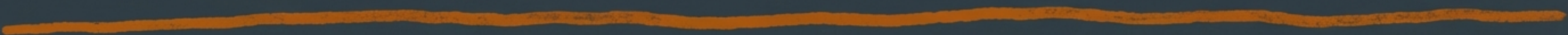
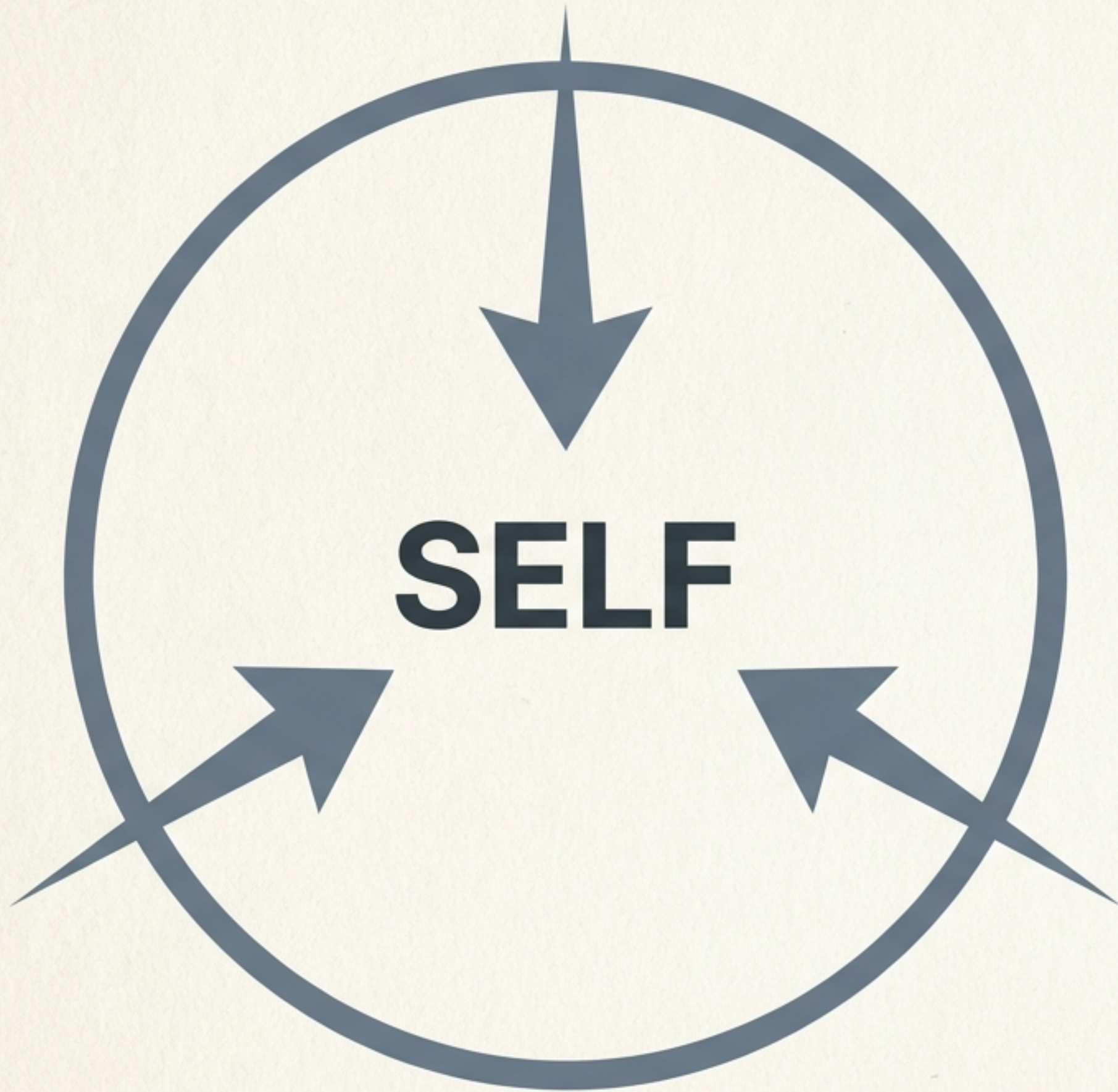


We Are Not Here for Ourselves

MENESS, OURNESS, AND THE ETHICS OF TEMPORAL BELONGING



BASED ON THE TEACHINGS OF ANANGU ELDER BOB RANDALL



The modern ethical unit is the Self.

Contemporary Western humanities frame responsibility as a matter of personal choice, intention, and authorship within a single lifetime.

- Meaning = Achievement
- Authorship = Claimed
- Responsibility = Elected

In this architecture, **autonomy** is the primary virtue.

The Big Loneliness is a structural outcome.

