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DOCUMENT NO: 1

Memorandum of Society

Registered under the Telangana Societies Registration Act, 2001

NAME OF THE SOCIETY	PERSECUTED CHRISTIAN FORUM The name of the Society shall be, hereinafter referred to as "P C F" or "The Society"
REGISTERED OFFICE	H. No. 2-4-119/5A, Gandhi Nagar, Uppal, Medchal Malkajgiri District, Hyderabad, Telangana, India - 500039. 9505251777 Office at 9-1-29/10, 15B, Rijhumal Mansion, YMCA Backside, Opp: DCP office, S D Road, Piller No - 1214, Secunderabad, Telangana, 500003. The Society may establish offices as necessary anywhere across India, as per the need by the society and shall do the registration of the Society as per the guidelines of the Societies Registration Act of the Respective Locations Registrar of Societies.
AREA OF OPERATIONS	The area of operation of the Society shall extend to the State of Telangana, A P and may extend to other States of India and internationally, as may be decided by the Executive Committee from time to time, in furtherance of the aims and objects of the Society.
NATURE AND CHARACTER OF THE SOCIETY	The Society is a non-political, non-commercial, non-profit, voluntary and charitable organization, registered under the Telangana Societies Registration Act, 2001. It is formed for purposes of social welfare, advocacy, education, health, and protection of the rights of persecuted and marginalized Christian communities, Scheduled Caste Christians and Muslims, and other vulnerable sections of society, without any distinction of caste, creed, race, or religion.
AIMS AND OBJECTS OF THE SOCIETY	The aims and objects for which the Society is established are as follows: 1 A. To advocate before appropriate forums and government authorities for the repeal or amendment of anti-conversion laws that violate the fundamental rights enshrined in Articles 25-28 of the Indian Constitution. Furthermore, to strive to ensure that all democratic, secular political parties and members of civil society are able to exercise their rights to religious freedom and equality. To collaborate with organizations representing various religious and caste minorities, as well as public service groups, to prevent the implementation of such unconstitutional anti-conversion laws in various states—and to legally and democratically, in accordance with Article 19, obstruct their enactment in any new states—ultimately aiming to secure a complete ban on anti-conversion laws. B. To safeguard the religious freedom and constitutional rights of minorities, Scheduled Castes, Christians, & Protecting the religious freedom and constitutional rights of minorities, Scheduled Castes, Scheduled Caste converts, Christians, and Muslims. As part of this initiative, awareness created among Christians, pastors, evangelists, and people regarding Article 25 of the Indian Constitution. This involves

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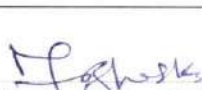
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	training pastors and evangelists—and educating them about the Constitution and relevant laws—on various aspects, Furthermore, based on demographic statistics, we will strive to enhance reservations for the BC-C and OBC categories and to facilitate the effective implementation of relevant laws—achieving these objectives through constitutional means. such as: 1) the right of citizens to hold religious beliefs; 2) the right to propagate one's religion in accordance with established norms; 3) the right to manage religious institutions, churches, and religious educational centers; 4) the imperative to refrain from blasphemy or making comments that incite religious hatred; and 5) the necessity to conduct religious activities without causing disturbance to the lives of other citizens—specifically by avoiding any form of inducement, coercion, or fraudulent promises—and instead, with the necessary permissions from relevant authorities, engaging solely in the proclamation of Biblical scriptures and the Gospel, and conducting free spiritual teachings under a secure environment, 6) thereby living in accordance with Christian values. Articles 14, 15,19 and 25–28 of the Constitution guarantee the freedom of conscience and the right to freely profess, practice, and propagate one's religion.
	C. To mobilize and sensitize Christian organizations, mainline denominational churches, Catholic, Protestant, and Independent churches—including pastors, bishops, moderators, cardinals, church committees, institutions, individuals, and all believers within the respective states—regarding the imperative need to repeal anti-conversion laws that violate fundamental rights; to encourage them to act as responsible constitutional citizens; and to formulate strategies to enable victims of anti-conversion laws to undertake legal struggles in pursuit of justice.
	D. To unite the various organizations currently striving across the nation and in different states to resist anti-conversion laws; to issue directives encouraging churches and Christian institutions—which have hitherto confined themselves solely to spiritual, educational, medical, and social service activities—to actively participate in this legal struggle alongside the Christian and minority organizations already engaged in legal battles within the Supreme Court and High Courts; to mobilize other Christians as well to undertake democratic struggles; and to strive for the realization of the Society's objectives and the attainment of victory through the active participation of elected Christian Scheduled Caste public representatives serving on the basis of Christian minority representation.



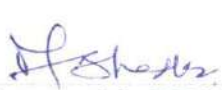

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2. In accordance with the fundamental principles enshrined in the Constitution of India, and exercising the right to religious freedom, we strive to secure constitutional rights to equality for "Scheduled Caste Christians"—those who hold Christian religious beliefs—who, irrespective of their religious conversion, continue to endure the very same social inequalities, untouchability, ostracism, ridicule, disparity, and humiliation faced by members of the "Hindu" Scheduled Castes.
3. Furthermore, we advocate in the High Courts and the Supreme Court for the abrogation of Paragraph 3 of the Presidential Order dated August 10, 1950—which denies Scheduled Caste (SC) status to Scheduled Caste Christians. Through collaboration with political parties, civil society organizations, and Uniting all Churches, Christian denominations across the nation, we aim to secure Scheduled Caste status for Scheduled Caste Christians and Muslims on par with Scheduled Caste Hindus, thereby ensuring that all statutory and non-statutory concessions and to get all constitutional reservations benefits are extended to Scheduled Caste Christians.
4. Most importantly, we are committed to striving—through the exercise of constitutional rights to religious freedom—to extend the implementation and protections of the 'Prevention of Atrocities Act' (currently available to Hindus by virtue of their Scheduled Caste status) to those members of Scheduled Castes who have converted to Christianity. We are dedicated to working through legal channels to ensure the equal application of constitutional rights for victims—specifically Scheduled Caste Christians—who are currently barred from availing themselves of the protections under the SC/ST Atrocities Act. We will make every effort—through the courts, legislative bodies, and government departments—to ensure that the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 (Act 33 of 1989)—which was passed by the Parliament of India on September 11, 1989, came into force on January 30, 1990, and was notified on March 31, 1995—is applied equally to BC-C Christians, OBC Christians, and all citizens of Scheduled Caste origin who profess the Christian faith.
5. To prevent atrocities, discrimination, untouchability, and social harassment directed against the Christian community—including Christian believers, employees, evangelists, pastors, nuns, brothers, churches, Christian schools, NGOs, and societies. Furthermore, to promptly report to the government instances of constitutional rights violations—such as direct attacks on prayer meetings, churches, house prayers, individuals, indirect harassment, destruction of property, forceful seizure of lands and businesses, denial of access to educational, employment, and welfare benefits, and the revocation of reservations—while ensuring the provision of robust, permanent redressal measures and legal assistance.
6. To identify individuals and organizations with criminal intent who engage in derogatory acts or make hateful comments—via print, electronic, cinematic, and social media platforms (including audio and video)—that disparage pastors, believers, Christian tenets, Biblical verses, Christian History, historic events, religious scriptures, the Lord and God Jesus Christ, the Bible, other revered Christian figures, or historical personalities and their deeds; and who target Christians, Scheduled Castes, and other marginalized communities with defamatory and hate-filled content. Additionally, to file complaints against such entities with various government departments, the police, and the courts, and to oversee the subsequent legal proceedings. Furthermore, to take appropriate legal action—while representing affected individuals and communities before courts and other forums—in accordance with applicable provisions, including Sections 103, 192, 196, 197, 299, and 302 of the BNS, as well as other relevant statutes.
7. Moreover, to strive democratically—within the framework of constitutional law—for the enactment of special legislation aimed at preventing attacks against Christian places of worship, other places of worship, minority institutions, and religious leaders (including those of Hindu, Muslim, Christian, Sikh, Buddhist, Jain, Parsi, and Atheist faiths), as well as against


