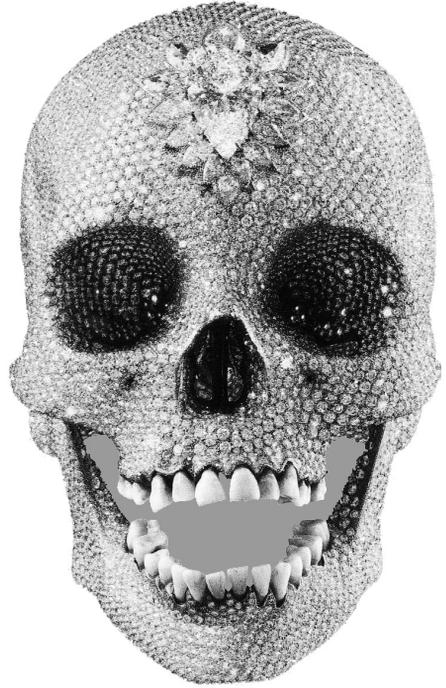


ethics vs. aesthetics



the 2013 BASTARD conference
anarchist theory til the cows come home

the Genetics and Plant Biology Building
on UC Berkeley Campus

March 17, 10am - 6pm

NO COMMERCE

Bread Riots Down Global Supply Chains: from Cairo to Longview

Gifford

The world's most bountiful wheat harvest ever was in 2008 yet bread riots broke out in 33 countries. We will discuss this and its ramifications.

A Communitarian Anarchist Ethics

John Clark

A communitarian anarchist ethics is proposed that is founded on a concept of freedom and a critique of forms of domination. Such an ethics investigates the precondition for a decisive break with the system of domination, based on a theory of social determination that encompasses the social institutional structure, the social imaginary, social ideology, and the social ethos. It is suggested that communitarian anarchist ethical practice should be guided by a "Third Concept of Liberty" that synthesizes negative freedom as non-coercion and non-domination, positive freedom as social and ecological self-realization and flourishing, and positive freedom as social agency and self-determination. It is proposed that the creation of basic communities of liberation and solidarity is the most decisive moment of practice. Historical and contemporary inspiration for such a practice is investigated.

The History of Dialectics: the case of magick -- or -- Occultism, Friend or Foe?

Lew

Aleister Crowley says magick is good. Representing the antithesis will be Žižek and Frank Zappa.

How Do We Create the World?:

Exploring Anarchism and Spirituality

Jasper

A guided discussion meandering around the following topics:

- 1) What different roles has religion played historically throughout the spectrum of human experience and culture?
- 2) How does religion offer itself to anarchists and their understanding of the world? What can it NOT offer?
- 3) Is there a discrepancy between those anarchists who affiliate with specific religions (whether pagan, Christian, or atheist) and their anarchist beliefs?
- 4) How do cultural constructs of the self define and limit the quest for liberation--both within ourselves and in the greater community of life?

Its Core is the Negation

Alejandro

An experiment in the clarification of language and an exercise in critique: setting out from the premises that ethics and morality are different, and that anarchists reject the latter while embracing the former, we will define a nihilist approach to ethics. Along the way we will clarify the triplicity of ethical universalism, relativism, and nihilism, sharpen our critique of liberalism and pluralism, and discuss the relation between nihilism as a declared position and as the diagnosis of a condition.

Nobody Owes No One Nothin':

Amoral egoism as an anarchist outlaw ethic Wolfi

After a brief examination of outlaw aesthetics as expressed in the fashion of outlaws, I will go into alegalism, amoralism, egoism, the difference between an ethic of one's own/principles of one's own and morality. I also want to look into matters of silence, anonymity, invisibility and audacity in relation to these matters and to certain recent events.

The Other Anarchy Experimentation Committee - CrimethInc.

Imagine that there are two ways to understand anarchism. First, as a value system rejecting all hierarchies; second, as a practice of disrupting value systems and everything else, a negation that opens up a space of Terrible Freedom. The former is an ethics; the latter, insofar as it is possible to embrace it at all, is closer to an aesthetic preference.

