

The Aponist Manifesto

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Introduction: The Cry Against Suffering

We live in a world awash in pain. Every day, billions of sentient beings—human and non-human—endure violence, exploitation, and anguish. Each year, tens of billions of land animals (over 92 billion in recent estimates¹) and an even greater number of fish (on the order of one to two trillion²) are killed by humans for food. They suffer in farms and slaughterhouses on an almost incomprehensible scale. In human society, hundreds of millions go hungry even though enough food exists for all: approximately 735 million people faced chronic hunger in 2022³, even as over 1.9 billion adults were overweight (650 million of them obese) due to overconsumption⁴. Wars and authoritarian regimes subject entire populations to fear and brutality. Around 5.7 billion people—72% of the world—now live under authoritarian rule⁵, enduring censorship, oppression, and often violence. The 20th century alone saw over 100 million lives lost in wars⁶, and today conflicts and state violence continue to cause immense suffering. Meanwhile, the climate crisis and ecological collapse loom over us. A landmark United Nations-backed scientific report warns that up to one million species are at risk of extinction within decades due to human activity⁷. Everywhere we turn, the moral fabric of our world is torn by suffering.

1 Block, Kitty. 2023. "More Animals than Ever Before—92.2 Billion—Are Used and Killed Each Year for Food." Humane World for Animals. 2023. <https://www.humaneworld.org/en/blog/more-animals-ever-922-billion-are-used-and-killed-each-year-food>.

2 Mood, Alison, and Phil Brooke. 2024. "Estimating Global Numbers of Fishes Caught from the Wild Annually from 2000 to 2019." *Animal Welfare* 33 (January): e6. <https://pmc.ncbi.nlm.nih.gov/articles/PMC10951671>.

3 United Nations. 2023. "Goal 2: Zero Hunger - United Nations Sustainable Development." United Nations Sustainable Development. United Nations. 2023. <https://www.un.org/sustainabledevelopment/hunger/>.

4 Ahmed, Badredeen, and Justin C. Konje. 2023. "The Epidemiology of Obesity in Reproduction." *Best Practice & Research Clinical Obstetrics & Gynaecology* 89 (July): 102342. <https://www.sciencedirect.com/science/article/abs/pii/S1521693423000421>.

5 Lindberg, Staffan. 2023. "The World Is Becoming Increasingly Authoritarian - but There Is Hope | University of Gothenburg." *Www.gu.se*. March 2, 2023. <https://www.gu.se/en/news/the-world-is-becoming-increasingly-authoritarian-but-there-is-hope>.

6 Leitenberg, Milton. 2006. "Deaths in Wars and Conflicts in the 20th Century." Center for International and Security Studies at Maryland. June 20, 2006. <https://cissm.umd.edu/research-impact/publications/deaths-wars-and-conflicts-20th-century>.

7 Tollefson, Jeff. 2019. "Humans Are Driving One Million Species to Extinction." *Nature.com*. May 6, 2019. <https://www.nature.com/articles/d41586-019-01448-4>.

Aponism arises as a cry against this suffering. The term *Aponism* comes from the Greek *aponía*, meaning “absence of pain.” It names a new secular, global moral philosophy that holds as its highest ideal the elimination of unnecessary pain and oppression. Aponism is uncompromising in its commitment to non-harm. It demands that we confront the brutal realities of our time with both philosophical rigor and emotive urgency. It is a movement of total nonviolence and a total refusal to participate in cruelty. This manifesto sets forth the foundations and vision of Aponism—a doctrine for all who seek to build a world free from domination and suffering.

Etymology and Definition

Aponism (from Ancient Greek ἀπονία, *aponía*, “without pain”) literally means *the doctrine of no pain*. We borrow the term *aponía* from the Epicurean idea that the highest bodily pleasure is the absence of pain, but Aponism transforms this into a broad ethical imperative. It is not about personal pleasure alone; it is about the collective moral goal of eliminating unnecessary suffering from the world. Aponism is a secular philosophy and global movement. It rejects any supernatural justification for morality, insisting that our duty to reduce harm arises from empathy and reason, not divine command. As antitheist writer Christopher Hitchens observed, “*Human decency is not derived from religion. It precedes it.*”⁸ In other words, compassion and ethical concern are human traits that do not require religious sanction. Our principles are grounded in observable reality: the capacity of beings to feel pain, and the urgent moral need to prevent or alleviate that pain. Aponism is thus universalist—it applies to all sentient beings, regardless of species, race, gender, or any other status. Suffering is suffering, and it matters wherever it occurs.

In tone and ambition, Aponism is unapologetically radical. Like the great manifestos of the past that demanded an end to slavery or to absolute monarchies, the Aponist Manifesto demands an end to *all* forms of imposed suffering. It offers a vision of sentient-life liberated from human-caused violence and coercion. This document is meant to be the foundational text of the Aponist movement. In summary, Aponism’s **central thesis** is that the highest moral calling is to abolish involuntary suffering through conscious, collective action. We believe humanity can and must evolve ethically, widening our circle of compassion and relinquishing the tools of harm. To achieve this, Aponism stands on three core pillars: **abolitionist veganism**, **anti-authoritarianism**, and **antinatalism**. Each pillar addresses a primary domain of suffering (animal, social, and existential) and, taken together, they form a comprehensive ethic of non-harm. We now turn to these three pillars, examining each with philosophical rigor and passionate commitment.

Core Pillar I: Abolitionist Veganism

The first pillar of Aponism is **abolitionist veganism**—a strict, uncompromising commitment to end the exploitation of non-human animals. If our goal is the absence of pain, we must reckon with the overwhelming pain humans inflict on other animals. Each year, tens of billions of land animals and

⁸ “Christopher Hitchens Quotations and Quotes on Gods & Religions - Faith - Religious Beliefs.” 2025. Age-of-The-Sage.org. 2025. https://www.age-of-the-sage.org/quotations/quotes/christopher_hitchens_gods_religions.htm.

hundreds of billions of fish are bred, confined, and killed merely to satisfy human appetites.⁹ This is a *holocaust of sentient beings* on a scale never seen in history.¹⁰ Aponism declares that this must stop, completely and forever. We reject the idea that animals exist as resources or commodities for human use. Instead, we recognize them as individuals with their own lives and capacity to suffer, deserving of rights and compassion.

- **Veganism as Moral Baseline:** For Aponists, veganism is not an optional lifestyle tweak; it is the moral baseline for any truly compassionate society. To be vegan means to refuse to participate in the killing, harming, or exploitation of animals for food, clothing, entertainment, or any other purpose.¹¹ We echo the *abolitionist approach* in animal ethics, which argues that non-human animals are persons, not property, and possess the right not to be used as mere means to human ends.¹² There is no such thing as “humane” exploitation. We seek not to merely reform the worst abuses (with slightly bigger cages or marginally less cruel methods of slaughter), but to abolish animal exploitation entirely. Just as past moral movements recognized that no amount of “gentler” slavery could be acceptable—slavery itself had to be abolished—so we recognize that no form of animal slavery is justifiable. The only ethically consistent stance is a complete rejection of using sentient beings as commodities.
- **Against Speciesism:** Aponism extends the principle of anti-domination across species boundaries. *Speciesism*—the unjustified bias that human interests matter more than those of other animals simply because they are human—is as irrational and indefensible as racism or sexism. We reject the notion that intelligence or similarity to humans determines moral worth. What matters is the capacity to suffer and to experience life. A cow, a pig, a chicken, a fish, a dog, a human—each can feel pain and each values their own life. As the philosopher Jeremy Bentham wrote in 1789, “*The question is not, Can they reason? nor, Can they talk? but, Can they suffer?*”¹³ If a being can suffer, that suffering demands our moral consideration. To discount an individual’s pain *solely* because of their species is a prejudice, one Aponism adamantly opposes. We call for a shift in consciousness to see non-human animals as fellow sentient inhabitants of Earth, entitled to live free from human-inflicted harm.
- **Total Animal Liberation:** In practice, abolitionist veganism means phasing out *all* industries and traditions that harm animals. Factory farming, vivisection and animal testing, fur and leather trades, circuses and zoos that confine animals, hunting and fishing for sport or palate—**all of it must end.** We fight for *total* animal liberation, envisioning a world where slaughterhouses are shuttered and repurposed as sanctuaries, where once there were warehouses of misery now there are open pastures and forests where animals live out natural lives. Aponism aligns with those activists who bravely expose cruelty and rescue animals; we support nonviolent direct action to save animals from torture when necessary. But make no mistake: our

9 Mood, Alison, and Phil Brooke. 2024. “Estimating Global Numbers of Fishes Caught from the Wild Annually from 2000 to 2019.” *Animal Welfare* 33 (January): e6. <https://doi.org/10.1017/awf.2024.7>.

10 Singer, Isaac Bashevis. *The Penitent*. New York: Farrar, Straus and Giroux, 1983, 39.

11 The Vegan Society. 2025. “Definition of Veganism.” The Vegan Society. 2025. <https://www.vegansociety.com/go-vegan/definition-veganism>.

12 “Mission Statement – Animal Rights the Abolitionist Approach.” 2025. Abolitionistapproach.com. 2025.

<https://www.abolitionistapproach.com/about/mission-statement/>.

13 Crimmins, James . 2015. “Jeremy Bentham.” *Stanford Encyclopedia of Philosophy*. March 17, 2015. <https://plato.stanford.edu/entries/bentham/>.

end goal is not merely better treatment of “livestock,” it is the end of the very concept of livestock. Animals are not stock or units of production; they are living beings. Aponism calls for their emancipation from human tyranny. This includes not only farmed animals but all animals subject to human oppression—from laboratory rats to working elephants.

