

J1: ਜਥੇਦਾਰਾਂ ਨੇ ਪੰਜ ਬਾਈਆਂ (ਜਪਜੀ ਸਾਹਿਬ, ਜਪ ਸਾਹਿਬ, ਸਵੈਯੇ, ਚੌਪਈ ਸਾਹਿਬ, ਆਨੰਦ ਸਾਹਿਬ) ਨਾਲ ਤਿਆਰ ਕੀਤੀ ਖੰਡੇ ਕੀ ਪਹੁਲ ਲਈ ਹੋਵੇ, ਨਿੱਤਨੇਮੀ ਹੋਵੇ, ਮੀਰੀ ਪੀਰੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਵਿੱਚ ਯਕੀਨ ਰੱਖਣ ਵਾਲਾ ਅਤੇ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਅਤੇ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਤੋਂ ਬਗੈਰ ਕਿਸੇ ਹੋਰ ਨੂੰ ਗੁਰੂ ਨਾ ਮੰਨਦਾ ਹੋਵੇ।

J1: Jathedar must have partaken in Khande-ki-Pahul prepared with 5 Banis (Japji Sahib, Jaap Sahib, Savayye, Chaupai Sahib, Anand Sahib), must be Nitnemi, must be devoted to and practice Miri-Piri spirit, and must not accept anyone as Guru except Guru Granth Sahib and Guru Khalsa Panth.

| Name                | Affiliation        | Location | Stance | Comment  | FAT Comment  |
|---------------------|--------------------|----------|--------|--|--|
| Tim Sandhu          | Khanda Party/Group | UK       | D      | What about those Sikhs that have cut hair or beards? This does not make them any less of a Sikh  | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |
| Satnam Singh        | AKJ UK             | UK       | D      | No other prakash should be done and Sikh Rehat Maryada must be amended to state seven bani's nitnem daily.   |  |
| Manvir Singh        | Banbury Gurdwara   | UK       | D      | Add: (i) is not kurehitia (ii) is not thankharia (iii) must respect the Maryada of Sri Akal Takht Sahib.   |  |
| Tarsem Singh        |                    | UK       | B      | Nitnemi should be more specific. Doesn't specify that Jathedar should not be a 'thankhayeaa' or 'kurehthiaa'   |  |
| Sandeep Singh Sira  | Bedford            | UK       | B      | Why do you have to be a fully practicing Sikh? How will we ever encourage non-practicing Sikhs to be involved if we push them out from the start.  |  |
| Sharanjit K Sira    | Bedford            | UK       | D      | You can be a servant of the Panth without this condition. You will repel a generation of people and not represent Sikhi as a whole.  | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |
| Sukhvinder Kaur     | Sikh Relief        | UK       | D      | There needs to be a vetting process to ensure this criteria is being met, so agree in theory.  |  |
| Mehtaab Singh       | Khalsa Foundation  | UK       | D      | Jathedar must have a strong Gursikh jeevan, with the rehni, behni, sehni and kehni of puritan Gursikhs.  |  |
| Kesar Singh Athwal  |                    | Canada   | B      | We need to look into and understand the 5 nitnam bani's more. If one is a nitnem, and agrees to all terms  |  |
| Kirpal Singh Gurcha |                    | Canada   | B      | Out of the 5 bani's, 3 are not in the GGSJ. This needs to be looked into so that the GGSJ's "respect" be kept high (?)   |  |
| Phavanjit Kaur      |                    | Malaysia | D      | Amrit shouldn't be a criteria to begin with. It enforces a shallow and ritualistic practice which is against the Sikh consciousness to begin with. Also, routines of prayer is personal. Sarbat Khalsa is political. Let's keep it that way. | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |
| Satwant Singh       | Selayang Naujawan  | Malaysia | D      | Jathedar must be able to communicate in English. Must be a degree-holder.  | A a degree is only one form of education.  |
| Balminder Kaur      |                    | Malaysia | D      | Qualifications for a role is more important. This will create a scenario whereby I will take Amrit for the sake of the Jathedar position, rather than taking it for myself --> my commitment to the faith.                                   |  |
| Hargobind Singh     |                    | Malaysia | D      | Should not limit ourselves to just Khalsas, just the best person for the job.  |  |
| Amardeep Kaur       |                    | Malaysia | D      | No One is higher than Shabad Guru - SGSS Ji. Don't agree Guru Khalsa Panth is Guru or same level. No need to be vegetarian if that is criteria   | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |

**J2: ਸਿੱਖ ਅਧਿਐਨ ਤੇ ਮਸਲਿਆਂ ਦਾ ਤਜਰਬਾ ਤੇ ਗਿਆਨ ਹੋਵੇ ਅਤੇ ਸਿੱਖ ਇਤਿਹਾਸ, ਫਲਸਫੇ, ਗੁਰਬਾਣੀ, ਦੁਨੀਆਂ ਦੀ ਰਾਜਨੀਤੀ ਤੇ ਧਰਮਾਂ ਬਾਰੇ ਵੀ ਕਾਫੀ ਜਾਣਕਾਰੀ ਰੱਖਦਾ ਹੋਵੇ**

**J2: Jathedars must be experienced and educated in Sikh studies and affairs with considerable knowledge on Sikh history, philosophy, Gurbani, world politics, and world religions[b]**

| Name                 | Affiliation                   | Location | Stance | Comment  | FAT Comment  |
|----------------------|-------------------------------|----------|--------|--|--|
| G S Atwal            | Encounters TV                 | UK       | D      | It is essential that the Jathedar is fluent in English, both reading and writing   |  |
| Gurdev Singh Khalsa  | Sri Guru Singh Sabha Coventry | UK       | D      | Jathedars should know English.   |  |
| Iqbal Singh          | Sri Guru Singh Sabha Coventry | UK       | D      | Jathedar should be able to speak English and communicate with all.   |  |
| Manjit Kaur          | Sri Guru Singh Sabha Coventry | UK       | D      | It must be stipulated that they must know the English language and be able to communicate with Diaspora Sikhs and other world leaders.   |  |
| Navroop Singh        |                               | UK       | D      | I think some of these qualities are too [contingent]. A Jathedar can lead a team which contains all the knowledge required rather than encompassed in one individual. This can also discriminate on things such as level of education. |  |
| Gupt Singh           |                               | UK       | D      | Impossible to put this on one person   | Individuals with such qualities have existed in Sikh history and today we will only find more of them if we create the standard  |
| Sarabjit Singh       | Sri Guru Singh Sabha Coventry | UK       | D      | The appointed Jathedar must read, write and speak English.   |  |
| Avtar Singh Sanghera | Sri Guru Singh Sabha Coventry | UK       | D      | The Jathedar must read, write and speak English well.  |  |
| Surinder Kaur Atwal  | Sri Guru Singh Sabha Coventry | UK       | D      | Jathedars should know English very well.   |  |
| Pawneet Singh Sethi  |                               | Canada   | B      | Philosophy to be replaced with (Punjabi word); Random drug testing   |  |
| Ikjot Singh          |                               | Canada   | B      | There should be a criteria to quantify above mentioned qualities (word). How can we quantify there qualities? For this role, an interview, a test, etc.  |  |
| Harjot Singh Pakonu  | CJSA                          | USA      | D      | World Politics/ World Religious?   | This block cannot be responded to due to lack of explanation   |
| Nirmal Singh         | Gurudwara of Delaware         | USA      | D      | Academic education Basis, Knowledge of other language specially English  |  |
| Harcharan Kaur       | EKTA                          | Malaysia | D      | Expectations are too high. May not be possible to get such highly qualified personnel.   | Individuals with such qualities have existed in Sikh history and today we will only find more of them if we create the standard  |
| Amardeep Kaur        |                               | Malaysia | D      | Jathedar must/should be educated from Sikh missionary college as all other education in Sikh studies is clearly wrong/not as per Gurmat.   | Sikh Missionary is only one well-developed school of thought in the Panth. There are a few other major groups that all Sikhs should be aware of and understand in order to move forward with our slight doctrinal variations.  |
| Kulvinder Kaur       | Istri Satsong                 | Malaysia | D      | I agree that the jathedar must accept only the Guru Granth Sahib and Guru Khalsa Panth. The criteria listed is [a] good to have but not mandatory. A good understanding of the religion with leadership qualities are more important.  | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |

