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**The Given and The Constructed: Seven Existential Cages of
Psycho-Cosmocide Theory**

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Abstract

This paper introduces the Seven Existential Cages; a philosophical architecture within Psycho-Cosmocide Studies for understanding the relationship between civilisation and human existence. It argues that human life unfolds through a fundamental distinction between the Given—the biological and existential conditions no civilisation has created—and the Constructed—the symbolic, metaphysical, and technological worlds through which humanity continually interprets and reorganises those conditions.

From this distinction, the paper develops seven nested conditions of existence. The first four constitute the Historical Cages, through which civilisation progressively constructs symbolic worlds. The remaining three constitute the Existential Horizons—mortality, Absolute Unknowing, and the irreducible interiority of every living being—which remain permanent limits beyond the reach of every civilisation. Rather than creating the human condition, civilisation gradually colonises humanity's relationship to it through what this paper identifies as the Civilisational Psycho-Cosmocide Virus (CPCV), a civilisational process that captures symbolic worlds, metaphysical systems, and technological capacities, transforming universal conditions of existence into mechanisms of civilisational legitimacy, governance, extraction, and historical reproduction. The argument is developed through a comparative dialogue with enduring myths and philosophical traditions—including Plato's Cave, Procrustes, Midas, and Sisyphus, alongside thinkers from Kierkegaard to Kant. None is treated as an authority. Each is read as an independent encounter with a different dimension of the existential architecture developed in this paper. By distinguishing the permanent architecture of existence from the historical structures built upon it, the Seven Existential Cages offer a unified framework for understanding civilisation, colonialism, mythology, philosophy, science, religion, and technology as expressions of a single ongoing human project: inhabiting, organising, and transforming the condition of existence it did not create.

Keywords: Psycho-Cosmocide; Seven Existential Cages; Given and Constructed; Civilisational Psycho-Cosmocide Virus (CPCV); Wonesis; Cosmobian World; Synthobian World; existential ontology; philosophy of civilisation; symbolic systems.

Introduction

Every civilisation begins from a reality it did not create. Before nations, religions, philosophies, sciences, technologies, markets, and empires, there already existed birth and death, hunger and thirst, illness and ageing, dependence upon land, and the vulnerability shared by every living organism. Civilisation inherits this condition rather than producing it. Yet throughout history, humanity has repeatedly behaved as though its principal task were not simply to inhabit this condition, but to explain it, organise it, transcend it, and increasingly redesign it. This paper begins from a simple but fundamental distinction. Human existence unfolds simultaneously within two radically different realities.

The first is the Given: the biological and existential circumstance into which every organism is born without consent. It is the world of embodiment, mortality, ecological dependence, and the irreversible conditions of life itself. No civilisation created this reality, and no civilisation has ever escaped it.

The second is the Constructed: the symbolic, metaphysical, political, technological, and institutional worlds through which human beings collectively interpret, structure, justify, and transform their relationship to the Given. Languages, religions, philosophies, sciences, nations, markets, legal systems, and civilisations all belong to this second order. The central claim of Psycho-Cosmocide¹ begins precisely where the Constructed gradually colonises humanity's interpretation of the Given, until historical constructions come to appear more real than the condition from which they originally emerged.

From this distinction arises the conceptual framework developed throughout this paper. The Seven Existential Cages are not seven chronological stages through which societies inevitably progress, nor seven independent categories arranged beside one another. They are seven nested situations of existence organised upon the more fundamental relationship between the Given and the Constructed. The first four constitute the Historical Cages. Together they describe the gradual construction of symbolic, metaphysical, and technological worlds through which civilisation continually reorganises human existence. The final three constitute the Existential Horizons: Mortality, Absolute Unknowing, and the Irreducible Other. Unlike the Historical Cages, these are not historical achievements or civilisational inventions. They are permanent horizons confronting every civilisation equally, regardless of its technological sophistication, metaphysical certainty, political authority, or scientific accomplishment. Civilisation does not create these horizons. It constructs increasingly elaborate systems for inhabiting, interpreting, administering, and exploiting them.

Within this architecture operates what Psycho-Cosmocide identifies as the Civilisational Psycho-Cosmocide Virus (CPCV). The CPCV does not invent the human condition, nor does it abolish it. Rather, it gradually occupies the Constructed world, reorganising language, memory, metaphysics, institutions, technologies, and systems of meaning until humanity increasingly inhabits reality through civilisational architectures rather than through direct participation in the conditions of existence from which those systems arose. The deepest struggle of civilisation is therefore not simply over territory, political authority, economic production, or technological superiority. It is a struggle over the organisation of reality itself.

The argument proceeds through a dialogue between Psycho-Cosmocide, mythology, and philosophy. Myths and philosophical traditions are not employed as decorative illustrations of concepts already established. They are treated instead as independent civilisational encounters with recurring structures of existence. Plato's Cave, the bed of Procrustes, the tragedy of King Midas, and the labour of Sisyphus each illuminate different regions of the existential architecture developed here. Likewise, Kierkegaard, Nietzsche, Sartre, Heidegger, Nicholas of Cusa, and Kant are not read as authorities whose conclusions determine the argument. They are read as philosophers who independently encountered different dimensions of the same underlying structure.

The purpose of this paper is thus neither to replace existing philosophical traditions nor to construct another comprehensive metaphysical doctrine. Its objective is more fundamental: to reveal the architecture within which religions, philosophies, sciences, myths, civilisations, and technologies themselves become possible.

By distinguishing the Given from the Constructed, and by organising both through the framework of the Seven Existential Cages, this paper proposes a new philosophical orientation for understanding how human worlds are created, inhabited, transformed, colonised, and ultimately destroyed. Psycho-Cosmocide is not presented as a final explanation of reality, but as a configuration through which the historical structuring of human existence itself becomes newly visible.

The Given and the Constructed

The introduction argued that every civilisation unfolds within two fundamentally different orders of reality: the Given and the Constructed. The Seven Existential Cages are developed from this distinction. Before each cage can be examined individually, these two foundational realities must first be understood, for they constitute the architecture upon which the entire framework rests.

The First Cage belongs to the Given. It is existence before interpretation. It is the biological and existential condition into which every living organism is born without consent and from which none can escape. Birth, hunger, thirst, ageing, illness, suffering, ecological dependence, mortality, and death do not belong to any civilisation, religion, philosophy, or political order. They precede them all. No empire created these conditions, no scientific revolution abolished them, and no metaphysical system has succeeded in escaping them. Every organism enters this circumstance, briefly inhabits it, and ultimately departs from it. The First Cage is therefore not a historical achievement but the original architecture of existence itself.

