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### Selected Articles and Abstracts

“The Facts of Colonial Modernity & the Story of Sikhism.” *Sikh Formations: Religion, Culture, Theory* (2015).

“Oak Creek Killings: the Denial of a Culture of Oppression.” *SOPHIA: International Journal for Philosophy of Religion, Metaphysical Theology & Ethics* (2014).

“The Animal Sublime: Rethinking the Sikh Mystical Body.” *Journal of the American Academy of Religion* (2012).

“During the reform movements instigated under British colonialism (1879-1920), Sikh identity and tradition were reframed according to various foreign *hierarchies of ascent, transcendence, and separation*. Undergirding this colonial discourse lay the distinction between animality and humanity, such that the reformation split the *animal* body from the *rational* mind in the creation of Sikh-ism as an Indic mimete of a Christian-type *monotheism*. This hierarchical ‘verticality’ overlooked the temporal and horizontal tenor of Sikh scripture wherein the body is the site of socio-religious praxis. It is argued that the hermeneutic task now demands a recovery of the suppressed ‘pantheistic’ or horizontal dimension in Sikh scripture. In such a task, an uncanny resemblance arises between how European philosophers describe the animal’s difference (from the human) and how the Sikh Gurūs describe the saint’s difference (from the human), such that the Sikh’s embracing of the world could be more aptly described as an animal sublime. The figure of the animal thus serves as an intriguing node about which the uniqueness of the Sikh mystical body can be re-read, while at the same time revealing an unblinking critique of the modern Western subject. By speaking in a postcolonial, postorientalist, and posthumanist voice, the Sikh mystical body resonates with and probes further the subversive voices internal to modern Western discourse (here depicted primarily by Friedrich Nietzsche’s *Übermensch*). While the Gurū Granth Sāhib’s particular mysticism does not deny the importance of thinking and reason per se, it nevertheless offers a clear critique of the modern, Western, humanist, male subject whose ultimate authority rests in rational logic. The Sikh Gurūs’ focus on an experiential knowledge that arises from a ‘sublime animal’ body offers a provocative image for Western sensibility to contemplate—even as it recalls its own subversive voices. The provocation arises primarily because the animal body signals an alternative (and largely forgotten or repressed) epistemology.”

“Decolonizations: Cleaving Gestures that Refuse the Alien Call for Identity Politics.” *Religions of South Asia* (2010).