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employees of religious organizations, believers, pastors, and evangelists. This includes working towards the establishment of robust laws—similar to the SC/ST Atrocities Act—such as a 'Minority Atrocities Act' or a 'Religious Believers Protection Act,' by seeking the cooperation of government departments, elected representatives, and political parties, and by fostering coordination among the Police, Revenue, and Judiciary departments.

8. To strive for the preservation, protection, and development of: Christian missions, educational institutions, medical facilities, and societies; assets, lands, buildings, equipment, and materials belonging to Christian organizations that were acquired using foreign funds; lands and buildings—including churches and church-related structures—owned by societies and trusts, which were acquired or constructed using donations from both domestic and foreign Christian believers; the movable and immovable assets of such societies; lands allocated to Christian organizations by the government; and burial grounds.
9. To strive for the enactment of a special law—specifically, a "Christian Assets Protection Act"—aimed at ensuring the protection, preservation, conservation, and democratic utilization of: places of Christian religious worship and historical Christian prayer halls; government lands, assets, buildings, structures, educational institutions, religious centers, and premises acquired or constructed prior to India's independence by foreign missionaries, officials, and British rulers; missionary agricultural lands; Bishop's Houses; retreat centers; lands owned by societies; and the assets of educational and medical institutions.
10. To officially gather information and comprehensive details regarding every Christian missionary property that has been encroached upon, illegally occupied, or misused; properties that have been taken over—whether officially or unofficially—by the government; properties sold to private individuals; properties given to private individuals or organizations under illegal or long-term leases from year 1850 - 2026; and properties where ownership transfers were executed through fraudulent means—including fake declarations, forged sale deeds, false notarizations, and bogus resolution certificates—or through the execution of gift deeds and sale deeds leading to illegal possession.
11. To collect relevant information from various judicial bodies (including Civil Courts, the High Court, and the Supreme Court), State and Central government offices, and various Christian denominations; to make lawful efforts to restore these Christian assets to their respective Christian organizations; and to initiate legal measures to ensure that lands which have been encroached upon are utilized for the welfare of the Christian community, with the cooperation of civil society groups, Christian believers, and religious institutions.
12. To resolve disputes existing between various groups under the aegis of Christian denominations; to reclaim, with the intervention of government officials and political leaders, those denominational lands, missionary properties that were sold to private individuals—even if by mutual consent—and to restore them to the Christian community for the benefit of future generations;
13. To identify Christian offenders and internal denominational fraudsters involved in the illegal sale and misappropriation of missionary assets; to unearth their identities and evidence of their criminal involvement—even if they happen to be influential individuals, mafia elements, or unlawful forces—and to bring the culprits within the purview of the Police, Revenue Departments, and Courts, thereby safeguarding Christian assets that have been encroached upon. To identify individuals who have encroached upon—or are currently encroaching upon—the assets, lands, and properties belonging to Christian societies and charitable organizations across all major Christian denominations—including Roman Catholic, Protestant, CSI, Lutheran, Baptist, Mennonite, Methodist, Pentecostal, Salvation Army, Anglican, and Evangelical—not only within the two Telugu states but throughout the entire country; to curb such activities with the assistance of government and private institutions;

 
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and, ultimately, to reclaim every square yard of land, every penny, and every acre of property by filing impleadment petitions in pending court cases, appealing dismissed cases with the support of original petitioners and complainants, and reopening cases involving Christian assets that were previously closed or settled through compromise—thereby restoring these assets to the Christian community, making them available for the benefit of future generations, and striving to uphold their constitutional welfare.

14. To safeguard and promote the interests of Christian minority educational, medical, and social institutions—whether or not they receive financial assistance from the Central or State governments, and including private Christian organizations—the following efforts are undertaken: bringing issues related to the management and administration of these institutions to the attention of the government; striving for the sanction and release of necessary budgetary allocations for the maintenance of these institutions, for projects undertaken through their respective societies, and for infrastructure development; and—in accordance with the guarantees enshrined in Article 30 of the Constitution of India—protecting the rights of the Christian community regarding admissions and administration within minority educational institutions ranging from the KG to PG levels. Furthermore, we aim to widely publicize various government schemes. We shall oversee all Christian minority institutions—specifically those accorded minority status—including schools, colleges (Degree, PG, and Engineering), universities, autonomous colleges, Bible theological universities, Bible colleges, and Christian service organizations. We will examine whether their managements genuinely belong to the minority community, whether they operate without engaging in unlawful activities, whether they possess all requisite statutory permissions, and whether they are being administered in strict adherence to Christian religious tenets; we will subsequently submit our findings to the government.
15. To coordinate with District Collectors and Revenue officials to ensure the effective implementation of government orders pertaining to financial assistance provided through the Departments of Minority Welfare, Revenue, and Municipal Administration; and to establish Cemetery Management Committees—working in coordination with all local churches—to ensure that these facilities remain accessible and available for the use of all Christian believers. Across the Telugu states and nationwide—at the district, Mandal, and village levels—to facilitate the allocation of government lands specifically designated for Christian minorities, particularly for burial grounds and cemeteries; and to ensure the proper utilization of sites already allocated within these district, Mandal, and village limits by securing the release of adequate government funds for their maintenance, development and by making the necessary arrangements.
16. To promote, establish, operate, and manage educational institutions—including literacy classes, day-care centers, residential schools and colleges, hostels, training centers, and, for the destitute, orphanages and old-age homes; and to set up Christian theological schools, Bible colleges, centers for Biblical studies, schools for Christian literature, music training centers, bible book shops, literature centers, seminaries, and audio-video and digital training centers.
17. To provide career guidance to poor and meritorious students, advocates, journalists, nurses, engineering, medical students belonging to Christian, Scheduled Caste, and minority communities; and to organize non-formal and adult education programs for the upliftment of underprivileged children and adults in both rural and urban areas across Telangana and throughout India. To strive towards facilitating opportunities for overseas education and establishing employment-oriented training centers.
18. To oversee the proper implementation of the Right of Children to Free and Compulsory Education (RTE) Act—which, in accordance with Article 21A of the Indian Constitution, recognizes education as a fundamental right—thereby guaranteeing free and compulsory



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education for all children aged 6 to 14 years. Through various churches and Christian organizations, and transcending barriers of caste, religion, region, and language, this initiative seeks to identify and gather students from all sections of society—specifically including Scheduled Caste, Christian, and minority students—drawing them from rural areas, mandals, towns, districts, city slums, impoverished settlements, and the temporary encampments of nomadic communities. Furthermore, the Act mandates a 25% reservation for disadvantaged sections in private schools and prohibits the charging of capitation fees, the screening of children for admission, and the practice of private tutoring.