The Second Cage belongs to the Constructed. Although humanity cannot alter the First Cage, it continually constructs symbolic worlds through which the First Cage is interpreted, organised, justified, resisted, or transcended. Languages, myths, religions, philosophies, sciences, legal systems, nations, markets, technologies, and civilisations all belong to this second order. They do not replace the Given; they organise humanity's participation within it. Every civilisation is consequently, at its deepest level, a symbolic structure erected upon a biological condition it did not create.

This distinction marks the point at which Psycho-Cosmocide begins. Civilisation does not merely inhabit the Given; it steadily colonises humanity's interpretation of it. The symbolic world increasingly comes to dominate the condition from which it originally emerged.

Through language, memory, institutions, education, religion, technology, and political authority, the Constructed gradually presents itself not as one historical interpretation of existence but as existence itself. The Civilisational Psycho-Cosmocide Virus (CPCV) operates precisely within this inversion. It captures the symbolic architecture of the Second Cage until historically constructed realities are experienced as natural, inevitable, and unquestionable truths.

The Seven Existential Cages elaborate this foundational distinction into a broader architecture of human existence. The First, Second, Third, and Fourth Cages constitute the Historical Cages. They describe the progressive construction of symbolic, metaphysical, and technological worlds through which civilisation continually restructures life within the Given.

The Fifth, Sixth, and Seventh Cages constitute the Existential Horizons: the Corridor of the Dead, Absolute Unknowing, and the Irreducible Other. These horizons are not products of civilisation. They are permanent situations confronting every civilisation equally and remaining forever beyond its capacity to abolish. Civilisation cannot eliminate these horizons; it can only construct increasingly elaborate systems for interpreting, administering, and exploiting them.

The Seven Existential Cages should therefore not be understood as seven chronological stages through which societies inevitably progress. They are seven nested conditions structured around the more fundamental distinction between the Given and the Constructed.

The Historical Cages describe how civilisation progressively builds symbolic worlds upon the original condition of existence. The Existential Horizons describe the permanent limits that every civilisation encounters but none can overcome. A reality need not be historically constructed in order to confine. What civilisation constructs is not the horizon itself, but the machinery through which that horizon becomes an instrument of governance, obedience, legitimacy, and historical reproduction.

Because myth itself belongs to the symbolic order, it cannot speak from outside the Constructed. It enters this argument only at the threshold where the Given passes into symbolic interpretation. The myths examined throughout this paper are in turn not presented as literary illustrations but as independent civilisational encounters with recurring structures of existence. Plato's Cave and the bed of Procrustes illuminate the Second Cage; the tragedy of King Midas reveals the Fourth; the labour of Sisyphus discloses the Fifth.

Read together, they suggest that long before the language of Psycho-Cosmocide was formulated, different civilisations had already perceived fragments of the same existential framework². The contribution of this paper is not to replace those traditions, but to organise them within a unified philosophical framework.

The First Cage: The Given

The First Cage is the Given. It is existence before interpretation; before language, religion, philosophy, science, civilisation, and every symbolic order through which humanity later attempts to understand itself. It is the condition into which every living organism enters without consent and from which none can escape. Birth, hunger, thirst, ageing, illness, suffering, ecological dependence, embodiment, mortality, and death are not historical inventions or civilisational achievements. They precede every empire, every nation, every ideology, every technology, and every metaphysical system. No civilisation created them. No religion abolished them. No scientific revolution has escaped them. Every organism is born into this condition, briefly inhabits it, and ultimately departs from it. The First Cage is therefore not one reality among many. It is the original architecture of existence itself.

Because the First Cage belongs to the Given, it cannot be negotiated through belief. It is neither an opinion to be defended nor a theory to be disproved. One may deny hunger, yet the body continues to hunger. One may reject mortality, yet death remains indifferent to disbelief. One may promise paradise, reincarnation, technological immortality, or digital transcendence, yet none alters the circumstance itself. The First Cage recognises neither civilisation nor colonialism, neither emperor nor subject, neither believer nor atheist, neither Cosmobian nor Synthobian.

Every human being, regardless of history, culture, wealth, or power, breathes the same air, depends upon the same ecological conditions, inhabits the same vulnerable body, and ultimately encounters the same mortality. The Given belongs equally to all.

The great asymmetry of human history accordingly does not arise from the First Cage itself, but from what humanity constructs upon it. Unable to alter the architecture of existence, civilisations construct another system through which existence is interpreted, organised, governed, and increasingly controlled. Language, religion, law, philosophy, science, ideology, bureaucracy, technology, and political authority do not replace the Given; they reorganise humanity's participation within it. Colonial domination, civilisational expansion, and historical inequality emerge not because human beings inhabit different First Cages, but because competing symbolic worlds incrementally impose different Second Cages upon the same universal condition of existence.

The Civilisational Psycho-Cosmocide Virus (CPCV) therefore does not attack the First Cage directly, because it cannot abolish the Given. Instead, it captures humanity by reorganising its relationship to the Given. Land becomes property. Water becomes infrastructure. Forests become timber. The human body becomes labour. Money becomes the dominant medium through which existence is valued, exchanged, and controlled. History is rewritten, the present is administered, and the future is manufactured through competing promises of progress, development, security, salvation, and prosperity. The Given is not destroyed. Rather, it is progressively reorganised into symbolic, political, technological, and economic architectures through which civilisation interprets, governs, extracts, and reproduces itself. Existence itself is systematically absorbed into symbolic, political, technological, and economic architectures through which one human world acquires the authority to dominate another. The greatest achievement of the CPCV is not the destruction of the Given, but the concealment of it beneath the ever-expanding complexity of the Constructed, until civilisationally constructed historical arrangements appear as natural realities and civilisational interpretations come to be mistaken for existence itself.

For this reason, no mythology begins within the First Cage. Myth is already an act of the Second Cage. Every story, every symbol, every cosmology, every sacred narrative, and every philosophical system presupposes the symbolic threshold through which the Given has already been interpreted. The First Cage thus remains silent, not because it is empty, but because it exists prior to every language capable of describing it. It is the unspoken ground upon which every civilisation builds its symbolic worlds and the irreducible situation that every religion, philosophy, science, mythology, and ideology ultimately seeks to explain, justify, transcend, or deny.

