

Kanyini: The Geometry of Belonging

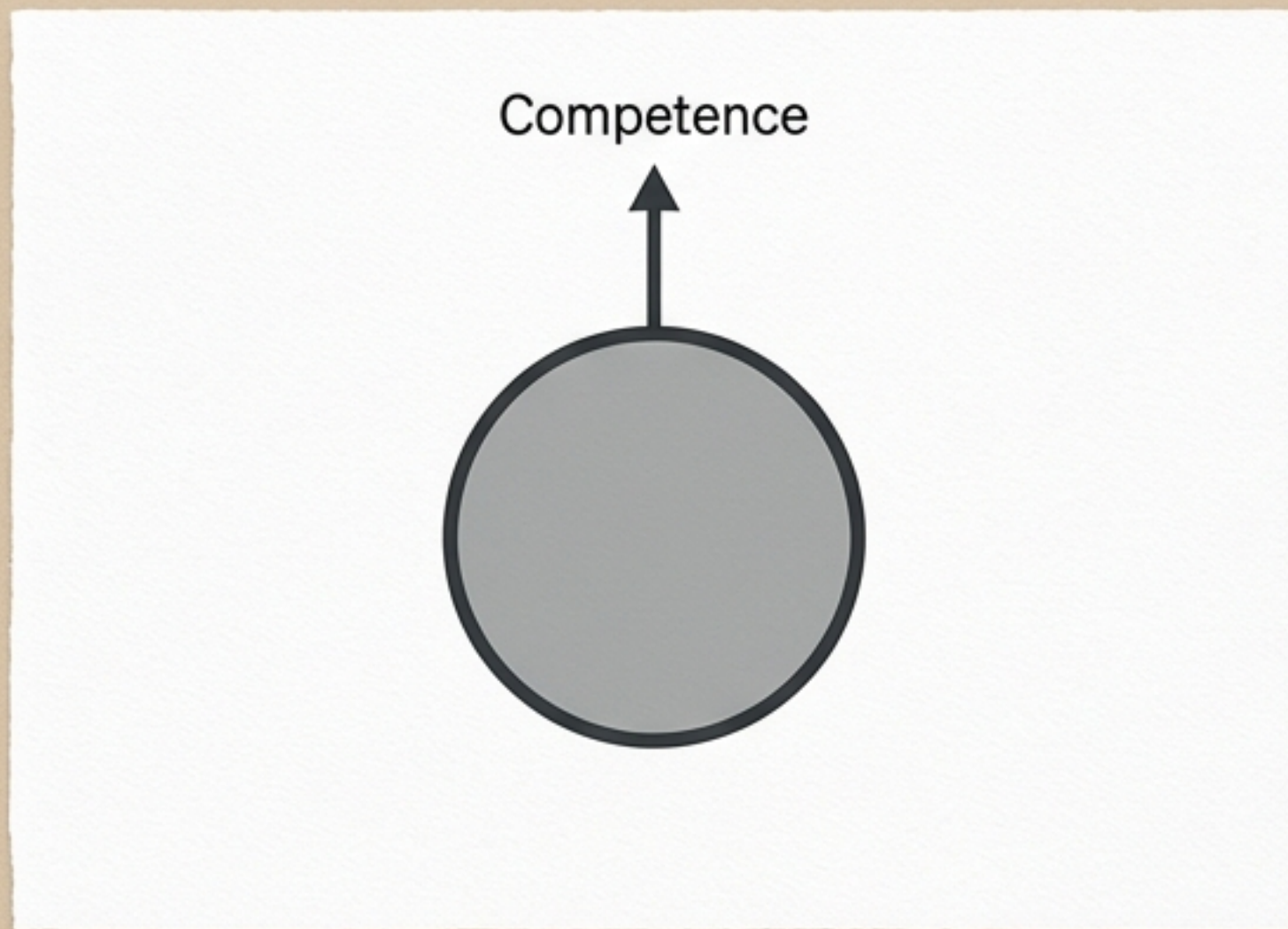
A FIELD MODEL OF EARLY CHILDHOOD IN ANANGU PHILOSOPHY



Based on the teachings of Yankunytjatjara Elder Tjilpi Bob Randall