| J3: Qualified candidates for jathedar position shall not be excluded due to their demographic category, such as age, gender, ethnicity, and caste. |  |          |        |   |  |
|--|--|----------|--------|---|--|
| Name   | Affiliation                            | Location | Stance | Comment   | FAT Comment  |
| S. Matharu   |  | UK       | D      | Age an issue. Children cannot be jathedars.   | One must take note of exceptional Sikhs, such as Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.  |
| Sukhjjevan Singh   | Sikhi 2 Inspire                        | UK       | B      | Maharaj Sahib set a historical precedent in terms of Panj Pyare gender, i.e. males. Takht jathedar are top-most hierarchy of panj pyaare - instead males only | Gurbani does not limit leadership roles in Sikhi to men. Historical precedent is clear that women have played a central and integral role in our faith's history. There have been exceptional Kaur leaders at many points in Sikh history that did everything from management to military command. The precursor to Jathedars were the Manjidars and 4 out of 22 Manjidars appointed by the Guru were women. Another precursor to Jathedars were the Misdars - Sada Kaur was Misdar of the Kanhaiya Misl with 8,000 cavalry under her command. Mata Sahib Kaur, mother of all Khalsa, issued Hukamnamahe as a leader and managed the Guru's Golak for a time, sending funds to the Khalsa. Some other examples of amazing women leaders in Sikh history: Mata Sulakhani, Bibi Bhani, Mai Bago, Bibi Dalair Kaur, Mata Khivi, and many more. Guru Gobind Singh Ji asked for 5 heads in 1699 not 5 male heads. |
| G S Atwal  | Encounters TV                          | UK       | D      | It should be written and made clear that a Jathedar must be at least 30 years old.  |  |
| Gurdev Singh Khalsa  | Sri Guru Singh Sabha Coventry          | UK       | D      |   |  |
| Iqbal Singh  | Sri Guru Singh Sabha Coventry          | UK       | D      | Would prefer a mature candidate of 30+ years in age.  |  |
| Manjit Kaur  | Sri Guru Singh Sabha Coventry          | UK       | D      | Age should be 30+, this would show a sense of maturity.   | One must take note of exceptional Sikh Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.  |
| Prem Singh Kalsi   | LST                                    | UK       | D      | Minimum age should be required.   |  |
| Parmvir Singh  | Khalsa Foundation                      | UK       | D      | Decisions need to be transparent.   | This block is not within the scope of the proposal   |
| Surinder Singh   | Gurdwara a Baba Sang Ji, Smethwick, UK | UK       | B      | Since the birth of Khalsa Panth up to the present day, no ladies have been Jathedars or been part of the Panj Pyaare.   |  |
| Sukhmanbir Singh   | Satkar Committee UK                    | UK       | D      | Until now, no lady has been a Jathedar - so Jathedars should always be men.   |  |
| Heera Singh  | Satkar Committee UK                    | UK       | B      | Up until now, there have no women Jathedars.  |  |
| Raghver Singh  | Gurdwara a Baba Sang Ji, Smethwick, UK | UK       | B      | No ladies have been Jathedars up until this day.  |  |
| Manvir Singh   | Satkar Committee UK                    | UK       | B      | Till today in Sikh history no lady has been a Jathedar.   | Gurbani does not limit leadership roles in Sikhi to men. Historical precedent is clear that women have played a central and integral role in our faith's history. There have been exceptional Kaur leaders at many points in Sikh history that did everything from management to military command. The precursor to Jathedars were the Manjidars and 4 out of 22 Manjidars appointed by the Guru were women. Another precursor to Jathedars were the Misdars - Sada Kaur was Misdar of the Kanhaiya Misl with 8,000 cavalry under her command. Mata Sahib Kaur, mother of all Khalsa, issued Hukamnamahe as a leader and managed the Guru's Golak for a time, sending funds to the Khalsa. Some other examples of amazing women leaders in Sikh history: Mata Sulakhani, Bibi Bhani, Mai Bago, Bibi Dalair Kaur, Mata Khivi, and many more. Guru Gobind Singh Ji asked for 5 heads in 1699 not 5 male heads. |
| Iqbal Singh Shergill   | Satkar Committee UK                    | UK       | D      | Till today no ladies have been Jathedars.   |  |
| Sarabjit Singh   | Sri Guru Singh Sabha Coventry          | UK       | D      | Jathedars should be above the age of 30.  |  |
| Avtar Singh Sanghera   | Sri Guru Singh Sabha Coventry          | UK       | D      | The Jathedar should be above the age of 30.   |  |
| Surinder Kaur Atwal  | Sri Guru Singh Sabha Coventry          | UK       | D      | Should be above the age of 30.  | One must take note of exceptional Sikhs, such as Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.  |
| Yadvinder Singh  |  | USA      | D      | This clause does not mean if he is amritdhari, it is like questioning his identity.   | This proposal tries to ensure none of these categories are used as criteria when selecting Jathedar as taught by Gurbani.  |
| Hariot Singh Pakonu  | CJSA                                   | USA      | D      | Age factor should be a limit.   |  |
| Rajinder Singh   | Baba Banda Singh Bahadur Sikh          | USA      | D      | Punjabi   | One must take note of exceptional Sikhs, such as Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.  |
| Sukhwinder Singh   | Radio Voice of Khalsa                  | USA      | D      | Must be age fix   |  |
| Veer Singh   | GTBJF                                  | USA      | D      | About Gay & Age   | For sexual orientation issues one must explain from Gurbani. One must take note of exceptional Sikhs, such as Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.   |
| Gum Singh  |  | USA      | D      |   |  |
| Ekankar Kaur   |  | Malaysia | D      | Age may be a concern especially if it is a young Jathedar as the [arising] matter of maturity and the lack of experience may be brought up.                   |  |
| Jasbindar Kaur   |  | Malaysia | D      | Age: a young jathedar may raise many concerns due to lack of maturity, experience and wisdom.   |  |
| Pritpal Singh  | MGC                                    | Malaysia | D      | Must have a minimum age. Maybe 40 years and above. Need mature/experienced Jathedar.  | One must take note of exceptional Sikhs, such as Baba Buddha Ji who had wisdom beyond most at his very young age which gave him the name Baba Buddha Ji. Another Sikh of such wisdom may arise again.  |

J4: ਜਥੇਦਾਰ ਅਗਵਾਈ ਦੇ ਗੁਣ ਦਰਸਾਉਂਦਾ ਹੋਵੇ (ਸ਼ਾਨਦਾਰ ਬੁਲਾਰਾ ਹੋਵੇ ਤੇ ਹੋਰਾਂ ਨਾਲ ਮਿਲ-ਜੁਲ ਕੇ ਕੰਮ ਕਰਨ ਅਤੇ ਕਰਵਾਉਣ ਦੀ ਯੋਗਤਾ ਰੱਖਦਾ ਹੋਵੇ); ਜਨਤਕ ਮਾਮਲਿਆਂ ਵਿੱਚ ਸਰਗਰਮ ਹੋਵੇ ਅਤੇ ਸਮਾਜਿਕ ਤਾਲਮੇਲ ਦਾ ਅਹਿਲਕਾਰ ਹੋਵੇ।

