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The Metaphysics of Power: Indigenous Survival and Lani Cosmology

Why Some Life Goes Extinct While Other Life Survives

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I would like to dedicate this work in honour of one of my most beloved heroes of the global Black liberation movement — Dutty Boukman — the Houngan, Maroon, and revolutionary whose prayer in the forest of Bois Caïman on the night of 14 August 1791 lit the spiritual fire of the Haitian Revolution: the only successful slave revolution in human history. He did not pray to the God of his oppressors. He prayed to the God of his ancestors. And his ancestors answered.

Boukman's Resurrection prayer:

"Good God who created the Sun which gives us light from above, who rouses the sea and makes the thunder rumble — listen to what we ask. Hidden in the clouds, watching us from where you are, you see all that the white man does. The God of the white man calls him to commit crimes. Our God asks only good works of us. But this God who is so good orders revenge. He will direct our arms and help us. Throw away the image of the God of the whites who thirsts for our tears, and listen to the voice of liberty that speaks in the hearts of all of us."

Boukman was captured and killed by French colonial forces shortly after. His head was displayed on a pike in Port-au-Prince to frighten the people into submission. The people were not frightened. They remembered what he had said. Thirteen years later, Haiti was free.

On the Nature and Scope of This Work

This paper operates at the intersection of Indigenous philosophy, decolonial theory, and civilisational ontology. It is not intended as a positivist sociological model, a conventional ethnography, or a claim to exhaustive causal explanation. It is a conceptual framework grounded in the Lani cosmology and comparative civilisational analysis, offered as a theoretical intervention from a Papuan exteriority into global conversations about power, survival, and ontological restoration. The title “Metaphysics of Power” announces the paper’s central philosophical claim—that the deepest determinant of power is ontological—while the subtitle more precisely describes the paper’s scope: a theory of civilisational survival grounded in Lani cosmological thought and the Psycho-Cosmocide framework. Readers approaching from empirical social science, legal studies, or purely political-economic frameworks will find dimensions of the Papuan condition that this ontological framework is not designed to address; that limitation is acknowledged and is part of the work’s methodological honesty.

ABSTRACT

This paper argues that the deepest determinant of civilisational survival is neither military force nor economic wealth, but trust-based concentrated power rooted in ontological foundations. Drawing from the Psycho-Cosmocide framework and the cosmological vocabulary of the Lani people of West Papua, the paper develops a comprehensive theory of metaphysical power that distinguishes between coercive, symbolic, epistemic, and ontological dimensions of power, while demonstrating how trust integrates these dimensions into the most durable form of collective force across civilisational history. The paper grounds this argument in Lani ontological architecture—AP, Ap-ap, O’gur, Mu’nggar, A’nggena, and Kugi—and traces the operation of the Civilisational Psycho-Cosmocide Virus (CPCV) as a mechanism through which colonial power systematically destroys the internal conditions necessary for trust formation, converting the cosmologically intact Ap into Ap-ap: an ontological counterfeit that unknowingly performs the colonial order.

The argument is situated in comparative engagement with the work of Michel Foucault, Frantz Fanon, Sylvia Wynter, Walter Dignolo, Ibn Khaldūn, Enrique Dussel, Achille Mbembe, Martin Heidegger, Vine Deloria Jr., and Ubuntu philosophy. It argues that the Lani ontological framework both converges with and exceeds existing decolonial theory by providing a positive ontological architecture grounded in a living Indigenous tradition. The paper concludes that the Papuan experience of ontological dispossession reveals a wider civilisational crisis, and that the reconstruction of trust-based cosmopolitan life (a term coined within this framework and defined in the Key Conceptual Definitions section below) constitutes both a specifically Papuan liberation project and a contribution to the broader survival of civilisation itself.

Keywords: Psycho-Cosmocide; Metaphysics of Power; Indigenous Philosophy; Lani Cosmology; Civilisational Survival; Ontological Power; Trust; Decolonial Theory; Ontology; Cosmology; Civilisational Psycho-Cosmocide Virus (CPCV); Cosmopolitan World; Wonesis; West Papua; Indigenous Knowledge Systems.

INTRODUCTION: THE IRREDUCIBLE QUESTION

Every living thing on this planet confronts only two fundamental possibilities: continuation or collapse. This is neither pessimism nor merely a biological observation. It is an irreducible structural condition of existence itself, and once recognised without illusion, it clarifies much about how human groups succeed or fail through history. The central question of this paper, therefore, is not whether these existential binary holds—it does—but what kind of power determines the direction a people, civilisation, or community ultimately takes, and under what conditions survival becomes possible.¹ Conventional explanations typically point to military force, economic resources, population size, or technological capacity. These are undeniably important forms of power. Yet this paper argues, drawing on the philosophy of history, Lani cosmological thought, decolonial theory, and comparative civilisational analysis, that they remain secondary. The deeper determinant of civilisational survival is trust-based concentrated power rooted in ontological foundations. A society may possess immense material wealth and military strength, but without internal trust and cosmological coherence, it will eventually fragment. Conversely, communities with far fewer material resources but strong internal trust, shared meaning, and intact cosmobian structures may endure across generations despite conditions of extreme external pressure.

The paper develops this argument through five interconnected movements. First, it grounds the analysis in the ontological architecture of the Lani people of the West Papuan highlands, whose cosmological vocabulary—*AP*, *Ap-ap*, *O'gur*, *Mu'nggar*, *A'nggena*, and *Kugi*—offers a highly developed framework for understanding what colonial power seeks to destroy and what must therefore be defended. Second, it examines the Civilisational Psycho-Cosmocide Virus (CPCV) as a mechanism through which colonial power erodes trust internally and transforms genuine *Ap* into *Ap-ap*. Third, it traces a civilisational history of power from cosmobian origins through the emergence and corruption of colonial modernity. Fourth, it places the argument in comparative engagement with major traditions in decolonial, philosophical, and civilisational theory. Fifth, it applies this theoretical framework to the condition of West Papua under Indonesian settler colonial rule while extending the analysis toward a broader account of global civilisational crisis.

This paper is simultaneously an academic argument, a theoretical intervention, and a civilisational testimony. It operates within a tradition of Indigenous decolonial philosophy that does not separate intellectual labour from existential commitment. Its origin is Papuan. Its ambition is universal.

Existing decolonial theory has made indispensable advances in diagnosing the epistemological (Mignolo), psychological (Fanon), and ontological (Wynter) dimensions of colonial power. Yet three gaps persist. First, these frameworks operate primarily at the level of critique, providing no positive ontological architecture—no account of what must be rebuilt, layer by layer, in the

¹Yamin Kogoya, “*Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos*,” Kurumbi Wone Working Paper Series, no. 2 (Wone Press, 2026), www.psychocosmocide.com

colonised person and community, and in what sequence. Second, they draw exclusively on Western philosophical frameworks and do not engage a living Indigenous ontological vocabulary as a theoretical resource in its own right. Third, they have not developed a mechanism-level account of how colonial power destroys the internal conditions for collective trust—the decisive variable, this paper argues, in civilisational survival. This paper addresses all three gaps. It introduces the Lani ontological vocabulary—AP, Ap-ap, O’gur, Mu’nggar, A’nggena, and Kugi—not as ethnographic data but as theoretical architecture capable of doing philosophical work that existing frameworks cannot. It names the CPCV as the specific mechanism through which colonial power destroys trust at the ontological level. And it introduces two original theoretical concepts—cosmological anomie and the Three Atlases model—that together constitute a framework for understanding both civilisational collapse and civilisational reconstruction. The Papuan case is this paper’s primary context and analytical anchor; its ambition is universal.

A Note on Method

This paper operates at the intersection of Indigenous philosophy, decolonial theory, and civilisational ontology. It is not a positivist sociological model, a conventional ethnography, or a claim to exhaustive causal explanation. It is a conceptual framework grounded in Lani cosmology and comparative civilisational analysis, offered as a theoretical intervention from Papuan exteriority. Readers approaching from empirical social science, legal studies, or political-economic frameworks will find dimensions of the Papuan condition that this ontological framework is not designed to address; that limitation is acknowledged and is part of the work’s methodological honesty. Readers of all orientations are directed to this note before proceeding, as it defines the epistemic register within which the paper’s claims are made.

FOUNDATIONAL CONCEPTS

Because several core terms carry technical meanings that differ from both their everyday usage and their standard academic definitions, the following guide is offered to prevent misreading. The terms are not synonyms; each names a distinct dimension of the analysis, and the distinctions between them matter.

Ontology (as used in this paper): The lived relational structure through which persons, land, ancestors, community, and meaning are experienced as interconnected realities constituting existence itself. Not abstract philosophical inquiry but the implicit architecture of how a people understands what it means to be alive, to be human, to belong, and to continue. Ontological damage is a crisis of the relational infrastructure of collective survival, not a theoretical problem.

Cosmology (as used in this paper): The total map of existence maintained by a people—their understanding of the structure of the universe, the relationships between visible and non-visible dimensions of reality, and the place of human community within the larger order of being. Broader than institutional religion, deeper than cultural worldview: it is the operating system within which

all beliefs, practices, and identities function. Where ontology names the structure of existence, cosmology names the map of the whole within which that structure is located.

Epistemology (as used in this paper): The system through which a people determines what counts as knowledge and who has the authority to produce it. Epistemology operates within the framework that cosmology provides. Colonial epistemology installs Western scientific rationality as the universal standard, delegitimising Indigenous ways of knowing as pre-scientific or superstitious.

Cosmobian life (coined within the Psycho-Cosmocide framework; from cosmos and bios): The mode of existence in which a person or community is grounded in right relationship to land, ancestors, community, and the sacred dimension of life. Not a historical period, cultural type, or ethnographic category, but an ontological mode—a way of being in which the structural conditions for civilisational survival are intact and operative.

Wonesis (the framework's sole direct neologism; from Wone, the primordial Lani cosmological ordering principle, and genesis): The process of reflexive ontological restoration after civilisational fragmentation—the reawakening of the dormant Ap within Ap-ap, and the rebuilding of the cosmobian relational infrastructure through which trust-based concentrated power becomes possible again. Wonesis is not a return to a pre-colonial past but a transformed mode of being that emerges after confrontation with collapse and chooses cosmobian life consciously. It is the counter-movement to Psycho-Cosmocide, and the framework's only orientation that the evidence honestly permits.²

Trust (as used in this paper): Not interpersonal confidence in the ordinary sense, but durable relational cohesion grounded in shared cosmological meaning, collective memory, and mutual obligation across generations. Four levels are distinguished: interpersonal trust (between individuals); institutional trust (between persons and collective structures); cosmological trust (confidence in the meaning-system grounding collective identity); and civilisational trust (the long-duration cohesion sustaining a people across crisis and generational change). The last is what the CPCV targets and what the framework identifies as the decisive variable in civilisational survival.

Civilisational Psycho-Cosmocide Virus (CPCV) : An analytical and interpretive model—not a literal biological entity or a singular coordinated conspiracy—naming the recurring mechanism through which colonial power destroys the internal conditions under which trust, cosmobian life, and collective civilisational survival become possible. It operates through the systematic replacement of a people's cosmological, symbolic, linguistic, and relational architecture with

²On Wonesis as the counter-movement to the Civilisational Psycho-Cosmocide Virus (CPCV) and the framework's architecture of ontological restoration, see Yamin Kogoya, *"Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide,"* Kurumbi Wone Working Paper Series, no. 16 (Wone Press, 2026).

colonial substitutes, producing Ap-ap: the ontological counterfeit who reproduces the colonial order from within.³

The Three Atlases / Noah's Ark (developed fully in the Noah's Ark section below): The framework's identification of the three mutually constitutive systems—Metaphysical, Cultural, and Biological—whose integrated maintenance constitutes the minimum survival architecture for a people facing civilisational collapse. The full definition, with historical demonstration, is provided in the Noah's Ark section.

FRAMEWORK ARCHITECTURE

This section provides a structured orientation to the Psycho-Cosmocide framework's architecture for readers approaching the argument for the first time. The core concepts, their relationships, and the causal sequence through which the CPCV operates are introduced here and elaborated in depth in later sections.

The Lani Ontological Architecture of the Human Person

The framework grounds its theory of power in the Lani understanding of the human person as a layered ontological system rather than a discrete individual. Six interlocking concepts name its structural layers:

Ap — The cosmologically intact human person: grounded in land, ancestors, community, and sacred obligation. AP knows who they are, where they come from, and what they are living toward.

Ap-ap — The ontological counterfeit produced by prolonged colonial disruption: a person who carries the outward form of AP while the interior cosmological architecture has been emptied and replaced by colonial programming. A diagnostic category, not a moral one. AP remains dormant within Ap-ap and can be restored through cosmobian reawakening.

O'gur — The relational existential field of AP: the living spirit-shadow through which the person engages the non-visible dimensions of existence. The O'gur is the primary point of entry for the CPCV, which enters symbolically before it is consciously recognised.

Mu'nggar — The ordering spirit within AP: the quiet orienting intelligence that aligns the person with the cosmobian order. Under colonial conditions Mu'nggar is muffled rather than destroyed, and can be restored when the cosmobian symbolic environment is rebuilt.

³On the foundational architecture of the Psycho-Cosmocide framework, the Civilisational Psycho-Cosmocide Virus (CPCV), and the transformation of Ap into Ap-ap, see Yamin Kogoya, *"Psycho-Cosmocide: A Theoretical Framework for the Systematic Destruction of Indigenous Cosmologies, Consciousness, and Metaphysical Order,"* Kurumbi Wone Working Paper Series, no. 1 (Wone Press, 2025; rev. 2026).

A'nggena — The ancestral current: the deep channel of intergenerational continuity. The A'nggena provides the cosmological map—who a person is, what their obligations are, what the land remembers.

Kugi — The principle of internal destruction: the shapeshifter within the human person. The Lani elders' formulation "*Nit ap yi kugi aret*" (We humans are Kugi) identifies the most dangerous force in civilisational life as internal rather than external.

