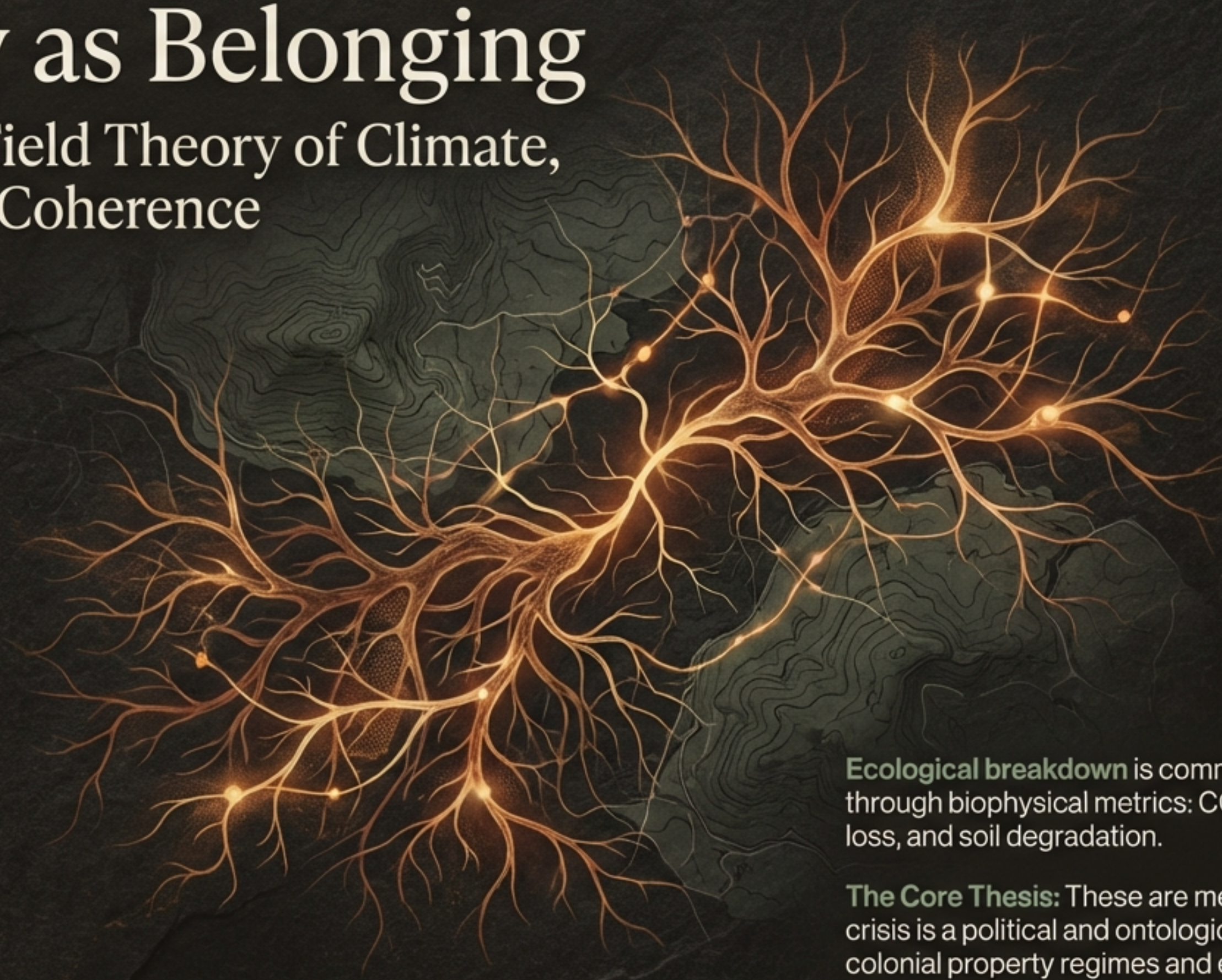


Ecology as Belonging

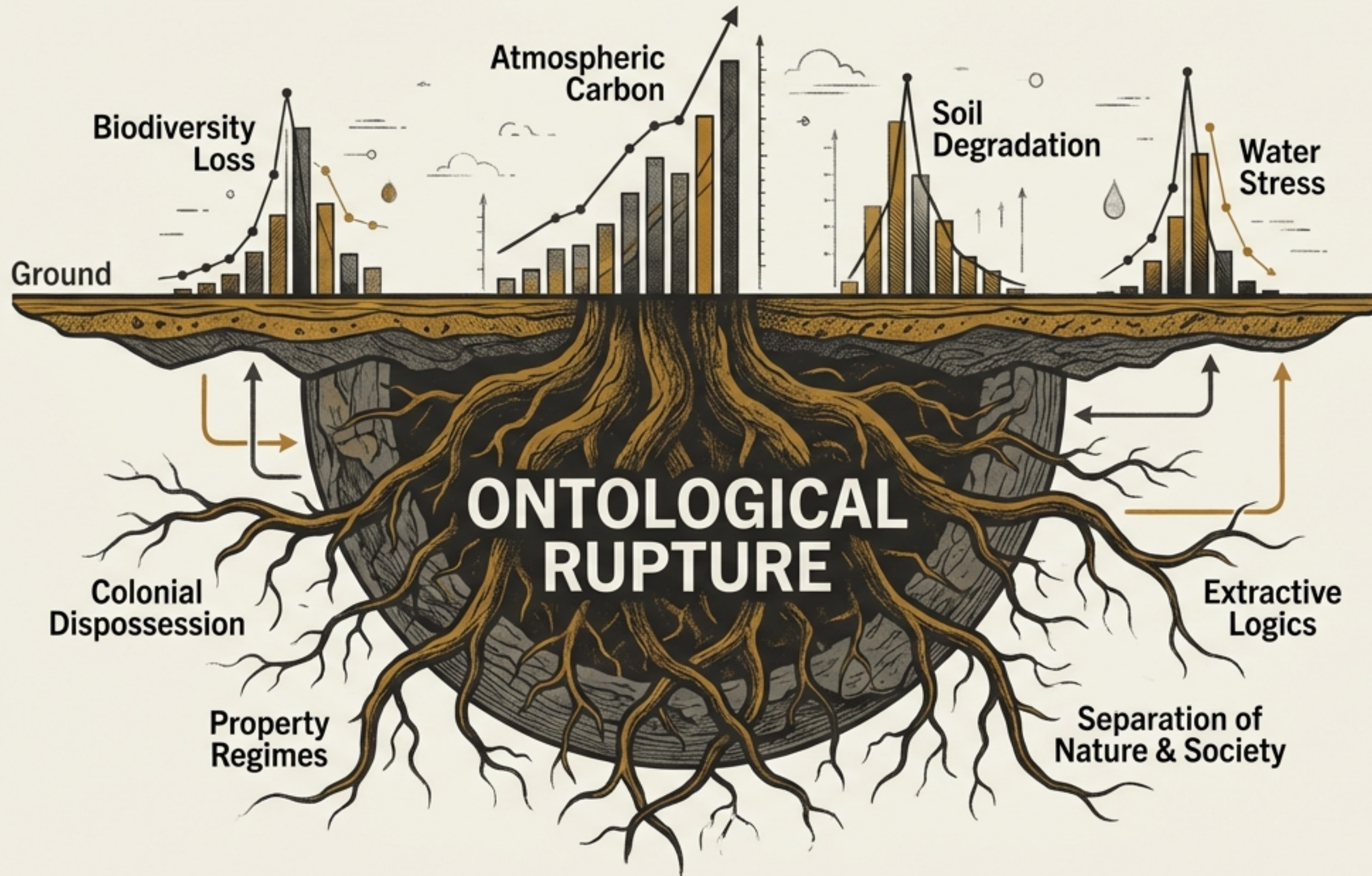
A Relational Field Theory of Climate, Country, and Coherence



Ecological breakdown is commonly diagnosed through biophysical metrics: CO2 levels, biodiversity loss, and soil degradation.

The Core Thesis: These are merely symptoms. The crisis is a political and ontological rupture structured by colonial property regimes and extractive economies.

