

# DEPARTMENT M3 - FINE ARTS - PHOTOGRAPHY

Superintendents - Lori DeWeerth (309) 238-3060 and Michelle Rolando

**Premiums Offered - \$266**

**Exhibitor's Permit - \$6 per department with a maximum of \$10 per exhibitor**

**No entry fee required**

There is no entry fee. After purchasing an Exhibitor's Permit, the exhibitor may make as many entries in each class number as they wish but can only place with two entries per class number.

**\*\*\*\*\* PLEASE NOTE – ALL ENTRIES MUST BE MADE IN PERSON OR BY MAIL (POSTMARKED) NO LATER THAN JULY 1, 2023. ADDRESS ENTRIES TO MARSHALL-PUTNAM FAIR, P.O. BOX 114, HENRY, ILLINOIS 61537. WALK-IN ENTRIES WILL BE ACCEPTED IN THE FAIR OFFICE MONDAY – THURSDAY FROM JUNE 15 THROUGH JULY 1, 2023. ENTRIES WILL NOT BE ACCEPTED UNLESS ACCOMPANIED BY A COMPLETED ENTRY FORM, PROPER RELEASE FORM SIGNATURES, AND PAYMENT OF THE EXHIBITOR’S PERMIT.**

**Articles to be exhibited must be brought to the Commercial Building from 2:00 pm to 6:00 pm on Tuesday, July 11, 2023.**

## **RULES:**

1. Maximum of 3 entries per class. Maximum of two cash prizes per class are allowed.
2. Picture maximum 8"x12"; minimum 5"x7", any pictures less than this will not be accepted.
3. Mounting margin must be at least 1" with a maximum of 11"x14" for 8"x10"/12" images and 8"x10" for 5"x7: images. Picture must be mounted on white or black poster board.
4. Picture mounting must be able to withstand the heat. No photo corners unless there is also adhesive behind the photo.
5. No foam core, lightweight paper or construction paper or matting/framing.
6. All pictures being submitted for entry must be no more than 2 years old.
7. Photos which haven't won a ribbon may be shown again.
8. Exhibitors cannot use the same image in different categories (ex: the same print cannot be entered in black and white, and color prints.)
9. Entry tags must be affixed to the bottom right corner (tape is preferred).
10. Advanced photographers are those who have more experience and shouldn't be competing against amateurs. Advanced photographers are not eligible to compete in the amateur classes after they have moved up to the advanced division.
11. Once an exhibitor has won two (2) best of shows, they are required to move up to advanced.
12. All photographs must be the work of the exhibitor.

**Release time will be at 5:00 pm Sunday, July 16, 2023.** All exhibits are to be removed then unless otherwise authorized.

General Rules and Regulations listed in Department M1 - Fine Arts, along with those listed in Regulations & General Arrangements that are applicable to this department are to be followed, along with those listed here.

## SECTION 1 - AMATEUR PHOTOGRAPHY: BLACK & WHITE SECTION

| Section   | Class | Description   | 1 <sup>st</sup> | 2 <sup>nd</sup> | 3 <sup>rd</sup> |
|---|-------|---|-----------------|-----------------|-----------------|
| SECTION 1 -<br>AMATEUR<br>PHOTOGRAPHY:<br>BLACK & WHITE | 2270  | Landscape   | \$4             | \$3             | \$2             |
|   | 2271  | People  | \$4             | \$3             | \$2             |
|   | 2272  | Architecture  | \$4             | \$3             | \$2             |
|   | 2273  | Animals   | \$4             | \$3             | \$2             |
|   | 2274  | Open  | \$4             | \$3             | \$2             |
| <b>SECTION 100 - AWARDS</b>                             | 2275  | Best of Show (First Place Winners in classes 2270-2274 compete) | \$10 & Ribbon   |                 |                 |

## SECTION 2 – ADVANCED PHOTOGRAPHY: BLACK & WHITE SECTION

| Section  | Class | Description   | 1 <sup>st</sup> | 2 <sup>nd</sup> | 3 <sup>rd</sup> |
|--|-------|---|-----------------|-----------------|-----------------|
| SECTION 2 -<br>ADVANCED<br>PHOTOGRAPHY<br>: BLACK &<br>WHITE | 2276  | Landscape   | \$4             | \$3             | \$2             |
|  | 2277  | People  | \$4             | \$3             | \$2             |
|  | 2278  | Architecture  | \$4             | \$3             | \$2             |
|  | 2279  | Open  | \$4             | \$3             | \$2             |
| <b>SECTION 100 - AWARDS</b>                                  | 2280  | Best of Show (First Place Winners in classes 2276-2279 compete) | \$15 & Ribbon   |                 |                 |

## SECTION 3 - AMATEUR PHOTOGRAPHY: COLOR SECTION CLASS

| Section                                   | Class | Description   | 1 <sup>st</sup> | 2 <sup>nd</sup> | 3 <sup>rd</sup> |
|---|-------|---|-----------------|-----------------|-----------------|
| SECTION 3 - AMATEUR<br>PHOTOGRAPHY: COLOR | 2281  | Landscape   | \$4             | \$3             | \$2             |
|   | 2282  | People  | \$4             | \$3             | \$2             |
|   | 2283  | Nature – Nothing man made                                       | \$4             | \$3             | \$2             |
|   | 2284  | Architecture  | \$4             | \$3             | \$2             |
|   | 2285  | Theme: "Marshall-Putnam Counties"                               | \$4             | \$3             | \$2             |
|   | 2286  | Animals   | \$4             | \$3             | \$2             |
|   | 2287  | Open  | \$4             | \$3             | \$2             |
|   | 2288  | Drone (any picture taken using a drone)                         | \$4             | \$3             | \$2             |
| <b>SECTION 100 - AWARDS</b>               | 2289  | Best of Show (First Place Winners in classes 2281-2288 compete) | \$10 & Ribbon   |                 |                 |

## SECTION 4 - ADVANCED PHOTOGRAPHY: COLOR SECTION CLASS

| Section                                    | Class | Description   | 1 <sup>st</sup> | 2 <sup>nd</sup> | 3 <sup>rd</sup> |
|--|-------|---|-----------------|-----------------|-----------------|
| SECTION 4 - ADVANCED<br>PHOTOGRAPHY: COLOR | 2300  | Landscape   | \$4             | \$3             | \$2             |
|  | 2301  | People  | \$4             | \$3             | \$2             |
|  | 2302  | Nature  | \$4             | \$3             | \$2             |
|  | 2303  | Architecture  | \$4             | \$3             | \$2             |
|  | 2304  | Theme: "Marshall-Putnam Counties"                               | \$4             | \$3             | \$2             |
|  | 2305  | Open  | \$4             | \$3             | \$2             |
|  | 2306  | Drone (any picture taken using a drone)                         | \$4             | \$3             | \$2             |
| <b>SECTION 100 - AWARDS</b>                | 2307  | Best of Show (First Place Winners in classes 2300-2306 compete) | \$15 & Ribbon   |                 |                 |