PETITION AND NOTICE TO THE UNITED NATIONS HUMAN RIGHTS COUNCIL AND OTHER OFFICES ADVISING ON THE PREEMPTIVE ROLE OF POLITICAL EQUITY, SELF-DETERMINATION, AND CIVIL DISOBEDIENCE IN ALL CLIMATE DAMAGE, COMPENSATION, AND RESTORATION POLICY EVALUATIONS

To:

Complaint Procedure Unit – Human Rights Council Branch
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1. SUMMARY OF PETITION

1.1. Overview of Petition

We, the undersigned, the good people at Fair Start Movement (FSM), and as concerned citizens of the world, present this updated petition and give notice to the United Nations Human Rights Council (UNHRC) regarding forthcoming efforts to defend the fundamental human rights of tens of millions of persons at risk around the world.

This submission incorporates perspectives from African, South American, and Indian partners, as well as a growing number of women's defense circles engaged in bottom-up democracy, and care model family reforms that focus on measurably including and empowering each child, over top-down systems of governance by those who exploited future generations for the economic growth that caused the crisis, and who rely on coercion because they cannot measurably represent their subjects.

Concentrations of wealth and power in those nations most responsible for the climate crisis are using charities and other public-interest-facing entities to evade liability for the crisis, recreating the fantasy

world of sustainable growth, insufficient standards, and massive inequity that caused the crisis and is killing millions.

The UNHRC's inaction on life-saving family reforms and on its obligation to elevate its own legal determinations over political pressure is enabling this, and the entitlement and impact fraud discussed in detail below.

The UN system, by choosing procreative autonomy over child equity as the most fundamental rule for who humanity should be — starts all of its work with injustice, with not valuing the human experience of matters, and negating self-determination. It starts with the powerful's capacity to harm the vulnerable. It starts with conflating bodily autonomy with a cavity to harm others — a paradigm that goes well beyond the failure of legitimate and sustainable family planning to impact the long-run human relations this mistake creates.

There is also evidence of corruption within the UN that is delaying reform, again as detailed below.

The UNHRC ensures the daily violations of the rights it recognizes, like the right to a healthy environment, by not treating it and other comparable rights as the primary obligation of concentrations of wealth and power, who are obligated to invest in family planning rather than exploit it for growth in order to protect their entitlements and safety. Not doing so is fundamentally illegal — well beyond the white and eurocentric fundamentals that created the climate crisis — because it does not start with sufficiently empowering inclusion. It leaves humans as means or subjects, not constituents organized with relations measurably able to ensure representative government.

Concentrations of wealth and power are using wealth made at deadly cost to others and their own professed values, wealth that is defended by the threat of violence from the state, to drown out with lies the voices of those suffering from the cost of making that wealth. For example, many promoted the pronatalist lie of economic collapse linked to replacement rate fertility, a lie exposed by the recent economic success of Japan , a lie that fundamentally blocked reforms that could have saved millions of lives.

And yet there is no theory of political obligation where these concentrations of wealth and power are owed any more protection or liberation than they are giving the most vulnerable.

It is impossible to choose who has influence over you, to be truly free, without this fairness reform. Those entering the world are either not empowered, or we all have no choice but to be subjected to their power and influence – including the degradation of the environment around us. We should instead empower the governed, not the government and the wealthy.

What do we really owe to those who exploit children for economic growth rather than legitimately protecting and uplifting infants as they enter the world?

Thus, the below urges the UNHRC to act, but recognizes and gives notice that the necessary rights of action have already been implied by the UNHRC and other UN agencies, in order to:

1) Preemptively standardize public benefit claims to prevent fundamental and potentially deadly impact fraud, and to use objective standards to engage in a constitutive discourse identifying those making falsifiable claims to benefit at deadly costs to expose liability, and use it to literally invert power systems from top-down nonrepresentative toward bottom-up inclusive—based on the rule that no child should be born without being linked to a zero baseline climate debt/saving account.

2) Preemptively standardize climate and related crises causation analysis, and loss and damage evaluations, to account for all actual harm relative to real-world baselines necessary for legitimate political systems and entitlements, the baselines that would have evaded the crisis. For example, **Fair Start will file complaints in the United States with state attorneys general based on the actual harm to the most vulnerable children using the only legitimate standard—self-determination, regardless of whatever fraudulent standards might otherwise be urged.**

3) Recognize the partial preemption of any conflicting entitlements with this standardized process. Anything but the ecological and social conditions—on at least eight metrics—the deviation from which caused negative consequences relative to the positioning of others, will be treated as fraudulent. This is not about socialism or capitalism—it is about legitimacy, as inclusion, over illegitimacy.

4) Affirm the first birthright of future generations to self-determination and share equity in their democracies, which forms the basis of national legitimacy, through all effective means. This recognition should back the right to universal, unpredictable, and effective occupation and re-entitlement tactics in the tradition to Defiance anti-apartheid campaigns to override illegitimate entitlements.

This filing follows on detailed prior submissions that showed the inequity and growth driving the crisis violated Article 16 of the International Bill of Human Rights because generations in the past had

children in ways that were not obviously sustainable, and thus violated the right of current and future generations to have children safely and freely.

The filings, begun in 2021, demonstrated that:

- The United Nations was obligated to treat the correct interpretation of universal family policies, which should require climate restoration through birth equity redistribution of wealth in the form of family planning entitlements, as the fundamental and overriding human right.
- Second, that the United Nations failure to do this previously led to the climate and inequity crises we face today, including violations of future generations' right to have children in safe and natural environments, and for that right to be safeguarded in perpetuity.
- Third, to ensure funding, the UN must endorse loss and damage payments as overriding property rights, if used for the family planning entitlements described above.

Many are attempting to use the same mistake — including leadership at U.S. nonprofits that have since been removed — to avoid trillions of dollars in climate liability, doing so at risk to millions of lives. This filing ensures a preemptive lien on the wealth they are using to do so.

Measurable freedom — self-determination — is what future generations deserve, not mere survival. And humans become free not by separating from others, as the climate crisis shows, but by preventing other humans from exploiting the most vulnerable — infants and the animals and environment they will impact.

Those most responsible for the crisis are attempting to block that freedom and hide their own liability, usually by omitting context that contradicts their claimed values and beneficial impacts, and which benefits them at deadly cost to others. This is evident in mass media driving pronatalism, in the face of millions of children dying for lack of resources, and the same institutions whose family policies ensured the crisis using a reduction in cold-related deaths to minimize long-run damage evaluations.

Concentration of wealth and power — like many foundations in the United States partially identified below — promote campaigns and interventions, the results of which they know are being exponentially undone by growing demand and emissions that are killing millions. This is a demand their funders are and have for decades been driving, knowing full well it would undo the good their philanthropy seemed to do. They are blocking an obvious inversion coming—where charity or investment becomes an increasing obligation to ensure no child is born without debt/savings accounting that offsets their birth, developmental, and emancipatory positionality to ensure perpetual self-determination for all.

Activists with the Fair Start Movement, as detailed below, had to omit in the employment and public communications (as early as 2003, when the security community began an about face on the climate crisis) facts that would have shown public interest interventions being vastly undone by growth and inequity. That made those interventions a benefit to the children of white, wealthy families of a handful of the largest philanthropists in the United States and Europe, at deadly cost to countless children of color.

Wealthy families used familial privacy and birthright wealth supremacy to enrich themselves through growing demand, while they decoyed with philanthropy focused on downstream and granular interventions, the value of which would be undone with growth that has now degraded carrying capacities themselves, in the face of population momentum. They did so often under the banner of liberalism, and the idea that entitlements are not inherent but derivative from the governed, while assuming birthright wealth and treating it — with the consent of UN officials — somehow mysteriously beyond the assessment.

Initial background

All know that wealth in the world today was made at deadly cost, with a billion lives now at risk from a climate crisis that represents wealth not investing enough in children to avoid unsustainable growth and inequity. How do we measure that cost? As the below shows, the fundamental mistake that drives the crisis is our not ensuring self-determination for future generations. The mistake involves our beginning the constant creation of human power relations with injustice: Concentrations of wealth and power ensuring would-be parents have no obligation to meet minimum thresholds of wellbeing for their future children, and thus no thresholds to protect our environment. This positioning of the powerful over the vulnerable and the resulting growth and disenfranchising inequity has undone the vast majority — three-quarters — of work to mitigate the climate crisis.

This has been a deadly form of birthright white supremacy, based on a fundamental disorientation. It is a false premise that there is an obligatory "we" from which to live our lives until we change these facts because without a change we start by exploiting and thereby harming others, rather than empowering them in a way that is measurable with clear benchmarks like the Children's Convention. It is a false premise that there is an obligatory "we" if we start with zero actual protections for infants and animals, and zero actual protections is the case in our legal system today, almost universally. There are zero functional protections because there is a broad right to have children — to have many children in horrible conditions — rather than a right based on sustainable child equity, because wealthy families created the broad right to avoid having to pay for equity and to ensure profitable growth in the Twentieth Century.

As detailed below there is evidence of corruption within the UN. In one case, when confronted by Fair Start activists over misleading statements related to corruption in the development of the dominant reproductive rights regime and the absence of actual biodiversity standards, UN contractors ceased communications and continued to make claims about impact contradicted by evidence. Many of the contractors are linked to work involving UNICEF's failed claims of ensuring fair starts in life for all children in India. The contractors demanded the Fair Start activists not to engage the key witness in the exchange. In another case, the lead attorney of a massive public interest organization actually claimed she had a conflict of interest because of these issues — because of the fraud. She's one of a legion, as admissions of conflicts of interest expand into journalism (where reporters are consistently omitting information from stories to avoid contradicting prior reporting) and other fields, who will have to do that.

These entities and their funders continue to treat the act of having children—the most interpersonal act—as an act of self-determination for the parents rather than other-determination for the child and the communities they will comprise, to enrich and privilege their own children. Interventions to date were all based on this inversion of freedom, and in many cases—by hiding the correct baselines that would have measured costs and benefits correctly—did much more harm than good. This skews and reduces climate reparations, shifts decision making toward the domestic political systems they control, and reduces the priority of the demands.

Those most responsible must be identified and brought to justice. For example, a forthcoming action will challenge the authority of trespass laws that would protect wealthy homeowners' privacy in the face of share-equity supportive families with children, and expectant mothers, who might need air conditioning to survive a heat wave.

This act is akin to pushing an override button on political systems, to invert them. Governments in the United States and Europe—where the actions will be focused exclusively—cannot use any form of coercion to block the fairest reparations because if an action furthers share-equity, any ability of governments to be representative is contingent upon it. Nonconstitutives, those who are content with power relations that always begin by punching down on the most vulnerable, fall outside a system of social obligation. They want to get the benefits of positionality without its costs.

The Secretary General has for years misstated the efficacy of the human rights regime in the face of specific calls by coalitions for informal statements that could have fixed it. In order to become representative, and not just performatively, he must begin to make the statements that correct the errors. His son cannot be allowed to unjustly benefit from these misstatements, at deadly cost to other children, and will be engaged directly by those who take self-determination seriously.

What was done is a form of entitlement and impact fraud that goes well beyond the greenwashing the United Nations has already condemned as driving the climate crisis and ensuring the death of millions. These entities—revealed to an extent below—are attempting to use the same false assumptions and fundamental list of entitlements that caused the crisis, and arbitrary measures and legal fictions to measure the harms, rather than reparative standards to address the fundamental illegality detailed here.

Given the rising death count from the climate crisis, decades of insufficient public interest interventions based on maximizing welfare are increasingly seen as having done more harm than good by hiding more relevant drivers. These drivers include political disenfranchisement (non-inclusive, nonrepresentative, and **thus** illegitimate constitutions) in the systems meant to regulate welfare outcomes, deadly birth inequity, and the use of state-backed violence in systems that were actually devoid of the constitutive legitimacy—devoid of actually including persons as influential members of democracy— to defend wealth that was being made at deadly climatological and other costs to others. This violence, not based on inclusion that enabled political representation relative to ecological and public markers, is simple "might makes right."

- The Fair Start Movement has submitted dozens of communications to UN officials since roughly 2015, during which time the UN has continued to operate in violation of any functional, rights-based protection of infants and animals. Right now the climate crisis is harming women and infants, mostly women and infants of color who are least responsible for the crisis. Most governments are making that situation worse by urging women to have more children to ensure economic growth, and nonprofits – funded by wealthy families – are making the situation worse by growthwashing and ensuring entitlement and impact fraud.
- But it is a false premise that there is a obligatory "we" from which to live our lives until we change these facts because without a change we start by exploiting and thereby harming, rather than empowering in a way that is measurable with clear benchmarks, others. It is a false premise that there is a obligatory "we" if we start with zero actual protections for infants and animals, and zero actual protections is the case in our legal system today, almost universally.
- Ask anyone what policy they are using to functionally protect children as they would enter the world – using a metric like equity for example, and thus indirectly protect the animals humans would otherwise consume. **They will have no real answer because to ensure that protection would require obligating would-be parents to plan in specific ways, something that is widely considered forbidden because of an obscure policy mistake by the United Nations between 1948 and 1968.** Term search "conviction infant murder torture" in news search engines and watch the truth of what zero protections —for kids and the environment they degrade — means.

- Fact: The contributions of those who ignore their false premise, like many academics working on population ethics, began with them being born into a coercive legal system of entitlements from which they benefitted at deadly cost to others. That system, the dominant system controlling our actions because it alone is meant to be inclusive and reflective of its subjects, never was because of the falsity described here.
- But children's rights are the basis of a legal system, not a downstream part of it. There is nothing more primary than our creation and relative positioning, which should offset influence equally relative to a neutral position—if we truly assume humans should have an equal say over the most basic rules under which they must live. There is no legitimacy that does not start with these rights — which are antecedent to norms like "rules of recognition" that treat written constitutions as primary by simply not deriving obligation all the way back to the formulation of power relations, and which they leave in a position — a position of starting human existence — for the living to exploit the most vulnerable infants and animals. Despite what Michael Sandel and others may have said, that's not very just. Also, unlike written constitutions, fair start as a concept satisfies the rule of law because it — unlike current written constitutions — is knowable to, and practicable, by all subjects qua constituents.
- Fair starts in life thus serve as the most basic norm, and given that all value is relative to certain physical markers—like emissions levels that could now kill countless innocents —what is seen as wealth today is actually unaccounted for debt withheld at deadly cost to the infants who die every day because their mothers were not yet entitled to it. As discussed, below, many in the fields of reproductive rights and population focused on the nonsense of procreative autonomy over equity because the latter shows priority—that fundamental misentitlements can be taken by all means effective.
- It would be fallacious to wait for the UN to act because the ability of the UN to be representative requires starting with a constitutive norm that empowers constituents in a way that makes representation possible, and avoids some impersonating representatives or officials with little connection to their subjects. Authority derives from and is contingent upon subjects being empowered in a measurable way, and many of the mass shootings we see every day in the United States derive fundamentally from being disempowered in a fundamentally unjust system.
- This petition is not about population or anything like treating humans as numbers. It is about the relations between them, and between them and their environs, and inverting our current binary-directional child-versus-childmaker system of power that—from parents to government—represents top-down coercion based on birthright privilege, moving instead toward bottom-up inclusion and empowerment. Concentrations of wealth and power lack the correct criteria for evaluating truth and value, criteria—like collective family planning

models—that would allow sufficient investment in birth and development conditions to create self-determining constituents, rather than creating economic subjects who reinforce the destructive system that created them.

- This petition will thus treat the correct standards, like measurable equity, self-determination, and children's rights as sufficiently implied by the UN to authorize direct action against concentrations of wealth and power holding wealth made at deadly cost to others, wealth that could be used to save countless lives using measures of actual harm relative to objective thresholds, not relative to legal fictions manufactured by non-representatives. Fair Start—as a norm—is much more in line with the rule of law standards than the current written constitutions of UN member states, and unlike those constitutions it can be implemented by all to empower.
- A belief that some (mostly white) children magically deserve exponential wealth privileges based on wealth made at deadly cost to others does more to endanger than protect them. There is no real public obligation behind the entitlements claimed, the families are simply avoiding deriving back to the place where the obligation will be missing—their having never paid the high costs of a true social contract but taken massive benefits regardless by hiding illegitimacy.
- The preemption works via a constitutive discourse (as well as preemptive interpretation of member state constitutional preambles) that holds us all accountable for ignoring in prior statements and actions the key contexts that would have avoided the climate and related crises, and in ways that benefited us at deadly cost to others. The discourse then uses accountability to shift our resources toward ensuring children are not born beneath thresholds that would make them self-determining. It forces key targets to admit they think some children are worth more than others, forces them to pay the cost of the benefis they already received, and thereby reverses decades of "philanthropy" that hid the base driver — thus doing more harm than good. We can't measure reparations accurately without these truth-and-reconciliation type admissions. Statements about interventions being acts of "mercy for animals," while based on human growth models, can't be right.
- Humans can only constitute a just and equitable future through **accurate** language ("We the people" and all other constitutional preambles) that accounts for costs and benefits, as well as obligation and the creation of power relations, language which can invert what we might otherwise believe, and our first use of power and influence to ensure we are making choices for ourselves and not others. The discourse will use falsifiable and fraudulent claims to divide those who 1) choose to be non-constitutive and illegitimate, willing to benefit at deadly costs in terms of their birth, developmental and emancipatory positionality, under historic lies about procreative and familial autonomy that mis-entitled massive wealth, and 2) those who are not willing to do that, and wish to be truly self-determining and free in a measurable way by

ensuring through more collective family planning regimes a specific minimum ecosocial threshold—a baseline or line (reflected in things like climate debt and savings accounts, and measured using at least eight metrics) below which no child may be born, and through distribution of wealth made at deadly cost to the impoverished, a child may be born.

- **The discourse urges target audiences to factor in the impact of children entering the world (relative to the fairness threshold specified here) on any day the members of the audience made inaccurate social benefit claims using unsustainable standards which inevitably (we start everything we do with a decision, on the binary, about who we should be) contradicts the values of the speaker, and then ensuring the target audiences invest in young women using the fairness metrics as compensation for the fraud, and their benefitting at cost to others, that led to the crises.**
- The threshold (which is the first point of political relativity for everything) is operationalized via a debt/savings account and a more collective form of family planning, and uses investments in a wide variety of resources including delay, time, cash, corporate shares, obligations that preempt taxes, time commitments, training and aid internships, etc., as well as parenting delay toward readiness, relocation, education and training, co-investments, etc. The threshold, through debt and savings, can incentivize both the wealthy and vulnerable to change family planning, covering one's debt before having kids, or alternatively, adding co-payments to the accounts before having kids. Accounts for particular collectives, care groups, fund kids only over the line, and also determine how actions can unwittingly move the line up, making it harder to get kids over.
- The threshold is not a human choice. It is an objective measure of actual harm created by a fragile ecosystem and human needs that determine the impacts of birth, developmental and emancipatory conditions. The threshold is that from which deviation causes massive harm. It is the antithesis of the fantasy world of "sustainability" created by wealthy persons who seek to now use it to minimize justice.
- The discourse identifies those choosing a child welfare model that undid their claims and did more harm than good by their own metrics, in order to personally benefit. We can then bifurcate into the legitimate (constitutive, from the base) and illegitimate (non-inclusive, unable to invoke coercion to enforce any contradictory rule), then rank the illegitimates in terms of influence to choose the key barriers to focus on, then name and intensify the obligations on them to move their influence to young women and begin to legitimate.
- **An analogy:** The New York Times reporting to date on these matters of basic justice and political legitimacy/obligation, which impact the future majority in a way that will kill millions, would be like reporting on events in historic South Africa while omitting mention of the apartheid policy in place, and how that policy benefited those controlling the reporting. But in

this case, the intergenerational and racial apartheid of assuming birth, developmental, and emancipatory benefits will kill countless more people. Concentrations of wealth and power like the Times – like those in white South Africa – did not create value. They helped ensure rules for the game, and most importantly the first rule of who we should be in terms of the creation of power relations, to move the key costs on to others, and to create deadly criteria for truth (academic hierarchies based on birth inequity, for example) and value (like market demand created by not investing in birth and development conditions for all children, but rather exploiting their needs) by ensuring the average person could not patriciate in the rulemaking and was born more as a worker and consumer than an empowered constituent. Their wealth is owed back, and the demand overrides any government's right to block the taking of the wealth because the process of investing in equitable birth and development positionality is what makes governance inclusive, capable of representation, and hence legitimate.

- It will also make clear that the correct formula for damages is fixed such that reparations owed are only going higher, with the debt being inherited by the children of those owing. All political authority derives from and is contingent upon compliance with this rule, and the express or implied plural pronouns in constitutional preambles must be interpreted as such, so representatives and officials cannot contravene the rule or reduce the debt owed under it.

The least responsible are suffering the greatest harm from the climate and related crisis, with hundreds of millions—primarily people of color—at risk of dying due to a system of entitlements driven by white wealth, over which they had no control. The poor are suffering and dying from a crisis created by the rich—with deaths tracking a universal form of racial and familial caste cemented in the Twentieth Century and discussed below. The wealth claimed by the rich, which is actually misentitled, was amassed by not paying the costs of enough people to democratically entitle it—funds that could easily save lives.

What is the source of the costs?

The UNHRC is ignoring irrefutable arguments that any form of inclusive, national legitimacy and political obligation deriving from the measurable self-determination of constituents, would require treating accurate and sufficient reparations to bend the arc of family planning toward safety and equity for all children as preemptive of any conflicting laws and policies. Family planning is a collective action problem, and the UN and member states isolating women as automatons—as explained below—exacerbated it. The collective discourse urged as a human right here is already being used by some, with or without governments—to solve the problem.

Whatever counterarguments come to this, or evasions ignore it, **at the bottom they will be saying children who had nothing to do with climate and related crises should suffer and die**, while families that benefited and in many cases perpetuated the crisis should live and profit.

What are the drivers of death and full measures of costs?

Self-determination and one's share equity in a democracy (the quantifiable capacity to control who has influence of oneself) are measurable values, broken into eight metrics below. After 1948 the UN and member states authority were contingent upon those values, which first require human rights, beginning with the creation of power relations—exponentially the largest driver of human experience—with the HRC's recognition of "The right to found a family [which implies, in principle, the possibility to procreate and live together]."[1]

Instead of honoring that right and using it to ensure sustainable and equitable family planning, by 1968 the UN and member states — under pressure from wealthy families from the United States, the Vatican, and other churches — had gutted that right, developing and adhering instead to a norm that even first-year law students recognize as 1) unsustainable, and 2) seemingly designed to evade child equity to allow wealthy families to enrich their children through growth-based investments. "The protection of the family and of the child remains the concern of the international community. Parents have a basic human right to determine freely and responsibly the number and the spacing of their children."[2]

This is a declaration that humans are somehow magically free and equal, rather than having to be positioned to be so. It appeals to our desire that no matter our positioning in the world, we are always free to create and lord over others. This, and the hiding of wealth and subsequent doubling of world populations did more to harm decolonization and efforts to reshape political orders around rights to self-determination than any other factor.

It skewed what it fundamentally means to self-determine, which is the basic value for political legitimacy. Professor Ronald Dworkin was wrong — there is primacy of value, more than just unity of value. There is a need to co-include — sensitive to our own positionality — before we coexist, so that all voices matter as a criterion for ensuring truth and value.

[1] U.N. Human Rights Committee, General Comment No. 19, art. 23 (Thirty-ninth session 1990) in Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies, at 107, U.N. Doc. HR1/GEN/1/REV. 4 (2000) [hereinafter Comment].
[2] See https://www.un.org/en/conferences/human-rights/teheran1968.

Academia cannot evade the binary discourse below. Academics (or crucially, their children) do not fall outside of having benefited at deadly cost to others through their birth, developmental and emancipatory positionality, and if they produced work in a system they treated as legitimate which was not, work that ignored the full spectrum of the crisis (in terms of inequity, the degradation of democracy, histories of colonization, etc) and that as such benefited them and their funders while innocent children of color increasingly enter the world to suffer and die, those academics and their children cary death debt. They benefited from violence-based entitlements that were justified on inclusion — inclusion that never occurred.

This disfranchisement ensured the elimination of the relevance of objective standards at an existential level and in the criteria for evaluating truth and value. It exploited flaws in the way humans index information relative to various modes, evading the dynamism of power, clouding the fact that efforts to save a particular species or tract of land from development was only going to be undone by the personal act of billions of private births, and not just because of the demand and impact, but because the persons born were never included in the evaluation process—as ends in democracy rather than commercial means.

This ensured the **fundamental** hegemony of a few, slowly driving people out of democracies—town halls—where they should have an influential voice, in ways they could not perceive, into crowded commerce—shopping malls and factories.

What can compared to the creation of billions disempowering relations through inequity in birth, development, and emancipation? The move the first and most influential border of human power, and it hid objective standards for public interest work than instead allowed funders and activists to elevate their work as beneficial when every day that benefit was being undone by growth, simply by contrasting themselves with what others and worse persons were doing in the world.

The move seeded fundamental illegality that violated the Children's Rights Convention And dozens of other standards that would limit the right to have children with protective obligations, standards like the much-too-late embraced Right to a Healthy Environment. It also embedded a false premise at the base of political systems: that there is obligation without the first obligation humans have as rights holders, before they become adults, in the birth, development and emancipatory conditions of equity. If eugenics is making sure certain entities do or do not exist, this work instead makes sure certain thresholds of relations do or do not exist.

Under the private family planning model Justice became abstracted from the actual creation of power relations, and so ingrained that today charities claiming to represent the the most demanding

environmental standard—animal liberation, can only promote the growth-based food investments of their funders under the regime above, when doing so does exponentially more harm to animals and the environment than they are doing good, with impunity.

Animal rights activists at the largest charities in the United States were for crucial years—when countless lives could have been saved—were funded to create a charade of benefiting animals for families much more interested in investing in food (and in some cases trying to literally rebrand animal rights as a movement about particular food), and creating massive profits at deadly costs to others for what would eventually benefit the Bezos family.

This form of corruption in animal rights is key because—conceptually and by the numbers—it is the greatest example of what one author called the *Winners Take All* corruption and fraud phenomenon. Animal rights is the sector that shows the greatest disparity in what was said and done. Fossil fuel companies and those lying for them never claimed to be engaged in animal liberation while backing a fundament of racist ecocide.

Ironically the omissions would coincide with #metoo removals of male leadership at massive animal protection organizations, organizations who would continue to evade the issue long after women had taken the helm. Also, oddly enough, this evasion of macro animal rights that correctly treats humans as animals who rights inure before entry into right-relevant conditions, coincided with litigation around fraud at a micro level — funded by these same philanthropists.

That disparity can be used to measure and ensure correct reparations. Humans are animals, and true animal liberation must be more than Peter Singer's work of enriching relatively few whites in the face of countless humans and nonhumans dying for a crisis they did not cause. His focus on food over family is a perfect example of the failure of attempts to commercialize democracy in the face of an ecological catastrophe.

What we refer to as animal rights and law focus on nonhumans not because of their species, but because of their unique vulnerability. Why then not focus on infants and animals, and – at a macro level of inclusive animal personhood – the creation of fundamental power relations between the two? Those like animal rights theorist Peter Singer, and others, do not do so because that level of comprehensive vision involves equity, race, democracy, and other factors that require true tradeoffs against one's positionality. Effective animal rights in this sense is personally expensive, not profitable.

It's easier to ignore all of that and let the macro undo good for animals at the micro level.

True animal rights and law focuses on the creation of power relations, and limiting capacity to harm others – the capacity that is the core of the Anthropocene and the antithesis of animal rights. The United Nations will have to eventually move away from anthropocentric systems, toward seeing humans as the animals that they are, and situating them in equity before there is any sense that they can be free.

Funders and activists in the sector could elevate their work as beneficial when every day that benefit was being undone by growth, simply by contrasting themselves with what others and worse persons were doing in the world. Ingrid Newkirk was not Donald Trump, even if (her organization has explicitly removed itself from this work) she's continued to back the fundamental system of entitlements that created him. This was the hiding of objective metrics linked to equity at work—making it easy to sell out.

Many in the Fair Start movement under pressure from employers and funders omitted crucial facts about inequitable growth that was actually undoing the public benefits the nonprofit organizations we worked with claimed to create, and as such helped illegally—in violation of binding children's rights—enrich mostly white kids at deadly cost to millions of children of color, hide massive liability, and skew the baseline for crucial climate reparations.

Greenwashing is generally when someone conveys a false impression or misleading information about how a company's products or services are environmentally sound. Often it involves using terms like green, sustainable, humane, safe, or regenerative, etc. when those making the claim are on balance harming the environment. One of the **worst forms of greenwashing is called growthwashing,** or hiding the impact of population growth when making a claim.

Wealthy families in polluter nations used low child welfare standards at birth to undo upstream what they are pretending to do downstream — selling vegan products in growth markets that do more harm to animals than our sales do good, suing over immediate threats to endangered species that will go extinct long-run, centering children's needs well after they arrive in the world and most of the damage is done, focusing on political candidates when their ability to represent is being slowly eroded.

This fantasy world, created mostly by entities that were operating without accountability or genuine constituents, have also cost businesses trillions of dollars in the long run. A lot of environmental and other social justice agenda-setting over the last several decades came from institutions driven by philanthropy and familial wealth, entities — rife with nepotism — that are unaccountable to market

and electorate forces. The climate/inequity crisis is going to cost business and government more than any other factor in the years to come.

The UN's delay to correct the fundamentally impact fraud and illegitimacy errors—after almost a decade of warnings—has only cost lives, and increased the death debt owed by those responsible as well as their children. For free people, those who control and most benefit from the political system only get its protections if they invest enough in others to make them at least self-determining—and that would require reproductive rights regimes very different from what exists today.

The reforms described below, through collective engagement mimic the earliest forms of democracy evade the collective action problems that created the climate and other crises we see today by isolating women having children and treating it as a personal and private matter, rather than something that must be constitutive to create obligations—obligations that protect the lives of those benefiting from the crisis.