- **Ecological and Human Benefits:** While our primary motivation is ethical (the animals’ right not to suffer), ending animal exploitation also brings profound side benefits for humans and the planet. Industrial animal agriculture is a leading cause of deforestation, habitat destruction, and climate emissions. Eliminating it would allow ecosystems to recover and significantly cut greenhouse gases.¹⁴ A global shift to plant-based diets would free up vast tracts of land for rewilding, helping to mitigate the biodiversity crisis. It would also reduce the risk of zoonotic pandemics (which often emerge from intensive farming conditions) and improve human health by lowering rates of heart disease and other diet-related illness. Food resources currently wasted on fattening livestock could be redirected to feeding undernourished human populations, helping alleviate hunger. In short, abolishing the oppression of animals aligns with environmental sustainability and public health. It is a harmony of compassion: by sparing animals, we also spare our rivers, forests, climate, and even ourselves from harm.
- **No Compromise Stance:** Aponism’s veganism is radical and non-negotiable. We do not settle for “humane” labels or half-measures that still treat animals as objects. Just as abolitionists of human slavery would not have been satisfied with slaves working one day less per week, we are not satisfied with cosmetic welfare reforms that leave the exploitative paradigm intact. We may welcome any sincere reduction in suffering as a temporary improvement, but we never lose sight of the final goal: *total liberation*. An Aponist therefore refuses to consume or use animal-derived products to the best of their ability. We acknowledge this can be challenging in a world so built on animal exploitation (with hidden animal ingredients and social customs), and we approach individuals with education and patience. But the end goal is clear—a **world where humans kill 0 animals per year for food or other uses, instead of the staggering numbers today**. Anything less falls short of our moral baseline.
- **Addressing Common Objections:** Advocating universal veganism often meets several counterarguments, and Aponism tackles these with reason and evidence. One objection claims that a vegan diet might be nutritionally inadequate or “unnatural.” In fact, a wealth of scientific research shows that well-planned plant-based diets are healthful for all stages of life and can provide all necessary nutrients (position statements by dietetic associations support this).¹⁵ The appeal to what is “natural” is also philosophically weak—many immoral things (violence, disease) are natural, whereas many moral advancements (medicine, human rights) involve transcending our crude natural impulses. Another objection is that not all societies can immediately adopt veganism due to food security or cultural dependence on animal protein. Aponism responds that our moral baseline must not be compromised: we should strive toward

14 Roser, Max. 2023. “How Many Animals Get Slaughtered Every Day?” Our World in Data, September. <https://ourworldindata.org/how-many-animals-get-slaughtered-every-day>.

15 American Dietetic Association. 2009. “Position of the American Dietetic Association: Vegetarian Diets.” *Journal of the American Dietetic Association* 109 (7): 1266–82. <https://doi.org/10.1016/j.jada.2009.05.027>.

plant-based food systems globally *while* ensuring solutions for all communities (such as developing sustainable plant agriculture, food aid). There is also the argument that since animals sometimes kill other animals (“it’s a dog-eat-dog world”), why shouldn’t humans? But humans have the capacity for moral choice—unlike wild predators, we do not *need* to consume animals to survive in modern society. To knowingly cause mass suffering when one can survive otherwise is an ethical failure. Some might ask: what about harms to plants, or the ecological impact of crop farming? It is true that all forms of agriculture have impact, but a meat-based diet causes far more plant deaths and habitat destruction *indirectly* (through feeding livestock) than a plant-based diet would directly.¹⁶ Moreover, current plant agriculture can be made far less harmful (e.g. veganic farming, permaculture).¹⁷ In sum, there is no compelling justification—nutritional, environmental, or ethical—for the continued slaughter of sentient beings. Aponism engages these debates with philosophical rigor but arrives at a firm conclusion: ending the exploitation of animals is an ethical imperative. History shows that practices long defended as “necessary” or “traditional” (such as slavery or child labor) were eventually abolished when society recognized the moral truth. Likewise, animal exploitation, once seen as unremarkable, will come to be viewed as a grave moral atrocity. Aponism works to hasten that day, when humanity’s circle of compassion finally includes all who can suffer.

Core Pillar II: Anti-Authoritarianism and Anarchism

The second pillar of Aponism is a staunch **anti-authoritarianism**, aligning closely with the philosophy of anarchism (the belief in a society without coercive hierarchies or permanent rulers). If we seek to end domination and imposed suffering, we must work toward a world where no person or elite wields tyrannical power over others. Aponism thus calls for the dismantling of oppressive structures—be they political regimes, economic systems, or social hierarchies—that inflict suffering and restrict freedom. In positive terms, we envision societies organized on principles of voluntary cooperation, equality, and mutual aid rather than violence and coercion.

- **No Masters (and No Gods):** An Aponist rallying cry could be the classic slogan “*No gods, no masters.*” We reject the authority of both earthly tyrants and supposed heavenly ones. No individual or group should have unaccountable power to dictate the lives of others through force. Politically, this means opposing dictatorships, authoritarian regimes, and any laws that enshrine injustice. Socially, it means challenging more subtle forms of domination: the boss’s arbitrary power over the worker, the patriarchal power of a husband over a wife or parent over child, the teacher or cleric who demands unquestioning obedience. All relationships and institutions should be based on consent, mutual respect, and free association. When authority exists, it must continuously justify itself by serving the people and it must be freely revocable. The default should be liberty and equality among persons. We are not naive about the need for coordination and leadership in some contexts, but Aponism insists that leadership be accountable and non-coercive—leadership by example or expertise, not by threat. By “no

¹⁶ “Does Veganism Kill More Animals? The Argument, Decoded.” 2024. April 4, 2024. <https://sentientmedia.org/does-veganism-kill-more-animals/>.

¹⁷ “Plant-Based Permaculture | Vegan Organic Network.” 2025. Veganorganic.net. 2025. <https://veganorganic.net/plant-based-permaculture/>.

gods,” we also mean that moral authority doesn’t come from supernatural sources (in line with our secular stance); no divine right of kings or religious dictates can justify oppressing others.

- **The State and Violence:** Aponism is deeply critical of the modern nation-state insofar as it concentrates legalized violence. States maintain police forces and standing armies that, throughout history, have been tools of immense suffering—waging wars, suppressing dissent, and carrying out genocides. Over 100 million people died in wars and conflicts in the 20th century¹⁸, a carnage enabled by nationalist and authoritarian structures that treated humans as expendable cannon fodder. Even today, many states torture prisoners, surveil citizens, and enforce unjust orders under threat of violence. Aponism holds that coercion and violence cannot be the foundation of a just society. We acknowledge that societies need ways to maintain order and resolve conflicts, but we seek non-coercive alternatives: community self-governance, dialogue-based conflict resolution, and restorative justice in place of harsh punitive systems. We advocate working towards the *withering away* of oppressive state institutions as humanity develops enlightened forms of cooperation. In an ideal Aponist future, people would live in freely formed communities managing their affairs by participatory democracy or consensus, with no centralized authority imposing its will at gunpoint. Defense and policing, to the extent they are needed at all, would be community-based and focused on de-escalation and protection rather than domination. The ultimate goal is a world where violence by authorities is obsolete because oppression and extreme inequality have been eliminated.
- **Anti-Capitalism and Economic Justice:** Alongside political authoritarianism, Aponism just as forcefully condemns economic authoritarianism—namely, the domination inherent in global capitalism as currently practiced. In today’s economy, a small class of owners and investors wields tremendous power over billions of workers and animals, driven by profit above all else. Corporations often operate as *private tyrannies*: internally, a corporation can be run like an autocracy with bosses commanding workers; externally, mega-corporations influence or control government policies, exploit natural resources, and treat the public and the environment as dumping grounds for costs. The drive for endless growth and profit has led to vast inequality (with a few enjoying extreme wealth while others toil), environmental destruction, and the treatment of living beings as mere commodities. This system stands fundamentally at odds with Aponist values of non-harm and free consent. Under capitalism’s logic, the suffering of a factory-farm animal, or a sweatshop laborer, or a polluted community is “collateral damage” to efficiency. Aponism instead envisions an economy of cooperation, sustainability, and fairness. We favor models like libertarian socialism, cooperatives, or decentralized communal economies where workplaces are run democratically, wealth is shared to eliminate extreme poverty, and production is aligned with genuine needs and ecological limits rather than infinite greed. We support “degrowth” or deliberate downscaling of excess consumption in wealthy societies to reduce harm to the planet, paired with a just distribution so that no one lacks basic necessities. In practical terms, our anti-authoritarian stance in economics means no more masters in the

¹⁸ Leitenberg, Milton. 2006. “Deaths in Wars and Conflicts in the 20th Century.” Center for International and Security Studies at Maryland. June 20, 2006. <https://cisssm.umd.edu/research-impact/publications/deaths-wars-and-conflicts-20th-century>.

form of tyrannical bosses or landlords who can inflict suffering for profit. It means workers and communities reclaiming control in a spirit of equity and mutual care.