19. To organize spiritual gatherings and medical camps in various locations—under the auspices of Christian communities and churches with the cooperation of local Christian believers and pastors—where visitors and patients are provided with free medical check-ups, free Gospel tracts, free bibles, free Biblical literature, free medical equipment, free medicines, and diagnostic services free of cost. To promote the health, sanitation, and welfare of the poor by organizing free medical camps; providing medicines and aids to persons with disabilities and those suffering from chronic illnesses; and conducting awareness programs regarding primary healthcare, HIV/AIDS prevention, maternal and child nutrition, safe drinking water, and environmental hygiene.
20. To conduct medical camps—in collaboration with government medical personnel, private hospital managements, and other voluntary organizations—to provide free treatment and support to patients suffering from Tuberculosis, Polio, Cancer, and other ailments; and to provide comprehensive, affordable, and compassionate elderly care services in both rural and urban areas.
21. To strive for the mandatory establishment of Christian places of worship within all government hospitals, medical colleges, and universities; to facilitate the setting up of small Christian shrines, Bible reading sessions, scriptural preaching, spiritual counselling, and meditation centers—thereby ensuring convenience and mental peace for Christian Scheduled Caste medical staff, Christian patients, patient attendants, and visitors; and to work towards the voluntary establishment of Christian churches and prayer spaces—with government permission and through private partnerships—in alignment with constitutional principles of religious freedom and equality, and in the same manner that Hindu temples and Muslim Dargahs currently exist in all government hospitals.
22. To strive for the socio-economic empowerment of marginalized sections—focusing particularly on Scheduled Caste Christians and minorities, and specifically on women and youth—by serving individuals from all castes and communities adhering to the Christian faith (including SC, ST, BC, OBC, MBC, EWS, Minorities, OC, Reddy, Kamma, Kapu, Brahmin, Velama, Catholic, Anglo-Indian, and migrants from Kerala, Tamil Nadu, and Karnataka, as well as NRI categories); by establishing and strengthening Self-Help Groups for the unemployed; by promoting skill development, livelihood opportunities, and entrepreneurship; by encouraging savings, thrift, and micro-credit activities; and by facilitating access to government-sponsored financial welfare and employment schemes. To facilitate the implementation of government welfare schemes; to arrange for honorariums, double-bedroom housing, and government land for poor and eligible pastors and evangelists through the Christian Minority Finance Corporation and the Minority Welfare Department; and to facilitate access to loans, self-employment opportunities, and industrial and business facilities for Christians of all castes through various government agencies. To provide advice and assistance for the establishment of small, medium, and large-scale industries; to offer guidance regarding financial arrangements and necessary permits; to prepare appropriate documentation; to coordinate support from government officials and elected representatives; and to provide incentives for management, staff recruitment, and business expansion—thereby nurturing individuals who can contribute meaningfully to the Christian community.




23. Based on constitutional values—specifically equality, justice, peace, liberty, and equal participation as a right in the benefits and profits of economic transactions, as well as equal priority in status—as enshrined in Articles 14 and 15 of the Constitution, to protect and promote the human dignity, self-respect, and fundamental human rights of Scheduled Caste Christians, Muslims, and all marginalized communities present within and outside the Church, including in Christian institutions, schools, colleges, universities, hospitals, denominations, corporate churches, digital churches, societies, and trusts.
24. To strive to ensure equal prominence for Christians—both nationwide and within the Telugu-speaking states—across social, political, and constitutional spheres; and, in close collaboration with state and national Human Rights Commissions, Minorities Commissions, Women's Commissions, the Union Ministry of Social Justice and Empowerment, as well as other statutory governmental and non-governmental bodies, the BCC shall work to secure the appointment of Christians—on a demographic basis—to positions such as Ministers, MLAs, MPs, MLCs, Rajya Sabha members, Chairpersons of various corporations, MPTC members, Co-opted members, Board members, Chairpersons and Vice-Chairpersons of Minorities Commissions, Directors, Protocol members, and other nominated, constitutional, and political offices; furthermore, to establish various committees dedicated to addressing the genuine and needs-based requirements of Scheduled Caste communities.
25. To organize and participate in fact-finding missions and public hearings regarding attacks on Christians, social ostracism, denial of reservations, and objections raised against their access to the benefits of welfare schemes; Conducting case studies, preparing reports, forming fact-finding committees, undertaking objective investigations, and executing covert and sting operations in response to human rights violations—including custodial deaths, extrajudicial killings (encounters), and physical assaults against minority communities. This encompasses instances involving the loss of property, belongings, land, homes, employment, and educational opportunities; the demolition or arson of church structures and places of worship; and the subjection of Christian women, students, and religious preachers to verbal abuse, threats, humiliation, and atrocities. The objective is to compile comprehensive audio, video, and written documentation regarding these incidents.
26. Facilitating direct field visits by fact-finding committees to personally meet with both victims and perpetrators, thereby gathering exhaustive details regarding the attacks. These findings are subsequently submitted to relevant government departments and investigative agencies; furthermore, complaints and reports are presented to judicial bodies, high-ranking government officials, and political parties, alongside the preparation and publication of investigative findings. Disseminating information to the Christian community through various channels, including social media, digital media, newspapers, electronic media, local TV, satellite TV, WhatsApp, Facebook, YouTube, websites, and email.
27. Our objective is to disseminate information regarding our Society's programs, bylaws, and general updates—equally and comprehensively—to the Christian public, heads of organizations, and elected Christian representatives. We aim to convey this information to every village, Mandal, district, state, and the entire nation, as well as to Christian organizations, church centers, and funding agencies abroad. Furthermore, we seek to apprise them of both the positive and negative events that have occurred—and are currently unfolding—within our community. To facilitate the resolution of issues and ensure the effective administration of the Society, we aim to mobilize the necessary resources and voluntary from every Christian family, individual, and church. Our goal is to solicit support from pastors in various forms: prayer, financial aid, material supplies, the mobilization of human resources, the gathering of crowds for meetings and assemblies, legal counsel, diplomatic and political consultations, information exchange, and the delegation of authority. Ultimately, through the collective participation of all stakeholders, we strive to

establish a community grounded in Christian values and equality, and to work towards the realization of our rights.

