

Properly Divided Future*

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Abstract

This paper examines the intergenerational justice theory of obligations to future generations. I refer to queer temporality theory and evaluate its radical questioning. However, I argue that its destructive conclusions need not be accepted. Proper division of the time span according to the nature of the problem is important for reaching a moderate conclusion.

1. Introduction: Do We Need the Future?

Do we need to produce and nurture the next generation? Perhaps we do not. If so, how does this change the debate on our normative relationships with future generations? With this question in mind, this paper examines the theory of intergenerational justice in relation to future generations yet to be born.

The basic question of intergenerational justice is: What kind of justice relationship can we, the present generation, have with future generations that have not yet come into existence (and sometimes with past generations that no longer exist)? Since the 1960s, when global environmental problems began to be called more pressing, this question has been actively debated because of its increasing practical importance. However, intergenerational justice theory, which questions the diachronic normative relationship with people who do not yet exist, is not merely an applied issue, but has a distinctive philosophical significance that is not limited to the diachronic normative relationship. It poses a serious challenge to the theories of practical philosophy, which are said to have been "revived" since the 1970s. This paper will examine some of these works, but what

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The Divided Future

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