

## APPENDIX -IX

### MANDATORY PUBLIC DISCLOSURE

#### A : GENERAL INFORMATION :

| SL NO. | INFORMATION                       | DETAILS                                                     |
|--------|-----------------------------------|-------------------------------------------------------------|
| 1      | NAME OF THE SCHOOL                | RYAN INTERNATIONAL SCHOOL SEC 49B CHANDIGARH UT             |
| 2      | AFFILIATION NO.(IF APPLICABLE)    | 2630060                                                     |
| 3      | SCHOOL CODE (IF APPLICABLE)       | 23048                                                       |
| 4      | COMPLETE ADDRESS WITH PIN CODE    | RYAN INTERNATIONAL SCHOOL, SEC 49 B, , CHANDIGARH, - 160047 |
| 5      | PRINCIPAL NAME                    | POONAM SHARMA                                               |
| 6      | PRINCIPAL QUALIFICATION           | MA.B.ED                                                     |
| 7      | SCHOOL EMAIL ID                   | ris.chandigarh@ryangroup.org                                |
| 8      | CONTACT DETAILS (LANDLINE/MOBILE) | 01723510680                                                 |

#### 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/1hulAuLxcmVvOpHvJCf3qjCdGNv8tvM0P/view?usp=sharing">https://drive.google.com/file/d/1hulAuLxcmVvOpHvJCf3qjCdGNv8tvM0P/view?usp=sharing</a> |
| 2      | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/RENEWAL CERTIFICATE, AS APPLICABLE     | <a href="https://www.ryangroup.org/site/rischandigarh/cbse/12-copy-of-trust.pdf">https://www.ryangroup.org/site/rischandigarh/cbse/12-copy-of-trust.pdf</a>                         |
| 3      | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT   | <a href="https://drive.google.com/file/d/1qJ0V0_4zvYXxXcN4LIhf5h_BqmQYDOnB/view?usp=sharing">https://drive.google.com/file/d/1qJ0V0_4zvYXxXcN4LIhf5h_BqmQYDOnB/view?usp=sharing</a> |
| 4      | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT, 2009, AND IT'S RENEWAL IF APPLICABLE | <a href="https://www.ryangroup.org/site/rischandigarh/cbse/14-minority-certificate.pdf">https://www.ryangroup.org/site/rischandigarh/cbse/14-minority-certificate.pdf</a>           |
| 5      | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE           | <a href="https://drive.google.com/file/d/1d_YdkY8rsE9L7Fb3aIMY9EI3w7FHbMJv/view?usp=sharing">https://drive.google.com/file/d/1d_YdkY8rsE9L7Fb3aIMY9EI3w7FHbMJv/view?usp=sharing</a> |

|   |                                                                                                             |                                                                                                                                                                                     |
|---|-------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6 | COPY OF VALID FIRE SAFETY CERTIFICATE ISSUED BY THE COMPETENT AUTHORITY                                     | <a href="https://drive.google.com/file/d/1WPhM-a6hkaguMsXOLEFBPEs8VRJ_YRuc/view?usp=sharing">https://drive.google.com/file/d/1WPhM-a6hkaguMsXOLEFBPEs8VRJ_YRuc/view?usp=sharing</a> |
| 7 | COPY OF THE SELF CERTIFICATION SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/EXTENSION OF AFFILIATION | <a href="https://www.ryangroup.org/site/rischandigarh/about-school.php">https://www.ryangroup.org/site/rischandigarh/about-school.php</a>                                           |
| 8 | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES                                                   | <a href="https://drive.google.com/file/d/1yW1IGhOsiqPDTtCijtaWAmkfRmRcII_t/view?usp=sharing">https://drive.google.com/file/d/1yW1IGhOsiqPDTtCijtaWAmkfRmRcII_t/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.

#### 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/file/d/1zPYeoPk_Kbz0xqS_sjImQApby9pnMmhU/view?usp=sharing">https://drive.google.com/file/d/1zPYeoPk_Kbz0xqS_sjImQApby9pnMmhU/view?usp=sharing</a> |
| 2      | ANNUAL ACADEMIC CALENDER                                             | <a href="https://drive.google.com/file/d/1s5FVIB_tag6--4hn_mZHNfJLT5SWNUxG/view?usp=sharing">https://drive.google.com/file/d/1s5FVIB_tag6--4hn_mZHNfJLT5SWNUxG/view?usp=sharing</a> |
| 3      | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="https://drive.google.com/file/d/19G5A3SlryDU-v2kdHaapKCT-8sbWopg5/view?usp=sharing">https://drive.google.com/file/d/19G5A3SlryDU-v2kdHaapKCT-8sbWopg5/view?usp=sharing</a> |
| 4      | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="https://drive.google.com/file/d/1gUdvdAuIVc-s6WHSNfXTbhPezttEmDYI/view?usp=sharing">https://drive.google.com/file/d/1gUdvdAuIVc-s6WHSNfXTbhPezttEmDYI/view?usp=sharing</a> |
| 5      | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | <a href="https://drive.google.com/file/d/1K-eo2CmLGsNfIM9ztNdGmh-mJx-84qX/view?usp=sharing">https://drive.google.com/file/d/1K-eo2CmLGsNfIM9ztNdGmh-mJx-84qX/view?usp=sharing</a>   |

#### D : STAFF (TEACHING) :

| SL NO. | INFORMATION           | DETAILS          |
|--------|-----------------------|------------------|
| 1      | PRINCIPAL             | Ms.Poonam Sharma |
| 2      | TOTAL NO. OF TEACHERS | 75               |

|   |                                            |       |
|---|--------------------------------------------|-------|
|   | PGT                                        | 18    |
|   | TGT                                        | 31    |
|   | PRT                                        | 26    |
| 3 | TEACHERS SECTION RATIO                     | 1.1.5 |
| 4 | DETAILS OF SPECIAL EDUCATOR                | 1     |
| 5 | DETAILS OF COUNSELLOR AND WELLNESS TEACHER | 1     |

#### RESULT CLASS: X

| SL NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE | REMARKS |
|--------|------|----------------------------|------------------------|-----------------|---------|
| 1      | 2026 | 205                        | 205                    | 100             |         |

#### RESULT CLASS: XII

| SL NO. | YEAR | NO. OF REGISTERED STUDENTS | NO. OF STUDENTS PASSED | PASS PERCENTAGE | REMARKS         |
|--------|------|----------------------------|------------------------|-----------------|-----------------|
| 1      | 2026 | 206                        | 204                    | 99              | Two Compartment |

#### E : SCHOOL INFRASTRUCTURE:

| SL NO. | INFORMATION                                                                                 | DETAILS                                                                 |
|--------|---------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 1      | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQ MTR)                                                 | 19904                                                                   |
| 2      | NO. AND SIZE OF THE CLASS ROOMS (IN SQ MTR)                                                 | 93 & 513                                                                |
| 3      | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 7 & 91                                                                  |
| 4      | INTERNET FACILITY                                                                           | YES                                                                     |
| 5      | NO. OF GIRLS TOILETS                                                                        | 32                                                                      |
| 6      | NO. OF BOYS TOILETS                                                                         | 32                                                                      |
| 7      | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://youtu.be/5XamgqoiRiQ">https://youtu.be/5XamgqoiRiQ</a> |