J4: Jathedars must demonstrate sufficient leadership qualities (excellent communication skills and ability to work collectively and collaboratively); active in public affairs and community liaison

| Name          | Affiliation                   | Location | Stance | Comment   | FAT Comment  |
|---------------|-------------------------------|----------|--------|---|--|
| Mehtaab Singh | Khalsa Foundation             | UK       | D      | Again for this point being well-versed in English language would be advantageous.   |  |
| Teja Singh    | GNSG Sedgley Street           | UK       | B      | Jathedars must disclose their personal financial and material wealth and how they sustained it. Disclose their personal [limitations] present and past. Must demonstrate what they have achieved for the Panth. |  |
| Manjot Kaur   | Virginia Tech SSA             | USA      | D      | I am not sure whether Jathedar should be active in public affairs b/c it should more focus on spiritual growth.   | A Jathedar needs to be One with the Guru - this means to be of the Khalsa, which means to be Amritdhari. The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. |
| Amarjit Singh | Sikh Naujawan Sabha, Malaysia | Malaysia | D      | Wishlist is too wide, e.g. active in public affairs   |  |
| Amardeep Kaur |                               | Malaysia | D      | Must be committed to being servant of the Panth. Yes. Next one more important. Leadership qualification such as active in public affairs could lead to being egocentric].                                       |  |

J5: ਜਥੇਦਾਰਾਂ ਨੂੰ ਇਹ ਸਮਝਣਾ ਤੇ ਵਿਚਾਰਨਾ ਪਵੇਗਾ ਕਿ ਉਹ ਪੰਥ ਦੇ ਸੇਵਾਦਾਰ ਹਨ ਅਤੇ ਨਿਰਧਾਰਿਤ ਕਾਰਜਾਂ ਤੋਂ ਬਿਨਾਂ ਕੋਈ ਹੋਰ ਪ੍ਰਬੰਧਕੀ ਫ਼ੈਸਲਾ ਲੈਣ ਦਾ ਉਹਨਾਂ ਨੂੰ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ਹੈ। ਜਥੇਦਾਰਾਂ ਨੂੰ ਕਾਰਜ ਪੰਥ ਦੁਆਰਾ ਸੌਂਪੇ ਜਾਣਗੇ। ਜਥੇਦਾਰ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਤੋਂ ਸੇਧ ਲੈ ਕੇ ਜੱਥੇ ਦੀ ਅਗਵਾਈ ਕਰਦੇ ਹੋਏ ਇਹਨਾਂ ਕਾਰਜਾਂ ਨੂੰ ਪੂਰਾ ਕਰਨਗੇ।

J5: Jathedars must recognize that they are the servants of the Panth, and that they do not have the authority to make executive decisions outside assigned tasks. Tasks are assigned to Jathedars by the Panth. The Jathedars lead teams to complete these tasks under guidance of Guru Granth Sahib.

| Name            | Affiliation        | Location | Stance | Comment  | FAT Comment   |
|-----------------|--------------------|----------|--------|--|---|
| Harminder Singh |                    | UK       | D      | But Jathedars for different aspects (Akal Takht, Sarbat Khalsa, S women, etc.) don't necessarily have to be politically aware.   | Akal Takht, Sarbat Khalsa and other Sikh institutions are supposed to function by Miri Piri Spirit (Political, and Spiritual) |
| Tim Sandhu      | Khanda Party/Group | UK       | D      | Should deal with guidance of Guru Granth Sahib not internal or external Panthic  | Khalsa Panth is also Guru   |
| Tarsem Singh    |                    | UK       | D      | A Jathedar should have the ability to make 'emergency decisions' via a specified process.  |   |
| Sukhvinder Kaur | Sikh Relief        | UK       | D      | Wouldn't Jathedar be led by Panj Pyaareh AND Guru Granth Sahib? But agree in theory.   | The Khalsa Panth as a whole supersedes all Sikh institutions and individuals  |
| Gurlal Singh    |                    | Canada   | D      | Who will pick the Jathedar? Who will give Jathedar directions on tasks? For example in 1992, due to the situation Jathedar Professor Darshan Singh was not allowed to speak/silenced in the Teja Singh Sundri Hall by Todda. | Sarbat Khalsa will assign Jathedars and tasks   |
| Jasbier Kaur    |                    | Malaysia | D      | If they have better idea, they should bring it up.   |   |
| Satwant Singh   | Selayang Naujawan  | Malaysia | D      | There should be a mechanism to check the jathedar.   |   |

J6: ਕਿਸੇ ਜਾਤੀ ਵਿਸ਼ੇਸ਼ ਪ੍ਰਤੀ ਉਮਰ, ਲਿੰਗ, ਨਸਲ ਜਾਂ ਜਾਤ ਦੇ ਅਧਾਰ 'ਤੇ ਭੇਦ-ਭਾਵ ਨਾ ਕਰਦਾ ਹੋਵੇ।

J6: Jathedars must not hold any prejudice towards any person or group based on a demographic category such as age, gender, ethnicity, and caste.

| Name                | Affiliation                   | Location | Stance | Comment  | FAT Comment  |
|---------------------|-------------------------------|----------|--------|--|--|
| G S Atwal           | Encounters TV                 | UK       | D      | The Jathedar must be subject to a mechanism that allows discrimination on the grounds of age/gender under particular circumstances but must be also subject to a mechanism of accountability for his/her decision. |  |
| Gurdev Singh Khalsa | Sri Guru Singh Sabha Coventry | UK       | D      | The Jathedar should be able to self-declare that they are above prejudice.   |  |
| Iqbal Singh         | Sri Guru Singh Sabha Coventry | UK       |        | Should be able to explain and be accountable for his decisions.  |  |
| Manjit Kaur         | Sri Guru Singh Sabha Coventry | UK       | D      | Should be accountable and be able to explain why he disagrees or holds prejudice of any kind, e.g. an appointment.   |  |
| Sukhvinder Kaur     | Sikh Relief                   | UK       | D      | Can this not be combined with point 3? Agree in theory.  |  |
| Mehtaab Singh       | Khalsa Foundation             | UK       | D      | Also Jathedar must not keep any bias towards any group/jatha when facilitating/making decisions.   |  |
| Sarabjit Singh      | Sri Guru Singh Sabha Coventry | UK       | D      | Jathedars should be beyond prejudice.  | This is exactly what the proposal is trying to say |

J7: ਜਥੇਦਾਰਾਂ ਵਿੱਚ ਗੁਰੂ ਖਾਲਸਾ ਪੰਥ ਦੀ ਵਿਲੱਖਣ ਤੇ ਪਰਭੂਸੱਤਾ ਵਾਲੀ ਪਛਾਣ ਨੂੰ ਜਿਉਂਦੇ ਰੱਖਣ ਅਤੇ ਅਜਿਹੀ ਢੁਕਵੀਂ ਸਥਿਤੀ ਬਣਾਉਣ ਲਈ ਪੂਰੀ ਵਚਨਬੱਧਤਾ ਹੋਣੀ ਜਿਸ ਵਿੱਚ ਸਿੱਖ ਕੌਮ ਦੀਆਂ ਭਾਵਨਾਵਾਂ ਤੇ ਖਾਹਿਸ਼ਾਂ ਨੂੰ ਪੂਰਨ ਤੌਰ ਤੇ ਬਾਹਰ ਆਉਣ, ਸੰਤੁਸ਼ਟੀ ਅਤੇ ਵਧਣ ਦੀ ਸਹੂਲਤ ਮਿਲੇ।