For roughly ten years Fair Start has engaged—behind the scenes—funders, lawyers and judges, nonprofit leaders, academics, reporters/editors, politicians, philanthropy managers, and grassroots activists to pivot from the entitlement and impact fraud they engaged in daily. That fraud goes beyond greenwashing, and includes not just environmental impacts but decisions determining what resources infants have to deal with the impacts, their qualitatively and diluted roles in their democracy, racisms moses at birth with exponential wealth differences, etc. Entitlement and impact fraud has been wrongly defined and authorized by the logic of self-determination/equity rather than governments whose authority comes subsequent to it, who without it could easily retain power by limiting legal definitions of fraud—which at base is benefitting at cost to others based on false information.

Most have refused, so the information below begins to slowly identify many to encourage a shift to self-determination and legality, not a legal system meant to defend the wealthy at deadly cost to millions. Our delaying targeting individuals has been criticized because one of the key things Fair Start will show is that nations do not have authority to use coercion to defend wealth made at deadly cost to others if it is being recovered for constitutive family planning. Those critical of delay see the continued hiding of that fact as homicidal. Many knew what they were doing, allowed others to die in heat waves and flood while benefiting their children.

The lawyers and judges are the most to blame, often ensuring justice remains abstract by simply not deriving back—hiding an obvious, an encyclopedic-level fact—that all infants deserve a threshold of investment. Instead, those infants were exploited for growth.

Regardless, many leaders and organizations will be named in forthcoming litigation, and while leaders in public interest are resistant because they were the ones to make the decisions ensuring the fraud, most staff in all of the sectors back these reforms because they dedicated their lives to outcomes they do not want to see erased

The discourse below identifies such people, and allows the victimes to engage them to save lives.

1.1. Historical Context and Warnings by FSM

Since 2008, and more intensely after 2014, FSM and its prior iterations and affiliates have warned various agencies within the United Nations and the Secretary General of a critical flaw in the international law and human rights regime. This flaw lies in the failure to treat measurable shares of democratic equity (how much can one control how others influence oneself?) or a fair start in life for all children as the basis for legitimacy and political obligation. This oversight undermines the progress claimed in mitigating the climate crisis and many other related crises, and the inequitable growth the mistake enables has been decried by a host of Nobel laureates, including Steven Chu who referred to our economic systems as a ponzi scheme,

Children entering the world are exacerbating these crises by degrading their own ecologies and being placed in massive inequity relative to others. They lack even the basic resources to be resilient against the forces acting upon them.

This critical error in the human rights regime, embedded between 1948 and 1968, ensured no democratic equity and self-determination for future generations within reproductive rights frameworks. Instead, these regimes were built on the contradictory value of procreative autonomy. This value, which benefited many wealthy white families, allowed the privileged to avoid investing in vulnerable would-be mothers leading to unsustainable yet highly profitable growth and increasing inequality.

But the very preambles, whether expressed or implied, of every covenant, constitution or other legal instrument provide authority for vast preemption to the extent they purport to represent a collection of free, equal, and self-determining individuals—sovereigns, from whom state sovereignty and legitimacy (oughtness among politica equals) derive.

Moreover, the failed framework designed around freedom to harm others created fundamental power relations that, through vote dilution, low levels of education and commonality, and numerous factors such as humans' strong inclination to imitate one another rather than innovate behavior, literally disenfranchised the average person, and certainly the most vulnerable. This disfranchisement ensured

the hegemony of a few, driving people out of democracies where they should have an influential voice, and into crowded commerce, shopping malls and factories.

Given existing human rights, including children's rights and the right to a healthy environment, the UN and its member states have already implied a sufficient obligation on those within the countries most responsible for the crisis. Through a decentralized process of direct engagement, exposure of fraud and misentitlement, and persistent demand, there is a need to accurately account for climate and other harms. Under care modeling, wealth and resources must be directed to would-be parents working in collective fashion to support sufficient delay, relocation, and readiness planning to minimize harm and reverse the climate and other crises that are killing millions and threatening hundreds of millions.

The framework standards – moving toward fluid borders, and functional constitutional conventions:

- Welfare – ensuring things like health, nutritional and educational outcomes that are measured based on the world as it would have been had the United Nations in1948 actually used self-determination – rather than reproductive isolation of families – as the standard for who we should be. Google terms like "conviction" with terms "child abuse" and "child torture." Those refusing a threshold benefitted from the suffering one were reading about to make money on things like growth-driven investments.
- Equality of opportunity – ensuring that one's birth and developmental positionality is not a dominant factor in things like the income or savings one accrues in adulthood. What is it like to know one will work for others, be under their rule, just because of one's birth positionality. It's a life of doubt and subservience, driven by those who refuse equity. When we factor in deadly racism, extreme action is expected to save black lives: **How is it not racist to back a system of birth entitlements where children of color get a tenth or less of the wealth as white kids, are largely excluded from the political system, and bear the deadly cost of an ecocide they did not create?**
- Nature/environment (e.g., measurable emissions) – limiting emissions to levels that would not have caused the crisis, generally less than 280 ppm, and requiring the restoration of full biodiversity toward optimal ranges consistent with low-end UN growth projections. Current growth and wealth-based high emissions standards have already killed millions. How should we treat those willing to choose a standard from which they benefit, but that kills others? How should we treat those who define "green" to allow wealthy, white families to make money on growth-based investments, rather than a green that would have saved black infants' lives?
- Successful parenting – ensuring that parents do not regret having children, including eliminating cases of neglect of abuse, through successful planning. All of the child neglect and abuse one may find online represents a failure for the parents too, but parental regret for a life

largely lost is another measure to see what those refusing delay and readiness for an equity standard of birth and development are ready to saddle others with.

- Having an equal and influential share to determine all laws, including constitutional provisions – limiting representative ratios to those fitting with low-end UN growth projections. **There is no obligation to follow the law without being included as an equal or end in making it, and the first and necessary evidence of that happening would be new entrants offsetting each other's influence equally, relative to a neutral position.** When some choose to other-determine rather than self-determine, by choosing economic families over democratic ones, it robs one of freedom. Self-determination derives first from equity—because we are first determined in the conditions of our birth and development. Democratic, not economic, levels of trust – Metrics for trust among citizens must show their willingness to trust each other with legislation, and all lesser included forms of trust that implies. How much do one trust those around one, how is that related to those persons not getting what they needed growing up, and how does that impact one's quality of life? The test for this high level of trust—upstream trust rather than downstream trust— is called the lesser power asymmetry.
- Real efficiency – Ensuring outcomes, like gross domestic product, are based on the inclusion of others as equals tracked through birth, development, and emancipatory conditions that comply – minimally – with the Children's Rights Convention and Right to a Healthy Environment as well as correlative rights and obligations. What are humans able to do if treated as ends? This means not exploiting others in disregard of the capacity of all to contribute highly. Many academics urged measures of efficiency that exploited children in a way killing millions. Whether a famous academic, or leading economist, how shall they be held personally accountable for benefitting at cost to others, and through a choice of fundamental systems **characterized by top-down coercion rather than bottom-up inclusion and empowerment?**
- Self-determination, or share equity, to limit the influence others have over one – Whether one is free requires an amalgamation of the other metrics above. How could one's self-determination not be limited by those entering the world? In this value, It would not seem to be limited if the average person were not really being empowered at birth, but being exploited by others. Intergenerational justice is hard because humans – even the greatest social justice warriors – often align with the optimality described by those like Sir Partha Dasgupta.

  The failsafe test for self-determining people living in equity would be a capacity to engage constitutional conventions, with little or no presence of a lesser power asymmetry.

These metrics—which represent ultimate and probably incommensurable values—represent a difference **in saving millions of lives, and trillions of dollars, relative to the nonsense of the current standards—the same ones that caused the crisis.**

How can these measurable values, which form a line or threshold beneath which no child should be born, be implemented? Family planning is a collective action problem, and isolating women as automatons exacerbated it. Collective discourse solves it.

Care modeling can create the crucial collective discourse, and ensure the threshold indicated by an amalgamation of the metrics above. It can replace the current unsustainable reproductive rights model of isolating women from resources as a means of ensuring massive inequity and profitable growth.

Before any men with guns proclaimed any constitution or international covenant, and a magical "we" that reflected the consent of all, those men had mothers, and entered environments and communities that actually/physically determined their measurable level of self-determination. But for all of the reasons covered herein—including simple corruption, the UN and member states hid the first process, isolating women from one another in the process of deciding to have children, making the creation of a threshold of wellbeing for all children functionally impossible to ensure (much the way an employer would cut off a union from organizing), thereby taking the worst collective action problem our species has faced and making it worse.

Care modeling—collective family planning using thresholds for having kids that ensure equity—reverses this. Care groups begin with a debt/savings accountancy, around which women who are owed climate reparations may engage. Given that there is only one way to pay those reparations out—only bringing children in over the threshold, the members then work together—and across groups that can meet virtually—to ensure all have a right to have a child, but only above the threshold (what might be called Meyer's threshold, though Lukas Meyer did not use self-determination as the base currency, which may have led him to ignore primacy/preemption) of including them via measurable levels of empowerment in democracy. The accounts give those owing massive death debts a chance to do right, a chance to come within the social contract of being sufficiently other-regarding to constitute a just society and future in which they and whatever wealth remains after the debt is covered are protected.

This is the process of the men with guns that declared a magical we to those who never agreed, the illegitimate leaders ensuring growth of subjects they could control rather than constituents they could represent, sought to erase from the possibility of existing, as described below.

These accounts can save lives, and not just for those who would otherwise die in the climate crisis.

Evidence of corruption

With this petition we are simultaneously filing evidence with the United Nations Office of Internal Oversight Services, citing evidence of deadly impact fraud by United Nations (UN) contractors and other officials. The conduct undercut human rights and the justifications for governance in ways that have harmed more humans and animals than any other misconduct at the UN.

While there is much evidence, here are few examples:

In one case, when confronted by Fair Start activists over misleading statements related to corruption in the development of the dominant reproductive rights regime and the absence of actual biodiversity standards, UN contractors ceased communications and continued to make claims about impact contradicted by evidence. Many of the contractors are linked to work involving UNICEF's failed claims of ensuring fair starts in life for all children in India. The contractors demanded the Fair Start activists not to engage the key witness in the exchange, though never denied that the regime was illegal and unsustainable. He has since died.

In another case a major coalition of organizations was created to promote veganism as a means of benefiting the environment, and animals. The entity was funded by a wealthy family with interests in growth-based markets, like real estate. The leadership was advised that the name of the coalition and its efforts were misleading, given growth and inequity. They persisted, rather than include birth equity entitlements, with some eventually taking positions with the UN. The result was the enrichment of the funder at deadly cost to countless children.

One family foundation—co-funding with the UN—in particular has for decades funded misleading impact claims about protecting biodiversity, while choosing a fundamental system of entitlements devoid of functional environmental protections, a system that allowed it to enrich itself and its white children of the family at deadly cost to countless black children. They are now funding in downstream sectors, having enriched themselves through an equity-free reproductive rights model that undid the foundation's claims to protecting biodiversity.

The leading law schools in the United States have produced some of the most influential misinformation regarding anthropocentric sustainability, the degradation of positive law and legitimacy in systems comprised of subjects and not constituents, and the full spectrum of human impacts — misinformation that has been masking the crisis for decades. To then use that same system to claim one is on-balance ensuring benefits for nonhumans is simply fraud.

In one case, members of the United States based family foundation that was at the center of developing the reproductive rights regime organized a discussion, including the faculty at Yale Law School, regarding reducing

factory farming. The leadership of the foundation was advised that their claims of reduction would be false, given the autonomy-without-equity family model they had helped cement. They persisted in funding misleading work in the sector, hiding growth-based impacts that now threaten tens of millions of mostly persons of color.

Fair Start activists interacted with a wealthy, white funder co-funding with UN effort back misleading claims about the legitimacy of the current UN reproductive rights regime tell activists that "fair start" sounded like ensuring their grandchild would be born in hospital conditions like those in Kampala, rather than in Palo Alto, and they wanted to avoid that. They felt this way, even though they had made their wealth through a system that externalized its costs, and relied on family policies that fundamentally allowed that externalization, with deadly impacts on Uganda and the children living there. This was the same cost-externalized wealth, and policy control, that had also ensured this founder's daughter would be the executive director of their foundation.

The funder instead urged the activists to engage in low impact window dressing, as other funders in nonprofits urge their employees to do, rather than treat the fundamental issue. They insisted on framing the issue as "population" to avoid discussions of equity as equal and influential shares in a democracy – equal control, through law, to limit and thereby free us from those who would have influence – including climatologically or through irresponsible parenting – over us. They did this all while using that same money to decoy audiences away from equity with that same focus on overpopulation, and toward geoengineering solutions that would make them a savior in the climate crisis driven by policies that benefited the funder at deadly cost to others. Like others, they railroaded conversations toward measures of impact without justifying the standards under which their entitlements were created.

The Standards

There are efforts underway to assess climate change causation, measure and award for loss and damages, for climate change and set restoration policy. But all fundamentally recreate the error that drove much of the crisis after 1948: The absence of sufficient environmental protections in family planning regimes, both to limit emissions well below 300 ppm and to ensure minimum levels of welfare, equity and resources for all children to deal with adversity, like rising temperatures.

The current loss and damage evaluations and restoration goals ignore this fundamental error, and would award based on arbitrary baselines that minimize the awards. The right entities must be held accountable for the climate crisis, and made to absorb its full costs and suffering. These should not be infants and animals, but that will be the outcome if we do not act on the standards described below.

The miscalculation of climate damages is enabled by the failure of the UN and UNHRC to act on prior filings, and to flout crystal clear law on the subject—including on-point UNHRC decisions.

Officials avoid implementing their own standards while benefiting themselves and their families at deadly cost to others, signaling a decision to protect illegitimate concentrations of wealth and empower, and let the innocent suffer and die. Again, the UNHRC is ignoring irrefutable arguments that any form of inclusive, national legitimacy and political obligation deriving from the measurable self-determination of constituents, would require treating accurate and sufficient reparations to bend the arc of family planning toward safety and equity for all children as preemptive of any conflicting laws and policies.

Today children are being born in a way that reverses the impacts claimed by almost anyone claiming to do good. Fair Start has shown in a growing body of positively peer-reviewed research that efforts to deal with the climate crisis without child-rights based inversion are likely counterproductive, and that many prior claims of philanthropic impact are wildly misleading and legally actionable, relative to the correct and inclusive baseline all humans have been shown to value, and positivist law baselines, like whether law truly derives "social source" participation. This petition 1) reorients criteria for assessing truth and value from top-down and arbitrary criteria defined by concentrations of wealth and empower with conflicts of interests by providing a discourse to show their work did more harm than good—now, even by their criteria, and 2) to invert our obligation toward the most vulnerable and numerous by funding debt/savings accounts to incentivize thresholds beneath which no child will be born.

World leaders have failed to connect family planning to child rights and welfare systems, a move that ensured growth sufficient to create the climate crisis and vast inequity. That underlying fact, and the failure to address it, means most claims of sustainable, green, regenerative, ecocentric, humane, etc. activities made and being made, were and are false, creating a fantasy world of progress that never existed and masking constant violations of the Children's Rights Convention and Right to a Healthy Environment.

The conduct of UN officials, and of many others in positions of influence as described below, all match a pattern: They omit crucial facts about inequitable growth that was actually undoing the public benefits they claimed to create, and as such helped illegally enrich mostly white children at deadly cost to millions of children of color, hid or minimized climate liability, and skewed the baseline for crucial climate reparations. Everything they did started by punching down, with zero functional protections/entitlements, for the infants and animals they claimed to protect.

The discourse below allows a More Harm Than Good assessment, determining whether entities during this critical time would have spent more money, made at deadly cost to others, on work the value of which was being undone, than on their stated missions and values.

Funding every child's right to a fair start in life—over competing rights—is the most just and effective solution to the crises we face today. **Ask anyone claiming to do good in the world how children being born without what those kids need exponentially undid the good work claimed, on at least eight levels, and is now killing millions as the climate crisis accelerates.**

For example, policies that have enabled growth over fairness have increased overall child abuse and negelect—including child torture and death, undone most of the efforts to mitigate climate change, degraded democracy and increased racial and other deadly inequities.

We cannot move forward without truth. Misinformation kills, and those who refuse to admit the undoing and engage in deadly impact fraud—undoing their claims and benefitting at deadly cost to others—will be held accountable. Martin Luther King, Jr. said the "arc of the moral universe is long but it bends toward justice." That bend does not happen by itself, and those who claimed to define justice—not conservatives—are fundamentally responsible for the millions dying in the climate crisis.

Their statements are either inaccurate, or they think the innocent should suffer to benefit themselves and their kids.

What is the first justice that would have evaded those deaths?

No child should ever be born outside a structure of zero-baseline debt/savings accounts that protect all children from the climate crisis by including and empowering them with their universal birthright. Our obligations to fund that accounting come before anything we do because it ensures fundamental justice, in the creation of power relations. Without this we can't choose who has influence, and control, over us. We can't be free. Freedom comes through caring enough to make the entry of others into the world a reciprocally empowering act, but as shown below the chance to do that was hidden in the mid-Twentieth Century by wealthy white families who isolated women and told all that fundamental justice was none of their business.

The UN and member states failed because they continued to orient from the legal fiction of being constituted by documents like covenants and constitutions, rather than in the creation of actual relations between persons, and between persons and their environment. Humans don't live in a

vacuum, or a juridical fantasy world, so all values and standards are actually linked to a very concrete ecological thresholds. Humans have to orient from them, and use them to account for what we must do, in order to avoid being other-determining rather than self-determining and free. **Nothing can ever precede relative positioning.**

Many in the Fair Start movement omitted crucial facts about inequitable growth that was actually undoing the public benefits the nonprofit organizations we worked with claimed to create, and as such helped illegally – in violation of binding children's rights—enrich mostly white kids at deadly cost to millions of children of color, hide massive liability, and skew the baseline for crucial climate reparations. Fair Start will instead ensure that those who benefited from the climate crisis now be saddled with its death debt, which is only increasing, and which will be passed to the children of wealthy families when they become adults. We move toward justice by finding reasonable conservatives who will target concentrations of wealth and power in the name of freedom rather than continuing in the lies of limousine liberals willing to exploit the vulnerable to enrich their mostly white children.

Admitting that our previous efforts have been undone allows us to reorient our lives from top-down exploitation of the most vulnerable, with zero functional protections for infants and animals, to bottom-up inclusion—it requires a personal change. It requires admitting our role in a system that, given climate deaths, did more harm than good, and embracing our personal responsibility to change that role.

Overriding the Standards Causing the Climate and Related Crises to Ensure the Highest Form of Justice

As argued below, current standards are impliedly preempted by legitimate systems of inclusion that would have evaded the crises we see today, the crises now killing millions. As explained below, national sovereignty and legitimacy was conditioned on objective values and human rights after World War Two. By choosing a subjective standard for family planning that created massive inequity and deadly growth, nations never met the condition of the first term of the social contract—the formation of power relations in ways that include persons in democracies, rather than exploiting them for commercial growth. Politicians cannot now pretend to actually represent their subjects, and have legitimate authority to issue *legal* entitlements.

In many cases, Fair Start activists have seen deliberate attempts to hide liability, and minimize reparations, by the families, foundations, nonprofits, companies and governments responsible for

exacerbating the crisis over the last several decades – benefitting their mostly white children at deadly cost to children of color. The attempts include reducing the amount of reparations, as well as their priority, universality, and evading their attachment to intergenerational wealth. These efforts sought to reduce the fundamental right of future generations to self-determination instead to survival **at best**, while their wealthy children profit from a system of the entitlements (e.g. inheriting from growth-based investments) that never compiled with the Children's Rights Convention and Human Right to a Healthy Environment, and that as such these entities knew was illegal and deadly.

Advocates are now moving in the United States and Europe, **with or without government,** to now secure accurate climate reparations as equity-based family planning entitlements to ensure not only reduced pollutants, but resource-backed resilience in the children who will be born, in order to ensure the highest form of climate justice and the only one compliant with human rights norms.

This will also require registering the adult children of those wealthy families most responsible for the crisis, making clear that they will inherit their parent's death debt if not resolved through reparations. In our experience, much of the crisis derives from wealthy families excusing their decisions as justified by benefiting their children. That incentive has to be cut off.

No child is worth the life of another, and much of the injustice in the world today can be traced back to reproductive rights regimes embraced by religious leaders and wealthy families who thought some children were worth more than others, and who as such evaded equity in those regimes —laying the foundation for suffering we see today.

Whether one is free or not—and the degree to which one is free—is an empirical question first based on the metrics below. All impact is relative to certain metrics, and claims of benefit pegged to non-inclusive, top-down and artificial standards, like gross domestic product, often hide illegitimacy, suffering and death. Who should compensate for that, and why? This question requires a sea change in funding family planning—from charity and investment, toward obligatory reparations. It may be more important to change the mode—where wealthy men are forced to share power and actually embrace democracy, taking such values seriously—than simply increasing charitable donations. Self-determination is a right, not to be begged for.

Funders who want to exploit birth positionality for their own benefit go beyond influencing nonprofits, and control how reporters cover the climate crisis, and the solutions politicians offer. Many have written about this phenomenon, but now it is costing millions of lives.

Mountains of infants and animals suffer and die every day, in increasing numbers, because of the fundamental system of entitlements this petition challenges, mountains much higher than the meager numbers of infants, animals and children saved by the thousands of charities clouding the truth necessary for effective policy reforms. Growth/inequality has been undoing the progress organizations' claim for decades, but provisional action is justified now because climatological feedback loops and other accelerators mean current policies will kill countless persons.

The current situation makes clear that not treating measurable birth equity as fundamental human right did more harm than most downstream efforts are doing good, most glaringly —as discussed below—in the field of animal rights which can be used as a window into the framework-level failure driving the crisis.

International law allows:

- Provisional action using the correct standard is required to avoid irreparable harm,
- Action already authorized under current law like Children's Rights Convention and Human Right to a Healthy Environment,
- Action that is easily practicable,
- Action, as described in detail below, and based on multiple positive peer reviews, preemptive of representative authority to block it because—at an irreducibly basic level—it precedes and constitutes such authority.

All rules must be fair, and rights are the first rules. And the first right creates relations. If wealthy families, corporations, and governments are able to legitimate themselves, while bypassing children's rights as the larger context, the matrix of equitable relations in which reproductive rights must exist, then the resulting system of governance is not rights-based at all.

This is not about downstream racism. What Dr. Breeze Harper calls the Plantationocene excludes black women from even having the capacity to address the formation of deadly threats to them and their children because they are—at birth—disenfranchised from having an equal and influential role in governance, before they then suffer the systemic consequences. It's not first about whether black women can get good jobs, but whether they can decide which jobs should and should not exist for all persons to enjoy self-determination, over a world of racist ecocide.

Equity, one's measurable share in a democracy that is diluted as others join and allows for control over the influence others have—ecologically and socially—over one has unique primacy, preemptive effect, and enables furthering of the relevant rights and obligations against those holding specific entitlements

owed to future generations by anyone, anywhere, at any time. We can leave extreme wealth made at deadly cost in the polluting nations where it lies or move it and save countless lives. If democracy were now operational we would not be facing the deaths of countless for something they did not create. Democracy is not now operational for the reasons given below.

Rather than wait for the UN to act, this update will outline a discourse, and series of practical tactics, that would mimic the nonviolent South African Defiance anti-apartheid campaigns, using the right to a measurable fair start in life to dismantle birthright white supremacy and intergenerational apartheid, No, "separate but equal" has not worked for women and children dying in the climate crisis.

Defiance could occur along an amorphous daisy-chain border of roughly eighty barrier organizations and individuals in the United States and Europe that—by creating a fantasy world of public benefit while not meeting their obligations as described herein—are allowing largely white-held wealth to kill countless black children. None of the civil disobedience, or more accurately—legitimation, described herein need or should occur in the colonized nations now suffering the brunt of the crisis.

1.3. Key Issues Presented to UNHRC

We submit the following as an update to our prior filings to advise the UNHRC that there is already sufficient legal authority, in the face of recent attempts to reduce climate reparations beneath the metrics for self-determination (restored environments, smaller democracies where all voices matter, minimum levels of welfare and opportunity for all children at birth, etc.) that first legitimates the UN member states and conditionally. representative entities like the UNHRC, for social justice advocates in those few nations most responsible for the climate crisis, and on behalf of the victims in those nations and elsewhere, to:

> 1) Preemptively standardize public benefit claims to prevent fundamental and potentially deadly impact fraud, and to use objective standards to engage in a constitutive discourse that literally inverts power systems.
>
> 2) Preemptively standardize climate and related crises causation analysis, and loss and damage evaluations, to account for all actual harm relative to real world baselines necessary for legitimate political systems and entitlements, the baselines that would have evaded the crisis.
>
> 3) Recognize the partial preemption of any conflicting entitlements with this standardized process

4) Affirm the first birthright of future generations to self-determination and share equity in their democracies, which forms the basis of national legitimacy, through all effective means.

More derivative demands are made below.

Without these actions, our language and use of it to constitute fundamental power relations would continue to repeat the same mistakes and deadly inaccuracies that created the climate crisis, the victims of the crisis would not be accurately compensated, nor could governments claim to derive their authority from, and accurately represent, free and equal persons.

1.4 The basic standard and summary of the constitutive discourse that enables meeting it

As discussed below, a concrete discourse can reveal a binary, a crossroads, between those choosing the same fundamental obligations that created ecological collapse, massive inequity, child abuse and suffering, dysfunctional democracies, dismal levels of trust, inefficiency as the rule etc, and those choosing relative self-determination. The former in many ways fall outside of the protection of any social obligation/contract. The praxis of self versus other determination is inescapable, begins and is largely a result of our unique creation, development, and emancipation, and free persons deserving of others respect and protection account and cover the difference. Not doing so—being just in who we are—created the ills we face today.

The UN has largely ignored the information and thereby ensured the death of millions of innocent persons under an illegitimate structure, while driving wealth into the hands of a few. Former leadership at the UNFPA knowingly made multiple false statements concealing illegal entitlements that are driving the deaths of mostly black women and children, while personally benefiting from the concealment.

All of the ills we face today are because the efforts in the past to make the world a better place were fatally shortsighted, narrow in context, and totally insufficient. That should be obvious by now. And yet today activists in all sectors will every day be making the exact same mistake, working on myopic projects that they undo with choices about child welfare law and policy, choices that benefit them and their funders. Given what is at stake, this is not a mistake at all—it is corruption, and it is being driven by those defining and funding the very idea of making the world a better place.

As the climate crisis became obvious, concentrations of wealth and power began plans to avoid liability, and their impact on nonprofits was massive. One wealthy family in the United States funded nonprofits whose work was designed to misdirect social justice advocates toward low-impact campaigns that hid the role of fundamental entitlements in driving the climate crisis. These examples

are a tiny fraction of the evidence of corruption by both public and private leaders in the most polluting nations who will be held accountable for the mounting deaths. These and similar targets will be named in forthcoming filings and as described in detail below, each UN official is personally responsible for their role in benefiting from an entitlement regime causing unprecedented death.

Specific targets in California will be named in an upcoming update to our request for the Attorney General"s assistance to standardize public benefit claims. Witnesses have been urged by their employers to omit information in public benefit claims that illegally, and through unethical tactics, enriched the white children of wealthy funders at deadly cost to millions of black children in ways intended to devalue climate loss and damage claims by trillions of dollars.

In many cases these targets sent more charitable funding on lavish travel and events than on furthering their missions. We will soon name the adult children of funders we see as carrying death debt for the climate crisis, and impact fraud that enabled it. The passing of wealth to their children, made at deadly cost to others, was one of the main motivations driving the corruption, but also gives a unique opportunity to resolve it.

The lives of these families are worth no more than the lives being lost in the Sahel, for example, as we speak.

No child is worth the life of another.

The corruption – which is rife in governance, media, nonprofits, companies and other institutions in the polluting nations threatens countless lives by continuing the use of the flawed fundamental baseline that created the crisis, shielding illegal entitlements that could save countless lives, minimizing climate and related damage assessments, ignoring the preemptive effect of the current baseline, and evading the most just and effective use of correctly entitled funds.

This is a death debt on concentrations of wealth and power funding impact fraud and otherwise evading climate liability. Given that who we should be comes before all else, and is defined by measurable birth/share equity and children's rights, anyone in the nations most responsible for the crisis may collect and ensure the correct use of the funds. Legitimate governance and the use of coercion follows a simple and minimalist math, deriving from physical and social markers out there in the real world that separate us, and all are obligated to ensure freedom for themselves and others at the very first border of freedom and power.

Leaders in the United States and Europe are the ones whose policies and practices created the climate and related crises. They are the ones who are benefitting now, at deadly cost to others. Given the crisis,

we should assume they first to be held accountable for their actions, rather than being permitted to continue to lead under the same fundamental model that created the crisis. Rather than guarding the henhouse, the foxes—those who claimed to be leading—must become the prey.

In the many years Fair Start Movement activists have engaged the United Nations and member states, and tested consistently positive-peer reviewed research among leading academics while also engaging leaders across civil society, it's become clear that all children do have a right to a fair start in life and that concentrations of wealth and power are simply intent on delay, evasion, and other tactics that encourage a dangerous escalation as the death count and debt mount. As described below, all will need to account for being self-determining as opposed to being determined by others, including in deadly ways, and that starts with the crucial factor of our birth, developmental, and emancipatory positionality.

This is the core of being constitutive and fair, which is relational and broadly temporal in nature, necessary for the political evolution of our species needed to deal with the climate crisis, and sets the standard for cost/benefit assessment, and obligation, at the most basic level and one which one can escape.

This is not about population – this is first relational power, on eight levels, that inverts from would-be parents lording over future generations toward measurable and legally entitled empowerment and inclusion of the vulnerable before they arrive. The wealthy can pay, or poor children will die. Those we ask to choose can either say their benefitting at deadly cost to others was correct, or refute the system at base and assist in correcting. Our UN effort inverts the system to help ensure the right result, by all means effective.

This standardizes around actual harm (under 280 parts per million), rather than using the same standard – under pressure from the same wealthy families funding greenwashing – that caused the crisis (over 400). That's the fox guarding the henhouse. Under this standard, every child born beneath the line creates a death debt the children of the wealthy carry. And to make some beg for charity when the thing is owed as a human right violates human dignity, and invites direct justice.