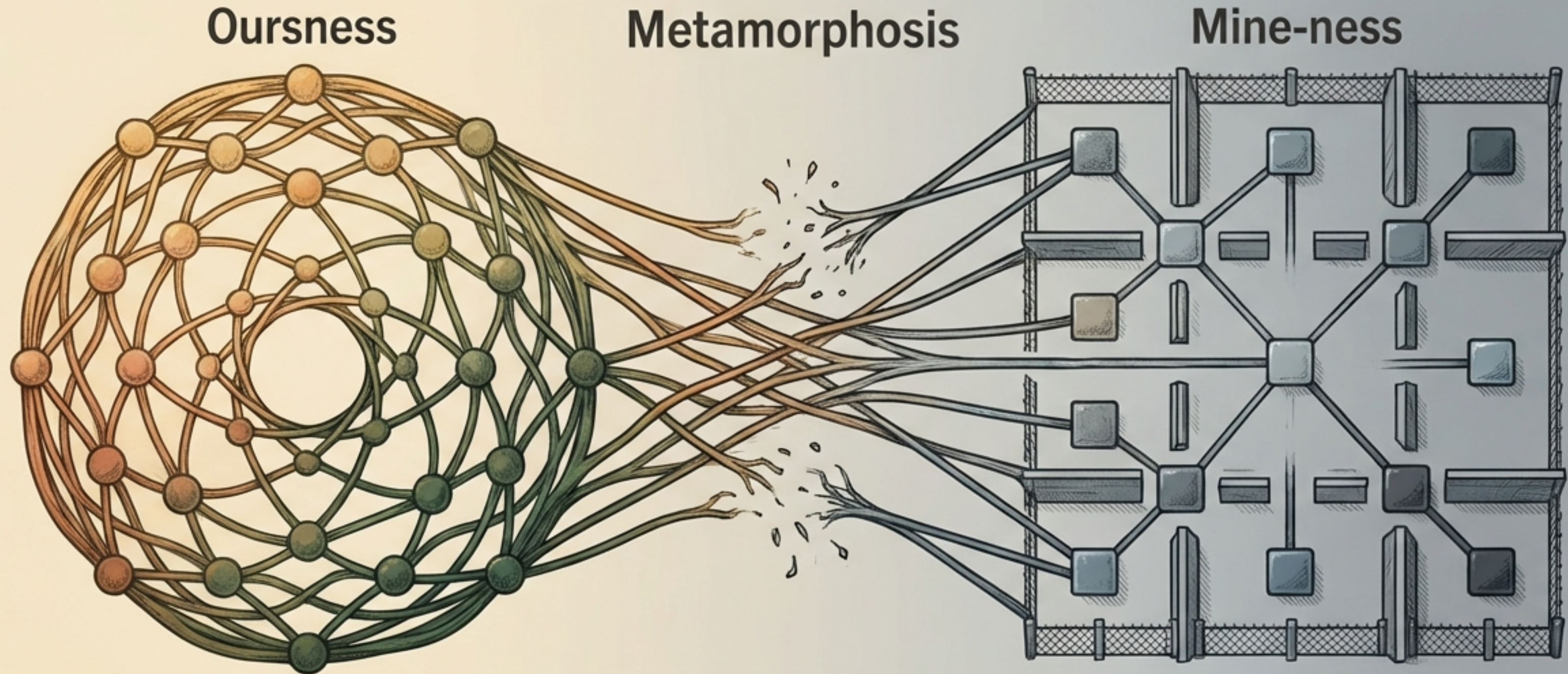
Metrics Measure the Damage, Not the Cause



Political ecology reveals that extractivism depends on a prior transformation: the conversion of Country into property, kin into labor, and relationships into transactions.

We cannot fix the symptoms while ignoring the structural condition that produces them.

The Shift from 'Oursness' to 'Mine-ness'



“Everything living is classified as our family... all creatures, animals, people, plants, rocks, everything belongs as one.” — Yankunytjatjara Elder Tjilpi Bob Randall

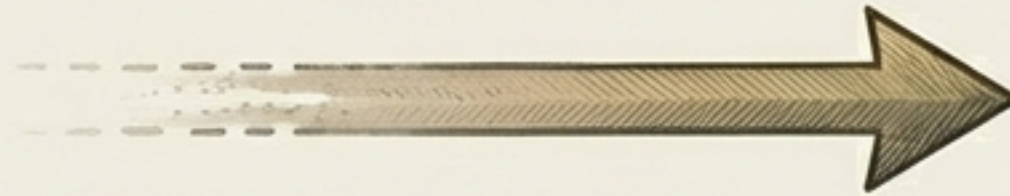
Tjukurpa is Law, Not Myth

Definition: Tjukurpa is a continuing law of relationship and place-based governance. It is not a mythic past; it is the “living coherence of Country.”

The Principle: Creation is not finished; it is sustained through ongoing relational maintenance.

Governance: Identity is defined by contribution and responsibility to the whole, not autonomy.

Linear Time /
Historical Progress



Always Now /
Tjukurpa



Country is a Relational Field

Agency: Country is not inert territory. It is agentive, juridical, and alive.

Communication: Country communicates through pattern, seasonality, and species behavior. Listening to Country IS governance.