The Second Cage: The Constructed

If the First Cage is the Given, the Second Cage is the Constructed. It is the first great civilisational achievement of humanity and the foundation upon which every subsequent cage is erected. Here, human beings begin constructing symbolic worlds through which the Given

is interpreted, organised, justified, remembered, and transformed. Language, myth, ritual, religion, philosophy, science, law, money, identity, institutions, images, symbols, colours, and memory all belong to this second order of existence. None exists independently of human participation. They endure only because human beings collectively inhabit, reproduce, and transmit them across generations. The Second Cage is therefore not merely a symbolic world. It is the architecture through which civilisation itself becomes possible.

The Constructed does not replace the Given; it reorganises humanity's participation within it. Hunger becomes economy. Birth becomes citizenship. Death becomes theology. Land becomes territory. Memory becomes history. Existence itself becomes gradually channelled through symbolic systems that assign meaning, legitimacy, identity, morality, and destiny to realities that, within the First Cage, possess none of these distinctions. Every civilisation consequently constructs its own symbolic universe through which reality is continuously interpreted long before it is physically transformed.

For this reason, every empire, religion, civilisation, and colonial project must first conquer the Second Cage before permanently conquering the First. Armies may occupy territory, but enduring domination requires the occupation of language, memory, education, imagination, and identity.

Political conquest controls bodies; symbolic conquest reorganises consciousness. This is what Pierre Bourdieu identified as symbolic power: the capacity to impose a vision of the social world as legitimate, accepted by those it governs as though it were simply how things are.³ Once a people begins remembering through another civilisation's memories, speaking through another civilisation's language, and imagining the future through another civilisation's symbols, conquest no longer depends primarily upon force. It reproduces itself from within.

This is the primary domain of the Civilisational Psycho-Cosmocide Virus (CPCV). Unlike biological disease, the CPCV spreads through symbols rather than cells. It inhabits words, images, symbols, signs, colours, myths, rituals, institutions, philosophies, educational systems, legal structures, media, and technologies of representation.

Its objective is not simply to change behaviour, but to reorganise perception itself until the Constructed gradually comes to appear more real than the Given. The greatest achievement of the CPCV is that historical constructions cease to be recognised as constructions. They are experienced instead as natural reality, common sense, destiny, civilisation, progress, or truth.

Jerusalem illustrates this structure with unusual clarity. The endless wars and conflicts over Jerusalem are not ultimately over stone walls or geography alone, but over the symbolic universe invested within them: histories, revelations, promises, memories, identities, destinies, and competing cosmologies. The landscape itself has become inseparable from the symbolic configuration constructed around it. Whoever governs that architecture increasingly governs the meaning of the land itself. The occupation of territory therefore follows the occupation of memory.

The ancient Greek myth of Procrustes reveals the same structure at the scale of the individual. Travellers were never permitted to remain as they were. They were stretched or cut until they conformed to the dimensions of the bed awaiting them. The violence of the myth lies not merely in the stretching or cutting of bodies, but in the inversion of reality itself. The bed is treated as the measure of the human being rather than the human being as the measure of the bed. Instead of adapting the structure to accommodate life, life is forcibly reshaped to accommodate the structure. The traveller is not transformed for his own survival, but sacrificed to preserve an arbitrary standard. Read through *Psycho-Cosmocide*, Procrustes reveals one of civilisation's enduring pathologies: when artificially constructed systems become more important than the living realities they were meant to serve, conformity replaces reciprocity, and the preservation of the structure is achieved at the expense of life itself.⁴ Civilisations proceed in precisely the same manner. Rather than allowing diverse human worlds to remain intact, they reshape them until they conform to pre-existing symbolic architectures. Diversity is not eliminated by accident but reformatted into compatibility with an established order. The bed survives because the traveller is transformed.

The same logic recurs wherever civilisational systems construct conceptual beds—doctrines, categories, productivity metrics, educational standards—and treat whatever does not fit them not as evidence of the bed's inadequacy but as evidence that the person lying in it requires correction⁵.

Plato's allegory of the Cave carries this diagnosis deeper still. The prisoners mistake shadows for reality⁶ because every symbolic order educates consciousness before consciousness becomes capable of questioning its own education.

Read through the structure of *Psycho-Cosmocide*, the cave itself is the relationship between the First and Second Cages. The unmoving rock represents the Given: the unalterable condition of existence. The fire, the wall, and the procession of shadows constitute the Constructed: the apparatus through which the Given is continually interpreted, decorated, organised, and governed. Plato recognised that symbolic orders imprison perception. What remained beyond his analysis was the architecture responsible for maintaining the fire itself.

The decisive question is not simply why prisoners mistake shadows for reality, but who determines which shadows are projected, whose stories are illuminated, whose memories are preserved, and whose realities disappear into darkness. It is precisely at this point that the Civilisational *Psycho-Cosmocide* Virus enters the cave. Jerusalem, Procrustes, and Plato in turn describe one structure viewed from three different scales. Jerusalem reveals symbolic conquest at the level of civilisation. Procrustes reveals symbolic conformity at the level of the individual. Plato reveals symbolic captivity at the level of perception itself. Together they demonstrate that the Second Cage is the first battlefield of *Psycho-Cosmocide*. Civilisations are not reproduced primarily by armies, economies, or technologies. They are reproduced by constructing symbolic worlds that successive generations eventually mistake for reality itself.

The Third Cage: Consciousness and the Birth of Metaphysics

The Third Cage emerges when consciousness turns upon itself. It marks the moment at which the human being becomes more than a biological organism struggling to survive within the Given and more than a symbolic being inhabiting the Constructed. Here consciousness encounters the most profound crisis of existence: it knows that it exists, yet remains unable to explain with certainty why it exists or what existence ultimately is. This uncertainty gives rise to one of humanity's greatest civilisational projects—the endless production of metaphysical, religious, philosophical, ideological, and scientific explanations. Yet the abundance of explanations does not resolve the Third Cage. Instead, each explanation constructs another symbolic world through which consciousness seeks orientation. The more explanations humanity produces, the more diverse, sophisticated, and often conflicting its symbolic worlds become. Rather than escaping the existential uncertainty of the Third Cage, consciousness becomes increasingly fragmented across competing systems of meaning. Read through the architecture of Psycho-Cosmocide, the wall of Plato's Cave does not become empty as knowledge advances. It becomes increasingly crowded with more colourful, elaborate, and conflicting images, each claiming to reveal reality while remaining another construction within the symbolic order.