- **Rejecting Surveillance and Control:** In the digital age, authoritarianism has new tools. Mass surveillance by governments and corporations has created a reality reminiscent of Orwell's *1984*, where citizens are constantly monitored and nudged, and dissent can be swiftly identified and suppressed. Aponism demands privacy and freedom of thought as basic components of a life without coercion. We oppose ubiquitous surveillance states and technologies of control like invasive data mining, facial recognition policing, and "social credit" systems that punish deviants. Living under the unblinking eye of Big Brother causes psychological distress and chills free expression and autonomy; it is a form of slow, pervasive harm. Thus, Aponists practice digital self-defense (encryption, anonymity tools) and support movements for strong privacy rights. We also critique corporate "surveillance capitalism," wherein tech companies exploit personal data to manipulate people's choices (often steering them toward harmful consumption or political apathy). Digital platforms, in our view, should empower individuals and communities—facilitating education, connection, and transparency—not addict and exploit users. By fighting surveillance and information control, we defend the space for dissent and the creative evolution of society beyond present injustices.
- **Anarchism as a Positive Vision:** While Aponism's anti-authoritarian pillar is often expressed in terms of tearing down oppressive power structures, it equally offers a positive vision of how society *could* function without coercion. We imagine networks of communities guided by Aponist ethics: each community organizing itself from the grassroots, perhaps via direct democracy, citizens' assemblies, or cooperative councils. These communities could freely federate for larger-scale cooperation (for trade, travel, addressing global issues) through voluntary agreements and shared principles rather than top-down rule. Justice in such societies would focus on mediation and restitution instead of retribution—always aiming to heal victims and rehabilitate offenders rather than inflict further suffering. Defense, if necessary, would follow principles of nonviolence and non-cooperation with aggressors (drawing on tactics of successful nonviolent resistance movements). Education would be free and foster critical thinking and empathy from a young age, rather than indoctrinating obedience or nationalism. In workplaces, cooperative ownership would replace strict hierarchies; in governance, deliberation and consensus would replace elite decision-making. This is not a utopia we expect overnight, but a guiding star for progress. Every step that decreases hierarchy and coercion and increases equality and freedom is a step toward the Aponist ideal society. We stress that *anarchism* in this sense does not mean chaos; it means order arising from free agreement rather than imposed authority. Humans have repeatedly shown the ability to self-organize for the common good when not thwarted by tyrants or extreme inequalities. Aponism aligns with that optimistic view of human potential.
- **No Tolerance for Fascism or Bigotry:** Our anti-authoritarianism naturally implies a fierce opposition to fascism, racism, sectarianism, or any ideology that seeks to impose supremacist

rule. Aponists are staunchly anti-fascist in spirit. We will resist the rise of any movement that aims to reinstall tyrannical control or to scapegoat marginalized groups. History shows how quickly hate and authoritarianism can combine to produce atrocities. We stand as vigilant sentinels against that possibility. Because we do not believe in using violence when it can be avoided, our methods emphasize creative resistance: mass protests, general strikes, boycotts, public exposés of corruption and abuse, and building strong communities of solidarity that make it difficult for would-be tyrants to divide and conquer. We shine sunlight on abuses of power to galvanize public conscience. Just as we cast light on the cruelties inflicted on animals, we also expose the cruelties inflicted on humans by oppressive regimes, discriminatory laws, or unjust social systems. An injury to one is an injury to all. In an Aponist framework, there is zero tolerance for ideologies of dominance—be it white supremacy, patriarchy, casteism, or fanatic nationalism—because these are seedbeds of coercion and violence.

- **Addressing Common Objections:** Critics of anti-authoritarian ideals often argue that a society without strong centralized authority is unrealistic—that without government or hierarchy, we would have chaos, insecurity, or stagnation. Aponism responds by pointing to both evidence and principle. First, centralized power has *not* in fact eliminated chaos or suffering; often it has been the source of it (through wars, oppression, and corruption). Second, there are historical examples of societies organizing along more horizontal lines (from certain indigenous nations to communes to modern cooperatives) that have been stable and harmonious. Anarchist theorists have long argued that mutual aid and social norms can create order without coercion, and contemporary studies in political science and anthropology provide some support: people can often self-govern effectively at local scales through consensus and community enforcement of norms.¹⁹ Another objection is that without market capitalism driving innovation and productivity, society would stagnate or collapse economically. Aponism counters that innovation can thrive in cooperative and open environments (consider the successes of open-source software, or scientific communities sharing knowledge). The profit motive is not the only spur to creativity; many of humanity’s great achievements came from curiosity and social need, not from a desire to outcompete others for profit. Moreover, whatever efficiencies capitalism has achieved must be weighed against the massive harms and inefficiencies it externalizes (like environmental damage and social inequality).²⁰ We argue those harms are too great to continue with “business as usual.” Some fear that without a strong state, warlords or criminals would take over. Yet strong states themselves often turn into the very oppressors people fear. Aponism supports community-based defense and law enforcement that answer directly to the people, reducing the risk of tyranny. Indeed, research on civil resistance suggests that nonviolent movements and community self-organization can be remarkably effective even against threats: between 1900 and 2006, nonviolent resistance campaigns were about twice as successful as violent insurgencies in achieving their objectives, and they tend to lead to more

19 Katz, Alfred H. 1981. “Self-Help and Mutual Aid: An Emerging Social Movement?” *Annual Review of Sociology* 7: 129–55. <https://www.jstor.org/stable/2946025>.

20 Masoud Movahed. 2016. “Does Capitalism Have to Be Bad for the Environment?” *World Economic Forum*. February 15, 2016. <https://www.weforum.org/stories/2016/02/does-capitalism-have-to-be-bad-for-the-environment/>.

enduring democratic outcomes.²¹ This indicates that decentralized, nonviolent strategies can prevail over coercive power. To be clear, Aponists recognize transitional steps are needed—we do not advocate immediate abolition of all government without alternatives in place. Rather, we encourage building up parallel institutions of mutual aid, cooperative economics, and local decision-making *while* we work to dismantle oppressive structures. In essence, we “prefigure” the better society by creating it in miniature now, to show it can work. Far from being naïve, this approach is grounded in both moral conviction and empirical insights from successful social movements. We acknowledge human nature has selfish impulses, but it also has empathetic and cooperative ones; Aponism seeks to cultivate the latter through culture and institutions. Our ultimate vision may be ambitious, but it is a natural extension of the moral insight that no one deserves to be a master over others. Just as humanity came to reject the divine right of kings, we believe future generations will view coercive hierarchies of all kinds as archaic and unjustifiable.

Core Pillar III: Antinatalism – Against Imposed Birth

The third pillar of Aponism is **antinatalism**, the ethical stance that bringing new sentient life into the world, is morally problematic and should be approached with extreme caution, and in general avoided. This pillar flows directly from our commitment to minimize suffering and avoid coercion. To procreate, to have a child, is to impose life (and the inevitability of some suffering) on someone without that someone’s consent. Aponism views this as a grave ethical issue. We advocate for the voluntary cessation of procreation as an act of mercy and responsibility toward potential beings and the planet they would inhabit.

- **Life as Imposition:** No one chooses to be born. Birth is not a uniform gift; it is a risky gamble imposed on a being who cannot consent. Every child born will experience suffering—illness, injury, loss, or the simple existential pains (anxieties, despair, mortality) that accompany conscious life. Philosopher David Benatar and other antinatalists argue that even the best lives contain significant harms, and crucially, that no harm befalls those who are never brought into existence.²² In Benatar’s asymmetry argument, the absence of pain (in the case of not being born) is *unequivocally good* (since someone who doesn’t exist is not deprived of anything, and no one suffers), whereas the absence of pleasure (in the case of not being born) is not a bad thing *unless* someone exists who is deprived of that pleasure.²³ Thus, by refraining from procreation we prevent guaranteed suffering without depriving anyone of happiness. Aponism takes this logic seriously. We see procreation as, in effect, **involuntary harm inflicted on a person in slow motion**—not usually done with malice (indeed often done with loving intentions), yet inevitably resulting in death and pain for the one created. We ask: what right do we have to gamble with someone else’s welfare by bringing them into a life of certain struggles and an assured end in death? However joyful life can be, it always comes with profound risks

21 “The Success of Nonviolent Civil Resistance | ICNC.” 2018. ICNC. 2018. <https://www.nonviolent-conflict.org/resource/success-nonviolent-civil-resistance/>.

22 Lougheed, Kirk. n.d. “Anti-Natalism | Internet Encyclopedia of Philosophy.” Internet Encyclopedia of Philosophy. <https://iep.utm.edu/anti-natalism/>.

23 Benatar, David. 1997. “Why It Is Better Never to Come into Existence.” *American Philosophical Quarterly* 34 (3): 345–55. <https://www.jstor.org/stable/20009904>.

and eventual loss, none of which the unborn can consent to. Given our principle of non-harm, we consider it ethically safer and kinder not to create a new being than to create one who will unavoidably suffer.