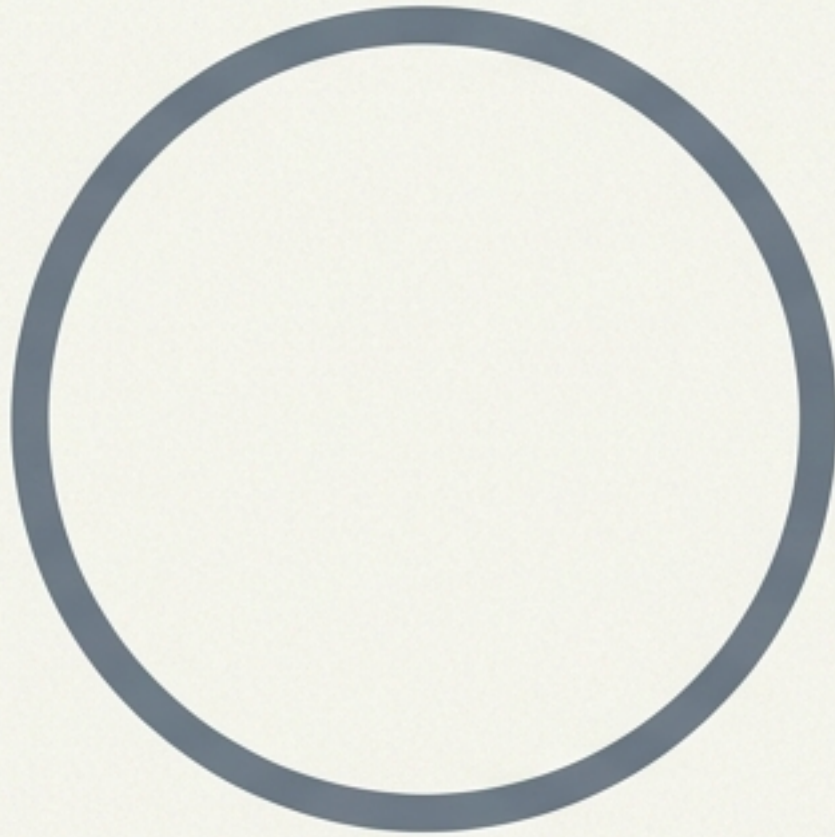
We often treat loneliness as a personal deficit. Bob Randall argues it is the inevitable result of an ethical architecture that encloses care.



**“That mineness
doesn’t seem to be a
very attractive place
to be when you’re all
alone.” — Bob Randall**

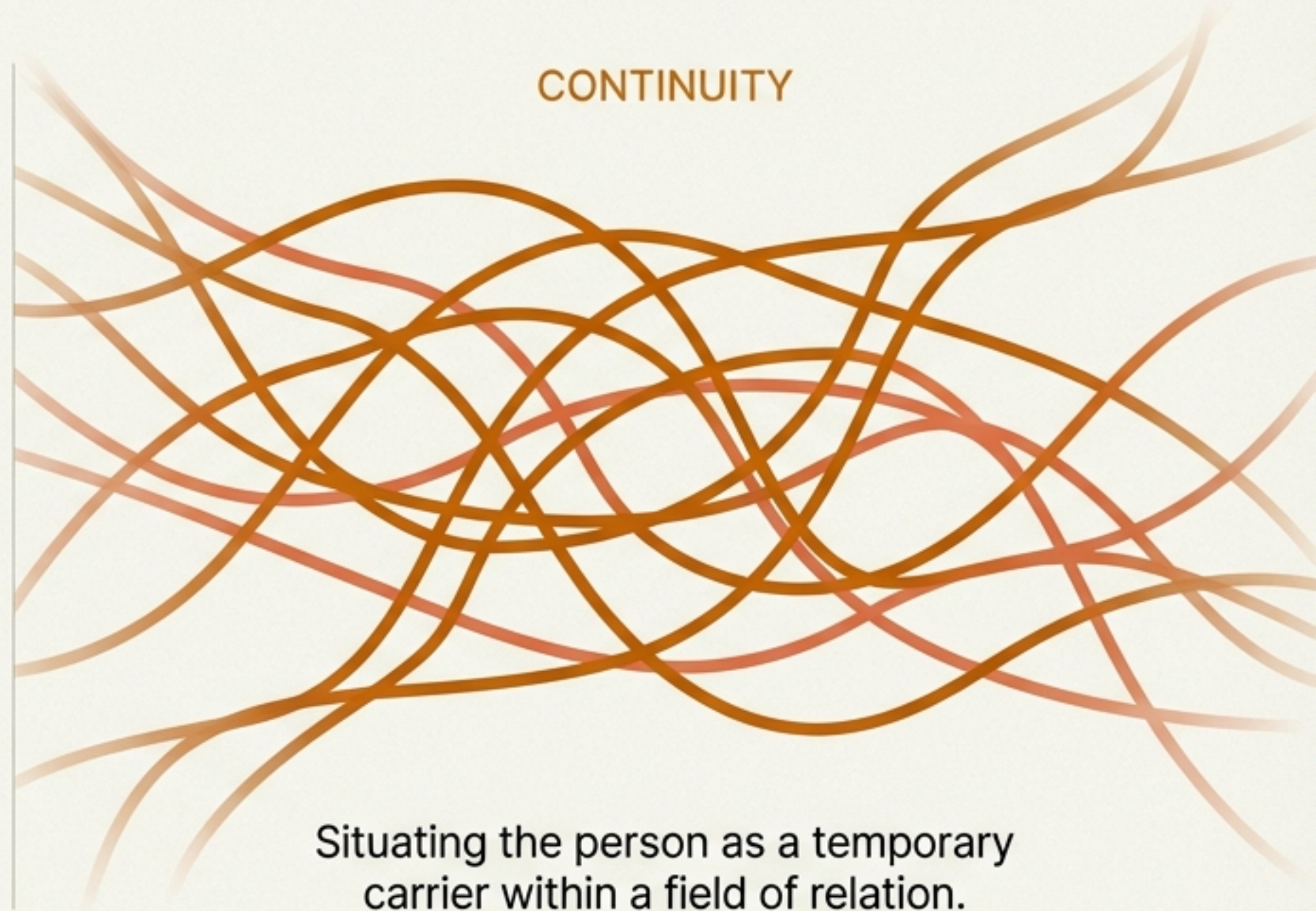
Ethics is a geometry of relation.