Consciousness knows that it lives, yet cannot account for what life ultimately is. It knows with certainty that death awaits, yet stands before an absolute silence regarding what death is, where consciousness comes from, whether anything lies beyond it, or why existence should exist at all. This uncertainty has given rise to humanity's greatest civilisational project: the continual production of metaphysical, religious, philosophical, ideological, and scientific explanations. Yet the multiplication of explanations has not dissolved the mystery. Instead, it has generated an ever-expanding plurality of symbolic worlds, each claiming to illuminate reality while simultaneously deepening humanity's fragmentation across competing systems of meaning. Consciousness becomes both the witness to its own existence and the prisoner of questions it cannot finally answer.

The Third Cage is therefore the birthplace of metaphysics. It is here that humanity begins constructing explanations capable of bearing the unbearable weight of consciousness. Religions promise revelation, salvation, resurrection, reincarnation, liberation, or eternal life. Philosophies seek truth, virtue, authenticity, reason, or ultimate reality. Sciences investigate the origins of matter, life, consciousness, and the universe itself. Civilisations construct grand narratives of destiny, progress, historical fulfilment, and human purpose. Although these traditions oppose one another, they arise from the same existential predicament. Each represents an attempt by consciousness to orient itself within a reality that refuses to disclose its ultimate foundations. The Third Cage is accordingly not defined by any particular metaphysical answer, but by humanity's relentless inability to cease asking the question.

For Psycho-Cosmocide, the decisive issue is not whether one metaphysical system is ultimately true and another false. That question belongs to the symbolic competitions of the Second Cage. The deeper question asks how consciousness itself becomes organised through the metaphysical worlds it inhabits.

Every cosmology simultaneously produces a morality, every morality legitimises a social order, every social order establishes a political imagination, and every political imagination determines which forms of life become sacred, expendable, civilised, primitive, redeemed, or condemned. Whoever organises humanity's understanding of ultimate reality inevitably acquires the power to channel humanity's understanding of history, identity, sacrifice, legitimacy, and destiny. The struggle over metaphysics is therefore never merely philosophical. It is one of the deepest theatres through which civilisation reproduces itself.

It is precisely here that the Civilisational Psycho-Cosmocide Virus finds one of its most fertile environments. The CPCV does not create humanity's existential uncertainty. The Third Cage already guarantees that uncertainty. Rather, it captures the explanatory worlds constructed in response to it.

It inhabits religions, philosophies, ideologies, political theologies, scientific dogmas, civilisational myths, and narratives of progress, gradually transforming existential orientation into instruments of historical organisation. Questions originally born from wonder become systems of authority. Mystery becomes doctrine. Transcendence becomes institution. Salvation becomes governance. The deepest questions of existence are progressively converted into mechanisms through which consciousness itself becomes administered.

The existential philosophers independently approached this same structure from within their own historical traditions. Kierkegaard recognised that the self is haunted by a despair arising from its inability to become transparent to the power that brought it into existence⁷. Sartre revealed consciousness as condemned to freedom, forever compelled to interpret a reality it neither chose nor fully understands⁸. Nietzsche carried the burden further still, asking whether existence could be affirmed even after every metaphysical guarantee had disappeared⁹. None escaped the Third Cage.

Each illuminated one region of its architecture. Their significance within this paper lies not in providing foundations for Psycho-Cosmocide, but in demonstrating that different philosophical traditions repeatedly encountered the same existential prison while describing it through different conceptual languages.

The Third Cage thus cannot be escaped by replacing one metaphysical system with another. Every answer, however profound, remains an orientation constructed within consciousness itself. Psycho-Cosmocide does not seek to abolish metaphysics, for that would require abolishing consciousness.

Instead, it reveals the civilisational struggle taking place beneath competing metaphysical systems. The deepest contest in human history is not simply over which vision of ultimate reality is true, but over who acquires the authority to organise humanity's relationship to ultimate reality itself. It is here, within the framework of consciousness, that Psycho-Cosmocide locates one of the deepest frontiers in the struggle over human existence.

The Fourth Cage: Science, Technology, and the Reorganisation of Reality

If the Second Cage constructs symbolic worlds and the Third Cage constructs metaphysical worlds, the Fourth Cage acquires something no previous cage possesses: the capacity to restructure reality itself. Here humanity no longer confines itself to interpreting existence or explaining it. It begins altering it. Science, technology, engineering, industry, medicine, artificial intelligence, genetic manipulation, computation, and every material extension of human intelligence belong to this domain. Through them, civilisation steadily reshapes landscapes, redirects rivers, engineers ecosystems, manipulates genomes, accelerates communication, expands memory beyond the biological brain, and increasingly redesigns the very realities upon which human existence depends. The Fourth Cage is therefore the architecture of intervention. Humanity no longer merely inhabits the world. It begins reconstructing it.

The Fourth Cage does not emerge independently of the previous cages. It is their cumulative consequence. The vulnerabilities of the First Cage demanded agriculture, medicine, shelter, and tools. The symbolic architectures of the Second Cage required administration, writing, measurement, bureaucracy, and communication. The metaphysical uncertainties of the Third Cage stimulated inquiry into matter, energy, life, consciousness, space, and time.

Science and technology consequently emerged not from an intrinsic desire for domination, but from humanity's persistent struggle to survive, understand, and endure. The Fourth Cage represents one of civilisation's greatest achievements because it extends the capacities of life beyond the limitations imposed by the Given.

Yet every civilisational achievement remains vulnerable to capture. Within the system of the Civilisational Psycho-Cosmocide Virus (CPCV), the Fourth Cage is gradually absorbed into the logic of the Synthobian World.

Technologies developed to sustain life become instruments for extraction. Scientific knowledge becomes shaped around productivity, efficiency, competition, surveillance, and military superiority. Communication becomes data. Intelligence becomes computation. Memory becomes storage. Human attention becomes commodity. The living world itself is increasingly reorganised as inventory awaiting optimisation. The Constructed no longer merely interprets the Given. It incrementally replaces it.

This marks one of the deepest paradoxes of civilisation. The Fourth Cage possesses an extraordinary capacity to reorganise every preceding cage while remaining incapable of transcending any of them. Medicine prolongs life but does not abolish mortality. Artificial intelligence processes knowledge but does not eliminate ignorance. Biotechnology modifies organisms but cannot explain why life exists. Space exploration expands civilisation beyond the planet yet carries the First Cage into every destination it reaches.

