****

 **SAVITRIBAI PHULE PUNE UNIVERSITY**

**FORM-A**

***Statement about the information of the Teacher for the placement under CAS***

**Assistant Professor: Stage I to II (AGP Rs. 6000 to 7000) and/or**

**Assistant Professor: Stage II to III (AGP Rs. 7000 to 8000) Date: \_\_ /\_\_/20\_\_**

**Name of the Teacher: ………………………………………………………………………………….. College:………………………………………………………………………………………………………..**

Educational Qualifications :…………………………………………………………………………………Assessment Period for Placement : ……/……/………………to………/……/………………

Break in service & period of condonation (if any) : ………………………………………………………………………………

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Assessment Year** | **Category I** **75** | **Category****II****15** | **Category****(I+II)****Min.150** | **Category****III** | **Date of Appointment & Approval** | **Date of Pay fixation in AGP****6000 and period** | **Date of Placement in Stage I to II (AGP 6000-7000)** | **Date of Placement in Stage II to III****(AGP 7000-8000)** | **Certificate by the College** |
| 1 | 2 | 3 | **4** | 5 | 6 | 7 | 8 | 9 | 10 |
|  |  |  |  |  | …../…../…….. | ……/……/……… | ……/……/……… | ……/……/……… | This is to certify that, the details provided in this statement are true and are verified from the office records.**Principal**Signature & Seal |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| \*\* w.e.f. 13.06.2013, minimum API Scores required for promotion for category I is 100 instead of 75, Category II is 20 instead of 15, Category I+II is 150 instead of 100 |
| **Details of Orientation / Refresher courses during Assessment Period** | **API SCORE**  |  |
| **S N** | **Title** |  | **From** | **To** | **Total API for the****Assessment Period** | **Percentage distribution of weightage points in the Screening cum Evaluation assessment** | **RECOMMENDATIONS OF THE SCREENING COMMITTEE** |
| **Recommended/Not Recommended****Stage II (AGP Rs. 7000) w.e.f. Date:………/……/……………….****Stage III (AGP Rs. 8000) w.e.f. Date:………/……/……………….** |
| **1** |  |  |  |  |  |
| **2** |  |  |  |  | **FINAL REMARK : (Yes / No)** |
| 3 |  |  |  |  |
| 4 |  |  |  |  |
| 5 |  |  |  |

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  **Principal****Chairman of the Committee** |  | **Govt. Nominee****(Higher Education, Pune)** | **HoD****of the College** | **Subject Expert** | **Subject Expert** |