J7: Jathedar must have complete commitment to preservation and keeping alive the distinct and sovereign identity of Guru Khalsa Panth and building up of appropriate condition in which the sentiments and aspirations of the Sikh Qaum will find full expression, satisfaction, and facilities for growth.

| Name              | Affiliation        | Location | Stance | Comment   | FAT Comment   |
|-------------------|--------------------|----------|--------|---|---|
| Gupt Singh        |                    | UK       | D      | What if they are younger? There should be no 'service' age. It could fall on a 20 year old or an 80 year old. |   |
| Tim Sandhu        | Khanda Party/Group | UK       | D      | Agree up to Guru Khalsa Panth - not Sikh Quam   | The Sikh Qaum (The Qaum/Nation) is the entire body of those who self-identify as Sikhs with sole allegiance to Guru Granth Sahib Ji and the authority of Guru Khalsa Panth via Sarbat Khalsa.   |
| Satnam Singh      | AKJ UK             | UK       | D      | Yes as long as it is focused on Khalistan.  | Sikh State is a subject matter Sarbat Khalsa can deliberate on just like any other matters facing the Panth or global community. This is an attempt to outline a governance process to deliberate in open, transparent, Gurmat-oriented manner. |
| Manjit Singh Virk |                    | Canada   | D      | In addition Jathedar should not endorse any political, business parties or individuals                        |   |

SK1: ਫੈਸਲੇ ਲੈਣ ਦੀ ਪ੍ਰਕਿਰਿਆ ਸਰਬੱਤ ਖਾਲਸਾ ਦੇ ਸਿਧਾਂਤਾਂ ਅਨੁਸਾਰ ਹੋਵੇਗੀ ਜੋ ਕਿ ਸਰਬ-ਸਹਿਮਤੀ 'ਤੇ ਅਧਾਰਿਤ ਹੋਵੇਗੀ। ਸਾਰੇ ਸੁਝਾਅ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਨਾਲ ਮੇਲ ਖਾਂਦੇ ਹੋਏ ਚਾਹੀਦੇ ਹਨ। ਇਸ ਦਾ ਮਤਲਬ ਇਹ ਨਹੀਂ ਕਿ ਸੰਪੂਰਨ (100%) ਸਹਿਮਤੀ ਹੈ। ਅਸਹਿਮਤ ਵਿਅਕਤੀ ਆਪਣੀ ਅਸਹਿਮਤੀ ਦਰਜ ਕਰਵਾ ਸਕਣਗੇ ਪਰ ਪ੍ਰਕਿਰਿਆ ਨੂੰ ਕਮਜ਼ੋਰ ਨਾ ਬਣਾਉਂਦੇ ਹੋਏ ਸਹਿਮਤੀ ਨਾਲ ਲਏ ਗਏ ਫੈਸਲਿਆਂ ਨੂੰ ਲਾਗੂ ਕਰਨ ਲਈ ਵੀ ਵਚਨਬੱਧ ਹੋਣਗੇ। ਇਤਰਾਜ਼ ਕਰਨ ਵਾਲੇ ਵਿਅਕਤੀ ਕਾਰਨ ਦੱਸਣ ਤੋਂ ਕਾਰਨਾਂ ਦੀ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਿਆਖਿਆ ਕਰਨ ਲਈ ਤਿਆਰ ਹੋਣੇ ਚਾਹੀਦੇ ਹਨ ਅਤੇ ਫਿਰ ਸਰਗਰਮੀ ਨਾਲ ਸੁਝਾਵਾਂ ਨੂੰ ਮੁੜ ਲਿਖਣ ਲਈ ਪੰਚ ਨੂੰ ਸਹਿਯੋਗ ਦੇਣ ਤਾਂ ਕਿ ਇਤਰਾਜ਼ ਕਰਨ ਵਾਲੇ ਵਿਅਕਤੀਆਂ ਦੀਆਂ ਚਿੰਤਾਵਾਂ ਨੂੰ ਦੂਰ ਕੀਤਾ ਜਾ ਸਕੇ। ਸਾਰੇ ਇਤਰਾਜ਼ ਵੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀਆਂ ਸਿੱਖਿਆਵਾਂ ਨਾਲ ਮੇਲ ਖਾਂਦੇ ਹੋਏ ਚਾਹੀਦੇ ਹਨ।

SK1: Decision-making would follow principles of Sarbat Khalsa in that they are consensus-based. All proposals must be in line with teachings of Guru Granth Sahib. This does not mean there is 100% agreement. Individuals who disagree would record their dissent for the record but allow the proposals to be implemented without undermining the process. Individuals who wish to block must be prepared to explain why and then actively work with the Panth to rewrite the proposal so that it reconciles the concerns of those who blocked. All blocks must also be in line with the teachings of Guru Granth Sahib.

| Name                 | Affiliation                            | Location | Stance | Comment   | FAT Comment   |
|----------------------|--|----------|--------|---|---|
| Jagtar Singh         | SCUK                                   | UK       | D      | Requires some sort of threshold to allow Panthic decisions to be made.  | Consensus requires common minimum program measured with Gurbani and Sikh historical precedent, with primacy given to Gurbani. Sarbat Khalsa is about defeating the ego of the majority and the minority to become one. Block criteria is highlighted in the first Sarbat Khalsa Proposal though checks and balances should also exist to safeguard against the abuse of Block stances.  |
| Gurnaam Singh        | Akaal Channel                          | UK       | D      | We need to define a percentage, e.g. 75%  |   |
| Surinder Singh       | Gurdwara a Baba Sang Ji, Smethwick, UK | UK       | B      | To partake in the Sarbat Khalsa, each and every person must have Khalsa roop, believe in all the 1430 pages of Sri Guru Granth Sahib Ji and believe that the bani of Dasmesh pita, Dasam Granth and Sikh grantha.                       | The Guru leads us by giving guidance on an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective of dedicated and initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Gurus to be heirs to the throne of the Guru. When one becomes a Khalsa one is in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. There have been cases where non-Amritdhari or non-Kesadhari Sikhs have demonstrated great service to the Panth. Sikhs who haven't partaken Khande-ki-Pahul also are part of the Sikh Qaum and must be included in some inclusive manner while upholding Guru Khalsa Panth's authority. The exact role of a representative is not spelled out which leads to this question. |
| Sukhmanbir Singh     | Satkar Committee UK                    | UK       | D      | To take part in Sarbat Khalsa, one must believe in the 1430 pages of SGGJ Ji, and must have no doubts about all of Guru Gobind Singh Ji's baniaa.   |   |
| Heera Singh          | Satkar Committee UK                    | UK       | D      | Everyone that wants to take part in Sarbat Khalsa should have full belief in Sri Guru Granth Sahib.   |   |
| Raghver Singh        | Gurdwara a Baba Sang Ji, Smethwick, UK | UK       | D      | Everyone who takes part in the Sarbat Khalsa should have full belief in SGGJ Ji and full belief in all the baanis of Dasmesh Pita.  |   |
| Manvir Singh         | Satkar Committee UK                    | UK       | D      | To take part in Sarbat Khalsa should have full belief in SGGJ Ji beginning with Ek Onkaar and ending in Athaara Das Bees, and in all the banis of Dasmesh Pita.   |   |
| Iqbal Singh Shergill | Satkar Committee UK                    | UK       | D      | To take part in Sarbat Khalsa, people must believe in the 1430 pages of SGGJ Ji and have no doubts regarding any of the baanis in Dasam Granth.   | Sarbat Khalsa proposal 4 deals with participation criteria  |
| Amardeep Kaur        |  | Malaysia | D      | Sufficient if three quarters majority of quorum or full reprs, 400. Few individuals could block decision-making as seen in Rehat Maryada process plus adds time needlessly. Could be used as delay tactics to frustrate process by few. | Consensus requires common minimum program measured with Gurbani and Sikh historical precedent, with primacy given to Gurbani. Sarbat Khalsa is about defeating the ego of the majority and the minority to become one. Block criteria is highlighted in the first Sarbat Khalsa Proposal though checks and balances should also exist to safeguard against the abuse of Block stances.  |
| Baldev Singh         |  | Malaysia | D      | It should be based on two thirds majority instead of 100% concurrence/agreement. Otherwise of it is blocked or disagreed by a minority group it will get [stifled].   |   |