ENCLOSURE



Centering the self as the
locus of meaning

CONTINUITY



Situating the person as a temporary
carrier within a field of relation.

The question is not how individuals should behave,
but how ethical life is structured.

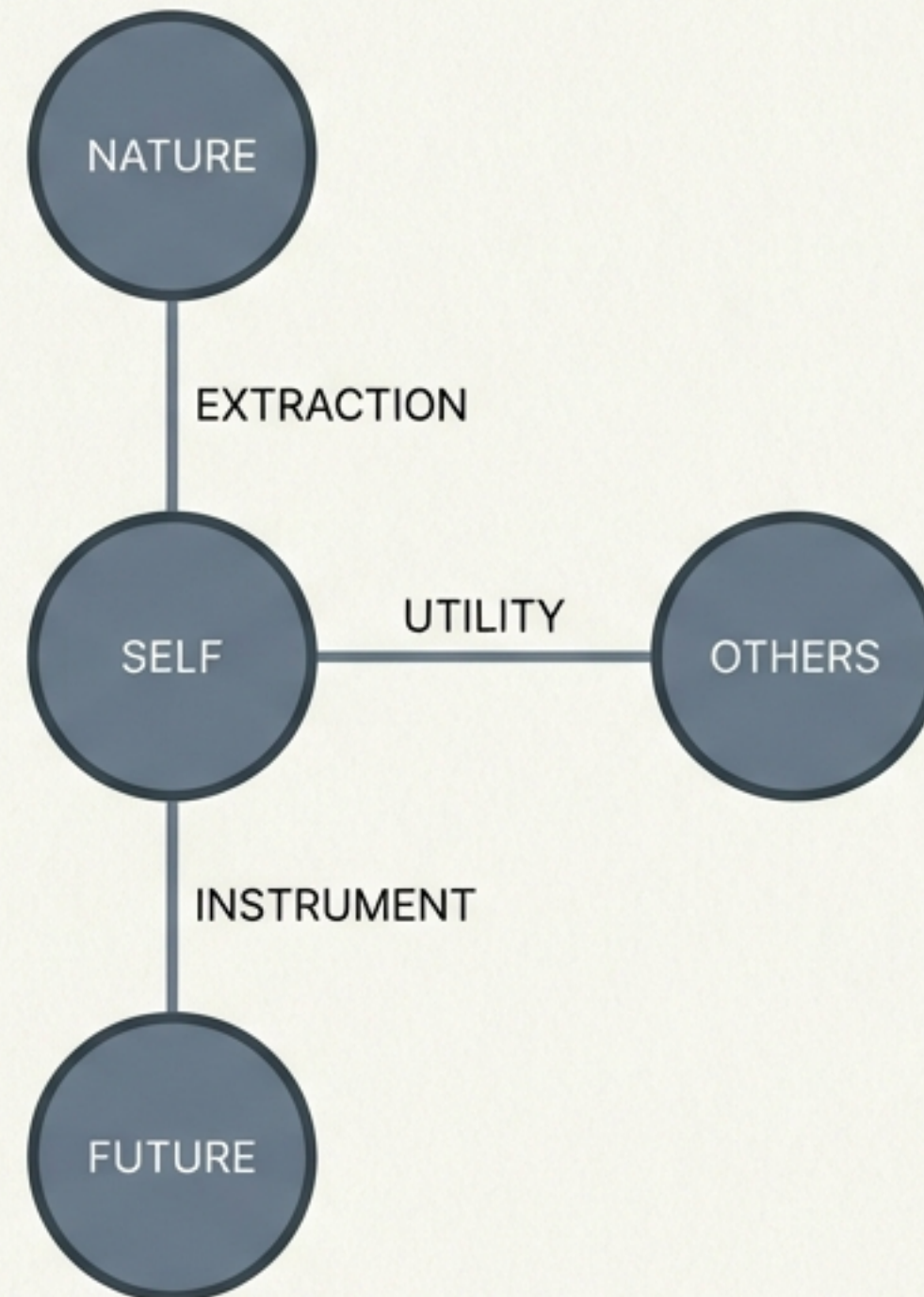
Meness cuts the Oneness.



