## Pennsylvania Fish & Boat Commission

## State Wildlife Grants Program

## 2022 Call-for-Projects

##### NOTE: This application applies to Pennsylvania Fish & Boat Commission (PFBC) topics specifically identified in the [PFBC 2022 SWG Project Priority](https://www.fishandboat.com/Resource/StateWildlifeGrantProgram/Documents/2022_SWG%20PriorityTopic-WAP-Revision_Invertebrates.pdf).

APPLICATION DEADLINE

* Application forms must be received no later than 4:00 p.m. (Eastern), Friday, April 22, 2022.

APPLICATION SUBMISSION

* Applications must be submitted in their entirety.
* IMPORTANT: Grant applications must be signed and dated.
* Applications may be submitted by e-mail to diday@pa.gov.
	+ 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.
* Optionally, applicants may submit the grant application, budget file, and additional attachments, in hard-copy (one copy) and digitally on a CD/DVD or 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 |

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**Instructions**

1. **SAVE this file to your computer (**as aMicrosoft© WORD.**docx) file.**
2. **Text boxes will expand as text is entered.**

If more space is needed, attachments are acceptable.

1. **Complete all fields, as appropriate.**
2. **Use Function Key <F1> for help.**

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**PENNSYLVANIA FISH AND BOAT COMMISSION**

**STATE WILDLIFE GRANTS (SWG) 2022 PROJECT APPLICATION FORM**

If additional pages are needed, label and attach them to this form. Use components of the Narrative Section as a guide.

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

|  |
| --- |
| **A. CONTACT INFORMATION AND PROJECT SUMMARY** |
|  |
| **1.** *\****PROJECT TITLE**  |       |
| **2. APPLICANT INFORMATION** |
| 1. *\****Applicant (i.e., Organization, Agency, Person)**
 |       |
| 1. *\** **Applicant Federal ID Number (FIN)**
 |       |
| 1. *\****Address**
 |       |
| 1. *\****City**
 |       |
| 1. *\****State**
 |       | **f.** *\****Zip Code** |       |
| 1. *\****Contact Person**
 |       |
| 1. *\****Title**
 |       |
| 1. *\****Phone (include area code)**
 |       | 1. **FAX**
 |       |
| 1. *\****E-mail**
 |       |

**3.** *\****Project Timeline**

* + - 1. **Anticipated Start Date (mm/dd/yyyy)**: Click here to enter a date.
1. **Project Duration (months):**

Note: Actual project dates will be contingent on PFBC and USFWS approval, and executed legally binding agreements. When feasible, the PFBC will work with successful applicants to meet these dates.

**4.** *\****PROJECT COST SUMMARY**

|  |  |  |
| --- | --- | --- |
| **SWG (Federal) Funds Requested** | **Non-Federal Match** | **Total Project Cost** |
|  $0.00 |  $0.00 |  $ 0.00 |
|  |  | Right-Click on number above, then select <update field> |
|  |  |  |

**5.** *\****PROJECT DESCRIPTION**

Provide a brief description (~1-2 paragraphs) summarizing the need, scope and anticipated outcomes for the project.

Applicants must include information in the following format:

**B. Narrative Section**

This format is based upon the standard USFWS grant proposal format and includes: *Need, Objective, Expected Results or Benefits, Approach, Project Duration, Location, and Personnel.*

1. *\****NEED** *This section should not exceed two (2) pages.*

This section should clearly answer the question “Why is this project needed? Description of how the need will be addressed should not be included in this section, but rather in the Approach.

* 1. List the 2015-2025 PA WAP Goal(s), Objective(s) and Strategy(ies) that will be addressed.
	2. Identify the conservation issue, problem, or opportunity that is expected to be addressed by the proposed project.
	3. Identify the SGCN relevant to the 2015-2025 PA WAP.
	4. Does the project fulfill the requirements of another conservation plan?
	5. What are the conservation implications if this project is not funded?
	6. Explain if the proposed project will support other conservation efforts in Pennsylvania.

**NEED**

1. *\****OBJECTIVE**

Provide a brief (1-2 sentence) statement on the approach and anticipated outcome of the project.

* 1. What will be the measurable or tangible accomplishments achieved by the end of the grant proposal period?
	2. It is recommended the objective(s) be “SMART”: **S**pecific, **M**easurable, **A**chievable, **R**ealistic, and **T**ime-bound.

**OBJECTIVE**

1. *\****EXPECTED RESULTS AND BENEFITS**

Describe the results, benefits and anticipated outcomes that will be accomplished by this project.

**EXPECTED RESULTS AND BENEFITS**

1. *\****APPROACH**

How will the objective(s) be accomplished?