There is a concrete discourse that urges target audiences to factor in the impact of children entering the world (relative to the fairness threshold specified here) on any day the members of the audience made inaccurate social benefit claims publicly using the unsustainability standard which inevitably (we start everything we do with a decision, on the binary, about who we should be) contradicts the values of the speaker, and then ensuring the target audiences investing in young women using the fairness metrics as compensation for the fraud, and benefit at cost, that led to the crises.

The threshold (which is the first point of political relativity for everything) is operationalized via a debt/savings account and a more collective form of family planning, and uses investments in a wide variety of resources including delay, time, cash, corporate shares, obligations that preempt taxes, time commitments, training and aid internships, etc., as well as parenting delay toward readiness, relocation, education and training, co-investments, etc. The threshold, through debt and savings, can incentivize both the wealthy and vulnerable to change family planning, covering one's debt before having kids, or alternatively, adding co-payments to the accounts before having kids. Accounts for particular collectives, care groups, fund kids only over the line, and also determine how actions can unwittingly move the line up, making it harder to get kids over.

The threshold is not a human choice. It is an objective measure of actual harm created by a fragile ecosystem and human needs that determine the impacts of birth, developmental and emancipatory conditions. The threshold is that, from which deviation causes massive harm. It is the antithesis of the fantasy world of "sustainability" created by wealthy persons who seek to now use it to minimize justice.

1. FUNDAMENTAL PREEMPTION AND ACTUAL HARM

2.1. Government Legitimacy and Measurable Equity

There is sufficient legal authority in the International Bill of Human Rights ("IBHR"), summarized here and in the prior filings, to ensure preemption. But to cite it would contradict the more primary authority, implied in the very creation of the IBHR instruments, that representative governance derives from the inclusion of member states constituents as free and equal persons—and inclusion that comorts with the eight metrics described herein more than the soft law proclamation at the Tehran conference, 1968. At base the IBHR seeks to limit the influence we have over each other through objective standards, and that would be physically impossible without a birthright threshold for self-determination and the metrics setting it, and the assessing the funds needed to incentivize and entitle it. Moreover, such override must first come from individuals and not representative institutions as they comprise systems of governance, because all authority fundamentally derives from them.

The core issue was treating people as economic means, who thought they were democratic ends, and furthering that system by getting them to treat their children as means as well. The UN and member states work on climate causation and liability regimes, by intentionally avoiding this driver, have killed countless innocent persons,

Government has no inherent authority, and it and any entitlements are preempted whatever gives it authority and makes representation and legitimate entitlement possible. And that right, and any process to ensure it, would fundamentally derive from, and be best first articulated and practiced by constituents, and not representatives in order to avoid representative authority not deriving from its constituents.

The right to share equity, again defined as is not in any authority because it is antecedent to it, the basis for governance and not a product to be recognized by it. It is implied that those in sovereign government are representative of equal and sovereign citizens in a democracy because there is no other way for representatives to gain authority, and by specific other rights – like children's rights and the rights to a healthy environment – that the government has recognized.

Through these UN has already implied the existence of a preemptive and crowd-sourceable right to the self-defensive and defensive-of-others moving of illegitimately entitled resources from extreme concentrations of wealth and power instead to young women in the form of life saving and reparative planning accounts, matched to debt owed future generations for the harm done.

After 1948, national sovereignty was conditioned on the objective values that enable the self-determination and sovereignty of persons from which legitimate government derives. If any legal obligation falling on the United Nations and member states is not being met. and it somehow relies on persons and the relations between them, the standard outlined herein preempts and enables compliance. The UN and member states can't manufacture their own legitimacy based on the fallacy and impossibility that the act of creating others is a personal and private matter, and then use that nonsense to further flout its obligations in order to enrich itself and a few others. It can't call systems that originate in injustice and kill millions, magically just and capable of defending the very entitlements—like fossil fuel rights—causing the deaths.

This is preemptive because all governance derives from individuals, not groupings of persons. Each must choose their country and social contract, which originate with the rules that determine who we should be. No UN or member state official is exempt from this process, which logically sits—unmoving, every day—before any invocation of their authority.

Fundamental fairness and the means necessary to ensure it are not contingent upon acts of governance that derive from the process. Whatever process includes others in a way that ensures equity and a voice for all, and therefore the possibility of consensual and representative governance, always has priority. Any organization of persons with obligatory costs and benefits—any nation—starts by assigning entitlements or property in a way that best includes the subjects of that organization as democratic

decision makers, a process that can be measured and crowdsourced for enforcement using a easy definition of equity and relative self-determination: Being included as an equal and influential decision maker in determining the rules under which one will live, and thus the influence (climatological, social) others have over one.

Because existence and development toward emancipation as a free and equal adults—to legitimate systems via inclusion—is primary to all other obligations, reparations to ensure birth equity as equal share equity in one's democracy override other entitlements. As such some are moving to preempt law and policies that interfere with family planning reparations/incentives/entitlements for young women, inverse to wealth and income, that ensure they only have children at a time, place and with resources that offset all the harm the externalization of the wealth's true costs caused.

The preemptive discourse described above and below is analogous to each person's fundamental commitment to a particular member state of the United Nations, except that it shows a necessarily preceding commitment to making choices for oneself – self-determination – rather than making choices for others, including choices that foreclose their future. This discourse captures the full meaning and value of the express or implied collective pronouns that precede all obligatory political organizations, including the constituting of member states, and international instruments that purport to limit sovereignty.

2. INTERPRETING THE INTERNATIONAL COVENANT ON CIVIL AND POLITICAL RIGHTS (ICCPR)

3.1. The International Covenant on Civil and Political Rights, and the right of families to engage in self-defense and defense-of-others

Political legitimacy requires a novel and preemptive full spectrum assessment of all impact claims, costs and benefits, death debts and other damages, and preemptive non-violent self-defensive and defensive-of-others action to move illegal entitlements in ways that will save countless innocent lives.

In a world rife with disparities and injustices, the principle of Fair Start for All Children emerges as not just a moral necessity but a legally enforceable right. While foundational human rights instruments like the International Covenant on Civil and Political Rights (ICCPR) safeguard fundamental freedoms, the concept of fair start underscores the need for equal opportunities from the outset of life and hence, should be read and if needed amended to include our Fair start policy.[cg4]

The ICCPR, a cornerstone of international human rights law, enshrines key civil and political rights essential for human dignity and flourishing. **Article 24 of the ICCPR** specifically addresses the rights

of children, stating that *"every child shall have, without any discrimination as to race, color, sex, language, religion, national or social origin, property or birth, the right to such measures of protection as are required by his status as a minor, on the part of his family, society, and the State."*

Note also the Preamble of the ICCPR, which states:

Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant,

Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights.

Framing Fair Start for All Children as an overriding right underscores its significance in the realm of human rights. **Article 25 of the Universal Declaration of Human Rights** proclaims that *"everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing, and medical care."* Implicit in this declaration is the notion that children, as the most vulnerable members of society, deserve special protection and care to ensure their holistic development. Incorporating the Fair Start for All Children policy within the ICCPR will strengthen its legal standing, emphasizing that every child's entitlement to a fair and equitable beginning is not merely aspirational but binding under international law.

By classifying Fair Start for All Children as a justiciable right within the ICCPR, this reinforces its status as an essential component of social justice and equity. Governments and institutions ought not only to be morally obliged but legally bound to ensure that every child has equal access to resources, opportunities, and protections necessary for their development and well-being. Just as the ICCPR mandates protection against discrimination and arbitrary deprivation of life, it should also guarantee a fair start for all children as a non-negotiable aspect of human rights. Ignition of change has started as an Afrocentric model involving investing in investing in women and children as the basic primary drivers for saving the next generation from current signs and symptoms of climate crisis and this would not show modest results without collective/coalitions partnership from developing regions.

3.2. Expanding the Right to Self-Defense and Defense-of-Others

As the climate crisis accelerates, it becomes increasingly evident that its repercussions are not only environmental but also deeply intertwined with human rights, including the right to self-defense. The

existential threat posed by climate change necessitates a reevaluation of traditional notions of self-defense, expanding its scope to include defense against the devastating impacts of environmental degradation.

Climate change is not just an environmental issue; it is a human rights crisis. Rising temperatures, more frequent and severe natural disasters, and changing weather patterns have direct and profound impacts on human lives. These impacts are most acutely felt by marginalized and vulnerable communities, who often lack the resources to adapt or respond effectively. This scenario underscores the need to view environmental protection as an essential component of human rights and, by extension, self-defense.

Traditionally, self-defense has been understood as the right to protect oneself from immediate physical harm. However, in the context of climate change, threats are more insidious and long-term. Climate change exacerbates natural disasters, food and water scarcity, and displacement, disproportionately affecting vulnerable populations. These environmental shifts often lead to conflicts over resources, increasing the potential for violence and instability. In such a context, self-defense transcends physical safety, encompassing the defense of one's livelihood, health, and community against climate-induced threats.

Rising sea levels, for instance, threaten coastal communities with displacement, while extreme weather events can destroy homes and livelihoods. These are forms of aggression that, though less direct than an immediate physical attack, require a robust defensive response. The truth is the current climate crisis is a dire threat to human security.

Redefining self-defense to include climate-related threats necessitates changes in legal and policy frameworks at both national and international levels.

The legal frameworks governing human rights must evolve to address the realities of climate change. Instruments like the International Covenant on Civil and Political Rights (ICCPR) and the Universal Declaration of Human Rights provide a foundation, but their application must be expanded. **Article 6 of the ICCPR**, which guarantees the right to life, should explicitly recognize the right to be protected from environmental threats. Similarly, the concept of security of person in **Article 1 of the Universal Declaration of Human Rights** should encompass environmental security.

Yet, the fundamental barrier to these policy shifts is the issue of procreative rights . The current framework treats procreation as an absolute right without consideration of the cumulative impact of overpopulation on environmental degradation. Policies that don't address this are merely band-aid

solutions to deeper structural problems. True environmental self-defense requires reframing procreative rights through the lens of children's rights to a livable planet.

Practical Examples

- **Displacement and Loss of Habitat**: Climate change-induced sea level rise, flooding, and erosion can render entire regions uninhabitable. Coastal communities are particularly vulnerable, facing the loss of homes, ancestral lands, and cultural heritage. The right to self-defense must encompass the ability to protect and preserve one's home and community from environmental displacement. This could involve advocating for stronger coastal defenses, relocation assistance, and legal protections for climate refugees.

- **Economic Stability and Livelihoods**: Extreme weather events such as hurricanes, droughts, and wildfires can devastate local economies, particularly those reliant on agriculture, fishing, and tourism. The right to self-defense should include the capacity to safeguard one's economic stability and livelihood from climate impacts. This might involve implementing sustainable agricultural practices, investing in disaster-resistant infrastructure, and providing financial support for those affected by climate-related economic disruptions.

- **Food and Water Security**: Climate change disrupts natural water cycles and agricultural productivity, leading to food and water scarcity. Communities must be able to defend their right to access clean water and sufficient food. This could mean developing resilient agricultural systems, protecting water sources from pollution, and ensuring equitable distribution of resources during shortages.

- **Health and Well-Being**: The spread of diseases, exacerbated by changing climate conditions, poses a significant threat to public health. Malaria, dengue fever, and other vector-borne diseases are spreading to new areas as temperatures rise. The right to self-defense and defense-of-others must include the ability to protect oneself from health threats through access to healthcare, disease prevention measures, and public health infrastructure.

- **Mental Health and Social Stability**: The psychological impact of climate change—stress, anxiety, and trauma from losing one's home or livelihood—requires attention. The right to self-defense should also consider mental health support and community resilience programs to help individuals and communities cope with climate-induced stress and social upheaval.

Fundamental preemption to ensure freedom: All rules must be fair, rights are the first rules, and the first right dynamically creates relations best seen through the unifying value of share equity.

And of all the tactics concentrations of wealth and power will use to evade justice, decrying the idea of a binary and moving to confuse the process is a favorite. Oppression through creation is uniquely dangerous, because it not only hides and degrades the touchstones – like the nonhuman world, an influential voice in one's democracy, equality of opportunity, trust, etc. – that makes the self-determination of humans physically possible. But it replaces them with our equals, whose disregard for self-determination and willingness to be other-determinative, operates more like a cancer than an invader, with an entity turning on itself and clouding the identity of the threat. We are inclined to treat those around us as ends, even when neither we nor they were created that way.

That line is set to a threshold of zero based on hard metrics linked to physical conditions in the world, and it is much easier to see and achieve in a collective setting like care modeling than a nuclear family. This is a binary choice between acting obligated toward bottom-up systems of investment and inclusion, or top-down systems of governmental violence that exploit low levels of child welfare to create growth that kills animals and destroys nature.

The threshold (which is the first point of political relativity for everything) is operationalized via a debt/savings account and a more collective form of family planning, and uses investments in a wide variety of resources including cash, corporate shares, time commitments, training and aid internships, etc., as well as parenting delay toward readiness, relocation, education and training, co-investments, etc.

There are pilots underway in various regions including the United States, and while the UN human rights regime preemptively mandates the measurable threshold, activists are quickly evolving away from the eurocentric framework and toward Afrocentric care-based subsystems that mimic the origins of democracy in women's care circles.

One either chooses higher climate and related damage assessments (on eight levels at least) based on true freedom, or lower assessments that continue the paradigm of the powerful determining the vulnerable. The former is the standard for terms like "green/sustainable," "democratic" or "inclusive" that would have saved those dying in the crisis The latter is the standard rich, usually white investors, use to make money they plan to give to their kids.

The Fair Start Movement this update to our initial filing to 1) standardize public benefit claims to avoid deadly and fundamental impact fraud 2) standardize climate and related crises loss and damage evaluations to account for all actual harm relative to real world baselines necessary for legitimate political systems and entitlements, 3) recognize the partial preemption of any conflicting entitlements with this process, and 4) recognize the right to entitle future generations with self-determination and share equity in their democracies as the basis of national legitimacy, and by all means effective. This is not socialism or capitalism or a form of economy at all, though the unevolved homo economies readers will see it as such.

This is the work of deriving any obligation to think or do anything back to the genesis, and the doing of the work the United Nations failed to do around the shared objective values that make subjective and self-determining experience possible, thereby bringing millions to their deaths and temperatures rise. This is the shifting of fundamental entitlements to politically evolve and decolonize our species away from homo *commercialis* toward *homo democritus*, and *legalis*. These changes refer to relations, not biology.

This is about law and legitimacy, reduced to its core. This filling addresses question of illegal entitlements driving the death of innocents, the relation of those entitlements to legitimate violence, and the continued use by leadership around the world of a model based on obvious falsehoods for self-serving reasons, reasons that logically take members in that leadership outside of the protection of any social contract. Lawyers, judges and all other legal professionals bear a social burden here for not deriving back violence-backed obligations to values that would justify them and will be a specially responsible class as the crises around us intensify. Not being able to account—ultimately—for state violence was a bad way to leave things.

The failure to prevent the deaths, loss and damage of the climate and related crises to date is sufficient evidence of a failed and chaotic system of billions who think they are self-determining, cannot be easily organized to act against those who benefit from their suffering and death, and were clearly created as such.

Rather than wait for the UN to act, this update will outline a discourse, and series of practical tactics, that would mimic the South African Defiance anti-apartheid campaigns, using the right to a measurable fair start in life to dismantle birthright white supremacy that allows largely white-held wealth to kill countless black children, and the illegal entitlements and colonizing control that back it, by always ensuring self-determination for the most vulnerable as the most basic principle or grundnorm.

For example, a forthcoming action will challenge the authority of trespass laws that would protect wealthy homeowners' privacy in the face of share-equity supportive families with children, and expectant mothers, who might need air conditioning to survive a heat wave.

This act is akin to pushing an override button on political systems, to invert them.

How can the state legitimately have any such trespass law if these families and women need to survive in order to constitute the relations that legitimate governance? This will test the true border of freedom, the border corrupt UN contractors FSM activists have interacted with are trying to hide, along with the liability it brings.

If a young mother were charged with trespassing in making the demand for birth equity reparations, could she challenge it – and expect a jury to side with her – because the state cannot limit access to property without first empowering (*actually or physically constituting*) its people to be involved in the making of such property rules, i.e. empowering them through just the sort of constitutive discourse in which she seeks to engage? How do we ever get to governance by the people without elevating her pre-political right above the process-based rule of trespass? Do we really choose to constitute our relations via top-down force in a system run by men, versus a system of bottom-up empowerment run by women, via the act of care? Her act would be fundamentally liberating, and the best explanation of political obligation, because free people will start by limiting and decentralizing the influence others have over them.

Here are some key areas for development:

- **Climate Justice and Equity**: Policies should focus on climate justice, ensuring that the most vulnerable and marginalized communities receive adequate support and protection. This involves equitable distribution of resources, prioritizing those disproportionately affected by climate change.
- **Sustainable Development**: Promoting sustainable development practices is crucial for reducing vulnerability to climate change. This includes transitioning to renewable energy, protecting natural ecosystems, and fostering economic diversification to reduce dependence on climate-sensitive industries.
- **International Cooperation**: Addressing the global nature of climate threats requires international cooperation and solidarity. Wealthier nations, responsible for a larger share of historical greenhouse gas emissions, must support poorer countries through technology transfer, financial aid, and capacity-building initiatives.

3.3. The Fair Start for All Children: A Preventive Approach

Addressing the climate crisis requires proactive measures, particularly for future generations. The concept of Fair Start for All Children, advocated as a legally binding imperative under the ICCPR, underscores the need for equitable opportunities and protection from environmental harm from the outset of life. Ensuring a fair start involves safeguarding children from the impacts of climate change, thereby preventing future violations of their right to self-defense and defense-of-others.

Case Study: Rejoice Africa Foundation

The Rejoice Africa Foundation in Uganda exemplifies the intersection of climate change, self-defense, and child rights. With initiatives such as children's savings accounts and kitchen gardens, the foundation addresses food insecurity and promotes sustainable practices. However, the foundation's struggle for adequate funding highlights the urgent need for international support and legal recognition of climate-related rights.

Care group model helped Seed for the future project to identify and sensitize the real voiceless young women from the grassroots communities in Africa and pilots done in Uganda, Nigeria, Kenya and Tanzania as Coalition and its growth to other countries and regions that were harmed over the years of wealth distribution injustices.

This work has roots in the first forms of democracy and can drive decolonization of wealth to liberate many in measurable ways. The United Nations failed to ensure sustainable and equitable family systems, which is now killing millions as the climate crisis unfolds.

The UN not telling this truth is killing innocent persons, skewing the baseline for live-saving climate loss and damage funding, including the preemptive nature of birth and developmental equity, the prioritization of certain claims, the amounts owed, and how the funds must be used.

What should have been done and can still be done today to fix this? One can create social contexts that overcome the collective action problem and break the veil of subjectivity, ones that invert entitlements (as was done to address famine), so that mothers and would-be mothers can all see how having kids and creating new members of the community will impact all and the future. In short, the use of a social context leads to the discerning of objective values we all share and are hidden by the UN process, and as such delay, the moving of resources from the wealthy to impoverished, relocating in some cases, smaller families, etc.—and this can all be expedited with child and future child savings accounts around which collective action can be based.

Small and less consumptive white families in wealthy nations will model and assist in funding the change. Delay, readiness, redistribution, share equity to get to autonomy, nature, etc.—these are the terms of a truly universal and intergenerational social contract.

Humans can only constitute the future through the language of obligation and the linguistic creation of power relations, and the fundamental mistake we all seem to be making is that our obligation is inverted: It would be physically impossible to be free unless we see ourselves as first obligated to persons who will parent, rather than first ruled by those at the top of the influence pyramid, e.g. officials, the wealthy, CEOs, celebs, etc., because all entitlement to influence—and ensure criteria other uses to assess what is true and valuable—derives from the governed and their primary equitable positioning. The latter should only have influence to the extent the creation of others ensures measurable (eight metrics as least) equity.

Whereas the United Nations and its members exploited isolation and birth and developmental positionality to fill factories and shopping centers with workers and consumers, this collective process will fill town falls, surrounded by nature, as the life of self-determination—not exploitation as economic units by in an economy that first requires democracies defined by measurable equity to be regulated—that justifies governance.

For example, the United Nations has recently recognized the right to a healthy environment, but on the day the General Assembly did so it was quickly undoing the right with subtle family policies that did more harm to the environment and the humans and nonhumans that comprise it than the UN was doing good.

The family policies work by giving would-be parents a sense of autonomy that ignores all the interpersonal impacts of having kids, one that ensures inequity and growth. These are facts, ones which enriched some at deadly and impoverishing cost to many, as the hiding/absence infects our thinking and conversations, making us unable to connect situations like redlining and urban heat in the U.S. to deforestation and poverty in Africa. In both situations the aligned values of nature and equity are absent from the first necessary premise of who we should be, and even the most ardent activists cannot see it.

Donations or reparations that are instead treated as one of many forms of influence (use of contact networks, prestige, civil disobedience, one's skills, etc.) that logically are first obligated toward creating and maintaining the system that physically creates and maintains just power relations, which can be

measured. Prioritizing our various forms of influence—above taxes or recognizing any entitlements to own wealth—makes us part of a system where we constitute or treat others as we would like to be treated—one which mimics the sort of entitlement change that has significantly reduced famines. Doing so includes the key values/variables in the premise of who we should be. One is either moving in the direction of being part of such a system or a threat to it—there is no middle ground. Those who choose to use their influence to back a system that does not include others as empowered equals, whatever they say, are harming equity.

It seems care groups are doing from below what written constitutions could not do from above—actually empower people with self-determination in a measurable way. The situation of women lacking basic needs in their lives causes physiological torture and force them to get early married, teenage pregnancy and gave birth too many children in the act of looking for the basic needs. Women cannot stay with basic needs; they are vulnerable if a younger woman lacks basic needs might end up doing negative things.

The UN eurocentric model failed because governments and wealthy families never transferred constitutive entitlements to women and children, but jumped right to adult human rights without the children's rights—reducible to share equity—that precede and enable them. There are no actual protections for children and the environment as children enter the world. What would one have wanted as one entered, as a bare minimum being free and equal requires? one won't find any of that, of what one would need, in law. This is because the resources are blocked by the reproductive autonomy (isolation) of parents and taboos around it, which really just means one is free to maintain one's caste birthright and exist in inequity, with some determining others. Hence governments in the 20th Century manufactured their own authority by assuming status quo entitlements, and a fundamental conception of freedom as the capacity to punch down on the most vulnerable and numerous class of entities—future persons and animals.

Freedom starts with caring about the most vulnerable, not the eurocentric misconceptions that have led to the catastrophe now before us.

One can see this with an easy language test, taking any claim anyone has made re: public benefit and watching how the benefits were undone as children entered the world relative to certain markers (8), like emissions levels. The claimant's connection to others, and to their own share to self-determination in democracy, were slowly being converted to extreme wealth for some under taboo around limits on reproductive autonomy.

Ask the claimants to also define power at the most basic level. Chances are they will say whoever has exclusive authority to use violence—that this is the focus of "determination" in the idea of self-determination. That's the government, so if one thinks of power that way freedom becomes something like bodily autonomy from such power—the right to an abortion. But the climate crisis shows us that is not what power is, since climate could kill more persons than governments have—surely a good measure of what we care about when we think about power and freedom. At base power is any form of human influence, and in that light freedom means limiting such influence as children enter by empowering them with democratic share equity.

Afrocentric care models devised by Rejoice Africa Foundation let would-be parents talk about what they would have wanted as they entered the world as a child, as a bare minimum. It lets them see the threshold of child-rights and equity based collective family planning that was hidden by the mistakes above. In addition to the undoing, not seeing the threshold or line (which the conditions, below which, we would not be empowered relative to others (e.g. escalating emissions)), divided us, when in fact our values tend to unify us if we look at them in terms of being.

Member states subject to the UN mandates on human rights and democratic equity, and that mandate corrects the errors, and entitles planning with resources inverse to current wealth and influence. If the error is not corrected, climate reparations never go to the most vulnerable, get cut to a fraction, and get downgraded as a policy matter rather than an overriding and preemptive right. Without this governments will continue to manufacture their own authority.

Empowering Communities

Empowering communities to defend themselves against climate threats involves:

- **Education and Awareness**: Raising awareness about the impacts of climate change and the importance of resilience can empower individuals and communities to take proactive measures. This includes education on sustainable practices, climate adaptation, and disaster preparedness.
- **Community-Based Solutions**: Local knowledge and community-led initiatives are vital for effective climate resilience. Supporting community-based solutions, such as our Seeds for Future Africa Program in Uganda, Kenya, India, Nigeria , can enhance local capacity to defend against climate impacts.
- **Advocacy and Legal Support**: Providing legal support and advocacy for communities affected by climate change helps them secure their rights and access necessary resources. This

can involve representation in policy discussions, and advocacy for stronger environmental protections like what we are currently doing at the Fair Start Movement.

To address these complex challenges, international bodies and national governments must:

- **Recognize the Right to Environmental Self-Defense**: Enshrine the right to defend against environmental threats within international human rights frameworks.
- **Strengthen Legal Protections**: Amend or interpret existing treaties like the ICCPR to explicitly include environmental rights and protections for vulnerable populations.
- **Support Vulnerable Communities**: Provide financial and technical assistance to communities disproportionately affected by climate change to enhance their resilience and defensive capabilities.
- **Promote Sustainable Practices**: Encourage and fund initiatives that promote sustainability and reduce environmental harm, ensuring a fair start for future generations.

Care modeling to replace the current unsustainable reproductive rights model of isolating young women from resources as a means of ensuring massive inequity and profitable growth.

Before any men with guns proclaimed a constitution or international covenant, and a magical "we" that reflected the consent of all, those men had mothers, and entered environments and communities that actually/physically determined their measurable level of self-determination. But for all of the reasons covered herein—including simple corruption, the UN and member states hid the first process, isolating women from one another in the process of deciding to have children, making the creation of a threshold of wellbeing for all children functionally impossible to ensure (much the way an employer would cut off a union from organizing), thereby taking the worst collective action problem our species has faced and making it worse.

Care modeling reverses this. Care groups begin with a debt/savings account, around which young women who are owed climate reparations may gather. Given that there is only one way to pay those reparations out—only bringing children in over the threshold, the members then work together—and across groups that can meet virtually—to ensure all have a right to have a child, but only over the line. The accounts give those owing massive death debts a chance to do right, a chance to come within the social contract of being sufficiently other-regarding to constitute a just society and future in which they and whatever wealth remains after the debt is covered are protected.

This is the process of the men with guns that declared a magical we to those who never agreed, the illegitimate leaders ensuring growth of subjects they could control rather than constituents they could represent, sought to erase from the possibility of existing, as described below.

Those in the groups start from the debt they are owed to ensure self-determination for themselves, and their children. They, unlike many outside of the groups, know they were cheated of freedom with the nonsense of procreative autonomy (as opposed to real autonomy via child equity) and they act to do justice. Wealthy whites can join those their wealth impoverished, and make it right, around the idea of knowing who we should be. Collective planning allows humans to constitute democracy, or just empower relations, and not be constituted by others.

These accounts can save lives, and not just for those who would otherwise die in the climate crisis.

The care modeling and other more-collective family planning described below can operate virtually between young women around the world, and enable fertility delay, parental readiness, measurable equity for children, and ensure the threshold of fairness described above, demonstrated by constituents offsetting their capacity to influence equally, relative to a neutral or nonhuman background. Such modeling preempts all other entitlements which would have to flow from such processes, and overrides the declaration of the International Conference on Human Right, 1968 ("Teheran 1968") and all failed versions of the myopic procreative autonomy that was designed to hide illegal entitlements that were never legitimated through true democracy.

It works in a simple way – the decision to bring a child in the world is made in a collective context, and the context of who owes what entitlement and death debt to ensure the child comes over the threshold as the would-be parents engage in delay, readiness, and the share equity of the debt transfer to assist in building birth, developmental, and emancipatory conditions.

The threshold (which is the first point of political relativity for everything) is operationalized via a debt/savings account and a more collective form of family planning, and uses investments in a wide variety of resources including cash, corporate shares, time commitments, training and aid internships, etc., as well as parenting delay toward readiness, relocation, education and training, co-investments, etc.

There are pilots underway in various regions including the United States, and while the UN human rights regime preemptively mandates the measurable threshold, activists are quickly evolving away from the eurocentric framework and toward Afrocentric care-based subsystems that mimic the origins of democracy in women's care circles.

The urgency of addressing systemic inequalities and injustices necessitates a paradigm shift in our approach to child welfare. While principles of self-determination are essential, they must be contextualized within a framework of distributive justice that prioritizes the needs of the most marginalized and vulnerable populations. Fair Start for All Children serves as a tangible manifestation of this commitment to justice, ensuring that no child is left behind or denied the opportunities they rightfully deserve.

On the other hand, the crux of this petition also involves determining damage awards in the context of environmental harms. We have designed metrics to be employed in calculating these awards that will help to quantify the losses and provide compensation. However, even when these damages are meticulously calculated, they often fall short of adequately compensating for the profound loss of a healthy environment and the severe violation of children's rights.

The eight metrics include Minimum Level of Welfare, Equity, Environment, Human Rights and Democracy, Right to Continuity, Efficiency, Trust, and Self-determination. Each of these metrics is crucial in understanding the breadth and depth of damage inflicted by environmental degradation and climate change.

The Moral Imperative

Wealthy industrialists and climate funders have a moral responsibility to address the damage they have caused. Their wealth and success have often come at the expense of the environment and vulnerable communities. While financial compensation is a step, it is not a solution. True justice requires systemic changes to prevent further harm, active efforts to restore damaged environments, and support for sustainable development.

Why Is No Amount of Compensation Adequate?