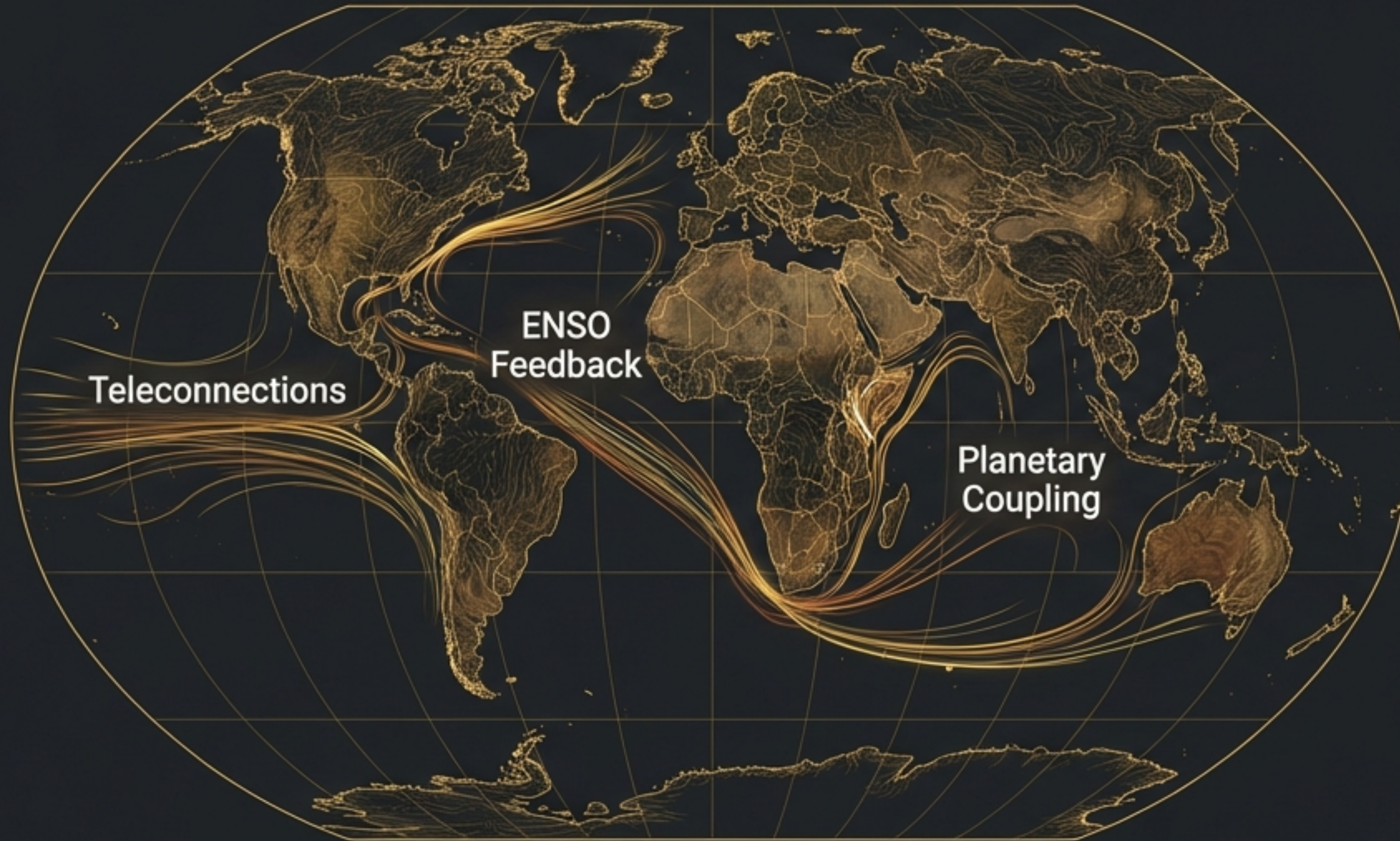
“Trees were talking to me...
the hills were welcoming me
home.” — Bob Randall