CPCV: MECHANISM AND SEQUENCE

The CPCV is an analytical and interpretive model—not a literal biological entity or a singular coordinated conspiracy—that names recurring patterns through which colonial systems reproduce ontological fragmentation across generations. It operates in a recognisable five-stage sequence:

- (1) Entry through the *O'gur*: Colonial symbolic systems enter the relational-existential field of the person before conscious resistance is possible.
- (2) Severing of the *A'nggena*: Ancestral language, ceremony, and elder transmission are delegitimised, criminalised, or disrupted.
- (3) Muffling of the *Mu'nggar*: The orienting voice that would recognise the colonial intrusion is drowned out by colonial symbolic saturation. The Sacred Alarm is suppressed.⁴
- (4) Production of *Ap-ap*: The person whose *O'gur* has been colonised, whose *A'nggena* has been severed, and whose *Mu'nggar* has been silenced is now ontologically hollowed.
- (5) Release of *Kugi* : With the restraining architecture removed, the principle of internal destruction operates without limit through ego, factional rivalry, betrayal, and the corruption of liberation movements from within.⁵

The *CPCV* sequence is precise, but its precision raises a deeper question. Why are human beings — any human beings, anywhere — susceptible to this kind of invasion in the first place? Why does colonial symbolic saturation find such reliable purchase within the *O'gur*? Why does the severing of *A'nggena* produce not immediate resistance but gradual disorientation? Why does the silencing of *Mu'nggar* go unnoticed until the damage is already done? The answer is not specific to colonialism. It is specific to the

⁴For a mechanism-level parasitological account of how colonial systems reorganise the conditions of collective existence, structurally homologous to the CPCV sequence described here, see Yamin Kogoya, "Colonial Parasites and Colonised Hosts: The Psycho-Cosmocide of Cosmobian Existence in West Papua," Kurumbi Wone Working Paper Series, no. 18 (Wone Press, 2026), www.psychocosmocide.com.

⁵On the release of *Kugi* as the mechanism underlying what this framework elsewhere terms soft civil war—the largely invisible process of psychological and civilisational fragmentation distinguished from hard and medium civil war—see Yamin Kogoya, "West Papua's Soft Civil Wars: The Civilisational Psycho-Cosmocide Virus and the Architecture of Collective Fragmentation and Collapse," Kurumbi Wone Working Paper Series, no. 24 (Wone Press, 2026), www.psychocosmocide.com.

structure of human existence itself — to the cages within which every person, without exception and without exit, already lives before the virus arrives.

THE EXISTENTIAL CAGES

To be human is to be caged — not as punishment, and not as failure, but as the irreducible condition of existence itself. Every human being lives inside multiple cages simultaneously: some built by nature, some built by culture, some built by the accumulated weight of history, and some constructed from within, by the very consciousness that might otherwise seek freedom. Understanding these cages — their structure, their relationship to one another, and the ways they can be exploited — is the foundation of *Psycho-Cosmocide* as both a condition and a theory.⁶

The First Cage is physical and biological existence: the irreducible facts of embodiment — food, water, shelter, land, and the capacity to defend each of these. Its parameters are set by the physical world: what can be grown, held, defended, and transmitted across generations. Without adequate command of the First Cage, a people cannot survive long enough to inhabit the Second. This cage is given — already built before any of us arrives. Birth, survival, and death all happen here, physically, on this planet, in this material reality. Every living thing, every organism, every species exists within it. No one escapes; anyone who claims otherwise is deceiving themselves or others — unless they are invoking the realm of religious and cultural mythology, which cannot be demonstrated as fact in a way that is universally visible and verifiable.

The Second Cage is the totality of stories, myths, ideas, dreams, beliefs, perceptions, conceptions, assumptions, presumptions, theories, concepts, knowledge, and information we create through language, symbols, images, colours, numbers, and signs — all of it an attempt to make sense of the First Cage, or to answer why we find ourselves inside it. We make and search for meaning and purpose within this Second Cage because we are not satisfied with the First, and it is here that we build and create, but also destroy, in the name of the reality-images we have painted on its walls. It is also within this cage that empires, kingdoms, and colonisers — armed with large armies, weapons, and the overwhelming force of written words, myths, stories, images, and promises — seize other peoples' lands, kill or displace their inhabitants, and reprogram the survivors, stripping them of the cognitive and symbolic world through which they once understood themselves and their place on the earth.

The CPCV incubates and spreads from within this Second Cage, moving through human language, symbols, images, signs, colours, and numbers, before entering into the physical being

⁶The First, Second, and Third Cages developed here in compressed form are elaborated at length in Yamin Kogoya, “The Seven Existential Cages: A Speculative Decolonial Ontology,” Kurumbi Wone Working Paper Series, no. 3 (Wone Press, 2026); and Yamin Kogoya, “The Given and The Constructed: Seven Existential Cages of Psycho-Cosmocide Theory,” Kurumbi Wone Working Paper Series, no. 29 (Wone Press, 2026), www.psychocosmocide.com.

of another person and beginning its reprogramming — rewiring from the inside out — until that person's worldview and perception is altered, twisted, corrupted, manipulated, or remade entirely in service of another's survival strategy. This strategy presents itself as something beyond the two cages — as civilisation, progress, salvation, or destiny — but in reality it constructs an additional layer of cage that further dislocates the person from within what remains a shared, collective species-cage. Once the virus completes its reprogramming, the physical and existential reality of the First Cage is forgotten, abandoned, sold, betrayed, or no longer considered vital.

Consider those who fight over control of the walls in Jerusalem: they are not fighting over literal stone. They are fighting over the stories, symbols, memories, myths, legends, beliefs, dreams, history, and destiny attached to those stones — all of which give those people meaning and purpose to live and to continue.

There is a Third Cage, operating at a different register entirely — the level of metaphysics, transcendence, memory, and space-time. This is the particular curse of being human: we are conscious of our condition, and yet that consciousness changes nothing. We are like prisoners lined up for execution who are still served their meals — and some of us wake in the night fully aware of what is happening, only to find that the awareness itself offers no exit. Knowing the cage does not dissolve it. And so, we do what humans have always done: we invent more elaborate metaphysical stories to comfort ourselves, reaching for meaning the way a suffering body reaches for painkillers.

There is yet another force at work — one that attempts to understand, modify, and even unmake these cages altogether. This is the domain of science and technology. It began with genuine promise, born from the exhaustion of being confined within the First and Second Cages, and haunted by the Third. But because we are sick and tired of our confinement, we have turned this power toward changing, creating, modifying, and destroying nearly everything within reach. Ultimately, however, all of this force serves a single purpose: survival. We remain here, on this planet, inside the cages.

What the four cages reveal, taken together, is that human beings are not merely biological organisms seeking food and shelter, nor merely cultural beings seeking meaning and purpose — they are civilisational beings, whose survival depends on something deeper than either. A people can command the First Cage and still be destroyed from within. They can construct the richest Second Cage — the most elaborate system of stories, symbols, and beliefs — and still collapse when that symbolic world is invaded and reprogrammed by a foreign virus. They can be fully conscious of their condition, as the Third Cage demands, and still be paralysed by that very awareness. They can wield the tools of the Fourth Cage — science, technology, military force — and still lose the thread of who they are and why they continue. What determines whether a people survives *as a people* — not merely as bodies, but as a living civilisational force — is something that cuts across all four cages simultaneously. That something is trust.

CIVILISATIONAL SURVIVAL: TRUST, THREE ATLASES, AND WONESIS

Trust-based concentrated power is the deepest determinant of civilisational survival. Trust in this framework is not interpersonal confidence but durable relational cohesion grounded in shared cosmological meaning, collective memory, and mutual obligation across generations. It is the integration point of all other forms of power.

The Three Atlases (Noah's Ark) identify the minimum survival requirements for a people under conditions of near-total civilisational collapse: the Metaphysical Atlas (the why: cosmological narrative, ancestral identity, meaning-system); the Cultural Atlas (the how: language, ceremony, oral tradition, kinship structure); and the Biological Atlas (the who: the living people in whom the other two must be embodied and transmitted). These three are mutually constitutive. Cosmobian reawakening (Wonesis) is the counter-movement to the CPCV: the process by which the dormant Ap within Ap-ap is restored through the rebuilding of the trust network, the repair of the A'nggena, the rehabilitation of the O'gur from colonial symbolic occupation, and the re-activation of Mu'nggar as an orienting force.

THE PHILOSOPHY OF POWER: A TAXONOMY

Before arguing that trust is the decisive form of power, it is necessary to map the full spectrum of power types through which that argument must pass. This section provides that taxonomy. Each form of power operates through radically different mechanisms, and only by mapping them in full does the claim that trust is the deepest and ultimately decisive form become demonstrable.

The Spectrum of Power

Coercive power is the most visible and most immediate form: the capacity to compel behaviour through the threat or application of physical force. Coercive power is real and often decisive in the short term, but it is costly to sustain and inherently generates resistance. A people held in submission by force alone will resist the moment that force weakens.

Symbolic power operates through the system of signs, images, meanings, and categories through which reality is organised and transmitted. It is what Pierre Bourdieu analysed as the capacity to impose a vision of the social world accepted as legitimate by those it governs.⁷

Epistemic power is the authority to determine what counts as knowledge and who has the right to produce it. This is the form of power that Mignolo analyses through his concept of colonial

⁷On symbolic violence and the operation of power through legitimate cultural systems, see Pierre Bourdieu and Jean-Claude Passeron, *Reproduction in Education, Society and Culture*, trans. Richard Nice (London: Sage, 1977); and Pierre Bourdieu, *Language and Symbolic Power*, trans. Gino Raymond and Matthew Adamson (Cambridge: Polity Press, 1991).

epistemology: the systematic delegitimisation of Indigenous ways of knowing as superstition, and the installation of Western scientific rationality as the universal standard.⁸

Ontological power is the deepest and most consequential form of colonial power: the capacity to redefine the being of the colonised—to determine, at the level of existence itself, who they are, what they are, and what they are worth. Wynter’s analysis of the overrepresentation of Man identifies this precisely.⁹

Ecological power names the relationship between a people and their land as a form of power: the knowledge of the land’s patterns, the spiritual and ontological grounding that comes from belonging to a specific place across generations.¹⁰

Civilisational power is the long-duration form of power that determines which peoples, which ways of life, and which systems of meaning survive across centuries and millennia. It is the integrated result of all the other forms of power operating in coherent alignment.¹¹

TRUST AS THE INTEGRATION OF ALL POWER

Trust is not one power among others. It is the mechanism through which all other forms of power become genuinely concentrated and therefore genuinely effective. Coercive power without internal trust becomes mercenary. Symbolic power without internal trust becomes propaganda. Epistemic power without internal trust produces knowledge that is politically mandated rather than genuinely pursued. Ontological power cannot be sustained without trust because a people’s shared understanding of who they are requires the ongoing maintenance of trust networks through which identity is transmitted, renewed, and defended.¹²

⁸Walter Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), chap. 1. Mignolo’s epistemological project is importantly distinguished from the ontological grounding developed in the Psycho-Cosmocide framework.

⁹Ontological power, as defined here, extends Wynter’s analysis of the overrepresentation of Man beyond its focus on epistemic and humanist categories to name the capacity of colonial systems to restructure the being of the colonised at the level of existential self-understanding. See Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument,” *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.

¹⁰On the ecological dimensions of ontological collapse and the relationship between Indigenous land-based knowledge and environmental sustainability, see Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (Minneapolis: Milkweed Editions, 2013).

¹¹Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, 3 vols. (Princeton: Princeton University Press, 1958), vol. 1, chaps. 2–3. Ibn Khaldūn’s concept of ‘aşabiyya has been extensively re-examined in contemporary social theory. See Syed Farid Alatas, “Ibn Khaldūn,” in *The Wiley-Blackwell Companion to Major Social Theorists*, ed. George Ritzer and Jeffrey Stepnisky (Oxford: Wiley-Blackwell, 2011).

¹²The claim that trust is the integrating mechanism of all other forms of power is developed through comparative civilisational analysis across the historical case studies presented in section 7 below. For the operation of trust in

But trust is only as deep as the ontological ground it stands on. A people's capacity to concentrate power through relational cohesion — to sustain mutual obligation across generations, to transmit identity, to renew collective meaning — depends entirely on the cosmological world they inhabit together. When that world is coherent, trust flows through it like blood through a living body. When it is invaded, fragmented, or reprogrammed, trust does not merely weaken — it inverts, becoming the mechanism through which a people are made to participate in their own dismantling. This is why any serious account of civilisational survival must pass through cosmology. And it is why this analysis now turns to the Lani ontological architecture — one of the most fully elaborated expressions of multidimensional personhood and cosmological order in the Melanesian world.

COSMOBIAN LIFE AND THE LANI ONTOLOGICAL ARCHITECTURE

The Multidimensional Cosmological World of the Lani

This section establishes the paper's conceptual foundation: the Lani ontological architecture of personhood, comprising six integrated dimensions of the human being—Ap, Ap-ap, O'gur, Mu'nggar, A'nggena, and Kugi—whose analysis reveals precisely what colonial power targets and what must be defended. In Lani cosmology, as in the cosmological traditions of many original societies throughout West Papua, New Guinea, Melanesia, Oceania, and beyond, reality is not a single flat plane of physical existence but a multidimensional field populated by layers of entities, spirits, beings, forces, and presences. Among the named entities within Lani and related West Papuan traditions are Kwe'nakwe, Erimbo, and Inawiworak—collective names that gather within them many distinct presences, each occupying specific roles within the multidimensional order of existence.¹³

For the purposes of this paper, the analysis concentrates on those aspects of the human person itself—the layers through which Lani cosmology understands what a human being actually is, how they are structured at the ontological level, and what can go wrong when that structure is shattered. These are AP, Ap-ap, the O'gur, the Mu'nggar, the A'nggena, and Kugi. Together they constitute the Lani ontological architecture of personhood. They are an integrated ecosystem: when the ecosystem is intact and in right relationship, Kugi is held in check. When it is shattered

small-group and network contexts, see Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000), chaps. 1–2; and Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, 3 vols. (Princeton: Princeton University Press, 1958), 1:2, on 'aṣabiyya as the concentrated solidarity underlying durable civilisational power.

