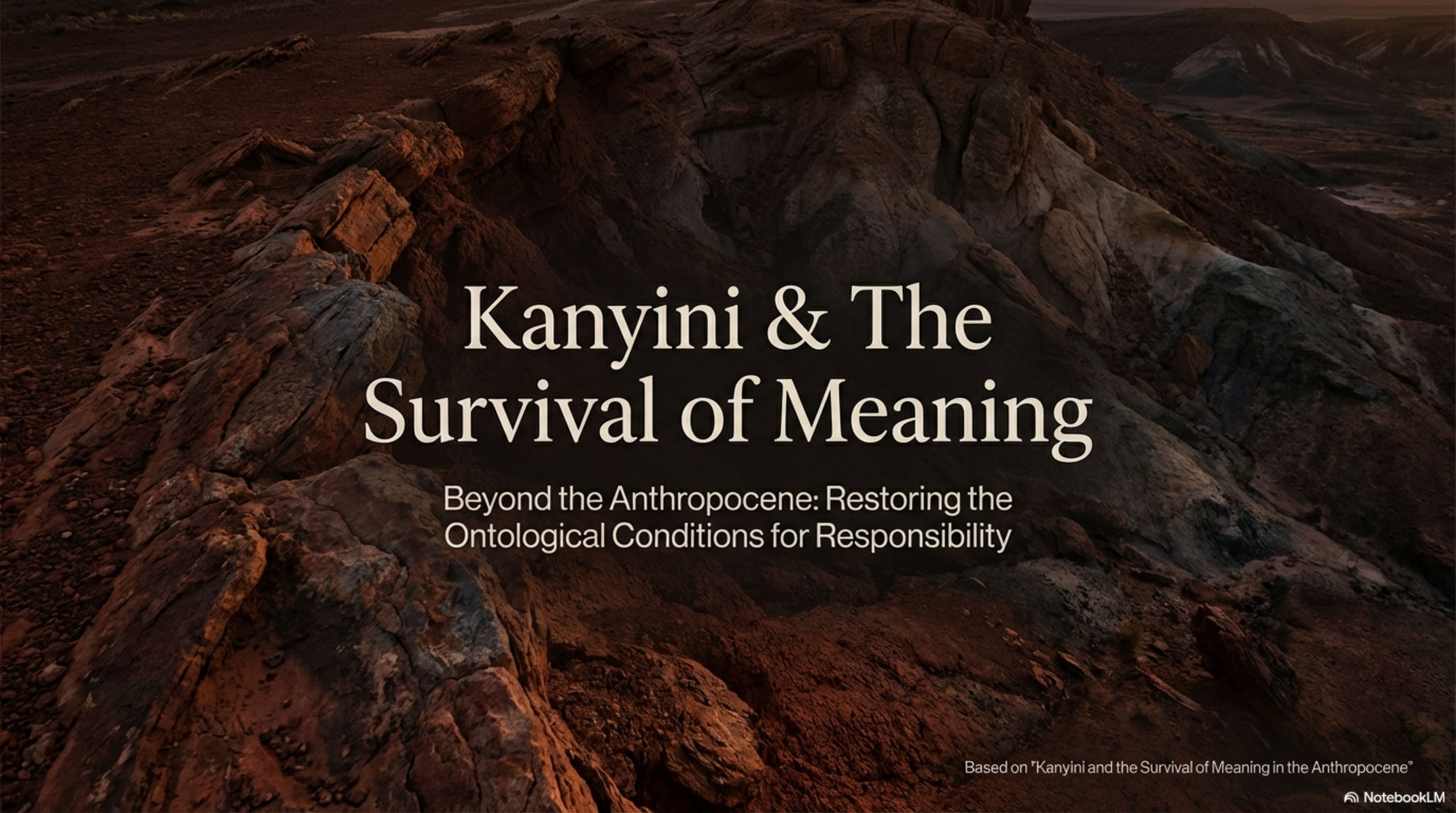




Kanyini & The Survival of Meaning

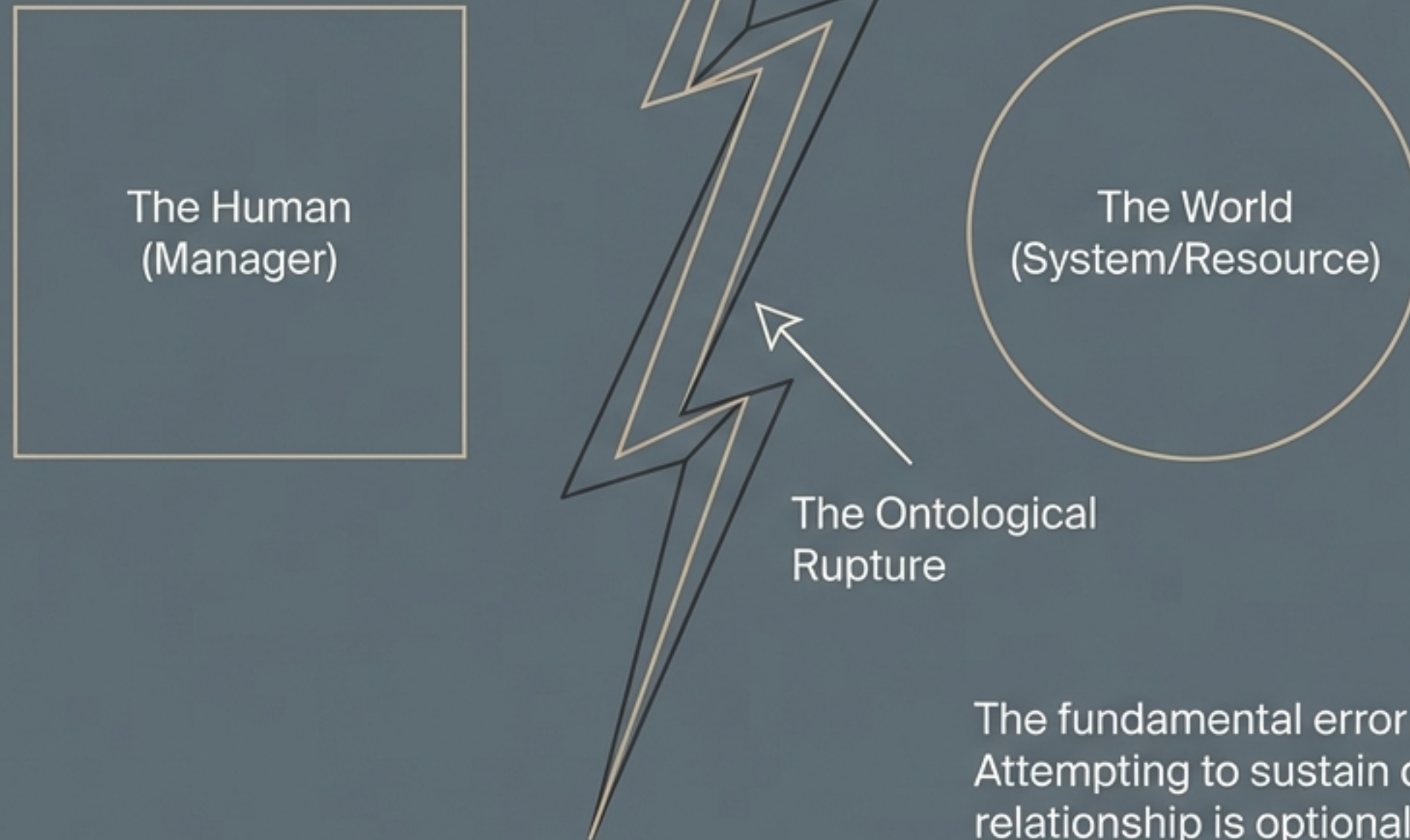
Beyond the Anthropocene: Restoring the
Ontological Conditions for Responsibility

Based on "Kanyini and the Survival of Meaning in the Anthropocene"