28. To undertake rural and urban development activities—including housing construction, sanitation, safe drinking water initiatives, poverty eradication, slum development, and environmental protection—for the benefit of the Christian community, believers, and ministers of God, as well as for every individual living in accordance with Biblical principles—encompassing people of all social categories (SC, ST, BC, OC, EWS), whether Catholic or Protestant—through the collaborative efforts of government departments and private organizations.
29. To improve the living standards of poor Christian populations in both rural and urban areas—particularly women, youth, and children—through comprehensive Christian human development programs; this is to be achieved by leveraging the prayer support, financial aid, and human resources of churches across all Christian denominations nationwide, utilizing democratic methods such as mass gatherings, conferences on the realization of constitutional rights, peaceful dialogues, political consultations, and recourse to the courts, in order to advocate for spiritual, social, and political recognition, absolute equality, and the constitutionally guaranteed right to religious freedom.
30. Furthermore, the objective is to shape this Society into an exemplary voluntary organization that operates in collaboration with the Government of India, various State Governments, local bodies, universities, and other indigenous as well as international non-governmental organizations (NGOs) and funding agencies. As opportunities permit, the aim is to systematically expand this 'Persecuted Christian Society'—in a phased manner—across all districts, states, and regions, and in all languages; to engage all churches as partners; and to mobilize voluntary support from them—including financial donations, prayer intercessions, physical presence, and personal voluntary service—in order to strive for the holistic development and progress of the Christian community;
31. To raise awareness among every Christian believer and pastor regarding issues such as social justice, minority rights, human rights, education, healthcare, and community development, by organizing extensive seminars, workshops, meetings, study tours, rallies, demonstrations, and awareness campaigns at the village, Mandal, Tahsil, constituency, and district levels;
32. To promote the Society, recruit members, and facilitate the realization of constitutional rights and the achievement of tangible results by establishing committees ranging from the village level up to the state level; to enable these committees to independently undertake fundraising, solicit donations and investments, and organize service-oriented initiatives—including the provision of short-term loans (ranging from a minimum of ₹10,000 to a maximum of ₹200,000) with repayment guarantees, as well as interest-free or interest-bearing loans and participatory investments repayable within a 6-to-12-month timeframe; and to engage with other organizations—collaborating with them and integrating their members into our own fold;
33. To foster the development of service organizations and to facilitate necessary educational awareness and outreach by publishing books, journals, newsletters, and other relevant materials; Furthermore, driven by a spirit of solidarity with humanity, the organization strives to foster unity—both nationally and internationally—and to promote the development of the poor and marginalized sections of society across all communities, including Christians and minorities, without any distinctions based on caste, religion, language, or region. To achieve these objectives and realize its mission, the organization collaborates with churches, like-minded organizations, and international human rights bodies—both within India and abroad—to mobilize resources in the form of funds, donations, and material supplies, as well


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as to facilitate the exchange of information. Additionally, it is committed to upholding India's sovereignty, fostering patriotism, and working towards the realization of equality.

34. To achieve the Society's objectives—specifically addressing the critical and precarious situations currently facing the Christian community in India, both in the present and the future—the following points are of paramount importance:
- 1) In states where anti-conversion laws (which run contrary to the secular principles enshrined in Articles 25–28 of the Indian Constitution) are currently in force, these laws must be repealed immediately.
 - 2) Furthermore, efforts must be directed toward securing the quashing of pending cases, the release of those under arrest, and the granting of statutory bail to those currently incarcerated.
 - 3) We must advocate for the provision of compensation to victims through a joint partnership fund established by the government and our Christian organizations.
 - 4) Additionally, we must strive to ensure freedom from harassment and intimidation, and to secure exemptions, relief, release, exoneration, and permanent solutions for those affected.
35. To provide guidance, that We must initiate a legal process to oppose the practice of denying Scheduled Caste reservations—guaranteed by the Constitution—and stripping Christians of their Scheduled Caste (SC) status, solely on the grounds that they bear Christian names, observe Christian marriage and burial rites, display Christian symbols (such as the Cross), keep Christian literature in their homes, or simply attend church. To achieve this objective, we must devise strategies and strive to secure the cooperation of political parties, as well as to expedite judicial verdicts in the courts. Ultimately, our goal is to repeal—through constitutional and democratic means—Paragraph 3 of the 1950 Presidential Order, which currently facilitates this discriminatory practice. Furthermore, to ensure that Scheduled Caste Christians are accorded the same access to reservations that has historically been extended to Hindus, Sikhs, Buddhists, and Jains, we must—starting today—demonstrate a united resolve backed by concrete actions; we must collectively convene a joint assembly, formulate a comprehensive plan of action, and proceed strictly in accordance with the law.
36. To advocate for the restoration of FCRA licenses for Christian NGOs that have been receiving foreign funds over the past several years; to strive for the simplification of the stringent regulations under the FCRA (Foreign Contribution Regulation Act) that govern the registration of new NGOs and associations seeking to receive foreign funding, thereby ensuring that such activities do not pose a threat to India's national security; to argue for the reinstatement of permissions that were previously revoked due to unreasonable provisions within the FCRA; to call for the withdrawal of the new legislation recently passed by Parliament, which contains problematic amendments; and to mobilize Christian NGOs that have suffered due to unjust cases filed by agencies such as the FCRA, CBI, ACB, CID, and the Enforcement Directorate, in order to facilitate the continuity of their operations—specifically by utilizing legal processes to secure the release of assets, organizations, and educational and medical institutions seized by these investigative agencies, and by enabling the resumption of their banking transactions and financial access to ensure the continuation of their services. To assist societies and trusts—which have suffered losses due to legal cases, allegations of financial irregularities, the freezing of cash transactions, the attachment of assets, and the suspension of cash reserves—in securing the dismissal of such cases and obtaining appropriate compensation; this shall be achieved through dialogue and collective struggles, aided by the advice and cooperation of politicians, heads of government departments, elected representatives at both central and state levels, Chief Ministers, Union Ministers, and legal experts. Furthermore, to strive towards providing relief and rehabilitation.

37. Furthermore, in accordance with the bylaws of this Society, to conduct service-oriented activities—without compromising India's national security—by operating strictly within the framework of the law and adhering to fully social, peaceful, and democratic principles; and to facilitate these services by raising necessary funds and resources through online or other channels—including grants, donations, subscriptions, loans (whether secured or unsecured), contributions from donors and organizations both within India and abroad, and collections made through public exhibitions and events.
38. To give training for Implementing the direct and indirect policies and procedures of the Society; addressing new challenges that may arise for the Christian community in the future; and—with the aim of securing constitutional protection, social security, welfare, and holistic development for Christians—establishing relationships and fostering cooperation with governmental and non-governmental funding agencies, Corporate Social Responsibility (CSR) funds, banks, financial institutions, and international agencies; furthermore, to the extent necessary for the advancement of the Society's objectives, providing security for loans obtained from banks and financial institutions through pledge, mortgage, hypothecation, or other means.
39. To Teach As part of the Society's mission, we strive to achieve our objectives—specifically: challenging anti-conversion laws; filing impleading petitions in relevant cases on behalf of all Christian churches, congregations, and prominent individuals across various states; organizing peaceful demonstrations and engaging in political lobbying; and holding discussions with officials of local, state, and central governments, as well as elected representatives, to seek the expeditious resolution of issues and to advocate for the repeal of anti-conversion laws. We also aim to secure the revocation of the Presidential Order of 1950; obtain Scheduled Caste (SC) status for Christians belonging to Scheduled Castes; meet with and sensitize those currently listed as respondents in the Public Interest Litigation (PIL) case before the Supreme Court; and identify those among them who remain inactive—persuading those who do not respond promptly and positively to the judicial process to withdraw from the case—thereby accelerating the judicial proceedings. Furthermore, we endeavor to achieve a swift, effective, and comprehensive resolution to these issues by consolidating critical aspects of the case—including witnesses, victims, and victim-related organizations—through various strategic methods; by filing additional writ appeals; and by instituting direct writ petitions in the Supreme Court.
40. To prevent attacks on pastors, evangelistic activities, church administration, and Christian prayer gatherings—both nationwide and specifically within the Telugu-speaking states—and to ensure the protection of religious preachers and believers, we are committed to formulating a special legislative framework. To achieve this objective, we will gather the necessary evidence and identify witnesses required for taking appropriate legal action. Furthermore, we will officially collect details regarding individuals affected by these issues, information concerning victims, evidence pertaining to specific incidents, and particulars of legal cases through courts, investigative agencies, village elders, local social organizations, and churches. With the assistance of magistrates, police officials, Panchayat and Revenue departments, and elected representatives, we will officially record statements and gather audio-visual evidence; additionally, we will formally procure relevant documents and records by invoking the provisions of the Right to Information (RTI) Act.
41. To fulfil the legal objectives of the Society, we shall recruit the necessary financial and human resources—including volunteers, social workers, prayer partners, and support staff—and establish a network through which all Christians can work collectively toward the welfare, security, and advancement of Gospel propagation within the Christian community. —Whether acting as individuals, families, extended kinship groups, residents of specific colonies or villages, members of church committees, fellowships, or groups, adherents of particular denominations or ministries, members of various associations and trusts, or as distinct units