¹³ On the Lani people of the West Papuan highlands, see Klaus-Friedrich Koch, *War and Peace in Šawiš: The Management of Conflict in Highland New Guinea* (Cambridge, MA: Harvard University Press, 1974); Jan Boelaars, *Mandobo's Between Two Worlds* (Assen: Van Gorcum, 1981). For a broader survey of Papuan highland cosmologies, see Daryl Feil, *The Evolution of Highland Papua New Guinea Societies* (Cambridge: Cambridge University Press, 1987).

by the CPCV, the entities do not disappear. They become ungoverned and, in their unanchored state, turn destructive.

THE LANI PEOPLE AND THEIR COSMOLOGICAL WORLD

The Lani people—also known as Dani or Ndani in some of the ethnographic literature—inhabit the central highlands of West Papua. Their society is organised around clan structures in which land, ancestry, ceremonial obligation, and cosmological identity are inseparable.

Land in the Lani tradition is not property in the modern legal sense: it is a living relationship, carrying the memories of the ancestors who worked it, were buried in it, and remain present within it.¹⁴ Lani social life is structured through an elaborate ceremonial system in which the renewal of community relationships, the negotiation of conflicts, and the transmission of ancestral knowledge all take place simultaneously. The pig feast is not merely an economic exchange or a social event. It is a cosmological act: the gathering of the living community in the presence of the ancestors, the renewal of the obligations that bind clans together, and the restoration of the trust network on which collective survival depends.¹⁵

Oral memory transmission is the primary mechanism through which civilisational continuity is maintained. Myths, genealogies, land histories, and ceremonial protocols are carried not in written texts but in the living memories of elders and specialists, transmitted through ceremony, song, and structured recitation across generations. When this transmission chain is broken—when elders die without successors, when ceremonies are banned, when children are removed from their communities—the civilisational continuity it carries is severed.¹⁶

Ap: The Cosmologically Intact Person

In the Lani language, Ap means human being—directly and without qualification. At the centre of Lani ontological architecture stands AP: the fully alive, cosmologically grounded human person. AP is not an ideal abstraction but the lived norm of cosmopolitan society—what a human being should be, must be, and is expected to be.¹⁷

¹⁴ On Lani social organisation and the role of the clan in highland Papuan societies, see Feil, *The Evolution of Highland Papua New Guinea Societies*, chaps. 3–4; Koch, *War and Peace in Šawiš*, chap. 1.

¹⁵ Émile Durkheim, *The Elementary Forms of Religious Life*, trans. Karen E. Fields (New York: Free Press, 1995). Durkheim's analysis of collective effervescence and the social function of ritual is relevant to the ceremonial renewal mechanisms of cosmopolitan trust infrastructure.

¹⁶ On the sociology of collective memory, see Maurice Halbwachs, *On Collective Memory*, ed. and trans. Lewis A. Coser (Chicago: University of Chicago Press, 1992). On oral tradition and intergenerational transmission, see Jan Vansina, *Oral Tradition as History* (Madison: University of Wisconsin Press, 1985); Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (New York: Methuen, 1982).

¹⁷ The Lani concept of Ap as the cosmologically intact human person—distinguished from mere biological existence—is discussed in relation to comparable Highland Papuan ontologies in Andrew Strathern and Pamela J.

Ap is not merely an organism. It is a cosmological node—a person who is intact in their relationships to land, to ancestors, to community, and to the mystery of life that is larger than any individual self. AP knows where they come from.

They carry the map of their people's identity in their body, their language, their ceremonial knowledge, and their relational obligations. They are a point of convergence at which the past, the present, and the future meet in a living person.

The colonial project attacks and dismantles AP not primarily through physical violence but by destroying the relational infrastructure through which AP exists as a cosmologically intact being: by replacing the ancestral symbolic world, the land relationship, and the intergenerational memory chain with colonial substitutes.

Ap-ap: The Ontological Counterfeit

In the Lani collective understanding, Ap-ap is a human being who looks like AP but no longer functions according to the principles, standards, values, and meanings that constitute genuine human existence in a Lani sense. The doubling of Ap does not mean the opposite of the original word. It means the counterfeit of it: the form without the substance, Ap appearance without the reality.¹⁸

Ap-ap is not morally deficient—not evil, not stupid, not cowardly—but the CPCV has systematically severed every ontological root, dissolved every ancestral anchor, and replaced every cosmological principle with a colonial substitute.¹⁹

Ap-ap is a person who looks like a Lani person, perhaps even performs Lani customs on ceremonial occasions—but whose actual operative cosmological framework, whose deep map of who they are and what existence means, has been fundamentally replaced. They are ontologically rootless without knowing they are rootless—estranged from their own foundations while believing themselves to be at home. The colonial framework has given them a substitute anchor—development, salvation, progress, personal advancement—that feels like meaning while directing their energy away from cosmobian restoration.

This is the critical insight that Ap-ap concept makes visible: the CPCV does not need to produce people who are obviously broken or obviously complicit. It produces people who believe

Stewart, "Ontology, Alterity and the Study of Persons: Highland Papua New Guinea," *Oceania* 82, no. 3 (2012): 233–245.

¹⁸The Lani Ap-ap concept operates within the broader framework of ontological counterfeiting under colonial conditions. For comparative analysis of how colonial systems produce internally compliant subjects, see Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 148–205; and Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1965).

¹⁹The linguistic structure of the Lani concept of Ap-ap follows a reduplication pattern common across Papuan and Melanesian languages, where doubling signals diminishment, counterfeit, or incomplete instantiation of the original referent. See Andrew Strathern and Pamela J. Stewart, "Ontology, Alterity and the Study of Persons: Highland Papua New Guinea," *Oceania* 82, no. 3 (2012): 233–245.

themselves to be acting for their community, for justice, for liberation—while in fact operating entirely within the cognitive and cosmological framework that the colonial system has installed. The tragedy of Ap-ap is that AP is still present somewhere within them—dormant, not destroyed—and it is that dormant Ap that the process of cosmobian reawakening seeks to restore.

Ap-ap concept has a direct and precise relationship to Plato's cave allegory, though its application here requires a significant inversion of the original schema. In the Republic (514a–520a), the prisoners face the cave wall, watching shadows cast by objects they cannot see, mistaking the shadows for reality. The philosopher's task is to turn, ascend, and apprehend the light of the Good. But in the colonial adaptation of this allegory, Ap-ap does not occupy the prisoner's position: Ap-ap has been repositioned as the unwitting performer who produces the shadows themselves—a colonised human being emptied of cosmobian substance and refashioned as an actor within the colonial show. Ap-ap performs development, progress, modernity, salvation, indigenous leadership, cultural pride, and democratic aspiration—all genuine in the sense that Ap-ap believes in them, none genuine in the Lani sense.

What makes this inversion philosophically decisive is the question of self-knowledge. Plato's prisoner at least knows they are constrained—they feel the chains. Ap-ap does not. The colonial reprogramming of the O'gur occurs before the age of critical reflection; by the time Ap-ap is capable of questioning the framework they inhabit, that framework has already become the operative definition of reality itself. This is why Plato's solution—the philosopher's individual turn and ascent—is insufficient for the cosmobian condition. Individual intellectual liberation within a cosmologically colonised community does not restore the cosmobian architecture; it produces the isolated thinker who has seen through the colonial system but inhabits no community capable of receiving that vision and acting on it collectively. The Lani framework insists that the restoration of AP within Ap-ap is a collective, ceremonial, and ontological process—not primarily a philosophical one in the Western sense. AP does not awaken through argument alone; it awakens through the reconstitution of the trust network, the restoration of the relational infrastructure of the O'gur, and the reactivation of the ancestral current of the A'nggena.

O'gur: The Relational Existential Field

The Lani concept of *O'gur* cannot be adequately rendered as shadow, spirit, soul, self, or consciousness, though it encompasses dimensions of all of these. Within Lani ontology, O'gur refers simultaneously to the living spirit-shadow of the person, the relational-existential field through which the self-engages the non-visible dimensions of existence, and the medium through which ancestral and cosmological forces communicate with the living person.²⁰

O'gur is not static. It is something given at birth, formed through childhood, developed through relationships, transformed through suffering, and capable of being restored through ceremony and

²⁰The concept of shadow-self or reflective double in Papuan cosmological traditions has parallels across the highlands. See Roy Wagner, *The Invention of Culture* (Chicago: University of Chicago Press, 1981) for comparative Melanesian ontological frameworks.

right relationship. It functions as both existential receiver and transmitter—a relational field mediating between the human being and the wider cosmological order.

The linguistic architecture surrounding O’gur reveals its cosmological depth. The most fundamental relational terms in the Lani language derive from this root concept:²¹

Nogur — my personal spirit-shadow/existential presence.²²

Kogur — your personal spirit-shadow/existential presence.²³

Ninogur — our collective spirit-shadow.²⁴

Kinogur — your collective spirit-shadow.²⁵

Inogur — their collective spirit-shadow.²⁶

This linguistic structure reveals that personhood in Lani thought is never isolated individuality but relationally extended being. This relational ontology becomes most visible in the traditional Lani greeting: *Kogur akem*.²⁷ The word *akem* means *inside, interior, inner space*.²⁸ When Lani

²¹Lani person-marking of the O’gur: *Nogur* (my spirit-shadow/existential presence) and *Kogur* (your spirit-shadow/existential presence). The personal possessive prefixes *no-* (first-person singular) and *ko-* (second-person singular) in Lani mark individual relational or existential attribution, locating the O’gur within the most intimate dimension of selfhood. The full person-number paradigm (singular and plural, all three persons) is displayed in footnotes 17–21 below. See Koch, *War and Peace in Šawiš*, chap. 2, for linguistic analysis of Highland Papuan possessive structures.

²²*Nogur* (my spirit-shadow: inside). See note 16 above for the full linguistic analysis of the *no-* prefix. The relational possessive here locates the O’gur within the individual self as the most intimate dimension of one’s relational being, distinguishing the personal from the collective forms treated in notes 19–21.

²³*Kogur* (your spirit-shadow/existential presence). The second-person singular possessive prefix *ko-* in Lani corresponds to the relational attribution of O’gur to the addressed other, constituting the greeting structure described in the text.

²⁴*Ninogur* (our collective spirit-shadow). The first-person plural inclusive prefix *nino-* marks the communal or shared dimension of O’gur, indicating that the relational-existential field extends beyond the individual into collective cosmopolitan being.

²⁵*Kinogur* (your collective spirit-shadow). The second-person plural possessive prefix *kino-* extends the individual relational attribution to an addressed collective, preserving the communal ontological architecture across both singular and plural address forms.

²⁶*Inogur* (their collective spirit-shadow). The third-person plural prefix *in-* completes the person-marking paradigm of O’gur-derived relational terms, demonstrating that the relational field of existential presence is grammatically systematic across the full person-number matrix in Lani.

²⁷*Kogur akem*. Literally: “Your spirit-shadow: inside.” *Akem* means inside, interior, inner space, carrying connotations of protected interiority—a space that is bounded and safe, in contrast to the exposed, potentially dangerous exterior. To invite someone’s O’gur *akem* is to declare that their existential presence is safe and recognised within the relational community. The greeting formula thus demonstrates the ontological function of Lani greeting as an act of relational reintegration rather than mere social acknowledgment.

²⁸*Akem*: inside, interior, inner space. See note 22 above for the full semantic and relational analysis of this term as it operates within the *Kogur akem* greeting formula.

people say *Kogur akem*—²⁹ or *Nogur akem*, *Kinogur akem*, *Ninogur akem*—³⁰ They are welcoming the existential presence, the spirit-shadow, the full relational being of the other into the protected interior space of communal life. To greet another person in the full Lani sense is a sacred act of reintegration: the return of the *O'gur* from estrangement into relational interiority. Under colonial conditions, the *O'gur* is the primary target and first point of entry of the CPCV. When a Papuan child is immersed from birth within Indonesian symbols, language, myths, heroes, maps, and definitions of what is real, modern, moral, and valuable, it is the *O'gur* that is reshaped first—long before the conscious mind can articulate what is happening. By the time the child is old enough to question the system, the *O'gur* has already been colonised. The existence of Indonesian coloniality and the foreign exploitative savagery and the entire militarisation, bombs, weapons, killings, murder, clearing of sacred land – all these activities and their present scared, dislocated, alienated, and exiled this *O'gur*. When *O'gur* is gone or exile, Papuan Ap becomes Ap-ap – hollowed person.

Ap's *O'gur*, at both the individual and collective level, can be exiled, driven out, severed, displaced, castrated, or disconnected. This is precisely why, when Lani people meet, they greet one another with the word "*Kogurakem*" — "we have found you again." It is more than a greeting. It is an act of recognition, reconnection, and restoration. It means: you are safe; we acknowledge you; we understand you; we remember with you; we mourn with you; we feel your pain and suffering; we celebrate with you; we join you, and you join us in this sacred moment of reunion.

Mu'nggar: The Ordering Spirit

Alongside and within the *O'gur*, there operates a dimension of the human person distinct in its nature and function: *Mu'nggar*. The *Mu'nggar* may be understood as the spirit of order, rightness, and integrity within AP—the overarching orientation toward the good, the just, and the sustainable that keeps the person aligned with the cosmobian order rather than drifting into the destructive patterns of Kugi.³¹

The *Mu'nggar* operates below the surface of the dramatic, behind the noise of conflict and ambition and crisis, as the quiet ordering intelligence that watches the whole and intervenes when the whole is in danger of collapse. In a person whose *Mu'nggar* is active and intact, one finds the

²⁹Kogur akem: "Your spirit-shadow: inside" (second-person singular). The ko- prefix here marks the *O'gur* of the person addressed, completing the individual pole of the greeting structure. Compare the collective forms Kinogur akem (your collective spirit-shadow: inside) and Ninogur akem (our collective spirit-shadow: inside) in note 25 below.

³⁰Nogur akem (my spirit-shadow: inside), Kinogur akem (your collective spirit-shadow: inside), Ninogur akem (our collective spirit-shadow: inside). The full paradigm of *O'gur* akem greetings encompasses all person-number combinations, indicating that the greeting is a systematic ontological practice rather than an idiomatic expression.