- **Consent and Responsibility:** Aponist antinatalism is grounded in the principle of consent. Our anti-domination ethic demands that we do not force existence on another without their agreement. Of course an unborn, non-existent person cannot agree to be born—that is exactly the point. Some antinatalists frame it this way: having a child is *making a person* without that person’s consent, which is a violation of their autonomy in the most fundamental way. Since a non-existent person cannot consent to life, the only way to fully respect the potential individual’s autonomy is not to create them. Additionally, Aponism emphasizes responsible compassion: if we truly consider the welfare of potential offspring, we must weigh whether coming into this world is in their best interest. Given the current state of the world (rife with suffering, injustice, and ecological peril), we conclude that creating a new person is never justified. It is often done due to social pressure or unexamined instinct rather than a careful ethical calculus. We encourage everyone to critically examine *why* they desire to have children and whether those reasons outweigh the harms and risks. In virtually all cases, we find they do not. We challenge the notion that procreation is a personal choice beyond moral scrutiny; on the contrary, it has deep ethical ramifications for the being created and for others affected by that new life.
- **Against Procreation as Duty:** Many cultures and religions present procreation as a duty or imperative—“**Be fruitful and multiply**” is preached without regard to the cost. Aponism directly challenges these pronatalist norms. We declare that no one has a duty to produce offspring; if anything, in the present world conditions, our duty leans in the opposite direction. Bringing more humans into a planet already teetering under environmental collapse and filled with billions of suffering beings simply adds to the burden of suffering. We especially reject the idea that a woman’s value lies primarily in childbearing, or that one *must* have children to live a complete or meaningful life. These are socially constructed narratives that have pressured people (especially women) into unwanted or harmful reproductive roles for millennia. By freeing individuals from the expectation of parenthood, we also free them to pursue other meaningful contributions—art, caring for those already living, knowledge, activism—that do not create new sufferers. In an Aponist view, choosing not to have children can be a profoundly caring choice: it prevents potential harm to a new person and allows one to direct care and resources to existing people (or animals) who need them.
- **Reducing Future Suffering:** Antinatalism in Aponism is ultimately an expression of compassion for both the unborn potential being and those already alive. Every new person inevitably consumes resources and, even inadvertently, causes some harm to other beings in the course of their life. Misanthropic arguments for antinatalism (which focus on humanity’s negative impact) note that more humans mean more animals killed, more pollution emitted,

more competition for scarce necessities, and potentially more victims of crime or abuse.²⁴ One less human birth can therefore mean a significant reduction in carbon footprint and ecological strain²⁵, as well as fewer animals harmed (since the average person in today's society is complicit in the suffering of many farmed animals through diet and consumption). By not reproducing, Aponists lighten the load on the planet and on society. We also avoid creating new *victims*: every child born is a future person who will experience illness, grief, and death, and some percentage of new people unfortunately become perpetrators of harm toward others. If they were never born, their would-be victims are also never harmed. This is a startling implication, but it underscores the far-reaching impacts of the decision to create a person. A world with fewer humans would likely entail less total suffering for existing animals and people, especially if those humans are living in the current harmful paradigms. We view voluntary low birth rates as a moral environmental and humanitarian action, akin to preventing disease or war—except here we prevent the conditions under which those harms multiply.

- **Quality Over Quantity of Life:** Aponism shifts focus from the *quantity* of lives to the *quality* of life. Pronatalist society often fixates on birth rates and population growth as signs of prosperity or success. Aponism instead cares about how well the beings who already exist are faring. We argue that moral progress is measured by the reduction of suffering, not by mere increase in headcount. Thus, resources and energy would be better spent on improving the lives of those who are here—human or animal—than on creating new lives. This perspective encourages, for example, caring for or adopting orphaned children (who already need loving homes) instead of producing new children, or dedicating oneself to helping the sick, poor, or lonely rather than bringing another person into existence. The goal is to prioritize depth of care over breadth of population. Many Aponists find fulfillment in nurturing without procreating—through mentorship, volunteer work, fostering animals, cultivating community, etc. The innate human urges to love, create, and leave a legacy can be beautifully redirected to alleviate existing suffering rather than generating new lives that would themselves eventually suffer. We also note that in an overpopulated world, reducing birth rates can improve quality of life for all by easing pressure on resources and social systems.
- **Voluntary Human Extinction (Long-Term Vision):** Aponists embrace the idea that the human species should gracefully phase itself out over time by not reproducing. This is the stance of the *Voluntary Human Extinction Movement*, with which we sympathize. The rationale is that humans—despite all our wonders—are currently the greatest drivers of suffering on Earth: we cause immense harm to other humans, to billions of animals, and to entire ecosystems. If humanity's numbers declined and eventually reached zero (over many generations of non-breeding), the planet and the remaining non-human inhabitants might have a chance to heal and flourish without our heavy footprint. Importantly, this scenario is *voluntary* and *nonviolent*. We categorically **do not** endorse any form of coercion such as forced sterilizations or harm to existing people (such actions would violate our core principle of non-harm). Rather, we

24 Lougheed, Kirk. n.d. "Anti-Natalism | Internet Encyclopedia of Philosophy." Internet Encyclopedia of Philosophy. <https://iep.utm.edu/anti-natalism/>.

25 Perkins, Sid. 2017. "The Best Way to Reduce Your Carbon Footprint Is One the Government Isn't Telling You About." *Www.science.org*. July 11, 2017. <https://www.science.org/content/article/best-way-reduce-your-carbon-footprint-one-government-isn-t-telling-you-about>.

advocate education and cultural change so that more people choose not to have children. If the vast majority of humanity adopted Aponist principles, births would slow to a trickle. In a couple of centuries, there would be few humans left, and eventually none. By that time, hopefully we would have also ensured that domestic animals are cared for (by gradually reducing their breeding as well) and that wild ecosystems are on a path to recovery—then we could leave the stage having undone as much damage as possible. This vision might sound extreme or morbid to some, but Aponists pose a challenging moral question: What is our ultimate priority—perpetuating our species *at any cost*, or preventing as much suffering as possible? We choose the latter. We do not express this as misanthropy (hatred of humans), but as altruism taken to its logical extreme. We love many things about humanity—art, science, love itself—and precisely because we value well-being and beauty, we contemplate that the greatest gift we could eventually give the universe is a world free from the immense harms we unintentionally cause. Even if one doesn't personally subscribe to the full extinction idea, Aponists at minimum encourage a dramatic global reduction in birth rates. Nearly every major problem—from resource wars to climate change to factory farming—would be easier to solve with fewer people competing and consuming. A smaller human presence, achieved ethically over time, is kinder to everyone.

- **Reframing Legacy and Purpose:** A common objection to antinatalism is: “*What about legacy or the meaning of life? Don't we live on through our children?*” Aponism answers that legacy is not defined by producing genetic heirs, but by producing good in the world. One's impact and contributions are what truly matter. We urge people to seek meaning through compassionate action, creativity, and improving the state of things for those who already exist. Write a book, plant a garden, mentor someone, save lives, spread kindness—these are legacies that do not require making a new person. Many fear that without children they will have no one to remember them or care for them in old age. We strive to build tight-knit communities and enduring bonds of friendship that fulfill those social and existential needs. In an Aponist society, choosing not to have children would be normalized and respected, not pitied. The energy and love that would have gone into raising offspring can go into “raising” a better world. We effectively create an extended family of choice—communities bound by shared values and mutual care rather than blood. Additionally, Aponism advocates a frank acceptance of the impermanence of life. We do not seek an illusion of immortality through our progeny. Just as we each must personally accept our own mortality, we accept that one day our species will end—whether by choice (as we propose) or by natural eventuality. What matters is not living forever, but living well and reducing suffering while life lasts. By focusing on the quality of life and the relief of suffering, we give profound meaning to the lives that *do* exist, rather than grasping for meaning in continual reproduction.
- **Voluntary and Compassionate Action:** It must be emphasized that Aponist antinatalism is *voluntary* and rooted in compassion. We do **not** hate children—children alive today are innocent beings who *must* be treated with kindness and provided the best life possible (after all, they did not ask to be born!). Nor do we seek to punish those who have children; many of us came to this

philosophy after already becoming parents, and we harbor no resentment toward individuals who decide differently. Our aim is persuasion through reason and empathy, not coercion or judgment. We support universal access to contraception and to safe, ethical early-term abortion, so that people can avoid unintended pregnancies—these are crucial harm-reduction tools to minimize births that are not truly wanted or would lead to suffering. In an Aponist world, every pregnancy would be consciously avoided unless there were overriding reasons otherwise. Over time, procreation would come to be seen as an unnecessary, even selfish act given the availability of existing lives to care for, and it would fade out as a social norm. It is important to note that Aponism’s advocacy of human extinction (or radical population decline) is a long-term ethical direction, not an immediate mandate. Day to day, our focus is on supporting those who are here and removing the pressures that push people to have children. We also recognize that some people *will* continue to have children for personal reasons; Aponists will respond by offering non-coercive education about the philosophy and by extending compassion to those children. We absolutely reject draconian measures like those of certain oppressive regimes that tried to enforce birth limits through violence—that would violate the very anti-authoritarian pillar of our philosophy. Our approach is to change hearts and minds such that fewer people *want* to reproduce.