“For me what happened is that humans started ‘mineness’ instead of ‘oursness’. That was the first kink that altered the inclusive way of being. The ‘mineness’ cut the ‘oneness’.” — Bob Randall

Meness is a structural shift where the self becomes the center of the universe.

Relations transform into resources.



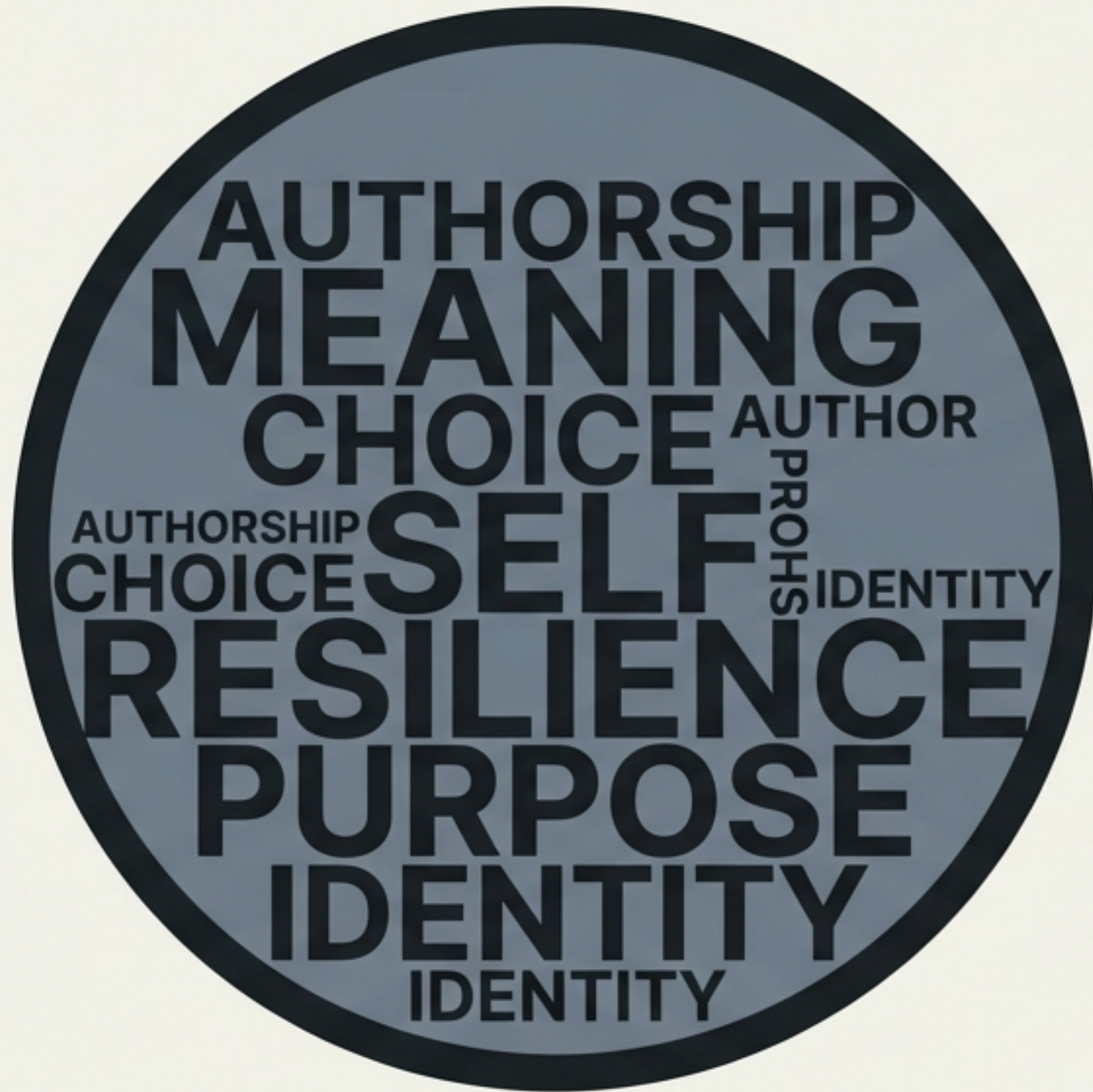
When the self is the primary reference point, other beings (human and non-human) cease to be relations. They become instruments for individual ends. This is the 'Mineness Attitude'.