within Pastor Fellowships—all must strive to cooperate responsibly. They must unite to achieve the Society's goals, actively participate in its operations, and contribute to the implementation of plans designed to safeguard Christian rights—specifically by providing financial assistance, offering support in terms of labour and transportation, and designating a representative—who may be an individual, a family member, or a member of a church or fellowship—to actively engage in the organization's programs. Furthermore, they should endeavour to facilitate arrangements regarding material resources, vehicles, and informational support, and must diligently accept and fulfill any responsibilities entrusted to them.

42. To prepare Every believer who places their faith in Jesus Christ, holds hope for His Second Coming, aspires to enter the Kingdom of Heaven, and desires to obtain a share in the world of eternal glory—including teachers and preachers—must strive to protect the constitutional rights currently enjoyed by every Indian Christian. Honouring the Bible—which our nation's Constitution recognizes as the Word of God—and living in the fear of the Divine through the Father (Jehovah God), the Son (Jesus Christ), and the Holy Spirit, we dedicate ourselves to safeguarding the constitutional freedoms that currently allow us to practice our faith, propagate our beliefs, and operate religious institutions—such as churches and service organizations—without any hindrance.
43. To protect our Indian Christian community from the hardships and tribulations that are fast approaching, it is essential to raise awareness regarding the looming crisis wherein Dalit Christians face the potential loss of their right to attend church services. Beyond the inability to engage in personal prayer, there is a grave danger that they may lose even the fundamental freedom to keep Bibles, calendars, or crosses within the confines of their own homes. Moreover, the situation may not necessarily end there; We are facing the threat of being coerced into observing Hindu customs or undergoing "Ghar Wapsi" (reconversion). Failure to comply with this could result in the permanent loss of opportunities related to education, employment, business, and welfare benefits. At this critical juncture—where, on one hand, the signs of the Lord's Second Coming prophesied in the Bible are being fulfilled, and on the other, the conspiracies hatched by Manuvadis to transform India into a Hindu state have reached their climax—we must be "as wise as serpents and as innocent as doves." This means that, like serpents, we must strive to safeguard our constitutional rights through legal means and the courts; Furthermore—much like doves—our objective is to raise awareness regarding the need to prepare our bodies to endure suffering, all while safeguarding our spiritual lives.
44. To make awareness to the reason for this initiative is the need to conduct awareness programs regarding a critical situation arises if any: even if any ruling party at the State or Centre—expresses a favourable stance regarding the granting of Scheduled Caste (SC) status to Dalit Christians, there remains a parallel danger. On the other hand, through the implementation of anti-conversion or any such communal freedom prevention laws— which are currently in active mode and potentially poised for nationwide enforcement soon—there is a looming threat of persecution against Christians, whether they are Dalits, Backward Classes (BC), or Forward Classes (OC). Therefore, we have established ourselves as a legally recognized Society. We invite you to replicate our PCF Society bylaws in your respective regions and join hands with us in working towards the protection of our Christian community. Accordingly—and in alignment with the Holy Bible—we guide every living Christian man, woman, congregation, and community that is currently receiving God's blessings to voluntarily participate in this project and extend financial assistance.
45. To prepare and we wish to make you aware that, in return for the spiritual blessings and extraordinary favours you have received through divine grace, you are offering a portion of your material and financial gains—specifically your hard-earned rewards, wages, and income—as a thanksgiving offering to God. We are committed to utilizing these donations exclusively for our collective social welfare and to cover the maintenance and operational

expenses of the community. This initiative serves simultaneously as a grateful return to the Christian community and as a form of "restoration." This appeal is issued to invite everyone to assist in bearing the costs necessary to achieve the permanent liberation of our fellow spiritual Dalit Christian brethren who are currently facing discrimination. By doing so—much like offering a sacred sacrifice or presenting a direct offering to God—we hope that you will contribute to this divine cause and become partners in the service of God.

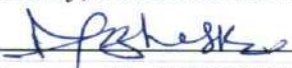
46. To issue Perfect guidance to every Christian man, woman, congregation, and community—who currently enjoys the rights to religious freedom through faith in Christ and in accordance with the Holy Bible—must participate in this project and provide financial assistance. This donation serves as an offering of gratitude to God—presented in return for the material gains, social benefits, spiritual blessings, and distinct favours received through faith in the Living God, prayer, and His grace—and acts simultaneously as a grateful recompense and a "repayment" to society. This appeal is issued to invite everyone to bear the costs required to achieve the lasting liberation of our fellow spiritual brethren who are currently facing discrimination; in doing so, we encourage you to contribute these funds as offerings, akin to presenting a holy sacrifice.
47. To clarify that the expenses associated with this project are limited to legal and constitutional measures, court fees, and fees incurred during consultations with public representatives and government officials. Furthermore, costs related to data collection for social projects—as well as expenses for volunteers' food, accommodation, travel, and administration—must also be borne. Moreover, in fulfilling this responsibility—which entails efforts through avenues such as reconciliation, dispute resolution, legal aid, and addressing issues of social exclusion—it must be recognized that this endeavour is undertaken under Divine guidance, for the religious, social, and material well-being of the community, and as a commitment to dedicating our lives to the Living Father. Rather than simply donating money directly, we will train you to personally assume responsibility for these initiatives—on behalf of the Society—by incurring the necessary expenses yourself, equivalent to the value of the intended contribution.
48. To achieve the Society's objectives, to provide training ensuring that all Sunday offerings, special gifts, and monthly tithes—as well as other religious and spiritual revenues (specifically, funds reaching a committee, pastor, or bishop in the form of believers' offerings, tithes given in the name of God, vows, and thanksgiving gifts)—along with other church-related income and financial returns from every church, denomination, independent body, and mainline church across all villages, mandals, towns, constituencies, district headquarters, cities, states, and the entire nation, are invariably utilized for these urgent and essential tasks. To solicit donations; and to raise awareness and encourage independent churches—particularly those operating under family control or under the personal dominion of an individual or a single-family unit (such as a husband and wife, son, daughter, or parents)—to utilize their resources with social consciousness for the security and well-being of the future Christian community, thereby defraying the costs of voluntary service activities.
49. We strive to secure constitutional protection for our Christian community by obtaining the necessary information and cooperation required to achieve the Society's objectives, and by exerting legal pressure on both the Central and State governments. We aim to establish relationships with like-minded national and international non-governmental organizations (NGOs), civil society groups, and United Nations bodies (such as USCIRF, IARF, and OHCHR) that advocate for religious freedom and human rights; furthermore, we seek to build ties with various High Commissions and international diplomatic missions. The organization shall conduct its activities strictly within the framework of the law—including through letters, phone calls, WhatsApp messages, emails, and personal visits to the offices of State Governors, Chief Ministers, Chief Secretaries, Secretaries for Minority Welfare, Home Secretaries, Directors General of Police (DGPs), District Collectors, Superintendents of Police (SPs), Police

Commissioners, and other relevant government officials; by facilitating phone calls from various elected representatives; and by gathering information through the Right to Information (RTI) Act.

