

## 2026 ANC EXHIBITOR CONTRACT

ARE YOU A FIRST-TIME EXHIBITOR?

YES

NO

**Return signed contract along with check to:**

School Nutrition Association  
2026 Annual National Conference  
Charlotte, NC  
July 12 - 14, 2026

SNA Exhibit Operations  
P. O. Box 719297  
Philadelphia, PA 19171-9297  
meetings@schoolnutrition.org  
anc.schoolnutrition.org/  
exhibit-hall

### 1. INFORMATION FOR SHOW PROGRAM: (Please print)

Company Street Address \_\_\_\_\_

Company City, State, Zip \_\_\_\_\_

Telephone \_\_\_\_\_ Email \_\_\_\_\_

Company Website \_\_\_\_\_

#### Correspondence should be sent to:

Name (Trade Show Organizer) \_\_\_\_\_

Title \_\_\_\_\_ Email \_\_\_\_\_

### 2. PREFERRED BOOTH SIZE: (Based on single 10x10)

#### On or Before 9/30/25

**Corporate Member Rates:** \$3,050 inline \$3,250 corner  
**Non-Member Rates:** \$4,350 inline \$4,450 corner

#### On or After 10/1/25

\$3,400 inline \$3,600 corner  
\$4,700 inline \$4,800 corner

If preferred location and/or booth type is not available, a comparable booth will be assigned. Please view the most current floor plan on the Website before making this decision.

1st choice \_\_\_\_\_ \$ \_\_\_\_\_ 3rd choice \_\_\_\_\_ \$ \_\_\_\_\_ 5th choice \_\_\_\_\_ \$ \_\_\_\_\_  
2nd choice \_\_\_\_\_ \$ \_\_\_\_\_ 4th choice \_\_\_\_\_ \$ \_\_\_\_\_ 6th choice \_\_\_\_\_ \$ \_\_\_\_\_

### 3. PAYMENT

Credit card: Please email payment link to: \_\_\_\_\_  
(We will send an online credit card payment link from our Clover system to the email address listed)

Check: Make payable to SNA—P.O. Box 719297, Philadelphia, PA 19171-9297

ACH Payment: Please forward instructions.

Total amount due: \$ \_\_\_\_\_

#### OFFICE USE ONLY

Date \_\_\_\_\_ Booth Assigned \_\_\_\_\_

Booth Size Inl Crnr Isl

Patron CMI NM

Total Booth Cost \_\_\_\_\_

**Final payment is due by Friday, December 5, 2025**

**Note: Please retain a copy of this Exhibit Hall Contract for your records**

# 2026 ANC Exhibitor Contract

**4. PAYMENT POLICY:** All payments are non-refundable, except as specifically set forth in Section 5 below. **Full payment for all space is required by December 5, 2025.** If full payment is not received by December 6, 2025, the Association shall have the right to cancel the booth reservation and retain all payments made or owed as liquidated damages; space may be reassigned to another exhibitor at the option of the Association without refund of payments. **Contracts received after December 5, 2025, must be accompanied by nonrefundable full payment.**

**5. CANCELLATIONS:** All cancellations or reductions must be submitted **in writing to Exhibit Sales Manager, email: [charper@schoolnutrition.org](mailto:charper@schoolnutrition.org)**. If and only if notice of cancellation or reduction is received prior to December 31, 2025, a refund limited to 75% of the total cost will be issued. **Please note that after December 31, 2025, NO REFUNDS WILL BE ISSUED UNDER ANY CIRCUMSTANCES** on space that is canceled or reduced for any reason. The Association will be entitled to all monies paid and owed as liquidated damages. Any space not occupied by the opening of the conference may be reassigned by the Association without obligation to make any reduction or refund whatsoever. **Space reductions are considered cancellations.**

**6. MEMBERSHIP AND OTHER FEES DUE:** Exhibitors who reserve space at the Corporate Member rate **must be active members** at the time of the show or pay the difference between the Corporate Member rate and the Non-Member rate of the booth. Any payments, sponsorships, advertising, membership or other fees owed to the Association must be paid in full prior to the show dates. Any exhibiting firm with outstanding payments, sponsorships, advertising, membership or other fees owed to the Association will not be permitted on the show floor. Exhibitors will not be permitted to set up their booth until full payment has been received.

**7. DESCRIPTION OF WHAT YOU WILL EXHIBIT AT ANC:** This information will appear in the official ANC publication. Copy will be edited at SNA's discretion. **No more than 25 words will be printed.** All descriptions must be submitted electronically by **February 28, 2026, or they will not be included in the publication.** Exhibitors will receive an email notification when descriptions are being accepted. **Please do not attach copy to this Contract.** SNA will also feature your company's Product Categories in the official ANC Publication. Visit [anc.schoolnutrition.org/exhibit-hall](http://anc.schoolnutrition.org/exhibit-hall) to submit a full description.

**8. EXHIBITOR SERVICE KIT:** Any exhibiting firm with an **outstanding payment will not receive access** to the Exhibitor Service Kit until payment is made in full. In **Spring 2026 (mid-April)**, exhibitors will receive notice when the Service Kit is available online.

**9. USE OF SPACE, SUBLETTING OF SPACE:** No exhibitor shall assign, sublet, or share the space allotted with another business or firm unless approval has been obtained in writing from SNA. One 10x10 space can never be occupied by more than one company. Exhibitors are not permitted to feature names or advertisements of non-exhibiting manufacturers, distributors, or agents in the exhibitor's display; parent or subsidiary companies excepted.

**10. RULES & REGULATIONS:** It is understood that this document will become a binding Contract upon acceptance by SNA, and incorporated into this Contract are the terms, conditions, rules and regulations contained herein. **Please retain a copy of this Contract for your records. NOTE: Please view the Rules & Regulations on the SNA website at [anc.schoolnutrition.org/exhibit-hall](http://anc.schoolnutrition.org/exhibit-hall). Your signature is acceptance of the Rules & Regulations. The Application will be returned to you if not properly signed and space will not be assigned until the Contract is executed properly and/or the appropriate payment is received.**

---

Authorized Applicant Signature

---

Date

---

Name

---

Title

---

SNA Representative Signature

---

Date

**For more information, visit [anc.schoolnutrition.org](http://anc.schoolnutrition.org)**