**Application form for the call for tender “Guide on best practices to share biodiversity data for a private company”**

**SECTION A – GENERAL INFORMATION**

* **Title of the project** *(please state the title of the call for tender)*
* **Tender information:**
* NAME OF ORGANISATION:
* **REPORT LEAD PERSON**:
* First name:
* Last name:
* E-mail:
* Affiliation (e.g., name of university or organisation):
* Country:
* **Brief description of the Organisation max 200 words:**

* **Brief description of the expertise of the lead person related to the call for tender max 200 words:**

* **Examples of prior work / reports linked to the topic of the request** (we encourage *that examples of previous synthesis work are bullet pointed with a short description/abstract):*
  + **Example 1:**
  + **Example 2:**
  + **Example 3:**
  + **….**
  + **….**

**SECTION B – THE PROJECT’S APPROACH**

**1/ The body of the proposal**

* **The objectives of the work to be delivered** max 300 words *(This section should outline the main question(s) that the guide aims to answer in line with the specifications of the call.):*
* **The methods for the guide** max 1100 words *(This section should outline how the applicant intend to refine the objectives of the call for tender for the guide (if needed) and explain what methods will be used to develop the guide and how the applicant plans to address the variety of different companies in terms of size, sector of activities…).*

**3/ Timetable of activities** 250 words *(Please outline the timing/milestones for the project and the roles and responsibilities per member of team if applicable (cf. section C)):*

*NB. please provide a brief calendar by following this structure and adding items where necessary. Please note that highlighted items are mandatory*

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Milestones** | **Nov. 2024** | **Dec.** | **Jan.** | **Feb.** | **March.** | **Apr.** | **May.** | **Jun.** | **Jul.** | **Aug. 2025** |
| Launch meeting (virtual) | **x** |  |  |  |  |  |  |  |  |  |
| *e.g. Progress meeting* |  |  |  |  |  |  |  |  |  |  |
| *[e.g. milestone]* |  |  |  |  |  |  |  |  |  |  |
| *[e.g. milestone]* |  |  |  |  |  |  |  |  |  |  |
| *….* |  |  |  |  |  |  |  |  |  |  |
| *….* |  |  |  |  |  |  |  |  |  |  |
| Delivery of the Final Draft guide |  |  |  |  |  |  |  |  |  |  |
| Validated final guide |  |  |  |  |  |  |  |  |  | **X** |

**4/ Anticipated results**

* **Impact of the guide** max 150 words*(Please identify what potential impact the project may have for the policy arena, stakeholders, managers, decision-makers etc.):*

**SECTION C – Expert group**

*A team of* ***experts*** *should, when possible, accompany the project lead person. If the experts are already identified by the applicant, please list them below. If these experts are not identified yet, please explain below the table how they will be selected and with which timeline (half a page max).*

*Note:*

* *All the members of the expert group must represent a discipline necessary for the success of the project.*

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | **Last name** | **First name** | **Country** | **Affiliation (*i.e.,* company/ organisation/ university / research laboratory …)** | **Position in the project** | **Expertise** | **Expert online profile (link)** |
| 1 |  |  |  |  |  |  |  |
| 2 |  |  |  |  |  |  |  |
| 3 |  |  |  |  |  |  |  |
| 4 |  |  |  |  |  |  |  |
| 5 |  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |  |

If experts *not* identified, please explain process:

**SECTION D – CURRICULUM VITAE**

*Insert here the CV of the project lead person and all the already identified members of the team applying to this call*

**SECTION E – The quote**

*NB. please follow this structure by adding item lines where necessary.*

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Item No.** | **Description of unit** | **Type of unit** | **Unit price in [EUR]** | **Total price in [EUR]** |
| **1** | e.g. *finalisation of question* |  |  |  |
| **2** |  |  |  |  |
| **3** |  |  |  |  |
| **….** |  |  |  |  |
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|  |  |  |  |  |
| **Sub-total** | | | |  |
| **Total** | | | |  |