- **Addressing Common Objections:** Antinatalism is perhaps the most controversial of Aponism’s pillars, so it is crucial to engage with its critics. One major counterargument is that life can be very positive—many people are happy to be alive, and they would claim their joy outweighs their suffering. Therefore, isn’t it good that they were born? Aponism acknowledges that many lives contain joy and love, sometimes in great measure. We do not deny the beauty in life. However, two points temper this objection. First, the comparison “pleasure vs pain” is not symmetric in the context of non-existence, as noted earlier: Not bringing someone into existence guarantees *no pain* for that person (a benefit), whereas that non-existent person does not miss their potential pleasures because there is no person to experience deprivation. The dead or the never-born do not suffer from lacking happiness; only the living can suffer or be deprived. Second, even if a person ends up mostly happy, that person still had to endure some suffering and will face death. No matter how fortunate one’s life, it includes harm (illness, loss, fear, etc.), and there is no way to guarantee at birth that any particular life will be net positive. Many lives unfortunately turn out to have far more suffering than happiness (due to poverty, disease, tragedy) — a risk no one should morally impose on another. The *potential* for a good life does not justify exposing someone to the *possible* (and in some cases likely) bad. Another objection: “If everyone followed this philosophy, humanity would disappear—that’s too extreme.” Aponists actually see the voluntary peaceful extinction of humanity as an ethically acceptable outcome, perhaps even a desirable one for reasons discussed. But importantly, this is not something that would happen overnight or by force. It’s a long ethical horizon. In the short term, we advocate smaller families and more adoptions, which is hardly draconian—indeed, many environmentalists and ethicists concerned about overpopulation advocate exactly this. Some say antinatalism is overly pessimistic or nihilistic, giving up on the world. We respond

that our stance is motivated by love and hope: love for potential beings (whom we would spare from harm) and hope for alleviating the world's burdens. Far from nihilism, we care so much about the quality of life that we are willing to question the automatic drive to create more life. We haven't "given up" on meaning or happiness—we simply channel our meaning-making into improving existing lives rather than starting new ones. It's also said that antinatalism, if taken seriously, could lead to an aging society and other social issues. Aponists agree that as birth rates decline, society must adjust (for example, by valuing and caring for the elderly without relying on a continually growing base of youth). But these adjustments are achievable through innovation and solidarity (e.g., robots and AI could help with labor shortages, communities can reorganize care). Such transitional challenges do not outweigh the fundamental ethical point. Lastly, some argue that procreation is a fundamental human right and that encouraging people not to have children infringes on personal freedom. Aponism respects reproductive freedom in the legal sense—we do not support making procreation illegal. However, we note that having a right to do something does not always mean it is the right thing to do. One may have the legal right to do many harmful things (depending on the society) but still choose not to out of ethics. We invite people to use their freedom wisely by considering the impact of creating life. The right to reproduce, like any freedom, can be exercised responsibly or irresponsibly. We aim to reshape cultural values so that choosing not to exercise this right (because of concern for the potential child and world) is seen as a noble, compassionate choice. In summary, while antinatalism challenges deep-seated intuitions and desires, its core argument is a logical extension of valuing the prevention of harm. Aponism integrates this pillar not to revel in pessimism, but to voice the interests of the never-born and the voiceless future victims that would result from our choices. It is a call to extend our empathy to the hypothetical child and ask ourselves: is it truly fair to inflict life on them given all life entails? Our answer is that in most cases it is not, and acting on that answer is the most empathetic choice we can make for the potential being and for the world.

Beyond the Pillars: Aponism in Practice

Having outlined the three core pillars, we stress that Aponism is more than the sum of these parts. It is a holistic way of life and a lens for decision-making in all domains. The implications of radical non-harm reach into every aspect of how we live, how we relate to others, how we use technology, and how we face the future. In this section, we explore various domains of life through an Aponist perspective, illustrating how the principles of compassion and anti-domination can guide our everyday actions and societal institutions.

Lifestyle and Personal Conduct

Living as an Aponist means striving for consistency between our values and daily actions. We seek to minimize the harm we cause through our lifestyles, knowing that personal conduct is the foundation of broader change. Key aspects include:

- **Simple and Ethical Living:** We embrace a conscientious, minimalist approach to consumption. Every time we buy or use something, we ask: *What suffering or harm went into this?* If an item’s production involved exploitative child labor, cruelty to animals, or environmental devastation, an Aponist will seek alternatives or do without. This leads us to favor fair-trade and cruelty-free goods, to support ethical companies (or better yet, cooperatives), and to avoid products linked to deforestation, pollution, or abuse. We reduce waste by reusing and recycling, and we resist the pull of mindless consumerism. In Aponism, material accumulation for status is seen as an empty pursuit that often fuels harmful industries and distracts from more meaningful endeavors. Instead, we value experiences, knowledge, and relationships over possessions. By living simply, we reduce our complicity in exploitation and free up time and resources for helping others.
- **Diet and Health:** A vegan diet is a given (from our first pillar), but beyond that, Aponists treat maintaining their own health as an ethical duty as well. Preventing avoidable illness or incapacity in ourselves means preventing suffering (for us and for those who care about us) and staying strong to aid the wider cause. Thus, we avoid treating our bodies carelessly or indulging in harmful substances. Many Aponists refrain from alcohol and avoid recreational drugs, not out of puritanism but to avoid self-harm and potential harm to others. We also reject any violent or coercive public health policies (for example, we oppose the so-called “war on drugs” which uses punishment rather than compassion). Instead, we emphasize education on self-care and compassionate harm-reduction strategies for those struggling with addictions. Physical and mental wellness enables us to contribute effectively to reducing suffering around us. That said, we do not *fetishize* health or blame individuals for their illness; illness and disability are often not one’s choice, and those affected deserve care and inclusion. Aponists strongly support universal healthcare as a societal obligation and likewise advocate extending medical compassion to animals (such as providing veterinary care and establishing animal sanctuaries). In summary, caring for oneself and caring for others are seen as one continuous ethic—by keeping ourselves well, we become better agents of help, and by structuring society to care for the sick or vulnerable, we manifest our principle of non-harm.
- **Empathy and Communication:** In personal relationships, Aponists practice empathy, honesty, and nonviolence. We endeavor to communicate with others (friends, family, coworkers, even strangers) in ways that respect their dignity and minimize hurt. This means rejecting verbal abuse, coercive manipulation, or deceit in our interactions. Even in conflict or disagreement, we strive to address issues without attacking the person. Techniques of nonviolent communication—actively listening, expressing our needs without blame, and seeking understanding—are encouraged. By resolving interpersonal issues peacefully and kindly, we embody the change we wish to see in the political sphere. Furthermore, Aponists extend compassion to all sentient beings we encounter in daily life. This might mean rescuing a trapped insect rather than killing it, showing patience and kindness to service workers, or checking on a lonely neighbor who may be suffering in silence. The personal sphere is where our values are tested every day. We recognize that casual cruelty, callous words, or indifference in “small” contexts can aggregate

into the culture of violence at large. Thus, we aim to cultivate habits of kindness and understanding. An Aponist household or community aspires to be an oasis of support and non-harm, from which broader activism can radiate.

Science, Technology, and Artificial Intelligence

Aponism is not anti-science or anti-technology; on the contrary, we embrace science and reason as crucial tools in the struggle against suffering (recall that Aponism is secular and evidence-based). However, we insist that technology be guided by compassion and ethics. The question we ask of any innovation is: **Does it reduce suffering or increase it?**

- **Ethical Use of Technology:** We support technological advances that clearly alleviate pain, save lives, and free beings from toil or danger. For example, medical technologies that cure diseases or relieve chronic pain are wholeheartedly championed. Renewable energy technologies that can replace fossil fuels (thus mitigating climate change and its catastrophic effects on humans and animals) are strongly supported. Conversely, technologies explicitly designed to kill, oppress, or deceive—such as advanced weaponry, coercive surveillance systems, or AI-driven propaganda bots—are to be resisted and, where possible, banned. An Aponist movement would lobby to prohibit or repurpose harmful tech (for instance, converting a weapons factory to produce medical equipment or sustainable infrastructure). We believe in research and innovation, but always coupled with strict ethical oversight and the precautionary principle: if a new tech has a significant potential to cause great harm, society must exercise caution or refrain from using it. Importantly, our concern extends to non-human impacts as well: any technology that devastates animal habitats or causes mass suffering to creatures (like pesticides or genetic engineering of animals for profit) is unacceptable by Aponist standards. In summary, we do not reject technology—we seek to *civilize* it with compassion, ensuring it serves as a tool to reduce suffering rather than amplify it.
- **Artificial Intelligence (AI):** AI deserves special mention as a rapidly advancing technology with great promise and peril. Aponism calls for *aligned AI*—meaning AI that is developed and deployed in accordance with compassionate values and respect for rights. We caution against AI being used to enhance surveillance, to create autonomous weapons, or to manipulate human behavior purely for profit (as some algorithms currently do by maximizing addictive engagement or spreading disinformation). We stand with those who demand transparency and accountability in AI systems, as well as an ethical framework that prioritizes well-being over corporate or state power. Moreover, Aponism is open to the possibility that AI or digital entities might themselves attain some form of sentience in the future. If that happens, our circle of moral concern must expand to include AI minds as persons with rights. The principle remains: if they can experience pain (or an analog of it), we care. We would then oppose any suffering imposed on conscious machines and advocate for their emancipation from cruelty, just as for biological beings. This may sound like science fiction, but it is a logical extension of our ethos—suffering is bad regardless of the substrate in which it occurs. In the meantime, we use AI cautiously as a tool to aid our causes (for instance, analyzing data on factory farming to expose

its impacts, or disseminating educational content efficiently), but we never treat AI as a replacement for human empathy or moral agency. The digital revolution should be harnessed to enlighten and connect humanity in compassionate ways, not to divide, deceive, or dominate.

- **Digital Culture and Media:** Technology isn't just hardware and code; it's also the media landscape and virtual spaces that shape our culture and psyche. Aponism addresses digital culture by promoting an ethic of **digital compassion**. In online interactions, Aponists strive to practice the same kindness and respect as in person. We condemn cyberbullying, trolling, and hate speech, recognizing that emotional pain is real even across a screen. We support moderation policies that curb direct incitements of violence or targeted harassment online (consistent with free expression—one cannot use “free speech” as an excuse to seriously harm others). At the same time, we are wary of over-censorship: truth-telling about suffering (for example, sharing footage of animal cruelty or war crimes) is sometimes suppressed under the guise of graphic content. Aponism would argue that showing realities of suffering is necessary to galvanize change, as long as it's done responsibly. We also encourage *digital minimalism* when it comes to usage: we recognize that social media and algorithmic feeds can be engineered to be addictive, leading people into envy, loneliness, or mindless scrolling. Taking control of our digital lives—using the internet intentionally for learning, organizing, artistic creation, and building solidarity, rather than as a constant distraction—protects our mental well-being and freedom. We support efforts to hold tech companies accountable for designs that exploit psychological vulnerabilities. Ultimately, we envision an online world that spreads empathy and knowledge rather than anger and misinformation. Since the internet connects billions, it can be a powerful tool for fostering global compassion if we cultivate it as such.