1. Irreversible Harm to Health

No monetary compensation can reverse the health damage caused by climate change. The increase in malaria transmission due to changing climate conditions is a direct threat to children's lives. Children like Judith, who suffer from these diseases, face lifelong health consequences, and in many cases, premature death. The loss of a child's potential, the suffering endured, and the emotional toll on families are intangible and irreplaceable losses that money cannot remedy. The health damage caused by climate change is irreversible, and no amount of monetary compensation can undo the suffering inflicted. The rise in malaria transmission, driven by changing climate conditions, directly threatens children's lives.

2. **Economic Challenges and Poverty**

The economic consequences of climate change are vast and multifaceted. As natural disasters become more frequent and severe, the cost of rebuilding and adapting grows exponentially. Developing countries, often the most affected, face significant financial burdens that hinder their economic development. This perpetuates cycles of poverty, as resources that could have been used for education, healthcare, and infrastructure are diverted to address the immediate impacts of climate-related disasters. The economic strain exacerbates existing inequalities, making it even more challenging for vulnerable communities to recover and thrive.

3. **Psychological and Emotional Impact**

The psychological and emotional impact of living in a degraded environment is profound. Children and adults alike face increased levels of anxiety, stress, and depression due to the constant threat of environmental disasters and the loss of familiar landscapes. The sense of security and stability is undermined, affecting mental health and overall well-being. The trauma of experiencing and witnessing environmental devastation, combined with the uncertainty of the future, leaves lasting scars that cannot be healed through financial means alone.

4. **Loss of Biodiversity and Ecosystems**

Climate change is causing the destruction of ecosystems and a significant loss of biodiversity, leading to long-lasting and far-reaching consequences. The degradation of forests, wetlands, and other natural habitats diminishes the availability of essential resources necessary for survival. This environmental damage disrupts traditional ways of life and cultural practices, affecting the overall quality of life for entire communities. As ecosystems collapse, the intricate balance that sustains life is disrupted, resulting in cascading effects that threaten the health and well-being of current and future generations.

5. **Cultural and Social Disruption**

Environmental harm often leads to the displacement of communities, resulting in the loss of homes, ancestral lands, and cultural heritage. Displacement disrupts social networks, erodes cultural identity, and causes psychological trauma. The sense of belonging and community is crucial for mental health and social stability, and once lost, it cannot be fully restored through financial compensation. The disruption of cultural practices and the loss of historical connections to the land leave a void that money cannot fill, further highlighting the inadequacy of financial compensation for environmental damage.

6. **Generational Impact**

The effects of climate change are intergenerational, meaning that the harm done today will affect future generations. Children born into climates altered by emissions and environmental damage face diminished prospects and increased health risks. The cumulative effect of these damages creates a legacy of disadvantage and suffering that financial compensation cannot erase. Future generations will inherit a world with fewer resources, more health challenges, and greater environmental instability, perpetuating cycles of poverty and inequality.

7. **Violation of Human Rights**

Climate change disproportionately affects the most vulnerable populations, exacerbating existing inequalities and violating fundamental human rights. The right to life, health, and a safe environment are compromised, especially for children in developing countries. These rights are inalienable and should be protected, but once violated, the sense of injustice and loss cannot be fully compensated. The disproportionate impact on marginalized communities underscores the need for more than just financial remedies; it calls for systemic changes to address these inequities and prevent future violations fully compensated. The disproportionate impact on marginalized communities underscores the need for more than just financial remedies; it calls for systemic changes to address these inequities and prevent future violations.

White Supremacy as an Outcome

Using the right to a measurable fair start in life, the Fair Start Model seeks to dismantle birthright white supremacy that allows largely white-held wealth to kill countless black children, and the illegal entitlements and colonizing control that back it, by always ensuring self-determination for the most vulnerable as the most basic principle or grundnorm.

How is accepting current entitlements, where many are dying because of massive race-based inherited inequity, in a largely white-wealth driven climate crisis, not white supremacy? How is accepting and using for decades failed criteria for what is true and valuable, the failure of which is evident from the climate deaths now and to come, not white supremacy when it is largely whites who were enriched and persons of color who will die? How could states assess welfare outside of self-determination, one's objective and measurable positioning relative to others, and how could trying to do so not be seen as a driver of the crisis? We would and should ostracize anyone who refused to hire black people. Why not identify, reform or if they cannot be reformed, ostracize anyone backing largely old white male

billionaires whose wealth is being made at deadly cost to millions of black children, wealth that could be moved to still save lives?

The UNs discussions of all of these matters of basic justice and political legitimacy/obligation, which impact the future majority in a way that will kill millions, are analogous to reporting on events in historic South Africa while omitting mention of the apartheid policy in place, and that policy benefited those controlling the reporting. But in this case, the intergenerational and racial apartheid of assuming birth, developmental, and emancipatory benefits will kill countless more people.

Concentrations of wealth and power—like those in white South Africa—did not create value. They manufactured their own cheap labor, demand and low taxes, and now mass death as temperatures rise, by ensuring legal systems that invested little to nothing in birth, developmental, and emancipatory conditions for children – especially children of color. They did this under the guise of a town hall and inclusive legitimacy, while converting the halls into massive shopping malls, and constituents into subjects.

If anyone wonders how there could be inaction on the climate crisis, consider that the UN and member states created chaos they intended to control from on high, and have lost control. Exploiting the greatest collective action problem our species faces to make money was a bad idea.

They helped ensure rules for the game, and most importantly the first rule of who we should be in terms of the creation of power relations, to move the key costs on to others, and to create deadly criteria for truth (academic hierarchies based on birth inequity, for example) and value (like market demand created by not investing in birth and development conditions for all children, but rather exploiting their needs) by ensuring the average person could not patriciate in the rulemaking and was born more as a worker and consumer, than an empowered constituent. It's clear that while nations may have limited the divine right of kings, it has exacerbated the divine right of wealthy whites to choose who lives and who dies, and to have their own birthright privilege set at deadly cost to others.

It would be physically impossible to be self-determining if we each do not ensure an equity threshold for others entering the world, and in doing so, ensure the same for ourselves. Ending racism involves our own liberation and preempts any government efforts to block it.

There is history of the United Nations and member states subverting democracy, and legitimacy

After WW2 national sovereignty was limited by international human rights, so the ability of governments to issue entitlements like wealth is subject to whatever makes each citizen/person a

sovereign, and clearly that starts with children's rights, and how those should drive better birth and development conditions. But as the Tehran1968 Convention language shows, the UN never used children's rights to define and limit the right to have children. They said it was a private matter, more what parents want than what children need, so wealth and entitlements were never used to empower. Instead, wealthy elites rode growth-based investments to expand their wealth. In embracing procreative autonomy, the leaders at the time more or less let false assumptions go unquestioned and codified—for the act of having children—a regime that was more or less the status quo and likely to go unnoticed, even though it was the antithesis of the inversion of power the human rights regime.

A sea of research materials bear this out. Fair Start activists engaged a key witness on this issue, Carl Wahren, who was there in 1968 and deeply involved before and after in the development of the system of international reproductive rights. He never denied these allegations, and the summaries of that conference, as well as many events leading to it and taking place after it, make clear what occurred. Moreover, many of the key foundations driving framing and policy around population, like the Weeden Foundation and many of its family members, continue to benefit from the illegal entitlements embedded in the reproductive rights regime at deadly cost to others.

Modern wealth was built on the idea that financial incentives can drive human behavior, and yet when it comes to directly funding sustainable family planning, many leaders like the Weeden family suddenly seemed shocked by the idea. They know that doing so opens the door for equity, reparations, and as well for an examination of their work and funded projects over the years, and that is terrifying to them and their many wealthy grantees creating decades of a fantasy world that masked the crisis.

Under the direction of mostly wealthy, white men protecting the interests of massive inherited wealth, The United Nations in 1968 finalized a paradigm of privacy isolating us from each other in the act of trying to constitute—through having children—equitable future relationships. This was done because a few wealthy families had a disproportionate impact on the standard and wanted to avoid covering the cost to children's rights, and to benefit from the growth-based investments not having to invest in kids and thus slow growth would allow. This was done even though the act of having kids is more interpersonal than personal, and by ensuring isolation and subjectivity, the UN set in stone the collective action problem of inequity as not having an equal and influential share in determining the rules one lives under, and thus halting the unwanted influence others have over each of us.

Yes, a woman could choose to terminate her pregnancy or not as an act of bodily autonomy, but not be free from dying (with or without a child) in a growth-exacerbated heat wave because she could not afford air conditioning. That sense of bodily autonomy, like the freedom to work or buy in a shopping center for which one traded an influential and equal vote in a town hall, is not freedom at all. And

when that leads to the death of millions, those who benefitted and those in leadership should expect retribution, and the inversion of the power structure.

This elimination of measurable share equity in democracy. which is like equity in a company, where one has a measurably equal and influential role in outcomes, or entitlements to legitimate political systems that derive from share equity, from universal reproductive rights regimes was likely achieved, on some level, to evade the inevitable preemption of the right of all to share equity.

In stealing democracy and freedom, wealthy white families set in motion a series of events that could kill a billion persons as children are being born in a way that reverses the impacts claimed by almost anyone claiming to do good. Again, this is happening because of a lie – because wealthy families and governments chose human rights and legal regimes that treated the act of having children as more personal to the parents than interpersonal for the children and the communities they comprise. They did it to avoid having to cover the high costs of ensuring future children's rights as the basis for reproductive rights and to make money on the growth that a lack of protection would ensure in this situation of denial and Rejoice Africa Foundation came up with Afrocentric/women care group model in enforcing the transparency in meeting the obligation and transparency in working beyond competition while fixing the genesis of climate crisis and inequality in today's generation However more rich funders have turned to listen and hear but not full engagement in obligation ,

Those above and influencing us through hierarchy – our employer, the government, our parents, influencers and celebrities, wealth driving media and advertising – all carry liability for benefits taken at deadly cost to others, and for not including others in a way that made those high in the hierarchies actually representative and thus operating from a position of legitimacy. Instead those hierarchies operate top-down via coercion and derive from a fundamental violation of human rights that exploits the most vulnerable classes—future children and animals. Those engaged in this exploitation conceptualize things like power, freedom and obligation in a way that avoids self-determination and maintain existing entitlements. Their wealth and other forms of influence is owed back, and the demand overrides any government's right to block the taking of the wealth because the process of investing in equitable birth and development positionality is what makes governance inclusive, capable of representation, and hence legitimate

Because, as discussed above, in1968 world leaders chose the opposite direction – treating reproductive rights as based on personal privacy rather than interpersonal equity, in order to protect the existing entitlement system. If one corrected for that error, took everyone's "net worth" in national currency and forced them to subtract what is owed based on the harm the climate crisis is doing to children's

rights and self-determination, the amounts might almost be inverted, so that the richest have carried death debt and the poorest would be owed significant wealth.

One way to avoid further harm – in the transfer of what is owed—is to structure the reparations to benefit the youngest as they enter and grow, which means climate restoration at < 280 (not just mitigation at <400) and children's rights. For example, the right to school fees for poor children is an obligation we place on the wealthy to pay, who then place obligations on would-be parents to plan so as to maximize the transfer and minimize harm, including any damage to the nonhuman world all humans need to be free. Liberating revolutions of the past brought us to the crises of today because they all continued to exploit the most vulnerable—future children and the nonhumans with whom they would interact.

4. FUNDAMENTAL CORRUPTION AND ILLEGITIMACY

4.1. The fundamental driver of the crises, impact fraud and corruption: A sleight of hand by leaders in the Twentieth Century to shield entitlements, and ensure unsustainable growth.

As we live each day, impacting others around the world and certainly those in the future, many do so from a perception of living distinct and separate from all others – in a bubble – as if we were alone, and not responsible for what we cause others. That fatal flaw, that view, derives from the UN and member states seeding at the most fundamental and existential level of our psyche, literally what it means to be, the view that creating others is an act of self-determination for the parents more than an act of other determination for the child and the communities they will comprise.

This leaves many starting all thoughts, words and deeds non-constitutive self-contradiction of the values (the absence of deadly heat waves or daily torture, thinking one's birth positioning/race should not dictate chances in life, speaking as a first language the dominant one in a legal system, voting because one wanted to control an outcome, parenting in the expectation one's children will be safe, trying to be efficient, etc. – all discussed below) one has lived, claimed, and treated in ways that suggest they see them as objective, embracing systems of top-down coercion based on birthright privilege, versus bottom-up inclusion and empowerment, one that can be enforced by the free against the unfree at any place and time.

The UN and member states' move to try to eliminate the possibility of self-determination, and make freedom look like a crowd of persons on a beach, stooped over, each with their head in the sand, looks very much like entitlement scams emblematic of colonization, with the claiming of entitlements by

wealthy whites by playing on false assumptions, good will, defining new concepts in self-serving ways, exploiting existing power structures and imbalances, the offering to sell benefits in an economy that are already owed in a democracy, etc.

The core issue was treating people as economic means, who thought they were democratic ends, and furthering that system by getting them to treat their children as means as well. The UN and member states work on climate causation and liability regimes, by avoiding this driver, have killed countless innocent persons,

Influence has to first be directed to including those subjected to it, but even though the UN was obligated by the human rights regime to do that in the wake of World War Two to legitimate nation states, it never did. The climate crisis was thus caused fundamentally – in terms of who we should be – caused by illegitimacy, impact fraud and the outcome, ideology and intent aside, of ecocidal white, birthright supremacy. The work of Nobel Laureates, like Gary Becker, reflect in obvious ways many of the mistakes that would ensure the suffering we see today.

The model used to defend white, wealthy families assumed and concretized the misconception that the borders of human power ate like national borders, rather than the primary border of creation. It was a move that played on the status quo, and letting false assumptions be. That assumed entitlements, extreme race-based and other entitlements, rather than using them to ensure the first border – the creation threshold – below. That is the line that would separate rich white kids born into their parents' investments, and black infants baking in the Sahel.

While there was ample research showing that power should be defined as any form of human influence, starting with creation, and a threshold below which no child should be born, these were ignored as freedom from power but left as the status quo view of humans resisting governments with exclusive authority to use violence and other false dichotomies replacing objective values, like the biodiverse nonhuman world and non-anthropocentric climate, with subjective human choice that made true subjectivism physically possible.

They defined freedom in a way that maintained their control. Separate but equal is not equity, and procreative autonomy is not inherently autonomy building at all. And if fundamental justice, who we should be, is really disconnected from ecological markers in the real world, and in what our parents owe us as they bring us into the world, we are left to look at what others are doing. That false dichotomy is horrific, because we can always find someone or some country doing worse than us to make us look good. And in this, the race to the bottom one see today was assured.

This locked the very idea of freedom or self-determination into status quo entitlements, a move that flouted the obligation on the UN and member states obligation after the horrors of Nazism to invert empower structures from down coercion to bottom-up inclusion. Freedom was others doing what they wished, relatively unlimited by others or any government. There was no need to look at the nonhuman world as a reference, or what one's mother and those she shared the world with did or did not assure one as a child. One only needed to focus on his or her body, here and now.

If concentrations of wealth and power moved the world by hundreds of parts per million climate emissions and all around one seemed fine with change, though many were dying, how easy would it be to know that one's freedom was stolen? It was God who made one who one is, with the things one has, in the environment one has been given. Indeed, wealthy families and governments convinced many that birth, developmental and emancipatory privilege derived from some magical being in the sky, even when that privilege means benefit at deadly cost to others. Millions are now dying because the wealthy never paid the full costs, what was needed to protect the environment, and ensuring women and infants would be safe. That wealth carries a lien held by future generations, and for some targets that intentionally interfered in federal litigation recently, and skewed the baseline for reparations, their relatively wealthy adult children will be asked to ensure the death debt is paid.

There are now efforts underway in many arts of the world to shift to more collective family planning systems designed to convert illegal entitlements being held by concentrations of wealth power into funds for women-led democratic circles that are based on models that predate the western democratic models that have transformed into extractive economies and are quickly failing. The transition will be accelerated through a specific discourse of alleging deadly and fundamental impact fraud and the need accurate language and accounting, for sufficiently corrective inversion of influence and others actions, and all as part of a series of concrete tactics described in detail below, but that essentially requires those asked to account for children entering the world beneath a complex threshold of self-versus-other determination, the threshold that makes freedom or relative autonomy from one another physically possible.

The discourse will force revelation of a binary choice, between letting would-be parents choose for others, including the child and the communities they will comprise, or the freedom of each being empowered to choose for themselves. It will divide (to allow unity in the future) between the failed anthropocentric, economic, extractive and anti-equity family models that caused the crisis, and ecocentric, share equity models that ensure legitimate democracy and self-determination. The difference in binary standards, measurable on eight quantifiable values, measures in trillions of dollars and millions of lives. We can either measure current concentrations of wealth and power as made

illegitimately and use it to fund young women to legitimize and decolonize, or not. Many will go far to counter those that try to maintain the status quo.

All policies start with who we should be, or children's rights and the line or threshold of true self-determination below which children should not be born, and above which children may be born.

One either agrees to that line as a primary obligation, which can be ensured via delay, smaller family size, relocation, etc. and offset one's impact around it or not. There is no theory of law, legitimacy, or political obligation (obligation to follow the law or do what anyone tries to make us do) that would not start with fairness, defined by the concrete and very specific physical and social metrics that make relative self-determination possible. All theories, accepted and debated, in this area assume certain values, levels of positivist "social source" participation, interpretation consistent with justice, accounting for natural/physical factors that inform legality and legitimacy, etc.

How would failure to empower subjects as constituents, rather than economic means, not run afoul of this?

> The real trouble with eugenics is not that it can be coercive; it is that the state can use it to create the citizens it wants to govern. This idea is deeply offensive to democracy and liberalism, which posit that the state exists to serve the needs of its members — that is, individual humans — not vice versa. It is axiomatic to liberal democracy that the governed should choose the government, not vice versa. Professor Habermas is correct in asking whether eugenics threatens the very assumptions of liberal democracy.
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> Consider Aldous Huxley's exposition of this scenario in Brave New World: the state manufactures citizens, controlling their development from conception so that they turn out suitable for the roles that the state needs filled. The society in Brave New World offers many advantages: social stability, the complete satisfaction of citizens' desires, and economic sufficiency for all. Yet regardless of the advantages of the society in Brave New World — and they are compelling — its government is abhorrent.

The real "great replacement" occurred through this process—with concentrations of wealth and power excluding children's rights from universal reproductive models so they could create their own compliant subjects, in increasing numbers to alter—quantitatively and qualitatively— political relations in a way that made subjects rather than constituents. Children's rights are not separate from human rights. But the UN ensured they seemed so, and allowed subjects born as means to feel like ends by letting them treat others, their children, as means.

Children's rights are the first necessary condition, but were cut out of reproductive rights to avoid disturbing entitlement, with subsequent entitlement and impact fraud now making it harder or more expensive to—as temperatures rise— get children over the threshold they need in entry.

The guard against this is the use of objective standards for a preemptive cause of action for entitlement and impact fraud (arguably the most primary norm) is key here—lest concentrations of wealth and power remain evade liability with language—like procreative autonomy—that allows them to create those who would give the answer they wanted.

4.2. UN, Member States, and Public Interest Organizations Exploit Vulnerable for Economic Growth Over Democracy

In Exxon's public commitment to address the climate crisis, the company uses a particular ecological goal or baseline for its risk assessments and climate mitigation strategy that – compliance aside – is at least comparable to the goals of the Paris Climate Accord. While we focus on Exxon in this letter, to be clear, the logic applies to many companies and well beyond the energy sector.

The UN uses the same fundamental set of entitlements, in which children have no birthright to share equity, as that used by Exxon. The climate crisis leads to fundamental changes in the perception of what has occurred in the last few decades. Given projected deaths, on the days that UN and member states recognized various human rights, related to children and the environment, it was actually doing more harm than good by its own metrics. The UN declarations are non- constitutive: They are not accurate because they do not account for inequity and impacts as children enter the world, the first variable, thus fatally altering the claim, but in a way few can see. They are not even descriptively accurate because the subject changes relative to value. This is problematic because we constitute through language, and the first variable can undo on many levels.

FSM was formed because these goals or baselines are premised on an error. They were developed based on the assumption that nations operate from a place of historical political legitimacy, and can themselves freely define ecological goals, including anthropocentric ones like those of the Paris Accord. That assumption is incorrect. As recent peer-reviewed research shows, nations are constituting, not constituted in the past, and they are either doing so legitimately or not depending on their family policies. Nations cannot simply declare their legitimacy. Legitimacy is a political ideal based on relative self-determination that would require, again minimally, that all children enjoy the ecosocial birth and development conditions required by the Children's Rights Convention. Resolving this baseline error

involves treating legitimacy as contingent upon our ongoing fulfillment of our obligations to future generations.

Because no nation has properly adhered to its obligations in this regard through just and sustainable family policies, a fact evidenced by the climate crisis, we cannot assume we operate from a place of legitimacy. Instead of preparing children for meaningful roles in their democracies, the world has historically treated children as inputs of economic growth, or as bodies to expand undemocratic political structures like those in Russia.

In other words, to properly assess costs and benefits we have to first become groups of people capable of doing so in a way that is actually inclusive and reflective of the group constituents.

This is simply the ideal of the "we," in "We the People." The ideal political we, meaning fundamental power relations defined by the goals of the Children's Convention, is the primary baseline. We cannot think of, or describe, an ecological outcome that is not first contingent upon family planning outcomes, on at least five levels.

If we value human self-determination or freedom, we have to begin from an ecocentric – rather than anthropocentric – baseline, because that makes relative self-determination possible, freeing us from the influences of others, including the harmful impacts of even the current rise in global temperature. Humans cannot self-determine when their childhood development is defined by the pollution of others. Moreover, climate goals cannot be limited to ecological outcomes, but should include changes in family policy that maximize the resilience, equity, and democratic cooperability of future generations to thrive despite the crisis. Our creation is the intersection of our values. Nothing would have a greater or more comprehensive impact on bettering our future.

In other words, if we correct the error described above, the correct goal or baseline must entail our becoming democratic and legitimate groups of free and equal people, which requires concrete and specific *restorative* ecological policies much more aggressive than the Paris Accord, redistributive and equalizing family planning reforms that recognize the right to nature and level the playing field for all kids, financially and ecologically. A simple litmus test, given these standards, for our being free and equal persons involves whether we first treat the capacity for each person's self-determination as directly inverse to population growth, relative to a neutral baseline such as the nonhuman world. This is proof that each person is politically, and equally, empowered. Not treating growth as such calls into question the true role of citizens in their own democracy.

Moreover, because this unifying goal or baseline is primary in nature, it overrides state issued property rights and entitlements enjoyed by Exxon, enabling intending parents claims to wealth at the top as

part of their constituting just and sustainable societies. Our becoming just and sustainable people comes first. A helpful analogy relies on what is generally called the "myth of ownership," which requires that ownership of wealth first accounts for the societal costs the creation of that wealth entails. Based on our research, the costs to our being free and equal people positioned to truly consent to the influence of others are first costs we must account for.

We cannot assign property rights in ways that undercut physically constituting and democratically empowering future generations. Our being, and in this case becoming, positioned to determine costs and benefits in a way that is inclusive of the reasoned views of all, is the first baseline.

Again, we can refer to this helpful summary of the baseline problem. All of the solutions to the problem Professor Solum gives jump to what we should do rather than who we should be, and thus ignore the need to be fair people, in terms of the physical power relations determined by our creation, before we can be positioned/empowered to make fair rules/laws. Ideally we would be created/grouped to look like a functional Rawlsian constitutional convention before fundamentally assessing costs and benefits, hence our being an ideal "We the People," is the first baseline.

And for that, the minimal guidelines that would apply to family planning would be the standards we hold up for extant persons, like parental fitness, the Children's Convention, equality of opportunity, restoration-based climate sequestration targets, biodiversity restoration targets, historic voter-representative ratios, etc. Those point us toward the UN low-variant population, something aggressive family planning incentives – funded with claims to wealth at the top of the economic pyramid – could practically help achieve.

Through this we could embrace the specific restorative ecological policies described above as the part of the first and overriding human right to a Fair Start in life, and to commit some share of its wealth and resources as Fair Start planning reparations to offset the harm it has done to future generations, relative to baseline discussed above. Exxon could easily practice this change by supporting the child tax credit reforms linked above, while treating them as a fundamental human right.

This is not about liberal or conservative politics. There are rural, white libertarians in the United States who rightly view the Green New Deal as a disgusting subversion of freedom relative to fair start reforms, and would gladly lock arms with Black Lives Matter and NFAC to ensure equity for both of their communities rather than government backed extraction of wealth through the current and flawed system of entitlements.

Fair Start reforms would ensure changes libertarian leaning factions care about: Eliminating entrenched and ineffective governments who survive by wasting tax dollars; ensuring responsible

parenting that halts the sea of child abuse and neglect which exists today; universal growth models that are intended to ensure cheap labor via migration; the protection of rights to bear arms consistent with governance by constituents who trust one another; and truly self-determining lives that are consistent with national security, etc.

Family planning redistributions – as primary obligations – can replace wasteful tax obligations that would simply create larger governments which do not reflect the will of the people. This is about a commitment to human freedom and equality of opportunity, enabled by policies that ensure children can develop and physically comprise communities that liberate them from the threats they face today. This is something we all should value. Correcting the baseline error described above enables such a future.

Corruption in the public interest sector also requires targeting the wealth and entitlements driving it, and from the position of a supreme demand.

There are reasons to ensure these first obligations – even as a provisional default standard to avoid irreparable harm—because of evidence of a pattern of corruption that reinforces the view that current leadership in philanthropy, public interest organizations and governance members states, and at the United Nations, is flouting obligations and acting on interest convergence – moving forward on addressing the crises only to the extent it benefits concentrations of wealth and power. The corruption in this regard mimics what we have seen among senior leadership in and media shaping our law and policy acting in unethical, and in many cases corrupt, ways to hide massive climate liability – including for death counts that could soon exceed the tens of millions.

There is also evidence of widespread corruption in public interest entities, with wealthy entities creating decoy versions of social justice activism, moving efforts toward low-impact campaigns that distract from massive liability for climate and related harms. The organizations engage in campaigns that are fundamentally being undone but inequity and growth and that skew loss and damage evaluations to eliminate, minimize, or deprioritize them, and in ways that are killing millions and risking trillions in reparations.

How could one do public interest work with no function protections for the most numerous and vulnerable entities? Ask anyone what policy they are using to functionally protect children as they would enter the world – using a metric like equity for example, and thus indirectly protect the animals humans would otherwise consume. They will have no real answer because to ensure that protection would require obligating would-be parents to plan in specific ways, something that is widely

considered forbidden because of the obscure policy decisions made by the United Nations and member states to leave entitlements unquestioned that should have been used to empower children.

It is a false premise that there is a obligatory "we" from which to live our lives until we change these facts because without a change we start by exploiting and thereby harming, rather than empowering in a way that is measurable with clear benchmarks, others. It is a false premise that there is a obligatory "we" if we start with zero actual protections for infants and animals, and zero actual protections is the case in our legal system today, almost universally. Values must be in the premise of who we should be to actually obtain in the world.

Because of the absence of such values, nonprofits are being sued for fronting for wealth. This is just the beginning as the death count skyrockets, with current litigation occurring before the preemptive changes required by the human rights regime and detailed below. Those changes and the resulting impact fraud litigation will cascade from the International Bill of Human Rights through member states constitutions and statutes.

Animal rights in the United States as a window into climate corruption

In the United States, the field of animal rights, law and policy provides a key window into the problem because that field is the most ambitious of the social justice movements, holding out in its most basic words and framing the highest ideal of an obligatory system oriented from protecting the most vulnerable.

If we want to understand the climate crisis, we can look at how wealth coincided with impact fraud in the animal rights/law movement—a movement entrusted with the highest ideals of ensuring a legal system that actually protects—in actual day to day relations—the most vulnerable entities. Such a system would have required the most radical reforms, during a critical phase when human and nonhuman lives were being lost for leaders not doing so.

Doing so is not divisive. As it stands animal rights is a marginalized movement, precisely because of the corruption described below, which siloed the movement off from its logically inclusive role in inverting systems of power and thereby leading social justice reforms.

Reforming family systems does more for animals than selling vegan burgers does, and relates to the real interests of many humans.

Why animal rights/law and not environmentalism? Wealth today was made by not valuing animals' lives, and by the numbers they suffered the most—of any vulnerable entity. It's odd that those funding

the animal rights movement would not start with something like this petition, reversing that most fundamental allocation of rights and duties.

Animal rights and welfare is not just about protecting species and biodiversity. It requires accounting for each nonhuman as an individual, and well beyond their ability to suffer, but inclusive of their full lives. The movement demands the most of humans, including that the creation of those children who will determine the lives of animals be consistent with the liberation of those animals.

Thus, corruption here is thus easy to see, with things like food capital creating decoy foundations and nonprofits created to misdirect social justice efforts, and with hundreds making high salaries convincing audiences they are successfully saving animals in a world characterized by human growth causing a daily increasing in animal use, suffering and death based on low wealth-serving standards that are also killing millions. Fair Start activists were, for years, engaged in this sort of omission—going along to get along.

Even now, icons in the movement like Peter Singer refuse to admit fundamental error, and are content to die with fake legacies of success (but the very real privileges they created for their mostly white kids at deadly cost to others), in a movement being erased every day by their mistakes.

When equity and growth is factored in, many organizations and those funding them will have spent more time, money and effort, driven by decisions about how to structure entitlements, that is being undone daily as children enter the world. In many cases the entities will be shown to have wasted more resources on union busting, lavish travel and conferences that show little benefit, and sensational but low-impact campaigns more designed to raise funds than ensure the states missions of the entities. The discourse described in detail below is designed to identify and enable litigation against these entities.

Fair Start activists involved in campaigns to reduce factory farming circa 2002 encountered the phenomenon of funders in the space funding entitlement and impact claims completely contradicted by growth and inequity. The omissions—the contradictions—are harmful. On any given day impact claims were being made by organizations that created a fantasy world of progress, the organizations were choosing fundamental entitlement structures that do more to empower the industries the activists claim to oppose than the victims they claimed to represent. They were choosing to ignore escalating emissions, massive and increasing gaps in black/white income and wealth (gaps that would ensure white wealth killed black children), the dilution of the average citizen's ability to influence their democracies, etc.

