**APPLICATION FOR THE ALABAMA FBLA HALL OF FAME**

**(Alabama FBLA Adviser)**

Teacher’s Name

Home Address

Chapter Name

School Address

**UPLOAD COMPLETED/SIGNED APPLICATION FORM AND SUPPORTING DOCUMENTS SAVED AS ONE PDF FILE TO** <https://www.dropbox.com/request/YzSiVIS8M8aqIRCTy0sd> **BY MARCH 2.**

In claiming points for the induction, consideration should be given to:

a. Applicant must have served as an FBLA adviser for at least fifteen (15) years.

b. In multiple teacher departments, points may be divided among the teachers in the department. Local department teachers will make the decision on who receives points. The same points may only be claimed once.

c. **Three** letters of recommendation are to accompany this application: one from an **administrator**, one from a **colleague**, and one from a **current or former student**.

Directions:

* Points can be recorded annually on the recording form.
* Submit recording form and recommendation letters to:

Alabama FBLA

Hall of Fame Committee

P.O. Box 302101

50 North Ripley Street

Montgomery, AL 36130-2101

**IMPORTANT** **Minimum Points to Qualify – 4,000**

**UPLOAD COMPLETED/SIGNED APPLICATION FORM AND SUPPORTING DOCUMENTS SAVED AS ONE PDF FILE TO** <https://www.dropbox.com/request/YzSiVIS8M8aqIRCTy0sd> **BY MARCH 2.**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature of School Administrator

|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Points**  **RECORDING FORM** | Activity | Years (record information for last 15 years) Duplicate form as needed. |  |  |  |  |  |  |  |  |  |  |
| **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** | **Points Earned** |
| 150 | Each National FBLA Officer | | 2019 | 2018 | 2017 | 2016 | 2015 | 2014 | 2013 | 2012 | 2011 | 2009 |
| 100 | Each State FBLA Officer | |  |  |  |  |  |  |  |  |  |  |
| 100 | Each year as a member of the FBLA State Administrative Board of Directors | |  |  |  |  |  |  |  |  |  |  |
| 40 | Each year as adviser of a chapter winning Gold Seal Award in the State Chapter Awards Program | |  |  |  |  |  |  |  |  |  |  |
| 50 | Each year as adviser of a chapter winning Outstanding Chapter Award in the District Chapter Awards Program | |  |  |  |  |  |  |  |  |  |  |
| 100 | Each year as adviser of a chapter winning Outstanding Chapter Award in the State Chapter Awards Program | |  |  |  |  |  |  |  |  |  |  |
| 50 | Each year as adviser of a chapter placing the top three in the Presentation/Project Event at SLC | |  |  |  |  |  |  |  |  |  |  |
| 10 | Each student who placed at district/region and competed at state (Team events count as one student) | |  |  |  |  |  |  |  |  |  |  |
| 25 | Each student who placed at state and competed at national (Team events count as one student) | |  |  |  |  |  |  |  |  |  |  |
| 50 | Each student who placed in the top ten at national (Team events count as one student) | |  |  |  |  |  |  |  |  |  |  |
| 25 | Each year an adviser of student selected to Who's Who in the FBLA National Awards Program | |  |  |  |  |  |  |  |  |  |  |
| 15 | Each year as adviser of chapter completing the highest level of the state project | |  |  |  |  |  |  |  |  |  |  |
| 30 | Serving as Alabama Adviser of the Year | |  |  |  |  |  |  |  |  |  |  |
| 20 | Each year of service as an FBLA local adviser | |  |  |  |  |  |  |  |  |  |  |
| 10 | Each year of attendance at district/region meeting | |  |  |  |  |  |  |  |  |  |  |
| 10 | Each year of attendance at JLDC | |  |  |  |  |  |  |  |  |  |  |
| 20 | Each year of attendance at state conference | |  |  |  |  |  |  |  |  |  |  |
| 15 | Each year of attendance at national conference | |  |  |  |  |  |  |  |  |  |  |
| 20 | Each year served as event administrator at district/region meeting or state conference | |  |  |  |  |  |  |  |  |  |  |
| 50 | Each year as adviser of a chapter of membership of 75% or more of the total business department enrollment | |  |  |  |  |  |  |  |  |  |  |
|  | Total Points Earned | |  |  |  |  |  |  |  |  |  |  |

**UPLOAD COMPLETED/SIGNED APPLICATION FORM AND SUPPORTING DOCUMENTS SAVED AS ONE PDF FILE TO** [https://www.dropbox.com/request/YzSiVIS8M8aqIRCTy0sd **BY MARCH**](https://www.dropbox.com/request/YzSiVIS8M8aqIRCTy0sd%20BY%20MARCH%20) **2.**

**DUPLICATE FORM AS NEEDED TO ADD ADDITIONAL YEAR(S).**