
| Cover  | Exhibitor Information | **2** |   |
| 2 | Animal Information | **2** |   |
| 3 | Goals | **6** |   |
| 3 | Potential Buyers  | **6** |   |
| 4 | Herd Health Plan | **20** |  |
| 5 & 6 | Feed Record | **15** |   |
| 7 | Inventory of Supplies | **5** |  |
| 8 | Expenses Record | **10** |   |
| 9 | Weight Record | **15** |   |
|  10 | Project Photo | **4** |   |
| 11 | Question 1 | **5** |  |
| 11 | Question 2 | **5** |   |
| 11 | Question 3 | **5** |   |
|  | **TOTAL POINTS** | **100** |   |