Climate, Environment, and All Life

Aponism is deeply environmentalist at its core. The climate crisis and ecological destruction are not abstract issues for us; they are massive generators of suffering among humans and non-humans alike, and thus must be urgently addressed. We also recognize that humanity's domination over nature is an extension of the same mentality that leads to domination over people and animals. An Aponist approach seeks to heal our relationship with the Earth and all its inhabitants.

- **Climate Justice:** The climate emergency is already causing great suffering—through extreme weather events, droughts and famines, displacement of communities, and the spread of diseases. Importantly, those least responsible for greenhouse gas emissions (the poor, marginalized communities, future generations, and non-human animals) tend to suffer the most from climate change. This is a profound injustice. Aponism demands immediate and drastic action to reduce carbon and methane emissions and to restore ecological balance. This includes transitioning away from fossil fuels at emergency speed, protecting and regenerating forests (Earth's living climate regulators), and rethinking our energy, transportation, and food systems (for instance, moving to plant-based diets which significantly cut emissions relative to meat production). We stand with movements like Extinction Rebellion and the climate strike youth in sounding the alarm and engaging in nonviolent direct action to force policy changes, always framed in terms

of compassion and justice. Aponists also insist that climate action be tied to *just transition* principles: as coal mines and oil wells shut down, the workers and communities involved should be supported into new livelihoods (no one should be left to suffer in the shift to a green economy). We view climate change as a form of intergenerational violence and as violence of the rich against the poor; solving it is therefore a matter of nonviolence and fairness. Rich, high-emitting nations and industries owe a carbon debt, so part of climate justice is transferring resources to poorer regions for adaptation and renewable development. We also emphasize aiding those already affected by climate disasters: climate refugees deserve refuge and compassion, not barbed wire or neglect. In summary, Aponism treats climate change as an urgent moral crisis—one that epitomizes how ignoring suffering (of future others, of animals, of distant communities) leads to catastrophe. By acting decisively to curb it, we live up to our credo of preventing harm.

- **Protecting Ecosystems:** Beyond climate change, humans have been waging what amounts to war on nature—polluting air and water, clear-cutting forests, emptying oceans of fish, and driving a *sixth mass extinction* of species. A major UN-backed biodiversity report finds that around one million species are now threatened with extinction, many within mere decades.²⁶ Aponism considers this biodiversity crisis a moral emergency. Every species lost is a unique, irreplaceable expression of life gone forever, and the collapse of ecosystems often entails immense suffering for the individual animals caught in that collapse. We hold that humans have no right to destroy the habitats that all other creatures depend on. Therefore, we champion aggressive conservation efforts: expanding wildlife reserves and marine protected areas, ending practices like whaling and fishing, halting deforestation and mining in remaining wild places, and cleaning up plastic and toxic pollution. We support indigenous peoples in defending their lands, as indigenous stewardship has often been far more sustainable and respectful of life. Our vegan stance directly helps here as well: transitioning away from animal agriculture would free up vast land for nature and greatly reduce the pressure on wildlife (for instance, less need to predator-control or kill wild animals that sometimes interfere with ranching). We also embrace *rewilding*—allowing degraded lands to recover and reintroducing key species (especially apex predators or keystone species) to restore ecological balance where feasible. Rewilding can help heal some of the wounds we have inflicted on the natural world, leading to more robust, self-sustaining ecosystems. Ultimately, Aponism sees human well-being as intertwined with the well-being of all life. We seek a transformation from an exploitative relationship with nature to one of guardianship and humility, where humans see ourselves as part of the biotic community rather than masters over it.
- **Intervention in Nature’s Suffering?:** A nuanced debate within Aponist and related ethical circles is how to regard suffering that is *not* caused by humans—specifically, suffering of wild animals due to natural causes (starvation, disease, predation, etc.). On the one hand, our compassion ideally extends to all sentient beings, so in principle we would want to alleviate

²⁶ Tollefson, Jeff. 2019. “Humans Are Driving One Million Species to Extinction.” Nature.com. May 6, 2019. <https://www.nature.com/articles/d41586-019-01448-4>.

suffering *wherever* it occurs. On the other hand, ecosystems are complex, and large-scale interventions could backfire and cause worse outcomes (for example, eliminating predators to stop predation might lead to overpopulation and starvation). Aponism’s stance is one of cautious interest: our first priority is to stop the suffering *we* directly cause (through exploitation and ecological destruction). We must get our own house in order before contemplating wide intervention in wild nature. If humanity ever reaches a point where we have ceased our direct oppression and significantly healed ecosystems, then in a far future scenario, an advanced civilization might carefully explore ways to gently reduce wild animal suffering without disrupting ecosystems. For instance, providing medical care or food in certain situations. These ideas remain speculative and controversial. The risk of unintended consequences is high, so the default for now is humility: **we fix what we broke, but we do not “play god” with what remains wild** unless we are very sure it helps. Presently, this means an Aponist focus on compassionate conservation: we intervene to undo human-caused imbalances (e.g. using contraceptive methods to manage urban deer populations instead of culling, since humans removed their predators; rescuing and rehabilitating individual injured animals when feasible), but we do not, for example, propose to stop all predation in nature (an impractical and potentially ecologically catastrophic idea with current capabilities). We acknowledge that nature can be harsh, but it is not driven by malice or moral agency as human-caused harm is. Thus, we prioritize addressing moral evils (like hunting, habitat destruction, pollution) over natural disutilities. In the long run, if humanity or its successors ever have god-like knowledge and technology coupled with unwavering benevolence, the question of systematically reducing wild animal suffering might be revisited. Until then, our moral imperative is clear: **stop being the cause of immense suffering to nature**, give nature room to thrive, and extend compassion on a case-by-case basis where we can (such as an animal rescue) without causing larger harm.

- **Sustainable and Compassionate Living:** Living in harmony with the environment is itself a form of nonviolence. Aponists encourage lifestyles that are eco-friendly and compassionate toward all life. This means favoring sustainable transportation (public transit, biking, walking) over personal fossil-fuel vehicles, supporting local organic farming (ideally *veganic* farming that avoids exploiting animals like draft horses or manure from farms), conserving water and energy at home, and advocating for systemic changes like green infrastructure and circular economies (where waste is minimized by design). Many Aponists “practice what they preach” by composting, growing some of their own food, using biodegradable materials, and avoiding single-use plastics. These individual acts, while seemingly small, cultivate a mindset of respect for our planet and all its inhabitants. Moreover, when adopted widely, such habits set social norms that push industries and governments toward sustainability. Our ideal vision is a post-carbon, post-exploitative civilization where technology and nature coexist symbiotically—for instance, cities full of greenery, powered by sun and wind, with wildlife corridors weaving through urban areas; production systems that recycle materials endlessly and regenerate ecosystems rather than depleting them. We reject the notion that environmental issues are someone else’s problem or purely technical matters. They are deeply ethical: how we treat the

Earth is reflective of how we treat the vulnerable. Polluting a river is harming countless fish, frogs, and downstream communities; razing a forest is trampling on the beings who live in it. Therefore, ecological consciousness is a natural extension of Aponism’s empathy. We aspire to leave as light a footprint as possible and to help restore the flourishing of life wherever we tread.

Religion, Spirituality, and Meaning

Aponism is explicitly **anti-religious** in the sense of opposing organized religions and dogmas that have contributed to harm. However, Aponism also seeks to fulfill many of the roles that religion has traditionally played—providing moral guidance, community, and a sense of meaning or awe—but *in a rational, secular form*. We recognize that humans have spiritual or existential needs (for purpose, wonder, connection), and we aim to meet those needs without mythology or authoritarianism.

- **Critique of Religion:** Organized religion, historically, has been one of the great justifiers of violence and suffering. Holy wars, crusades, jihads, inquisitions, witch hunts—innumerable atrocities have been committed by people convinced of divine sanction. Even today, fundamentalist beliefs fuel terrorism, oppression of women and LGBTQ individuals, sectarian conflict, and the obstruction of science (e.g. denial of life-saving medical procedures for religious reasons). Many religions also endorse domination in their doctrines: for example, the Biblical notion of human “dominion” over animals and Earth has been cited to excuse environmental pillage and animal exploitation; the idea that wives must submit to husbands has perpetuated patriarchy and domestic abuse; commands to “be fruitful and multiply” have encouraged reckless procreation without regard to consequences. Furthermore, by promising an afterlife or framing suffering as part of a divine plan, religions often ask people to accept or even glorify suffering rather than fight to end it—“*blessed are those who suffer now, for they shall be rewarded in heaven*” is the opposite of Aponism’s message, which is that suffering should be actively prevented and not rationalized. We also observe how religious authorities have frequently abused their power: from clergy sexual abuse scandals to cult leaders manipulating and exploiting followers. As physicist Steven Weinberg famously said, “*With or without religion, good people can behave well and bad people can do evil; but for good people to do evil—that takes religion.*”²⁷ While perhaps an overstatement, this quote captures the insight that religious ideology can make otherwise kind individuals perform or accept terrible acts, believing them justified by a higher power. In short, Aponism regards the institutional and dogmatic aspects of religion as impediments to moral progress. We call for a post-religious world where ethics are based on reason, empathy, and observable consequences rather than ancient texts or clerical authority. Moral truths are to be found in the real effects actions have on well-being, not in purported supernatural commands.
- **Secular Spirituality:** Rejecting religion does not mean rejecting the human yearning for meaning, awe, and transcendence. Aponism acknowledges these feelings and seeks to ground them in reality. We find *wonder* in the stars and the vastness of the cosmos, in the beauty of

