

Phenomenology, dwelling and places

Kearney analyzes how axiological return shows itself and how violence impacts a society's culture in her work. Her work pushes readers to think about the emergence of axiological return and shows what happens when one's surroundings become a weapon for misery.

Kearney explains the effects of violence using kin centrality. She talked about her eighteen years of encounters in the southwest Gulf of Carpentaria with the Yanyuwa people. Significant changes in the surrounding topography have resulted in the loss of the historic campsites at Yanyuwa since it was originally established in 1788. According to Yanyuwa history, the loss of species upset the elderly and spirit residents of the land and damaged the environment.

Regarding Germain's notion of violence, Kearney argues. According to her, violence is a part of life and not just something that happens to individuals. She listed six different forms of violence: psychological, physical, cultural, political, and so on. She believes that physical violence has a particularly negative impact on the environment. Kearney uses concepts like "kincentricity" and "nested ecology" to explain the deep love and care indigenous societies have for nature. Since these systems coexist and are interrelated, changes at one level may have inhibitory consequences on other levels.

As per her assertion, the presence of emotional pain, erasure, and destruction might serve as indicators of an individual's attachment to a specific location and its impact on human existence. How may the effects of violence on the environment be reduced?