



School of Health Promotion & Human Development  
 College of Professional Studies  
**University of Wisconsin - Stevens Point**

# ACCELERATED UNDERGRAD/GRADUATE PROGRAM APPLICATION

Please consider me for acceptance into:

- B.S.-Dietetics-HPHD graduate program\*
- B.A.-Sustainable Food & Nutrition-HPHD graduate program\*

\* MS-Community and Organizational Leadership or MS-Sustainable and Resilient Food System

<https://www.uwsp.edu/HPHD/Pages/graduateDegrees/default.aspx>

**PERSONAL INFORMATION:**

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ I.D. # \_\_\_\_\_  
 Local Address: \_\_\_\_\_  
 Street, Apt. \_\_\_\_\_  
 City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_  
 Phone Number: \_\_\_\_\_

**EDUCATION:**

Year in College: \_\_\_\_\_ Date of Expected Graduation: \_\_\_\_\_  
 Major: \_\_\_\_\_ Minor: \_\_\_\_\_  
 Adviser: \_\_\_\_\_  
 GPA last semester: \_\_\_\_\_ Cumulative GPA (based on 4.0 scale): \_\_\_\_\_

**EXTRA-CURRICULAR AND VOLUNTEER ACTIVITIES (past 3 years):** include on and off campus

**EMPLOYMENT HISTORY (past 3 years):**

Dates	Employer	Position	Duration
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**MEMBERSHIP IN PROFESSIONAL ORGANIZATIONS**

Are you a member of one of the following professional organizations?

- |   |                                |
|---|--------------------------------|
| <input type="checkbox"/> AND              | <input type="checkbox"/> SNEB  |
| <input type="checkbox"/> WAND             | <input type="checkbox"/> APHA  |
| <input type="checkbox"/> SAND-student org | <input type="checkbox"/> AFHVS |
| <input type="checkbox"/> SFS-student org  | <input type="checkbox"/> Other |

Please describe activities related to your professional organization (i.e. leadership positions held, honors, awards, state, national, international conferences attended).

**PERSONAL STATEMENT:**

Please write a 150-word statement indicating how this undergraduate/graduate program might assist you in your professional goals.

**SUBMIT COMPLETED APPLICATION**

Annie Wetter  
EMAIL: [awetter@uwsp.edu](mailto:awetter@uwsp.edu)

Completed application due on **April 1 by 5 p.m.**