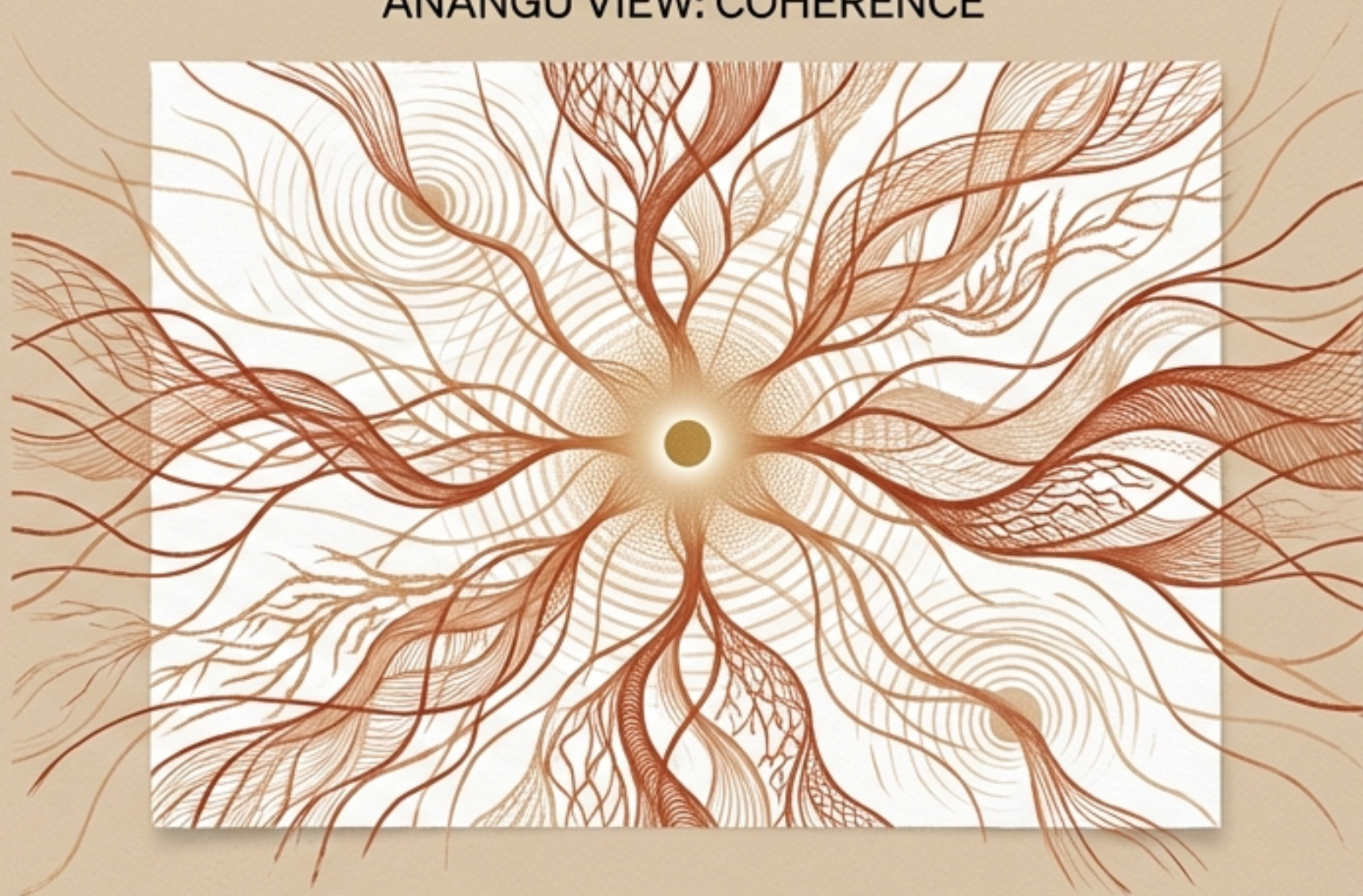
Rethinking the Self: From Autonomy to Coherence

WESTERN VIEW: AUTONOMY



The child as a bounded organism
striving for independence.