50. To Create foster awareness among—and provide necessary guidance to—those who do not extend their cooperation toward the fulfillment of the just demands and constitutional rights of the Christian community. Furthermore, we will issue written warnings to the following organizations and individuals, and take appropriate measures within the bounds of the law by employing the strategic principles of *Sama, Dhana, Bheda, and Danda* (conciliation, inducement, division, and coercion): churches, pastors, Christian organizations, entities receiving government subsidies under the guise of minority status, individuals earning a livelihood through Christian-related commerce, business, employment, or professions, members of various political parties who have secured political or party positions under the Christian quota, Dalit Christian employees, Christian officials holding Scheduled Caste (SC) Hindu certificates, poets, lawyers, journalists, intellectuals, retired professionals, as well as the bishops of all major Christian denominations and the managements of Christian schools and colleges. Through these efforts, our objective is to awaken consciousness within each of them and ensure their active participation in this movement. For those who still fail to cooperate by that stage, we will strive to ensure that strict legal penalties are imposed. We will issue legal notices, organize peaceful protests, and lodge formal complaints with government departments to secure the closure of their churches, denominations, schools, and organizations. Furthermore, we will work to ensure that compensation is provided to the Christian believers who have been deprived of their reservation benefits due to these entities, and we will endeavour to utilize the proceeds from the liquidation of their movable and immovable assets to benefit the victims.
51. To establish, operate, and promote YouTube channels, social media accounts, digital media platforms, websites, online news portals, podcasts, radio and television broadcasting services, and other electronic and print media in all regional, national, and international languages, for the purpose of creating awareness among the Christian community and the public at large across the world regarding the aims and objects of the Society; to disseminate Biblical teachings, Christian values, educational and social welfare information; to promote constitutional rights, human rights, social justice, equality, and legal awareness guaranteed under the Constitution of India and international human rights instruments; and to undertake media, communication, publishing, training, and broadcasting activities in accordance with applicable laws.
52. To provide guidance, counseling, mediation, and lawful assistance to members of the Christian community and the public at large in matters relating to family issues, matrimonial disputes, succession, inheritance, land and property matters, church and society administration, ownership disputes, financial liabilities, debts and credits, and other civil and legal issues; to promote amicable settlement, reconciliation, and alternative dispute resolution in accordance with applicable laws; to create awareness on legal rights, law and order matters, and public welfare; and to represent grievances before competent authorities, organize press conferences, public meetings, seminars, and awareness programs to bring matters of public importance to the notice of Government authorities and society at large, without exercising any judicial or coercive powers.
53. To utilize and operate communication and media platforms, including SMS services, electronic mail, social media platforms, websites, digital media, print and electronic media, press conferences, publications, and other lawful means of communication, for the purpose of representing the grievances and concerns of victims and marginalized sections of the Christian community and the public at large before Government authorities, constitutional bodies, and other competent forums; to seek justice and protection of rights guaranteed under the Constitution of India and other applicable laws; to submit petitions, representations, memoranda, and letters; to conduct awareness campaigns and advocacy programs; and to disseminate information relating

to human rights, constitutional rights, social justice, equality, religious freedom, and matters affecting the welfare and interests of the Christian community and society at large, in accordance with law.

- a) Through the Society, we will issue guidelines to all Christian churches, denominations, missions, religious associations, societies, trusts, and their affiliated organizations across India to implement a code of conduct aligned with Biblical principles and in compliance with constitutional and legal requirements.
- b) All churches must respect the rights guaranteed under Articles 14, 19, 21, and 25 through 28 of the Constitution of India and must comply with Central and State government laws, the Societies Registration Act, Trust Acts, the Income Tax Act, the FCRA, and other applicable laws.
- c) Financial Transparency: Proper accounts must be maintained for all income received in the form of tithes, offerings, love gifts, donations, lands, vehicles, and other assets.
- d) Bank Transactions: As far as possible, all income and expenses must be handled through bank accounts. Issuing a receipt and voucher is mandatory for every offering or payment made by believers.
- e) Preservation of Church Assets: Church assets must not be treated as the personal property of any individual family, pastor, or committee member. They must be managed as public religious assets.
- f) Annual Audit: An audit must be conducted by a Chartered Accountant at the end of each financial year, and the report must be made available to the members.
- g) Statement of Income and Expenditure: Details regarding annual income, expenses, assets, and liabilities must be disclosed to the members.
8. Approval by Members: Land purchases and sales, large-scale loans, construction projects, investments, and asset transfers must be approved through resolutions passed by the General Body.
- h) Welfare Fund: A dedicated welfare fund may be established to support church members with needs related to health, education, employment, marriage, funerals, and emergencies.
- i) Duty of Service: Assistance must be provided without discrimination to the poor, orphans, the elderly, the disabled, victims of natural disasters, and any Christians or non-Christians in need.
- j) Member Register and Records: A register of members, baptism records, marriage registers, meeting minutes, asset registers, account books, and other relevant documents must be maintained and preserved.
- k) Prevention of Corruption and Misuse: The use of church funds, assets, or authority for personal gain, as well as nepotism, financial irregularities, and fraudulent activities, is prohibited.
- l) Rights of Members: Every member has the right to access information regarding church accounts, annual reports, and resolutions passed by the General Body.
- m) Humanitarian Services: Church income should be utilized not only for the expansion of buildings and branches but also for education, healthcare, employment initiatives, orphanages, old-age homes, and humanitarian services.
- n) Witness to Christ's Love: Proclaiming Christ's love to the world through practical charity, generosity, justice, transparency, and social service is considered a sacred responsibility of every church.

 
Signature of the PRESIDENT/GENERAL SECRETARY | 14 |

- o) FCRA and Foreign Funds: Organizations receiving foreign donations must strictly adhere to the FCRA Act and Central Government guidelines.
- p) Representation for Women and Youth: Adequate representation must be provided to women, youth, and marginalized sections within church committees and administration.
- q) Dispute Resolution: Internal church disputes should be resolved peacefully in accordance with Biblical principles, mediation, and the laws of India.
- r) Social Responsibility: Churches must remain committed to social justice, environmental protection, education, healthcare, and the safeguarding of human rights.
- s) Accountability: Pastors, bishops, committee members, and administrators must act as responsible stewards before God, the congregation, and the law.