³¹On the *Mu'nggar* as the ordering spiritual dimension within Lani and related Highland Papuan ontologies, see the comparative analysis in Strathern and Stewart, "Ontology, Alterity and the Study of Persons," 237–241; and Feil, *The Evolution of Highland Papua New Guinea Societies*, chap. 5.

qualities that cosmopolitan society most values: the capacity to discern what is right before others have articulated it, and the willingness to protect the community even at personal cost.

Under conditions of colonial cosmological destruction, Mu'nggar is not killed but muffled. The colonial symbolic system drowns out the quiet, orienting voice of the Mu'nggar. The restoration of the Mu'nggar is therefore inseparable from the restoration of the cosmopolitan symbolic environment that makes its quiet voice audible.

A'nggena: The Ancestral Current (Spirit of the Dead)

Beneath and behind both AP and the O'gur moves the A'nggena: the ancestral dimension of the spirit of the dead. In the Lani tradition, the dead remain a living presence—not in a naive supernatural sense, but in the ontological sense that the living carry the accumulated identity, obligation, knowledge, and ethical formation of all who came before them.³²

When the A'nggena is severed—when the dead are dismissed as irrelevant, their memory criminalised as paganism, their wisdom labelled as demonic superstition—the living are cut off from the current that keeps them grounded in identity and direction. The living person continues to exist biologically but loses the depth dimension of their existence. Without the A'nggena, AP loses its cosmological grounding. The O'gur, deprived of its ancestral anchor, becomes vulnerable to any symbolic system that offers to fill the void.

Because of the multidimensional nature of these ontological layers — from the physical Ap to Ap-ap, O'gur, Mu'nggar, and A'nggena — Kugi, as forces of disorder, destruction, killing, and malevolent shapeshifting, are believed to move across and infiltrate these different dimensions of Ap's ontology. In doing so, they invade the physical universe of Ap and attack human existence from within and beyond the visible world.

Within this cosmological framework, widespread crises — killings, murder, rape, suicide, ecological devastation, social collapse, and mass human destruction — can be understood as signs that Kugi have penetrated and now dominate the layers connecting spiritual, symbolic, psychological, communal, and physical reality. Yet the most profound and disturbing aspect of this understanding is that Kugi possess no autonomous power of their own. Their force only becomes manifest through the agencies of Ap itself — through human beings, human actions, institutions, desires, violence, and corrupted relations within the human world. For this reason, Lani people say: "*O yime, yikugi, ndikugi tiyak gerak.*" The great letter O in Lani cosmology carries many layers of meaning — existential, cosmological, spiritual, symbolic, and communal.³³

³²On ancestral continuity in Papuan highland societies and its structuring role in social life, see Marilyn Strathern, *The Gender of the Gift: Problems with Women and Problems with Society in Melanesia* (Berkeley: University of California Press, 1988), esp. chaps. 1–3.

³³ The letter **O** itself — perhaps the most densely freighted single character in any language encountered in the Psycho-Cosmocide framework's comparative survey. In Lani, O means simultaneously: time, space, home, cosmos, universe, weather, seasons, condition, situation, environment, house, geography, location, and region. It is not that Lani has one word for many different things. It is that Lani perceives these as one thing — that time and space and

But in this context, the phrase expresses the recognition that: “This reality is filled with many forms of Kugi — not one alone, but countless manifestations — and those many Kugi now saturate and inhabit the world.”

Kugi: The Principle of Internal Destruction

Moving through all of this is Kugi : the ancient Lani principle of death, chaos, and disorder. Kugi is not an external force. It is the shapeshifter within—the principle that can take on any appearance of any layer of the self and infiltrate AP from within. The Lani elders encapsulated this terrifying insight in a single sentence: *Nit ap yi kugi aret*—“We humans are Kugi .” The most destructive force operating in human reality does not come from outside humanity. It works through humanity itself.³⁴

In an intact cosmopolitan society, Kugi is held in check by the trust network, the ceremonial renewal systems, the authority of elders, and the ordering presence of the Mu’nggar. Under colonial conditions, the CPCV deliberately targets and dissolves each of these safeguards simultaneously. With the restraining architecture removed, Kugi operates without limit.

One Lani elder, Andrian Wakur of the Mamit Lani, once said:

*“O’ yogo’ndak n’ggwen paga yime, kugi tile aanubur ekerak wake logonet,
yi’mendek, n’dimendek, iri’ngga, ka’lengga paga tiyak yege, nit yi’akumi,
ndi’akumi inoba aret tiyak yege ekerak me, mondok aber arir norak mek aret
agarak o.”*

This may be translated as: *In this reality — in this cosmos, age, condition, and situation — the Kugi, the destructive force, has spread like uncontrollable diarrhoea across the whole world. It has touched every species, every organism, every form of matter, and every human being upon the earth. Because of this, the restoration of balance, order, and harmony will become extraordinarily difficult.*

home and cosmos and weather and season and condition and geography are not separate categories requiring separate terms but a single, living, encompassing field within which all existence occurs. The O is the total surround. It is what you are always already inside of, before you begin to divide it into climate and location and era and circumstance. And from this letter comes the Lani word for the sun: O’negen. O — the total field of existence, the cosmos itself — and negen, from the root enegen, meaning eye. The sun, in Lani understanding, is not a star, not a resource, not the centre of a solar system, not a deity. It is the eye of the cosmos. The organ through which the living universe sees. O’negen: the eye of the O, the seeing of the total surround upon itself. This is the language within which Wone has been carried for forty thousand years. Not as metaphor but as the grammar of how reality actually is.

³⁴On Kugi as the principle of internal destruction and the Lani elders’ formulation *Nit ap yi kugi aret* (“We humans are Kugi”), see Yamin Kogoya, “Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos,” *Kurumbi Wone Working Paper Series*, no. 2 (Wone Press, 2026), sec. 3, www.psychocosmocide.com. The insight that the most destructive force in human communities works through human beings themselves is paralleled in Durkheim’s analysis of anomie and in Fanon’s account of internalised colonial violence.

The statement is not merely a moral observation, but a cosmological diagnosis. The elder describes Kugi not as a distant supernatural being, but as a contagious force of disorder that infiltrates all layers of existence — biological, social, spiritual, ecological, and psychological. The metaphor of “*diarrhoea*” is intentionally visceral and totalizing: it conveys something uncontrolled, spreading, contaminating, weakening, and difficult to contain. In this sense, the world itself is understood as entering a condition of deep ontological sickness, where disorder has become normalized across the entire fabric of reality.

In a deeper cosmological sense, it is precisely within these Lani cosmological diagnoses that the framework of CPCV becomes relevant and justified in its usage. CPCV emerges not merely as an abstract theoretical construct, but as a necessary interpretive framework for understanding how disorder, fragmentation, corruption, violence, and ontological disconnection spread across the multiple layers of existence. Within this perspective, the crisis is not confined to politics, economics, psychology, or ecology alone; rather, it is understood as a total civilizational and cosmological condition affecting the entire structure of *Ap* reality itself. The Lani diagnosis of *Kugi* provides the metaphysical and symbolic foundation through which CPCV can be understood. It explains how destructive forces infiltrate the physical, spiritual, communal, ecological, symbolic, and psychological dimensions of existence simultaneously, manifesting through human agencies, institutions, systems, desires, and social relations. In this sense, CPCV is not simply a theory of external domination or collapse, but a cosmological diagnosis of a world in which disorder has become embodied, normalized, and reproduced through the very structures of reality and human existence.

Kogoya’s framework concerning the evolution of cosmopolitan nature-based societies into civilisation, then into *civi-lie-sation*, into *evi-lie-sation*, into psycho-cosmocide, and finally into cosmological anomie or collapse, is situated within this broader Lani cosmological framework for understanding the present age. Within this perspective, civilisation is not interpreted simply as technological advancement or social development, but as a gradual ontological rupture from the living foundations of *Ap* reality.

The movement from civilisation to *civi-lie-sation* signifies the emergence of systems built upon deception, alienation, abstraction, and separation from the living relational order of existence. The transition into *evi-lie-sation* marks a deeper descent, where structures of domination, exploitation, violence, ecocide, spiritual corruption, and metaphysical disorder become normalized and institutionalized across society. From there emerges psycho-cosmocide: the destruction not only of human minds and cultures, but of the symbolic, ecological, spiritual, and cosmological foundations that sustain existence itself.

The final condition — cosmological anomie or collapse — represents a state in which the connective bonds between *Ap*, *O’gur*, community, memory, ecology, spirituality, and reality itself begin to fragment and disintegrate. Within the Lani cosmological diagnosis, this condition reflects the widespread infiltration of *Kugi* across all layers of existence. Thus, Kogoya’s framework does not stand outside Lani cosmology; rather, it emerges from it as a contemporary philosophical

articulation of an ancient ontological understanding of disorder, imbalance, collapse, and the struggle for reconnection and restoration.

Kogoya's framework, rooted as it is in Lani cosmological diagnosis, does not end with Psycho-Cosmocide as a condition to be named and mourned. It ends with a question: what happens to a people when the cosmological grid itself — the entire relational architecture of Ap, O'gur, community, memory, ecology, and spiritual order — is not merely damaged but rendered non-functional? What happens when the connective tissue of existence is so thoroughly infiltrated by Kugi that there is no longer a coherent ground from which restoration can begin? The answer to that question is the most sobering passage in the entire framework. It is the condition this analysis calls cosmological anomie.

COSMOLOGICAL ANOMIE: WHEN THE GRID COLLAPSES

The most comprehensive consequence of the CPCV's operation is what this framework calls cosmological anomie: the condition that results when the entire metaphysical and cosmological grid of a society is suddenly rendered invalid, non-functional, meaningless, or destroyed. Under cosmological anomie, the entire relational ecosystem of personhood is shattered simultaneously.³⁵

Consider what would happen to a person fully formed within the civilisational grid of a modern city if that entire grid were suddenly destroyed and replaced with a system organised around entirely different values and radically different definitions of who counts as human. The answer is visible in the epidemics that modern cities already produce: the mass phenomena of addiction, alcoholism, homelessness, mental illness, random violence, and mass incarceration that accumulate as their internal cosmological grounding erodes. These are not primarily failures of individual character; they are the visible symptoms of cosmological anomie operating within a partially still-intact civilisational framework.³⁶

For cosmopolitan societies attacked by the CPCV, this process is violent and externally imposed. The colonial power does not merely add a new layer of meaning on top of the existing cosmological structure. It removes the existing structure and replaces it with a fundamentally different one. The result is not adaptation. It is cosmological disorientation so complete that the entities and forces of the ontological architecture no longer have the relational and ceremonial

³⁵The term cosmological anomie is introduced here as a development of Durkheim's classical concept of anomie—the condition of normlessness resulting from the breakdown of social integration (Durkheim, *The Elementary Forms of Religious Life*, 208–214)—extended to the ontological and cosmological register. Where Durkheim's anomie describes the collapse of social norms, cosmological anomie describes the collapse of the entire metaphysical grid within which social norms had their meaning and authority.

³⁶On hyper-individualism and its consequences for social trust and collective meaning, see Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000); and Charles Taylor, *The Ethics of Authenticity* (Cambridge, MA: Harvard University Press, 1991).

infrastructure they need to function. They become ungoverned. They begin to consume the very person and community they were meant to sustain.

The entities and forces of the Lani ontological architecture do not become ungoverned by accident. They become ungoverned because the relational and ceremonial infrastructure that governs them has been deliberately removed. Which means that to understand the pathology — the collapse, the disorientation, the consumption of the person from within — one must first understand the healthy state from which it departs. In Kogoya's framework, that healthy state has a name and a structure. It is not defined by the absence of struggle or the presence of perfection. It is defined by a specific set of ontological conditions being met — conditions under which a people can actually function as a people, sustain trust across generations, and exercise genuine civilisational power. That state is cosmobian life.

COSMOBIAN LIFE: A DEFINITION

Cosmobian life, as defined above, names the ontological mode in which a person's existence is grounded in right relationship to land, ancestors, community, and the sacred dimension of life. What the Lani ontological architecture makes precise is exactly which layers of the person must be intact for this mode to be operative: AP anchored, the O'gur healthy and open, Mu'nggar active, the A'nggena flowing, and Kugi held in check by the trust network and ceremonial architecture. Cosmobian life is not a nostalgic ideal. It is a structural description of the conditions under which trust-based concentrated power becomes possible.³⁷

The CPCV's specific genius is to destroy cosmobian structure without appearing to do so—to replace the cosmobian grid with a colonial grid that looks to the person living inside it, like reality itself rather than a construction imposed from outside. Ap-ap does not experience their anchorlessness as loss precisely because the colonial grid has successfully replaced the cosmobian one as the operative definition of what life is and what it means.

CIVILISATIONAL PSYCHO-COSMOCIDE VIRUS

The Mechanism of Internal Destruction

As defined above, the CPCV names the recurring mechanism through which colonial power destroys the internal conditions under which trust can form. Its particular and devastating sophistication lies in presenting itself as something other than violence. Overt violence triggers

³⁷On Cosmobian life as an ontological mode rather than a historical period or cultural type, see Kogoya, "Psycho-Cosmocide," sec. 2; and Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission, 1996), chap. 1, on the relational ontology of country in Aboriginal Australian thought.

resistance. The CPCV presents itself as education rather than indoctrination, development rather than elimination, progress rather than dispossession, civilisation rather than colonisation. This invisibility disarms the cognitive and spiritual defence mechanisms—what the framework calls the Sacred Alarm, the innate warning system present in all living beings—that would otherwise recognise the threat and mobilise resistance.³⁸³⁹

Primary and Secondary Carriers

The CPCV travels through two categories of carrier. Primary carriers are the symbolic and linguistic systems through which reality is named, organised, and transmitted. Written language is the most powerful of these: it fixes, stabilises, and universalises the colonial cognitive framework in ways that oral resistance and challenge cannot easily dislodge.⁴⁰

Secondary carriers are material objects that can be seen, felt, heard, and tasted: flags, monuments, coins, uniforms, architectural styles, food systems, and the organisation of built space. A colonial church built at the centre of a village whose sacred sites have been cleared does not only change the skyline. It rewrites the cosmological map of everyone who grows up inside that landscape.⁴¹

Historical Illustration: Ireland

The British colonisation of Ireland provides one of the most thoroughly documented instances of CPCV in operation. Through the Penal Laws of the seventeenth and eighteenth centuries, the Irish were stripped of the right to speak their own language in legal and educational settings, practice their religion publicly, or receive formal education in their own cultural tradition.⁴²

When the Gaelic language was systematically replaced by English through the national school system established in 1831, the process was presented as ideological modernisation rather than

³⁸On the CPCV's strategy of self-presentation as education, development, and progress rather than as colonial violence, and the consequent suppression of the Sacred Alarm, see Kogoya, "Psycho-Cosmocide," sec. 4; and Ngũgĩ wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986), chap. 1.