ANANGU VIEW: COHERENCE



The child as a participant emerging
within a pre-existing relational field.

The field precedes the individual. The first task of life is not to separate, but to learn how to be held.

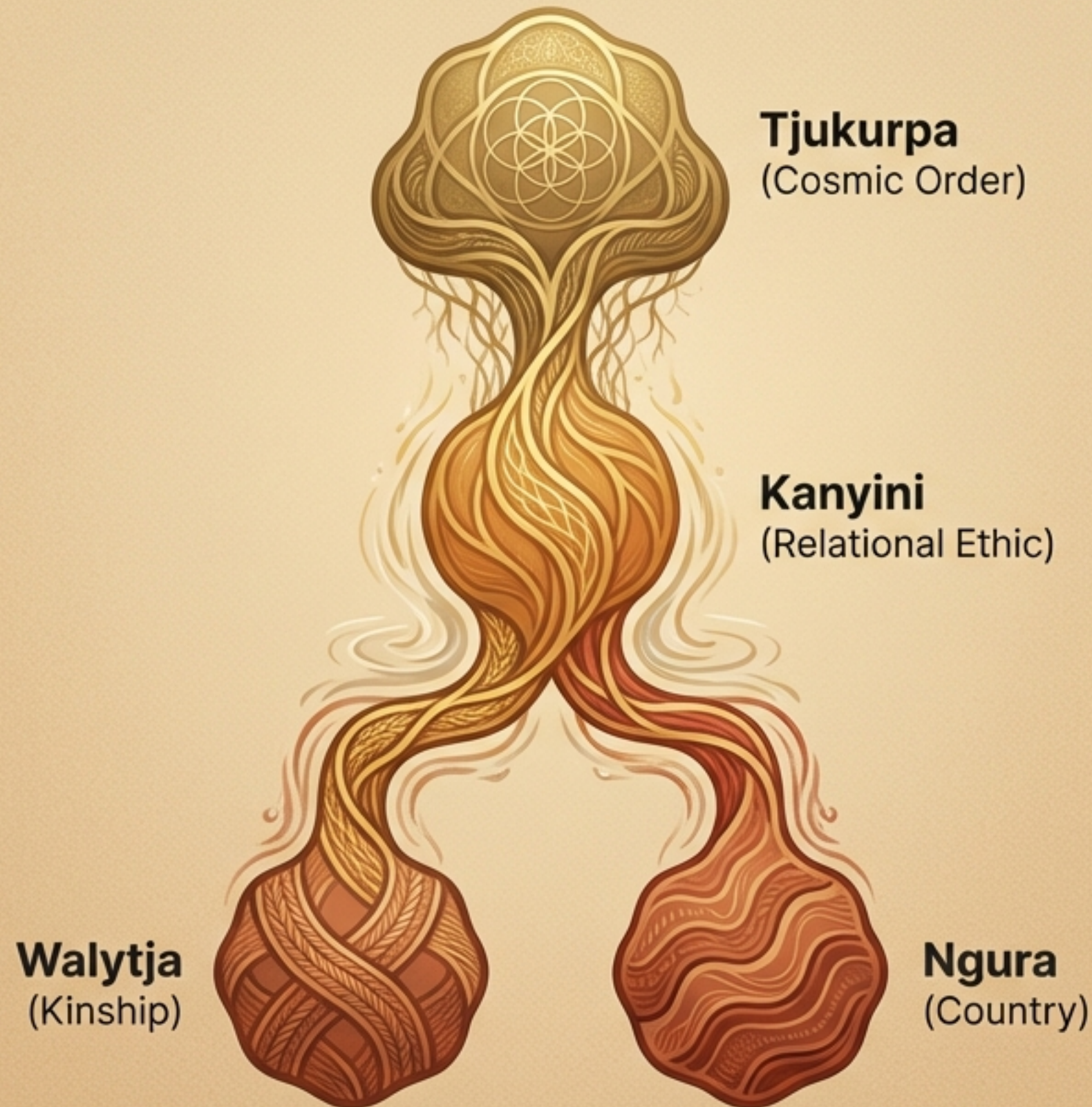
Tjukurpa: The Vibration of Creation

*“Everything physical & spiritual comes from our Tjukurpa...
maintaining us as family to all life.” — Bob Randall*



Tjukurpa is not merely history; it is an ongoing generative order. It begins with vibration—a sound that ripples outward, calling all beings into form and relationship.

