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Attending Madness Attending Madness

Thomas A. Bogar

Attending Madness Attending Madness:

Grave Attending Karen Bray, 2019-12-03 This is a book about what it would mean to be a bit moody in the midst of being theological and political. Its framing assumption is that neoliberal economics relies on narratives in which not being in the right mood means a cursed existence. So begins *Grave Attending: A Political Theology for the Unredeemed* which mounts a challenge to neoliberal narratives of redemption. Mapping the contemporary state of political theology Karen Bray brings it to bear upon secularism. Marxist thought, affect theory, queer temporality and other critical modes as a way to refuse separating one's personal mood from the political or philosophical. Introducing the concept of bipolar time she offers a critique of neoliberal temporality by countering capitalist priorities of efficiency through the experiences of mania and depression. And it is here Bray makes her crucial critical turn: one that values the power of those who are unredeemed in the eyes of liberal democracy those too slow, too mad, too depressed to be of productive worth suggesting forms of utopia in the poetics of crip theory and ordinary habit. Through performances of what she calls *grave attending* being brought down by the gravity of what is and listening to the ghosts of what might have been Bray asks readers to choose collective care over individual overcoming. *Grave Attending* brings critical questions of embodiment, history and power to the fields of political theology, radical theology, secular theology and the continental philosophy of religion. Scholars interested in addressing the lack of intersectional engagement within these fields will find this work invaluable. As the forces of neoliberalism demand we be productive, efficient, happy and flexible in order to be deemed worthy subjects *Grave Attending* offers another model for living politically, emotionally and theologically. Instead of submitting to such a market driven concept of salvation this book insists that we remain mad, moody and unredeemed. Drawing on theories of affect, temporality, disability, queerness, work and race Bray persuades us that embodying more just forms of sociality comes not in spite of irredeemable moods but through them.

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The Works of Voltaire: A philosophical dictionary Voltaire, 1901 Arctic, 1974 The Modern Farrier G. Lowson, 1899 American Presidents Attend the Theatre Thomas A. Bogar, 2006 Not every presidential visit to the theatre is as famous as Lincoln's last night at Ford's but American presidents attended the theatre long before and long after that ill-fated night. As a young man in 1751 George Washington saw his first play *The London Merchant* during a visit to Barbados. John Quincy Adams understood theatre well enough to publish dramatic critiques. William McKinley on the other hand often avoided theatrical performances on professional as well as moral grounds. Dwight Eisenhower used drama as a vehicle for

political propaganda Richard Nixon took a more personal view of theatre having met his wife at a community theatre audition Surveying 255 years this volume examines presidential theatre going as it reflects shifting popular tastes in America To this end it provides a chronology of theatre attendance throughout the lives of all 43 American presidents Defining theatre as a live dramatic performance including opera but excluding ballet the book details the attendance habits and theatrical tastes of each chief executive as well as the ways in which his choices reflected the mores and tastes of his contemporary American public An afterword provides a brief synopsis of each president s theatre going preferences

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