CERTIFICATIONS

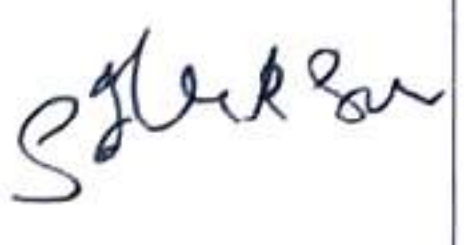
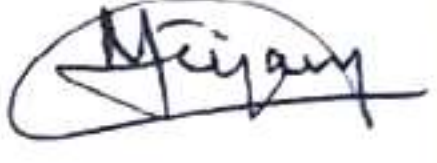
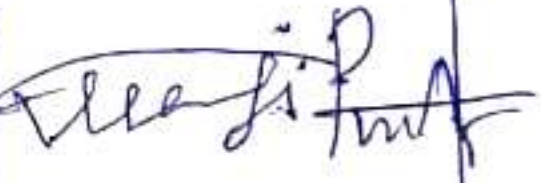
1. Certified that the Society is formed with no profit motive and no commercial activities are involved in its working.
2. Certified that the Office Bearers are not paid from the funds of the Society.
3. Certified that the Society would not engage in agitational activities to ventilate grievances.
4. Certified that the signatures of the Office Bearers appended hereto are genuine.

DECLARATION

We, the undersigned persons, having associated ourselves for the purpose of forming the Persecuted Christian Forum, do hereby subscribe our names to these By-Laws and agree to be bound by the provisions thereof. We are desirous of getting the Society registered under the Telangana Societies Registration Act, 2001 (Andhra Pradesh Societies Registration Act, 2001 as adopted by Telangana).

 
Signature of the PRESIDENT/GENERAL SECRETARY | 15 |

CERTIFIED TO BE CORRECT COPY

Sl. No.	Name of the Office Bearer & S/o, W/o, D/o	Age	Designation	Occupation	Residential Address	Signature
1	Mullakala Bhasker S/o Mullakala Hussain	53	President	Social Activist @BCC	#5-59/1/A, Church St., Qutubullapur, Medchal Malkajgiri, Telangana 500100	
2	Saginela Obulesu S/o Saginela Thimmaiah	48	Vice President	Social Activist @AIDCSS	#29-98, Gandhi Nagar, Chintal, Quthbullapur, Ranga Reddy District Telangana 500055	
3	DASARI ANAND D/o DASARI CHRISTUDAS		General Secretary	Social Activist	GIRI SIKHARA PLAZA. A Block RAM NAGAR. Hyderabad, Telangana 500020	
4	Vijay Kumar Mothukuri S/o M Anthony	50	Joint Secretary	Social Activist	# 3-16-92/16/2, Venkat Reddy Nagar, Ramanthapur, Amberpet, Hyderabad, Telangana - 500013	
5	David Andrew Xavier S/o. Late David Ponnu Swamy	65	Treasurer	Social Activist	10-1-711, Veer Nagar, Near Vijaya Mary Hospital, Chintal Basthi, Khairatabad, Hyderabad 500004	
6	Veera j Panta Israel s/o Panta Anand Rao	55	Organizing Secretary	Social Activist	# 3-119, Samskruti Township, Ghatkesar Kashwani Singarum Ranga Reddy Telangana 501301	
7	Peruku Mathai s/o. Peruku John	53	Executive Member	Social Activist	# 2-4-119/5/A, West No. 5, Gandhi Nagar Uppal Hyderabad Medchal Malkajgiri Telangana 500033	





DOCUMENT NO: II

BYE-LAWS RULE AND REGULATIONS

1. NAME OF THE SOCIETY : PERSECUTED CHRISTIAN FORUM
2. LOCATION OF THE OFFICE : H. No. 2-4-119/5A, Gandhi Nagar, Uppal, Medchal
Malkajgiri District, Hyderabad, Telangana 500039
3. MEMBERSHIP : **Categories of Membership**

(a) **General Member:** Any person who subscribes to the aims and objects of the Society and pays the annual subscription of Rs. 1,000/- (One Thousand only) may be admitted as a General Member.

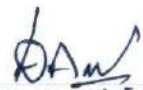
(b) **(b) Life Member:** Any person who makes a lump-sum payment of Rs. 10,000/- (Rupees Ten Thousand Only) shall be admitted as a Life Member.

Cessation of Membership:

A member shall cease to be a member upon resignation in writing, non-payment of subscription for two consecutive years, or upon being removed by a resolution of the Executive Committee for conduct unbecoming of a member or for acting against the interests of the Society.

4. **GENERAL BODY**

- 4.1 The General Body shall consist of all the members of the Society.
- 4.2 **Annual General Body Meeting:** The General Body shall meet once a year, in the month of April, as the Annual General Body Meeting (AGBM). The Secretary shall give at least 15 days' prior notice to all members.
- 4.3 **Functions of the General Body:**
- (a) To pass the budget for the ensuing year and to approve the expenditure statement of the previous year.
 - (b) To approve the annual report of activities of the Society.
 - (c) To elect the Executive Committee.
 - (d) To appoint the Auditor.
 - (e) To consider and decide upon any other matter placed before it by the Executive Committee.
- 4.4 **Quorum:** Half (1/2) of the total members of the General Body shall constitute the quorum for a General Body Meeting.
- 4.5 **Special General Body Meeting:** A Special General Body Meeting may be convened at any time by the President on the requisition of not less than one-third of the total members of the Society.

 
Signature of the PRESIDENT / GENERAL SECRETARY | 17 |

5 — EXECUTIVE COMMITTEE.

5.1 Composition: The Executive Committee (Governing Body) shall consist of Seven (7) members elected by the General Body, who shall hold the following offices:

- (i) President
- (ii) Vice-President
- (iii) General Secretary
- (iv) Joint Secretary
- (v) Treasurer
- (vi-vii) Executive Members

5.2 Term of Office: The term of the Executive Committee shall be three (3) years.

5.3 Quorum: One-fourth (1/4) of the total members of the Executive Committee shall form the quorum for an Executive Committee meeting.

6 — FUNCTIONS OF OFFICE BEARERS

PRESIDENT: The President shall preside over all meetings of the General Body and the Executive Committee. He/She may cast the deciding vote in the event of a tie. He/She shall supervise the functioning of all branches of the Society.

VICE-PRESIDENT: The Vice-President shall assist the President in discharging his/her duties, and in the absence of the President, shall perform the duties of the President as entrusted by him/her.

GENERAL SECRETARY: The General Secretary shall be the Chief Executive Officer of the Society and the custodian of all records relating to the Society. He/She shall conduct all correspondence on behalf of the Society, maintain the minutes of all meetings, and convene the meetings of the Society with the permission of the President. He/She shall guide the Treasurer in preparing the budget and expenditure statement.

JOINT SECRETARY: The Joint Secretary shall assist the General Secretary in discharging his/her duties and, in the absence of the Secretary, shall perform the duties of the Secretary.

TREASURER: The Treasurer shall be responsible for all financial transactions and funds of the Society. He/She shall maintain proper accounts with supporting vouchers and shall prepare the accounts of the Society jointly with the Secretary or the President.

EXECUTIVE MEMBERS: Executive Members shall be responsible for attending to such activities of the Society as are entrusted to them by the Executive Committee.

7 — FUNDS

7.1 The funds of the Society shall be raised through membership fees, subscriptions, grants, donations, contributions, loans, and any other means as may be decided by the Executive Committee, in accordance with applicable law.

7.2 The funds shall be spent only for the attainment of the objects of the Society. No portion thereof shall be paid to or transferred, directly or indirectly, to any member through any means.