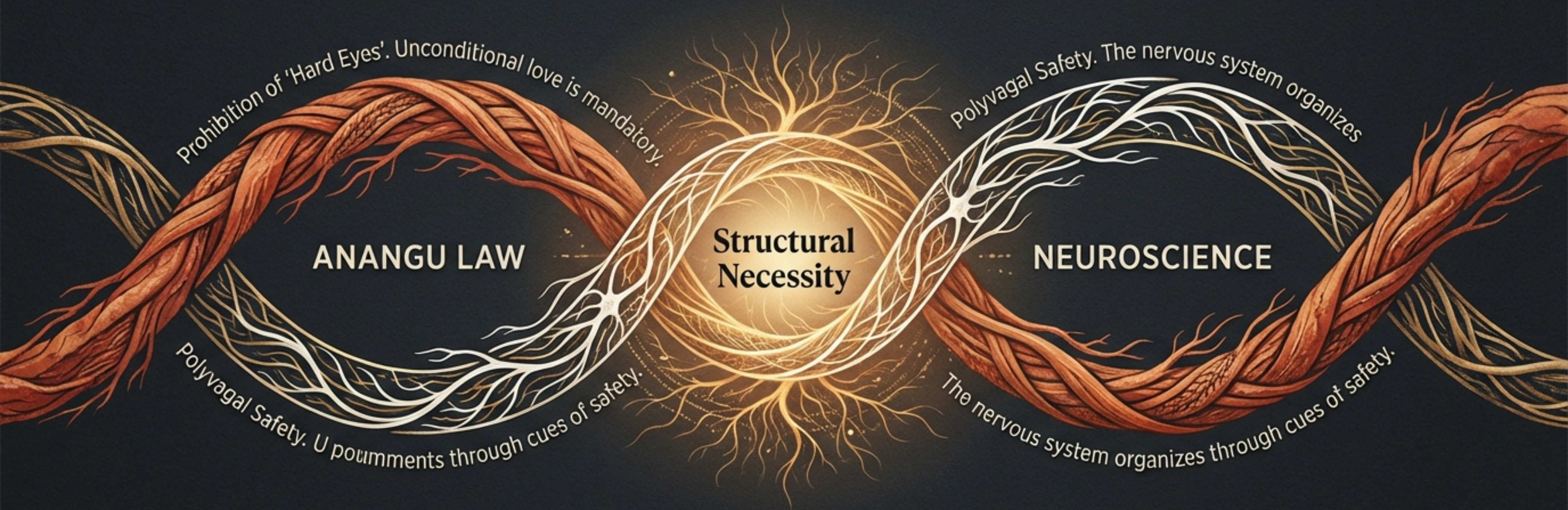
Kanyini: The Law of Unconditional Holding



Definition: Responsibility and unconditional love for all of creation.

Key Concept: A Relational Ontology. Beings exist because they are held. Kanyini is not a moral instruction but a description of reality: You are held, therefore you are.

The Sacred Period of Softness (0–6 Years)



Gentleness is not a parenting style; it is the biological and ontological requirement for a coherent self.

Layer 1: The Affective Field

Energetic Attunement as Communication

Soft Eyes: Infants read energy, not words. A practice of energetic protection.

