# Ch 7 - Chinese Translation

At the heart of every revolution lies a cause—a bubbling-over point where enough is enough. Some are slow burns while others snap like a tree branch under duress. Whether or not the revolution is fought on the basis of a just cause is of no concern to history. What matters now is that we find a common decency from which we can lead our own rebellions. But how do you establish values in the face of such a divisive atmosphere as our own? Getting swept up in the heat of things is bound to justify cruelty to some degree. Our aim is to come to a just conclusion before a purge forces us to look upon our past with regret as Camus did.

A consistent theme I find even among my leftist comrades is the confusion of cause and effect. The point of the ACAB movement is to demonstrate the creation of blind complacency in a system of continuous oppression, not a condemnation of individuals—a purge. The police, as a whole, is an elitist gang of domestic terrorists—a state-sanctioned lynch mob.1,2,3,4 But that does not make the police officer, an individual, deserving of the death sentence. Yes, they were unable to comprehend a perspective outside of their own. Yes, they aided the system of oppression of which we condemn. Yes, they probably took part in heinous acts… But have we really determined that this person had reasoned with themselves, grasped the full depth of their involvement, and chose a life deprived of love? Even still, are we, in right mind, to convict a living being to death? Regardless of the cause? Might it be the case that they too are victims of the greater system at hand?

*This* is the importance of principle. Without knowing what we stand for and why, we are doomed to repeat the sad history of revolutions past. We cannot afford to betray those beliefs in the name of “progress.” In doing so, we create yet another oppressed out-group and assert ourselves as the ‘correct’ and ‘just’ in-group. Rebellion, insofar that it is just, can only succeed when there is a solidarity of peoples under values we believe. *No exceptions*.

But how do we find these values? How can we find grounds to agree upon with people that are so stripped of reason from years of exposure to attacks within Facebook and the proliferation of propaganda online? Again, this is beyond established ideas—”on the basis of history,” as Camus sees it. To appeal to the likes of religion or legislature is to ignore the point of what it is we are trying to achieve. Examples from each could stand as a basis for further exploration, but more often than not, these ideals are grounded in values corrupted by blood.

Values and beliefs are an amalgamation of time and perspective. The lived experiences of your life shape what you believe and value. In this sense, you ought not to have concrete values decided on one day, then taken as fact for the rest of your life. What then is the point thereafter? What good is a value if you can’t be bothered to challenge it? What if something exposes a contradiction within it? How can you grow and change if you so strongly cling to this idea of the past?

No, the dedication of “being a good person” is a duty you take with you to the grave. It can not end until you do; You cannot be deemed a “good person” until the impact of your life is left to history to determine. Now, and for the rest of your life, you can only *try* to be good. Much like expertise, “goodness” is by definition an entirely unreachable and unattainable goal infinitely far from grasp. Truly doing good things requires admitting that there will be times of double binds, where no matter what you do, you’re faced with a choice, the repercussions of which cannot appease everyone. In asserting oneself “a better person” than all others, you effectively dismiss those around you of their unique experience and encyclopedic knowledge of the intimate, niche throughways of any particular deed. This is not to say that you must spend the rest of your life in angst and turmoil over what is right and what is wrong, but rather that you have to take that extra step and question yourself—your actions and your beliefs. Pervasive ideologies like capitalism and patriarchy do not show themselves in the open. Their symptoms are rooted in our beliefs and actions and can only be countered through the inner awareness and curiosity of self.