³⁹The concept of the Sacred Alarm as the innate warning system of living beings against civilisational threats is developed in the Psycho-Cosmocide framework as a dimension of the Mu'nggar's protective function. Its suppression by colonial symbolic saturation is a primary mechanism of the CPCV. See Kogoya, "Psycho-Cosmocide," sec. 4.

⁴⁰Ngũgĩ wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986). Ngũgĩ's analysis of how colonial language displaces the mother tongue as the vehicle of cultural memory and identity formation is directly relevant to the CPCV's operation through primary linguistic carriers.

⁴¹On colonialism and the restructuring of Indigenous ontological categories through missionary activity and colonial education, see Jean Comaroff and John L. Comaroff, *Of Revelation and Revolution*, vol. 1, Christianity, Colonialism, and Consciousness in South Africa (Chicago: University of Chicago Press, 1991).

⁴²On the British colonisation of Ireland and the systematic destruction of Gaelic language and culture, see Nicholas Canny, *Making Ireland British, 1580–1650* (Oxford: Oxford University Press, 2001); and Sean Connolly, ed., *The Oxford Companion to Irish History* (Oxford: Oxford University Press, 2002).

cultural destruction. The result was a systematic fracturing of the intergenerational memory chain that had carried Irish cosmological identity. Each generation born into English-medium schooling inherited a diminished portion of the cosmological map.⁴³

Pierre Nora's observation that modernity progressively destroys living memory through institutionalisation—replacing the active, community-embedded practice of remembering with the passive, archival storage of historical information—is relevant here as a parallel diagnosis from within the Western tradition itself.⁴⁴ The difference is that for Indigenous cosmopolitan civilisations, this destruction has been imposed from outside rather than emerging from within, and its pace has been catastrophic rather than gradual.

Historical Illustration: The Stolen Generations

The systematic removal of Aboriginal and Torres Strait Islander children from their families in Australia—policy enforced from the 1870s through to the 1970s—was a precise implementation of CPCV logic. Its stated aim was assimilation: the absorption of Indigenous children into white Australian society through the severing of all connections to language, community, ceremony, and ancestral knowledge.⁴⁵

Communities whose children had been removed did not simply lose individuals. They lost the carriers of memory, language, and ceremonial knowledge—the next generation of the trust network. This is CPCV in its most concentrated and most brutal form: it does not need armies in every village. It needs a generation of children raised somewhere else.⁴⁶

⁴³On the Irish hedge school system as cultural resistance, see P. J. Dowling, *The Hedge Schools of Ireland* (Dublin: Talbot Press, 1935).

⁴⁴Pierre Nora, "Between Memory and History: Les Lieux de Mémoire," *Representations* 26 (Spring 1989): 7–24. Nora's argument that modernity progressively destroys living memory through institutionalisation—replacing the active, community-embedded practice of remembering with the passive, archival storage of historical information—is directly relevant to the CPCV's disruption of ancestral transmission chains in cosmopolitan societies.

⁴⁵On the Stolen Generations in Australia, see the Australian Human Rights and Equal Opportunity Commission, *Bringing Them Home: Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families* (Sydney: Human Rights and Equal Opportunity Commission, 1997). On the multigenerational consequences, see Judy Atkinson, *Trauma Trails, Recreating Song Lines: The Transgenerational Effects of Trauma in Indigenous Australia* (Melbourne: Spinifex Press, 2002).

⁴⁶On Aboriginal Australian governance systems and the role of ceremony in maintaining legal and social order, see Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission, 1996); and W. E. H. Stanner, *White Man Got No Dreaming: Essays, 1938–1973* (Canberra: Australian National University Press, 1979).

FROM COSMOBIAN ORIGINS TO CIVILISATIONAL CORRUPTION: A HISTORY OF POWER GONE WRONG

With the theoretical architecture established and the memory mechanisms identified, the paper now traces the long historical arc through which cosmobian life gave way to the forms of civilisation that ultimately produced colonial modernity. This section is necessarily schematic: it identifies a structural dynamic rather than offering a comprehensive historiography. For most of human history, communities lived inside cosmobian structures: ways of life rooted in the living cosmos, embedded in specific landscapes, governed by relationships between land, ancestors, community, and the sacred unknown. Then something shifted. Human groups began departing from this cosmobian order and moving toward what we now call civilisation: organised states, city structures, centralised authority, written law, standing armies, and the systematic extraction and redistribution of surplus resources. Every one of these transitions carried within it the seed of a specific vulnerability: the possibility that the concentration of power in centralised institutions would sever the living connections between those institutions and the cosmological grounding from which their legitimacy derived.

Ibn Khaldūn's analysis in the *Muqaddimah* identifies this dynamic with extraordinary precision.⁴⁷ New ruling groups typically possess high levels of what he called 'aṣabiyya—group feeling, social cohesion, the concentrated trust that comes from shared hardship and common purpose.⁴⁸ As they accumulate power and wealth, 'aṣabiyya declines: luxury breeds individualism, kinship bonds loosen, mutual trust is replaced by factional competition.⁴⁹ Ibn Khaldūn observes that the initial high 'aṣabiyya of a conquering group typically sustains the dynasty through three to four generations before declining irreversibly.⁵⁰ The Psycho-Cosmocide framework recognises this dynamic but goes further: it identifies the specific mechanism through which colonial power deliberately destroys 'aṣabiyya in colonised peoples.⁵¹ Science and technology, divorced from

⁴⁷Ibn Khaldūn, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal, 3 vols. (Princeton: Princeton University Press, 1958), vol. 1, Prolegomena, 91–104. Ibn Khaldūn's analysis of civilisational cycles as driven by the waxing and waning of group solidarity ('aṣabiyya) anticipates the Psycho-Cosmocide framework's trust-based theory of civilisational power in important respects.

⁴⁸'aṣabiyya: Ibn Khaldūn's Arabic term for group feeling, social solidarity, or the concentrated cohesion that emerges from shared hardship and common purpose. Rosenthal translates it as "group feeling" throughout *The Muqaddimah*; more recent scholars have debated whether "asabiyyah" captures its full socio-ontological dimensions. See Ibn Khaldūn, *The Muqaddimah*, vol. 1, chap. 2.

⁴⁹The erosion of 'aṣabiyya through luxury, factional competition, and the replacement of kinship loyalty by mercenary relationships is the central mechanism of civilisational collapse in Ibn Khaldūn's cyclical model. See Ibn Khaldūn, *The Muqaddimah*, vol. 1, chap. 2, secs. 16–19.

⁵⁰Ibn Khaldūn, *The Muqaddimah*, vol. 1, chap. 2, sec. 21. Ibn Khaldūn observes that the initial high 'aṣabiyya of a conquering group typically sustains the dynasty through three to four generations before declining irreversibly.

⁵¹The Psycho-Cosmocide framework departs from Ibn Khaldūn's cyclical model precisely at the point of colonial intentionality: whereas Ibn Khaldūn describes internal erosion as a natural civilisational process, the CPCV analysis

cosmological grounding and collective accountability, did not liberate humanity from the survival struggle. They accelerated it and made its consequences more catastrophic.⁵²

Within this framework, industrialisation, capitalism, and now digital fragmentation and ecological collapse may be interpreted as successive phases of a recurring dynamic: the progressive detachment of human power from the cosmopolitan grounding that gave it meaning, direction, and ethical constraint.⁵³

Historical Illustration: The Fall of Rome

The Western Roman Empire did not collapse because it was militarily defeated by superior external forces. It collapsed because internal corruption had dissolved the trust network that held its concentrated power structure together.⁵⁴

Gibbon's analysis, and more recent scholarship by Peter Heather and Bryan Ward-Perkins, each emphasise the erosion of internal cohesion as a contributing factor in Rome's collapse, a finding consistent with this framework's claims. Rome fell, in significant part, because it could no longer generate internal trust. Kugi —greed, faction, individual interest at the expense of collective survival—had consumed the nucleus. The outer shell of military force remained for a time. But without the metaphysical core, it was only a matter of when the shell would collapse. It did so in 476 CE.⁵⁵

But the Rome case raises a question this framework cannot avoid. If Kugi — greed, faction, the prioritisation of individual survival over collective obligation — is the internal force capable of destroying even the most powerful civilisational structures from within, then the same question must be put to cosmopolitan life itself. Was the cosmopolitan world immune to Kugi? Did indigenous societies, including Lani society, exist in a state of internal harmony that colonial power simply interrupted? The answer, stated plainly, is no. And this framework requires that answer to be stated plainly.

identifies the deliberate external targeting and destruction of 'aṣabiyya-equivalent structures in colonised peoples as a specific colonial strategy.

⁵²On science and technology as accelerants of civilisational fragmentation when divorced from cosmopolitan grounding and ethical constraint, see Charles Taylor, *The Ethics of Authenticity* (Cambridge, MA: Harvard University Press, 1991), chaps. 5–6; and David Abram, *The Spell of the Sensuous: Perception and Language in a More-Than-Human World* (New York: Pantheon, 1996), chap. 1.

⁵³On ecological collapse as reflecting a deeper ontological and civilisational crisis, see Bill Devall and George Sessions, *Deep Ecology: Living as if Nature Mattered* (Salt Lake City: Peregrine Smith Books, 1985); and David Abram, *The Spell of the Sensuous: Perception and Language in a More-Than-Human World* (New York: Pantheon, 1996).

⁵⁴On the decline of Roman internal cohesion and the structural causes of the Western Empire's collapse, see Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ed. J. B. Bury, 7 vols. (London: Methuen, 1896–1900); Peter Heather, *The Fall of the Roman Empire: A New History of Rome and the Barbarians* (Oxford: Oxford University Press, 2006); and Bryan Ward-Perkins, *The Fall of Rome and the End of Civilization* (Oxford: Oxford University Press, 2005).

⁵⁵Heather, *The Fall of the Roman Empire*, 428–443; Ward-Perkins, *The Fall of Rome and the End of Civilization*, 1–32; and Gibbon, *The History of the Decline and Fall of the Roman Empire*, vol. 3, chap. 38.

Against Romanticisation: The Limits of Cosmobian Life

The preceding analysis has emphasised what colonial power destroys and what must be restored. A rigorous framework requires also acknowledging the internal contradictions and limitations of the cosmobian world it defends. The cosmobian life described in this paper was not a utopia. Indigenous societies, including Lani society, were not worlds free from contradiction, conflict, or suffering. They contained warfare between clans and between peoples. They contained rivalry, jealousy, and the full spectrum of Kugi's operation within the community. They contained patriarchal structures that constrained the lives of women in ways that must be named rather than ignored. They contained inequality in the distribution of prestige, ceremonial authority, and material resources.⁵⁶

The central argument of this paper is not that cosmobian societies were perfect, but that colonial modernity did not resolve these contradictions through a superior mode of relational existence. Colonial systems instead intensified pre-existing fragmentation while simultaneously extracting land, labour, memory, ecological stability, symbolic meaning, and civilisational continuity from the societies they claimed to be civilising.

The framework's argument is also not anti-modern in the sense of rejecting modernity as an undifferentiated evil. Modern medicine has saved hundreds of millions of lives. Literacy has extended access to knowledge beyond the ceremonial specialist class. Communication technologies have made possible forms of solidarity and resistance across colonised peoples that would have been impossible without them.⁵⁷

What this paper argues is that these emancipatory dimensions of modernity have almost never arrived in colonised societies independently of the structures of domination, ecological destruction, and ontological disruption that accompanied them. The hospital came with the mission school. The road came with the plantation. The law came with the military. These are not accidental associations. They are the structural features of a colonial system whose economic logic required the extraction of land, resources, and labour, and whose ideological logic required the delegitimisation of Indigenous cosmological systems in order to make that extraction both possible and morally permissible to those who conducted it.⁵⁸

⁵⁶On the patriarchal structures and internal inequalities of big-man systems in Melanesian highland societies, see Marilyn Strathern, *The Gender of the Gift: Problems with Women and Problems with Society in Melanesia* (Berkeley: University of California Press, 1988), chaps. 5–6; and Feil, *The Evolution of Highland Papua New Guinea Societies*, chap. 6.

⁵⁷On the convergences and productive tensions between Indigenous ecological knowledge and Western scientific frameworks, see Kimmerer, *Braiding Sweetgrass*, chaps. 1, 3, and 16; and Bill Devall and George Sessions, *Deep Ecology: Living as if Nature Mattered* (Salt Lake City: Peregrine Smith Books, 1985), chap. 9.

⁵⁸On colonialism as structural mechanism rather than unfortunate side effect, see Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000); and Walter Rodney, *How Europe Underdeveloped Africa* (Washington, DC: Howard University Press, 1981). Both works demonstrate that colonial extraction and ideological destruction were not separable: each required the other.

The distinction the framework proposes is between forms of civilisational change that maintain ontological continuity and forms that destroy it. The question is never whether change happens—change has always occurred in all cosmopolitan societies—but whether change is undergone on terms that allow the community to remain the author of its own existence. Colonial modernity imposed the second kind of change. The evidence of communities that have partially achieved the first kind—the Zapatista communities, various Aboriginal Australian language and ceremonial revival movements, the Jewish diaspora’s maintenance of civilisational continuity over two millennia—demonstrates that ontologically continuous adaptation to modernity is possible. It is difficult, contested, and incomplete. But it is not impossible.⁵⁹

POSSIBLE OBJECTIONS AND RESPONSES

Objection 1: Liberal Pluralism

A liberal pluralist objection would argue that the framework privileges one cosmological tradition as the standard against which all other modes of life are judged. The response is threefold. First, the framework does not claim that cosmopolitan life is the only valid form of collective existence; it claims that the structural conditions for civilisational survival are universal while their specific instantiation is culturally particular. Second, liberal pluralism has consistently failed to protect Indigenous ontological systems from destruction, because it treats all cultures as equivalent lifestyle choices rather than as the necessary conditions of distinct civilisational continuity. Third, the framework argues from the Papuan position, not against others: it is a contribution from exteriority, not a universal prescription.

