**APPLICATION DEADLINE**

* Applications must be ***received*** **no later than 4:00 PM (Eastern), Friday, October 21, 2022.**

**Contact**

Diana M. Day (Conservation Coordinator)

Phone: 717-346-8137

Email: [diday@pa.gov](mailto:diday@pa.gov)

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| GRANT APPLICATION SUBMITTAL INSTRUCTIONS  * Grant applications must be submitted in their entirety. * All grant applications must be **signed and dated.**   + Applications may be submitted by hard copy or e-mail.   + **Important**: The PFBC is not responsible for undelivered applications. It is the applicants responsibility to ensure the materials are received by the PFBC prior to the application deadline. * E-mail Submissions: If applications are submitted by e-mail, send to: [**diday@pa.gov**](mailto:diday@pa.gov). * Hard-copy Submissions: Applicants may submit the grant application, budget file, and additional attachments, in hard-copy (one copy) and digitally on an electronic data stick (i.e., jump drive) in Microsoft© WORD .docx (Grant Application) or Microsoft© Excel .xlsx (Budget). Supporting documents may be in MS-Word, MS-Excel or Adobe© pdf. Send to:  |  |  | | --- | --- | | **Mailing Address** | **Physical Address** | | PA Fish and Boat Commission | PA Fish and Boat Commission | | c/o Diana M. Day | c/o Diana M. Day | | Bureau of Fisheries | Bureau of Fisheries | | P.O. Box 67000 | 1601 Elmerton Avenue | | Harrisburg, PA 17106-7000 | Harrisburg, PA 17110 | |  |  | | (717) 346-8137 | (717) 346-8137 |   **IMPORTANT**: All deliveries are processed through a Commonwealth central receiving facility and delivery to PFBC may be delayed an estimated 3-5 days. Example: Overnight delivery scheduled for a Thursday, may not arrive until the following Monday or Tuesday. It is the applicant’s responsibility to ensure materials arrive by the due date/time. |

**INSTRUCTIONS**

* **Save this file to your computer.**
* **Text boxes will expand as text is entered.**
* **Complete all fields, as appropriate.**

*\*Indicates required information. Text boxes will expand as text is entered.*

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 1. *\****PROJECT TITLE** |  | | | | | | | | | | | | | |
| 1. *\****LOCATION** | | | | | | | | | | | | | | |
| *\****Watershed** |  | | | | | | | | | | | | | |
| *\****County(ies)** |  | | | | | | | | | | | | | |
| *\****Township(s)** |  | | | | | | | | | | | | | |
| *\****Latitude *(required)*** |  | | | | | *\****Longitude *(required)*** | | | | |  | | | |
| **Check if map is attached** | | | | |  | | | | | | | | | |
| 1. **APPLICANT INFORMATION** | | | | | | | | | | | | | | |
| *\****Name of Organization** | | |  | | | | | | | | | | | |
| *\****Address** | | |  | | | | | | | | | | | |
| *\****City** | | |  | | | | | | | | | | | |
| *\****State** | | |  | | | | | | *\****Zip Code** | | | |  | |
| *\****Contact Person** | | |  | | | | | | | | | | | |
| *\****Phone (including area code)** | | |  | | | | | | **FAX** | | | |  | |
| *\****E-Mail** | | |  | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
| 1. **TYPE OF ORGANIZATION (check organization type)** | | | | | | | | | | | | | | |
|  | |  | | | | | |  | | | | | | |
|  | |  | | | | | | **Specify** | |  | | | | |
| *\****Federal Identification Number (FIN)** | | | | | | | | | |  | | | | |
| 1. **PROJECT TYPE (check all the apply)** | | | | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
|  | | | | | | | | | | | | | | |
|  | | **Specify:** | | | | |  | | | | | | | |
| 1. **PROJECT TIMELINE** | | | | | | | | | | | | | | |
| *\****Project Duration (months)** | | | |  | | | | | | | | | | |
| *\****Anticipated Start Date** | | | | **(mm/dd/yyyy)** | | | | | | | | | | |
| 1. **RELEVANT CONSERVATION PLANS** | | | | | | | | | | | | | | |
| **7a. Does your project implement recommendations of an existing watershed, habitat improvement, or river conservation plan?** | | | | | | | | | | | | **YES** | | **NO** |
| **7b. If “yes”, identify the plan(s), responsible organization(s), contact person(s), and project relevance to the plan(s).** | | | |  | | | | | | | | | | |
| 1. **PERMITS** | | | | | | | | | | | | | | |
| **8a. Will permits be required to complete the work?** | | | | **YES** | | | **NO** | | | | | | | |
| *\****8b. If “yes”, specify the types of permit(s) and if they have been issued.** | | | |  | | | | | | | | | | |
| 1. **PROJECT PARTNERS** | | | | | | | | | | | | | | |
| **9a. Are other entities (i.e., organizations, agencies) assisting with this project?** | | | | **YES** | | | **NO** | | | | | | | |
| **9b. List the names of partners supporting this project (i.e., providing funds, staff, volunteers, services).** | | | |  | | | | | | | | | | |
| **9c. Describe the applicant’s experience and qualifications, as well as that of partners, for conducting this project.** | | | |  | | | | | | | | | | |