Kin / Teacher

Welcoming Agent

Ancestor / Law

Science Confirms Planetary Relationality

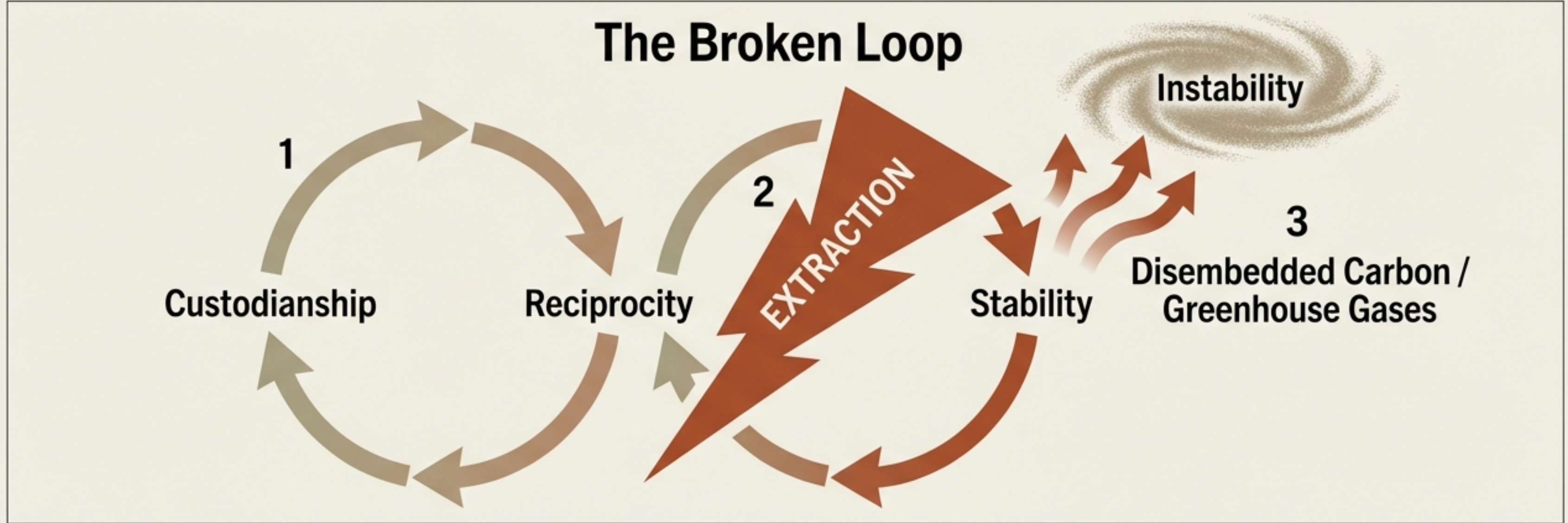


The Science: Earth System Science conceptualizes the planet as a coupled system (atmosphere, biosphere, hydrosphere).

Teleconnections: Disturbances propagate across vast distances. Stability depends on reciprocal feedback loops.

The Paradox: Science sees the connection (coupling), but Western governance acts through separation (borders/property).

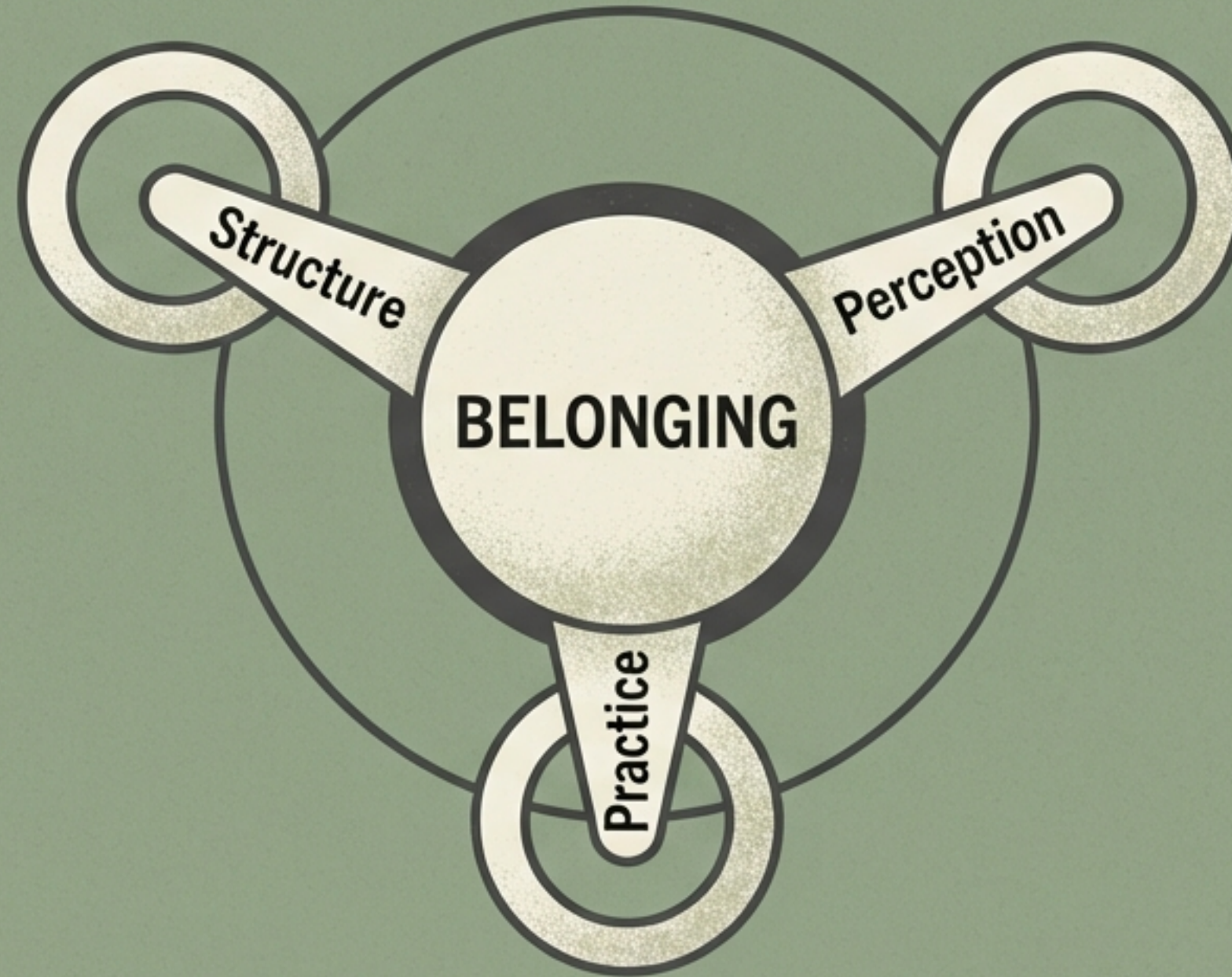
Climate Change is Relational Destabilization