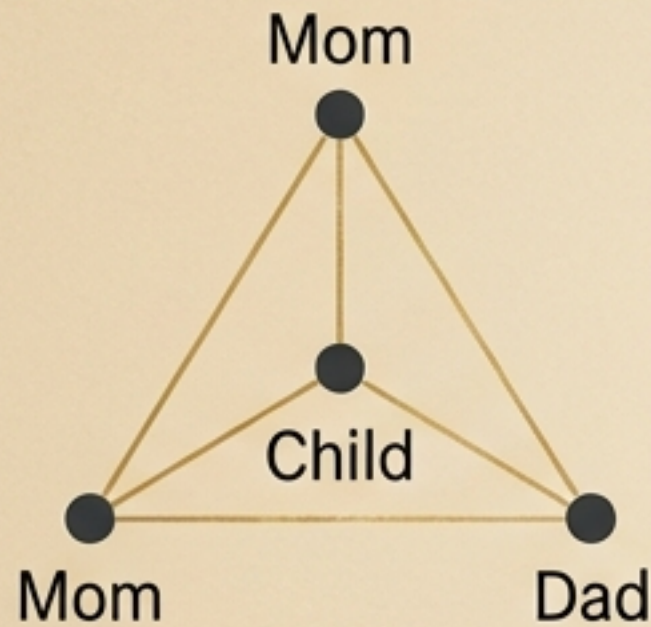


Right-Brain to Right-Brain: The infant's right hemisphere acts as an antenna for micro-affective cues and presence (Schore).

"We all sense energies... even little animals know this energy."

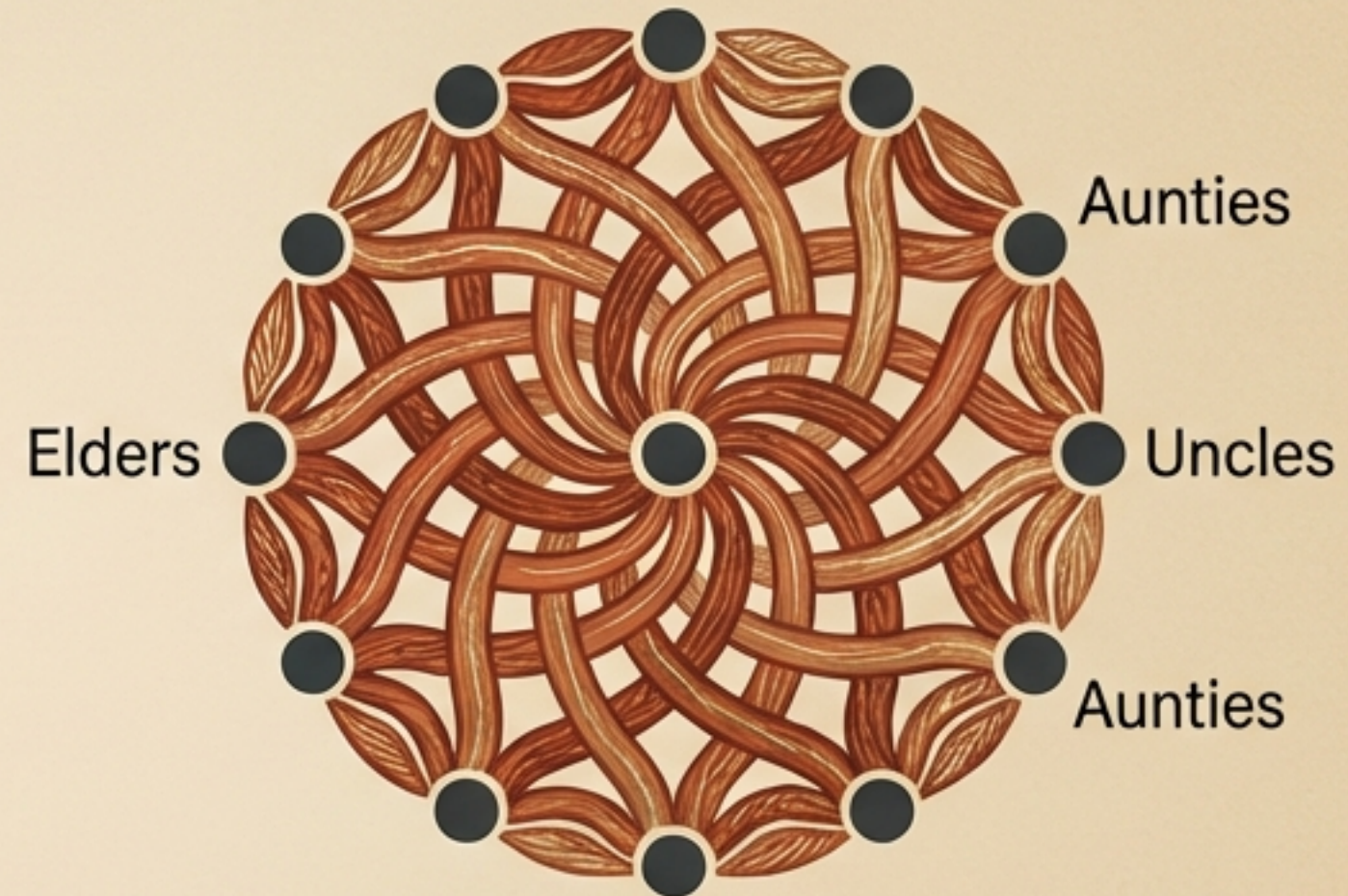
Layer 2: The Social Field (Walytja)