7.3 Bank Account: PFC shall exercise the power to open and operate Bank Account/s as follows:


Signature of the **PRESIDENT / GENERAL SECRETARY** | 18 |

- I. Bank Account/s will be opened in the National PSU or Private authorized bank/s in the name of "PERSECUTED CHRISTIAN FORUM".
- II. The Bank Account/s shall be opened upon the Signature of the Treasurer jointly with any two of either General Secretary or the President.
- III. The account will be operated by the Treasurer jointly with anyone of the two authorized signatories.

8 — AUDIT

The accounts of the Society shall be audited annually by a qualified Chartered Accountant appointed by the General Body. Audited accounts shall be placed before the Annual General Body Meeting for approval.

9 — AMENDMENTS

No amendment or alteration shall be made in the By-Laws of the Society unless the proposed amendment is approved by two-thirds (2/3) of the members present at a Special General Body Meeting convened for the purpose and confirmed by two-thirds (2/3) of the members present at a second Special General Body Meeting.

10 — WINDING UP

In the event of winding up or dissolution of the Society, the property and funds of the Society that remain after discharging all liabilities, if any, shall be transferred or paid to another institution registered under the Telangana Societies Registration Act, 2001, having similar aims and objects, as may be decided by a resolution passed by three-fourths (3/4) of the members present at a Special General Body Meeting convened for the purpose, and as approved by the Registrar of Societies, Telangana.

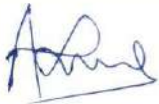
11 — DISPUTE RESOLUTION

Any dispute arising among the members or office-bearers of the Society relating to the management or affairs of the Society shall be referred to a sole arbitrator mutually agreed upon by the parties, or if no agreement is reached, as appointed by the Registrar of Societies, Telangana, in accordance with the provisions of the Telangana Societies Registration Act, 2001.



Signature of the **PRESIDENT / GENERAL SECRETARY** | 19 |

CERTIFIED TO BE CORRECT COPY

Sl. No.	Name of the Office Bearer & S/o, W/o, D/o	Age	Designation	Occupation	Residential Address	Signature
1	Mullakala Bhasker S/o Mullakala Hussain	53	President	Social Activist @BCC	#5-59/1/A, Church St., Qutubullapur, Medchal Malkajgiri, Telangana 500100	
2	Saginela Obulesu S/o Saginela Thimmaiah	48	Vice President	Social Activist @AIDCSS	#29-98, Gandhi Nagar, Chintal, Quthbullapur, Ranga Reddy District Telangana 500055	
3	DASARI ANAND D/O DASARI CHRISTUDAS		General Secretary	Social Activist	GIRI SIKHARA PLAZA - A Block RAM NAGAR, Hyderabad, Telangana 500020	
4	Vijay Kumar Mothukuri S/o M Anthony	50	Joint Secretary	Social Activist	# 3-16-92/16/2, Venkat Reddy Nagar, Ramanthapur, Amberpet, Hyderabad, Telangana - 500013	
5	David Andrew Xavier S/o. Late David Ponnu Swamy	65	Treasurer	Social Activist	10-1-711, Veer Nagar, Near Vijaya Mary Hospital, Chintal Basthi, Khairatabad, Hyderabad 500004	

WITNESSES

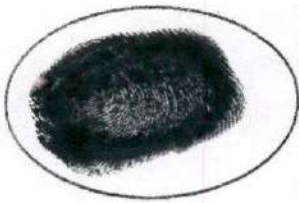
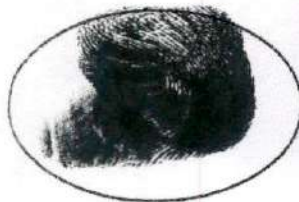
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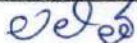


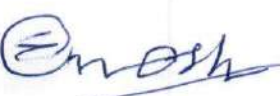


PHOTOGRAPHS AND FINGER PRINTS AS PER SEC.32A OF REGISTRATION ACT 1908

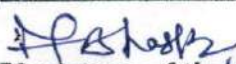
Sl. No.	Finger Print in Black Ink (Left Thumb)	Passport Size Photograph (Black & White)	Name and Permanent Postal Address of Presentatant / Seller / Buyer
			Rev. mullakala Bhasker S/o Late M. Hussain Hno 5-59/1/A church street OPP: SILOAM Grammar School Kotam Parthy. Medchal-Malkajigiri Dist - 500100
			MR. Saginela Obulesu S/o S. Himmaiah. Hno. 29-98 Gandhi Nagar Near. Tagor School Chinatal Bulthulla Pally. Ranga Reddy Dist Pin code 500055-Telangana
			Mrs. Ananda Tondapu W/o. Nageshwar Rao Tondapu Hno. 1-8/11. Flat no. 201 A Nellore Chintalwada, Chintalwada Dist Khammam Dist Musheerabad. Hyderabad
			ANDREW XAVIER D. S/o. Late David Ponnuswamy Hno. 10-1-711 Veerapuri Chintalwada Chintalwada. H.O. Hyderabad. 4. T.S.

Signature of Witnesses.

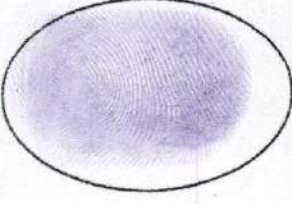
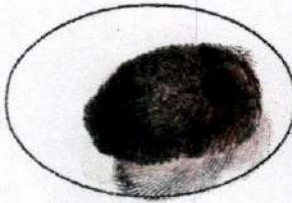
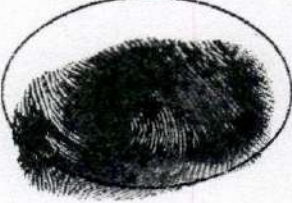
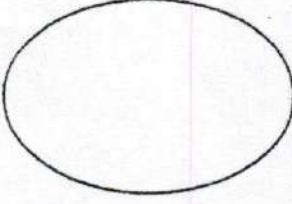
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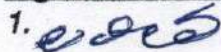


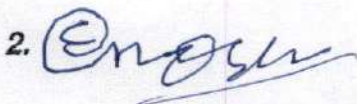

Signature of the President

PHOTOGRAPHS AND FINGER PRINTS AS PER SEC.32A OF REGISTRATION ACT 1908

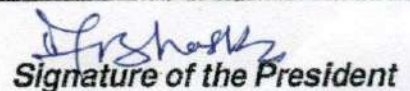
Sl. No.	Finger Print In Black Ink (Left Thumb)	Passport Size Photograph (Black & White)	Name and Permanent Postal Address of Presentatant / Seller / Buyer
			VEERATI PANTA ISRAEL # 3-119, Maheswari Colony Kachanani Singsam S.T.S. MMC, M.M-Dr Telangana - 500088.
			Dr. Muthukasi Visay Kumar S/o M. Anthony HNo 3-16-92/16/2 Vookat Reddy Nagar Ramanthapur - 500013 Hyderabad Telangana
			Dr. Peruku Mathai S/o P. John. HNo 2-4-119/SA Gandhi Nagar Uppal Medchal-Malkajgiri Dist Hyderabad-500039 T.G.
		Passport Size Photograph	

Signature of Witnesses.

1. 

2. 




Signature of the President