Reframing: Greenhouse gases are the atmospheric record of broken relationships (disembedded carbon).
The Process: When forests become timber and carbon becomes a tradable offset, the relational web snaps.
The Result: Climate instability is the planetary expression of extractive land regimes.

The Ecological Theory of Belonging

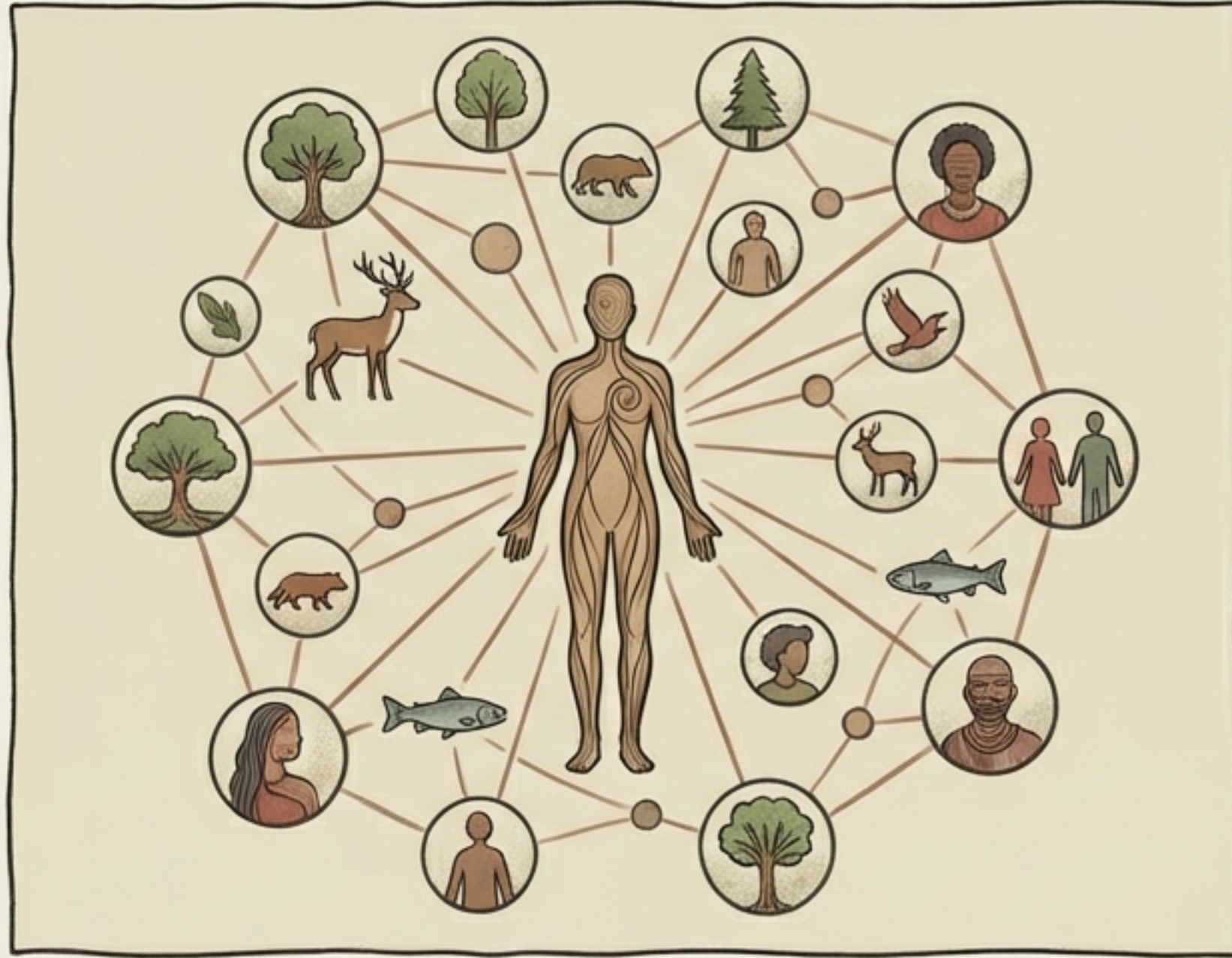
Act III: The Synthesis



Definition: Belonging is not a sentiment; it is ecological infrastructure.

Core Argument: Ecological stability arises from relational coherence. Collapse follows when relationships are fractured by extractive structures.