Nuclear Family



A small isolated triangle of three dots (Mom, Dad, Child). Fragile lines.

Walytja / Distributed Care



A robust circular mesh. A central child dot is connected by thick Ochre lines to 12 surrounding dots (Aunties, Uncles, Elders). It looks like a woven basket.

Distributed Caregiving: Moving from the dyad to the network.
Benefit: Social buffering and relational abundance. “It’s our baby, not my baby.”

Layer 3: The Linguistic Field

Grammar as a Relational Technology

ENGLISH GRAMMAR

- Noun-heavy.
- Possessive.
- Subject-Object Separation.
- Encourages a bounded self.



WESTERN DESERT GRAMMAR

- Verb-centered.
- Process-oriented.
- Relational flow.
- Encourages a connected self.



Children don't just learn about relationships; they speak a grammar of connection.

Layer 4: The Ecological Field (Ngura)

Identity is not inside the head; it is held by the Country.
'I' does not exist; 'We' (Family + Place) exists. The land remembers and welcomes the child.

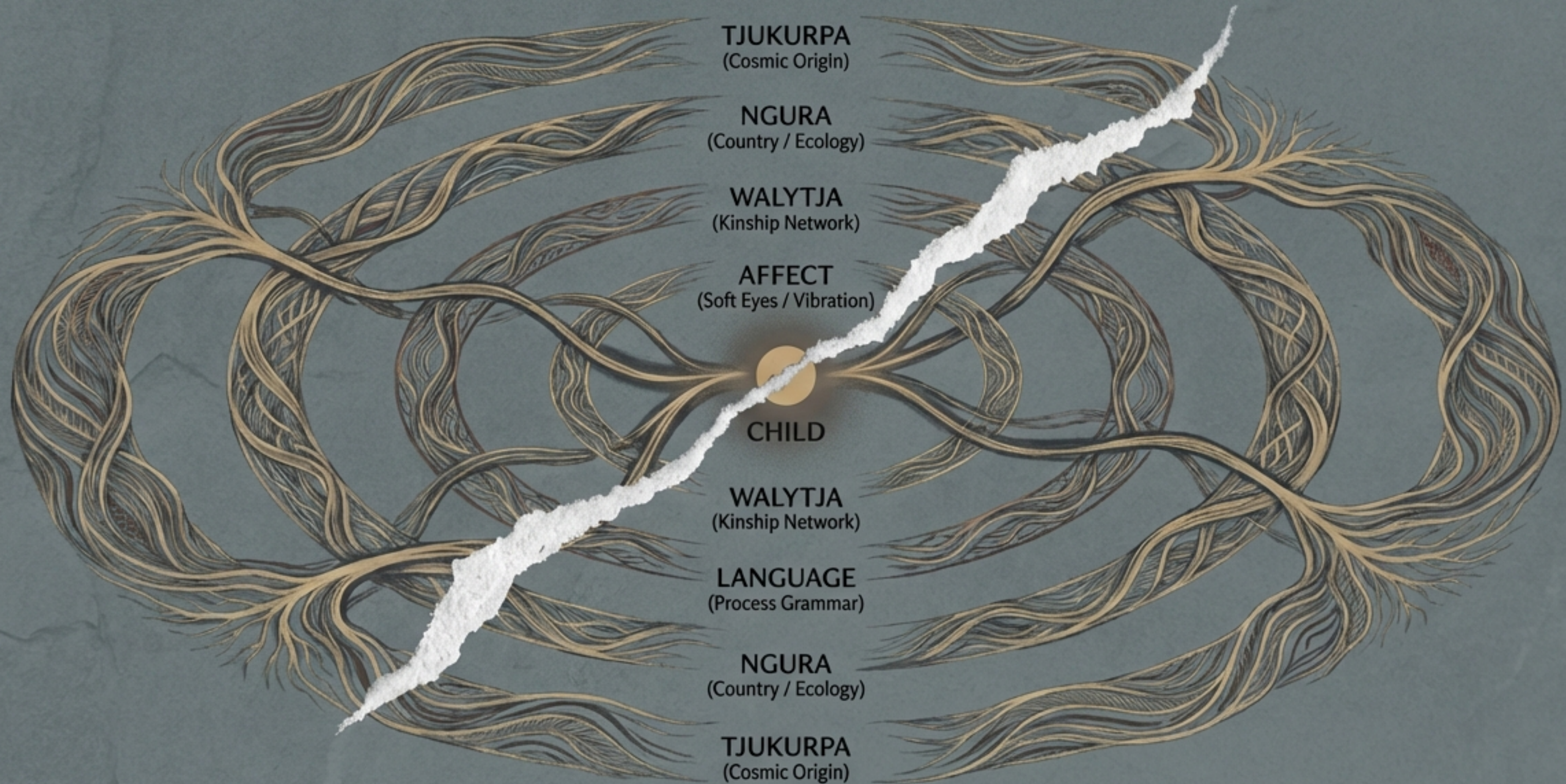


The Kanyini Field Model



COHERENCE: The primary condition of development.
Identity is not constructed; it is received through participation in this web.

Ontological Violence: The Breaking of Kanyini



The Stolen Generations: Not just social trauma, but a structural dismantling of the self.

Mechanism: Disembedding. When the field is cut, the self fragments.

“My cocoon of freedom, love, affection and harmony was no more... Without a true sense of belonging you can't be whole.” — Bob Randall

Restoration: Re-weaving the Web in Heldane Display