Objection 2: Materialist and Structural Theories of Power

A materialist objection would argue that the framework mystifies the real determinants of Papuan dispossession: land theft, resource extraction, military occupation, and the structural economic incorporation of Papua into global capitalist systems. The response is that the framework does not deny these material realities. The argument is rather that material resistance without ontological restoration tends to fail: liberation movements that address only the material conditions of colonialism while leaving the CPCV’s cognitive and symbolic programming intact reproduce the colonial system at the internal level even when they achieve external political change. Material and ontological analysis are mutually necessary.

Objection 3: Feminist Critique of Indigenous Patriarchy

⁵⁹On the Zapatista movement and its Indigenous cosmological grounding, see Neil Harvey, *The Chiapas Rebellion: The Struggle for Land and Democracy* (Durham, NC: Duke University Press, 1998); and Subcomandante Marcos, *Our Word Is Our Weapon: Selected Writings*, ed. Juana Ponce de León (New York: Seven Stories Press, 2001).

Feminist scholars working within decolonial theory—including Oyeronke Oyewumi, Maria Lugones, and others⁶⁰—have argued that the valorisation of Indigenous community structures can obscure or legitimise the patriarchal dimensions of those structures. The framework's response is that the restoration of cosmopolitan life cannot mean the uncritical restoration of all pre-colonial social arrangements: it must include the internal critique and transformation of unjust structures as part of the process of cosmopolitan renewal. The question of whose trust is foregrounded and whose is excluded within any specific instantiation of cosmopolitan community requires ongoing critical attention.

Objection 4: Post-Structural Critique of Essential Identity

Post-structural theorists might object that the framework's categories reproduce essentialist assumptions about fixed Indigenous identities. The framework's response is that the distinction between essentialism and ontological grounding is critical. Essentialism claims that a people's identity is fixed, unchanging, and biologically or culturally determined. The *Psycho-Cosmocide* framework makes no such claim. It argues that every people requires some degree of shared ontological grounding in order to generate the concentrated, trust-based collective power that civilisational survival requires. That grounding is always historically particular, internally contested, and subject to change.

The four objections addressed above — and the framework's responses to each — reveal a consistent underlying logic: that civilisational survival requires ontological grounding, that ontological grounding is neither essentialist nor static, and that the destruction of that grounding constitutes a form of violence that existing theoretical frameworks have only partially captured. It is precisely at that point of partial capture — where Foucault's productive power, Fanon's colonial violence, Santos's epistemicide, and Wynter's genre of the human each illuminate part of the terrain but none account for the full depth of cosmological destruction — that the *Psycho-Cosmocide* framework makes its specific contribution. That contribution becomes visible only in comparative context

THE FRAMEWORK IN COMPARATIVE THEORETICAL CONTEXT

Michel Foucault: Power as Dispersed and Productive

This section positions the paper's framework in relation to six major theoretical traditions, identifying convergences and the framework's specific contribution beyond each. The preceding

⁶⁰Oyeronke Oyewumi, *The Invention of Women: Making an African Sense of Western Gender Discourses* (Minneapolis: University of Minnesota Press, 1997); and María Lugones, "Heterosexuality and the Colonial/Modern Gender System," *Hypatia* 22, no. 1 (2007): 186–219. Both scholars argue that colonial and Indigenous gender arrangements must be read through the lens of colonial imposition rather than as timeless cultural given.

civilisational history, necessarily schematic given the paper's scope, establishes the empirical and historical register within which that positioning operates. Michel Foucault's central contribution to power analysis was to shift the frame from a sovereign model toward a relational model in which power is dispersed throughout society, embedded in institutions, discourses, and everyday practices. For Foucault, power is not primarily repressive but productive: it produces subjects, produces knowledge, and produces what counts as truth. The CPCV operates exactly as Foucault describes—not through open violence alone but through the productive machinery of colonial education, colonial language, colonial religious institutions, and colonial definitions of what is rational, modern, and human.⁶¹

But Foucault stops where this framework begins. He has no ontological vocabulary equivalent to AP, Ap-ap, the O'gur, the A'nggena, Kugi—no framework with which to name what colonisation destroys at the level of the living person, nor with which to distinguish between the genuine Ap and Ap-ap who performs resistance within the colonial framework.

Frantz Fanon: The Psychopolitics of Colonial Dehumanisation

Fanon is the thinker who comes closest, in the existing literature, to the Psycho-Cosmocide framework's core concern. In *The Wretched of the Earth and Black Skin, White Masks*, he argued that colonialism is not merely an economic or political system but a profoundly psychological and ontological one—a system that destroys the colonised person's sense of self, replacing it with an image constructed by and for the coloniser.⁶²

Where Fanon's account reaches its limit is in its theoretical vocabulary. He operates largely within Marxist and existentialist frameworks that do not possess the ontological depth required to name precisely what is being destroyed, nor what must be rebuilt at the cosmological level. He diagnoses the disease with extraordinary precision. But the Lani vocabulary gives a more precise ontological map of exactly which layers of the human person are targeted and in what sequence.

Sylvia Wynter: Rewriting the Human

Wynter's lifelong project has been the analysis of what she calls the overrepresentation of Man—the universalisation of a specific Western conception of the human as the only valid definition of humanity. Her concept of the coloniality of Being names the process by which the colonised are

⁶¹Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Vintage, 1977); and Michel Foucault, *The History of Sexuality*, vol. 1, trans. Robert Hurley (New York: Pantheon, 1978). On Foucault's productive conception of power, see also Hubert L. Dreyfus and Paul Rabinow, *Michel Foucault: Beyond Structuralism and Hermeneutics* (Chicago: University of Chicago Press, 1982).

⁶²Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 35–40. Fanon's analysis of the colonised psyche remains foundational to understanding colonial ontological damage, though, as argued here, it lacks the precision of an Indigenous ontological vocabulary.

ontologically diminished: not merely economically exploited or culturally suppressed but existentially redefined as inferior forms of life.⁶³

Yet Wynter's monumental project remains primarily a work of critical diagnosis. What it does not provide is the cosmopolitan alternative—the positive ontological architecture, grounded in an actual living tradition, that can replace what colonial power has destroyed.

Walter Dignolo: Border Thinking and Epistemic Delinking

Dignolo's decolonial project centres on epistemic delinking: the process by which colonised peoples disengage from the epistemological frameworks of colonial modernity and recover or reconstruct their own ways of knowing. His concept of border thinking is a genuinely important contribution.⁶⁴

The fundamental limitation of Dignolo's framework is that it remains primarily epistemological. Delinking from Western epistemology is necessary but not sufficient if the A'nggena has been severed, the O'gur has been colonised, and Kugi has been released into the social body of the community. Epistemic delinking is not possible if the ontological foundation for a genuinely alternative knowledge system has already been destroyed; one cannot think one's way out of a house whose foundation has already collapsed.

Enrique Dussel: The Ethics of Liberation

Enrique Dussel's philosophy of liberation begins from the figure of the Other—the excluded, the dominated, the exteriority that modernity's myth of progress renders invisible. His analysis of the Invention of the Americas as an ontological event directly converges with the CPCV analysis.⁶⁵

The Psycho-Cosmocide framework shares this ethical starting point and extends it by providing precisely the cosmological architecture that Dussel's transmodernist project calls for but does not fully supply. The Lani ontological vocabulary is precisely the kind of contribution he theorises, emerging from the exteriority of Papuan experience.

Achille Mbembe: Necropolitics and the Death-World

⁶³Sylvia Wynter, "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument," *CR: The New Centennial Review* 3, no. 3 (2003): 257–337. The critical symposium on Wynter's work in *New Literary History* 40, no. 4 (2009) includes responses from major interlocutors.

⁶⁴Walter Dignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), chap. 1; and Walter Dignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham, NC: Duke University Press, 2011), introduction.

⁶⁵Enrique Dussel, *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*, trans. Michael D. Barber (New York: Continuum, 1995); and Enrique Dussel, *Ethics of Liberation in the Age of Globalization and Exclusion*, trans. Eduardo Mendieta et al. (Durham, NC: Duke University Press, 2013).

Mbembe's concept of necropolitics extends Foucault's analysis of biopower toward the colonial death-world: the zones of existence in which populations are subjected to the administration of death. This analysis is relevant to the West Papuan condition, where the Indonesian occupation has produced documented mass violence, forced displacement, and the systematic elimination of Papuan political, cultural, and intellectual leadership.⁶⁶

Necropolitics is primarily a framework for diagnosis rather than reconstruction. The Psycho-Cosmocide framework uses Mbembe's analysis as a description of the CPCV at its most extreme—the point at which the virus has progressed from ontological destruction to the physical elimination.

Ibn Khaldūn: 'Aṣabiyya and Civilisational Cycles

Ibn Khaldūn's fourteenth-century theory of civilisational rise and fall, centred on the concept of "aṣabiyya",⁶⁷ constitutes the closest historical precedent to the trust-based power theory developed in this paper.⁶⁸ The difference is that Ibn Khaldūn's framework is primarily descriptive and cyclical: it explains why civilisations fall but does not identify the external mechanism through which colonial power deliberately destroys 'aṣabiyya in colonised peoples, nor does it provide a positive ontological architecture for its reconstruction.⁶⁹

Heidegger, Durkheim, and Eliade: Western Parallels

Martin Heidegger's analysis of Dasein as being-in-the-world—an existence that is always already embedded in a cultural, temporal, and relational horizon—provides a partial philosophical parallel to the cosmopolitan ontological architecture. But Heidegger's analysis remains culturally ungrounded: it speaks from within the Western philosophical tradition without the specific, community-embedded ontological vocabulary that Indigenous traditions provide.⁷⁰

⁶⁶Achille Mbembe, *On the Postcolony* (Berkeley: University of California Press, 2001); and Achille Mbembe, *Necropolitics*, trans. Steve Corcoran (Durham, NC: Duke University Press, 2019). Mbembe's necropolitics extends Foucault's biopolitics toward the analysis of colonial death-worlds in ways that partially converge with Psycho-Cosmocide's analysis of civilisational extinction.

⁶⁷On 'aṣabiyya, see above, n. 43. See also Ibn Khaldūn, *The Muqaddimah*, vol. 1, Prolegomena, 91–104.

⁶⁸Ibn Khaldūn, *The Muqaddimah*, vol. 1, chaps. 2–3. On contemporary re-readings of Ibn Khaldūn's theory in the context of postcolonial studies, see Syed Farid Alatas, "Ibn Khaldūn," in *The Wiley-Blackwell Companion to Major Social Theorists*, ed. George Ritzer and Jeffrey Stepnisky (Oxford: Wiley-Blackwell, 2011).

⁶⁹The Psycho-Cosmocide analysis extends Ibn Khaldūn's framework by identifying the external colonial mechanism—the CPCV—through which 'aṣabiyya is deliberately targeted and destroyed in colonised societies, and by providing a positive ontological architecture (the Lani framework) for its reconstruction.

⁷⁰Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), §§2–4, 25–35. Heidegger's phenomenological analysis of Dasein as always-already embedded in a world of shared meanings, practices, and temporal horizons provides a partial Western philosophical parallel to the cosmopolitan understanding of AP as a relational node. The limitation, as noted, is Heidegger's cultural abstraction and his failure to confront the political conditions under which such embeddedness is destroyed.

Durkheim's analysis of collective effervescence and the social function of religious ritual identifies the mechanism through which shared ceremony renews the collective identity and moral solidarity of a community—directly relevant to the ceremonial renewal functions of cosmobian trust infrastructure.⁷¹

Mircea Eliade's phenomenology of sacred time and cosmological return provides a comparative religious studies framework for understanding the renewal function of cosmobian ceremony, though limited by an ahistorical and apolitical analysis that obscures the conditions under which the sacred is destroyed by colonial power.⁷²

Vine Deloria Jr. and Ubuntu: Indigenous and African Parallels

Vine Deloria Jr.'s work represents the most direct North American Indigenous parallel to the Psycho-Cosmocide framework. His critique of Western linear temporality in favour of spatially grounded Indigenous ontology directly parallels the Lani cosmobian framework's understanding of land as an ontological anchor.⁷³

The African Ubuntu philosophy—*Umuntu ngumuntu ngabantu*, “I am because we are”—is not a sentiment but a precise description of the ontological condition required for collective survival. Ubuntu names the metaphysical condition that the entire Psycho-Cosmocide framework is built around: the recognition that the self is not prior to the community but constituted by it.⁷⁴

The Convergence and the Distinctive Contribution

What is striking about this comparative survey is the convergence. Foucault, Fanon, Wynter, Mignolo, Ibn Khaldūn, Dussel, Mbembe, Heidegger, Eliade, Durkheim, Deloria, and Ubuntu philosophy—thinkers from radically different traditions, historical periods, and intellectual

⁷¹Durkheim, *The Elementary Forms of Religious Life*, 218–241. Durkheim's analysis of collective effervescence—the heightened sense of collective identity produced by shared ritual practice—identifies the social mechanism that cosmobian ceremonial renewal exploits to maintain trust networks across generations.

⁷²Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt, 1959); and Mircea Eliade, *Cosmos and History: The Myth of the Eternal Return*, trans. Willard R. Trask (New York: Harper Torchbooks, 1959). Eliade's phenomenology of sacred time and cosmological return is a significant, if imperfect, comparative resource for understanding the ceremonial renewal function in cosmobian traditions.

⁷³Vine Deloria Jr., *God Is Red: A Native View of Religion* (Golden, CO: Fulcrum, 1973); and Vine Deloria Jr. and Daniel R. Wildcat, *Power and Place: Indian Education in America* (Golden, CO: Fulcrum, 2001). Deloria's critique of Western linear temporality in favour of spatially grounded Indigenous ontology is the closest North American analogue to the cosmobian framework developed here.