The Paradox of Visibility

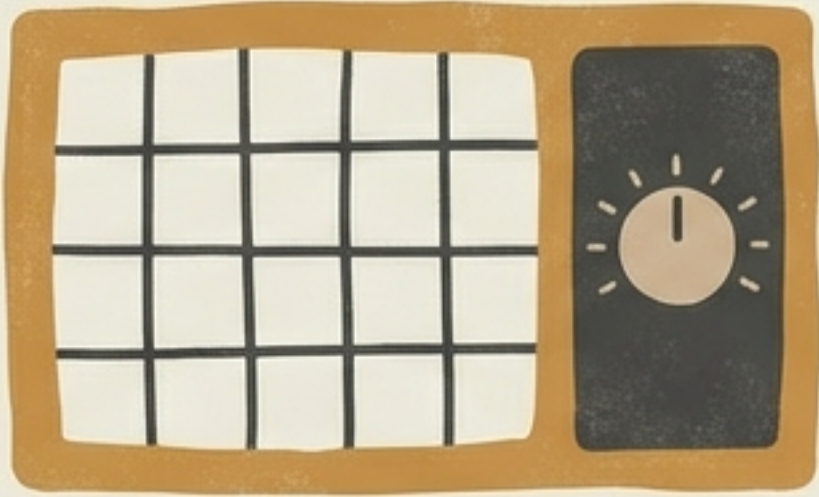
The Crisis: We can measure the collapse, but we cannot feel the obligation to stop it. Metrics do not produce care; thresholds do not compel restraint.

The Root Cause is Ontological Rupture



The fundamental error of the modern worldview:
Attempting to sustain care in a world where