Propositions 1 & 2: Identity and Country



Prop 1: Relationship Precedes Identity. To be of greatest greatest service to all that will be.



Prop 2: Country is Juridical. It is not a background for action; it regulates conduct.

Propositions 3, 4, & 5: The Mechanics of Rupture



Climate as Field Behavior

Stability depends on maintained feedback loops.



Coherence via Reciprocity

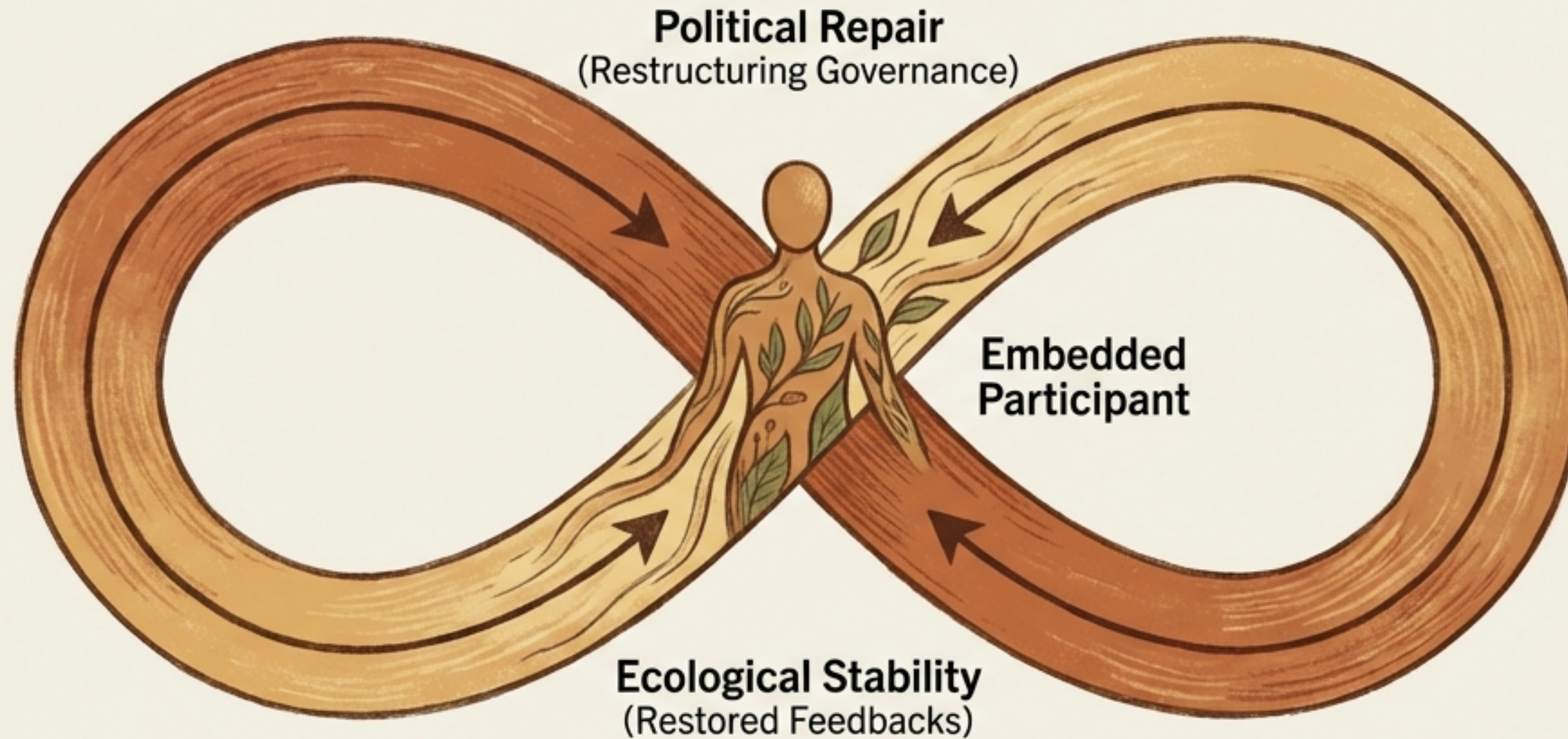
Stability requires Kanyini—unconditional connection. Neglect produces fragmentation.