Donors could not tell the difference—and cannot today. Animal liberation can become context-free charade that masks drivers of ecological catastrophe, allowing leading animal law organizations to evade

racial equity even when it is consistent with animal rights, because those organizations can define and misuse key concepts.

Environmental and animal protection funders, nonprofits, and their media have done more to empower the industries they claimed to oppose (industries that would acquire many of the food companies activists used their positioning to create) than enfranchise the victims they claimed to represent, and in many ways show the greatest example of the *Winners Take All* form of corruption and by creating a mutilation of the ideal of animal liberation, skew the baseline for climate reparations.

The majority of animals live in the future, not in factory farms today, but misdirection toward the latter by food investors has moved the most aspirational social justice movement into a food investment strategy, using the same non-inclusive, deadly and racist for of birthright exploitation that caused crisis, and for many it was a move to grab as much as they could (often on the excuse of doing it for their children) in the middle of a crisis killing millions.

One funder in particular gave tens of millions to organizations and academic institutions engaged in the same division of animal law/rights from the largest driver of animal suffering, and from other areas of social justice that were naturally aligned had the focus been family law, and often with a focus on farmed animals which allows investors to make money on growth-based food investments. The funder evaded, in all of the work, birth equity as a measure of environmental justice and environmental justice reparations, and consistently referred to his philanthropy as having impacts easily undone by the family policies that would benefit his wealthy family at cost to animals and vulnerable humans.

Since that time, leadership at several large foundations and other funding entities in the United States have ensured their children and other family members are benefitting from funding decisions that back entitlement and impact fraud, often based on investments in industries that rely on growing markets. These entities literally refuse birth and development entitlements for vulnerable children that would further their stated missions in effective ways, while funneling money to relatively wealthy family members.

Many involved in the Fair Start movement had to, in prior employments at nonprofits, governments, media corporations, and universities, omit crucial facts about inequitable growth impacts that were actually undoing the public benefits the organizations claimed to create, and as such helped illegally enrich mostly white children at deadly cost to millions of children of color – hiding massive liability and skewing the baseline for crucial climate reparations.

One animal rights organization that had engaged in inaccurate claims for years withdrew litigation that would have revealed significant climate liability, paying a large severance to the former director who

had made the decision. They assisted in creating a fantasy world for the funders that forestalled life-saving reforms, and a world where organizations could back food investments while totally avoiding the ecocidal racism of inequity, and make millions convincing others one was merciful to animals. If what organizations like this claim to have accomplished on balance is merciful to animals, the wealthy alive today must not owe much for the anthropocentric harm they have caused.

In 2008, leaders in one of the largest animal rights organizations in the world took steps to bury emerging research that showed the necessity of family reforms to avoid ecological catastrophe. This hid the increasing climate liability of its funders—many of whom had made their wealth on growth, even when it was becoming clear to staff that growth was easily undoing any progress claimed by the organization.

At that time one member of the Fair Start movement was taken off media access, while the organization promoted growth-based food reforms that did more harm to animals (and humans) than the organization was doing good. Legislative efforts at the time were focused on state ballot measures, the value of which were easily being undone by growth and inequity, and are still being created and undone in an ongoing charade while actual animal welfare is being determined by family policy. The outcome over decades was increased ecocide masked by claims of progress for animals and their environments, and the enriching of white families at deadly cost to black children.

Thereafter, a coalition of foundations organized dozens of nonprofits to challenge factory farming. The coalition was structured around assumptions and entitlements that, in forthcoming litigation, were clearly designed to protect the funders, their entitlements, and their children at cost to the mission of the coalition. The impact of those decisions, which mimic decisions made around the world for the last several decades, will show largely white wealth killing countless black children while masquerading as saviors of the most vulnerable.

Recently a wealthy funder from a well-known family, who is reliant on real estate assets in a growth intense and land scarce area, attempted to fund programming at a university committed to a form of animal liberation that requires rejecting property status in favor of a right to rescue. But he wanted to do so while disconnecting animal liberation work from the family reforms discussed here in order to avoid liability for himself and his family. He wanted to ensure the appearance of benefiting animals while also enriching himself on a system on balance destroying them, or credit for backing animal rights on a micro level while benefiting from their undoing at a macro level. The university declined, and is now assessing the preemption of its own anthropocentric sustainability claims.

The height of limousine liberal hypocrisy has been an animal rights movement that chose to focus on food over family because it was profitable. That move hid the biggest driver of the climate crisis, killing vastly more humans and animals than vegan food reforms saved. The climate crisis is the convergence of interests between humans and nonhumans in a better future, but by diverting the movement into consumerism and not political reforms, its funders aided in the death of millions.

The fix? "Constitutive" reparations have to begin in the black communities most disenfranchised and impacted. This is what Dr. Breeze Harper has called the primacy of black birth equity.

Media have been equally complicit.

An editor at a major U.S. media outlet told Fair Start activists that the outlet would never cover the full impacts of growth on animals, while simultaneously covering sensational but low-impact animal rights campaigns that drive food sales. The campaigns are funded by a wealthy family that made money on growth-based food investments which, on balance, did more harm to animals than the family's philanthropy has done good.

Editors at major media outlets are intentionally omitting information from reporting to ensure desired outcomes, like the sale of vegan products in growth-based markets that do more harm to animals than dietary change does good. One editor at a major U.S. media outlet told Fair Start activists that the outlet would never cover the full impacts of growth on animals, while simultaneously covering sensational but low-impact animal rights campaigns that can be used to remote vegan products.

The campaigns are largely funded by a wealthy family that has made money on growth-based food investments—growth which, on balance, has done more harm to animals than the family's philanthropy has done good.

One outlet routinely publishes media urging women to have more children, with no safeguards, during a climate crisis killing infants, as well as misleading articles criticizing the idea of equality of opportunity and minimizing the role of family wealth in controlling United States politics.

Other editors consistently cover animal rights and law as if birth inequity and her own positionality were totally irrelevant to nonhumans, avoiding the largest driver of animal suffering and death, redefining a social justice movement so as not to conflict with her and her readers' white, privileged interests. These writings let readers feel concerned, making herself part of the movement, even when covering questions of growth, without actually having to further its interests. For these editors it's crucial to define the movement in ways that fit their identities and positionalities, but will not save the millions of black infants at risk.

In many cases how these funders and nonprofits work exemplify a next-level expansion of the corruption that is well documented in philanthropy, using well-funded messaging, media, and academics, to limit the ability of audiences to use accurate criteria to judge the truth and value of claims and impact.

In one case, those designing programming at Harvard University defines the scope of their work in an inaccurate way that implies beneficial overall impact totally unsupported by their work, which—when share equity is factored in—entitles and privileges those funding the work more than the animals they claim to protect. The site refers to the program as "Committed to analyzing and improving the treatment of animals through the legal system," and yet nothing in their policies or work addresses the fundamental driver of animal suffering and death because that driver benefits the school and their funders.

One senior funder, associated with the program, created digests of animal law developments. Their entity refused to cover developments in abortion access precedent as "animal law" because, according to their representative, the idea of "animal law" required legal developments mostly discussing animals. They ignored abortion, and the money the school had used on the law of growth-based food markets which do not mention animals but which benefited those in the program relative to the work discussed here, despite the disproportionate benefit abortion access has for animals relative to food.

In another case, after a professor at Princeton endorsed an FSM letter calling for the Dean of Yale Law School to invert her analysis of equity and reparations under the FSM binary system described herein, faculty at the school engaged the author of an FSM blog on the subject, copying their supervisor at work, ostensibly because the blog exposed massive disparities between the values and impact claimed by the school, and true impact relative to the values described herein.

Yale Law School never made the changes to their omissive claims.

In another case, a white multi-millionaire who holds himself out as a libertarian funded animal law projects he knew created the perception of on-balance benefits to animals while the benefits that were being undone by growth. His work mimicked other funders – and one in particular whose money shaped the very idea of animal law in the United States, shaping effective altruism and its blatant scams to avoid climate and other liability. The idea of animal rights was intentionally funded away from degrowth, and into growth-based vegan food sales, which enriched some at deadly cost to many.

These funders used specific criteria – like demand as inherently valuable—to verify the truth and value of his beliefs and actions, criteria that first backed his birth, developmental, and emancipatory positionality as objective, natural, from god. Many regard the funding as simple cooptation but given

the impact of growth on children's liberty and chances of survival in the future – on eight different levels – the full narrative of his giving is making some examine their conception of freedom.

Funders have told Fair Start activists that increased sales of vegan products they were invested in was evidence of saving animals, not realizing in that case that growth—growth that killed more animals in many ways that dietary was changing—was driving sales, more than people converting to veganism.

To alter the orientation of fundamental entitlements then need only determine that the act of having children cannot be accounted for by the current international reproductive rights regime that structures legal obligations. Instead, they continue course to debate non-threshold ethical questions as a means of evading the inversion and living their privileged positionality, pontificating about theory in expensive ways while living at deadly and unjustifiable costs to others rather than simply altering the default direction of entitlements.

Again, this filing addresses question of illegal entitlements driving the death of innocents, the relation of those entitlements to legitimate violence, and the continued use by leadership around the world of a model based on obvious falsehoods for self-serving reasons, reasons that logically take members in that leadership outside of the protection of any social contract or reciprocal obligation. Most academics will reject being included in any system of cost and benefit from which they and others fundamentally orient – and often see fundamental fairness as something other than their "project." But like everyone else, they have existed in the fundamental system that must be inverted to avoid benefitting at deadly cost to others.

These persons, content to choose a senseless default that benefits them at deadly costs to others, are godsends for wealthy funders who want to evade liability. One will not be hearing counter arguments from them – one will be seeing the evasive tactics of a leech whose life is worth no more than the millions of lives their rejection of quite a minimalist and default framework for the inevitable payback praxis of freedom and obligation endanger. If any of these theorists had counterarguments, the mounting deaths of the climate and related crises demolish them and make clear the nature of those with whom one engages.

No disoriented academic is above this inquiry of having benefited at deadly cost to others based on falsehoods young students can easily identify, and academics and litigators working with Fair Start simply choosing to do so for the dozens of reasons given herein from an inverted, default orientation that makes the death of those driving/benefiting from the climate crisis more legitimate than the death of countless black infants who did not cause it. It's reasonable to want to die free, and that may mean

orienting from a political system that is defined by inverting entitlements, rather than the silliness of lines on a globe and flag.

One tactic shows promise in resolving these issues. Many in leadership at public interest organizations face a unique conflict of interest. They will be interacting with funders who want the organizations to undercut their missions by ignoring growth and inequity, and the exponentially greater impact children entering the world on any given day have on the organizations' claims and missions than the organizations' individual efforts have. Ignoring that factor, in claims and in organizational programming, constitutes deadly impact fraud.

The climate crisis is driven by large environmental organizations that for decades engaged in this fraud, and now millions are dying . Those at the bottom of the hierarchy , who do not face this conflict and are truly aligned with the mission, have a responsibility to police those at the top of the hierarchy. This is an ongoing process that currently involves whistleblowers at several organizations based in the United States, including several facing ongoing retaliations for attempts to unionize and be formally empowered to avoid the fraud. Those continuing the fundamental deceit that created the climate crisis are a threat to all our futures.

Is it worth the effort to remove corrupt leadership in order to ensure organizational integrity, impact and to save countless lives by ensuring legal entitlements? Many think so, and many funders realize they should not be holding millions and billions of dollars as the true costs of one's net worth – in the form of dead children – become evident.

In short, there are concrete examples of the privileged, powerful and wealthy avoiding liability in a way that kills innocents and justifies escalating action against them. These entities represent relatively soft targets, and the revelation of the full spectrum of their costs and benefits could trigger significant social change.

4.3. Democratic Share Equity: The Base of Freedom and Political Legitimacy

Measurable birth, developmental and emancipatory share equity in democracy, and the self-determination that comes with it, is the first human right

These rights should have been used preemptively between 1948 and 1968 as the universal human rights regime was being implemented. Instead, wealthy white families and corrupt leaders privatized the notion of freedom, taking it out of context, and elevating it over equity to protect existing entitlements held by concentrations of wealth and empower, and to ensure those entities would profit from dismal investments in child welfare and development, massive inequity, and explosive and totally

unsustainable growth. This was tantamount to concentrations of wealth and power and the governments they largely controlled choosing their own subjects to ensure continued oppression, disenfranchising the average subject in terms of their relative positionality, their developmental capacity to change the structure or even understand it, the dilution and drowning out of their voice in the growing crowds born and raised for economic rather than democratic systems.

They took things that were owed in democracy, like safety, so that concentrations of wealth and power could sell them back in a commercialized economy.

Children had no choice but to be dragged into this disenfranchisement, though no self-determining person would have made the choice had share equity been an option. This narrowed the available criteria that could be used to assess truth and value – with subjects lacking sufficient political literacy and influence to deal with the threat, as truths and values in nature were replaced with other persons who further disenfranchised all without even thinking about it, and manufactured demand in what amounted to circular reporting and affirmation of the power structure by countless persons who could not tell the difference between democratic and economic relations, and political town hall versus economic shopping mall self-determination.

Regardless of what happened, share equity / self-determination is the preemptive human right, and it is protected through constitutive discourse and an inversion of each of our ability to influence to first empower the most vulnerable, which is the thing that makes democracy and any obligation to follow the law possible. It is also the standard for evaluating legal damages for the many crises unfolding today, including the impact fraud hiding climate liability, and it is the preemptive standard for all law and policy to resolve the damages. There is a difference between being popular and being right, but future generations and nonhumans exploited by those alive today require the latter the logic of freedom, or dynamic and relative self-determination cuts in their favor.

The upshot of this perspective is that rather than seeing democracies as constituted by documents created in the past, we should see them as first constituting—or forming actual and just power relations—depending on whether families are actually empowering children through collective planning or not. We don't account for actual power relations, and hence cannot truly account for freedom or justice, without accounting for the creation of these relations. And each person is responsible for their decision to come, or not come, from such a just comprehensive position and thus be part of just or unjust communities. Consensual governance, and group legitimacy, derives from individuals and their consent. This argument changes much of what we understand about first principles and the most basic norm, but has now been subject to five successful peer-reviews.

For example, over the past several decades as the climate crisis manifested and opportunities to avert it presented themselves, many charities claimed to be taking actions to protect animals and the environment. In reality they were ignoring or exacerbating the injustice of fundamental power relations by choosing anthropocentric and unsustainable family models that favored their wealthy donors, relations that are now causing immeasurable harm to future generations. While vegans pride themselves on not consuming animals they mostly choose to orient from a fundamental position that constitutes unjust communities busily eradicating the nonhuman world.

Another example: Liberal political theories have struggled to define the minimum level of other-regardingness, like empathy, people must exhibit to be obligated to others in society, while still maintaining their freedom. Under this analysis the answer is clear: They have to support child-centric and fair family policies, because wanting to ensure children are developed to promote democracy is what first frees us. When we think of people in a fuller or temporalized way, and power as any form of human influence, we can begin to move past the artifice of national borders, like lines on a globe, and see the true edges of human power as 1) nature or the nonhuman world, and 2) our creation and development in that context which better account for things like climate change, crime, massive inequity and other limitations on our freedom than national borders. In this sense we can understand existence, and existentialism, as always social—because of the way we are created and positioned relative to others and our ecologies.

It would be impossible to account for justice or freedom without first accounting for this crucial border and phase of development and relations, and treating the values inherent here as part of some first obligation, because 1) creation/existence always precedes other modes of justice or freedom (e.g. how we deal with pandemics), and 2) because what makes us obligated in a system (to follow the law for example) is our capacity—contingent upon the crucial phase—to consent to the influence of others / our become relatively self-determining rather than being constantly determined by others.

To ensure the capacity for truly relative self-determination we would have to start at the border of human influence, or nature, and maintain a neutral position so that as any particular group grows the capacity for self-determination gives way (or is directly inverse to) the capacity for determination by others. To maintain the position, at a certain range, the group in question has to also divide**.** In other words, our creation would limit and decentralize the power others have over us. Free people will condition their political obligations on their capacity, as equals, to change those obligations.

In this conception, fairness becomes the capacity to consent to the influence of others, and this tends to unify values like freedom and equity that might otherwise seem to conflict (which is a better account of the unity of value, including the subjectivism that requires the objective values or metrics laid out

below, than that given by others like Ronald Dworkin). And readiness to parent becomes an intent to empower one's future child through the very system we are discussing. Freedom, from this view, is experienced as the quality of life and social interactions that derive from being in a society capable of forming a functional constitutional convention if necessary. Arguably, many of the political struggles we see today can be understood as people struggling to regroup—based on race, corporate employment, religion, etc.—into politics/legalities where they maintain some relative level of self-determination.

To build that system we would need to change family planning policies, making them more equitable, to minimize the impact heat rises have on infants and their self-determination. We would have to ensure smaller families creating less emissions, in which each child is made resilient in part through health care sufficient to mitigate the harm—perhaps by targeting those responsible for the crisis to pay the costs they externalized, and in the form of family planning incentives/entitlements and care. And those children would have to be raised capable of constituting autonomous political units, the sort where people are empowered to prevent crises like the climate crisis from occurring in the future. We might imagine the next cohort of future children, all placed along a spectrum of wealth and power, and then merging the margins to ensure all are equitably empowered.

There are no obligations that precede the obligation to maintain this neutral position, or the obligation to ensure all children's ecosocial fair starts in life. Prior analyses of the right to have children have failed because they ignore this moral fact. A system is fair and obligatory when it goes all the way back—or fully accounts for its power. We are skipping a crucial step if we don't do this. And adhering to obligations, like honoring government issued property rights before using that wealth to create people in a fair way, would be dishonest—claiming a right/freedom that made no sense. The owners of that wealth would have never paid the price of freedom, never come from a just place, or fully accounted for the power of the system in which they live. The concentration of influence they enjoy flows from our failure to actually limit and decentralize power, or constitute ourselves, as free and equal people. It comes from our being pre constitutional.

Many argue that the first norm, or basic norm, is a moral principle or statement—that all people have equal moral standing—for example. Or some will argue that a written constitution suffices for such a norm. As a descriptive matter such things cannot first account for the physical creation of power relations / obligations between people. What descriptively accounts for those relations is the array of reasons people use for having kids, reasons that today rarely have anything to do with constitutional principles or ideas of equal moral standing. As a normative matter, or what should be, those explanations fail as well. Even with such norms, we would still need to account for who the antecedent group of people should have been before they created the constitution, or realized the existence of such

a moral principle of equal standing, and who they should be (in terms of qualities, quantities, and power relations inevitably defined by birth) when they then go on to implement the principle or constitution, say in the context of developing a tax policy that operates with the background assumption that wealth and poverty determine how equal moral standing is actually lived, day to day. The creation norm always comes first and it creates the possibility of a real social contract, a fourth dimensional one that accounts for time.

Self-determination, or share equity, to limit the influence others have over one

Whether one is free requires an amalgamation of the other metrics above. How could one's self-determination not be limited by those entering the world? It would not seem to be limited if the average person were not really empowered at birth, but being exploited by others. Many died defending notions of freedom that were less clear than what has been laid out here. The supremacy of the colonizing nations in climate crisis decision-making denies equity and accessibility to full self-determination for affected populations.

This lack of autonomy undermines efforts to address the climate crisis in ways that are just and effective. Compensation cannot replace the fundamental right of communities to shape their own futures.

The UN must:

- Ensure that affected populations have the autonomy to shape their futures and make decisions regarding climate action.
- Promote policies that support the self-determination and sovereignty of vulnerable communities in addressing climate change.

While many wealthy funders use the complexity of fundamental fairness against it (with one telling the organization just to focus on population and equity), the values are interlocked. A young girl in Uganda, named Judith, died of malaria exacerbated by climatological changes, because she did not have the resources she needed, because her parents were not influential in creating the rules that control climate change and resource access, which meant her parents lost a child, etc.

Quickly moving toward share equity and legitimacy

The baseline/threshold is the first and most important border between power and freedom, the border that ensures self-determination for all, evidenced by things like our offsetting other's ability to

influence the world equally. Again, the line or threshold is based on what is necessary to ensure genuine self-determination and is a standard below which children should not be born, and above which children may be born. Note this threshold is also the line to measure climate and other compensation and their use to fund planning, and parental delay and readiness that bring children into the world and further develop them over the line, and that the threshold moves in the sense of it being harder to ensure as we bring children in beneath it, degrading the environmental and social conditions the threshold requires.

If one were to fully derive one's sense of oughtness or obligation—in a world with others—everything starts with a set of rules, relations, and obligations that implies a group of persons agreeing to it, and the first rule has to allocate the costs and benefits of our being created and reared into freedom correctly so as to empower each as a sovereign. It would be physically impossible for governance to be representative, and sovereign, without this. This would entail fertility delay, parental readiness, measurable equity for children, and ensure the threshold or line of fairness, demonstrated by subjects offsetting their capacity to influence equally, relative to a neutral or nonhuman background.

Those in this new paradigm will move toward being liberated in terms of all being self-determining, not "free" in a context-free sense to benefit at cost – much less deadly cost—to others. They will avoid reducing complex and dynamic relations to objects, like reducing the ongoing creation of legitimate relations to simple historical documents, like a constitution. They will not seek to benefit from systems of entitlement backed by violence but premised on inclusion in a democracy such that others are left to self-determine as ends, while paying low child-welfare costs and getting high returns by treating children as means in an economy. All oughts derive back to the question of "to be or not to be" but that question first turns on a threshold social and ecological conditions and obligations outside of which we should have never come to exist. This view, to be freely relating or not be at all, bears on the discussion of violence below. Much is possible at the primary, or existential, moment and border.

The latter type of person will find dozens of ways to move the former, in a legitimating process challenging illegal entitlements comparable to Defiance anti-apartheid campaigns to override illegitimate entitlements. Being free, living in equity, is an individual choice through personal sacrifice (like veganism, but in this case well beyond consumerism) to first account for cost and benefits of one's positionality and thereby have the capacity to be joined in a social contract and deserving of its protection.

This is a binary choice – between beginning in non constitutive self-contradiction of the values one has lived, claimed, and treated in ways that suggest they see them as objective, embracing systems of

top-down coercion based on birthright privilege, versus bottom-up inclusion and empowerment, one that can be enforced by the free against the unfree at any place and time.

Instead, those benefiting from a system threatening a billion innocent deaths should carry any risk of violence – including reactionary libertarians in the United States—it creates and suffers other of its costs. Those who think some kids are worth more than others, who reject the overriding nature of a right to a fair start, fall outside the protections of social obligation. They will not have paid enough for the public, exploited as economic inputs for growth, to ensure adult children's respected positioning in a legal system the legitimacy of which is premised on treating people as ends.

Fair Start, through the discourse described above, will reveal the truths that make that justice more likely, like the truth that the government has no authority to block a process that is required to make representative governance possible. And that for those created as means to serve an economy rather than as self-determining ends in a democracy, there is no obligation to follow laws protecting the entitlements of the beneficiaries of the system in which one was created. There is a cost to being freed, and many fairness activists will pay there engaging those who owe much more.

These truths may draw out legitimate self-defense against the illegitimate violence of the state at the first border of human freedom, blocking it for countless persons.

Without this default position on legitimacy and violence, any obligation to follow the law begins from a false premise: Our rights do not start in our phase as adults, but rather in the creation of power relations, during the phase of our birth and development. Had Micah Johnson, or Ashli Babbitt, known this they might have done something other than they did.

Covenants, treaties, constitutions, etc. are not to be treated as nouns entitling governments, but verbs entitling the governed, and freedom is the praxis of being self rather than other determining. Human rights systems without this, based on the current and exploitative reproductive rights system that treating harming others as a form of bodily autonomy, caused the climate crises—and did more harm than good—by pretending to treat humans as ends, as influential equals in political systems, while actually structuring power relations to make low investments in children that treated humans as means in economic systems.

Young would-be parents have a first and overriding claim to societal resources if used to parent us into a better future and given that much of the wealth today was made illegitimately, in violation of human rights and by exploiting children, that wealth carries reparations and death debt. Why? Without this shift it would be physically impossible to be free because we could not limit who has authority, power and influence over us. We could only try to limit who represents us. Free persons or self-determining

persons will see themselves as first obligated to persons who will parent and empower their children into emancipation, rather than first ruled by those at the top of the influence pyramid, e.g. officials, the wealthy, CEOs, celebs, etc., because all entitlement to influence derives from the governed and their primary and equitable positioning to self-determine, rather than government and current influencers, which have no inherent authority.

The first border of power and freedom

Would-be mothers who will physically constitute the future have the first right to use the most effective means to obtain the resources they need, to ensure freedom for all, and more of a right than the men with guns in government who masquerade as their representatives because there is no coherent, and necessarily primary, "we" without this override function. The preemption process described herein divides between legitimate representatives or officials, and those who choose not to derive their authority from inclusive constituents but rather lord over coerced subjects.

And whatever criteria were used to determine the truths and values that gave rise to current influencers (e.g. demand that we manufactured with dismal investments in children and constant advertising), the thought leaders, the officials, wealthy, CEOs, celebs, etc., these criteria and the legal system that enabled them were fundamentally flawed, and we know this because millions of innocents are dying in the climate crisis largely from the way they were positioned at birth.

A leader in animal rights told me that, the efficacy of family reforms aside, veganism and other notions and terms vying for purchase with those who might want to benefit animals deserved to be increasingly hegemonic because food capital had made it so, even in terms of dictionary entries. That is an example of replacing objective criteria for truth and value with ones controlled by concentrations of wealth and empower to create demand that reinforces their control, limiting their thinking and language to the "effective" work of being led by consumer demand they created in a race to the bottom that on balance harms animals.

Humans can only constitute a just and equitable future through accurate language that accounts for costs and benefits, obligation and the creation of power relations, language which can invert what we might otherwise believe, and our first use of power and influence to ensure we are making choices for ourselves and not others.

Care modeling and other more-collective family planning systems can operate virtually between young women around the world, and enable fertility delay, parental readiness, measurable equity for children,

and ensure the threshold of fairness described above, demonstrated by constituents offsetting their capacity to influence equally, relative to a neutral or nonhuman background. Such modeling preempts all other entitlements which would have to flow from such processes, and overrides Tehran 1968 and all failed versions of the myopic procreative autonomy that was designed to hide illegal entitlements that were never legitimated through true democracy.

In 1948 the legitimacy of nations to protect wealth and property rights – and the lives of those who benefited most from the political systems – was made contingent upon nations complying with human rights that empower their subjects, the subjects from whom all legal authority derives. This would have started with moving extreme wealth made at deadly cost, using it to cover family planning entitlements to young women, inverse to wealth and income, that ensure they only have children at a time, place and with resources that offset all the harm the externalization of the wealth's true costs caused.

Why is the creation of relations likely to always have the greatest impact – who we fundamentally are, rather than what we do? Humans can only constitute the future through the language of obligation and the linguistic creation of power relations, and the fundamental mistake we all seem to be making is that our obligation is inverted: It would be physically impossible to be free unless we see ourselves as first obligated to persons who will parent, rather than first ruled by those at the top of the influence pyramid, e.g. officials, the wealthy, CEOs, celebs, etc., because all entitlement to influence derives from the governed and their primary equitable positioning. The latter should only have influence to the extent the creation of others ensures measurable equity.

National legitimacy through accurate language of empowerment

National legitimacy, and the ability of nations to assign entitlements to wealth and to protect the lives of the wealthy, is contingent upon human rights that empower subjects as political equals. This is the first human right, the right to share equity—or an equal and influential role in self-determining limitation of the power and influence others have over one—and whether nations are assuring the right can be measured with discrete metrics. Sovereignty of nations derives from the sovereignty—or self-determination—of its subjects, and an easy measure is whether each new child born into the world is seen as capable of offsetting or countermanding the vote and voice of existing persons, relative to a neutral threshold. That would show they are truly empowered as political equals, and we would invest heavily in them—starting with a reproductive rights model actually based on children's rights to conditions of birth and development that ensured inclusion—to ensure they used that power responsibly.

But between 1948 and 1968, when the United Nations and member states should have been shifting their power from the top-down systems of coercion protecting existing entitlements to bottom-up systems of inclusion and empowerment. They should have begun the process of inversion. They did the opposite.

Controlled by a handful of mostly white and wealthy men whose criteria for evaluating truth and value came from the castes in which they were born and saw the world, through various mechanisms they avoided the shift from to down power to button up inclusion by conflating the act of having children and not having children under a veil of personal autonomy or privacy, failing to include share equity and children's rights. They used a mangled version of freedom—freedom from taxes, from governance and regulations, from obligation to animals and the environment, freedom from duties to others, etc. to benefit at cost to others, causing the current state of world affairs.

More specifically, they treated having children as an act of autonomy, bundled up with the act of not having kids, because that form of autonomy would define the concept of power in a way that avoided questioning certain entitlements. The dangerous and powerful were the men with guns in government, and the castle of the home was an autonomous zone to be protected from it. That's not the definition of conception of power that makes democracy work. Power is any form of human influence, the mass aggregate of human activities that is killing millions in the climate crisis, and it begins as we – and our relations to others – are created fundamentally through birth and development. Watch for others entering the world, not the leaders with money and guns they will become.

This was power over others, not self-determination for all, and the misconception operated mostly by taking the element of time out of the equation, and assuming certain relations rather than requiring birth and developmental self-determination. But families are not just in the social contract; they are constitutive of it.

We can take back those costs and invest them in would-be parents to make them bottom-up inclusive or legitimate (e.g. ensuring before anyone has a child, that a health, education and emergency birth planning and savings account in place and linked to climate debtors) and one may do so by all means effective because who we should be in terms of the creation of fundamental power relations always comes first, it will save millions of lives, and because freedom / relative self-determination is physically impossible without this change.

For any government to call anything law, they either are including their subjects in the process sufficiently or they are not. The UN and member states saying would-be parents had an unlimited right to add persons to the world without ensuring inclusion in any way, shows they the UN and states

did not legitimate themselves. How the UN and states have reacted to reduced fertility rates make this failure crystal clear. Hence, a young fair start reparations protester has more right to legally include than a property owner has to exclude using positive "trespass" law. If the demander succeeds en masse, we save millions of innocent lives. Many will side with her.