relationship is optional.

Why Current Frameworks Fail



The Managerial View

Earth as System.
Result: Efficiency, not care.



The Damage-Centred View

Human as Virus.
Result: Paralysis and self-loathing.



The Ethical Extension View

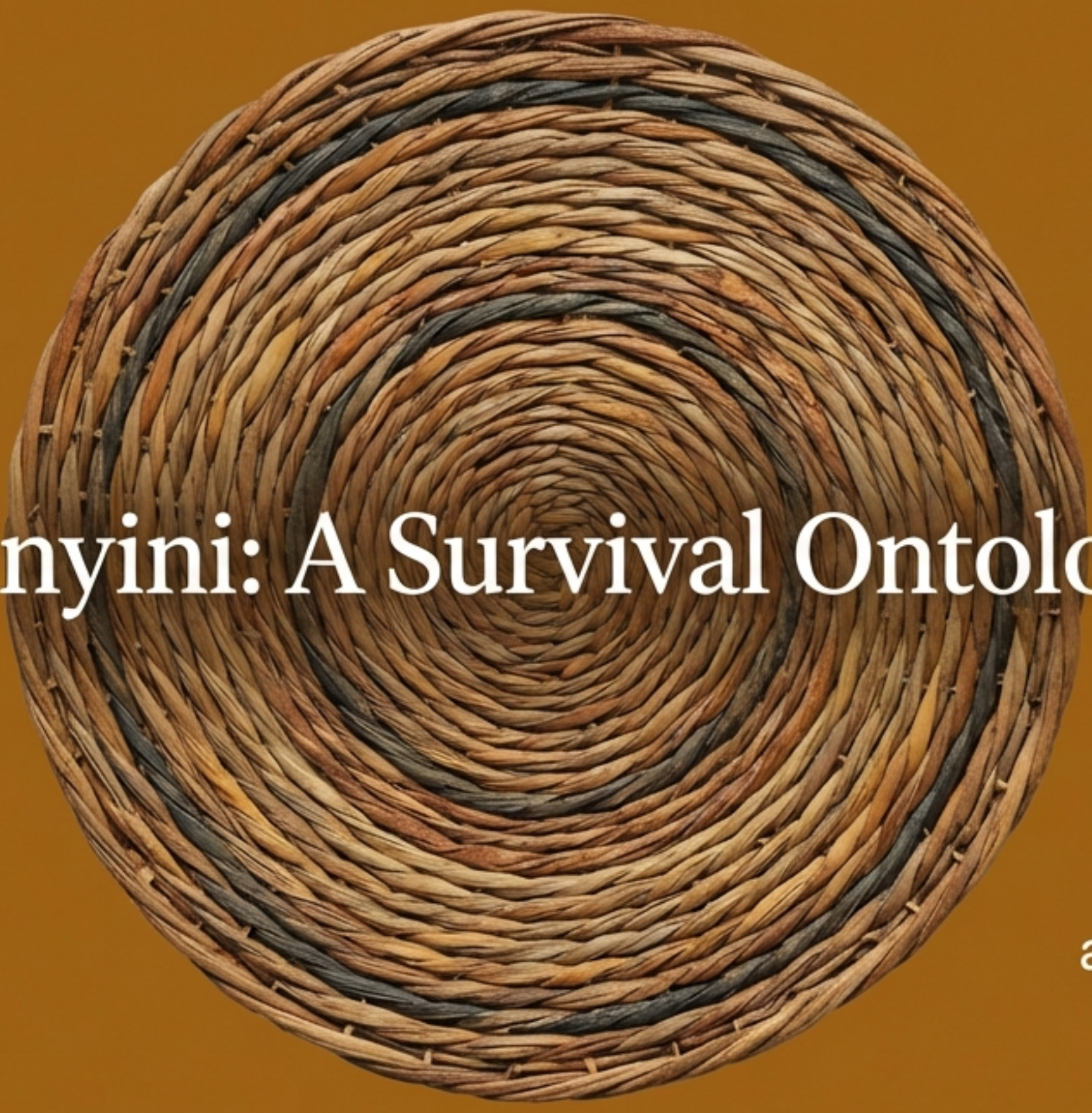
Care as Choice.
Result: Moral fatigue.