SK2: ਸਰਬੱਤ ਖਾਲਸਾ ਦੋਰਾਨ ਵਿਚਾਰਨਯੋਗ ਮਸਲੇ ਗੰਭੀਰਤਾ ਵਾਲੇ ਮੁੱਦਿਆਂ, ਆਰਥਿਕ ਤੇ ਰਾਜਨੀਤਿਕ ਮੁੱਦਿਆਂ, ਅਗਵਾਈ ਵਿੱਚ ਗਿਰਾਵਟ ਅਤੇ ਪੰਥਕ ਅਦਾਰਿਆਂ ਦੀ ਖਰਿਆਈ ਨੂੰ ਉਠਾਰਨ 'ਤੇ ਕੇਂਦਰਿਤ ਹੋਣਗੇ।

SK2: Items to be deliberated at Sarbat Khalsa should focus on matters of urgency, economic and political issues, leadership violation, and upkeep of the integrity of Panthic institutions.

| Name                | Affiliation  | Location | Stance | Comment  | FAT Comment  |
|---------------------|--|----------|--------|--|--|
| Bahadur Singh       |  | UK       | D      | Need short and long term solutions   |  |
| Navroop Singh       |  | UK       | D      | Where can doctrinal views be aired   |  |
| Sukhjjevan Singh    | Sikhi 2 Inspire  | UK       | D      | Doctrinal issues are core of Panthic issues & hinder 'ekta'  |  |
| Tim Sandhu          | Khanda Party/Group   | UK       | D      | What urgency is to one person, may not be urgency to another person. What is (b)? It needs explanation.  | The "[b]" is a typo                                    |
| Sukhvinder Kaur     | Sikh Relief  | UK       | D      | Doctrinal issues should be discussed in some capacity, albeit small. Agree in theory.  |  |
| Teja Singh          | GNSG Sedgley Street  | UK       | B      | Items should include the global governance of the issues [flushed] and how they are to be monitored. Items should include the furtherance of Gursikhi.   |  |
| Amandeep Singh      |  | Canada   | B      | Whichever decision or resolution the Panth Khalsa makes or passes needs to be followed through fully   |  |
| Navtej Kaur         |  | Canada   | D      | Social justice issues, encompass ideas of compassion and equality  |  |
| Anokh Singh         |  | Canada   | D      | Sarbat Khalsa must be called with very clear vision - not urgency. Main focus must be panthic issues for religious matters related to panth. Politics must be controlled by Akal Takhat Authority.   |  |
| Ranjit Singh Khalsa |  | Canada   | B      | Issues of religion, community, employment, and global should have awareness  |  |
| Phavanjit Kaur      | Feminist Activist, Malaysia Sikh politics, history & international relations student | Malaysia | B      | Social issues (gender especially) should also be included. Inclusion of women in the debate and decision-making process is vital. Representation and recognition of sexist practices within systems today in the Sikh world must be highlighted. | For representation spread see Sarbat Khalsa Proposal 4 |
| Amardeep Kaur       |  | Malaysia | D      | Must include issues such as drug prob, education, and some welfare/health system   |  |
| Satwant Singh       | Selayang Naujawan  | Malaysia | D      | Please include social and emerging issues.   |  |
| Major Harwan Singh  |  | Malaysia | D      | People should not be limited. Any matter concerning the Panth should be discussed.   |  |
| Harbinder Singh     | Sikh Naujawan Sabha, Malaysia  | Malaysia | D      | Should include initial work to remove the control of institutions (definitions of Sikhs, and family matters, e.g. marriage, inheritance, etc) from the government.   |  |

SK3: ਲਏ ਗਏ ਹਰ ਫ਼ੈਸਲੇ ਦੇ ਪਾਲਣ ਨੂੰ ਯਕੀਨਣ ਬਣਾਉਣ ਲਈ ਇੱਕ ਜਥੇਦਾਰ ਦੀ ਘੋਸ਼ਣਾ ਕਰਨਾ ਲਾਜ਼ਮੀ ਹੋਵੇਗਾ ਜੋ ਕਿ ਇੱਕ ਜੱਥੇ (ਟੀਮ) ਦੀ ਅਗਵਾਈ ਕਰਦਾ ਹੋਇਆ ਇੱਕ ਵਕਤੀ ਮਿਆਦ ਤੱਕ ਯੋਜਨਾਬੱਧ ਤਰੀਕੇ ਨਾਲ ਕੰਮ ਕਰੇਗਾ।

SK3: To ensure the implementation of each decision made, a Jathedar must be declared to lead a team with a deadline and an action plan.

| Name               | Affiliation                                   | Location | Stance | Comment  | FAT Comment   |
|--------------------|---|----------|--------|--|---|
| Ranjit S Seehra    | Ramgharia Sabha, Derby & Ramgharia Council UK | UK       | D      | A process for constituting each team needs to be prepared/drafted. "Devil in the detail" can easily derail progress. |   |
| Tarsem Singh       |   | UK       | D      | Specific outcomes need to be defined. What is the success criteria?  |   |
| Karnail Singh Mann |   | Canada   | D      | Jathedar selection criteria must be defined  | This is covered by the 7 Jathedar proposals   |
| Jasjit Singh Hunda |   | USA      | D      | The independent team should be sarbat instead of jathedar.   | Sarbat Khalsa picks Jathedar to accomplish task. This proposal mandates that a team must also be picked to assist the Jathedar. |
| Satwant Singh      | Selayang Naujawan                             | Malaysia | D      | Not necessary Jathedar but any individual is who is recognised expert in the issue at hand.                          | Historically Jathedars are the organizers or campaigners to get jobs done mandated by the Guru Khalsa Panth.                    |
| Pritpal Singh      | MGC   | Malaysia | D      | Or delegate task to most qualified member of the team.   |   |

Q4: Every representative to the Sarbat Khalsa: Be initiated into Guru Khalsa Panth (Amritdhari). If initiated Sikhs are not available, not able, or simply do not feel qualified they may defer duties to a Sikh who is deemed qualified by the local Sangat. Must accept the authority of Guru Khalsa Panth and Guru Granth Sahib together as the Guru. Must profess belief in a Free Akal Takht that is self-governed by Sikhs for Sikhs without interference from the state or political parties (including Sikh parties).