Responsibility becomes trapped in the present.



When responsibility is organized around the self, obligation is confined to the visible present. Care for those not present—ancestors or future generations—becomes optional.

The Enclosure of the Self.



The self becomes burdened with generating meaning that was previously distributed across a living field. The result is not freedom, but exhaustion.

The Reorientation: Kanyini

We turn now to an alternative ethical configuration articulated by Anangu elder Bob Randall. This is not a metaphor. It is Law.

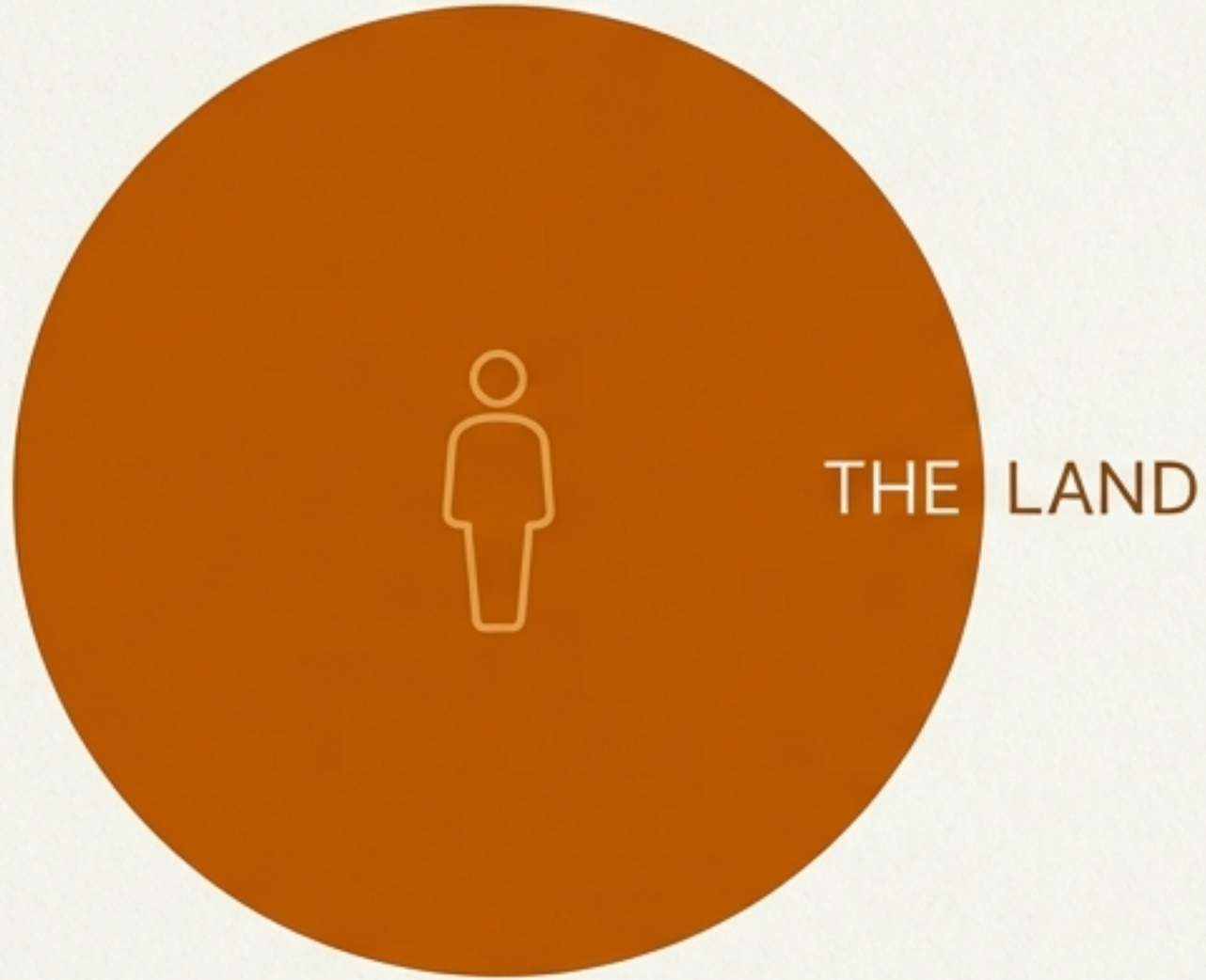
Everything living is family.

