

Frederick Bender in *The Culture of Extinction (2004)*

1. Everything on earth is both interdependent and transient.
2. Each species' self-realization requires and contributes to that of all others.
3. Nonhumans do not exist for humans' sake.
4. Continued evolution without catastrophic setback requires the preservation of biodiversity, especially at the genetic and ecosystemic levels.
5. Other things being equal, human action is justifiable when it tends to preserve the integrity, stability, and complexity of the biotic community; it is wrong when it tends otherwise.
6. Present human interference with the nonhuman world is excessive and rapidly worsening.
7. Significant reduction of human impact requires first doing no further harm, then protecting and restoring biodiversity, wild-ness, and evolution.
8. Deep ecology supporters encourage the deep questioning of human happiness, progress, and technology as commonly defined. The necessary changes include deliberately and humanely lowering the human population, redesigning the global economy, adopting low-impact technology, and changing personal lifestyles as required for ecological sustainability.
9. Ecological sustainability also requires peace and justice throughout the world, and recognition that quality-of-life is about more than material standard of living. Especially in the poorest countries, social justice and long-term ecological sustainability are equally necessary, if people's

**material, self-preservation, rootedness, and spiritual-growth needs are to be met.**

**10. Those who subscribe to these points have an obligation directly or indirectly to try to carry out the necessary changes. Though the platform's applications vary considerably, in general deep ecology supporters work for local self-sufficiency and autonomous cooperation, and against centralization of power, exploitation of the weak, and corporate-controlled economic globalization.**

**The platform, in short, poses a counteroffer to the culture of extinction, outlining numerous possibilities for engagement for those who take nondualism, ecology, ecocide, or overshoot seriously. Thus, deep ecology is potentially a solution, not only to ecocide, but to nihilism.**