| Name                | Affiliation                   | Location | Stance | Comment  | FAT Comment   |
|---------------------|-------------------------------|----------|--------|--|---|
| Gupt Singh          |                               | UK       | D      | What would classify as Sikh Rehat Maryada? [Puraton] or new? Sant or school?   |   |
| Amritpal Singh      |                               | UK       | D      | It depends on what Rehat Maryada is in place at Akal Takht Sahib, we follow Guru Rehat   |   |
| Tim Sandhu          | Khanda Party/Group            | UK       | D      | Who elects them? Who are they governed by? Who are they accountable to and what actions can be taken up, if any.   | Selection over election preference, see Sarbat Khalsa proposal 1. Region autonomously select the representatives and the accountability structure. Sarbat Khalsa there is no majority rules program it is consensus based. The content of one's proposals measured against Shabaab and Guru Ithias are what matter not the amount of sangat backing it. A representative must be able to effectively deliver proposals from the Sangat they are representing. Representatives duties and limits do need to be defined.  |
| Shamsher Singh      | NSYF                          | UK       | B      | Need to add additional point: (4) Profess belief in the freedom of the Sikh Quam and pursuit of Khalistan  | Sikh State is a subject matter Sarbat Khalsa can deliberate on just like any other matters facing the Panth or global community. This is an attempt to outline a governance process to deliberate in open, transparent, Gurmat-oriented manner.   |
| S S Atwal           | Encounters TV                 | UK       | D      | It is essential any representative at a Sarbat Khalsa be Amritdhari if involved in the decision-making process   | The Guru leads us by mandating an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective dedicated initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Guru's to  |
| Gurdev Singh Khalsa | Sri Guru Singh Sabha Coventry | UK       | D      | Sikhs must be Amritdhari.  | be heirs to the throne of the Guru. When one becomes a Khalsa they are in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. There have been cases where non-Amritdhari or non-Kesadhari Sikhs have demonstrated great service to the Panth. Sikhs who haven't partaken Khande-ki-Pahul also are part of the Sikh Quam and must be included in some inclusive manner while upholding Guru Khalsa Panth's authority. The exact role of a representative is not spelled out which leads to this question  |
| qbal Singh          | Sri Guru Singh Sabha Coventry | UK       | D      | Any representative chosen needs to be Amritdhari before a decision is made.  | Requires more discussion. In Sarbat Khalsa there is no majority rules program - it is consensus based. The content of one's proposals measured against Shabaab and Guru Ithias are what matter not the amount of sangat backing it. Representatives skewed to South Asia exists because of the population number being the largest. A representative must be able to effectively deliver proposals from the Sangat they   |
| Manjit Kaur         | Sri Guru Singh Sabha Coventry | UK       | D      | Needs to be Amritdhari - any representative who makes decisions.   |   |
| Satnam Singh        | AKJ UK                        | UK       | D      | Can easily be abused by RSS, agencies, etc.  |   |
| Manvir Singh        | Banbury Gurdwara              | UK       | D      | Add (1) should not be kurehitia or thankia (ii) should be Nitnemi (iii) wear all five Kakkar.  |   |
| Sandeep Singh Sira  | Bedford                       | UK       | D      | I believe that all Sikhs should be welcome and not pressured to be fully practicing Sikhs (Amritdhari) to be included. When the time is right, one will automatically give themselves to God. Being around the Sarbat Khalsa may even help them realise their journey quicker to become a fully practicing Sikh. |   |
| Sharanjit K Sira    | Bedford                       | UK       | D      | Every individual should be entitled to such a decision, it should not be a condition! Some individuals may be restricted, but could be an excellent representative of knowledge? Some may not know or be educated enough to commit.  |   |
| Amardeep Kaur       | Sikh Relief                   | UK       | D      | But that Sikh should be Sabat Surat and a suitable, proper follower of Guru Granth Sahib Ji (no Radhaswamis, Nirankaris, etc.)   |   |
| Sarabjit Singh      | Sri Guru Singh Sabha Coventry | UK       | D      | Every representative should be Amritdhari.   |   |
| Avtar Singh         | Sri Guru Singh Sabha Coventry | UK       | D      | Should be Amritdhari.  |   |
| Surinder Kaur Atwal | Sri Guru Singh Sabha Coventry | UK       | D      | Should be Amritdhari.  |   |
| Amandeep Singh      | Canada                        | B        | B      | should put GGS first and Khalsa Panth afterwards otherwise strongly agree  |   |
| Dharamveer Singh    | USA                           | B        | B      | The representative or selected rep should not be solely selected or through his Amritdhari, if this person who is not Amritdhari and more qualified should be given the priority.  |   |
| Manjot Kaur         | Virginia Tech SSA             | USA      | D      | It is not necessary an amritdhari who does not deem fit is the correct person to delegate another sikh to be the representative. He is the sangat responsibility to choose.  |   |
| Sherry Hundal       | USA                           | D        | D      | Need to discussed more for further clarity.  |   |
| Gurmit Singh        | Subong Gurdwara               | Malaysia | B      | An Amritdhari Sikh is no guarantee to be able to contribute to the Sarbat Khalsa. Any Sikh (whatever level of commitment to the religion) should be able to contribute.  |   |
| Sarnjit Kaur        | Malaysia                      | D        | D      | No rules on qualified.   |   |
| Phavanjit Kaur      | Malaysia                      | B        | B      | Being Amritdhari should not be a criteria to be a representative.  |   |
| Amardeep Kaur       | Malaysia                      | D        | D      | In 21st century, not necessary Amritdhari if subject matter expert, etc. Amritdharis ≠ educated or progressive unfortunately.  |   |
| Hargobind Singh     | Malaysia                      | B        | B      | Again, I don't believe being an initiate makes you better qualified in a role in a self-governing system. Simply the best person for the job.  |   |
| Satwant Singh       | Selayang Naujawan             | Malaysia | D      | Should be inclusive, not restricted to being Amritsari.  |   |
| Balwinder Kaur      | Malaysia                      | D        | D      | On one hand we are saying we need representation from all segments and on the other, the representation needs to be Amritsari --> doesn't [jive].  |   |
| Deshwinder Singh    | Sangat                        | Malaysia | D      | Priority of the representative to the Sarbat Khalsa should be given based on merits in Khalsa, in leadership unity, integrity and positive skills, not narrowing by making being Amritsari a priority.   |   |
| Pritpal Singh       | MGC                           | Malaysia | D      | Must be Amritdhari.  | The Guru leads us by giving guidance on an individual's spiritual and political life. In the Sikh revolution the ideal human being is both saint and soldier (sant and sipahi) or both spiritual and political (miri and piri). The current Guru is both Guru Granth Sahib Ji and Guru Khalsa Panth. The Guru Khalsa Panth is the collective of dedicated and initiated Sikhs of the order of Guru established in 1699 whose creation was fostered by all 10 Gurus to be heirs to the throne of the Guru. When one becomes a Khalsa one is in a leadership position as a limb of the body of the Guru. Though these individuals must also demonstrate ability. There have been cases where non-Amritdhari or non-Kesadhari Sikhs have demonstrated great service to the Panth. Sikhs who haven't partaken Khande-ki-Pahul also are part of the Sikh Quam and must be included in some inclusive manner while upholding Guru Khalsa Panth's authority. The exact role of a representative is not spelled out which leads to this question. |
| Baldev Singh        | Malaysia                      | D        | D      | Let's go for inclusion instead of exclusion as more Sikhs do not want to be ordained in the Khalsa Panth.  |   |
| Major Harwan Singh  | Malaysia                      | D        | D      | Anyone ready, able and willing should be allowed to participate as long as he/she believes in Sikhi and teachings of Guru.   |   |
| Amarjit Singh       | Sikh Naujawan Sabha, Malaysia | Malaysia | D      | Ideally yes, but must have room for people with specific capabilities, e.g. if economic issues, political issues. A typical Amritdhari may be lacking in non-religious areas.  |   |
| Manmohan Singh      | Sikh Naujawan Sabha, Malaysia | Malaysia | D      | Criteria for 'deemed qualified by local Sangat' should be defined. No intimidation.  |   |

SK5: ਸਰਬੱਤ ਖਾਲਸਾ ਇੱਕ ਖੁੱਲ੍ਹੀ ਤੇ ਪਾਰਦਰਸ਼ੀ ਪ੍ਰਕਿਰਿਆ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ। ਇਸ ਦੀ ਸਾਰੀ ਕਾਰਵਾਈ ਔਨਲਾਈਨ ਮੌਜੂਦ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ ਜਿਸ ਤੱਕ ਦੁਨੀਆਂ ਭਰ ਦੇ ਤਿੰਨ ਕਰੋੜ ਸਿੱਖਾਂ ਦੀ ਪਹੁੰਚ ਹੋਵੇ।

