

APPENDIX -IXMANDATORY PUBLIC DISCLOSURE**A : GENERAL INFORMATION :**

| SL NO. | INFORMATION                       | DETAILS  |
|--------|-----------------------------------|--|
| 1      | NAME OF THE SCHOOL                | JAWAHAR NAVODAYA VIDYALAYA   |
| 2      | AFFILIATION NO.(IF APPLICABLE)    | 1040026  |
| 3      | SCHOOL CODE (IF APPLICABLE)       | 54041  |
| 4      | COMPLETE ADDRESS WITH PIN CODE    | KALUKHEDA DISTT RATLAM MADHYA PRADESH, RATLAM, MADHYA PRADESH - 457340 |
| 5      | PRINCIPAL NAME                    | S N Purwar   |
| 6      | PRINCIPAL QUALIFICATION           | M.Sc., B.Ed.   |
| 7      | SCHOOL EMAIL ID                   | jnvratlam@gmail.com  |
| 8      | CONTACT DETAILS (LANDLINE/MOBILE) | 9893640531   |

**B : DOCUMENTS AND INFORMATION:**

| SL NO. | DOCUMENTS/INFORMATION   | LINKS OF UPLOADED DOCUMENTS ON YOUR SCHOOL'S WEBSITE  |
|--------|---|---|
| 1      | COPIES OF AFFILIATION/UPGRADATION LETTER AND RECENT EXTENSION OF AFFILIATION, IF ANY                        | <a href="https://drive.google.com/file/d/1dUTBZR6ZORM8kKjWWIEI_1Lf7niRkgT/view?usp=drive_link">https://drive.google.com/file/d/1dUTBZR6ZORM8kKjWWIEI_1Lf7niRkgT/view?usp=drive_link</a>       |
| 2      | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/RENEWAL CERTIFICATE, AS APPLICABLE                           | <a href="https://drive.google.com/file/d/1uY2AjQ1YI9LE9paKEgCbX0w3wwu0ICJf/view?usp=drive_link">https://drive.google.com/file/d/1uY2AjQ1YI9LE9paKEgCbX0w3wwu0ICJf/view?usp=drive_link</a>     |
| 3      | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT                         | <a href="https://drive.google.com/drive/folders/1tJxfkMHL6yXoMbAZdEZabQS5hziJvcuN?usp=drive_link">https://drive.google.com/drive/folders/1tJxfkMHL6yXoMbAZdEZabQS5hziJvcuN?usp=drive_link</a> |
| 4      | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT, 2009, AND IT'S RENEWAL IF APPLICABLE                       | <a href="https://drive.google.com/drive/folders/1tJxfkMHL6yXoMbAZdEZabQS5hziJvcuN?usp=drive_link">https://drive.google.com/drive/folders/1tJxfkMHL6yXoMbAZdEZabQS5hziJvcuN?usp=drive_link</a> |
| 5      | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE                                 | <a href="https://drive.google.com/file/d/1ixDJ5ZIRYDDpc5-MJOJ1y6C_RHlrshfr/view?usp=drive_link">https://drive.google.com/file/d/1ixDJ5ZIRYDDpc5-MJOJ1y6C_RHlrshfr/view?usp=drive_link</a>     |
| 6      | COPY OF VALID FIRE SAFETY CERTIFICATE ISSUED BY THE COMPETENT AUTHORITY                                     | <a href="https://drive.google.com/open?id=1BY51jNmYVIYV25gMMAayw32YaLLdEcXf&amp;usp=drive_copy">https://drive.google.com/open?id=1BY51jNmYVIYV25gMMAayw32YaLLdEcXf&amp;usp=drive_copy</a>     |
| 7      | COPY OF THE SELF CERTIFICATION SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/EXTENSION OF AFFILIATION | <a href="https://drive.google.com/file/d/1iNM6gWI9FMyrZvb34vVH9bO0AVWN6xuT/view?usp=drive_link">https://drive.google.com/file/d/1iNM6gWI9FMyrZvb34vVH9bO0AVWN6xuT/view?usp=drive_link</a>     |

|   |   |   |
|---|---|---|
| 8 | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES | <a href="https://drive.google.com/open?id=1ChLNU0J7_AFzgvmDS7SNT1APyUM5IV8&amp;usp=drive_copy">https://drive.google.com/open?id=1ChLNU0J7_AFzgvmDS7SNT1APyUM5IV8&amp;usp=drive_copy</a> |
|---|---|---|

**NOTE:**

THE SCHOOLS NEEDS TO UPLOAD THE SELF ATTESTED COPIES OF ABOVE LISTED DOCUMENTS BY CHAIRMAN/MANAGER/SECRETARY AND PRINCIPAL. IN CASE, IT IS NOTICED AT LATER STAGE THAT UPLOADED DOCUMENTS ARE NOT GENUINE THEN SCHOOL SHALL BE LIABLE FOR ACTION AS PER NORMS.

