



# THE ASTRID LINDGREN MEMORIAL AWARD

[www.alma.se](http://www.alma.se)

## 3. NOMINATION FORM

### 3.1 NOMINATED CANDIDATES

Name	Country	Category*	Gender
1: _____	_____	_____	F <input type="checkbox"/> M <input type="checkbox"/>
2: _____	_____	_____	F <input type="checkbox"/> M <input type="checkbox"/>
3: _____	_____	_____	F <input type="checkbox"/> M <input type="checkbox"/>
4: _____	_____	_____	F <input type="checkbox"/> M <input type="checkbox"/>

\* A: Author B: Illustrator C: Storyteller D: Promoter of reading

### 3.2 NOMINATING BODY (Your contact information)

Name of nominating body: \_\_\_\_\_

Contact person: \_\_\_\_\_

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

Postcode and city/state: \_\_\_\_\_

Country: \_\_\_\_\_

Telephone: \_\_\_\_\_

Fax: \_\_\_\_\_

E-mail: \_\_\_\_\_

Website: \_\_\_\_\_

Place and date: \_\_\_\_\_

Signature: \_\_\_\_\_

**3.3 PLEASE ATTACH THE FOLLOWING INFORMATION FOR EACH CANDIDATE**

- 3.3.1 State the category for the nominated candidate (see 2.3)
- 3.3.2 Grounds for nomination (max. 500 letters, approx. 6 lines of text)
- 3.3.3 Presentation of candidate (biography or equivalent)
- 3.3.4 Presentation of candidate's work (bibliography or equivalent, e.g. audio/visual presentation) incl. references to translations (in UN languages when available)
- 3.3.5 List of reference material about the candidate
- 3.3.6 Contact details for the nominated candidate, (home address where applicable, publisher and/or agent, organisation/project/group/person)
- 3.3.7 If possible, a representative selection of the candidate's work, and a list of enclosed titles

**3.4 FOR ACTIVITIES THAT PROMOTE READING THE FOLLOWING ALSO APPLIES**

- 3.4.1 Presentation and overview of the candidate's activities including the following details: content, objectives, target groups, method, information about timescales and funding, results and evaluations
- 3.4.2 Presentation of and contact details for the person with overall responsibility for the project/organisation (initiator, organiser, principal)
- 3.4.3 References (min. 2, incl. contact details)

**3.5 LIST OF ATTACHMENTS**

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