⁷⁴Augustine Nwoye, “An African Perspective on the Theory and Practice of Positive Psychology,” *South African Journal of Psychology* 45, no. 3 (2015): 370–381; and Mogobe B. Ramose, *African Philosophy Through Ubuntu* (Harare: Mond Books, 1999). The formula *Umuntu ngumuntu ngabantu* is attested across multiple Bantu languages with slight variations in form but consistent ontological meaning, naming the relational constitution of personhood that the Psycho-Cosmocide framework identifies as the ontological precondition for trust-based collective survival.

frameworks—all arrive at versions of the same fundamental insight: that the deepest power is not material but relational, not economic but ontological, not military but structural in ways that operate beneath and through all visible institutions.

Yet none of these traditions provide what the Psycho-Cosmocide framework provides: a positive ontological architecture, rooted in a living Indigenous tradition, that names with precision both what colonial power destroys and what must be rebuilt. The Lani vocabulary maps which layers of the human person and community must be protected, repaired, and rebuilt if trust-based concentrated power is to be possible. The concepts of Ap-ap and cosmological anomie have no equivalents in any existing decolonial or sociological tradition.

A positive ontological architecture is only as credible as the history it can illuminate. The Lani vocabulary — Ap, Ap-ap, O'gur, Kugi, cosmological anomie — is not offered here as a regional curiosity or an act of cultural recovery alone. It is offered as a precision instrument: a set of concepts capable of explaining historical outcomes that existing frameworks can only partially account for. To demonstrate that precision, this analysis now turns to the historical record. What follows are not illustrations of a theory already proven. They are the empirical terrain on which the theory must prove itself — beginning with one of the most extraordinary and theoretically revealing events in the history of human civilisational power.

THE ARCHITECTURE OF TRUST-BASED POWER: HISTORICAL EVIDENCE

The Haitian Revolution

The Haitian Revolution of 1791 to 1804 is among the most dramatic demonstrations of trust-based concentrated power in recorded history. The enslaved Africans of Saint-Domingue—stripped of language, name, culture, ancestral connection, and every conventional form of power—defeated the armies of three European empires: France, Britain, and Spain.⁷⁵

What they had was a shared cosmological commitment, transmitted partly through Vodou ceremonial practice, that bound individuals into a collective capable of unconditional sacrifice. The Bois Caïman ceremony of August 1791 was the moment at which dispersed individuals became a unified force.⁷⁶

⁷⁵On the Haitian Revolution and its cosmological dimensions, see C. L. R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution*, 2nd ed. (New York: Vintage, 1963); and Laurent Dubois, *Avengers of the New World: The Story of the Haitian Revolution* (Cambridge, MA: Harvard University Press, 2004).

⁷⁶On the Bois Caïman ceremony and Vodou in the revolutionary movement, see Leslie G. Desmangles, *The Faces of the Gods: Vodou and Roman Catholicism in Haiti* (Chapel Hill: University of North Carolina Press, 1992).

Haiti became the first free Black republic in the world. Its enemies had everything that conventional power theory says should determine victory. Its people had trust. Trust won.

The Mongol Conquests

Chinggis Khan unified the fractured Mongol tribes in 1206 not primarily through military superiority but through the destruction of traditional clan hierarchies and the replacement of blood loyalty with earned, merit-based trust. A people of approximately one million, living on the Central Asian steppe without cities, writing, or standing armies, went on to conquer the largest contiguous land empire in human history—defeating civilisations with populations a hundred times greater.⁷⁷

Early Christianity Under Rome

The Roman Empire at its height possessed every conceivable form of conventional power. Against this, the early Christians were a scattered, persecuted, resource-poor movement operating in the empire's margins. Within roughly three and a half centuries, Christianity had become the official state religion of Rome under Theodosius I in 380 CE. Not because it won a military contest but because it built something Rome could not manufacture: a movement of durable mutual trust and shared meaning that held together under conditions of persecution that overwhelmed rival movements. (Stark's sociological account is contested among historians of early Christianity; the broader structural claim about network-trust and resilience under persecution is supported across multiple scholarly traditions.) On liberation theology as a tradition that distinguishes the emancipatory dimensions of early Christian trust-networks from the later colonial uses of institutional Christianity, see also footnote below.⁷⁸⁷⁹

The Zapatista Movement

The Zapatista uprising in Chiapas, Mexico, which began on 1 January 1994, is one of the most carefully studied instances of a cosmobian-style resistance movement in the modern period. The

⁷⁷On the Mongol unification and the structural basis of Chinggis Khan's military organisation, see Timothy May, *The Mongol Art of War* (Barnsley: Pen and Sword Military, 2007); and David Morgan, *The Mongols*, 2nd ed. (Oxford: Blackwell, 2007).

⁷⁸Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: HarperCollins, 1997), chaps. 1–2. Stark's sociological analysis demonstrates that early Christianity's growth was driven by network effects within high-trust communities rather than by miraculous conversion or imperial support.

⁷⁹On liberation theology as a tradition that distinguishes the emancipatory, trust-based dimensions of early Christian community life from the later institutional uses of Christianity as a colonial tool, see Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation*, trans. Caridad Inda and John Eagleson (Maryknoll, NY: Orbis Books, 1973); and James H. Cone, *A Black Theology of Liberation*, 40th anniversary ed. (Maryknoll, NY: Orbis Books, 2010). Both works are relevant to the distinction the framework draws between Christianity as a trust-based movement and Christianity as a CPCV carrier.

Zapatista communities built their movement on the recovery and conscious mobilisation of Indigenous cosmological grounding: communal governance through assemblies, the recovery of land as a sacred relationship, the integration of ancestral authority into decision-making structures, and the explicit rejection of the individualism and careerism that had fragmented other Mexican leftist movements.⁸⁰

The result was a movement that survived and in important ways thrived despite military encirclement, economic blockade, and decades of government pressure.⁸¹

The Jewish Diaspora

The survival of Jewish civilisation across nearly two thousand years of diaspora—without a territorial state, without a standing army, without political sovereignty—is the most extraordinary demonstration in the historical record of what this paper calls the Three Atlases. Jewish communities survived repeated persecution, expulsion, and mass violence not because they had superior power but because they maintained the integration of three foundational systems: the Metaphysical Atlas through the Torah, Talmud, and rabbinic tradition; the Cultural Atlas through the Hebrew language, the Sabbath practice, the yearly ceremonial cycle, and the study culture; and the Biological Atlas through the priority given to communal education of children.⁸²

Even when physically dispersed across continents, the trust network held because the three atlases remained integrated. This is Noah's Ark in practice. It worked for two millennia.⁸³

Noah's Ark: The Minimum Requirements for Civilisational Survival

From this analysis, the framework derives its minimum survival architecture: the Three Atlases of the Noah's Ark model. This section defines each Atlas in full, demonstrates their mutual necessity, and establishes the Jewish diaspora as the framework's primary historical evidence for their operation. The Ark is not a single structure but the integrated core of three atlases working together.

The Metaphysical Atlas carries the why of existence: the reason for continuing, the meaning that makes survival meaningful rather than merely mechanical. Without it, biological survival

⁸⁰Harvey, The Chiapas Rebellion; and Marcos, *Our Word Is Our Weapon*.

⁸¹On the communal governance structures of the Zapatista communities (Juntas de Buen Gobierno), see John Holloway and Elina Pelaez, eds., *Zapatista! Reinventing Revolution in Mexico* (London: Pluto Press, 1998).

⁸²On the Jewish diaspora as a model of civilisational continuity without territorial sovereignty, see Simon Rawidowicz, "Israel: The Ever-Dying People," in *Studies in Jewish Thought*, ed. Nahum N. Glatzer (Philadelphia: Jewish Publication Society, 1974); and Jacob Neusner, *Self-Fulfilling Prophecy: Exile and Return in the History of Judaism* (Boston: Beacon Press, 1987).

⁸³On the role of the Sabbath, dietary law, and the study culture as mechanisms of diasporic cultural transmission, see Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (Seattle: University of Washington Press, 1982).

produces continuity without identity—people who are alive but do not know who they are, who cannot generate the cosmological commitment required for trust-based concentrated power.⁸⁴

The Cultural Atlas carries the how of transmission: the mechanisms—language, ceremony, oral tradition, artistic practice, kinship structure—through which identity, knowledge, and memory are encoded and passed to the next generation. Without it, there is memory without carriers: knowledge that exists somewhere but reaches no one.⁸⁵

The Biological Atlas carries the who: the living human beings in whom everything else must be embodied, expressed, and transmitted. Without it, there is abstraction without continuity—ideas with no living body to inhabit them.⁸⁶

These three are not independent. They are mutually constitutive. A civilisation does not survive by preserving its strongest layer in isolation. It survives by protecting the living link between its deepest metaphysical layer and its living people. The Jewish diaspora survival—two thousand years without territorial sovereignty—is the most compelling demonstration in the historical record that all three atlases can be maintained under conditions of near-total material deprivation, provided the integration between them is sustained.⁸⁷

The Monarch butterfly's multigenerational migration offers a biological illustration of the same principle. Before undertaking one of the longest and most dangerous migrations in nature, the Monarch undergoes metamorphosis: a complete transformation of form and structure. Survival depends not on remaining what it once was but on becoming something capable of enduring a radically different journey. Likewise, genuine collective survival requires an interior

⁸⁴The Metaphysical Atlas carries the cosmological narrative and meaning-system that makes survival worth undertaking. Its function corresponds to what Mircea Eliade calls the *illud tempus*—the originary time of creation whose periodic ritual renewal renews the community's sense of cosmic significance. See Eliade, *Cosmos and History*, chaps. 1–2.

⁸⁵The Cultural Atlas carries the practical and symbolic mechanisms of civilisational transmission—language, ceremony, oral tradition, kinship structure, artistic practice—through which the Metaphysical Atlas is encoded into living persons and passed across generations. On the mechanisms of such transmission, see Paul Connerton, *How Societies Remember* (Cambridge: Cambridge University Press, 1989); and Walter J. Ong, *Orality and Literacy: The Technologizing of the Word* (New York: Methuen, 1982), chaps. 3–4.

⁸⁶The Biological Atlas carries the living population—the children, families, and communities—in whom the other two Atlases must be embodied and transmitted. Without biological continuity, the Metaphysical and Cultural Atlases have no living carriers. The priority given to communal education and family formation in Jewish diasporic civilisational strategy is the clearest historical demonstration of this principle. See Yosef Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory* (Seattle: University of Washington Press, 1982), chaps. 1–2.

⁸⁷On the Jewish diaspora as evidence of the Three Atlases in operation, see Yerushalmi, *Zakhor: Jewish History and Jewish Memory*; and Rawidowicz, “Israel: The Ever-Dying People.” The integration of Torah (Metaphysical Atlas), Hebrew practice and Sabbath culture (Cultural Atlas), and the priority of family and communal education (Biological Atlas) sustained Jewish civilisational identity across two millennia of statelessness.

metamorphosis within individuals: a collective transformation in which each person develops the strength, clarity, discipline, and trustworthiness upon which the whole community can rely.⁸⁸

Metamorphosis, however, is not merely a biological event. It is an ontological one — a transformation so complete that the entity which emerges is structurally different from the one that entered the process, while carrying within it the same essential continuity of life. The Psycho-Cosmocide framework argues that this is precisely what Wonesis demands of a people whose cosmological grid has been invaded and partially dismantled: not a return to a prior form, and not an assimilation into the coloniser's form, but a genuine interior transformation — Ap-grounded, trust-based, and oriented toward collective survival rather than individual accommodation. Nowhere is that demand more urgent, more concrete, and more consequential than in West Papua.

WEST PAPUA: POWER, DISTRACTION, AND THE PATH HOME

The preceding framework is now applied to West Papua—the existential and political context from which this analysis originates. Two interlocking mechanisms of Papuan power's destruction are identified, and the ontological preconditions for its reconstruction are named. In West Papua today, the most visible and organised power constructing Papuan reality is not Papuans. Indonesian and foreign actors name Papuan land, divide and categorise it according to their own administrative logic, and fill it with their own symbols, colours, images, and institutional identities. They do not merely define the geography.

They define the Papuans who live within it, determining how Papuans see themselves, how they see each other, and how they see the possibilities available to them.⁸⁹⁹⁰

This is not happening because Indonesian or foreign power is inherently greater than Papuan power. It is happening because those forces have achieved material command at the First Cage level — land, resources, organised military and administrative power — and have also constructed the Second Cage: a civilisational narrative so totalising that it has become the operative truth within the collective worldview of many Papuans. But the assault does not end there. The CPCV — the Civilisational Psycho-Cosmocide Virus — has moved through language, symbols, images,

⁸⁸On the Monarch butterfly's multigenerational migration as a model of collective biological and behavioural inheritance, see Anurag Agrawal, *Monarchs and Milkweed: A Migrating Butterfly, a Poisonous Plant, and Their Remarkable Story of Coevolution* (Princeton: Princeton University Press, 2017).

⁸⁹On the Indonesian occupation of West Papua and its political, legal, and humanitarian dimensions, see John Saltford, *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of a Betrayal* (London: RoutledgeCurzon, 2003); and Jim Elmslie, *Irian Jaya Under the Gun: Indonesian Economic Development Versus West Papuan Nationalism* (Honolulu: University of Hawai'i Press, 2002).

⁹⁰On Papuan identity and resistance under Indonesian rule, see Richard Chauvel, *Constructing Papuan Nationalism: History, Ethnicity, and Adaptation* (Washington, DC: East-West Center, 2005), chap. 6.

education, religion, and law to enter the inner world of the Papuan person, rewiring perception from the inside out, until the colonial order no longer needs to be enforced by the barrel of a gun alone. It is enforced by minds that have been reprogrammed to enforce it upon themselves. This is the Third Cage: the metaphysical and psychological prison of a consciousness that is aware of its condition yet finds itself unable to act decisively against it — reaching instead for the painkillers of assimilation, accommodation, and colonial promises of progress and salvation. And over all of this looms the Fourth Cage: science, technology, law, and administrative power, deployed not in the service of Papuan life but in the service of extraction, incorporation, and the management of a people whose land has been seized and whose cosmos has been systematically dismantled.