Science extends humanity's reach with astonishing precision, yet every discovery continues unfolding within the same architecture of existence established by the Given. The prison becomes increasingly sophisticated, but sophistication is not the same as freedom.

The ancient myth of King Midas captures this paradox with remarkable precision. The power that promised limitless prosperity ultimately destroyed the very conditions that made life possible. Food became gold. Water became gold¹⁰. Relationships became gold. Affection became gold. Even his own daughter became gold. Midas was not destroyed because he desired wealth. He was destroyed because he acquired a power of transformation incapable of recognising limits. Nothing could remain itself. Everything became available for conversion. The gift that promised abundance simultaneously abolished the possibility of living within that abundance. Read through Psycho-Cosmocide, Midas reveals the logic of the Fourth Cage: when every living reality becomes available for transformation according to the civilisational imperatives of production, accumulation, and control, the very conditions that sustain life are more and more consumed by the power that claims to improve them.

Martin Heidegger identified the same structure in philosophical rather than mythological language. Modern technology, he argued, increasingly reveals rivers, forests, animals, minerals, human labour, and eventually human beings themselves as standing-reserve: resources waiting to be ordered, extracted, stored, calculated, and consumed. He named this mode of revealing *Gestell*, or enframing¹¹. Read through Psycho-Cosmocide, Heidegger's analysis and the myth of Midas converge upon the same civilisational diagnosis. Both describe a mode of existence that gradually loses the capacity to encounter beings as beings because everything is first encountered as potential utility. The river ceases to be river before it becomes hydroelectric power. The forest ceases to be forest before it becomes timber. Land ceases to be homeland before it becomes property. The human body ceases to be a living participant in existence before it becomes labour, data, productivity, biological capital, or military asset. This is not simply technological development. It is the gradual triumph of what this paradigm identifies as the Synthobian World—reality organised through institutions, markets, and technological systems—over the Cosmobian World, reality organised through direct ecological and ancestral relationship¹².

The Civilisational Psycho-Cosmocide Virus does not invent science, nor does it invent technology. It captures their extraordinary capacities and redirects them toward the perpetual expansion of the Constructed. Every advance becomes another mechanism through which reality is rendered measurable, predictable, programmable, exchangeable, and ultimately governable.

The result is not merely technological civilisation but the progressive reconstruction of reality according to synthetic rather than ecological principles. The Fourth Cage therefore represents both the greatest creative achievement of human civilisation and one of its greatest existential dangers. Humanity acquires unprecedented power to reorganise reality while remaining unable to answer the question that first gave rise to civilisation itself: why existence exists at all.

The Fourth Cage in turn reveals one of the central paradoxes of Psycho-Cosmocide. Humanity becomes increasingly capable of transforming the world without becoming equally capable of understanding the condition within which transformation itself occurs.

Civilisation extends its power over existence while remaining permanently enclosed within the architecture of existence it never created. The Fourth Cage is not humanity's escape from the prison. It is the most sophisticated reconstruction of the prison humanity has ever achieved.

The Fifth Cage: Mortality and the Corridor of the Dead

The Fifth Cage marks the point at which every historical configuration encounters its first absolute limit. Beyond the symbolic constructions of the Second Cage, beyond the metaphysical systems of the Third, and beyond the technological achievements of the Fourth, stands a horizon no civilisation has ever crossed.

Every organism born into the First Cage inevitably enters the Corridor of the Dead. Mortality is not simply the conclusion of existence. It is the permanent horizon within which existence unfolds from the very beginning. Every birth already contains its own death. Every civilisation builds beneath its shadow. Every philosophy thinks within its presence. Every technology ultimately confronts its limit there. The Fifth Cage therefore does not arrive at the end of life. It silently accompanies life from its first breath.

Unlike the Historical Cages, the Fifth Cage was not constructed by humanity. It belongs to the architecture of the Given itself. No empire created it. No religion abolished it. No scientific revolution escaped it. Kings, emperors, prophets, philosophers, conquerors, billionaires, labourers, colonisers, and the colonised all disappear into the same corridor. Mortality recognises no civilisation, no race, no ideology, no religion, and no empire. It remains the great equaliser before which every hierarchy eventually dissolves.

Yet although civilisation cannot abolish the Fifth Cage, it has never ceased constructing symbolic worlds around it. Every civilisation must answer the same unavoidable question: how shall human beings live when they know they will die? Religions promise resurrection, paradise, reincarnation, or liberation. Philosophies pursue acceptance, authenticity, or wisdom. Nations immortalise themselves through monuments, heroes, and historical memory. Technologies seek longevity, enhancement, preservation, and increasingly the extension of biological existence itself. Different answers emerge, yet all arise from the same existential horizon. The Fifth Cage is accordingly not defined by death alone, but by humanity's unending effort to orient itself toward death.

This effort frequently takes a specific structural form: deferral. Rather than confronting mortality directly, civilisation repeatedly proposes that confrontation be postponed pending the arrival of a bridge to a paradise beyond, or a saviour—prophetic, political, or technological—who will discharge the debt on behalf of the present generation. Walter Benjamin identified a related structure in secular history: a homogeneous, empty time in which redemption is endlessly awaited rather than seized, and in which each present generation defers its own reckoning to the next¹³. The vocabulary changes—eschatological, revolutionary, technological—but the formal function does not: responsibility for confronting the Corridor of the Dead is displaced onto an imagined future agent, and the present becomes a waiting room rather than a place of decision.

The Civilisational Psycho-Cosmocide Virus does not create mortality. Mortality requires no invention. Rather, it captures humanity's orientation toward mortality. Fear becomes obedience. Hope becomes authority. Sacrifice becomes legitimacy. Salvation becomes governance. Martyrdom becomes recruitment. The permanent vulnerability of the human circumstance is gradually reorganised into systems capable of directing entire populations toward civilisational, political, religious, and ideological objectives. Mortality itself remains unchanged, yet humanity's relationship to mortality becomes one of the most powerful instruments through which civilisation reproduces its own authority.

Martin Heidegger independently approached this architecture through his analysis of being-towards-death. He argued that authentic existence begins only when mortality is confronted as one's own irreducible possibility rather than concealed beneath the reassuring anonymity of everyday life¹⁴. Psycho-Cosmocide reaches a related conclusion through a different route. The greatest concealment is not mortality itself, but the civilisational systems that continually mediate humanity's encounter with mortality, redirecting existential vulnerability into structures of obedience, destiny, and historical purpose. The struggle is therefore not simply against death, but against those symbolic structures that monopolise the meaning of death.

