

Environment, Housing and Energy Program of Work Report
From July 1, 2022 to June 30, 2023

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|---|---------------------|
| 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, 2023 . Club Name: _____ | |
| For county reports: County reports are due via online surveys by August 15, 2023 . The surveys will be available at http://keha.ca.uky.edu/content/impacts by July 1, 2023. A copy of the submission should be mailed to the Area Environment, Housing and Energy Chairman by August 15, 2023. County: _____ Number of Clubs reporting: _____ | |

Environment, Housing & Energy

1. Number of members who took actions related to environment, housing and energy listed below between July 1, 2022 and June 30, 2023:
 - a. How many Homemakers had lesson on radon? _____
 - b. How many shared lessons on radon? _____
 - c. How many have learned the effects radon had on their health? _____
 - d. How many used the resource information given? _____
 - e. How many members coordinated a program with Waste Management Offices in their county? _____
 - f. How many coordinated with their Local Health Department on radon programs? _____
 - g. How many KEHA members have tested their homes? _____
 - h. How many KEHA members have shared their experience? _____
 - i. Initiated or participated in an Adopt-A-Highway project: _____
 - j. How many Homemakers had a lesson on home safety/emergency preparedness? _____
 - k. How many shared a lesson on home safety/emergency preparedness? _____
 - l. How many coordinated with their Local Health Departments on home safety/emergency preparedness programs? _____
 - m. How many KEHA members have emergency preparedness kits? _____
 - n. How many KEHA members have taken steps to make their homes safer? _____
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.)