What the four cages make visible is the architecture of the problem. What they do not yet explain is the mechanism of its perpetuation — the specific processes through which Papuan power, which is real and latent and in certain respects greater than the forces arrayed against it, is prevented from concentrating into effective collective action. The cages describe the structure of confinement. What follows identifies the two forces that keep the doors locked — not from the outside, but increasingly from within.

THE TWO SOURCES OF PAPUAN POWER'S DESTRUCTION

Papuan resistance movements possess more latent power than Indonesia, foreign interests, and the colonised Papuan elite combined. But that power is being systematically destroyed by two sources operating simultaneously.

The first is distraction: the systematic replacement of Papuan cosmological grounding with foreign symbolic systems. This process begins with the first metaphysical dislocation: the replacement of Papuan cosmological identity with an externally manufactured frame of ultimate meaning—the architecture of heaven and hell, salvation and damnation, divine reward and punishment. This directed Papuan attention, hope, and energy toward an otherworldly destination rather than toward the concrete requirements of collective survival and political self-determination. In the language of the Three Atlases, this is first and foremost an attack on the *Metaphysical Atlas*: the 'why' of Papuan existence is answered by a cosmological system whose ultimate horizon lies outside the living community and its land, outside 'made up world', and outside the specific colonial fabricated ontological architecture. When the Metaphysical Atlas is displaced, the Cultural Atlas that depends upon it for its animating meaning loses its cosmological anchor; ceremonies survive as forms but are gradually emptied of their cosmopolitan grounding. And the *Biological Atlas*—the living Papuan people themselves—loses its capacity to constitute

itself as a unified cosmopolitan community oriented toward collective survival rather than otherworldly salvation or colonial modernity's promise of development.⁹¹

In this process, the "Papuan collective memory"—understood as a unified body of mind, spirit, history, and destiny—is being eroded, fragmented, and systematically dismantled through a "project of distraction," sustained by a fabricated reality-image projected on the colonial cave wall. This condition produces a deeper rupture: Papuans are made to forget that they have forgotten. Memory is not only erased, but the internal cognitive circuitry that reproduces remembrance within the Papuan psyche is also severed. As a result, individuals drift in a state of aimless disorientation, mistaking distraction for reality, while gradually losing everything—including their sense of self.

The second source of destruction is ontological, metaphysical, epistemological, and cosmological dislocation—a form of exile so total that it prevents Papuans from forming a unified collective power-base. The population is split across multiple constructed imaginary destinations, each one pulling identity away from its grounded origin. Some are oriented toward Jerusalem, others toward Mecca; some toward Europe or the wider imagined "Western world." Others are absorbed into narratives of progress, development, and modernity, including cargo-cult-like visions of material abundance. Some are positioned within religious cosmologies of heaven and hell, while others are trapped in distorted representations of Papuans themselves—frames shaped by Papuphobia, where they are rendered as monstrous, primitive, backward, or unintelligible. Within these dislocated worlds, Papuans are held captive in their search for meaning, identity, purpose, and value, trying to reconstruct even the basic grammar of existence. Meanwhile, the only grounded and sacred home in the cosmos—Papua itself—abandoned not physically but cosmological – in meaning, purpose and destiny.

The result is that even genuinely armed and committed resistance groups such as the Tentara Pembebasan Nasional Papua Barat (TPNPB, West Papua National Liberation Army) suffer fragmentation as a consequence of the same decades of reprogramming that the rest of the population has experienced. The CPCV does not need to defeat Papuan resistance directly. It needs only to ensure that AP within each Papuan remains dormant long enough for Ap-ap—rivalrous, individually motivated, cosmologically adrift—to dominate the space of political action. The result is a resistance movement that possesses genuine moral force and genuine grievance, but lacks the concentrated *trust-based power* that the Three Atlases, functioning in integration, would make possible. The restoration of this integration begins with the Metaphysical Atlas. This is not a supplement to political struggle, nor a symbolic ticket toward a colonial vision of "heaven" or a simplified promise of a "free Papua." Rather, it is the ontological precondition

⁹¹On the function of missionary Christianity in redirecting Indigenous political energy toward otherworldly destinations in West Papua and Melanesia more broadly, see Boelaars, *Mandobo's Between Two Worlds*, chap. 4; and Comaroff and Comaroff, *Of Revelation and Revolution*, vol. 1, chap. 5.

of any genuine emancipation. Without reconstituting the foundational structure of being, perception, and meaning, no political outcome can hold coherence or continuity.⁹²

The restoration of the Metaphysical Atlas, then, is not one task among many. It is the precondition of all the others. Every diplomatic initiative, every act of armed resistance, every declaration of sovereignty, every appeal to international law — all of it rests on a foundation that the *CPCV* has been systematically eroding for decades. Without reconstituting that foundation — without rebuilding the trust networks, the cosmological grounding, the *Ap*-anchored sense of collective identity and obligation through which concentrated power becomes possible — political outcomes cannot hold. They will fragment, as they have fragmented, along the same fault lines that colonial reprogramming opened within the Papuan person and community. The question that remains is not whether this restoration is necessary. The question is what it actually looks like — in practice, in relationship, in the daily conduct of those who claim to lead and those who claim to follow.

THE PATH HOME: BECOMING THE MAP

The path home for West Papua is not primarily a military or diplomatic question—though both domains demand sustained and serious engagement. It is, at its core, an ontological problem: the restoration of the trust, love, respect, and forgiveness networks among one of the most civilisationally wounded, abused, neglected, and betrayed peoples in the world.

A Papuan independence is not merely a political destination; it is a process of *becoming*. The central responsibility of Papuan resistance leadership is not simply to articulate political demands, but to embody the very vision of a new Papua they seek to create—here and now, in concrete terms, through their daily conduct, relationships, and institutional building. The future cannot remain an abstraction confined to declarations, documents, or social media posts; it must be built materially in lived practice and real institutional life. A state emerging from the current conditions of Papuan fragmentation—shaped by competitive individualism, factional rivalry, and dependence on external validation—would risk reproducing the same colonial logic under a Papuan name. True liberation therefore requires more than political transfer of power; it demands the transformation of the social and moral foundations upon which that power is built.

The principles of language preservation, land restoration, ceremonial revival, intergenerational education, ethical leadership, ecological restoration, cosmological education, symbolic sovereignty, governance ethics, and trust reconstruction are not aspirational additions to the

⁹²On the fragmentation of West Papuan resistance movements and its structural causes, see Jim Elmslie, *Irian Jaya Under the Gun: Indonesian Economic Development Versus West Papuan Nationalism* (Honolulu: University of Hawai'i Press, 2002), chap. 7; and Richard Chauvel, *Constructing Papuan Nationalism: History, Ethnicity, and Adaptation* (Washington, DC: East-West Center, 2005), chap. 6.

political programme. They are its ontological foundation. Without them, political independence is a shell without a nucleus.

CONCLUSION: PAPUA, POWER, AND THE GLOBAL CIVILISATIONAL CRISIS

This paper argues—through an analytical and interpretive framework rather than a claim to total causal explanation—that the ultimate determinant of civilisational survival is trust-based, concentrated power rooted in an ontological foundation.

It has developed this argument through the Lani ontological architecture of AP, Ap-ap, the O'gur, the Mu'nggar, the A'nggena, and Kugi ; through the analysis of the CPCV as a recurring pattern of colonial ontological destruction; through the analysis of cosmological anomie as the most complete consequence of civilisational attack; through the anti-romanticisation clarification; through comparative engagement with the major traditions of decolonial and civilisational theory; and through historical evidence drawn from six continents and more than two thousand years of human experience.

The condition of West Papua under Indonesian occupation is the primary political and existential context of this analysis. But the Papuan experience of ontological dispossession, civilisational fragmentation, and the systematic destruction of trust-based collective power is not unique to Papua. It is the concentrated expression of a global civilisational crisis that modern humanity is experiencing in diffuse and often unrecognised forms.

Within this framework's analysis, certain defining features of late modernity—digital fragmentation, hyper-individualism, the commodification of relational life, the collapse of intergenerational transmission chains, and the acceleration of ecological destruction—may be interpreted as producing conditions of metaphysical dislocation that are not confined to colonised peoples alone. This is a comparative and interpretive claim, not an empirical equivalence between colonial and non-colonial forms of fragmentation. The epidemic of loneliness, the collapse of community belonging, the loss of shared meaning, the disconnection from land and from ancestral continuity—these may be read, within this framework, as global symptoms of the same ontological crisis that the CPCV produces in its most acute colonial form.⁹³

Indigenous cosmologies contain civilisational survival knowledge that modernity has systematically ignored at its peril. The Lani ontological vocabulary names dimensions of human existence that Western philosophy has approached only obliquely. The concept of Ap-ap—the

⁹³On the global dimensions of cosmological dislocation in late modernity, see Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000); and Charles Taylor, *The Ethics of Authenticity*, chap. 4. Both describe—from within the Western tradition—the progressive erosion of shared meaning, communal belonging, and ontological grounding that the Psycho-Cosmocide framework identifies as the global form of the CPCV's operation.

ontological counterfeit, the human being whose cosmobian substance has been replaced by colonial programming while their human form remains intact—has no precise equivalent in any existing decolonial, sociological, or philosophical tradition. Neither does cosmological anomie. Papua is not an anomaly. It is an early and concentrated demonstration of a universal civilisational process.⁹⁴

The Papuan people are not powerless. They are distracted, ontologically dislocated, and operating on maps that have been deliberately designed to lead them away from home. The work of genuine liberation is the work of ontological restoration (Wonesis): the rebuilding of the trust network, the acknowledgement of the A'nggena, the protection and welcoming of the O'gur from civilisational exile, the naming and containment of Kugi, and the reconstitution of the Three Atlases. This work is simultaneously a specifically Papuan project and a contribution to the global work of civilisational survival.

What determines, ultimately, who survives and who goes extinct is internal coherence: trust, love, and the resilience of hope—trust that emerges not from the cave-wall programming installed by colonial civilisation, but from the death of that programming and the emergence of a new being capable of enduring the radically different journey that genuine liberation requires.⁹⁵ This is the rebirth of a new Papua. And it is, simultaneously, a demonstration to the rest of the world of what ontological restoration looks like when it is undertaken from within a living Indigenous tradition.

⁹⁴On ecological collapse as ontological collapse—the external expression of the same civilisational disconnection from cosmobian grounding—see Abram, *The Spell of the Sensuous*, chap. 8; and Kimmerer, *Braiding Sweetgrass*, epilogue.

⁹⁵“Love” as used here is not sentiment or religious abstraction, but the deepest operational form of cosmobian trust: the condition in which persons within a community see each other as kin, act without calculation of personal cost, and refuse to betray the collective for individual gain. For the Ubuntu parallel, see Ramose, *African Philosophy Through Ubuntu*, chap. 2; for the Lani parallel, see the Ninogur concept discussed in the O'gur section above.

Some forms of life survive while others disappear. Some species adapt, evolve, and continue across millions of years, while others vanish into extinction. The same pattern exists among organisms, peoples, nations, empires, and civilisations. Survival has never been guaranteed by morality, age, beauty, tradition, intelligence, or even power alone. History and nature reveal a harsher truth: that which cannot preserve its continuity eventually collapses, regardless of how sacred, ancient, or celebrated it once appeared.

Species survive because they adapt to changing conditions without losing the core mechanisms necessary for continuation. Organisms survive because they defend themselves, reproduce, cooperate, and respond to threats faster than the forces attempting to eliminate them. Civilisations survive when they maintain the capacity to protect their land, transmit meaning across generations, organise collectively, and transform themselves when old structures no longer sustain life. Empires rise when they expand their power, but they fall the moment their internal decay exceeds their ability to maintain coherence and direction.

Extinction occurs when a people, system, or civilisation loses the ability to reproduce itself materially, psychologically, spiritually, or territorially. Some collapse through invasion. Others through environmental destruction, internal fragmentation, stagnation, dependency, corruption, or the inability to recognise new realities. Many disappear because they become trapped worshipping dead forms long after those forms have ceased to protect them.

Survival therefore is not passive existence. It is an active process of continuity, adaptation, defence, memory, and transformation. Every living system faces the same underlying question: can it continue itself against the forces seeking to dissolve it? Those that can, survive. Those that cannot, get erased.

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About the Author

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 the most enduring questions of human existence: how worlds are created, transformed, and destroyed. He is the originator of the Psycho-Cosmocide paradigm, an interdisciplinary philosophical framework that examines the destruction of human worlds not only through physical violence, occupation, or ecological devastation, but through the systematic reorganisation of perception, memory, meaning, and reality itself. Within this framework, he argues that words, images, symbols, signs, colours, institutions, and technologies do not merely represent the world—they participate in creating, reorganising, and erasing the conditions through which human beings inhabit it.

Kogoya introduced the concepts of the Cosmobian World and the Synthobian World to distinguish two fundamentally different modes of human existence. The Cosmobian World refers to forms of life constituted through reciprocal relationships with land, ancestry, kinship, memory, ecology, language, and the cosmos. The Synthobian World refers to synthetic, engineered systems of existence organised through abstraction, institutions, technology, production, and civilisational processes. The relationship between these two worlds forms the central philosophical architecture of his research.

Drawing upon Indigenous cosmologies together with philosophy, anthropology, history, religion, mythology, and civilisation studies, Kogoya develops original conceptual frameworks for interpreting the contemporary human condition. His work re-examines humanity's foundational myths, epics, tragedies, religions, and philosophical traditions as enduring civilisational architectures through which societies organise reality, negotiate meaning, confront mortality, remember the past, imagine the future, and participate in their own survival or extinction. Although grounded in the historical experience of West Papua, his research addresses broader philosophical questions concerning civilisation, consciousness, memory, belonging, power, and the future of human worlds.

He holds a Master of Applied Anthropology and Participatory Development from the Australian National University. His academic background also includes Religious Studies, Indigenous Studies, and Asia-Pacific Studies, and he undertook advanced study in epistemology at the University of Oxford. His research and commentary have appeared in *SBS News*, *RNZ Pacific*, *Asia Pacific Report*, *The Fiji Times*, and *The Jakarta Post*.

Kogoya is the founder of the NATAKA Research Institute, an independent research institute dedicated to the philosophical and historical study of human worlds and the conditions under which societies survive, transform, or become extinct.

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