

## APPENDIX -IX

### MANDATORY PUBLIC DISCLOSURE

#### **A : GENERAL INFORMATION :**

| SL NO. | INFORMATION                       | DETAILS                                                                                                                   |
|--------|-----------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| 1      | NAME OF THE SCHOOL                | INDIAN SCHOOL MUSCAT                                                                                                      |
| 2      | AFFILIATION NO.(IF APPLICABLE)    | 6130001                                                                                                                   |
| 3      | SCHOOL CODE (IF APPLICABLE)       | 90075                                                                                                                     |
| 4      | COMPLETE ADDRESS WITH PIN CODE    | PO BOX 2470 RUWI MUSCAT (DARSAIT) POSTAL CODE 112 C/O FIRST SECY EMBASSY OF INDIA SULTANATE OF OMAN,OMAN, FOREIGN SCHOOLS |
| 5      | PRINCIPAL NAME                    | Mr RAKESH JOSHI                                                                                                           |
| 6      | PRINCIPAL QUALIFICATION           | M.Sc., M.Ed., M.B.A                                                                                                       |
| 7      | SCHOOL EMAIL ID                   | info@ismoman.com                                                                                                          |
| 8      | CONTACT DETAILS (LANDLINE/MOBILE) | 24784097                                                                                                                  |

#### **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="http://ismoman.com/PDFDOCUMENTS/B1-CBSE Affiliation.pdf">http://ismoman.com/PDFDOCUMENTS/B1-CBSE Affiliation.pdf</a> |
| 2      | COPIES OF SOCIETIES/TRUST/COMPANY REGISTRATION/ RENEWAL CERTIFICATE, AS APPLICABLE                           | <a href="https://ismoman.com/PDFDOCUMENTS/B2-Trust.pdf">https://ismoman.com/PDFDOCUMENTS/B2-Trust.pdf</a>                     |
| 3      | COPY OF NO OBJECTION CERTIFICATE (NOC) ISSUED, IF APPLICABLE, BY THE STATE GOVT./UT                          | <a href="https://ismoman.com/PDFDOCUMENTS/B3-NOC-Embassy.pdf">https://ismoman.com/PDFDOCUMENTS/B3-NOC-Embassy.pdf</a>         |
| 4      | COPIES OF RECOGNITION CERTIFICATE UNDER RTE ACT, 2009, AND IT'S RENEWAL IF APPLICABLE                        | <a href="https://ismoman.com/PDFDOCUMENTS/B4-RTE.pdf">https://ismoman.com/PDFDOCUMENTS/B4-RTE.pdf</a>                         |
| 5      | COPY OF VALID BUILDING SAFETY CERTIFICATE AS PER THE NATIONAL BUILDING CODE                                  | <a href="https://ismoman.com/PDFDOCUMENTS/B5-Building Safety.pdf">https://ismoman.com/PDFDOCUMENTS/B5-Building Safety.pdf</a> |
| 6      | COPY OF VALID FIRE SAFETY CERTIFICATE ISSUED BY THE COMPETENT AUTHORITY                                      | <a href="https://ismoman.com/PDFDOCUMENTS/B6-Fire-Safety.pdf">https://ismoman.com/PDFDOCUMENTS/B6-Fire-Safety.pdf</a>         |
| 7      | COPY OF THE SELF CERTIFICATION SUBMITTED BY THE SCHOOL FOR AFFILIATION/UPGRADATION/ EXTENSION OF AFFILIATION | <a href="http://ismoman.com/PDFDOCUMENTS/B7-Self Certificate.pdf">http://ismoman.com/PDFDOCUMENTS/B7-Self Certificate.pdf</a> |
| 8      | COPIES OF VALID WATER, HEALTH AND SANITATION CERTIFICATES                                                    | <a href="http://ismoman.com/PDFDOCUMENTS/B8-Health-Water.pdf">http://ismoman.com/PDFDOCUMENTS/B8-Health-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://ismoman.com/feestructure.html">https://ismoman.com/feestructure.html</a>                     |
| 2      | ANNUAL ACADEMIC CALENDER                                             | <a href="https://ismoman.com/calendar.html">https://ismoman.com/calendar.html</a>                             |
| 3      | LIST OF SCHOOL MANAGEMENT COMMITTEE (SMC)                            | <a href="https://ismoman.com/PDFDOCUMENTS/C3-SMC.pdf">https://ismoman.com/PDFDOCUMENTS/C3-SMC.pdf</a>         |
| 4      | LIST OF PARENTS TEACHERS ASSOCIATION (PTA) MEMBERS                   | <a href="https://ismoman.com/PDFDOCUMENTS/C4-PTA.pdf">https://ismoman.com/PDFDOCUMENTS/C4-PTA.pdf</a>         |
| 5      | LAST THREE-YEAR RESULT OF THE BOARD EXAMINATION AS PER APPLICABILITY | <a href="https://ismoman.com/Board%20exam%20results.html">https://ismoman.com/Board%20exam%20results.html</a> |

