

**ND Natural Resources Trust**  
**1605 E. Capitol Ave., Ste. 101**  
**Bismarck, ND 58501-2102**

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Rev. 4/02

## **GRANT PROPOSAL APPLICATION**

### **I. APPLICANT INFORMATION:**

**Project Name:** \_\_\_\_\_

**Organization:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**City:** \_\_\_\_\_ **State:** \_\_\_\_\_ **ZIP:** \_\_\_\_\_

**Primary Contact Person:** \_\_\_\_\_ **Email Address:** \_\_\_\_\_

**Telephone:** \_\_\_\_\_ **Fax:** \_\_\_\_\_

**Is this a:** New grant?  Continuation of an existing grant?  Existing grant #: \_\_\_\_\_

### **SCHEDULE II**

### **II. PROJECT DESCRIPTION:** (200 words or less; attach maps as needed)

## SCHEDULE II

**On-the-Ground Project.** Please enter the information for your project. Complete all that apply.

| NUMBER OF<br>ACRES:                 | <b>WETLANDS AND ASSOCIATED UPLANDS</b> |        |               |        |                  |        |            |        |
|-------------------------------------|--|--------|---------------|--------|------------------|--------|------------|--------|
|                                     | COTEAU                                 |        | DRIFT PRAIRIE |        | RED RIVER VALLEY |        | WEST RIVER |        |
|                                     | ACRES                                  | BASINS | ACRES         | BASINS | ACRES            | BASINS | ACRES      | BASINS |
| Wetlands Restored/Created           |  |        |               |        |                  |        |            |        |
| Wetlands Enhanced/Managed           |  |        |               |        |                  |        |            |        |
| Wetlands Protected                  |  |        |               |        |                  |        |            |        |
| Associated Uplands Restored/Created |  |        |               |        |                  |        |            |        |
| Associated Uplands Enhanced/Managed |  |        |               |        |                  |        |            |        |
| Associated Uplands Protected        |  |        |               |        |                  |        |            |        |
| Total                               |  |        |               |        |                  |        |            |        |

Total Project Acres: \_\_\_\_\_

**SCHEDULE II (continued)**

**On-the-Ground Project.** Please enter the information for your project. Complete all that apply.

| Number of Acres: | GRASSLANDS                            |  |        |               | RIPARIAN       |           |                       |       |
|------------------|---------------------------------------|--|--------|---------------|----------------|-----------|-----------------------|-------|
|                  | Tall Grass Prairie (Red River Valley) | Mixed to Short Grass (South and West of MO R.) | Coteau | Drift Prairie | Missouri River | Red River | Little Missouri River | Other |
| Restored/Created |                                       |  |        |               |                |           |                       |       |
| Enhanced/Managed |                                       |  |        |               |                |           |                       |       |
| Protected        |                                       |  |        |               |                |           |                       |       |
| Total Acres      |                                       |  |        |               |                |           |                       |       |

Total Project Acres \_\_\_\_\_

If habitat protection is to be provided, furnish the following Information.

| Protection Length | Number of Wetlands Acres | Number of Upland Acres |
|-------------------|--------------------------|------------------------|
| < = 15 years      |                          |                        |
| 16 - 30 years     |                          |                        |
| 31 - 50 years     |                          |                        |
| 51 - 99 years     |                          |                        |
| Perpetual         |                          |                        |

**Education Project:** Please check the appropriate box(es) for the target audience of your project.

|             |                  |
|-------------|------------------|
| <b>K-12</b> | <b>Producers</b> |
|             |                  |

### SCHEDULE III

**III. PROJECT NEED:** (200 words or less) Please explain why you want to do this project and the needs identified for this project.

How many years will the impact of this project be felt? (Place an 'X' above the appropriate range of years.)

|              |               |               |               |           |
|--------------|---------------|---------------|---------------|-----------|
|              |               |               |               |           |
| < = 15 years | 16 - 30 years | 31 - 50 years | 51 - 99 years | Perpetual |

## SCHEDULE IV

**IV: PROJECT FINANCES:**

**A. Confirmed Funds**

| Sponsor(s)           | Project Year(s) |  |  |  | Project Total |   |
|----------------------|-----------------|--|--|--|---------------|---|
|                      |                 |  |  |  | \$            | % |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
|                      |                 |  |  |  |               |   |
| <b>Annual Totals</b> |                 |  |  |  |               |   |

**B. Unconfirmed Funds (Applied for but not yet confirmed.)**

| Sponsor(s)           | Fund-<br>ing<br>Code* | Project Year(s) |  |  |  | Project Total |   |
|----------------------|-----------------------|-----------------|--|--|--|---------------|---|
|                      |                       |                 |  |  |  | \$            | % |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
|                      |                       |                 |  |  |  |               |   |
| <b>Annual Totals</b> |                       |                 |  |  |  |               |   |

\***Funding Codes:** 1 = Grant pending; 2 = In budget, yet to be approved; 3 = Grant source identified, but request yet to be made; 4 = Private funds; 5 = Other (explain) \_\_\_\_\_

\_\_\_\_\_

If grants are pending, please give expected notification date for each: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**SCHEDULE IV (continued)**

**C. Project Totals**

|                                    | Project Year(s) |  |  |  | Project Total |   |
|------------------------------------|-----------------|--|--|--|---------------|---|
|                                    |                 |  |  |  | \$            | % |
| Annual Totals<br>Confirmed Funds   |                 |  |  |  |               |   |
| Annual Totals<br>Unconfirmed Funds |                 |  |  |  |               |   |
| <b>PROJECT<br/>TOTALS</b>          |                 |  |  |  |               |   |

**D. Project Budget.** Indicate both annual and total project expenditures by expenditure type/category (see example).

**SCHEDULE IV (continued)**

**E. Cost:** Please answer the question that fits your project proposal best (i.e., education or on-the-ground project).

What is the cost per participant in this **educational** project? \_\_\_\_\_

What is the cost per unit of accomplishment in this **on-the-ground** project? \_\_\_\_\_

**V. EVALUATION:**