“We belonged to
everything that was
around us and everything
that was around us
belonged to us.”
— Bob Randall

A non-exclusive, comprehensive condition of reality.



We do not own the land;
the land owns us.



“If anything owned anything, it was the land who owned us and she nurtured the trees, the animals and us humans all the same way.”

Humans are not masters or owners. We are participants.

Belonging is a condition, not an achievement.



Belonging is not earned through merit, chosen by will, or granted by authority. It is given as the condition of being alive. You are already required to care because you are already implicated in the life of the whole.

Temporal Belonging

Acting for those not present.



The most distinctive feature of Oursness is its extension across time. Responsibility is organized around continuity with others who may never be seen or known.

The Canoe.



“Of course after I used the canoe, I too would leave it behind along with some rations for the next group coming along... never knowing who those people would be.” — Bob Randall

Trust is infrastructure.



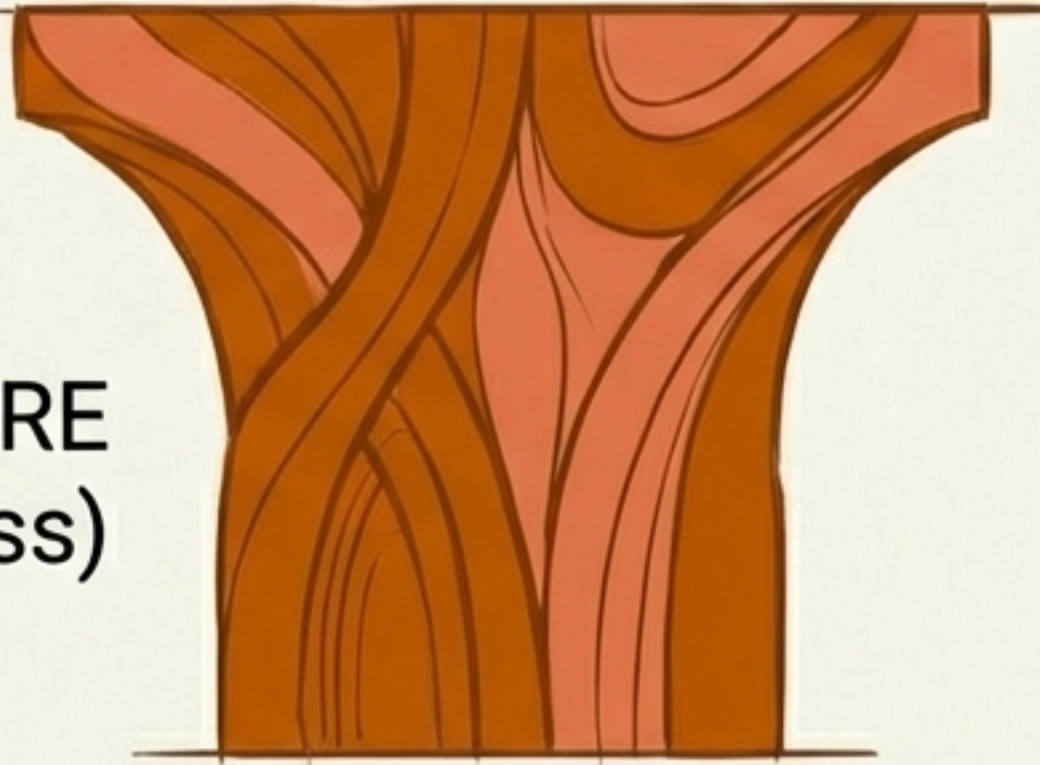
To leave resources for unknown others is to assume you are part of an ongoing relational order.

This trust is not naïve. It is structurally sustained by shared Law.