Healing is not fixing the individual. Healing is restoring the field.
Mechanism: Returning to Country, re-engaging Kin, hearing the Language.
"The trees were talking to me... welcoming their little boy home again." — National 2

The Convergence of Wisdom

INDIGENOUS ONTOLOGY

Soft Eyes / Vibration

Walytja (Kinship)

Tjukurpa / Flow

Ngura (Country)

DEVELOPMENTAL SCIENCE

Neuroception / Right-Brain Attunement

Distributed Networks / Social Buffering

Dynamic Systems Theory

Ecological Self / Enactivism

Science is finally providing the vocabulary to understand ancient laws.

From Competence to Belonging

Pillar 1

Safety First



Safety First

Focus on relational safety (no hard eyes) over behavioral control.

Pillar 2

Community Load



Community Load

Shift from parental isolation to community responsibility.

Pillar 3

Ecological Identity



Ecological Identity

Recognize that children need connection to place, not just people.



Transitioning from individual competence to collective belonging.

The background of the image is a photograph of a desert landscape at sunset. The sky is a gradient of orange, yellow, and blue. In the distance, a large, dark rock formation, possibly Uluru, is silhouetted against the bright sky. The foreground consists of reddish-brown sand and sparse, low-lying desert vegetation.

The Birthright of Every Living Thing

‘This way of beginning life... gives you a confidence of living and a sense of belonging that is the birthright of every living thing.’ — Bob Randall

Let us build worlds where every child is looked upon with *Soft Eyes*.