

J1: ਜਥੇਦਾਰਾਂ ਨੇ ਪੰਜ ਬਾਈਆਂ (ਜਪਜੀ ਸਾਹਿਬ, ਜਪੁ 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 ਹੋਣਗੇ। 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 ਹੋਏ 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 SGGG 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 SGGG 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 SGGG 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 SGGG 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.	

SK4: 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.	