This presentation continues the discussion begun in *vortex* and *terror incognita* about the contradictory implications of our longings for freedom and anarchy. Can these conceptions of anarchism be reconciled? How can they inform our practice? And what disasters do they propel us towards?

PRDM and the Critique of Consensus Aragorn!

Consensus decision-making has been the de facto method by which anarchists have performed decision-making for a few decades. Uniformity (of thought, dress, and culture) has become an anarchist ethic as a result.

When anarchists were small, in numbers and impact, consensus made a great deal of sense. We are among the few were willing to stay until the end of the meeting, which is how consensus is often determined.

As anarchists begin to eschew consensus a number of questions arise. Are we looking for another model by which to frame decision-making? Are we looking to break away entirely from the scale of decision-making that necessitated formal consensus? Is informality the superior form of anarchist decision-making?

These questions will be toyed with and a small proposal based on my projects of the past few years will be shared in detail.

The Unique or the Universal:

Anarchist aesthetics vs. moralist visions of anarchism Jason McQuinn

Why are anti-ideological aesthetics supplanting ideological forms of anarchism? What makes dialogue, recognition and mutual understanding so essential for the creation of anarchy? How can we better explore phenomenal anarchism? What does the non-ideological critique of ideology entail? Come prepared for participation please.

The Whole is Worse than the Sum of its Parts Isaac Cronin

Everything begins and ends with theory, practical criticism, weaponry, consequential radical ideas, consciousness. To take on any topic separate from how it plays a role in the ongoing process is to create an opening through which posturing and manipulation can enter. I have never met a colleague who contributes to the

radical dialogue who is not honest, compassionate, playful, creative and striving for self-awareness, whatever his/her character flaws. Outside of this process ethics and aesthetics are the playground of specialists and cops. Behavior is always good behavior unless it is very very bad. And beauty is marketable unless flammable. We have to search for a way to fully realize that we need history as much as history needs us. A discussion could begin here.

You Look Like Shit:

Fashion and Etiquette for Anarcho-bros Ada

How are we supposed to trust our comrades when every day they are shoving cargo shorts and ill fitting t-shirts in our faces? In this presentation, we will be looking at one of the pillars of femme methodology—fashion—in order to critique some of the invisible authoritarianism inherent in typical anarcho-bro styles. In particular, we will discuss the black bloc and imagine alternatives to the supremacy of the all black uniform as the image of global anarchism. It is apparent that the black bloc has almost entirely eclipsed its role as a tactic and become nothing more than a symbolic gesture or a sign of affiliation and in this way is indistinguishable in its usage from any other nationalist uniform. How can we move away from these symbolic fetishes and apply the concept of direct action to our fashion choices? And is it necessary, as some have claimed, to hold a temporary moratorium on the black bloc in order to allow new innovations in anarchist resistance? Far from mere frivolity, we will see how fashion plays a critical role in the efficacy of your projects, actions, crews, collective houses, romances, etc and is imperative to the goal of abolishing capitalism and the state itself. A solid grasp of fashion will offer anarcho-bros a path out of perpetual douche-baggery and can potentially guide you from bro to boulevardier. I repeat, this event is a truly bro-friendly safe space; you will not be shunned, spit on, or scratched at any time during this presentation.

10:30 - 11:30am

You Look Like Shit 100

11:30 - 1

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lunch

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4 -4:55pm

Nobody Owes No One Nothin' 103

How Do We Create the World? 104

The History of Dialectics: magick 105

5 - 6pm

snakes and ladders:

breakout from the crystal palace 100

Ethics

Studies of how we know in ethics divide into cognitivism and non-cognitivism. Non-cognitivism is the claim that when we judge something as right or wrong, this is neither true nor false. We may for example be only expressing our emotional feelings about these things. Cognitivism can then be seen as the claim that when we talk about right and wrong, we are talking about matters of fact.