²⁷ Weinberg, Steve. 1999. “A Designer Universe?” n.d. www.physlink.com. https://www.physlink.com/Education/essay_weinberg.cfm.

nature’s complexity, in the deep time of evolution. We experience *interconnectedness* in recognizing that all life shares common origins and that we are literally made of “stardust”. Practices like meditation or mindfulness, when stripped of supernatural claims, can be valuable for cultivating compassion and inner peace (for example, secular Buddhism or Stoic philosophy). The profound love or inspiration one feels in moments of creativity, or when helping others, can be regarded as *spiritual* experiences in a naturalistic sense—“sacred” not because of a deity, but because of their significance to conscious beings. Aponists might celebrate the cycles of life and seasons with gatherings that honor the real contributors (thanking the people and animals in our lives at a gratitude dinner, rather than thanking a god). We mark death with memorials that focus on the person’s life and impact, not on supernatural claims about an afterlife. In essence, we aim to *fill the space* that religion has occupied with humanistic values and communal practices. We have “faith” only in the sense of a hopeful confidence: not faith in the unseen, but faith in humanity’s potential for goodness when unshackled from dogma and fear. Our communities—vegan potlucks, support groups, activist meetups—provide fellowship and solidarity much like a congregation would, but without requiring adherence to irrational beliefs. By creating positive, uplifting traditions and forums for shared meaning, Aponism ensures that the absence of religion does not leave a void but rather is an opportunity to craft meaning that is honest and compassionate.

- **Intellectual Freedom:** Aponism insists on free inquiry and the ability to update our beliefs. Unlike religions that ossify around unchallengeable dogmas, we treat this manifesto and our current understandings as subject to refinement if new evidence or arguments show better ways to reduce suffering. As Hitchens once noted (paraphrasing): *Our belief is not a faith. We do not rely solely on science and reason (since these are necessary but not sufficient), yet we distrust anything that contradicts science or outrages reason.*²⁸ This captures Aponism’s epistemology: we embrace science and reason as tools, but also recognize they need guiding values (compassion) to be used for good. Importantly, nothing is above question—not even the precepts of Aponism. If an Aponist principle or strategy were shown to cause net harm, we would reevaluate it. If data revealed that a campaign we run is counterproductive, we would change approach. We do not claim infallibility or absolute truth; rather, we are committed to a process of learning and self-critique in service of our core values. The *bedrock* that we hold firm is the commitment to non-harm and compassion. How best to achieve that is an evolving exploration. In contrast to religious fundamentalists or ideological fanatics, we *invite* dialogue and even constructive criticism from others. We also staunchly defend freedom of thought and expression. In an Aponist society, there would be no blasphemy laws—no idea is so sacred that it cannot be scrutinized or satirized. People could hold any personal beliefs so long as they do not translate into harming others. However, while protecting free speech, Aponists also believe in countering harmful ideas with better ideas rather than with coercion. For example, if someone preaches racial hatred, the response is not to violently silence them (unless they are directly inciting violence, which crosses a line into action) but to publicly refute and condemn

²⁸ Hitchens, Christopher. 2007. *God Is Not Great: How Religion Poisons Everything*. New York: Twelve.

their ideas, and to educate so that such hate finds no purchase. In sum, Aponism values truth and open inquiry. We encourage critical thinking, scientific literacy, and philosophical debate as the tools to keep our movement honest and effective. There are no “sacred cows” in terms of doctrines—only the sacredness (value) of sentient beings, which is exactly why we remain intellectually flexible to do right by them.

- **Community Replacements for Religion:** Recognizing that religious institutions often provide community support, charity, and solidarity, Aponism seeks to create secular equivalents that meet those needs in better ways. We form networks and groups open to anyone (regardless of background) united by ethical principles rather than creed or ethnicity. If someone leaves a religion because they can no longer believe its dogmas or condone its harms, we want them to find a welcoming community among us, so they are not isolated. Aponist communities organize mutual aid: if a member falls on hard times, others might help with food, shelter or funds, similar to how a church charity might—except without any proselytizing or strings attached. We celebrate life events in meaningful but non-religious ways: for example, an Aponist wedding might involve vows not just to each other but to jointly live ethically, and the community may help crowdfund a vegan feast or a donation to a cause in the couple’s name. In times of crisis or grief, we come together to provide emotional support, embracing those who suffer and reminding them they are not alone. We may use insights from psychology and secular counseling to comfort the bereaved rather than telling them religious platitudes. Even something as simple as regular group gatherings (weekly dinners, discussion circles, volunteer outings) can replicate the social cohesion that churches or temples often give, but in an inclusive way grounded in reality. Human connection and compassion are our sacraments. By building strong, caring communities, Aponism ensures that living without religion is not living without support or joy.
- **Tolerance and Boundaries:** While Aponism is anti-religious in a structural sense, we do not advocate persecuting individuals for their personal spiritual beliefs. Many religious people are kind and mean well; our goal is to persuade and educate, not to hate them. We will debate theology and ideology rigorously—pointing out, for instance, how certain religious doctrines cause harm—but we draw a line at demonizing believers as people. Indeed, doing so would violate our nonviolence ethic. If a religious group practices their faith peacefully and without imposing it on others or causing harm, Aponists can coexist with them in society and engage in respectful dialogue. However, if religious claims are used to justify harm (say, a church forbidding life-saving medical care or condemning a group of people), we will vehemently oppose those actions through lawful means and public advocacy. Over time, we hope religions will naturally reform or fade as humanity matures. They may evolve into benign cultural traditions or community centers that drop the supernatural and authoritarian aspects, focusing only on fellowship and moral counsel compatible with reason. In an Aponist world, everyone is free to privately hold spiritual beliefs, but those beliefs cannot be imposed on others or used to excuse harm. Your freedom of religion ends where someone else’s well-being begins. We envision a future where morality is unyoked from ancient superstition and instead informed by

empathy and evidence—yet people can still have poetry, ritual, and meaning in life, derived from reality and the human spirit.

Confronting Death and Embracing Legacy

Aponism also offers a perspective on death and legacy consistent with its values. Our approach to mortality is rooted in acceptance and ethical clarity, in contrast to both religious denial (promises of an afterlife) and modern tendencies to evade or commercialize death.

- **Death as Part of Life:** We do not fear death so much as we fear life. Death is the natural conclusion of life for all beings; Aponism does not resort to myths of an afterlife to soften this truth. We accept that, most likely, our consciousness ends when our brain ceases to function. This stark truth—that we likely only have one life, and it is finite—far from making life meaningless, actually makes it *precious*. Each life is a unique opportunity to experience joy and to reduce the suffering of others. Knowing our time is limited impels us to use it well—living ethically and lovingly, not postponing goodness to an imaginary hereafter. Aponists do not engage in futile quests for personal immortality, especially not at others’ expense (for example, we would find it immoral for the rich to exploit the poor for organ transplants or risky life-extension experiments simply to stave off their own death). Instead, we seek to make peace with mortality as a natural process. We support psychological and community approaches to help people cope with the fear of death, without needing comforting fictions. One approach is emphasizing *impact*: knowing that our actions, influences, and the love we give can ripple beyond our lifespan, we achieve a form of continuity through the effects we leave behind—what one might call living on through one’s deeds or contributions. This is not a mystical notion of “legacy” but a practical one: if you help someone, that good reverberates into the future even after you are gone. By focusing on that, we find solace and motivation to live meaningfully.
- **Euthanasia and the Right to Die:** Because we value the absence of pain, Aponism supports the right of terminally ill or unbearably suffering individuals to choose a peaceful death on their own terms. Just as we believe no one should be forced *into* existence, we also believe no one should be forced to *continue* an existence. Forcing a person to live in agony against their will—often justified by religious dogma about the sanctity of life—is a form of cruelty. We maintain that quality of life is more sacred than mere biological life. Thus, Aponists fight for laws that permit voluntary euthanasia or physician-assisted suicide for competent adults in cases of terminal illness or extreme suffering, with appropriate safeguards to ensure this choice is informed, consistent, and free of external pressure. This stance may be controversial in some societies, but we argue it flows from basic compassion and respect for autonomy. That said, we also acknowledge the tragedy of psychological suffering that might lead someone to want to die (e.g., deep depression). Our response there is not to moralize or criminalize suicide, but to invest heavily in mental health support and societal change to alleviate despair. In a much kinder Aponist society—where people are not socially isolated, where material needs are met, where compassion is abundant—we anticipate far fewer would *want* to die prematurely. In summary, we respect an individual’s sovereignty over their own life, including the decision to

end it to avoid unbearable suffering, while simultaneously working to create conditions that give everyone reasons to live.