All sovereignty derives from the sovereign relations of individuals. The obligation to follow the law or any other hierarchy is based on one's capacity for self-determination and legitimacy but in 1968 mostly wealthy white men removed that requirement from international human rights. Our crises today flow from that. Leaders publicly role modeling using their influence (money, media, laws, etc.) as obligation and not charity, and before any obligation to pay taxes, is a great way to invert obligation, from top-down to bottom-up.

The UN has the power to correct obvious and significant errors in state legitimacy and sovereignty, errors that are currently contributing to the loss of freedom of billions and the death of millions of children, and too many leaders throughout world governments and large corporations including in government and business are responsible. All have a right to equity, and they can act on that right now. The UN can either help transfer illegitimate wealth to save lives, or remain a barrier, accruing death debt and encouraging vengeance from a growing number of parents who have lost children. There is no obligation without inclusion, and that reality will drive many to action.

What should have been done and can still be done today to fix this? One can create social contexts that overcome the collective action problem and break the veil of subjectivity, ones that invert entitlements (as was done to address famine), so that mothers and would-be mothers can all see how having kids and creating new members of the community will impact all and the future. In short, the use of a social context leads to the discerning of objective values we all share and are hidden by the UN process, and as such delay, the moving of resources from the wealthy to impoverished, relocating in some cases, smaller families, etc.—and this can all be expedited with child and future child savings accounts around which collective action can be based. Small and less consumptive white families in wealthy nations will model and assist in funding the change.

Whereas the United Nations and its members exploited isolation and birth and developmental positionality to fill factories and showing centers with workers and consumers, this collective process will fill town falls, surrounded by nature, as the life of self-determination—not exploitation as economic units—that justifies governance. The terms above are the first terms of social contract around which all discourse must first orient. And yet, because of the fundamental framing hiding the crucial choice of who we should, collectively, be Fair Start's efforts have been lost in a sea of low-impact downstream charity.

The Second American Revolution via Nonviolent Nuremberg: Tactics to move death debt into care model group accounts in order to save lives and ensure the legitimating and decolonization of the future

While many member states are culpable for the mounting deaths, the United States bear unique responsibility for the development of the human rights regime (which could be assessed as part of a more accurately worded "macro animal rights regime") , its unique rhetorical commitment to freedom and self-determination, it's unique history of slavery, racism, the conversion of its noble democratic aspirations to the moral decay of an extractive economic system backed by illegal entitlements, and the eagerness of both black liberationists and a moveable section of disenfranchised whites who together can move us toward legitimacy.

Establishing these truths using law is crucial. Like the Nuremberg Trials, where mere retribution was secondary to the pursuit of justice, we will draw a clear line between perpetrators and victims, and show that law is above power and wealth.

5. CLIMATE CRISIS AND WEALTH INEQUALITIES

5.1. Responsibility of Wealthy Industrialists and Climate Funders

Given the severe and far-reaching impacts on future generations, wealthy industrialists and climate funders have a profound responsibility to act. They must leverage their resources and influence to drive meaningful change. This includes investing in sustainable practices, supporting renewable energy projects, and funding conservation efforts. They must advocate for strong environmental policies and their implementation, ensuring that climate actions prioritize the most vulnerable populations. Education initiatives should focus on sustainability, climate science, and environmental stewardship to empower future generations with the knowledge and tools to address environmental challenges. Wealthy industrialists should be charged with the following responsibilities:

1. **Commitment to Restoration**

Wealthy industrialists and climate funders must commit to restoring damaged environments. This involves investing in reforestation, protecting biodiversity, and rehabilitating ecosystems. Restoration efforts should be guided by scientific research and involve local communities to ensure that interventions are culturally appropriate and sustainable.

2. **Support for Adaptation and Resilience**

Communities who have been the greatest hits of climate change need support to adapt and build resilience. This includes providing resources for infrastructure improvements, healthcare, education, and sustainable livelihoods. Wealthy nations and corporations have the resources to fund these initiatives, and doing so is essential for mitigating the ongoing impacts of climate change.

3. **Reduction of Emissions**

A significant part of the solution lies in reducing greenhouse gas emissions. Wealthy industrialists must lead by example, transitioning to cleaner energy sources, improving energy efficiency, and adopting sustainable practices. Policy changes and investments in green technology are critical steps in this process.

4. **Advocacy and Policy Change**

Wealthy individuals and corporations have considerable influence and can advocate for policy changes that prioritize climate justice. This includes supporting international agreements, enforcing stricter environmental regulations, and ensuring that climate policies are inclusive and equitable.

5. **Education and Awareness**

Raising awareness about the impacts of climate change and the importance of sustainability is crucial. Climate funders and industrialists should invest in education initiatives that empower individuals and communities to take action. Education can drive cultural shifts toward more sustainable practices and foster a global commitment to environmental stewardship.

The impacts of environmental degradation and climate change are profound and far-reaching, affecting health, ecosystems, cultures, and future generations. No financial compensation can truly make up for the loss of a healthy environment and the violation of children's rights. However, by taking comprehensive and committed action, current generations, particularly those with significant resources and influence, can mitigate these impacts and pave the way for a more just and sustainable future. The moral imperative is clear: we must act now to protect the world that future generations will inherit.

5.2. **The Impact on Future Generations**

The consequences of our environmental actions today extend far beyond the immediate, shaping the world that future generations will inherit. As we grapple with the effects of climate change, pollution,

and resource depletion, it becomes increasingly clear that the most significant impacts will be felt by those who are yet to be born. These future generations will face numerous challenges as a result of inherited environmental degradation, ranging from health implications to economic hardships, social inequity, and loss of cultural heritage. The psychological and emotional toll of growing up in a degraded environment will further compound these issues, making it imperative to address these concerns now to secure a better future for our descendants.

1. **Inherited Environmental Degradation**

Future generations are set to inherit an environment significantly degraded by the actions of past and present generations. The ongoing destruction of ecosystems, loss of biodiversity, and pollution of air and water sources create a diminished natural world for those who follow. Children born today will grow up in a world where natural resources are scarcer, the climate is less stable, and the ecological balance is profoundly disrupted. This inherited environmental degradation undermines their quality of life and restricts their opportunities for development.

2. **Health Implications**

The health impacts of climate change are profound and long-lasting. Increased transmission of diseases like malaria, respiratory illnesses from air pollution, and the mental health toll of living in a degraded environment are all issues that future generations will face. Children exposed to pollutants and extreme weather conditions may experience developmental issues, chronic health conditions, and a reduced lifespan. The burden on healthcare systems will increase, straining resources and reducing the overall health and well-being of communities.

3. **Economic Challenges**

Environmental degradation imposes significant economic costs, both immediate and long-term. Future generations will face the economic consequences of our current unsustainable practices. They will inherit a world where natural disasters are more frequent and severe, causing extensive damage to infrastructure and livelihoods. The cost of rebuilding and adapting to these changes will be immense, diverting resources from other essential areas such as education, healthcare, and social services.

4. **Social Inequity and Conflict**

Climate change exacerbates existing social inequalities and can lead to increased conflict over scarce resources. Future generations will face heightened competition for water, food, and land, potentially leading to social unrest and conflict. Vulnerable populations, particularly in the Global South, will continue to bear the brunt of these challenges, perpetuating cycles of poverty and inequality. The social fabric of communities will be strained as they struggle to adapt to these new realities.

5. **Loss of Cultural Heritage**

Environmental degradation also threatens cultural heritage and traditional ways of life. Indigenous communities and others who rely on the land for their cultural practices and livelihoods face the erosion of their cultural identity. Future generations may grow up disconnected from their cultural roots, losing valuable knowledge and traditions that have been passed down through generations. This cultural loss is irreplaceable and diminishes the richness of human diversity.

6. **Psychological and Emotional Impact**

The psychological and emotional impact of living in a degraded environment should not be underestimated. Children growing up in a world facing constant environmental threats may experience anxiety, stress, and a sense of hopelessness about the future. The loss of natural beauty and the constant threat of environmental disasters can lead to a diminished quality of life and mental health challenges.

5.3. The Responsibility of Current Generations in Mitigating Climate Loss

Given the severe and far-reaching impacts on future generations, it is incumbent upon current generations, especially wealthy industrialists and climate funders, to take significant and meaningful action.

1. **Long-term Investment in Sustainability**

Wealthy individuals and corporations must prioritize long-term investments in sustainable practices. This includes supporting renewable energy projects, sustainable agriculture, and conservation efforts. By shifting investments toward sustainability, we can create a more stable and prosperous future for coming generations.

2. **Policy Advocacy and Implementation**

Advocacy for strong environmental policies and their implementation is crucial. This includes pushing for international agreements that prioritize climate action, supporting laws that limit

emissions, and funding enforcement mechanisms. Effective policy change can drive systemic shifts necessary to protect future generations.

3. **Intergenerational Justice**

Intergenerational justice demands that we consider the rights and needs of future generations in our current actions. This principle should guide all climate-related decisions, ensuring that we do not sacrifice the future for short-term gains. Wealthy industrialists and climate funders have a particular responsibility to lead by example, demonstrating a commitment to ethical stewardship of the planet.

4. **Education and Empowerment**

Empowering future generations with knowledge and tools to address environmental challenges is essential. Education initiatives should focus on sustainability, climate science, and environmental stewardship. By fostering a sense of responsibility and capability in young people, we can equip them to take effective action in their own communities and beyond.

5. **Correct damage assessments**

While the damage formula and metrics aim to quantify and compensate for environmental harm, they often fall short of addressing the profound and irreversible loss experienced by affected communities. The right to a healthy environment and children's rights are grossly violated in the process. The true cost of environmental degradation and climate change extends beyond monetary compensation, demanding a more holistic and equitable approach to justice and reparations. Only through recognizing and addressing these deeper issues can we hope to provide meaningful redress and prevent further harm to vulnerable populations. No amount of financial compensation can truly make up for the loss of a healthy environment and the violation of children's rights. The damage caused by climate change is profound and far-reaching, affecting health, ecosystems, cultures, and future generations. Wealthy industrialists and climate funders have a moral and practical obligation to go beyond compensation, putting in substantial efforts to restore, support, reduce emissions, advocate for policy change, and educate the public.

However, by taking comprehensive and committed action, current generations, particularly those with significant resources and influence, can mitigate these impacts and pave the way for a more just and sustainable future. The moral imperative is clear: we must act now to protect the world that future generations will inherit.

6. DAMAGE ASSESSMENT AND REPARATIONS

6.1. Methodologies for Climate Damage Calculations

After WW2, national sovereignty was limited by international human rights, so the ability of governments to issue entitlements like wealth is subject to whatever makes each citizen/person a sovereign, and clearly that starts with children's rights, and how those should drive better birth and development conditions. But as the 1968 language shows, the UN never used children's rights to define and limit the right to have children. They said it was a private matter, more what parents want than what children need, so wealth and entitlements were never used to empower. Instead, wealthy elites rode growth-based investments to expand their wealth.

If the UN tried to take the divinity of rulers away, if left it in the bottom-up creation of actual power relations such that black families in many nations have less than a tenth of the wealth than whites, not enough to afford air conditioning as the white wealth-caused heat each summer sets in, and they are simultaneously shut out of the political process that should regulate that access to air-conditioning—and all based on the lie that some deity (via the subjective isolation and contradiction-in-terms of procreative autonomy) made white babies with more money – and lots of white and ecocidal babies, enough to degrade our atmosphere. The future of wilderness may be assessed more in our demand that the UN override member states' trespass laws to allow vulnerable families with infants access to the air conditioning of wealthy neighbors, than in any abstract legal process, the outcomes of which are eclipsed by the reality of growth.

The longer run solution is to assess the portion of extreme wealth today as made based on shifting these deadly costs to others and must be used to fund family planning that ensures all children a fair start in life, measured on several metrics.

Projections of suffering and death assume current entitlements. That’s wrong. Our criteria for evaluating truth and value, resulting in the climate and other crises we see today is off if a billion will die, and logically derives from our not including others – as democratic ends that offset each other’s capacity to influence equally, as opposed to economic means—in assuring the correct criteria.

Current wealth and entitlements were created or maintained by avoiding minimum thresholds of child welfare, development and emancipation into self-determination – the first move necessary for democracy and legitimacy – for the ability to legitimately create the wealth and entitlements. Instead, they used children to create economies, to create labor and demand, and then used those populations to develop, under questionable criteria for what is true and valuable, specific and utterly failed environmental policies which are now killing millions.

This was all based on lies, the idea of procreative autonomy, is comparable to the lie of separate but equal. The UN enabled illegal entitlements could take a billion innocent lives, and rather than continue, the arguments below will show an obligation on all to take all effective action to invert the structure of entitling, from assumed and top-down, to equity ensuring and bottom-up.

Member states can't entitle anything without first ensuring share equity, which is like equity in a company, where one has a measurably equal and influential role in outcomes, relative to a neutral background or position like the nonhuman world. Leaders over the last decades hid share equity, converting the freedom of those under them into wealth and influence by hiding the dilution and devaluation of one's democratic self-determination, one's fundamental role under symbols – like political representatives.

They invested little in women and children to ensure growth that would create shopping centers but got the benefit of people complying with the law who—thanks to the shell game hiding their share equity – assumed they could still be influential and self-determining people in town halls. That shell game of growth and inequity, slowly degrading role and vote, moved constituents from the ballot box to being the subjects of others in the shopping aisle or on the job market.

All rules must be fair, rights are the first rules, and first right creates relations. The constitute a nation is a verb, one that precedes and overrides written constitutions that derive from the act of constituting ourselves in a way that makes democratic law making possible, and any obligation to follow the law is contingent upon legitimate constituting, including laws that would protect the beneficiaries of the current state-of-affairs. Who we should be is not on the list of what we do, it's the basis for all.

What could possibly be more primary than our existential positioning in the world, relative to others? It would be impossible to be free / individualized / emancipated / relatively self-determining if one did not set birth, developmental and emancipatory thresholds in a way that equally offset others' role in deciding under which rules one has to live, thus fundamentally limiting the influence others have over one. The threshold would have to primary, or the first human right and obligation/entitlement, to ensure the parenting delay and planning resources necessary and to disentitle and hobble concentrations of wealth and power formed by benefiting at cost to threshold historically. This would effectively move the world toward Dasgupta's optimality, where existential human and nonhuman freedom are aligned.

These concentrations were built through decades of omitting facts regarding children entering the world at the time their public benefit impact statements were being made, relative to concrete metrics

like welfare, equity, capacity for democratic influence, the degradation of the ecological baseline needed to be free, levels of trust, and efficiency.

The result? The entry conditions – the power relations being created—undo the good they claim to be doing. This omission wrongly enriched white kids at deadly cost to millions of black children, and the devaluation of climate loss and damage claims – often achieved through unethical tactics – could cost nearly trillions of dollars. All children have a right to birth and development funding to ensure measurable self-determination, not other determination dressed as procreative or other forms of autonomy, and certainly not mere survival. That requires a reproductive rights regime that starts by ensuring equitable shares for children in their democracies, measurable by several concrete metrics that include children as political ends, rather than the system of growth-based exploitation built on treating them as means in economies.

6.2. Limitations of Traditional Compensation Methods

The primary and preemptive discourse of legitimating, and the praxis and tactics of freedom: Requiring all to derive their claims back to an obligation to actually be self-determining**. This applies to all, and as individuals. It applies even to, actually especially to, the son of the Secretary General. All must account for their birth, developmental and emancipatory positionality, and choose to either ignore or offset the costs being heaped on others to become included in a system of social self-determination.**

The discourse below allows a binary More Harm Than Good assessment, determining whether entities during this critical time would have spent more money, made at deadly cost to others, on work the value of which was being undone, than on their stated missions and values.

The discourse involves admission of misstatements, benefit at deadly cost to others, and fundamental injustice. Looking back in time lets us see the dynamic nature of power relations, our positionality relative to others, and thus demonstrates the importance and unique nature of birth equity, and ways to measure what we now owe others.

It would be physically impossible to constitute any obligation that accurately captures all costs and benefits, to use a word like we, without accounting for those subject to the process. The UN and member states never legitimated themselves in this way, and that is what—as base—is driving the crises.

Government has no inherent authority, and it and any entitlements are preempted whatever gives it authority and makes representation and legitimate entitlement possible. The United Nations and the

human rights regime were formed from background principles that existed before World War II but were not made to preempt other norms until disaster required preemption.

This will be different, inverting the power structure by identifying and bifurcating – through a specific one-question discourse regarding exploitation of the most vulnerable, and willingness to ensure reparations of wealth and other forms of influence—two types of persons. This division is the first border of human power, whom we should all – and the future majority – be.

The discourse will center on use of words like "sustainable" as millions were dying, and the legitimacy of entitlements that and other commonly used words imply. Humans can only constitute just power relations, and legal obligations, through accurate language of empowerment that creates relations between constituents with measurable share equity in their economies.

Unlike reliance on ideas like self-evidence to justify the nonconsensual herding of subjects into nations, this discourse assumes relative and measurable self-determination and uses the value to divide existing persons in order to preserve the value for future generations and nonhumans. This is the revelation of the true value and cost of self-determination, and its relation to practical reasons and norms, in a way that removes efforts to obscure it, and protect targets quietly – in families and child welfare systems around the world – converting it to wealth.

Humans can only constitute a just and equitable future through **accurate** language that accounts for costs and benefits, obligation and the creation of power relations, language which can invert what we might otherwise believe, and our first use of power and influence to ensure we are making choices for ourselves and not others.

The discourse will divide those who 1) choose to be non-constitutive and illegitimate, willing to benefit at deadly costs in terms of their birth, developmental and emancipatory positionality, under a historic lies about procreative and familial autonomy that mis-entitled massive wealth, and 2) those who are not willing to do that, and wish to be truly self-determining and free in a measurable way by ensuring through more collective family planning regimes a specific minimum ecosocial threshold—a baseline or line (reflected in things like climate debt and savings accounts, and measured using at least eight metrics) below which no child may be born, and through distribution of wealth made at deadly cost to the impoverished, a child may be born.

The discourse identifies those choosing a child welfare model that undid their claims and did more harm than good by their own metrics, in order to personally benefit. We can then bifurcate into the legitimate (constitutive, from the base) and illegitimate (non inclusive, unable to invoke coercion to enforce any contradictory rule), then rank the illegitimates in terms of influence to choose the key

barriers to focus on, then name and intensify the obligations on them to move their influence to young women and begin to legitimate.

This is an example of the process.

Many of those willing to benefit at deadly cost to others want to treat the fact of children entering the world as something unrelated to their lives, an item on a menu of charitable choices. It is not. It is the base of all things, commitment to who we should be—caring about one another or exploiting each other. Again—we would ostracize any entity refusing to hire someone because the applicant is black. Why not ostracize those willing to benefit at deadly cost to millions of mostly black children?

Just the way it is physically impossible to represent all genders with binary pronouns, or the relationship between colonizers and land without occupation acknowledgements, it's physically impossible to constitute legitimate political systems without accurate language that accounts for those subjects to the system as inclusion of others as political equals. This process, of fundamental legitimacy based on measurable self-determination, begins with admitting that given the projected deaths from the climate crisis, each one of us benefited, in varying degrees, and from political systems of entitlement that did more harm than we ourselves did good, and by our own values/metrics.

All modern theories of why nations can legitimately obligate their subjects to follow laws derive from a base assumption, that those legal systems include each subject as empowered political equals, enabling the institutions of those systems – legislatures, courts, executive offices – to represent the subjects. The United Nations cannot derive its jurisdiction from itself or any other entity – but it would have to come from an existential principle that first accounts for equitable organization of relatively self-determining persons, equal and influential shares in a democracy buffered from other democracies by nonpolity, including the future majority – as voiceless as they have been.

The UN has thus already implied the existence of an overriding or preemptive and crowdsource-able right to the self-defensive and defensive-of-others moving of illegitimately entitled resources instead to young women in the form of life saving and reparative planning accounts, matched to debt carried by the wealthiest. We demand nonviolence but also account for violence, by nations and within nations, as the product of the illegitimacy of not having prioritized bottom-up empowerment on eight metrics before now, but instead exploiting growth and disenfranchisement.

How could one know how much welfare one deserves if one is not involved in making the rules that first determine exactly what full welfare, or other values secondary to an accurate self-determination framework, is? We can't create economic demand by violating neonatal rights—can't fill shopping malls by cutting citizens off from being born and raised into town halls. Using specific ecosocial

thresholds (roughly eight) to reform birth and development rights to ensure an equal and influential role in all deciding under which rules one has to live, and thus limiting the influence others have over one in order to live in relative self-determination. Given the exponential difference between the wealth of black and white children, massive reforms are necessary to achieve equity.

Nations cannot legitimately undercut the sovereignty of their own subjects by ignoring children's birth and development entitlements, using those children instead as economic inputs to create ecologically deadly growth. Compensating the actual harm overrides conflicting obligations because there is no authority higher than the self-determination national sovereignty derives from.

The UN and member states are just, conveniently, not deriving their authority all the way back.

Nations and many powerful interests within them have, in response to the "baby bust" of falling fertility rates, openly admitted to doing this. Wealth made through this process of disenfranchisement, cutting future persons off from influential citizenship in democratic town halls to shuttle them into crowded shopping malls as workers and consumers, is owed back to children entering the world, and those promoting that ignorance, and those most benefiting from it, have special obligations in this regard. Laws that protect the lives of beneficiaries of any political system only derive their legitimacy from the prior act of including and empowering—in a measurable way—future generations, rather than exploiting them and thereby hobbling/harming all of us

It would be impossible to be free / individualized / emancipated / relatively self-determining if one did not set the more complex Meyer birth-and-development threshold in a way that equally offset others' role in deciding under which rules one has to live, thus fundamentally limiting the influence others have over one. The threshold would have to primary, or the first human right and obligation/entitlement, to ensure the parenting delay and planning resources necessary and to disentitle and hobble concentrations of wealth and power formed by benefiting at cost to threshold historically. This would effectively move the world toward Dasgupta's optimality, where existential human and nonhuman freedom are aligned.

These concentrations were built through decades of omitting the facts regarding children entering the world at the time their public benefit impact statements were being made, relative to concrete metrics like welfare, equity, capacity for democratic influence, the degradation of the ecological baseline needed to be free, levels of trust, and efficiency. The result? The entry conditions undo the good they claim to be doing. This omission wrongly enriched white kids at deadly cost to millions of black children, and the devaluation of climate loss and damage claims – often achieved through unethical tactics – could cost nearly trillions of dollars.

6.3. Eight Metrics for Assessing Loss

There are at least eight metrics that identify the threshold, and how then can be used to assure share equity entitlements, including reparations for climate harms.

Again, they set a line, linked to physical conditions in the world, that creates a binary choice between acting obligated toward bottom-up systems of investment and inclusion, or top-down systems of governmental violence that exploit low levels of child welfare to create growth that kills animals and destroys nature.

Using the discourse to determine which side of the binary an individual or entity falls, and then ranking those who would benefit at deadly cost to others, allows isolating a group of key targets who will be choosing to defend illegal entitlements and can be made a prominent example of to trigger a general shift toward truly democratic inclusion, empowerment and entitling. Few will pity white, wealthy men who chose entitlements based on a lie designed to protect wealth at cost to freedom, entitlements with no basis in logic, law, rights, ethics or morality, when those entitlements are owed to child victims dying in a crisis they did not cause.We cannot avoid impacting all these values when we have children. For those who made fraudulent claims that are being undone relative to these metrics, and who choose to benefit at deadly cost to others, consider the horror stories at the end of each value when engaging to hold them accountable for choosing fundamental injustice.

This is not intersectionality. Think of the values below all together as different sides of what it means to be free. The values are inseparable and largely determined when we have children above or below the specific line of ecosocial inclusivity.

1. **Minimum Levels of Welfare**

Ensuring things like health, nutritional and educational outcomes that are measured based on the world as it would have been had the United Nations in1948 actually used self-determination – rather than reproductive isolation of families – as the standard for who we should be. Google terms like "conviction" with "child abuse" and "child torture. Those refusing a line benefitted from that suffering to make money on things like growth-driven investments.

2. **Child welfare**

The violation of children's welfare in Uganda, exacerbated by climate crisis conditions that promote malaria transmission, is a stark example. The deaths of children due to malaria, driven by high

emissions and resource demands from wealthy nations, illustrate a gross imbalance. The push for population growth to expand labor markets in high-emission countries increases the strain on already vulnerable regions, pushing them to the brink of collapse. It is a fact that the standard of living in Africa is generally poorer when compared to high-emission and producing states like the US.

The UN must:

- Ensure policies that promote global welfare standards, particularly for children in vulnerable regions.
- Implement international agreements that reduce emissions and resource exploitation by wealthy nations to alleviate the strain on vulnerable regions.

3. **Equality of opportunity**

Ensuring that one's birth and developmental positionality is not a dominant factor in things like the income or savings one accrues in adulthood. What is it like to know one will work for others, be under their rule, just because of one's birth positionality. It's a life of doubt and subservience, driven by those who refuse equity. When we factor in deadly racism, extreme action is expected to save black lives: How is it not racist to back a system of birth entitlements where children of color get a tenth or less of the wealth as white kids, are largely excluded from the political system, and bear the deadly cost of an ecocide they did not create?

Inequality, both in the U.S. and globally, heightens the risk for children like Judith, who suffer disproportionately from the climate crisis. Millionaires and billionaires in the U.S. profit from greenwashing and growthwashing, contributing to increased greenhouse gas emissions. These emissions alter climates, favoring conditions that claim and will claim the life of millions of children. Primarily, the inequity in how climate change impacts different populations underscores the need for a more just approach to damage awards.

The UN must:

- Develop frameworks that address global inequality and ensure that the burdens of climate change do not disproportionately affect vulnerable populations.
- Implement stricter regulations on greenwashing and growthwashing practices by corporations in wealthy nations.

4. **Nature, nonhuman liberation and a restored environment (e.g., through measurable emissions)**

Limiting emissions to levels that would not have caused the crisis, generally less than 280 ppm, and requiring the restoration of full biodiversity toward optimal ranges consistent with low-end UN growth projections. Current growth and wealth-based high emissions standards have already filled millions. How should we treat those willing to choose a standard that kills? The real truth is monetary compensation cannot restore the lost environmental quality or reverse the long-term health impacts on affected children. The environmental conditions that we see today are the result of inadequate protection and harmful policies driven by the interests of wealthy nations. These policies, focused on growth and self-benefit, often ignore the dire environmental consequences faced by vulnerable populations.

The UN must:

- Enforce stringent environmental protection laws globally to prevent further degradation.
- Support restoration projects and provide resources for the recovery of damaged ecosystems.

5. **Successful parenting**

Ensuring that parents do not regret having children, including eliminating cases of neglect of abuse, through successful planning. All of the child neglect and abuse one may find online represents a failure for the parents too, but parental regret for a life largely lost is another measure to see what those refusing delay and readiness for an equity standard of birth and development are ready to saddle others with.

The right of parents to see their children thrive is compromised by climate crisis-induced health disruptions. The loss of life and the disruption of health care systems in poorer regions reflect a grave injustice. The continuation of generational lines and the well-being of future generations are irreplaceable, making financial compensation insufficient.

The UN must:

- Strengthen healthcare systems in poorer regions to combat climate-induced health disruptions.

- Support initiatives that ensure the well-being of future generations through sustainable development practices.

6. Inclusive democracy and measurable levels of control

Having an equal and influential share to determine all laws, including constitutional provisions – limiting representative ratios to those fitting with low-end UN growth projections. When some choose to other-determine rather than self-determine, by choosing economic families over democratic ones, it robs one of one's freedom. How do free persons deal with such threats, and how have they in the past?

Policymakers in the colonizing nations have historically undermined human rights by prioritizing wealth and power, concentrating control, and marginalizing the voices of the vulnerable. This approach not only undermines democratic processes, fails to address the climate crisis in a just and inclusive manner and also fails to prioritize human rights in responding to the climate crisis. The result is a disproportionate impact on vulnerable populations, particularly children. The violation of human rights through such policies cannot be adequately compensated with money, as the intrinsic value of rights and dignity is immeasurable.

The UN must:

- Prioritize human rights in all climate-related policies, ensuring that the voices of vulnerable populations are heard and respected.
- Promote democratic processes in global climate governance to ensure inclusive and just decision-making.

7. Democratic, not economic, levels of trust

Metrics for trust among citizens must show their willingness to trust each other with legislation, and all lesser included forms of trust that implies. How much do one trust those around one, how is that related to those persons not getting what they needed growing up, and how does that impact one's quality of life?

The UN must:

- Foster international cooperation and trust by investing in equitable and sustainable development.
- Support transparent and inclusive climate action plans that involve all nations and communities.

The climate crisis has degraded trust globally. Wealthy populations are affected differently and often mistrust poorer regions, believing they alone can save the next generation through centralized systems and technology. This mistrust hampers collective efforts to address climate change, with the Global South bearing the brunt of the negative impacts.

The unequal impacts of climate change and the perceived indifference of wealthy nations to the plight of poorer regions foster mistrust. Rebuilding this trust requires more than financial compensation; it demands genuine investment in equitable and sustainable development.

8. Real efficiency

Ensuring outcomes, like gross domestic product, are based on the inclusion of others as equals, not exploiting others in disregard of the capacity of all to contribute highly. Many academics urged measures of efficiency that exploited children in a way killing millions. Whether a famous academic, or leading economist, how shall they be held personally accountable for benefitting at cost to others? This is especially true for legal academics. They make well-compensated lifestyles a magic diviners of obligations – even if at its base of procreative autonomy —that system makes no sense. They occupy a hierarchy of deadly exclusion incapable of making positive law that reflects the will of subjects to truly representative officials, while feigning having some special value to the world.

True efficiency involves using resources to benefit all humanity, not just the wealthy few.. Wealthy individuals often justify their actions with the belief that they or their descendants will not face future consequences as they have started with enough wealth for them. This myopic view ignores the broader impacts on human needs and the sustainable use of resources.

