



# HISTORIAN/MEDIA RELATIONS



## REPORT FORM 2020-2021

**DUE OCTOBER 1, 2020**

Auxiliary Number: \_\_\_\_\_ District/Division: \_\_\_\_\_/\_\_\_\_\_

Chairman Name: \_\_\_\_\_ Date: \_\_\_\_\_

Please complete by answering ALL questions and returning by mail or email in order to be 100% reported and eligible for awards. If you have any questions or need ANY support of any kind please feel free to reach out to me anytime.

1. Has your Auxiliary started any type of Newsletter either Monthly or Quarterly? \_\_\_\_\_
  - a. Email Generated: \_\_\_\_\_
  - b. Printed/Mailed: \_\_\_\_\_
2. Do you use Social Media and if so please list your link:
  - a. Facebook: \_\_\_\_\_
  - b. Instagram: \_\_\_\_\_
  - c. Twitter: \_\_\_\_\_
3. Did you attend the SOI in August? Yes/No
  - i. What did you like about Historian Presentation?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - ii. What did you dislike about Historian Presentation?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - iii. What can be improved upon to help the Historian Chairman?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

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4. Will your Auxiliary be hosting any of the following events and if so what are the dates?
  - a. Family Freedom Festival - \_\_\_\_\_
  - b. Membership Drive/Cookout - \_\_\_\_\_
  - c. POW/MIA Ceremony - \_\_\_\_\_
  - d. District Meeting - \_\_\_\_\_
  - e. Meet the Candidates - \_\_\_\_\_
  - f. VOD/PP Presentation Event - \_\_\_\_\_
  - g. Community Christmas Program - \_\_\_\_\_
5. Were you able to attend the National Presidents Visit in September? Yes/No
  - a. How many from your Auxiliary were represented? \_\_\_\_\_
6. Have you reviewed the "Historian/Media Relations" section of the Malta Resources Tab? Y/N
7. Will your Auxiliary be presenting a Communications Award to any local media source? Yes/No

Is there ANYTHING that I can assist your Auxiliary with in order to grow your presence in your community? Do you have any suggestions for myself, other Auxiliary Historians or for our future Department Historian that I can relay or improve on to better serve our Historian/Media Relations?

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THANK YOU TO EVERYONE FOR ALL OF YOUR SUPPORT IN MAKING OUR 2020 -2021 MEMORABLE AS WELL AS COMPLETING THIS REPORT.

REMEMBER TO ALWAYS BE TAKING THOSE PHOTOS FOR YOUR SCRAPBOOK AS WELL AS HAVING FUN WHILE MAKING MEMORIES WITH OUR VETERANS.

**PLEASE MAIL/EMAIL REPORTS TO:**

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Spencer, IN 47460

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Cell # 812-821-2785

**AUXILIARY HISTORIAN INFO:**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, ST, Zip: \_\_\_\_\_

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

Cell#: \_\_\_\_\_