* 1. Include specific activities, procedures, techniques, schedules, key project staff, as appropriate.
	2. If the project involves trapping, handling or otherwise impacting Species of Greatest Conservation Need (SGCN), include a statement describing expected impact on individuals and populations, including anticipated mortality and equipment, personnel decontamination procedures. If impact is expected to be minimal, provide describe why/how impact will be minimized.
	3. Provide a project schedule. See [**Part C-BUDGET**](https://www.fishandboat.com/Resource/StateWildlifeGrantProgram/Documents/PART-C_BUDGET-TABLE_2022-PFBC_SWG.xlsx) (Worksheet: **1-Project Schedule; orange tab**).
	4. The project schedule should correspond with the timeline for funds requested in Part C-BUDGET (Worksheet: **2-Summary Budget; red tab**), though the project schedule may be delineated into smaller intervals. Identify project deliverables according to this schedule.
	5. Provide information on maintenance activities (if needed) and identify project partners who are willing to provide support.
	6. Describe the specific tasks and how effectiveness of the project will be assessed.

**APPROACH**

1. *\****PROJECT DURATION**

**Estimated Start Date**: Click here to enter a date.

**Estimated End Date**: Click here to enter a date.

Note: Actual project dates will be contingent on PFBC and USFWS approval, and executed legally binding agreements. As feasible, the PFBC will work with successful applicants to meet these dates.

**Comments on Project Duration**

1. *\****LOCATION**

Where will the work be done? As appropriate for the project, indicate the size of the project (e.g., acres of land, miles of riparian corridor), and provide a detailed map of the project area. Include, where appropriate, latitude and longitude, county(ies), region of the state or other descriptors of the project area. If the project encompasses the entire state, indicate “statewide”.

**LOCATION**

 **INSERT MAP (if available)**



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1. *\****PERSONNEL & QUALIFICATIONS**

In the table below, list the names of the project leader and any third-party partners working on the project. Identify qualifications of project personnel for the proposed project. For additional personnel, provide attachments, as needed.

|  |  |  |  |
| --- | --- | --- | --- |
|  | **Project Personnel (1)** | **Project Personnel (2)** | **Project Personnel (3)** |
| Organization, Agency, Person |        |        |       |
| Division/Section/Department |        |        |       |
| Project Leader Name |        |        |       |
| Address |        |        |       |
| Phone (Include Area Code) xxx-xxx-xxxx |        |        |       |
| Email |        |        |       |

1. Describe the qualification and experience of the project leader(s), and other personnel, to conduct and successfully complete the proposed work.

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|  |
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| **8. ATTACHMENTS**Briefly describe attachments. |
| **List of Attachments** | **Brief Description**  |
| **Attachment 1** |       |
| **Attachment 2** |       |
| **Attachment 3**  |       |
| **Attachment 4** |       |
| **Attachment 5** |       |

**C.** *\****Budget**

* + - 1. **BUDGET JUSTIFICATION**

Explain key components (e.g., personnel, materials & supplies, travel) identified in the budget. Items must be reasonable and necessary.

* + - 1. **BUDGET TABLES**
1. **Complete the budget tables in the MS-Excel file found at**:<https://www.fishandboat.com/Resource/StateWildlifeGrantProgram/Documents/PART-C_BUDGET-TABLE_2022-PFBC_SWG.xlsx>
2. **Save the Budget Table file to your computer**
3. **Be sure to save it with the .xlsx extension**

Note the worksheet tabs (lower left of the file).

* **0-INSTRUCTIONS**
* **1-Project Schedule (orange tab)**
* **2-Summary Budget (red tab)**
* **3-Detailed Budget (green tab)**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
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|  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **CHECK LIST**

|  |  |
| --- | --- |
|  | Completed Contact Information and Narrative Sections * Part A, Sections 1-5: Contact Information and Summary.
* Part B, Sections 1-7: Project Statement Narrative.
 |
|  | Completed Part C: Budget, including the Worksheets:* 1-Project Schedule
* 2-Summary Budget
* 3-Detailed Budget
 |
|  | Included attachments, if applicable, as listed in Part B, Section 8. |
|  | Signed and dated the application? (Section 9)**IMPORTANT**: All applications must be signed and dated.  |
|  | Have you included the grant application, budget file, and additional attachments as part of the digital submission? |
|   | Alternatively, have you included both the both hard-copy (one copy) and digital copy on a CD/DVD or data stick (i.e., jump drive) in Microsoft© WORD .docx (Application) or Microsoft© Excel .xlsx (Budget)? Supporting documents may be in MS-Word, MS-Excel or Adobe© pdf. |

 |

## 9. CERTIFICATION AND SIGNATURE

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

**Submitted By:**

**(e-Signature acceptable):** Click or tap here to enter text.

or

**Written signature:** Click or tap here to enter text.

 Signature Date

Click or tap here to enter text. Click or tap here to enter text.

 **Printed Name Title**

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