|  |  |
| --- | --- |
| 1. **PROJECT DESCRIPTION** *Text boxes will expand as text is entered.* | |
| 1. *\****PROJECT DESCRIPTION (Brief): A 2-3 sentence summary of the project. Briefly describe the project and its anticipated benefits.** | |
| **A.** |  |
| 1. *\****NEED: Why is the project needed? Describe why the project should be funded? Explain problems that the project will address. Note fish, mussels or other aquatic life that might benefit from this project. Describe the habitats that will benefit.** | |
| **B.** |  |
| 1. *\****OBJECTIVES: What is expected to be accomplished? When relevant, explain how the project is commensurate with other projects, plans or studies anticipated, underway, or already completed.** | |
| **C.** |  |
| 1. *\****APPROACH: How will the work be accomplished? Provide a detailed list of implementation activities, costs per activity, responsible parties, and expected completion dates (**in the Budget Table, *Worksheet 1-Project Schedule***). List project partners.** | |
| **D.** |  |
| 1. *\****ANTICIPATED BENEFITS AND OUTCOMES: What measurable environmental benefits are expected to be achieved upon completion of this project?** | |
| **E.** |  |
| 1. *\****PROJECT SIZE/LOCATION: When appropriate, indicate the size of the project (e.g., acres, length of stream, riparian corridor), and provide a detailed map of the project area.** | |
| **F.** |  |

|  |
| --- |
| **If relevant, include digital images, reference to other plans or projects, etc.** |
|  |

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| 1. *\****BUDGET** | | | | |
| 1. **Sub-contracting**: **Do you intend to sub-contract any of the proposed work?** | | | **YES** | **NO** |
| **If “yes”, describe** |  | | | |
| 1. **Match: Will the project use match of any kind (e.g., cash, in-kind materials or services, volunteers)?** | | | **YES** | **NO** |
| **If “yes”, in the accompanying budget tables describe source(s), types of match, and amount of match from each source.** | | | | |
| 1. **Budget Justification: Explain why the costs are reasonable and necessary.** | | | | |
| **Justification** |  | | | |
| **D. BUDGET TABLES** | | **Access the BUDGET file and <SAVE> to your computer.** | | |
|  | **Complete the following budget tables in the Microsoft© EXCEL file.** | | | |
| **Note the tabs (lower left of the file) for the three worksheets.**  **0-INSTRUCTIONS:** Overview of key schedule and budget items.  **1-PROJECT SCHEDULE:** List major activities, deliverable(s) and anticipated due date.  **2-SUMMARY BUDGET:** Provide total budget information by state fiscal year and line-items. Include total estimated value of matching funds, in-kind services, donated materials & supplies.  **3-DETAILED BUDGET:** Provide detailed information on Personnel, Materials & Supplies, Contractual Services, Travel, Vehicle Use and Indirect Costs. Check if all or part of a specified expense will be provided as match. | | | |

[This part of page intentionally blank.]

|  |  |
| --- | --- |
| **Provide a brief description of any attachments** | |
| **List of Attachments** | **Brief Description (e.g., map of project area)** |
| **Attachment 1:** |  |
| **Attachment 2:** |  |
| **Attachment 3:** |  |
| **Attachment 4:** |  |
| **Attachment 5:** |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| GRANT APPLICATION SUBMITTAL INSTRUCTIONS  * Applications must be ***received*** **no later than 4:00 PM (Eastern), Friday, October 21, 2022.** * Grant applications must be submitted in their entirety. * All grant applications must be **signed and dated.**   + Applications may be submitted by hard copy or e-mail.   + **Important**: The PFBC is not responsible for undelivered applications. It is the applicants responsibility to ensure the materials are received by the PFBC prior to the application deadline. * E-mail Submissions: If applications are submitted by e-mail, send to: [**diday@pa.gov**](mailto:diday@pa.gov). * Hard-copy Submissions: Applicants may submit the grant application, budget file, and additional attachments, in hard-copy (one copy) and digitally on an electronic data stick (i.e., jump drive) in Microsoft© WORD .docx (Grant Application) or Microsoft© Excel .xlsx (Budget). Supporting documents may be in MS-Word, MS-Excel or Adobe© pdf. Send to:  |  |  | | --- | --- | | **Mailing Address** | **Physical Address** | | PA Fish and Boat Commission | PA Fish and Boat Commission | | c/o Diana M. Day | c/o Diana M. Day | | Bureau of Fisheries | Bureau of Fisheries | | P.O. Box 67000 | 1601 Elmerton Avenue | | Harrisburg, PA 17106-7000 | Harrisburg, PA 17110 | | (717) 346-8137 | (717) 346-8137 | |

## 12. CERTIFICATION AND SIGNATURE

I certify that the information in this application is true and correct to the best of my knowledge.

[Insert digital signature image, **or** print page, sign, and scan to a .pdf and include with application.]

**Submitted By:**

**Signature Date** (mm/dd/yyyy)



**Digital Signature**

**Printed Name:**

**Title:**

|  |  |
| --- | --- |
| **APPLICATION CHECK LIST** | |
|  | **Sections 1-9 have been completed (i.e., project title, contact information, location, project type, organization, timeline, relevance to conservation plans, permits, partners).** |
|  | **Sections 10 a-f: Project description has been completed.** |
|  | **Section 11: Budget narrative has been completed.** |
|  | **Project Schedule and Budget tables have been completed:**  **1-Project Schedule; 2-Summary Budget Table; 3-Detailed Budget Table** |
|  | **Section 12: The application has been signed and dated.**  **IMPORTANT: All applications must be signed and dated.** |
|  | **Attachments (e.g., map of project area) are listed and included, if applicable.** |
|  | **For hard-copy submissions, also included is an electronic copy (Microsoft© WORD-application; Microsoft© EXCEL-budget) on an electronic data stick (i.e., jump drive).** |

|  |  |
| --- | --- |
| For Official Use Only: |  |