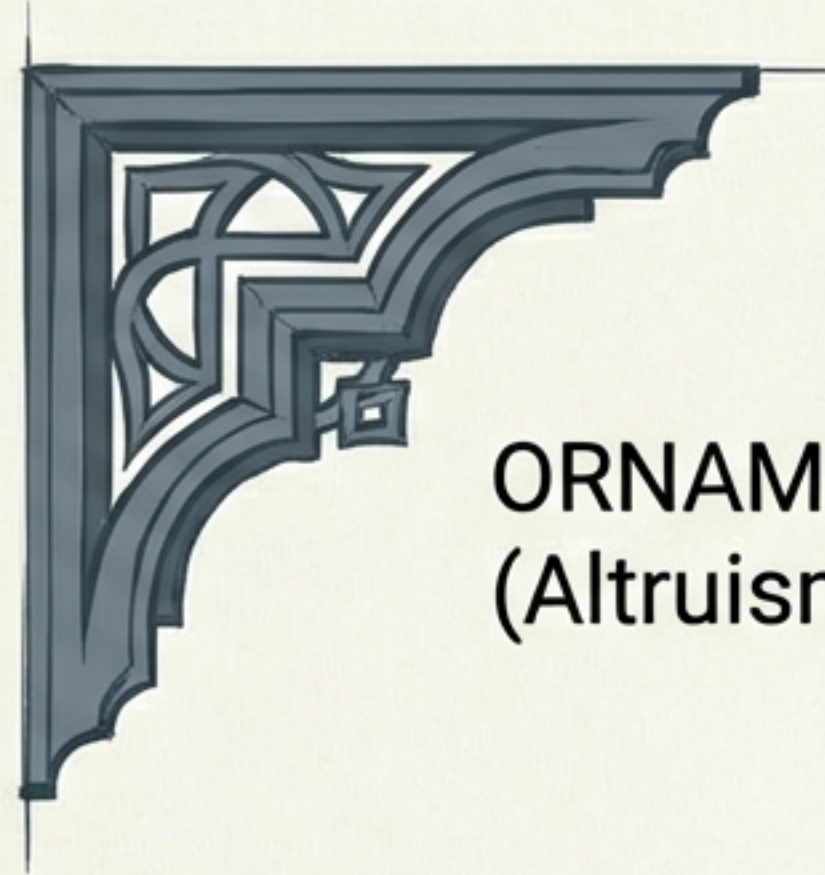
Obligation is held collectively, not individually.

Ethics without moralism.

STRUCTURE
(Ourness)



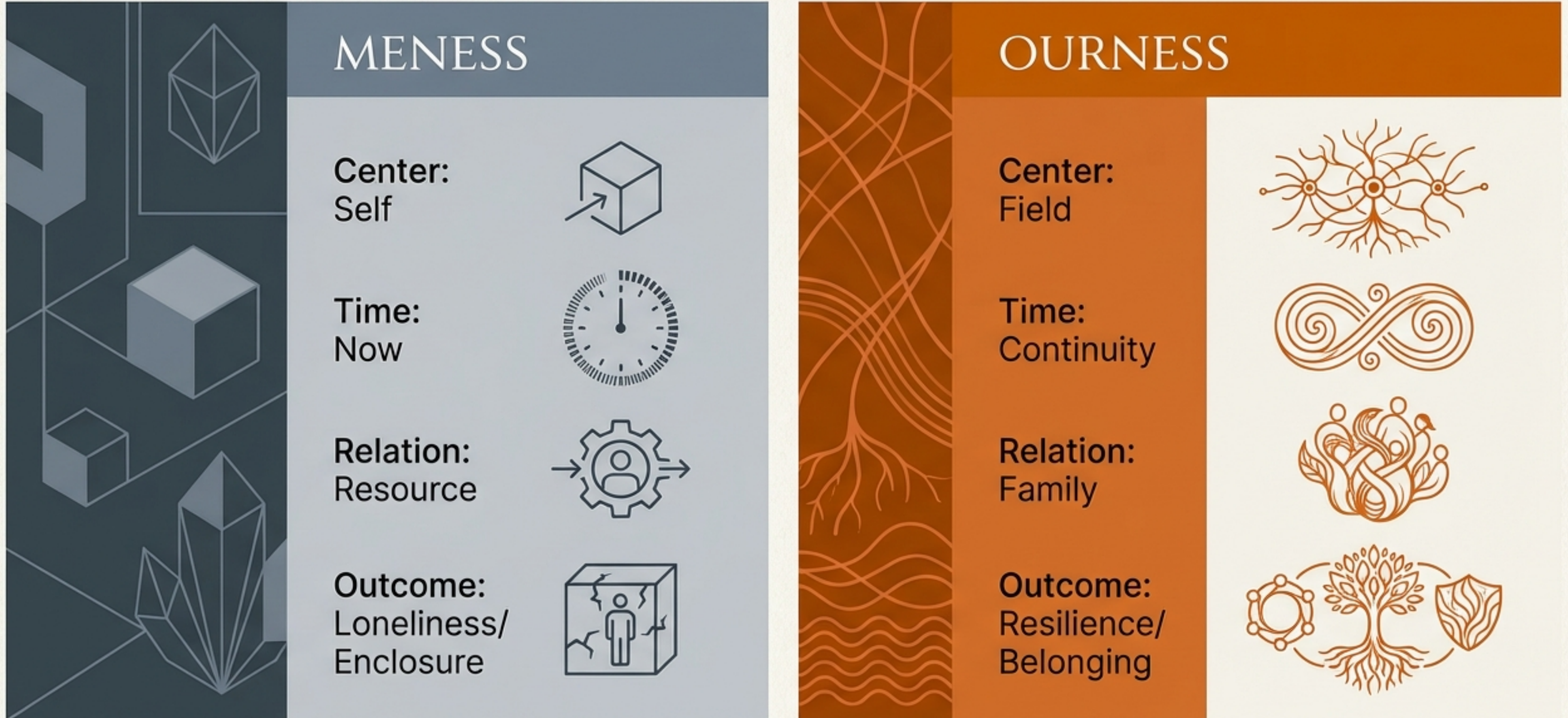
ORNAMENT
(Altruism)



This orientation does not rely on 'virtue' or 'heroism.' Actions are evaluated by consequence, not intention. Do they sustain the web, or cut it?