**D: STAFF (TEACHING) :**

| S. No. | INFORMATION                             | NUMBER/STRENGTH | NAME AND QUALIFICATIONS                                                                                   |
|--------|-----------------------------------------|-----------------|-----------------------------------------------------------------------------------------------------------|
| 1.     | PRINCIPAL                               | 1               | Mr RAKESH JOSHI, M.Sc., M.Ed., M.B.A                                                                      |
| 2.     | VICE PRINCIPAL                          | 5               | <a href="https://ismoman.com/PDFDOCUMENTS/D2-VP.pdf">https://ismoman.com/PDFDOCUMENTS/D2-VP.pdf</a>       |
| 3.     | HEADMISTRESS/HEADMASTER                 | Nil             |                                                                                                           |
| 4.     | TOTAL NO. OF TEACHERS                   |                 | <b>UPLOAD LIST/DETAILS</b>                                                                                |
|        | ▪ PGT/PET                               | 89              | <a href="https://ismoman.com/PDFDOCUMENTS/D4-PGT.pdf">https://ismoman.com/PDFDOCUMENTS/D4-PGT.pdf</a>     |
|        | ▪ TGT                                   | 96              | <a href="https://ismoman.com/PDFDOCUMENTS/D4-PRT.pdf">https://ismoman.com/PDFDOCUMENTS/D4-PRT.pdf</a>     |
|        | ▪ PRT/NTT/PTI                           | 118             | <a href="https://ismoman.com/PDFDOCUMENTS/D4-TGT.pdf">https://ismoman.com/PDFDOCUMENTS/D4-TGT.pdf</a>     |
| 5.     | TEACHERS SECTION RATIO                  | 1.5             |                                                                                                           |
| 6.     | DETAILS OF SPECIAL EDUCATOR             | 3               | <a href="https://ismoman.com/PDFDOCUMENTS/D6-7-SEC.pdf">https://ismoman.com/PDFDOCUMENTS/D6-7-SEC.pdf</a> |
| 7.     | DETAILS OF COUNSELLOR & WELNESS TEACHER | 5               | <a href="https://ismoman.com/PDFDOCUMENTS/D6-7-SEC.pdf">https://ismoman.com/PDFDOCUMENTS/D6-7-SEC.pdf</a> |

**E : SCHOOL INFRASTRUCTURE:**

| SL NO. | INFORMATION                                                                                 | DETAILS                                                                                               |
|--------|---------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| 1.     | TOTAL CAMPUS AREA OF THE SCHOOL (IN SQR MTR)                                                | 19274                                                                                                 |
| 2.     | NO. AND SIZE OF THE CLASS ROOMS (IN SQR MTR)                                                | 217 NUMBERS & 55 SQR. MTR.                                                                            |
| 3.     | NO. AND SIZE OF LABORATORIES INCLUDING COMPUTER LABS (IN SQ MTR)                            | 14 NUMBERS & 88 SQR. MTR.                                                                             |
| 4.     | NO. AND SIZE OF LIBRARY (IN SQR MTR)                                                        | 3 NUMBERS & 120 SQR. MTR.                                                                             |
| 5.     | INTERNET FACILITY (YES/NO)                                                                  | YES                                                                                                   |
| 6.     | NO. OF GIRLS TOILETS                                                                        | 130                                                                                                   |
| 7.     | NO. OF BOYS TOILETS                                                                         | 160                                                                                                   |
| 8.     | NO. OF CWSN TOILETS                                                                         | 4                                                                                                     |
| 9.     | LINK OF YOUTUBE VIDEO OF THE INSPECTION OF SCHOOL COVERING THE INFRASTRUCTURE OF THE SCHOOL | <a href="https://www.youtube.com/watch?v=McN8I5x5WY0">https://www.youtube.com/watch?v=McN8I5x5WY0</a> |