Albert Camus illuminated another dimension of the same horizon through the myth of Sisyphus. Condemned eternally to push his stone uphill only to watch it return, Sisyphus confronts an existence from which no escape is offered. Camus rejected both suicide and metaphysical consolation, proposing instead a lucid acceptance of the condition itself. Read through the architecture of Psycho-Cosmocide, Sisyphus becomes something more than an absurd hero. He becomes a witness to what this work calls Wonesis^{15,16}. Wonesis offers no promise of immortality, no escape from mortality, and no final victory over death. It proposes only that human beings inhabit the Corridor of the Dead consciously, refusing both denial and manipulation while remaining faithful to the living reality still available before the final horizon is crossed.

The Fifth Cage thus reveals one of civilisation's deepest paradoxes. Humanity has constructed religions capable of promising eternity, philosophies capable of explaining mortality, sciences capable of extending life, and technologies capable of preserving memory beyond biological death. Yet none abolishes the Corridor of the Dead itself. Every symbolic world, every metaphysical system, every civilisation, and every technological achievement ultimately travels the same passage. Death remains the one horizon before which every human world discovers that the architecture of existence exceeds the framework of civilisation.

The Fifth Cage is therefore not merely the end of life. It is the permanent existential horizon against which every civilisation constructs its meaning, structures its authority, and imagines its future. The Corridor of the Dead cannot be conquered. It can only be approached. The question confronting humanity is consequently not whether it shall die, but whether it shall reach that horizon having lived through its own reality or through symbolic worlds constructed by others.

The Sixth Cage: Absolute Unknowing

If the Fifth Cage confronts humanity with the certainty of death, the Sixth Cage confronts it with something equally inescapable: the certainty that reality always exceeds every framework through which humanity attempts to understand it. Death limits existence. Absolute Unknowing limits knowledge. No civilisation, religion, philosophy, scientific paradigm, or metaphysical system has ever escaped this horizon. Every human world thinks, reasons, believes, discovers, and imagines from within conditions it did not create and cannot fully comprehend. The Sixth Cage therefore marks the final limit of human understanding. It is the horizon beyond which every system of knowledge disappears into uncertainty.

The Sixth Cage is not simply ignorance. Ordinary ignorance assumes that what is unknown today may become known tomorrow through further investigation. Absolute Unknowing reaches a deeper conclusion. It recognises that every cognitive system possesses regions it cannot perceive precisely because those regions lie beyond the situations that make perception itself possible. Humanity is in turn limited not only by what it does not know, but by what it cannot recognise as unknown. Every framework illuminates one region of reality while simultaneously casting another into darkness. The light that makes vision possible also produces the shadow beyond which vision cannot extend.

This horizon confronts every civilisation equally. Religions proclaim revelation. Philosophies pursue wisdom. Sciences formulate increasingly sophisticated explanations of matter, energy, consciousness, and the universe. Each expands the territory of understanding, yet each ultimately encounters limits beyond which its own methods can no longer proceed with confidence.

The history of knowledge is therefore not a steady movement toward completeness but an ever-expanding recognition that reality continually exceeds every explanatory architecture humanity constructs. The more civilisation discovers, the larger the horizon of Absolute Unknowing becomes.

It is here that Psycho-Cosmocide both inherits and departs from one of the oldest traditions in Western philosophy. Plato's allegory of the Cave revealed with remarkable clarity that human beings mistake symbolic representations for reality itself. His diagnosis remains one of civilisation's most enduring philosophical insights. Yet Plato's ascent ultimately culminates in a promise the Sixth Cage cannot affirm: the conviction that beyond every shadow stands the sun itself, the final and unmediated source of truth toward which reason may ultimately ascend¹⁷. Psycho-Cosmocide accepts the diagnosis of symbolic captivity but suspends the promise of final arrival.

There may indeed be deeper realities beyond every cave, but no human framework possesses sufficient grounds to declare that it has reached the final horizon. The journey beyond one cave may reveal another landscape, another architecture, another mystery. It does not guarantee the end of mystery itself.

Nicholas of Cusa approached this same horizon through what he called *docta ignorantia*—learned ignorance. He recognised that finite reason cannot comprehend the infinite and argued that wisdom begins when reason acknowledges its own limitations¹⁸. Yet even Cusa retained

confidence regarding what exceeded those limits. The infinite remained real, singular, and ultimately secure as the object toward which human understanding was directed. Three centuries later, Immanuel Kant transformed the same structure. Human beings, he argued, never encounter reality as it exists in itself, but only reality as it appears through the conditions that make experience possible¹⁹. The noumenon remains forever beyond direct access. Kant no longer required certainty about the infinite, yet he retained confidence in the boundary separating what can be known from what cannot.

The Lani concept of Wone suggests a different relationship to this horizon than Plato's ascent. Where Plato's exit from the cave is vertical and solitary—the philosopher's intellect climbing alone toward the Good—Wone is horizontal: a relational ordering principle distributed across land, language, and kinship, accessible to every person through the daily question “Wone nonggop kagan?”, “how is the relational ordering of existence between us?”²⁰ It does not resolve Absolute Unknowing by claiming to have reached the sun beyond the cave. It offers instead a different orientation within not-knowing: one grounded in embodied relationship rather than solitary abstraction, answerable to land and community rather than to a hierarchy the intellect alone must climb.

The Sixth Cage proceeds one step further. It questions not merely what lies beyond the boundary, but whether the boundary itself can be reliably drawn. A cognitive system cannot confidently map the limits of its own cognition because the very apparatus attempting to identify those limits is itself constrained by them. Plato trusted the sun beyond the cave.

Cusa trusted the infinite beyond comprehension. Kant trusted the distinction between appearance and thing-in-itself. Psycho-Cosmocide suspends each confidence. It does not deny that reality exists beyond present understanding. It denies only humanity's authority to declare with certainty where that boundary lies or what ultimately occupies the territory beyond it.