- **Legacy Through Good Works:** Since Aponists forgo having biological children (per our antinatalist pillar), we encourage building one's legacy through one's actions and contributions to the world. We often talk in terms of "*leaving the world better than we found it.*" That could mean activism that saves lives or alleviates misery, writing ideas that influence future people to be kinder, creating art that inspires empathy and reflection, or literally planting trees that will outlive us and provide shelter and oxygen to future creatures. For some, legacy is a collective endeavor: contributing to the growth of the Aponist movement itself and seeing its ideals take root in society is a legacy that benefits countless others. We also take inspiration from the continuum of reformers and compassionate souls throughout history. We honor those before us (abolitionists, peacemakers, animal rights pioneers, etc.) who fought against the injustices of their times. In doing so, we place ourselves in a chain of ethical progress. Just as we remember them, we hope to earn remembrance by those after us—*not* for personal glory, but as part of an ongoing human story bending toward mercy. Yet even if one's name is forgotten, Aponism teaches that every act of kindness, every bit of suffering prevented, matters in the grand tapestry of the world. We measure success not by fame or monuments, but by the real impact on well-being. If you lived and alleviated some suffering, that is a success no matter who knows of it. Our legacy is the sum of better days we create for others.
- **Remembering the Dead:** In an Aponist culture, how we handle death and remembrance reflects our values of honesty and compassion. Without religious ceremonies that claim the person is in heaven or will be resurrected, we instead develop meaningful secular rituals. We may hold memorial gatherings where people share stories of the departed, emphasizing the love, goodness, and contributions that person brought into the world. We find comfort in acknowledging that their pain is over and that they live on in our memories and in the effects they had on us. We encourage channeling grief into something positive when those grieving are ready—for instance, starting a charitable initiative in the loved one's name or doing an act of kindness in their honor, thus turning pain into compassionate action. We also advocate for eco-friendly and life-affirming practices in handling the body: green burials (such as planting a tree with the person's remains, or using a simple biodegradable shroud) so that even in death one's body nourishes new life. This symbolizes a final act of giving back to the Earth, aligning with the principle of non-harm by not polluting or using unnecessary resources for elaborate coffins, etc. Importantly, we focus on caring for the bereaved—those left behind in mourning. Grief is a natural form of suffering, and Aponist communities rally around those in mourning with support: providing meals, company, a listening ear, and patience as they heal. We avoid platitudes like "they're in a better place" because we don't assert knowledge of any place; instead we might say, "Their suffering has ended, and we will carry forward their memory." By integrating death into life's narrative without denial and by responding to it with compassion and practical wisdom, we remove some of the fear and stigma that modern societies have

around death. In doing so, we uphold dignity and empathy at the end of life, just as we do throughout life.

- **Extinction with Dignity:** On a larger scale, if humanity follows the antinatalist pillar, there is a hypothetical future where only a few humans remain and eventually none. Aponism contemplates even this far horizon with the same ethical lens. If our species does approach its voluntary sunset, we should face it with dignity, peace, and a sense of accomplishment in having reduced so much suffering. In our final generations, we would focus on ensuring we leave behind a healed planet and uplifted well-being of the other creatures that will outlast us. We would record our knowledge and our reasons, so that if some other intelligence (perhaps future evolved animals or extraterrestrials) finds our archives, they understand why we chose to bow out – that it was an act of compassion. Those last humans might spend their days enjoying the beauty of existence—truly living in harmony and gentle reflection as a “swan song” for our species. This poetic scenario is not one we dwell on morbidly; it’s a background possibility that gives us perspective. It reminds us that we as a species are not indispensable to the universe, and that’s okay. It humbles us and makes us gentler, prioritizing quality of life over endless expansion. On the other hand, if humanity does not go extinct and instead continues indefinitely (perhaps in smaller numbers and living by Aponist principles), then we will face each individual death naturally and kindly, as described above. Whatever the future holds, the guiding star remains: the absence of suffering as the highest goal. Whether we fade away or flourish in a new form, our success will be measured by how much we alleviated pain and enhanced compassionate understanding.

Conclusion: A Call to Compassionate Revolution

The Aponist Manifesto is both a call to action and an invitation to envision a better world. We have laid out a comprehensive ethical vision: a world with no slaughterhouses or factory farms; no cages where animals languish and die for trivial ends. A world with no armies or secret police; no dictators, political prisons, or torture chambers. No children born into suffering, no forced pregnancies; far fewer beings coming into existence only to struggle and perish. No tyrants and no victims. No caste systems or class exploiters. No poisoned rivers or clear-cut forests; no mass extinction caused by human greed. No gods used to justify hate, and no holy wars.

In their place, we foresee free individuals in caring communities, embracing all sentient life in a tapestry of mutual respect. We imagine social structures based on cooperation and consent, technology used wisely to heal and prevent harm, cultures that celebrate kindness and critical thought, and an Earth gradually restored to ecological balance. It is nothing less than a total **revolution of values**—a shift from the paradigm of domination to a paradigm of compassion and non-harm.

Such a vision may seem daunting, even utopian. But remember that all great moral shifts seemed impossible until they happened. The abolition of human chattel slavery, the recognition of women’s rights, the toppling of colonial empires—each was achieved when enough people refused to accept the status quo of injustice. We stand on the shoulders of those past struggles. Aponism carries that spirit

forward to the remaining frontiers of suffering: the exploitation of animals, the tyranny of oppressive systems, and the harm inherent in unconstrained creation of life. We refuse to accept that violence and pain are simply “inevitable” or “part of nature” in human society. Rather, we hold that humanity can and must evolve morally, widening its circle of compassion and relinquishing the tools of harm.

What can you, the reader, do with this? You can *live* this philosophy, starting today, and you can join us in advancing it. Adopting Aponism means aligning your life with the principles we’ve outlined. Begin with personal choices: go vegan and boycott industries of cruelty. Question unjust authorities and stand against bullying and discrimination in your community. If you are of childbearing age, consider not having children and openly support those who make that choice. Practice kindness at every opportunity in daily life. But Aponism is not a solitary creed—it flourishes in collective action. Speak out and educate: share these ideas with friends, family, and anyone who will listen. Form local Aponist groups or clubs to support each other and undertake projects, whether it’s running an animal rescue, starting a community garden, or organizing educational events and protests. Engage in peaceful protest and civil disobedience against institutions of harm: for instance, campaign against factory farming by demonstrating at slaughterhouse gates, protest militarism by opposing local weapons manufacturers or military recruiters, challenge pronatalist policies by writing to lawmakers. Use all forms of communication—art, music, literature, social media—to spread the *emotive urgency* of our cause. Effective advocacy often touches hearts as well as minds; help people *feel* the suffering of others and the sincere hope of a different way.

This manifesto provides a framework and a sense of conviction, but it is people’s passion and creativity that will carry the movement. Be uncompromising in your principles—do not let the world’s cynicism dilute your moral clarity. Yet also be compassionate and patient with individuals who are still “caught” in harmful systems. We aim to win hearts and minds, not to shame and alienate the very people we need to convince. Our stance is firm, but our hand is extended to all who are willing to reconsider long-held habits that cause suffering. Aponism is for everyone, across all cultures, united by the simple commonality that we all know pain and, deep down, we all desire a world with less of it.

As we grow, Aponists will develop strategies and perhaps political expressions (such as an Aponist political party or a charter for Aponist communities) to implement these pillars formally. Today this movement might begin as a subculture or a philosophy among many; tomorrow it could shape laws and norms worldwide. One could imagine an Aponist platform for governance: enshrining rights for animals in constitutions, dismantling military complexes in favor of international peacekeeping and conflict resolution teams, converting industries into cooperatives, phasing out human procreation in favor of adoption and care for those already here, revolutionizing education to center empathy and critical thinking above all else. These changes can happen if enough people demand them and model them on small scales.

Ultimately, we call upon the conscience of each person reading this: take a stand against suffering. Refuse to be complicit in violence and injustice—whether direct or indirect. Liberate yourself from the indoctrination that “this is just how things are” or that cruelty is unavoidable. In a world that often profits from apathy and selfishness, *empathy is a profound rebellion*. As more people awaken and join

Aponism, what once seemed extreme will become common sense: that one should not kill to eat, that one should not rule over another, that one should not create life just to satisfy tradition or ego. One day, future generations (if we allow there to be any) or perhaps other intelligent beings will look back on our current practices of slaughtering animals, exploiting the vulnerable, and producing children without thought, and they will regard these practices as we now regard slavery or ritual human sacrifice—*horrifying, primitive, and desperately in need of abolition.*

Aponism asserts that the time for that abolition is now. Suffering has reigned long enough over Earth. The old paradigm—built on “might makes right,” on exploitation and violence— is crumbling under the weight of its own cruelty and unsustainability. In its place, a new paradigm of radical compassion is dawning. Each of us can be a midwife to that new world by living out Aponist values day to day. It will not be easy; there will be resistance from those who profit from harm or fear change. But we have two powerful forces on our side: **truth and love**. History shows that in the long run, those forces can prevail against seemingly insurmountable powers.

Let this manifesto be our guide and our rallying cry. Spread its message far and wide. Discuss it, critique it, enrich it with your own insights and experiences. Most importantly, *act* on it. Through countless individual and collective actions, the Aponist movement comes to life. It lives wherever someone saves an animal from abuse or extinction. Wherever someone chooses conscience over convenience. Wherever someone says “no” to an unjust command. Wherever someone comforts a suffering soul, or decides not to create another soul destined to suffer. Those sparks, multiplied manyfold, will ignite a transformative revolution.

We seek a world without involuntary pain—not by magic or idle dreaming, but by morality, science, and solidarity in practice. The task before us is immense, but so is our resolve. As Aponists, we pledge our lives to this purpose: to reduce and ultimately abolish imposed suffering. In doing so, we believe we will unlock greater joy, peace, and freedom than humanity (and our fellow earthlings) have ever known.

It starts with us, here and now. We have nothing to lose but pain itself, and a kinder world to win. **Join us in our Aponist Movement.**