SK5: The Sarbat Khalsa should be an open and transparent process. All 30 million Sikhs should have access to the proceedings online

| Name                | Affiliation         | Location | Stance | Comment   | FAT Comment  |
|---------------------|---------------------|----------|--------|---|--|
| S. Matharu          |                     | UK       | D      | Concern about online access - other means c.f (1) postal ballot etc should be considered (2) local school/gurdwara involvement  |  |
| Shamsher Singh      | NSYF                | UK       | D      | Don't think it should be broadcast online. It becomes a show.   |  |
| Parmvir Singh       | Khalsa Foundation   | UK       | D      | Must be transparent in decision-making process.   |  |
| Teja Singh          | GNSG Sedgley Street | UK       | D      | How do you propose to reach out to those who do not have online access.   |  |
| Lakhjit S Sarang    |                     | Canada   | D      | How do we make sure that only Sikhs are watching this? Some discussions among Sikhs (leaders) may need to be kept only visible to Sikhs but not to general public.      |  |
| Gurlal Singh        |                     | Canada   | D      | If all conversation is told to all, then there are still some things that need to be kept private from general folks.   | Sarbat Khalsa is a transparent process no separation between "general folks" and "not general folks"   |
| Sukhdeep Singh      |                     | Canada   | D      | There are some things that need to be kept private from government/politicians and those who are not friends of the Sikh. There should be agreement on what is private. |  |
| Manjot Kaur         | Virginia Tech SSA   | USA      | D      | It should not be online. There not enough security and validation softwares to show who is using it and in what ways but it can be stored.                              |  |
| Harjot Singh Pakonu | CJSA                | USA      | D      | What about the person who present themselves as a sikhs but are not sikhs?  | In Sarbat Khalsa the content of one's proposals measured against Shabaab and Guru Ithias are what are looked at alongside the writer's ability to explain it as a Gurmukh. Sangat can judge the proposals to determine if the person who wrote it is Sikh. |

SK6: ਕੇਰਮ ਵਿੱਚ ਸਿੱਖ ਪੰਥ ਦੇ ਘੱਟੋ-ਘੱਟ 51% ਸਿੱਖਾਂ ਦੀ ਨੁਮਾਇੰਦਗੀ ਜਿਸ ਵਿੱਚ ਜਨਸੰਖਿਆ, ਰਹਿਣ ਦੀ ਥਾਂ, ਵਿਚਾਰਧਾਰਾ, ਵਿਚਾਰਕ ਆਗੂਆਂ, ਮਜ਼ਹਬਾਂ (ਔਰਤਾਂ, ਦਲਿਤਾਂ, ਮੂਲ ਨਿਵਾਸੀਆਂ ਨਿਵਾਨਾਂ ਆਦਿ) ਦੀ ਸ਼ਾਮਲੀਅਤ।  
 51% ਜਨ-ਸੰਖਿਆ, ਖੇਤਰੀ ਸੱਤਾ ਅਤੇ ਖੇਤਰ ਵਿੱਚ ਸਿੱਖੀ ਦੇ ਪ੍ਰਭਾਵ ਅਨੁਸਾਰ; 18% ਨੀਤੀ, ਮਰਿਆਦਾ, ਸੇਵਾ ਦੇ ਮਾਹਿਰ; 2% ਪੰਥਕ ਕਾਰਜਾਂ ਵਿੱਚ ਅਸਧਾਰਨ ਯੋਗਦਾਨ ਪਾਉਣ ਵਾਲੇ।

SK6: Quorum would require representation of 51% of the Sikh Qaum divided into the following segments consideration made to population, geography, schools of thought, thought leaders, and disenfranchised segments (i.e. women, Dalit, Mulnvasi, youth etc.). 80% correlated to population size, region's power, SK6: and Sikh influence in region; 18% experts/researchers (policy, doctrine, seva, history) and luminaries; 2% extraordinary Panthic contributors.

| Name                | Affiliation  | Location | Stance | Comment  | FAT Comment   |
|---------------------|--|----------|--------|--|---|
| Navroop Singh       |  | UK       | B      | Representation P 51% is too low. A higher percentage to be considered, like 60%  |   |
| Surinder Kaur       |  | UK       | D      | Disagree with numbers. Do not understand the numbers and need to think about deeply.   |   |
| Parmjit K Matharu   |  | UK       | D      | Agree principle but concern on language and current state of knowledge and local bias may result in 90% population skewing the result: review percentages  | The large number of representatives apportioned to South Asia is because of the large population of Sikhs in South Asia. Panjab still has the largest population of Sikhs in the world, and so proportionate representations requires there to be a larger number of representatives for that region. A representative must be able to effectively deliver proposals from the Sangat they are representing, so distributing representatives per Sangat population ensures this can be done. The exact role of a representative is not spelled out which leads to this question. |
| Harminder Singh     |  | UK       | D      | The numbers are not clear and understood. Where do they come from?   |   |
| Amritpal Singh      |  | UK       | B      | What about the other 49%?  | This proposal tries to answer the question: "What is the minimum number of attendance (the quorum) required for this to be a Sarbat Khalsa", there have been times in history where some could not make it to the Sarbat Khalsa but accepted whatever was decided there.  |
| Tim Sandhu          | Khanda Party/Group   | UK       | D      | No should be 75%   |   |
| Shamsher Singh      | NSYF   | UK       | B      | The idea of Quorum and Sarbat Khalsa don't go together. Contradictory.   | This proposal tries to answer the question: "What is the minimum number of attendance (the quorum) required for this to be a Sarbat Khalsa", there have been times in history where some could not make it to the Sarbat Khalsa but accepted whatever was decided there.  |
| Avtar Singh Kang    |  | UK       | D      | We need to understand more about this proposal and it needs more detail.   |   |
| Bhagat Singh        | Guru Nanak Gurdwara, Bradford, UK  | UK       | D      | More discussion needed   |   |
| Jagjit Singh        | Khalsa Foundation  | UK       | D      | Needs more clarification.  |   |
| Nachatar Singh      | Sikh Relief  | UK       | D      | I don't understand   |   |
| Ranjit S Seehra     | Ramgharia Sabha, Derby & Ramgharia Council UK  | UK       | B      | The quorum should be increased to 60% of the world Sikh population.  |   |
| Satnam Singh        | AKJ UK   | UK       | D      | Is quorum based on who turns up or what is agreed on the day?  | This proposal tries to answer the question: "What is the minimum number of attendance (the quorum) required for this to be a Sarbat Khalsa", there have been times in history where some could not make it to the Sarbat Khalsa but accepted whatever was decided there.  |
| Manvir Singh        | Banbury Gurdwara   | UK       | D      | Why are Dalits mentioned when we don't believe in the caste system?  | Reality is in Punjab and the diaspora many Sikhs still leave certain group out due to these social unethical constructs. It is important to recognize that this occurs and that we ensure they are especially included.   |
| Sukhvinder Kaur     | Sikh Relief  | UK       | D      | Experts and researchers only 18%?  |   |
| Amandeep Singh      |  | Canada   | D      | There should be at least 51% quorum in the Sikh gathering which should be divided further to take into consideration the number of women, dalit folks, Sikh of other races, and young adults.  | See Sarbat Khalsa Proposal 7  |
| Dharamveer Singh    |  | USA      | B      | No Quorum - there is no precat in gurubani and history for a quorum.   | This proposal tries to answer the question: "What is the minimum number of attendance (the quorum) required for this to be a Sarbat Khalsa", there have been times in history where some could not make it to the Sarbat Khalsa but accepted whatever was decided there.  |
| Manjot Kaur         | Virginia Tech SSA  | USA      | D      | Of the 51%, 80% shouldn't be population and experts and researchers should be increased.   | The large number of representatives apportioned to South Asia is because of the large population of Sikhs in South Asia. Panjab still has the largest population of Sikhs in the world, and so proportionate representations requires there to be a larger number of representatives for that region. A representative must be able to effectively deliver proposals from the Sangat they are representing, so distributing representatives per Sangat population ensures this can be done. The exact role of a representative is not spelled out which leads to this question. |
| Jasjit Singh Hunda  |  | USA      | B      | Not possible today in world to have great experience in these circumstances.   | What is the alternative?  |
| Harjot Singh Pakonu | CJSA   | USA      | D      | Quorum should be at least 2/3rd. Current is too low.   |   |
| Satvinder Singh     | Sirhrd & Kasi  | USA      | D      | Very confusing as written.   |   |
| Sherry Hundal       |  | USA      | D      | Need to discussed more for further clarity.  |   |
| Harpreet Kaur       | GN daughter  | Malaysia | D      | This isn't necessary esp on the segment's consideration.   |   |
| Sarnjit Kaur        |  | Malaysia | B      | Only Sikhs.  | The Sikh Qaum (The Qaum/Nation) is the entire body of those who self-identify as Sikhs with sole allegiance to guru Granth Sahib Ji and the Authority of Guru Khalsa Panth via Sarbat Khalsa.   |
| Phavanjit Kaur      | Feminist Activist, Malaysia Sikh politics, history & international relations student | Malaysia | B      | Percentages are not proportional to criteria. In the sense, 80% of population would drown diaspora voices and give more power to Indian Sikhs which may lead us back to start. My breakdown would be 40% connected to population, 30% of researchers, 30% of Panthic contributors. | The large number of representatives apportioned to South Asia is because of the large population of Sikhs in South Asia. Panjab still has the largest population of Sikhs in the world, and so proportionate representations requires there to be a larger number of representatives for that region. A representative must be able to effectively deliver proposals from the Sangat they are representing, so distributing representatives per Sangat population ensures this can be done. The exact role of a representative is not spelled out which leads to this question. |
| Serena Kaur         | SNSM   | Malaysia | D      | Quorum shouldn't be based on region's power, that doesn't reflect true representation  |   |
| Pritpal Singh       | MGC  | Malaysia | D      | Levels too high to achieve. Would lead to postponements, deferment of important decisions, etc. About 30% should suffice.  |   |

