



HIGHLANDS RANCH
COMMUNITY ASSOCIATION

2025 Board of Directors Candidate Data Form

Name: _____

Street Address: _____

Telephone: _____

Email Address: _____

Date you purchased your home in Highlands Ranch: _____

Summarize your background:

Briefly state your reasons for seeking a position on the Board of Directors for the Highlands Ranch Community Association. Include any other qualifications that might be an asset to the HRCA:



HIGHLANDS RANCH
COMMUNITY ASSOCIATION

Have you ever served as a volunteer for HRCA? If so, in what capacity and for how long?

What issues do you think are most important to the future of the HRCA and Highlands Ranch?

Please answer the following questions:

1. Will you have the time required to fulfil the duties of this position? **Yes** **No**
(Community Declaration, Section 4.2 & Bylaws Sections VII and VIII)
2. Will you be able to attend the necessary evening meetings? **Yes** **No**
3. Are you able to be contacted during business hours? **Yes** **No**
4. Do you object to your phone number being available to Highlands Ranch residents?
Yes **No**
5. Are you prepared to fulfill the term until March of 2028? **Yes** **No**
6. Have you attached a copy of your resume? **Yes** **No**
7. Have you signed and attached the Duties and Responsibilities document? **Yes** **No**

Signature: _____

Kurt Huffman

Date: _____

Copies of this candidate data form may be made available to all residents and may be published in various news articles and HRCA Correspondence.

The Candidate Form is also available online at www.hrcaonline.org

Please email or drop off application and resume by January 24, 2025, to:

The Highlands Ranch Community Association, Attn: Board Elections,

9568 University Blvd. Highlands Ranch, CO 80126 or by email to Theresa.hill@hrcaonline.org

Kurt James Huffman, PE, PMP, MBA, CMCA, CAM

720-607-9587 - Kurt@KurtHuffman.com

Occupation:

- **Licensed Professional Engineer, General Contractor, Small Business Owner, & Community Volunteer**

Experience:

- **Colorado Licensed Professional Engineer & Douglas County Registered General Contractor**
- **U.S. Department of Defense Weapon System Project Manager/Research & Development Engineer**
- **Pennsylvania State University Research Faculty Member & Mechanical Engineering Instructor**

Volunteer:

- **2016-Present - Highlands Ranch Community Association District Delegate, Committee Member, & Director**
- **2019-2023 - Colorado State Representative HD-43/Highlands Ranch & State Capitol Legislative Volunteer**
- **2017-2020 - Douglas County Planning Commissioner District III/Highlands Ranch**

Education:

- **Master of Business Administration (MBA) - University of Colorado at Denver (2003)**
- **Master of Engineering in Engineering Management (MEEM) - University of Colorado at Boulder (2001)**
- **Master of Science in Mechanical Engineering (MSME) - University of Michigan at Ann Arbor (1989)**
- **Bachelor of Science in Mechanical Engineering (BSME) - Michigan Technological University (1987)**

Licenses:

- **State of Colorado - Licensed Community Association Manager (CAM) (RM3501) (2017)**
- **Douglas County - Registered Residential General Contractor (C140076) (2015)**
- **State of Colorado - Licensed Professional Engineer (PE) (32751) (1997)**

Certifications:

- **Community Associations Institute - Board Leader Certificate (2020)**
- **Community Associations Institute - Certified Manager of Community Associations (CMCA) (2017)**
- **Project Management Professional Certification (PMP) - Project Management Institute (2000)**

CAI Training:

- **Community Associations Institute - Board Leader Certificate (2020)**
 - *The Board Leadership Development Workshop (Denver - 2017 & 2019 & Colorado Springs - 2023)*
 - *Colorado Common Interest Ownership Act (Denver - 2017 & 2018)*
- **Community Associations Institute - Certified Manager of Community Associations (CMCA) (2017)**
 - *M-100 - The Essentials of Community Association Management (Las Vegas - 2017 & Virtual - 2023)*
 - *M-201 - Facilities Management (Austin - 2018)*
 - *M-202 - Association Communications (Santa Ana - 2017)*
 - *M-203 - Community Leadership (San Diego - 2017)*
 - *M-204 - Community Governance (Denver - 2017 & Colorado Springs - 2020)*
 - *M-205 - Risk Management (Denver - 2018)*
 - *M-206 - Financial Management (Fort Myers - 2017)*
 - *M-310 - Management Company Administration (Virtual - 2020)*
 - *M-320 - High-Rise Maintenance and Management (Denver - 2019)*
 - *M-330 - Advanced Insurance and Risk Management (Colorado Springs - 2020)*
 - *M-340 - Managing the Large Scale Association (Las Vegas - 2018)*
 - *M-350 - Manager and the Law (Fort Myers - 2019 & Virtual - 2023)*
 - *M-360 - Leadership Practices in Building a Community (Amherst - 2018)*
 - *M-370 - Managing Developing Communities (Austin - 2019)*
 - *M-380 - Litigation Training for Managers (Chicago - 2019)*
 - *M-390 - Leadership Practices in Customer Service (Falls Church - 2019)*

Community:

- **2023-Present - Castle Rock Chamber of Commerce Leadership Douglas County**
- **2023-2024 - Highlands Ranch/Centennial Water Citizen Engagement Committee**
- **2020-2024 - Leaders for Douglas County Schools**
- **2020 - Highlands Ranch Metro District Citizens Academy**
- **2017 - South Metro Fire Rescue Citizens Academy**
- **2016 & 2017 - Douglas County Sheriff Office Citizen's Academy**

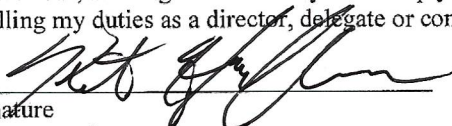
Residency:

- **Married to Dr. Julie Huffman for 37-Years and a 28-Year Resident of Highlands Ranch**

**Statement of Acknowledgment of Duties and Responsibilities
of Directors, Delegates and Committee Members of
the Highlands Ranch Community Association, Inc.**

I have received, read and understand the document entitled, " Duties and Responsibilities of Directors, Delegates and Committee Members of the Highlands Ranch Community Association, Inc.", a copy of which is attached hereto as Exhibit "A", and I agree to abide by and comply with same, including the guidelines set forth therein, in the course of fulfilling my duties as a director, delegate or committee member of HRCA.

Signature



Print Name

KURT HOFFMAN

Date

1/24/25