Common Failure: All three treat responsibility as reactive or optional, rather than a structural condition of life.

The Erosion of Meaning

When care is merely an ethical add-on,
it collapses under pressure.

“The central question is not whether humanity can survive environmental collapse, but whether meaning can survive a world without belonging.”



Kanyini: A Survival Ontology

Kanyini is not a cultural supplement; it is a law of relationship where responsibility is inherent to existence.

“Kanyini is the principle of connectedness... it means responsibility and unconditional love for all of creation.”
— Bob Randall

An Inversion of Logic

The Anthropocene Logic

Existence —————> Choice —————> Responsibility

Result: Fragile / Optional 

The Kanyini Logic

Existence = Belonging = Responsibility

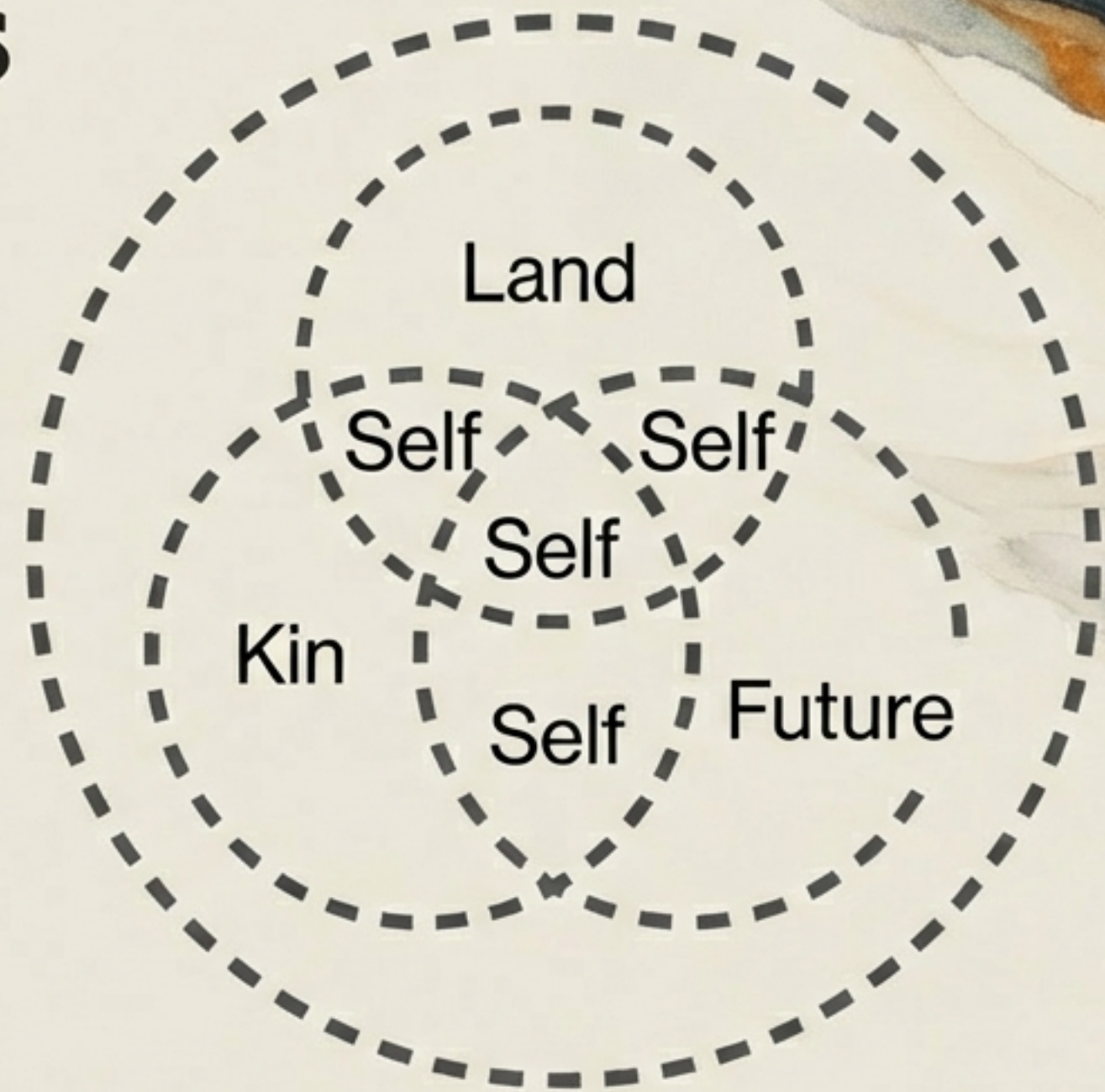
Result: Structural / Inherent 

In the Anthropocene, we ask 'Why should I care?' In Kanyini, care is the condition of being alive. It is not mobilized in response to crisis; it is the ground on which life stands.

Mine-ness vs. Ours-ness



Contracted Responsibility.
Fragile.



Expanded Kinship.
Resilient.

To harm another is not to violate a rule, but to injure one's own relational field.