**C : RESULT AND ACADEMICS :**

| SL NO. | DOCUMENTS/INFORMATION  | LINKS OF UPLOADED DOCUMENTS ON YOUR SCHOOL'S WEBSITE  |
|--------|--|---|
| 1      | FEE STRUCTURE OF THE SCHOOL  | <a href="https://drive.google.com/open?id=13hhtZaw0sE6MU2J7ADEQIMARetYMoms9&amp;usp=drive_copy">https://drive.google.com/open?id=13hhtZaw0sE6MU2J7ADEQIMARetYMoms9&amp;usp=drive_copy</a>     |
| 2      | ANNUAL ACADEMIC CALENDER   | <a href="https://drive.google.com/file/d/1T0b-IPGCERmSSlixBRx5iz7ULKTHUtk9/view?usp=drive_link">https://drive.google.com/file/d/1T0b-IPGCERmSSlixBRx5iz7ULKTHUtk9/view?usp=drive_link</a>     |
| 3      | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="https://drive.google.com/file/d/1izO8A_v9v0tOEIEPTS6U8UY-kzAJ-BTI/view?usp=drive_link">https://drive.google.com/file/d/1izO8A_v9v0tOEIEPTS6U8UY-kzAJ-BTI/view?usp=drive_link</a>     |
| 4      | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="https://drive.google.com/file/d/1dOcgkK1NsQtxvFISkbr5dNEZz2RAxsAJ/view?usp=drive_link">https://drive.google.com/file/d/1dOcgkK1NsQtxvFISkbr5dNEZz2RAxsAJ/view?usp=drive_link</a>     |
| 5      | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | <a href="https://drive.google.com/drive/folders/1gPgjllcTMbenjzOQnQ-LEvbva-KcRDDI?usp=drive_link">https://drive.google.com/drive/folders/1gPgjllcTMbenjzOQnQ-LEvbva-KcRDDI?usp=drive_link</a> |

**D : STAFF (TEACHING) :**

| SL NO. | INFORMATION                                | DETAILS    |
|--------|--|------------|
| 1      | PRINCIPAL                                  | S N Purwar |
| 2      | TOTAL NO. OF TEACHERS                      | 22         |
|        | PGT  | 7          |
|        | TGT  | 10         |
|        | PRT  | 0          |
| 3      | TEACHERS SECTION RATIO                     | 24         |
| 4      | DETAILS OF SPECIAL EDUCATOR                | 0          |
| 5      | DETAILS OF COUNSELLOR AND WELLNESS TEACHER | 2          |

**RESULT CLASS: X**

| SL NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE | REMARKS |
|--------|------|----------------------------|------------------------|-----------------|---------|
| 1      | 2023 | 79                         | 79                     | 100             | NA      |

**RESULT CLASS: XII**

| SL NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE | REMARKS |
|--------|------|----------------------------|------------------------|-----------------|---------|
| 1      | 2023 | 80                         | 80                     | 100             | NA      |

**E : SCHOOL INFRASTRUCTURE:**

| SL NO. | INFORMATION   | DETAILS   |
|--------|---|---|
| 1      | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQ MTR)   | 194249  |
| 2      | NO. AND SIZE OF THE CLASS ROOMS (IN SQ MTR)   | 14 & 37   |
| 3      | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 7 & 85  |
| 4      | INTERNET FACILITY   | YES   |
| 5      | NO. OF GIRLS TOILETS  | 8   |
| 6      | NO. OF BOYS TOILETS   | 8   |
| 7      | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://drive.google.com/drive/folders/11qGakgV4RDEjZvXMUs6Ss2RLLQCrZapu?usp=drive_link">https://drive.google.com/drive/folders/11qGakgV4RDEjZvXMUs6Ss2RLLQCrZapu?usp=drive_link</a> |