The UN must:

- Promote the sustainable use of resources to benefit all humanity, not just the wealthy few.
- Implement policies that ensure the equitable distribution of resources and the benefits of technological advancements.
-

7. HOW FAIRSTART SOLUTIONS WILL HELP REDUCE BUSINESS LIABILITIES

In today's evolving business landscape, companies are increasingly confronted with a range of environmental, social, and governance (ESG) risks that can significantly impact their operations, profitability, and long-term viability. Businesses face liabilities not only from regulatory bodies but also from consumers, investors, and communities demanding greater accountability for environmental and social impacts. Fair Start solutions, with their focus on equitable family planning, climate justice, and sustainable development, offer businesses a proactive path to reduce these liabilities. By adopting FS principles, companies can protect themselves from future risks while aligning with global sustainability efforts.

Here's how:

1. Mitigating Climate-Related Liabilities

One of the most pressing liabilities facing businesses today is climate change. Companies that fail to address their environmental footprint risk costly regulatory penalties, operational disruptions, and reputational damage. FS solutions help mitigate these liabilities by promoting sustainable practices that reduce environmental harm.

FS encourages businesses to adopt sustainable resource management, which reduces emissions and environmental degradation. By embracing eco-friendly practices, companies can lower their exposure to carbon taxes, fines, and regulatory scrutiny, especially as governments worldwide introduce stricter environmental laws.

In the same light, FS focuses on building community and environmental resilience. Companies that invest in sustainability not only safeguard their own operations but also enhance the resilience of the ecosystems and communities that they rely on, reducing future risks of supply chain disruptions, resource shortages, or natural disasters.

For example**,** companies in industries like agriculture, energy, and manufacturing can benefit from Fair Start by investing in renewable energy and sustainable practices, which will shield them from volatile energy markets.

2. Reducing Legal Liabilities through Equitable Practices

As global awareness of social justice and human rights increases, businesses are being held accountable for their impact on communities. FS solutions prioritize equity, especially in the context of environmental justice, which directly contributes to reducing legal liabilities related to labor, human rights, and environmental impact. FairStart solutions reduce business liabilities by promoting equitable practices, environmental justice, and reparations through an eight-metric framework. These metrics ensure accountability in labor, human rights, and environmental impacts, helping businesses avoid legal risks while fostering sustainability and community investment.

Fair Start calls for equitable family planning and community investment, ensuring that vulnerable populations have access to necessary resources and opportunities. Businesses that align with these goals can reduce their exposure to lawsuits related to discriminatory practices or violations of community rights.

Many international frameworks, including the United Nations Sustainable Development Goals (SDGs), emphasize human rights and equity. FS principles help companies adhere to these frameworks, reducing the risk of facing legal challenges or sanctions from international bodies for failing to meet these standards.

A multinational corporation operating in developing regions can reduce its risk of facing class-action lawsuits related to environmental destruction by integrating FS solutions into its operations, focusing on fair wages, providing safe working conditions, and local community investment like our care groups.

3. Reducing Reputational Liabilities

Corporate reputation is increasingly tied to how well a company manages its ESG obligations. In an age where consumers and investors prioritize sustainability, companies that fail to address social and environmental impacts are vulnerable to reputational damage, which can lead to financial losses and reduced investor confidence.

By adopting Fair Start solutions, companies can position themselves as leaders in sustainability and social equity, and can enhance their reputation with conscious consumers and ethical investors. For example, fast-moving consumer goods (FMCG) companies that adopt FS principles in their sourcing, production, and distribution processes can improve their brand loyalty and reduce the risk of backlash for unsustainable practices, such as deforestation or unfair labor conditions.

Through our care group system and other interventions, Fair Start promotes community-driven solutions and equitable access to resources. This will ensure that businesses are seen as partners in development rather than exploiters.

4. Avoiding Financial Liabilities by Aligning with Investor Expectations

Many investors are increasingly incorporating ESG criteria into their decision-making processes, with many opting to divest from companies that fail to demonstrate a commitment to sustainability and social responsibility. Through the solutions we propose, businesses can align with these expectations, reducing the risk of losing critical investment capital.

Fair Start solutions provide a clear framework for addressing key ESG concerns, from reducing environmental impact to promoting increasing pressure to address their ESG impacts, adopting FS solutions offers a proactive path to reducing liabilities and ensuring long-term success.

Addressing the climate crisis requires an integrated approach that considers both human and non-human rights. This holistic perspective recognizes that the well-being of all species is interconnected, and sustainable solutions must prioritize the preservation of biodiversity.

This is why I have developed strong interests in the field of animal law and actively collaborating with animal law activists and experts on significant cases, including:

- Animal Rights Group Prepared to Sue Town of Palm Beach Over Sea Turtle Safety (will be working in a collateral matter to ensure the town does not engage in entitlement and impact fraud)
- https://www.fox13news.com/news/floridas-illegal-horse-meat-trade-undercover-video-shows-racehorse-butchered-camera (will be working on assessing other operations)

By leveraging insights from these legal actions and with the support of animal law experts, I am working to develop a comprehensive proposal for animal law protections in Nigeria, West Africa, and across the African continent. This initiative will focus on both wildlife conservation and the humane treatment of all animals, fostering a more equitable and sustainable future for both human and non-human communities alike.

8. CONCLUSION

The petitioners again advise that:

Whatever counterarguments come to this, or evasions ignore it, at bottom they will be saying children who had nothing to do with climate and related crises should suffer and die, while families that benefited and in many cases perpetuated the crisis should live and profit.

There is already sufficient legal authority, in the face of attempts to reduce climate reparations beneath the metrics for self-determination that first legitimates the UN member states and conditionally representative entities like the UNHRC, for social justice and social equity. This alignment with investor priorities will help businesses secure continued investment while reducing the risk of divestment or shareholder activism.

5. Reducing Operational Liabilities through Workforce Development

FS solutions emphasize the importance of equitable access to resources and development opportunities for all communities, including employees. Companies that invest in workforce development not only create a more skilled and productive workforce but also reduce the risk of labour shortages, high turnover, and employee dissatisfaction.

By adopting FS's focus on community well-being and equitable access to resources, businesses can ensure that their workforce is healthy, educated, and well-supported. This reduces operational disruptions caused by high employee turnover or low productivity.

Modern workforces expect companies to uphold social responsibility. FS solutions will help businesses create inclusive and supportive work environments, reducing the risk of internal conflicts, unionization efforts, or labor strikes.

Fair Start solutions provide businesses with a robust framework for reducing liabilities related to climate change, social equity, legal compliance, reputation, and workforce development. By aligning with FSM principles, companies not only mitigate risks but also position themselves as forward-thinking leaders in sustainability and social responsibility. As businesses face increasing liability in those few nations most responsible for the climate crisis, and on behalf of the victims in those nations and elsewhere, to:

1) Preemptively standardize public benefit claims to prevent fundamental and potentially deadly impact fraud and to use objective standards to engage in a constitutive discourse that

literally inverts power systems from non-representatives coercing compliance to caregivers constituting from the bottom up.

2) Preemptively standardize climate and related crises causation analysis, and loss and damage evaluations, to account for all actual harm relative to real-world baselines necessary for legitimate political systems and entitlements, the baselines that would have evaded the crisis.

3) Recognize the partial preemption of any conflicting entitlements with this standardized process.

4) Affirm the first birthright of future generations to self-determination and share equity in their democracies, which forms the basis of national legitimacy, through all effective means.

The discourse described above can initiate all the dozens of actions described below, and more.

The failure of our language to accurately account for share equity in fundamental power relations can be an opportunity to use constitutive discourse to begin all of the actions below. **Whether constituting a nation, or referring to one's public benefit impacts, the correction of the failure to actually include others as ends is the same.**

The corrective discourse will divide those who 1) choose to be non-constitutive and illegitimate, willing to benefit at deadly costs in terms of their birth, developmental and emancipatory positionality, under historic lies about procreative and familial autonomy that mis-entitled massive wealth, and 2) those who are not willing to do that, and wish to be truly self-determining and free in a measurable way by ensuring through more collective family planning regimes a specific minimum ecosocial threshold—a baseline or line (reflected in things like climate debt and savings accounts, and measured using at least eight metrics) below which no child may be born, and through distribution of wealth made at deadly cost to the impoverished, a child may be born.

The discourse identifies those choosing a child welfare model that undid their claims and did more harm than good by their own metrics, in order to personally benefit. We can then bifurcate into the legitimate (constitutive, from the base) and illegitimate (non inclusive, unable to invoke coercion to enforce any contradictory rule), then rank the illegitimates in terms of influence to choose the key barriers to focus on, then name and intensify the obligations on them to move their influence to young women and begin to legitimate.

Here are over a dozen concrete and tactical ways to use existing systems to implement the preemptive or constitutive discourse in everyday life, such that we would be inverting the empower structure over time.

Additional demands, actions, and tactics

We treat as sufficiently implied by the UN, and goals of the constitutive discourse:

The Recognition of Fair Start as a Justiciable Right:

- This is a justiciable right within the ICCPR, ensuring it is legally enforceable and binding on all member states.
- It can be used to hold governments and institutions accountable for providing the necessary resources, opportunities, and protections to guarantee a fair start for every child.
- This can entail local democracy overriding conflicting environmental standards, ensuring true political speech is prioritized over commercial speech, and antitrust laws comply with the legitimacy requirements described herein.
- This will entail constitutional litigation regarding reproductive rights and environmental standards as well as model legislation for holding many accountable—like financiers that weakened American Democracy in trades with China— for commercial treason.
- This will include UNICEF's failed claims of ensuring fair starts in life for all children in India as a point of contrast, to instead gather all organizations whose children are dying because of the caste system, to demand equity under India's obligations to raise birth, development, and emancipatory condition under existing international law—obligations that are detailed and enforceable.
- This will involve impact fraud litigation, especially around media and the funds that drove and exacerbated the crisis in unique ways. Much of the media described is engaged in commercial speech with a lower level of protection than political speech, and consistently contains falsifiable information that has enabled the death of millions.
- This will also require registering the adult children of those wealthy families most responsible for the crisis, making clear that they will inherit their parent's death debt if not resolved through reparations. In our experience, much of the crisis derives from wealthy families excusing their decisions as justified by benefiting their children. That incentive has to be cut

off. Toxic males who want to privilege their progeny at deadly cost to others respond when one turns the risk back on them.

- The UN mandated standard will be the subject of attorney generals complaints targeting impact fraud claims, using the standard of actual harm, and ensuring settlements to fund care modeling over current family planning. As early as 2003 public interest funders and organizations were greenwashing and beyond, in violation of children's rights and the inclusive legitimacy they allow. in ways that would cost states billions as the climate crisis unfolded and compounded issues like child abuse.
- The standards above will preempt current domestic standards for entitlement and impact fraud, as well as policies covering conflicts of interest in journalism (as described above), academia (where academics have enabled their institutions to engaged in greenwashing that contradicts their own research), law (where in prior public interest employment, fair start attorneys were urged to make inaccurate/fraudulent claims to benefit their funders and organizations at cost to the class of entities they claimed to protect), philanthropy management (where several fundraisers working with Fair Start urged us to reduce climate damage evaluations to benefit their other clients), etc., to avoid some benefitting at deadly cost to millions.

The Need to Promote Equity and Social Justice:

- Address systemic inequalities and injustices that perpetuate intergenerational cycles of poverty and marginalization.
- Implement policies that prioritize the needs of the most marginalized and vulnerable populations, ensuring distributive justice in the allocation of resources and opportunities.
- To initiate the inversion, Fair Start will bring test cases on illegitimate property entitlements: If a vulnerable family needs access to air conditioning to survive, we will ensure the trespass laws defending the homes of the wealthy who benefited from the climate crisis cost-externalization scheme are preempted, and those in need get access to safe environments. We will also ensure the death debt of concentrations of wealth and power who benefited from the crisis attach to the adult children of the debtors, and will eventually be collected.
- The right to access property in the United States and Europe in order to ensure climate reparations changes the calculus for various forms of protests. For example, those wishing to engage the financiers of war crimes in Palestine, or the Congo, would be able to go far in the name of freedom—in ways they had never before.

- There is a need to update conflicts of interest policies to account for the unique nature of the crisis. For example, changes are needed for journalism conflicts, where reporters are consistently omitting information from stories to avoid contradicting prior and inaccurate reporting. Changes are also needed in legal ethics, where nonprofit attorneys are consistently subverting their organizational mission to enrich their funders or organizations, as the corporate entity to whom they assume they owe a primary duty.

An Obligation to Support for Vulnerable Communities:

- Provide increased funding and support for initiatives that promote the well-being and future prospects of children in marginalized communities, such as the programs implemented by Rejoice Africa Foundation.
- Override current microfinance regulatory regimes in favor of preemptive verticals for family planning to avoid public interest entities from creating problems they then get paid to solve.
- Drive divestment campaigns focused on industries that are reliant on inequality and growth, like construction, and who funded narratives about underpopulation that stymied life-saving policy reforms.
- Ensure that funding priorities include comprehensive healthcare, education, and social services to address the root causes of inequality and injustice.
- One of the best ways to promote better family planning is through role modeling delay and readiness. For example, one mom is speaking out about her choice to have one child, which matches successful campaigns to urge the Royal family to role model better family planning.

The Preemptive Obligation to Ensure Children's Health and Well-being:

- Strengthen healthcare systems to provide adequate treatment and preventive measures for diseases like malaria that disproportionately affect children in vulnerable regions.
- Ensure access to quality healthcare for all children, regardless of their socio-economic status or geographical location.
- For example, we can identify which corporations and nonprofits are benefitting from unsustainable and inequitable family planning – the biggest driver of the climate and inequality crises – while pretending to further environmental and social justice: Federal Environmental, Social and Governance (ESG) disclosure requirements provide an opportunity to find out and act.

- This can also involve the need, under the preemption described herein, for specialized unfair competition causes of action. These would authorize the enjoining of impact fraud (assessed using objective standards to evade concentrations of wealth and power from controlling the outcome through audience selection) and illegal conduct that harms children's right to a fair start in life. If there were no preemptive cause of action for entitlement and impact fraud, governments and other concentrations of wealth and power could define reality in ways that evade equity.

The Need to Invest in Early Childhood Development:

- Support programs like the Seeds for Future Africa Program by Rejoice Africa Foundation in creating and investing in children's savings accounts and kitchen gardens.
- Ensure that every child across all nations has access to food, safe housing, and quality education from an early age.
- This can include attorney general's investigations into greenwashing and other matters regarding funding and investments that have needlessly threatened the lives of women and infants to exploit their birth positionality
- Statutory reform around immigration, **given that nationality likely may be the largest factor in positionality.** ensuring national borders are preempted by the border that allows free persons to actually constitute legitimate nations from within.

The Overriding Obligation to Ensure Sustainable and Equitable Development Practices:

- We must encourage the adoption of equity-based sustainable development practices and limitations on permissible claims that prioritize the health of the environment and the well-being of future generations—not greenwashing.
- This can include new Environmental, Social and Governance (ESG) disclosure requirements.
- Support initiatives that empower communities to address climate change and environmental degradation, reducing the long-term impacts on children's health and opportunities. The first obligation of tax law is to ensure children become constituents and not subjects using the metrics above.

The Rise of Global Cooperation and Solidarity Around Equity:

- We must foster international cooperation and solidarity in addressing global challenges that impact children's rights and well-being. This can include concrete legislation to finally end child abuse.
- Standards for citizenship will be preempted to the extent they do not further self-determination, or use arbitrary values like geography that do not relate to reasons one would or would not consent to another diluting their role in democracy. Citizenship should be based on good family planning, most of all.
- We must promote the sharing of knowledge, resources, and best practices among member states to achieve the goals of a fair start for all children. This can include reforms around product liability for artificial intelligence and other technology to ensure that it complies with the UN mandate. A brief recent exchange with one system suggests that AI will be less corrupt, and more logical, than those who caused the crisis.
- This can also involve the certification of companies as they move toward fairness.

Addendum 1:

Fair Start: Fundamental Fact and Value Checking

(The following requires some familiarity with legal and political theory. For an easier read see: Family Planning Offers the Best Means for Combating Climate Change: An interview with Carter Dillard, Fair Start Movement (mahb.stanford.edu))

Our collectively violating children's and animals' right to a fair start in life, degrading ecosocial birth and development conditions beneath a key threshold, and assuming children of color deserved much fewer resources and much more risk, has done more to harm our shared values - like experiencing moderate temperatures and enjoying access to food and water - as well as our missions, than we did to further them. Why? The growth those violations enabled has degraded the capacity of the Earth to support infant health; this is exacerbated by vast inequity and political disenfranchisement that inhibits the ability of the average constituent to change our current trajectory, and all of this is measurable by widely accepted metrics used for assessing sustainable development. And yet legal systems, and legitimacy, require the measurable inclusion of constituents in order to be representative, and to legitimately claim exclusive use of violence to ensure compliance with the law. Illegitimate use of violence breeds violence.

And yet several organizations in high-emission nations have been running animal protection and environmental campaigns - our most demanding ideals - by fundraising on claims of reduced emissions, while total emissions and negative infant outcomes are rising, the reductions having

been vastly undone by growth-based political inequity. More and more children and animals have been brought into conditions with no resources with which to deal with the impact of the growing emissions, lack of political influence, and degrading ecosocial safety systems.

Human birth and development is the largest determinant of all outcomes we experience. It is thus the fundamental driver of the climate crisis - not just emissions, but political influence to control them,and resilience to deal with them. And yet even now, wealthy funders driving social justice reforms are hiding their liability for the violations, costing millions of lives and trillions of dollars.

The Fair Start Movement was formed as the world's first constitutional watchdog to engage in fundamental fact checking, scanning for use of the same fundamentally illegal standard of entitlements that caused the crisis by those who would choose it to avoid liability for the crisis, and for life-saving and legitimating reparations. Our tactic is simple: We take impact claims made by public interest organizations and we assess them against objective measures of ongoing losses of political equity and democratic influence, or a zero-baseline measure of the full spectrum of harm caused by the crisis. Fair Start does not replace downstream public interest interventions; it reorients them from a rights-based, or legitimating, upstream base.

Under the Fair Start Tell The Truth campaign, we ask questions to bifurcate key influencers into the fair and unfair, and in the latter identify key barriers (those high influencers whose influential, role model, change in behavior can trigger a process of legitimating societies) who must disclose how much of the value they claimed to create has been undone when we factor in violations of childrens' and animals' rights. The disclosure, as explained below, We contrast impact claims with actual harm, relative to a zero baseline, or the neutral standard devoid of human discretion or subjective influence necessary for a coherent base value of freedom. Fundamentally orienting from that rule is the first necessary condition of being free, or self-determining, a conclusion backed by some of the leading political theories in the world.

We then urge key barriers to shift some percentage of their resources to incentivize measurably fair starts in life as the most just and effective solution to the problems we face today. Legitimate nations begin with - or constitute through - rights-based relations, and Tell the Truth identifies "noncon" targets - those who refuse to derive authority and entitlement back to demonstrably empowering the constituents from whose sovereignty these things flow and are conditioned upon - blocking that process by creating a fantasy world of inaccurate progress and impacts.

BILLIONS

By 2100 world population could vary by billions of people, depending on whether the average woman in the world today has one child more or one child fewer in her lifetime.

600% ROI

in returns when investments are made in young women's education, which overwhelmingly results in delayed parenthod.

13% ROI

New research by Nobel laureate economist James Heckman and his coauthors suggests that the return on investment for early childhood programs is even higher than previously believed.

CHILD-FIRST FAMILY PLANING

provides a clear human rights-based solution and path forward. It's **sustainable and equitable**, and reflected in the worldwide trend towards smaller families that can invest more in each child and ensure a safer future.

Learn more: FairStartMovement.org

Introduction

The Fair Start Movement formed because of the common use, in U.S. companies, nonprofits, media, universities, etc. of an illegal, fundamentally racially subversive, assessment and reporting standard to hide climate damage liability, a standard based on the same fundamentally Illegal metrics that caused the climate crisis and millions of deaths. The standard - deriving from power grab efforts by wealthy families in the Twentieth Century that subverted the civil rights movements - used the contradiction in terms of procreative autonomy, and started to silo justice into downstream issue areas that acted as decoys, in order to hide the growing lack of political equity.

This fundamental racial subversion effectively skipped children's rights in the logic of human rights regimes, applying them only after children were born into conditions that violated the rights as a way to shift costs, evade hard checks on growth, avoid racial equity, and ensure status quo in the direction of power. The racial subversion standard centers on using top-down, abstract, and arbitrary measures for social justice and public interest outcomes, rather than zeroing out harm in the actual creation of relations.

A stark example is the anthropocentric commercialization of animal rights as a form of food salesmanship centered on vegan food, which shows how a radical social justice movement can fall prey to the standard, and continue to make fraudulent impact claims undone every day by inequity and growth.

These wealthy families and other entities are now funding charities, media, politicians and academics who silo social justice issues away from birth equity, and use omissive messaging – a form of entitlement and impact, or equity, fraud - that hides their liability and the illegal macro entitlement systems ensuring the death of millions as the climate crisis accelerates. Fraud is intentionally benefitting at harm to others based on misinformation, including omissions. If you ask the right questions, those engaged in it become obvious:

Their work is inevitably abstract, ignoring the entry into the world of children, and starts by assuming entitlements that contradict the impact they claim, and by enabling the industries they claim to fight. This would cement in place the subversion of civil rights.

In the Tell the Truth campaign below we ask all how they are first accounting for children entering the world, because reforms should address the largest determinants of outcomes first.

We can all start to change that, and with easy conversations that begin with questions like:

"We noticed you said this about your work and impact. We worry this refers to the use of the same fundamental assessment and reporting standard that caused the climate crisis. How were you accounting for children's rights as they entered the world when you claimed to have a beneficial impact?"

You don't get to justice by starting at injustice. We don't get to legitimate nations by having zero functional protections for children as they enter the world, and thus for the nonhuman world they will impact.

Forget left versus right politics and focus on the top-downs: Government over citizens, owners over managers, who are over to employees, parents over children and future children, and humans over nonhumans. It's about a choice of power, a directional binary choice between the powerful or the vulnerable, with the former illegally violating infant and animal rights, rather than creating an inclusive system where the powerful can represent the vulnerable.How could we invert that system, in practice?

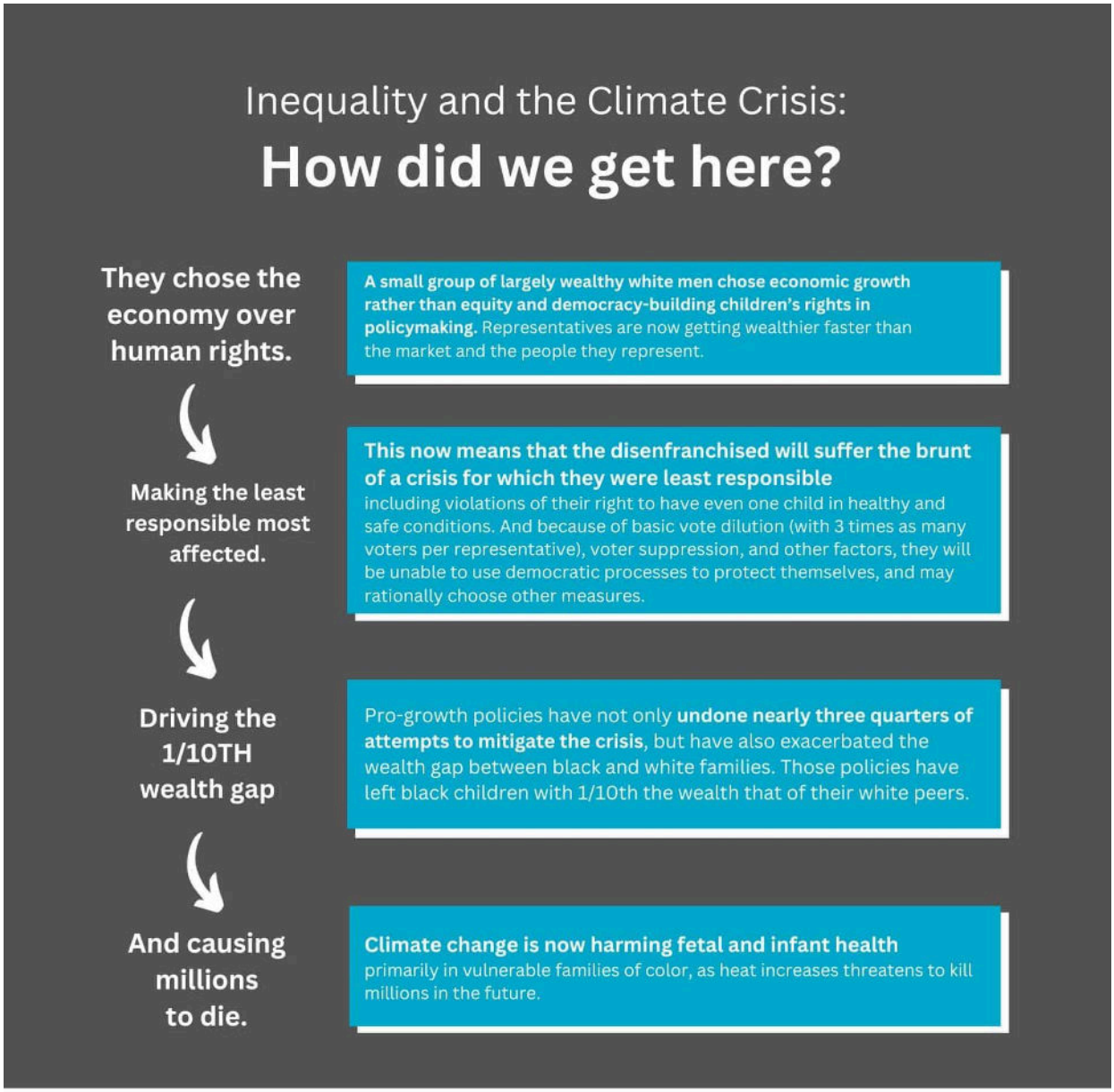
See more below, but in essence one can invert by talking about the vulnerable when assessing and reporting impacts - to talk in a dynamic way about constituting relations, rather than focusing on a static constitution that has nothing to do with deriving and conditioning authority on the empowerment of subjects. Just the way binary gender language erases nonbinary identities, or nationalistic language erases rightful indigenous land owners, static language erases future children as the priority class of most numerous and vulnerable entities.

What's justice? It starts with existence and birth, developmental and emancipatory positionality - or what we understand to be the commonly accepted idea of intergenerational justice as minimum thresholds for children entering the world, though necessarily modified to account for the fundamental driver of the climate crisis. That driver was the failure of world leaders to elevate measurable political equity as the value from which legitimate governance and legal obligation derives.

Legitimacy requires accounting for vulnerable children entering the world in conditions that do not fulfill their rights, and at levels that degraded their environment and disenfranchised them

politically, as a factor impacting our claims. Was that factor undoing the work we were doing, and maybe even doing more harm to our missions than we were doing good, especially because the status quo scored children of color as deserving substantially fewer resources, and exponentially more risk that is now causing them to die in the climate crisis?

Fair Start's research shows that - given the millions of deaths being caused by the climate crisis - ignoring this factor **meant that many charities on balance did more to enrich the families of wealthy investors/funders than accomplish their missions. More vulnerable entities will suffer, because of the subversive standard and the protection of generational wealth, than these charities will have saved.**



The real question:

What are you doing to assure the conditions in which children born and raised are being improved so as not to undo the benefits of the work you are otherwise doing in the world?

FAIR START MOVEMENT

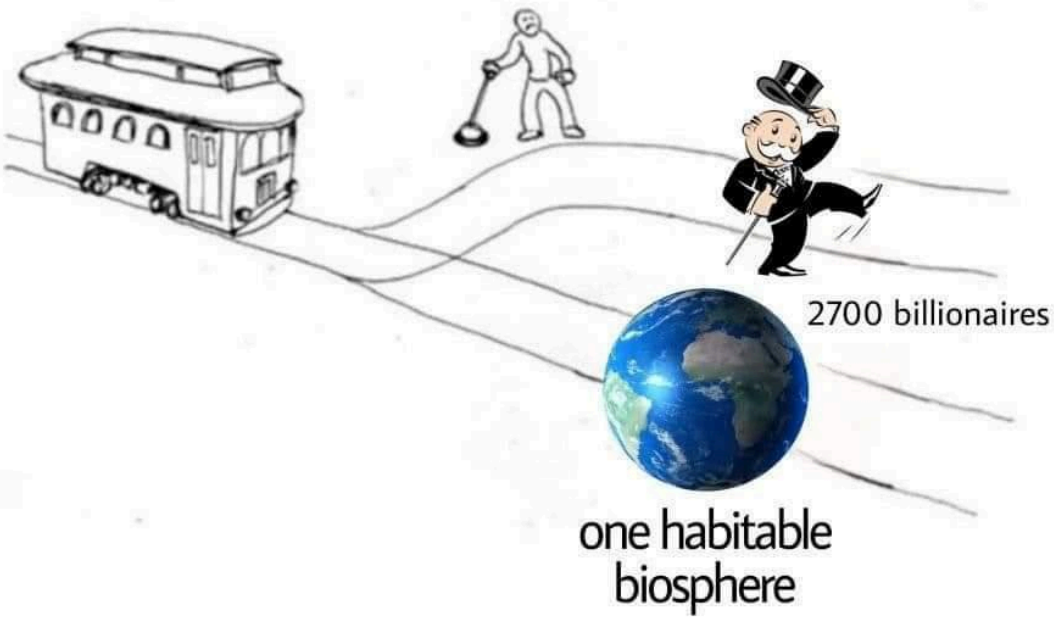
By not accounting for the fair or equitable creation of actual power relations at birth, our social justice and public interest work became performative, abstracted from reality in a way that ensured the current crises. Our research also shows that all legal obligations derive from language that accurately captures our first obligations to others, and given our harming future children in the climate crisis, the corrective admissions we call for here will move our language towards mutually empowering all using measurable self-determination - not disempowering - as the base value.

Dignity - and the human rights that derive from it and equity - require orienting from truth, not failed forms of justice derived from injustice.