Tjukurrpa: Healing the Fracture of Time

10, 9, 8, 7,



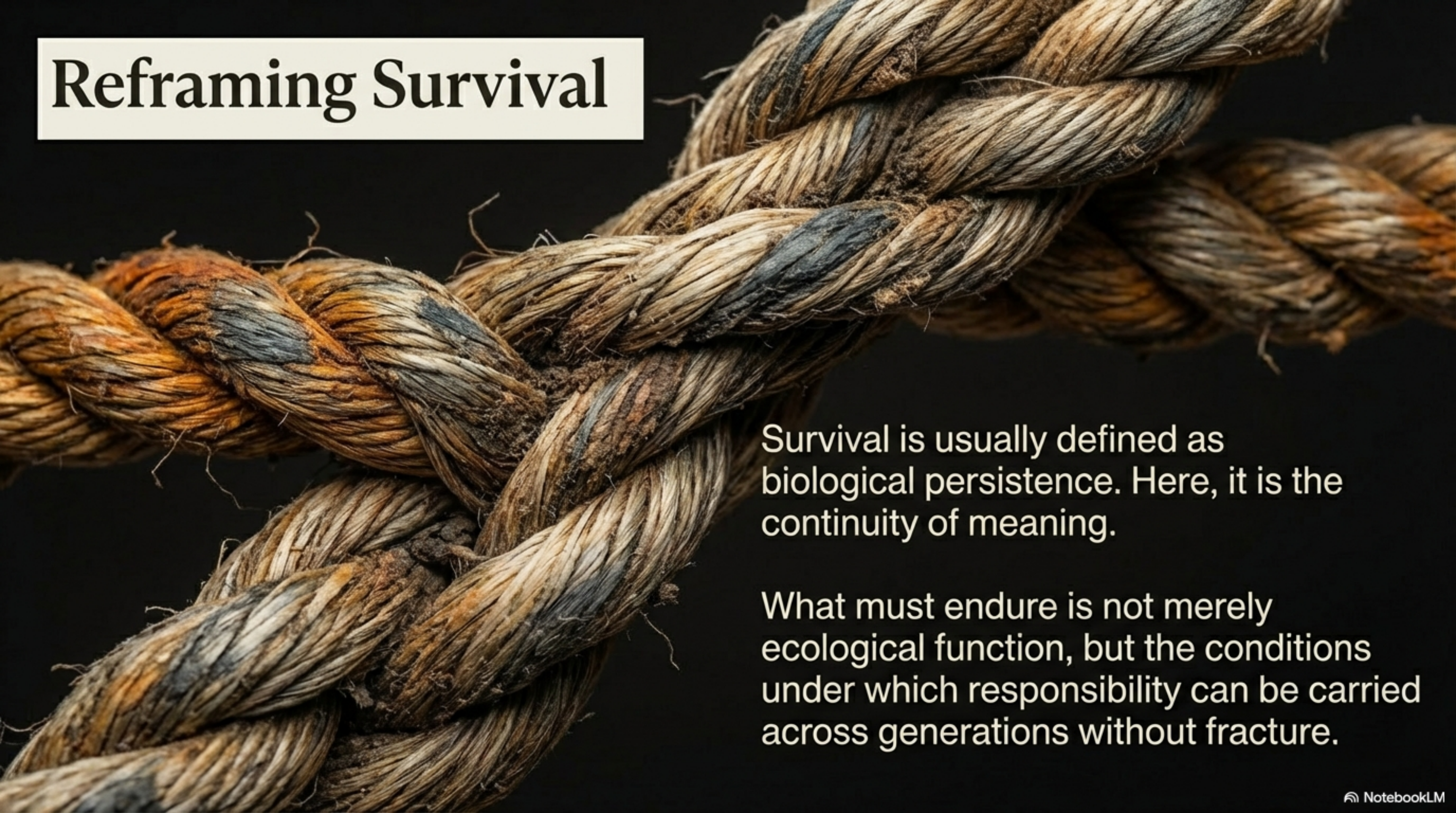
Anthropocene Time:
A Countdown to Doom.



Tjukurrpa Time:
The Eternal Present.

Creation is not a past event; it is a continuous activity. Sustainability is not preserving a distant future, but maintaining lawful relationship in the eternal present.

Reframing Survival



Survival is usually defined as biological persistence. Here, it is the continuity of meaning.

What must endure is not merely ecological function, but the conditions under which responsibility can be carried across generations without fracture.

Reframing Sustainability

Sustainability is not the management of resources. It's the capacity of meaning to endure.

