

The non-identity problem

1. If person A was conceived through the joining of sperm 1 and egg 1, and person B by sperm 2 and egg 2 (where $1 \neq 2$), then person A is not person B.
2. Any change to a sustainable environmental policy will have impacts on almost every aspect of every person's lives, both large and small.
3. Because of these changes, (all/most) people will conceive children at different times, or with different partners, than had these policies not been implemented.
4. Thus, no one (or almost no one) who would have existed without the change in public policy mentioned in 2 will exist if that public policy is implemented.
5. Thus, these changes in public policy don't make (almost) any future person better off than they would have been had these changes not been made; not making these changes would not make any future person worse off than they would have been.
6. If public policy aimed at sustainability is just/obligatory, it is because of the benefits to (most) future people.
7. Thus, public policy aimed at sustainability is not just/obligatory.

Gheaus' argument

- 1a. Being an adequate parent is a central component of human flourishing (for almost all people).
- 2a. Thus, all people have a right to be adequate parents (if they so desire).
- 3a. If A does not leave enough resources for their children to flourish, then A is not an adequate parent.
- 4a. Thus, if A does not leave enough resources to allow their children to be adequate parents, then A cannot be an adequate parent. (combining 1a and 3a)
- 5a. Thus, if A does not leave enough resources to allow their grandchildren to be adequate parents, then A is not an adequate parent:
 - a. If A's children don't have enough resource to be able to leave enough resources for their children to be adequate parents, then A's children cannot be adequate parents. (based on 4a)
 - b. If A's children cannot be adequate parents because of the amount of resources A left, then A is not an adequate parent. (4a again)
- 6a. The ideas in 4a and 5a can be extended indefinitely.
- 7a. Thus, if A does not leave enough resources for an unlimited number of future generations to be adequate parents, A is not an adequate parent to their children.
- 8a. Everyone is either a parent or not.
- 9a. If one is a parent, one is obligated to be at least adequate.
- 10a. If one is not a parent, one is obligated to not prevent others from being adequate parents. (from 2a)
- 11a. Thus, we all have moral obligations to allow and engage in adequate parenting.
- 12a. Thus, we all have moral obligations to leave enough resources for an unlimited number of future generates to be adequate parents.