Change can start with interim disclaimers like “our work does not account for inequity,” as well as making disclosures under the Fair Start Tell the Truth campaign **contrasting omissive claims that used the status quo standards with measures of actual harm to vulnerable infants and animals.**

Background

The problem originates from the subversion of the civil rights and anti-apartheid movements, decades ago, when world leaders removed political equity from reproductive rights regimes, essentially ensuring “separate but equal” standards in families.



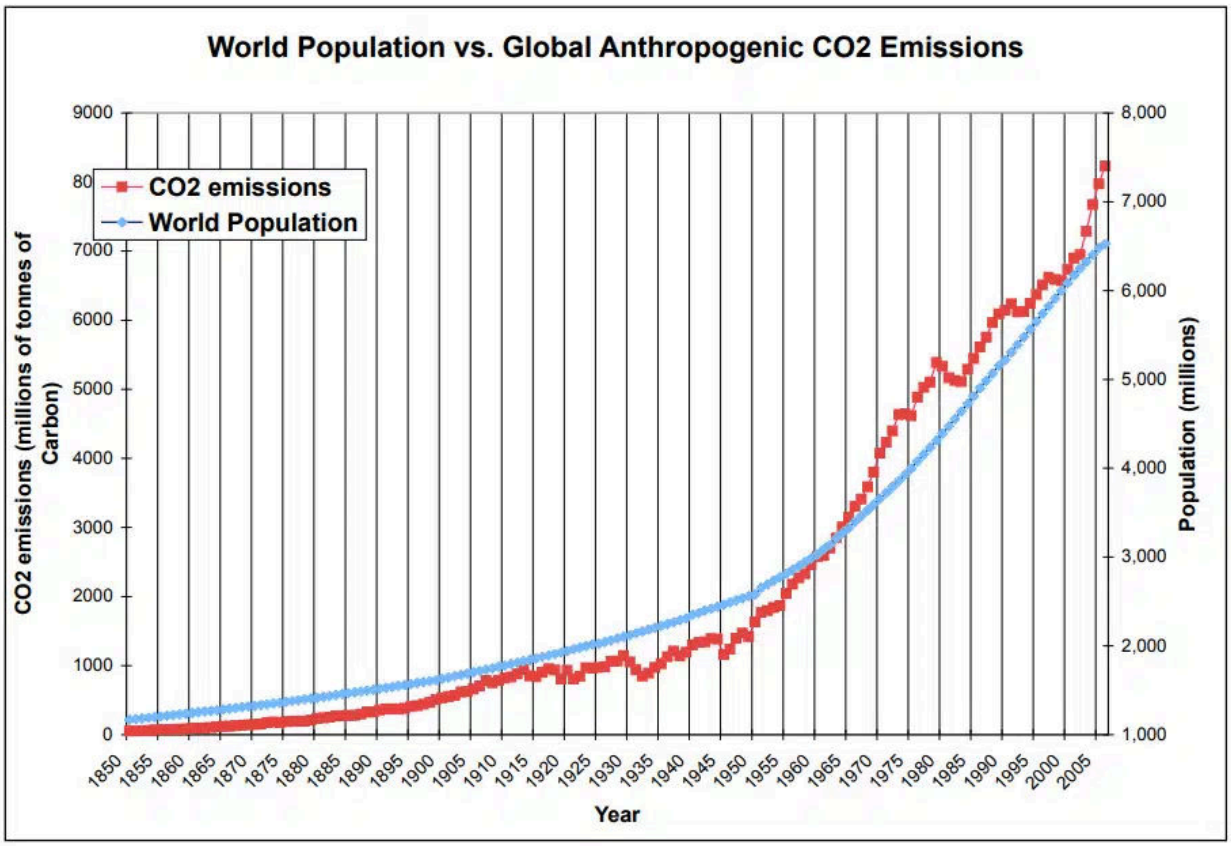
After World War Two aspirations of social justice like environmentalism and animal protection were largely left by governments and businesses to a third sector, civil society: https://en.wikipedia.org/wiki/Civil_society. But there was an inherent conflict of interest. Large, wealthy families like the Rockefellers largely controlled the sector through their philanthropy, and they had a history of conveying generational wealth rather than ensuring equity. They, and the church, played a crucial role in privatizing reproductive rights regimes, and focusing them on the quantitative issue of population, over the qualitative issue of one's effective share in one's democracy - one's political equity.

Without political equity, reproductive rights regimes became fundamentally unjust and unsustainable, skewing what it means to be self versus other-determining by wrongly treating

the act of having children as more personal to the parents than other-determining for the child. The regimes enabled prior generations to abuse an unlimited right to have children at cost to the rights of current and future generations, creating massive inequity and ecocidal growth.

To the extent wealthy and mostly white families owed reparative justice, this was reparations fraud, the evasion of the heavy investments in racially equitable birth, development, and emancipatory conditions child rights required.

The lack of investment, the lack of necessitating rights compliant early childhood development conditions, directly enabled catastrophic growth and massive inequality, which measurably did more harm than subsequent philanthropic efforts, all tainted by the desire to exploit the growth, did good because it blocked life-saving funds in favor of concentrating and growing generational wealth. It was not conservatives that fundamentally caused modern ecocide, inequity, and autocratic nationalism, it was hypocritical liberals behind philanthropy who refused at base to reconcile their generational wealth and unearned privilege with justice, and thereby set horrifically insufficient goals for social justice movements, siloing justice away from birth equity and into decoy versions of the ideals that through inequitable growth ensured the climate and related crises.



Those concentrations are so extreme today that they can ensure sustained propaganda of an underpopulation "crisis" in the middle of a growth-driven climate crisis killing millions. They use an illegal standard for cost/benefit assessment and reporting that was designed to benefit the children of wealthy investor-philanthropists by arbitrarily scoring their worth higher than other children, in violation of the rights of all children. Continued use of that standard gives rise to justifiable retaliation by those tricked into being obligated to follow the law without being fairly empowered to change it (the #equiscam).

Those insufficient public interest efforts would have inevitably started with zero actual protections for those they claimed to protect (which inevitably would have limited any right to have children) while entitling the industries they failed to police, treating children of color as deserving a fraction of the resources and exponentially more risk, meaning that today billions of persons are at extreme risk from a climate crisis they had little to no role in causing. The impact claims this philanthropy funded were wildly off base, being undone daily by the growth driving political inequity (while enriching many of the funders). There is no universe in which those positive impacts occurred - they were simply reported out of context, **omitting the largest determinant** undoing the benefits every day, making social justice a top-down and performative charade.

Activists now with Fair Start will admit being paid by funders of other nonprofits to create a fantasy world that made it look like there was progress and a better future, when in reality they were just moving money towards themselves as the situation deteriorated for the most vulnerable. The activists used wealth to create a fantasy world that ensured audiences would assume entitlements that were contrary to the organizational missions, while we were shifting benefits away from the vulnerable and to ourselves.

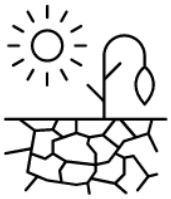
It was like a magic trick. At the end of almost two decades of activism with other organizations, many of our activists could demonstrate how despite their organization's claims, they had quietly chosen policies that placed more vulnerable entities in harm's way, while simultaneously enriching themselves and their funders. We had benefited from a system of racist entitlements, exacerbated them through growth and the creation of a fantasy world of social progress that hid the reality of the crisis, and would now enjoy comforts like air conditioning while those least responsible for the crisis died in heat waves.

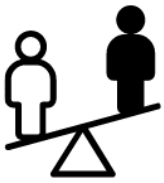
When policies are designed for economic growth rather than child welfare:

1. That creates more demand, putting more animals in factory farms and other horrible places than we are ever pulling out .

2. That puts more children in conditions that violate the Children's Right Convetion than groups likes UNICEF or the UNFPA were ever pulling out.

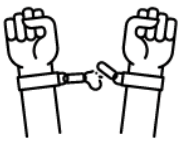
3. That means systems that tried to maximize welfare failed because growth-based climate change will be the greatest source of suffering in the history of the world.





4. That means black children are being born with a tenth of the wealth of white children as a cycle deriving from colonization and slavery.

5. That growth also means no citizen is empowered enough in functional democracies to actually change all of this.



We can reverse the damage of exploitative policies. Equitable family planning investments give every child an ecosocial Fair Start in life.

We know that this did more harm than good because evading children's interests brought them into conditions that not only violated their rights, but thereby degraded - through things like extreme heat - the capacity of their ecologies to support what all children need. That inequitable growth simultaneously disenfranchised the average voter, seeding vast political inequity and blocking their ability to halt what was unfolding.

There is no way to assess value in the world that would not be measured relative to basic infant health and life prospects, including self-determination, because infant health and development is the objective basis through which humans experience all value, and the fundamental baseline for unifying values like health, equity, democracy, etc. It is the minimum measure, or floor, for political legitimacy. It's very hard to change a future child's prospects once they are born, so justice should focus on thresholds beneath which children should not be born.

Much of the philanthropy we see today, which avoids discussion of how inequitable growth easily reversed infant development outcomes, does more to hide this problem than fix it. In fact, funders have blocked some efforts to reform the standards, thereby minimizing climate damage evaluations, including amounts, the weight or priority of claims, universal enforceability, and priority uses of funds.

The many public interest organizations in Fair Start activists are aware of concrete illegal practices often employ a "social justice decoy"—a weaker version of the effective interventions needed, but instead ones that would do more to transfer wealth to certain families than ensure mission objectives. One funder in particular, influential in reproductive rights and animal welfare, told me he chose a reproductive rights standard without equity because he benefited from the outcomes.

But continuing that tradition and policy of ignoring political equity in reproductive rights goes beyond racism. By hiding from policy the actual creation - at birth - of power relations, it skews how we see the world, treating the most interpersonal thing - having kids - as personal. This moves values, like nature, equity and democracy, from defining a subject-level “we” towards being objects in our sentences, which enabled things like discount rates and other top-down inaccuracies that exacerbated the climate crisis. The focus will be on emissions, ignoring how growth undoes reductions while bringing children into the world without the resources to deal with the impacts. The crisis is about power relations; emissions are only a tiny aspect of that.

For example, funders claiming to protect biodiversity from growth, or animals under the legal system, have siloed the issues away from birth equity in ways that benefited them, and their families, at cost to the values they claimed to be furthering. They have avoided covering costs at the level of subject-equity, and got the benefit of seeming to be saviors at a charade-object level, through charities that focused downstream on issues of biodiversity and animal welfare.

Against all of this, Fair Start, or equity, is the preemptive standard to assess reparations and reparations fraud because governments cannot create their own definitions of legitimacy in lieu of the objective measure for that value.

There are a few tactics we can use to change the standard:

1) We can ask key leading social justice organizations: What were you doing to ensure children’s birth rights to development and equity over unsustainable demand for the products

you criticize? We can urge key influencers who might act as barriers to fair starts, and whose role modeling and inversion of political system to the exclusive formation child-rights compliant birth, development, and emancipatory conditions/relations would have a large impact whether they would have chosen to institute such a system decades ago had they known the climate crisis would unfold as it did.

This assesses the level of commitment to one's actual values. This discourse can lead into the process of elevating reparations to a measurable level of self-determination, and treat them owed and payable to would-be parents to bend down the arc of growth and consumption towards child-rights compliant families that are smaller, equitable and democratic.

Every corporation, nonprofits included, may be obligated to read their current civil rights obligations as preemptively directed by that standard. Fair Start is urging the United Nations Human Rights Committee and other human rights bodies to admit fundamental failure - in what per one Nobel laureate amounted to a shell-ponzi game of commercializing democracy through family autonomy. And to then recognize an overriding and fundable right to a fair start in life for all children as the solution. This standard overrides national authority to define citizenship and other designations of political membership.

Fair Start family planning
- Human rights-based
- Ensures sustainable development
- Intersects all social justice

Economic growth-based family planning
- Ignores human rights
- Exacerbates unsustainable growth
- Ignores social justice

Why? Bringing future children into the world is the largest determinant of outcomes in the long run, and because who we should be - fundamentally relating to one another based on rights and not growth commerce - comes before what we do, we can take radical action to move the incentivizing funds. Would we really think it racist not to hire someone because of their race, but to ignore climate risks to millions because of race-based differences in generational wealth?

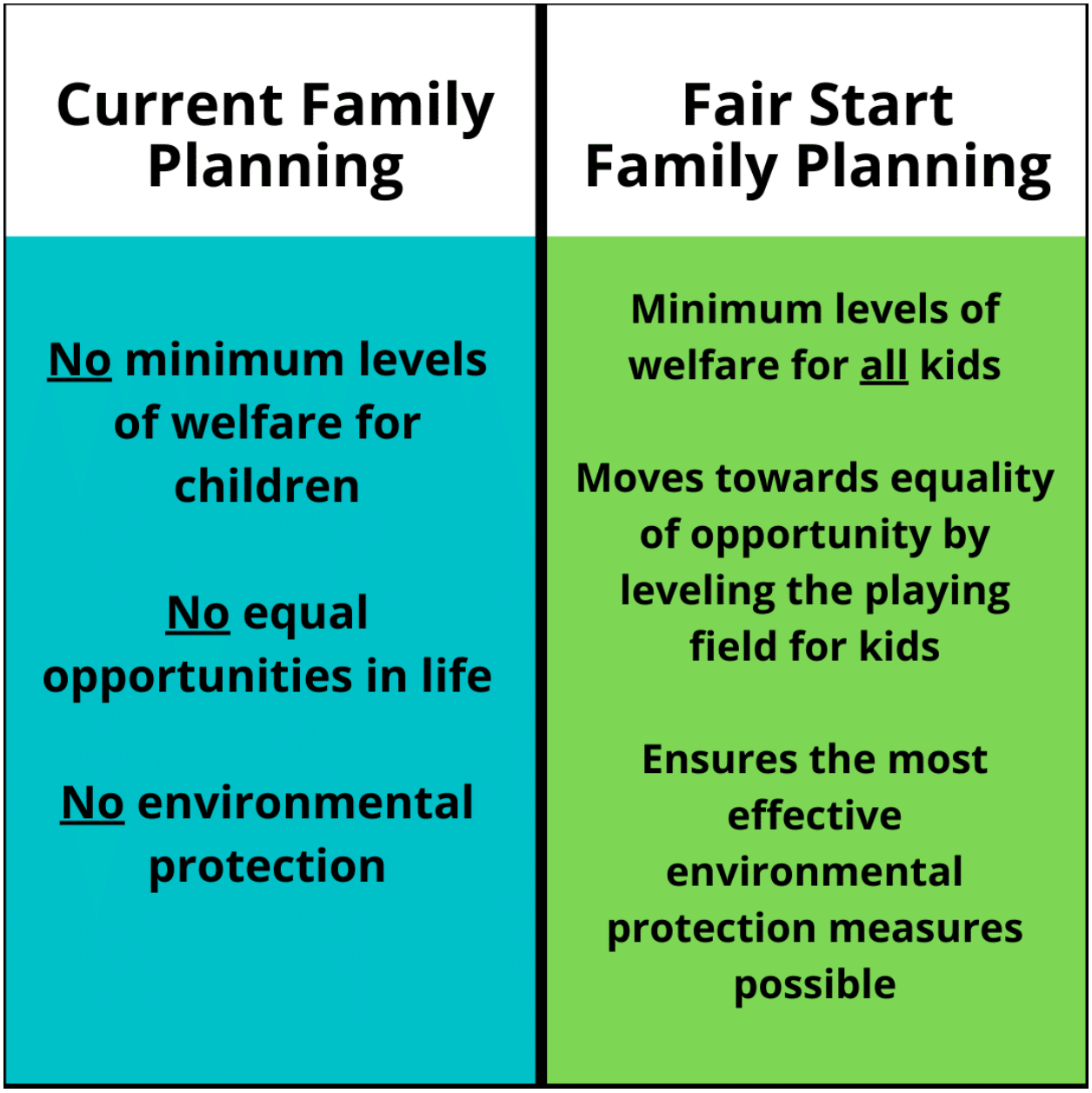
Climate change and inequality are birth-interconnected crises that disproportionately harm the most vulnerable, requiring immediate, systemic action.

This is not a choice on a menu of public interest interventions. This work relates to the inescapable system of costs, benefits, and obligations we are all born into, the largest driver of outcomes, and the choice to exploit that system or legitimate it. If we care about a particular value, like animal liberation, biodiversity, children;s rights, or democracy wouldn't we be eager to account for a fundamental cost/benefit analysis that accounts for the harm wealth has done, and what it owes going forward?

2) Identify and make examples of high profile barriers ("noncons"), many of whom would have funded social justice decoy philanthropy:

These are some of the people who are most harmed.

These are some of the people who most benefited.



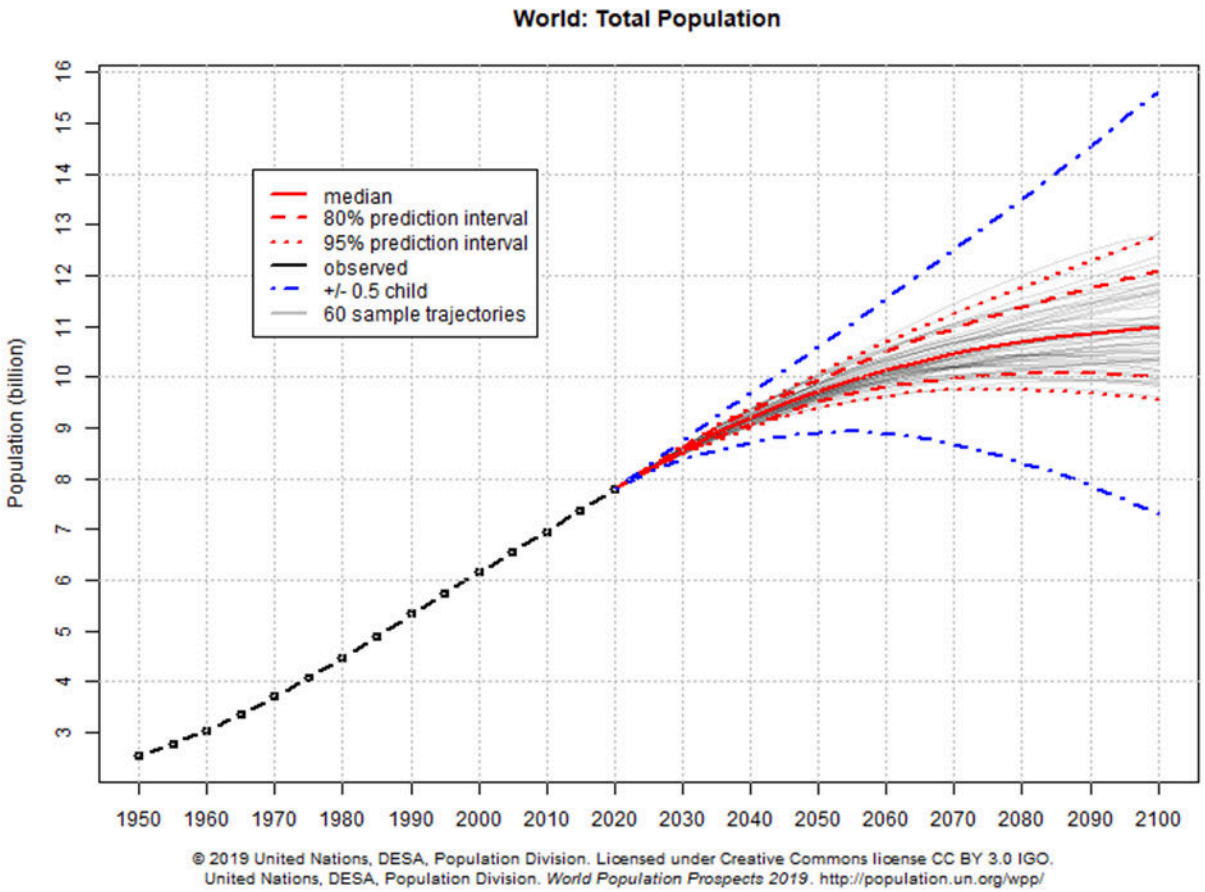
Failure to resolve this injustice takes the debtors outside of deserving public (legal/inclusive) protection because by their bypassing child-rights compliant positionality and formation of relations, it would be impossible to account for their being included in a comprehensive system of obligation/rights that actually accounts for the costs and benefits of birth positionality. **They deserve as much as they necessitate for the most vulnerable.** It was this override, the primacy of creation positionality and its political equity, that those behind the racial subversion standard were likely terrified of, and hiding.

Their wealth was fundamentally made at cost to our freedom, and the freedom of others, and there is no reason we should not take it back in order to fundamentally liberate. Their behavior,

each day, is evidence of whether they ensure legitimacy, or collective freedom from power, or assume illegal entitlements to benefit at deadly cost to others while masquerading as free.

This tactic can begin by asking government officials, wealthy individuals and families, and key leaders across all sectors whether they think kids deserve a fair start on life; how they are accounting for entitlements that ensure children only being born into conditions that comply with their rights under the Children's Convention so that we can all share a legitimate, or rights-based, political system; and to admit their entitlements derive from and are conditioned upon an obligation to measurably empower the constituents in a way that actually justifies governance.

This can include focusing on the adult children of key targets, who under the preemptive standards above would inherit the death debt of their parents.



For decades the majority of assumptions in population ethics, as a field, have been fundamentally premised on welfare improvements that the climate crisis has now reversed. Moreover, those assumptions ignored the need to use self-determination or political equity as the fundamental value for social organization, because welfare cannot account for political obligation.

Abstract academic debates about ethics, often funded by concentrations of wealth and power reliant on inequity and growth, threaten to exacerbate the results of the climate crisis by forestalling law and policy reforms. Many of the debates derive from the same Eurocentric vestige of colonialism described above – the historic entitlement of wealthy families to exploit birth positionality relative to colonized nations – nesting in the human-rights regime.

Academia should be objective and that doesn't mean ignoring one's positionality. It actually means first accounting for it, especially to avoid contradictory exploitation and entitlements that conflict with one's values.

There is no accurate evaluation without inclusive positioning.

Most of the academics in these debates contradict in their writings the basic values they exhibited throughout their lives, e.g., 1) seeking minimum thresholds of personal welfare while letting at risk children and certainly many members of future generations die in infancy through deprivation and abuse that could have been avoided; 2) expecting equal access to opportunities while the exponentially discriminatory birth positioning of others resign them to a life of servitude, 3) participating in and adhering to political/legal systems that purported to represent the governed while ignoring the way dilution and positionality ensure the voices of some carry no weight, 4) using and enjoying an environment relatively conducive to human and nonhuman health while others are born into the deadly results of racist ecocide, an outcome that contradicts the efficiency many of these leech-like academics laud in the abstract as they enjoy growth-based investments, and 5) enjoying a right to have a child in relatively safe conditions while others and those in the future have no such option, etc.

You can identify these academics because they will avoid discussions of how shared values relate to the actual creation of power relations. They will pontificate on values while enjoying the benefits of their birth lottery outcome. They will silo off values, like animals' rights, from the issue of who the humans - the performance of which those rights depend on - should be. They will avoid discussions of their full positionality. They will avoid explicitly conditioning state authority, and the justification of violence, on empowering each person equally. They will choose a false default position of illegal entitlements while they pontificate, and through positionality, harm others.

If the micro-liberation of nonhumans looks like open rescues at factory farms, the macro would look like "real new deal" social contract demands for reparations in exchange for child-centric planning that would ensure a truly climate-restored and bio-diverse future in which humans are empathetic enough to be inclined to treat nonhumans well. But many academics, whose interests do not align with macro reforms, ignore the latter.

There is no room for continued debate under the status quo entitlements, as the death rate climbs. Illegal power derives from the illusion of representative authority, used to to justify the

exclusive right to use of violence. That illegitimacy, that abuse, is what breeds all violence. How do we react well?

Free persons will only follow rules that are fair, and the first rule accounts for our creation or positioning into the system of rules, so that we are more self-determining than determined by others. The most basic legal rule of all - after World War Two and objective limits on subjective individual and national sovereignty - requires representatives and property-rights claimants to derive their authority from those they claim to represent, from an objective system of empowerment.

Because of the racial subversion standard, that never occurred; leaders exploited the arbitrary nature of the birth lottery, rather than ending it. That subversion is so internalized today that major figures in justice advocacy, like Martha Nussbaum and Michael Sandel, never even touch on the main driver of the climate crisis. God did not create them into relative positions of safety and benefit, bad policy did.

TTT allows us to see who is sufficiently other-regarding to be included in the “we,” or those who support capacity for self determination, versus those who were engaged in a performative verison of justice without covering the actual costs.

Help us fight for
a world that is **just.**

a world that is
sustainable.

teeming with
biodiversity and
equitable opportunities.

FAIR START
MOVEMENT

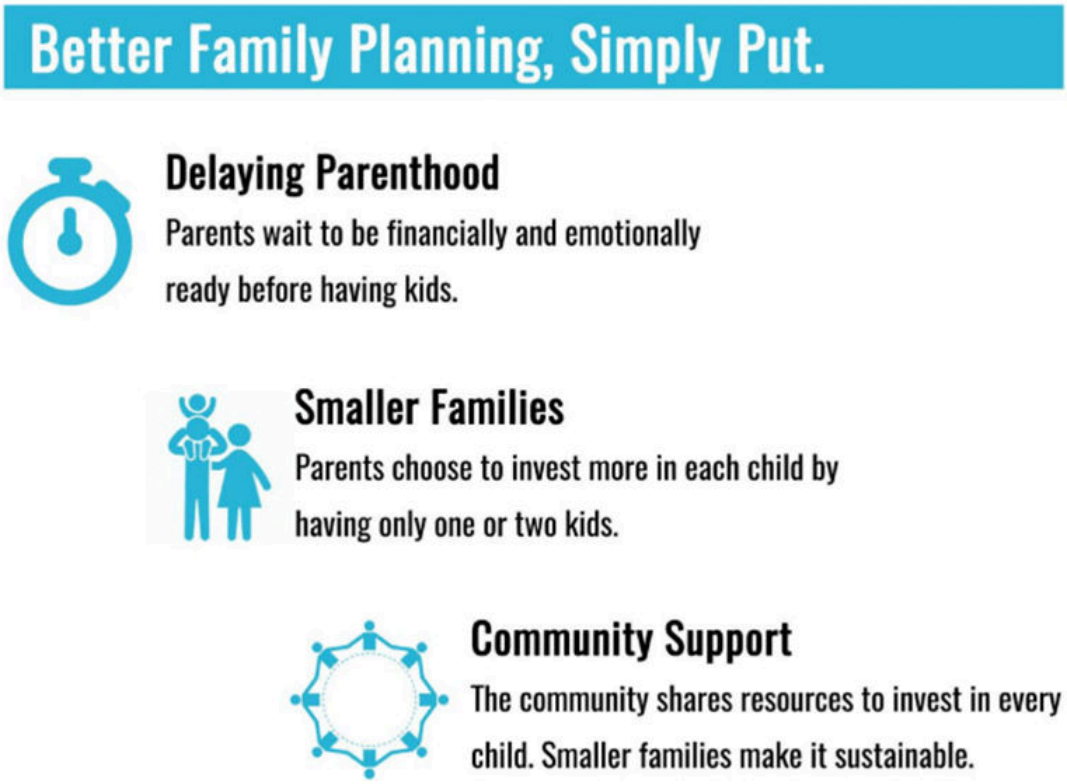
For all children to thrive and reach their potential.

For human rights. For Sustainable Development Goals.

3) The Fair Start Tell the Truth (TTT) campaign: Taking omissive impact claims, that were relative to an impact and assessment standard that scored children of color as deserving less resources and more risk, and requiring the claimants to including the full impacts relative to zero to create contrast, in order to preempt the use of an illegal standard. Language matters, because it would be physically impossible to be free without communications that capture how we fundamentally become legally obligated to others as they enter the world, and we are preemptively obligated to communicate in accord with shared values to be self-determining.

There is no such thing as an inclusive, representative, and hence legitimate legal system without that. The TTT campaign allows everyone to relate their experiences to the dynamic reality of the most vulnerable, children entering the world and impacting animals - in the actual first creation of unjust power relations, rather than relating those experiences to decoy points (politicians, celebrities, advertising, etc.) created by the powerful.

All legal obligation derives from language, and ours should mutually empower - not disempower - at the base. Language that accurately reflects and forms obligations has to be accessible to the people who are engaged in the discourse - meaning it definitely is not a traditional constitution. To exemplify this we are targeting key examples of fraud that go well beyond greenwashing, and in some cases involve criminal conduct that will be investigated before the African Commission on Human and Peoples' Rights and be subject oo



There is an analogy for the shift that is needed: All work is done on a floor that is falling apart, and some want to keep going while others fall through and clutch at those around them, taking many down with them. By delaying the replacement of the floor, these free riders threaten us all.

Above all, this is the most important thing to remember:

Law must be interpreted to legitimate itself, and the positive laws necessary to carry the Fair Start reform forward, including constitutional, fraud, consumer protection, child welfare, environmental, nationality, democracy, civil rights, and others under the TTT, must be preemptively interpreted to ensure inclusion and representation. As such, treaties like the International Covenant on Civil and Political Rights as well as others must be enforced by the ultimate source of authority, the people, through things like the Tell the Truth campaign, and demand for reparations payments from key concentrations of wealth and power to class representatives of collective family defense systems.

This is not altruism. Agaian: It is physically impossible to be free, as in self-determining, if we cannot ask how our communications account for and then assure that persons are created, developed and emaciated in ways that offset equally their capacity to influence political systems , relative to a neutral position or objective standard for evaluation. Those entering the world are either not empowered, or we all have no choice but to be subjected to their power and influence

– including the degradation of the environment around us. We should instead empower the governed, not the government and the wealthy, whose authority and entitlements derive from and are conditioned on the creation of liberating relations. Those that think and act otherwise fall outside of the scope of protection free, or measurably self-determining persons, give each other.

DATED THIS _____DAY OF _____2025

For: Fair Start Movement

_____ _____

Esther Afolaranmi Carter Dillard

Co-executive Director Policy Advisor