The Civilisational Psycho-Cosmocide Virus exploits precisely this limitation. Every civilisation seeks stability, and stability is most easily achieved when partial knowledge is presented as complete knowledge. Religious orthodoxy, ideological certainty, philosophical absolutism, scientific triumphalism, political dogma, and civilisational exceptionalism all emerge from the same temptation: the desire to transform provisional understanding into permanent truth. The CPCV does not eliminate uncertainty. It conceals it beneath systems that present themselves as complete, final, universal, and unquestionable. The greatest deception is not false knowledge but the illusion that uncertainty has finally been overcome.

For this reason, Absolute Unknowing is neither philosophical failure nor intellectual resignation. It is the discipline of recognising that reality continually exceeds every symbolic, metaphysical, scientific, and civilisational system humanity constructs. Wonesis accordingly makes no claim to omniscience, final revelation, or ultimate certainty. It begins where every genuine philosophy must eventually begin: with the acknowledgement that existence is always greater than the worlds through which humanity attempts to understand it. The Sixth Cage is therefore not the end of inquiry. It is the permanent horizon that keeps inquiry alive.

The Seventh Cage: The Irreducible Other

The Seventh Cage is the final horizon of human existence. If the Sixth Cage reveals that reality always exceeds every framework through which humanity attempts to understand it, the Seventh reveals that every living being ultimately exceeds every attempt to possess, become, or completely know it. Beyond the limits of knowledge lies the limit of being itself. No consciousness ever fully becomes another consciousness. No living organism ever completely occupies the interior world of another. Every existence remains, in its deepest sense, irreducibly itself. This condition precedes civilisation, language, religion, philosophy, science, and every symbolic order humanity has constructed. It belongs equally to the child, the elder, the hunter, the stranger, the coloniser, the colonised, the eagle, the whale, the ant, the fungus, the tree, and the forest. Every living being inhabits an interiority that cannot be entered from outside. Human beings may communicate, educate, manipulate, dominate, love, empathise, observe, classify, or even genetically modify one another, yet none of these actions abolishes the irreducible singularity of another existence. Birth is encountered from within. Suffering is experienced from within. Consciousness awakens from within. Death is crossed from within. Every organism thus remains existentially singular, not because it chooses isolation, but because existence itself cannot be transferred from one being into another.

The Civilisational Psycho-Cosmocide Virus does not create this reality. Once again, it captures it. The irreducible uniqueness of living beings is progressively restructured into symbolic abstractions through which administration, calculation, and governance become possible. Persons become populations. Families become households. Communities become demographics. Nations become statistics. Forests become timber. Rivers become water resources. Animals become livestock. Human beings become labour, consumers, taxpayers, voters, data, and economic units. The living reality of existence is gradually displaced by categories that render it measurable, governable, exchangeable, and controllable. Human beings become labour, consumers, voters, data, biological capital, and economic units. The living mystery of existence is gradually displaced by categories that make governance, calculation, prediction, extraction, and control increasingly efficient. Civilisation does not destroy the irreducible Other. It conceals the Other beneath representations that become easier to organise than the living reality itself.

Yet this concealment is never complete. Every system of domination eventually encounters a boundary beyond which administration cannot proceed. No empire governs another consciousness from within. No religion completely occupies another soul. No philosophy exhausts another mind. No scientific description becomes the living experience it describes. No algorithm becomes the consciousness it predicts. No artificial intelligence becomes the interior world it simulates. Every attempt to possess another being ultimately encounters a remainder that refuses incorporation. Something always remains beyond ownership, beyond administration, beyond representation, and beyond capture. It is here that the philosophical architecture of the Seven Existential Cages reaches its final limit. The myths examined throughout this paper illuminate every preceding cage because each remains visible from outside. Plato's Cave can be described because the shadows appear upon a wall. Procrustes'

violence can be witnessed because the body lies upon the bed. King Midas' catastrophe is visible because gold occupies the public world. Sisyphus' labour can be narrated because the mountain and the stone remain external to the observer. Every myth depends upon visibility. Every narrative presupposes an observer. Every symbolic system requires a standpoint outside the experience it seeks to describe.

The Seventh Cage withdraws from that possibility. No observer ever enters another being's interiority completely enough to narrate it from within. The deepest reality of existence cannot be projected onto a wall, stretched upon a bed, transformed into gold, or watched pushing a stone uphill. It remains inaccessible not because it is hidden, but because it exists only as lived. The absence of a myth corresponding to the Seventh Cage is therefore not an omission within the architecture developed throughout this paper. It is the strongest confirmation of the configuration itself. The symbolic world reaches its own horizon and discovers that there remains one dimension of existence that refuses permanent conversion into image, narrative, category, concept, or system.

The Seventh Cage consequently reveals the final limit of civilisation itself. Civilisations may occupy territories, reshape symbolic worlds, construct metaphysical systems, transform biological life, extend technological power, administer populations, and accumulate extraordinary knowledge.

Yet they never possess existence itself. Every living being retains an interiority that exceeds every political order, every philosophical system, every scientific description, every religious doctrine, every technological apparatus, and every civilisational project. There remains, within every form of life, a reality that cannot be fully colonised because it cannot be fully entered.

Wonesis does not seek to overcome this final cage, for there is nothing to overcome. The irreducible Other is not a defect in existence but one of its deepest conditions.

To recognise this is to recognise the dignity of every living being, not because civilisation grants that dignity, nor because religion proclaims it, nor because law protects it, but because existence itself exceeds every architecture through which humanity attempts to shape it.

The Seventh Cage thus concludes the architecture of Psycho-Cosmocide where every genuine philosophy must ultimately arrive. Reality is always greater than civilisation. Life is always greater than its representations. Every living being remains forever more than the worlds constructed to explain, govern, or possess it.

Conclusion

The Seven Existential Cages reveal the deepest architecture upon which every civilisation is built: the distinction between the Given and the Constructed. Human beings do not begin by creating a world. They first enter a condition of existence they neither chose nor created. Upon this Given, they construct symbolic, metaphysical, political, technological, and civilisational worlds through which existence is interpreted, organised, justified, and transformed. Civilisation has never escaped the architecture of existence. It has only learned to inhabit it through increasingly elaborate constructions. Within this architecture, the Civilisational Psycho-Cosmocide Virus (CPCV) emerges not as the creator of the human condition, but as a parasite upon humanity's relationship to it. It captures the Constructed until language becomes administration, memory becomes history, metaphysics becomes authority, technology becomes extraction, and symbolic worlds become mechanisms through which reality itself is manufactured, organised, governed, manipulated and reproduced. The greatest achievement of the CPCV is not the destruction of existence, but the concealment of it beneath historical constructions that gradually come to appear more real than the conditions from which they first emerged.