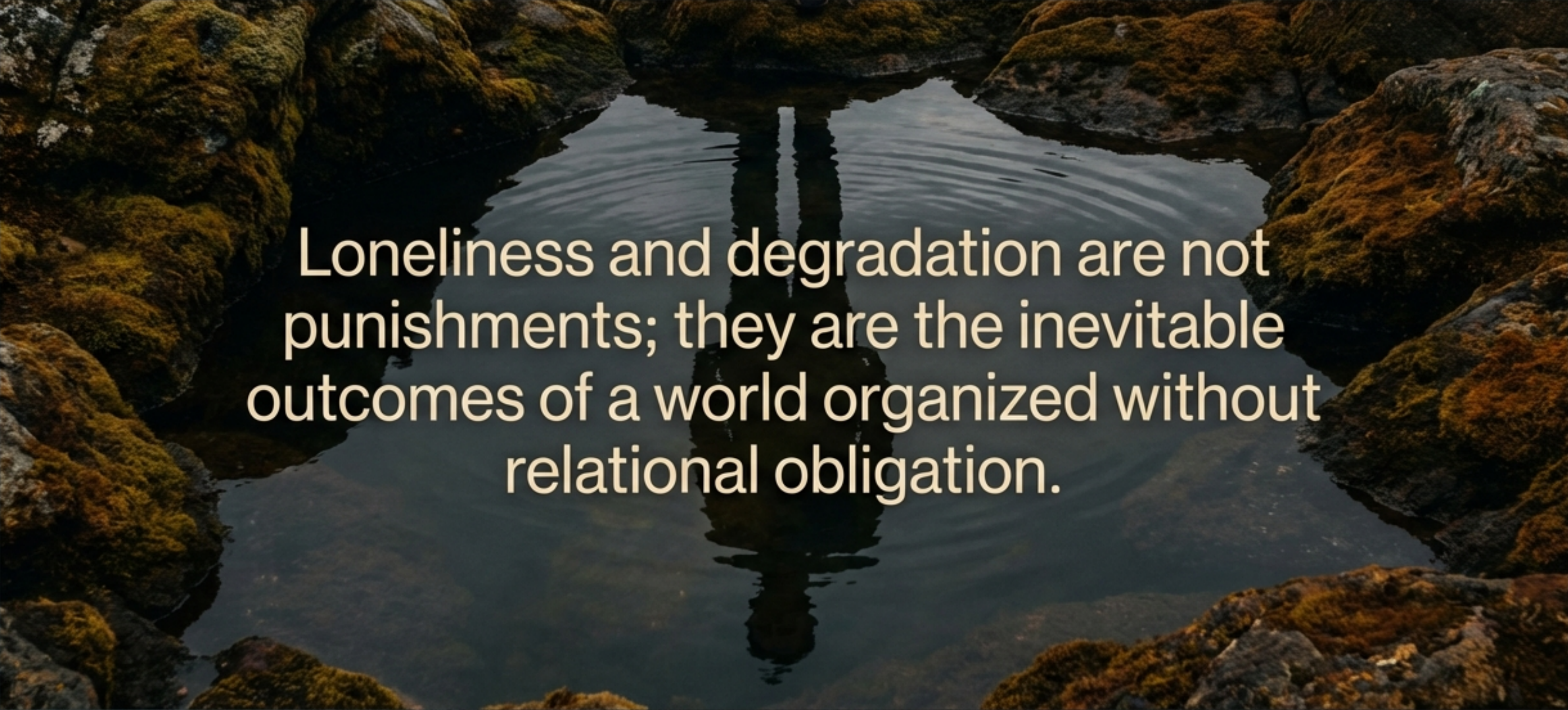
It is the ability to transmit care as a lived relation, rather than an abstract value, across deep time.

Against Romanticism & Extraction

-  **Not a Policy Tool**
-  **Not a Universal Template**
-  **Not a Return to the Past**

Kanyini does not resolve the Anthropocene.
It exposes the cost of the world we have built.

The Ontological Diagnostic



Loneliness and degradation are not punishments; they are the inevitable outcomes of a world organized without relational obligation.

What Survives?

The task is not to 'fix' the Earth, but to restore the conditions of belonging.

Only then can responsibility—
and meaning—survive.

Sources & Further Reading

- Randall, Bob. 'Kanyini'.
- Adam, Barbara. 'Timescapes of Modernity'.
- Rose, Deborah Bird. 'Reports from a Wild Country'.
- Plumwood, Val. 'Environmental Culture: The Ecological Crisis of Reason'.
- Whyte, Kyle Powys. 'Indigenous Climate Change Studies'.