

# MANDATORY PUBLIC DISCLOSURE

## A: GENERAL INFORMATION:

| S.NO. | INFORMATION                       | DETAILS   |
|-------|-----------------------------------|---|
| 1     | NAME OF THE SCHOOL                | JOSEPH & MARY PUBLIC SCHOOL                                       |
| 2     | AFFILIATION NO. (IF APPLICABLE)   | 2730416   |
| 3     | SCHOOL CODE (IF APPLICABLE)       | 85039   |
| 4     | COMPLETE ADDRESS WITH PIN CODE    | SHASTRI PARK NATHUPURA BURARI DELHI, NORTH DELHI , DELHI - 110084 |
| 5     | PRINCIPAL NAME & QUALIFICATION:   | MADHU SINHA M.SC CHEMISTRY M.ED                                   |
| 6     | SCHOOL EMAIL ID                   | <a href="mailto:jmpsschool@yahoo.com">jmpsschool@yahoo.com</a>    |
| 7     | CONTACT DETAILS (LANDLINE/MOBILE) | 9868552269  |

## B: DOCUMENTS AND INFORMATION:

| S.NO. | DOCUMENTS/INFORMATION   | UPLOAD DOCUMENTS     |
|-------|---|----------------------|
| 1     | COPIES OF AFFILIATION/UPGRADATION LETTER AND RECENT EXTENSION OF AFFILIATION, IF ANY  | <a href="#">VIEW</a> |
| 2     | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/RENEWAL CERTIFICATE, AS APPLICABLE   | <a href="#">VIEW</a> |
| 3     | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT   | <a href="#">VIEW</a> |
| 4     | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE   | <a href="#">VIEW</a> |
| 5     | COPY OF THE DEO CERTIFICATE SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/EXTENSION OF AFFILIATIONOR SELF CERTIFICATION BY SCHOOL | <a href="#">VIEW</a> |
| 6     | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES   | <a href="#">VIEW</a> |
| 7     | FIRE NOC  | <a href="#">VIEW</a> |
| 8     | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT 2009 AND ITS RENEWAL IF APPLICABLE  | <a href="#">VIEW</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:**

| S.NO. | DOCUMENTS/INFORMATION  | UPLOAD DOCUMENTS     |
|-------|--|----------------------|
| 1     | FEE STRUCTURE OF THE SCHOOL  | <a href="#">VIEW</a> |
| 2     | ANNUAL ACADEMIC CALANDER.  | <a href="#">VIEW</a> |
| 3     | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="#">VIEW</a> |
| 4     | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="#">VIEW</a> |
| 5     | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | VIEW                 |

**RESULT CLASS: X**

| S.NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE |
|-------|------|----------------------------|------------------------|-----------------|
| 1     | 2018 | 312                        | 307                    | 98              |
| 2     | 2019 | 310                        | 292                    | 95              |
| 3     | 2020 | 314                        | 314                    | 100             |
| 4     | 2021 | 353                        | 353                    | 100             |
| 5     | 2022 | 299                        | 290                    | 97              |
| 6     | 2023 | 311                        | 311                    | 100             |

**RESULT CLASS: XII**

| S.NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE |
|-------|------|----------------------------|------------------------|-----------------|
| 1     | 2018 | 212                        | 202                    | 96              |
| 2     | 2019 | 249                        | 234                    | 94              |
| 3     | 2020 | 299                        | 297                    | 99              |
| 4     | 2021 | 278                        | 275                    | 99              |
| 5     | 2022 | 280                        | 252                    | 90              |
| 6     | 2023 | 271                        | 267                    | 99              |

**D: STAFF (TEACHING)**

| S.NO. | INFORMATION                               | DETAILS |
|-------|---|---------|
| 1     | PRINCIPAL                                 | 1       |
| 2     | TOTAL NO. OF TEACHERS                     | 139     |
|       | PGT                                       | 13      |
|       | TGT                                       | 74      |
|       | PRT                                       | 52      |
| 3     | TEACHERS SECTION RATIO                    | 1:1.53  |
| 4     | DETAILS OF SPECIAL EDUCATOR               | 2       |
| 5     | DETAILS OF COUNSELLOR AND WELNESS TEACHER | 1       |

**E: SCHOOL INFRASTRUCTURE:**

| S.NO. | INFORMATION   | DETAILS   |
|-------|---|---|
| 1     | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQUARE MTR)   | 12749   |
| 2     | NO. AND SIZE OF THE CLASS ROOMS (IN SQ MTR)   | 91 & 48   |
| 3     | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 6 & 100   |
| 4     | INTERNET FACILITY (Y/N)   | YES   |
| 5     | NO. OF GIRLS TOILETS  | 36  |
| 6     | NO. OF BOYS TOILETS   | 37  |
| 7     | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://youtu.be/RFvCfo6lMEg">https://youtu.be/RFvCfo6lMEg</a> |

#### BOOK DETAILS

| S.NO. | DOCUMENTS/INFORMATION | UPLOAD DOCUMENTS     |
|-------|-----------------------|----------------------|
| 1     | BOOK DETAILS          | <a href="#">VIEW</a> |
| 2     | LIST OF VENDORS       | <a href="#">VIEW</a> |

| S.NO. |                                    |                      |
|-------|------------------------------------|----------------------|
| 1     | Nodal officer for EWS DG Admission | <a href="#">VIEW</a> |