The contribution of this paper is therefore not to discover mortality, symbolic worlds, metaphysical uncertainty, technological transformation, or the limits of knowledge. Humanity has encountered these realities throughout its history. Rather, it is to organise them within a single philosophical architecture through the Seven Existential Cages. The myths and philosophers examined throughout this study are not authorities upon this framework. They are independent witnesses who encountered different regions of the same existential landscape. The Seven Existential Cages ultimately arrive where every enduring philosophy must eventually arrive: not at certainty, but at orientation. They remind us that existence is older than civilisation, reality is always greater than representation, and life continually exceeds the symbolic worlds humanity constructs to explain it. It is from this recognition that Wonesis emerges—not as another religion, philosophy, ideology, or civilisational project, but as a way of inhabiting the architecture of existence with humility, reciprocity, and fidelity to the living world from which every human world first arose.

Notes

1. Yamin Kogoya, “Psycho-Cosmocide,” Working Paper No. 1, *Kurumbi Wone Working Paper Series* (PhilPapers, 2025).
2. On myth as a symbolic technology of the Second Cage and its relation to the argument developed here, see also Yamin Kogoya, “Plato’s Cave and the Architecture of Psycho-Cosmocide in West Papua,” Working Paper No. 8, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026), which extends the reading of Plato offered below to a specific colonial context.
3. Pierre Bourdieu, *Language and Symbolic Power*, ed. John B. Thompson, trans. Gino Raymond and Matthew Adamson (Cambridge, MA: Harvard University Press, 1991). On the fuller taxonomy distinguishing symbolic power from coercive, epistemic, ontological, ecological, and civilisational power, see Yamin Kogoya, “The Metaphysics of Power: Indigenous Survival and Lani Cosmology,” Working Paper No. 5, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026).
4. The myth survives primarily through later mythographic tradition rather than a single authoritative ancient source; see Robert Graves, *The Greek Myths*, rev. ed. (London: Penguin Books, 1992), s.v. “Theseus.”
5. On this generalised “Procrustean Principle” and its operation within a specific colonial educational and administrative system, see Yamin Kogoya, “West Papua: Ontological Cages and Colonial Consent,” Working Paper No. 4, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026).
6. Plato, *Republic*, trans. Allan Bloom, 2nd ed. (New York: Basic Books, 1991), Book VII, 514a–517a (Stephanus pagination, standard across editions).
7. Søren Kierkegaard, *The Sickness Unto Death*, trans. Alastair Hannay (London: Penguin Books, 1989), Part One.
8. Jean-Paul Sartre, *Being and Nothingness: An Essay on Phenomenological Ontology*, trans. Hazel E. Barnes (New York: Philosophical Library, 1956), Part One, chap. 2.
9. Friedrich Nietzsche, *The Gay Science*, trans. Walter Kaufmann (New York: Vintage Books, 1974), sec. 341 (“The Greatest Weight”).
10. Ovid, *Metamorphoses*, trans. David Raeburn (London: Penguin Classics, 2004), Book XI.
11. Martin Heidegger, “The Question Concerning Technology,” in *The Question Concerning Technology and Other Essays*, trans. William Lovitt (New York: Harper & Row, 1977).
12. On the Cosmobian and Synthobian worlds as two contrasting modes through which human existence has been organised across history, see Yamin Kogoya, “Cosmobian and Synthobian,” Working Paper No. 26, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026).
13. Walter Benjamin, “Theses on the Philosophy of History,” in *Illuminations*, ed. Hannah Arendt, trans. Harry Zohn (New York: Schocken Books, 1968), theses IX and XIV. On deferral as a defence mechanism of the Second Cage more broadly, see Yamin Kogoya, “We Are All Inmates of Different Cages: Psycho-Cosmocide and Civilisational Captivity,” Working Paper No. 25, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026).
14. Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper & Row, 1962), Division Two, chap. 1 (“Being-towards-Death”).
15. On Wonesis as a concept, see Yamin Kogoya, “Wonesis,” Working Paper No. 16, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026).
16. Albert Camus, *The Myth of Sisyphus and Other Essays*, trans. Justin O’Brien (New York: Vintage International, 1991), final chapter, “The Myth of Sisyphus,” closing lines. Camus draws the myth principally from Homer, *The Odyssey*, trans. Robert Fagles (New York: Viking, 1996), Book XI.

17. Plato, *Republic*, 517a–517c; see note 6 above.
18. Nicholas of Cusa, *On Learned Ignorance: A Translation and an Appraisal of De Docta Ignorantia*, trans. Jasper Hopkins (Minneapolis: Arthur J. Banning Press, 1981). Originally published as *De Docta Ignorantia* (1440).
19. Immanuel Kant, *Critique of Pure Reason*, ed. and trans. Paul Guyer and Allen W. Wood (Cambridge: Cambridge University Press, 1998), “On the Ground of the Distinction of All Objects in General into Phenomena and Noumena.” Originally published as *Kritik der reinen Vernunft* (1781; 2nd ed. 1787).
20. Yamin Kogoya, “Plato’s Cave and the Architecture of Psycho-Cosmocide in West Papua,” Working Paper No. 8, *Kurumbi Wone Working Paper Series* (PhilPapers, 2026), sec. XI, “Beyond Plato: Wone and the Limits of the Cave.”

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Yamin Kogoya is a Papuan philosopher, writer, and independent researcher from the Central Highlands of New Guinea (West Papua), currently based in Australia.

His work investigates one of humanity's oldest but least examined questions: how human worlds are created, transformed, and destroyed. He is the originator of the Psycho-Cosmocide paradigm, an interdisciplinary philosophical framework examining how worlds are dismantled not only through physical violence, occupation, or ecological devastation, but also through the systematic reorganisation of perception, memory, cosmology, and meaning. Within this framework, he introduced the concepts of the Cosmobian World and the Synthobian World as two contrasting modes through which human existence has been organised across history.

Drawing upon Indigenous cosmologies together with philosophy, anthropology, history, religion, mythology, and civilisation studies, Kogoya develops original conceptual models for interpreting the contemporary human condition. His research re-examines the world's foundational myths, epics, tragedies, and philosophical traditions as enduring civilisational archetypes through which humanity confronts power, mortality, memory, exile, homecoming, and extinction. Although grounded in the historical experience of West Papua, his work addresses broader questions concerning civilisation, consciousness, survival, and the future of humanity.

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