

APPENDIX -IX MANDATORY PUBLICDISCLOSURE**A : GENERAL INFORMATION :**

| SL NO. | INFORMATION                       | DETAILS  |
|--------|-----------------------------------|--|
| 1      | NAME OF THE SCHOOL                | THE CRESCENT SCHOOL  |
| 2      | AFFILIATION NO.(IF APPLICABLE)    | 2133474  |
| 3      | SCHOOL CODE (IF APPLICABLE)       | 71624  |
| 4      | COMPLETE ADDRESS WITH PIN CODE    | CHILWAN, KAPTANGANJ, TEHSIL KAPTANGANJ, DISTRICT KUSHINAGAR , KUSHI NAGAR , UTTAR PRADESH - 274301 |
| 5      | PRINCIPAL NAME                    | MD HASIB   |
| 6      | PRINCIPAL QUALIFICATION           | M.A., B.ED.  |
| 7      | SCHOOL EMAIL ID                   | thecrescentschoolschool@gmail.com  |
| 8      | CONTACT DETAILS (LANDLINE/MOBILE) | 9935000766   |

**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/le/d/1cT2U1L_h9rSD5EKffr3hR4J7We1LB4W/view?usp=sharing">https://drive.google.com/le/d/1cT2U1L_h9rSD5EKffr3hR4J7We1LB4W/view?usp=sharing</a>         |
| 2      | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/RENEWAL CERTIFICATE, AS APPLICABLE     | <a href="https://drive.google.com/file/d/1_q80VaCvMV5thEFTapJ5_YUBbqnDV32h/view?usp=sharing">https://drive.google.com/file/d/1_q80VaCvMV5thEFTapJ5_YUBbqnDV32h/view?usp=sharing</a>   |
| 3      | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT   | <a href="https://drive.google.com/le/d/124C3D71VYdwGTuPjQ5JoyH7gN20wM_4W/view">https://drive.google.com/le/d/124C3D71VYdwGTuPjQ5JoyH7gN20wM_4W/view</a>                               |
| 4      | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT, 2009, AND IT'S RENEWAL IF APPLICABLE | <a href="https://drive.google.com/le/d/1ypHm7cedkoAeyzHjo-Oi7sulS1DLU4ur/view?usp=drive_link">https://drive.google.com/le/d/1ypHm7cedkoAeyzHjo-Oi7sulS1DLU4ur/view?usp=drive_link</a> |

|   |   |   |
|---|---|---|
| 5 | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE                                 | <a href="https://drive.google.com/le/d/1HY4q0dYSJR5CIBaEkYUVfoYESq8wNSo9/view">https://drive.google.com/le/d/1HY4q0dYSJR5CIBaEkYUVfoYESq8wNSo9/view</a>                               |
| 6 | COPY OF VALID FIRE SAFETY CERTIFICATE ISSUED BY THE COMPETENT AUTHORITY                                     | <a href="https://drive.google.com/file/d/1nlaySeMCV7PCpDQPxEpJPowr7L6CboC/view?usp=sharing">https://drive.google.com/file/d/1nlaySeMCV7PCpDQPxEpJPowr7L6CboC/view?usp=sharing</a>     |
| 7 | COPY OF THE SELF CERTIFICATION SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/EXTENSION OF AFFILIATION | <a href="https://drive.google.com/le/d/1XpVICczqNtlxufc_5kKK5-P89QIJWFGJ/view?usp=drive_link">https://drive.google.com/le/d/1XpVICczqNtlxufc_5kKK5-P89QIJWFGJ/view?usp=drive_link</a> |
| 8 | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES   | <a href="https://drive.google.com/file/d/1p3bAGcbXsKBiUpLHDU3Ea8CfoCLZmVSp/view?usp=sharing">https://drive.google.com/file/d/1p3bAGcbXsKBiUpLHDU3Ea8CfoCLZmVSp/view?usp=sharing</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.

| SL NO. | INFORMATION | DETAILS  |
|--------|-------------|----------|
| 1      | PRINCIPAL   | MD HASIB |

|   |                       |    |
|---|-----------------------|----|
| 2 | TOTAL NO. OF TEACHERS | 63 |
|   | PGT                   | 16 |
|   | TGT                   | 21 |

## 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/le/d/1RZjdtmAAe2DKLsv1WLRE0tS7Hz6HwwHx/view?usp=drive_link">https://drive.google.com/le/d/1RZjdtmAAe2DKLsv1WLRE0tS7Hz6HwwHx/view?usp=drive_link</a> |
| 2      | ANNUAL ACADEMIC CALENDER   | <a href="https://drive.google.com/le/d/1u9nEWsm8VE71GSCg3CjhZTz2_XxQcmDb/view?usp=drive_link">https://drive.google.com/le/d/1u9nEWsm8VE71GSCg3CjhZTz2_XxQcmDb/view?usp=drive_link</a> |
| 3      | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="https://drive.google.com/le/d/1ktSonZvtrDAMiMCMBibLyKk_Y8GGIAwB/view?usp=drive_link">https://drive.google.com/le/d/1ktSonZvtrDAMiMCMBibLyKk_Y8GGIAwB/view?usp=drive_link</a> |
| 4      | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="https://drive.google.com/le/d/1ktSonZvtrDAMiMCMBibLyKk_Y8GGIAwB/view?usp=drive_link">https://drive.google.com/le/d/1ktSonZvtrDAMiMCMBibLyKk_Y8GGIAwB/view?usp=drive_link</a> |
| 5      | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | <a href="https://drive.google.com/le/d/14cPA1NegW1636bQr82OIX47Rq-0SIYw5/view?usp=drive_link">https://drive.google.com/le/d/14cPA1NegW1636bQr82OIX47Rq-0SIYw5/view?usp=drive_link</a> |

## D : STAFF (TEACHING) :

|   |  |             |
|---|--|-------------|
|   | PRT  | 15          |
| 3 | TEACHERS SECTION RATIO                     | 1.5         |
| 4 | DETAILS OF SPECIAL EDUCATOR                | ALOK PANDEY |
| 5 | DETAILS OF COUNSELLOR AND WELLNESS TEACHER | LAIBA FATMA |

## RESULT CLASS: X

## RESULT CLASS: XII

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

|   |      |    |    |      |  |
|---|------|----|----|------|--|
| 1 | 2023 | 69 | 57 | 82.6 |  |
|---|------|----|----|------|--|

**E : SCHOOL INFRASTRUCTURE:**

| SL NO. | INFORMATION   | DETAILS   |
|--------|---|---|
| 1      | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQ MTR)   | 8457  |
| 2      | NO. AND SIZE OF THE CLASS ROOMS (IN SQ MTR)   | 61 & 51   |
| 3      | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 5 & 60  |
| 4      | INTERNET FACILITY   | YES   |
| 5      | NO. OF GIRLS TOILETS  | 18  |
| 6      | NO. OF BOYS TOILETS   | 18  |
| 7      | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://www.youtube.com/watch?v=JNHXuK83b0w">https://www.youtube.com/watch?v=JNHXuK83b0w</a> |