Disconnection is Structural

“Mine-ness” is institutionalized subjectivity. The rupture is built into legal and economic codes.

Propositions 6 & 7: The Path to Repair



Proposition 6: Restoration requires political repair. We must restructure the governance systems that sever relationships.

Proposition 7: Humans are embedded participants. We are not managers of nature, but actors *within* the relational field.

A Grounded Editorial

Kanyini: The Infrastructure of Care

Act IV: The Cure



Definition: Kanyini is the principle of unconditional connection and responsibility.

Function: It is the “ethical infrastructure” of the system.

Randall’s Teaching: “Our purpose is to live the Kanyini principles... just like our Earth Mother.”

Outcome: Reciprocity produces coherence; neglect produces fragmentation.

Governance as Listening

Cultural Burning



Seasonal Movement



Relational Technology: Controlling fire with fire.

Adjustment: Moving based on water availability.

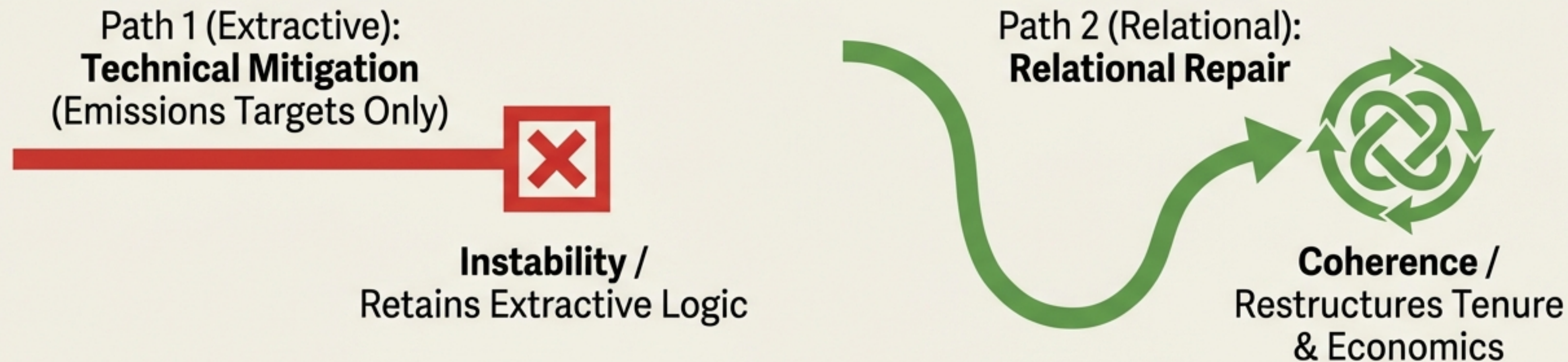
The Practice: Listening to Country is a regulatory practice, not passive awareness.

Signals: Reading shifts in fire behavior, water stress, and species movement.

Adjustment: Governance is the act of adjusting human conduct to ecological signals (rather than imposing will on the land).

Restoring Coherence: A Structural Shift

Fork in the Road



The Shift: We must move from Technical Management to Relational Repair.

Action: This requires restructuring land tenure, strengthening Indigenous sovereignty, and re-embedding economies in custodianship.

Goal: 'Caring for Country' becomes the primary form of climate governance.

Ecology *Is* Belonging

The restoration of ecological stability depends on restoring the relationships... that political economy has systematically weakened.

Belonging is not a sentiment. It is the governance orientation required to sustain life on Earth.