

## Mandatory Public Disclosure

## A : GENERAL INFORMATION :

| SL No. | INFORMATION                       | DETAILS                                                        |
|--------|-----------------------------------|----------------------------------------------------------------|
| 1      | NAME OF THE SCHOOL                | SWAMI ATMANAND GOVERNMENT ENGLISH SCHOOL                       |
| 2      | AFFILIATION NO.(IF APPLICABLE)    | 122202086824                                                   |
| 3      | SCHOOL CODE (IF APPLICABLE)       | 22051015043                                                    |
| 4      | COMPLETE ADDRESS WITH PIN CODE    | PUMPHOUSE COLONY , WARD NO-14, KORBA, 10, CHATTISGARH - 495677 |
| 5      | PRINCIPAL NAME                    | Mr. VIVEK LANDE                                                |
| 6      | PRINCIPAL QUALIFICATION           | MSC IN MATHEMATICS MBA IN HR B.E.d                             |
| 7      | SCHOOL EMAIL ID                   | gsekorba2020@gmail.com                                         |
| 8      | CONTACT DETAILS (LANDLINE/MOBILE) | 9425539717                                                     |

## 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                                                    |                                                                                                                                                                                                             |
| 2      | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/RENEWAL CERTIFICATE, AS APPLICABLE                                                       | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Society_registration_of_school.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Society_registration_of_school.pdf</a> |
| 3      | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT                                                     | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Appendix-II_GOVT_NOC.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Appendix-II_GOVT_NOC.pdf</a>                     |
| 4      | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT, 2009, AND IT'S RENEWAL IF APPLICABLE                                                   | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Recognition_Certificate_by_Deo.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Recognition_Certificate_by_Deo.pdf</a> |
| 5      | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE                                                             | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Building_Safety.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Building_Safety.pdf</a>                               |
| 6      | COPY OF VALID FIRE SAFETY CERTIFICATE ISSUED BY THE COMPETENT AUTHORITY                                                                 | <a href="https://www.sagespumphousekorba.com/Disclosure/fire.html">https://www.sagespumphousekorba.com/Disclosure/fire.html</a>                                                                             |
| 7      | COPY OF THE DEO CERTIFICATE SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/EXTENSION OF AFFILIATIONOR SELF CERTIFICATION BY SCHOOL | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Appendix_2_NOC1.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Appendix_2_NOC1.pdf</a>                               |
| 8      | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES                                                                               | <a href="https://www.sagespumphousekorba.com/admin/uploads/documents/Drinking_water.pdf">https://www.sagespumphousekorba.com/admin/uploads/documents/Drinking_water.pdf</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://www.sagespumphousekorba.com/admin/uploads/fees/Fee_structure.pdf">https://www.sagespumphousekorba.com/admin/uploads/fees/Fee_structure.pdf</a> |
| 2      | ANNUAL ACADEMIC CALANDER                                             | <a href="https://www.sagespumphousekorba.com/Calendar.html">https://www.sagespumphousekorba.com/Calendar.html</a>                                               |
| 3      | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="https://www.sagespumphousekorba.com/Administration/committee.html">https://www.sagespumphousekorba.com/Administration/committee.html</a>               |
| 4      | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="https://www.sagespumphousekorba.com/Administration/pta.html">https://www.sagespumphousekorba.com/Administration/pta.html</a>                           |
| 5      | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | <a href="https://www.sagespumphousekorba.com/Academic/result.html">https://www.sagespumphousekorba.com/Academic/result.html</a>                                 |

## D : STAFF (TEACHING) :

| SL No. | INFORMATION                               | DETAILS         |
|--------|-------------------------------------------|-----------------|
| 1      | PRINCIPAL                                 | MR. VIVEK LANDE |
| 2      | TOTAL NO. OF TEACHERS                     | 18              |
|        | PGT                                       | 8               |
|        | TGT                                       | 7               |
|        | PRT                                       | 3               |
| 3      | TEACHERS SECTION RATIO                    | 1.5             |
| 4      | DETAILS OF SPECIAL EDUCATOR               | 1               |
| 5      | DETAILS OF COUNSELLOR AND WELNESS TEACHER | 1               |

## RESULT CLASS: X

| SL No. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDETNS PASSED | PASS PERCENTAGE | REMARKS   |
|--------|------|----------------------------|------------------------|-----------------|-----------|
| 1      | 2021 | 8                          | 8                      | 99.99           | EXCELLENT |

## RESULT CLASS: XII

| SL No. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDETNS PASSED | PASS PERCENTAGE | REMARKS |
|--------|------|----------------------------|------------------------|-----------------|---------|
| 1      |      |                            |                        |                 |         |

## E : SCHOOL INFRASTRUCTURE:

| SL No. | INFORMATION                                                                                 | DETAILS                                                                 |
|--------|---------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 1      | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQUARE MTR)                                             | 7080                                                                    |
| 2      | NO. AND SIZE OF THE CLASS ROOMS (IN SQ FTMTR)                                               | 14 & 48                                                                 |
| 3      | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 6 & 49                                                                  |
| 4      | INTERNET FACILITY                                                                           | YES                                                                     |
| 5      | NO. OF GIRLS TOILETS                                                                        | 4                                                                       |
| 6      | NO. OF BOYS TOILETS                                                                         | 3                                                                       |
| 7      | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://youtu.be/j7b4AWX29l4">https://youtu.be/j7b4AWX29l4</a> |