“The ‘oursness’ way of thinking encourages people to take on actions which benefit the group... I’ve seen it work.”

Two Architectures of Life

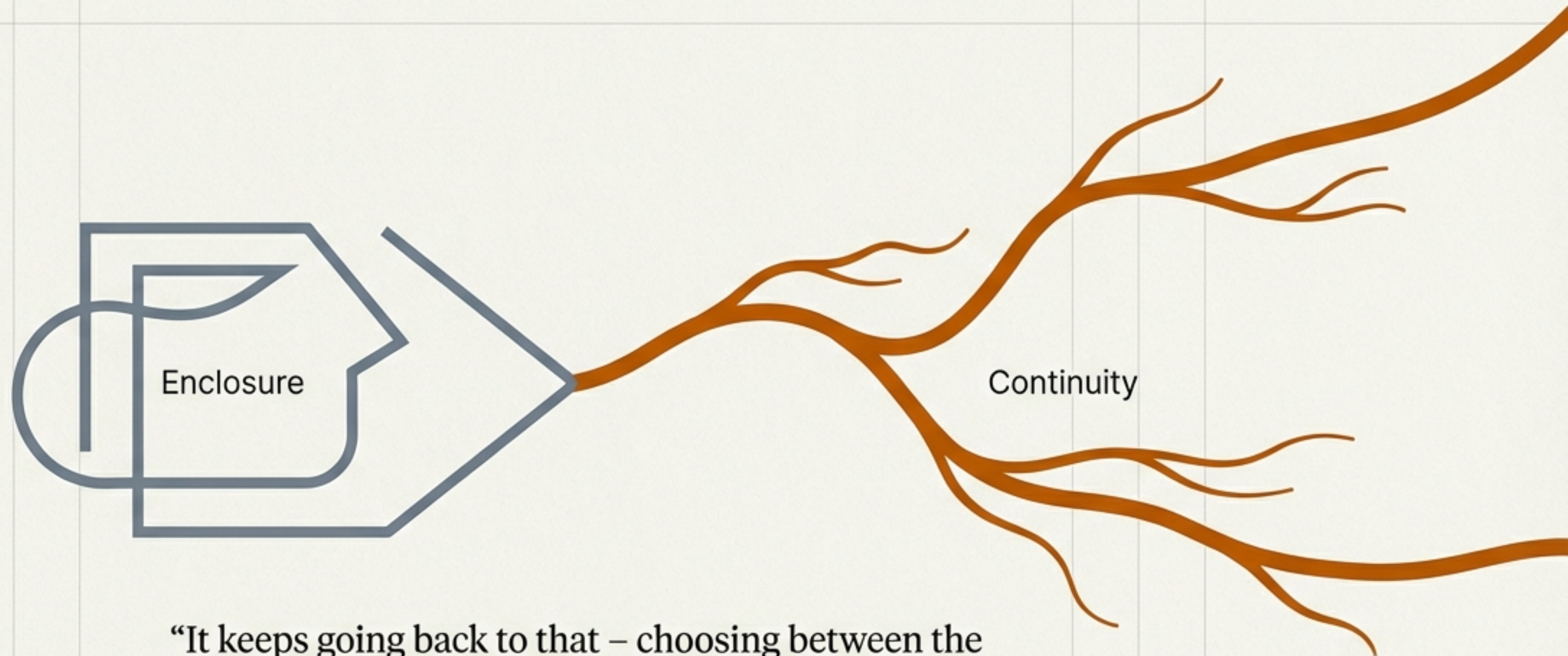


Loneliness is a signal that the web has broken.



Inter: Loneliness is not a private misfortune. It is an ethical signal marking the contraction of belonging. When care no longer migrates across time, ethical life becomes episodic and fragile.

The choice is between enclosure and continuity.



“It keeps going back to that – choosing between the mineness and the oursness.” — Bob Randall

We choose between a life that ends with the self, and a life that migrates across generations.



We are not here for ourselves.

Meaningful existence depends on the capacity to carry responsibility forward. To remain accountable to a world that exceeds the self is the only way life continues.