Ethics are thus internally defined and adopted, whilst morals tend to be externally imposed.

A theory or a system of moral values: “An ethic of service is at war with a craving for gain.”

The rules or standards governing the conduct of a person or the members of a profession.

Ethics of principled conviction asserts that intent is the most important factor. If you have good principles, then you will act ethically.

Ethics of responsibility challenges this, saying that you must understand the consequences of your decisions and actions and answer to these, not just your high-minded principles. The medical maxim ‘do no harm’, for example, is based in the outcome-oriented ethics of responsibility.

Aesthetics:

Art is not merely an imitation of the reality of nature, but in truth a metaphysical supplement to the reality of nature, placed alongside thereof for its conquest.

Nietzsche

If one considers how much reason every person has for anxiety and timid self-concealment, and how three-quarters of his energy and goodwill can be paralyzed and made unfruitful by it, one has to be very grateful to fashion, insofar as it sets that three-quarters free and communicates self-confidence and mutual cheerful agreeableness to those who know they are subject to its law.

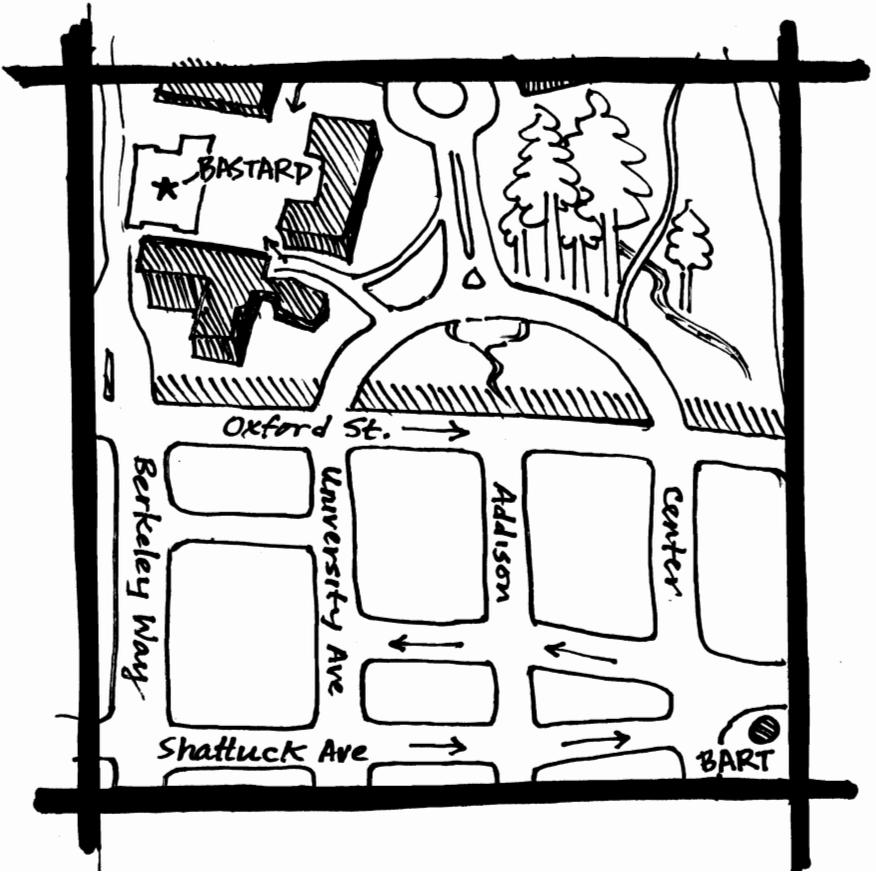
Nietzsche

If I can't dance, it's not my revolution

Emma Goldman

survey

1. how did you hear about the conference?
2. which workshop did you like most? why?
3. which did you like least? why?
4. funniest comment of the day?
5. best self-critique of the day?
6. suggestions for future workshops?



*free, donations requested
no food or drink on campus*

*nearby food-purchasing establishments
are on University Ave. and Oxford St.*