K7: Total number of representatives to Sarbat Khalsa is 500, the distribution is as follows: 80% 400 representatives: (1) South Asia: 263, (2) Americas 46, (3) Europe 46, (4) East Asia 18, (5) Oceania 11, (6) Africa 10, (7) Middle East 6. Regions autonomously select representatives. Regions must consider the following when selecting representatives: Gurdwaras, Sikh Organizations, university/college Sikh Organizations, Non Gurdwara affiliated Sangat/Jathebandis, and disenfranchised segments. 18% 90 representatives. Each group listed above has a responsibility to identify and send experts/researchers and luminaries. These individuals may also take a general representative slot if the Sangat feels s/he can fulfil those duties as well. 2% 10 representatives. It is the Panths responsibility as a whole to identify those who have embodied Gurus Shabad extraordinarily. This category may exceed its allotted representatives.

| Name              | Affiliation  | Location | Stance | Comment   | FAT Comment   |
|-------------------|--|----------|--------|---|---|
| Bahadur Singh     |  | UK       | B      | Too complicated to decide in an instant - need deeper understanding   | In Sarbat Khalsa there is no majority rules program its is consensus based. The content of ones proposals measured against Shabaad and Guru Ithias are what matter not the amount of sangat backing it. Representatives skewed to South Asia exists because of the population number being the largest. A representative must be able to effectively deliver proposals from the Sangat they are representing, so distributing representatives per Sangat population ensures this can be done. The exact role of a representative is not spelled out which leads to this question. |
| Navroop Singh     |  | UK       | B      | think the split by continents is too broad, and may need to be more finely split. Within continents there are vastly different political regimes, which need to be taken into account on any action from a Sarbat Khalsa                              |   |
| Parmjit K Matharu |  | UK       | D      | Agree the principle but want to understand percentage drivers. The level of knowledge / participation in Europe/America vs. broad current apathy in India means current implementation needs more representatives from outside India/South East Asia. |   |
| Harminder Singh   |  | UK       | D      | Explain figures - what are the assumptions? Where did the numbers come from?  |   |
| Avtar Singh Kang  |  | UK       | D      | We should have more discussions on this outside Europe as well.   |   |
| Bhagat Singh      |  | UK       | D      | More discussion needed  |   |
| Jagjit Singh      | Khalsa Foundation  | UK       | D      | Needs more clarification.   |   |
| Nachatar Singh    | Sikh Relief  | UK       | D      | More discussion   |   |
| Ranjit S Seehra   | Ramgharia Sabha, Derby & Ramgharia Council UK  | UK       | B      | In principle I agree, but want to understand how the numbers were derived - by population, number of Jathebandis, hand over control to a small number, etc?   |   |
| Tohmev Singh      |  | UK       | D      | Unclear. Is it proportionally decided? (i.e. number of representatives)   |   |
| Hardip Singh      |  | UK       | B      | More clarity required on disenfranchised. Definition?   |   |
| Teja Singh        | GNSG Sedgley Street  | UK       | B      | Please explain how these representations have been arrived at.  |   |
| Dharamveer Singh  |  | USA      | B      | is not Enough, Don't need number Limit, Need more Expert.   |   |
| Manjot Kaur       | Virginia Tech SSA  | USA      | B      | Where is 500 coming from? Not necessarily an expert should chosen.  |   |
| Shery Hundal      |  | USA      | D      | Need to discuss more  |   |
| Gurupratap Singh  |  | USA      | D      | They should be bit more from around the world for more perspectives people.   |   |
| Harpreet Kaur     | GN daughter  | Malaysia | D      | More experts/researchers needed. The weight is more to South Asia where the breakdown is uneven. This also can be skewed as mental models differ.   |   |
| Phavanjit Kaur    | Feminist Activist, Malaysia Sikh politics, history & international relations student | Malaysia | B      | South Asia's representation should be broken down to increase representation of SEA Sikhs, ME Sikhs, Africa, Oceania. Women representation is essential.  |   |
| Amardeep Kaur     |  | Malaysia | B      | Too high representation from South Asia. Educated Sikhs are key. They won't come East Asia. Were from developed countries for now.  |   |
| Serena Kaur       | SNSM   | Malaysia | B      | Representation from East Asia insufficient.   |   |
| Lakvinder Singh   | Sikh Naujawan Sabha, Malaysia  | Malaysia | B      | South East Asia needs more representatives. 40-50. Categorise India and South Asia separately please. India, maybe ISO and South Asia = 150, but not in the same category! We need more representatives!  |   |
| Hargobind Singh   |  | Malaysia | B      | The breakdown needs to be more balanced in terms of exposure, education, intellect, skill, and presentation, capability. Not based on population size!  |   |
| Pritpal Singh     | MGC  | Malaysia | D      | Exclude non-Gurdwara affiliated Sangat/Jathebandis and disenfranchised segments.  |   |
| Baldev Singh      |  | Malaysia | D      | The numbers (500) are too large to manage. Bring this down to a more manageable number.   |   |
| Avtar Singh       | Coalition of Malaysian Sikh Organisations  | Malaysia | D      | East Asia is under-represented. ASEAN has 10 countries, + Japan, Korea, China, Taiwan, Hong Kong = 15 countries. Oceania is Australia, New Zealand and Fiji = 3 countries.  |   |