

***Environment, Housing and Energy Program of Work Report***  
**From July 1, 2021 to June 30, 2022**

Name of person completing this form: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

**For clubs reports:** (Club reports are due to the County Environment, Housing and Energy Chairman by **July 1, 2022.**)

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

**For county reports:** (County reports are due to the Area Environment, Housing and Energy Chairman by **August 15, 2022.**)

**County:** \_\_\_\_\_ **Number of Clubs reporting:** \_\_\_\_\_

**For area reports:** (Area reports are due to the KEHA Environment, Housing and Energy Chairman by **September 15, 2022.**) Mail to Linda Padgett, KEHA Environment, Housing and Energy Chair, 11307 Lakeview Drive, Union, KY 41091.

**Area:** \_\_\_\_\_ **Number of Counties reporting:** \_\_\_\_\_

***Environment, Housing & Energy***

1. Number of members who took actions related to environment, housing and energy listed below between July 1, 2021 and June 30, 2022:

- a. Participated in the lesson *The Buzz About Honey*: \_\_\_\_\_
- b. Adopted new landscape practices (such as installing a rain garden): \_\_\_\_\_
- c. Installed a certified monarch weigh-station: \_\_\_\_\_
- d. Initiated or participated in an Adopt-A-Highway project: \_\_\_\_\_
- e. Initiated or participated in a plant and/or seed swap: \_\_\_\_\_
- f. Initiated or participated in a community beautification project: \_\_\_\_\_
- g. Sponsored or taught a community gardening class for community members: \_\_\_\_\_
- h. Implemented landscaping practices to attract bees, birds or butterflies: \_\_\_\_\_
- i. Sponsored or taught a class on providing habitat for bees, birds or butterflies: \_\_\_\_\_

2. What topics/areas of Environment, Housing and Energy would your club/county be interested in learning more about?

3. Please share a one paragraph description of an environment, housing and/or energy program conducted by your club/county. (Use back of page if needed.)

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**Report From July 1, 2021 to Jun 30, 2022**

**Please share a one paragraph description of an environment, housing and/or energy program conducted by your club/county. (continued)**