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The Metaphysical and Cosmological Dislocation of the Papuans

Alienation, Dislocation, Displacement, Replacement, and Extinction

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“The ultimate dislocation is not to take a people away from their land, but to take their world away from them while leaving them physically scattered and stranded within it.”

ABSTRACT

This paper advances a single thesis: that the deepest injury inflicted on the Papuans of western New Guinea is not displacement but dislocation. Displacement removes a people from their place. Dislocation removes their place from the world they are permitted to understand, while leaving their bodies standing inside it. Drawing on the Psycho-Cosmocide framework and on Lani cosmological categories, the paper argues that dislocation proceeds through the manufacture of a counterfeit world, the *Neverlands Kingdom*: a symbolic and transcendental order assembled from words, maps, names, images, colours, monuments, institutions, and classifications, into which Papuans are invited to relocate their belonging even as the material, ancestral, and cosmological foundations of their actual world are appropriated. It names the aesthetic apparatus that makes this relocation desirable rather than resisted, the *Chromatic Veil*, and traces the interior transformation it produces: a person who cannot feel homeless because he has been handed a counterfeit home. It distinguishes dislocation from displacement, dispossession, assimilation, epistemicide, settler elimination, uprootedness, and solastalgia; confronts Heidegger, Weil, Baudrillard, Fanon, Tuck and Yang, and Albrecht at the points where each approaches the phenomenon and stops; and turns finally to *Wonesis* as the counter-movement, on the ground that dislocation, unlike deletion, can in principle be reversed.

Keywords: dislocation; Psycho-Cosmocide; West Papua; Lani cosmology; counterfeit world; Neverlands Kingdom; Chromatic Veil; sacred geography; settler colonialism; Inaorak; Wonesis

A Note on Method, Terms, and Limits

This is a work of philosophical diagnosis written from inside the phenomenon it describes. Its evidence is of three kinds: the documented history of naming, mapping, missionisation, and administration in West Papua; the Lani language, in which the author was raised and which carries a cosmology the colonial record rarely asked about; and the corpus of Psycho-Cosmocide Studies, whose vocabulary it uses rather than re-derives. It is not ethnography, and it makes no claim to measure how many Papuans experience what it describes, or to what degree.

Four terms carry the argument. *Displacement* means physical removal from a place. *Dislocation* means the removal of a place's meaning, authority, and cosmological coordinates from the people who live in it, so that they remain physically present in a world they are no longer permitted to know as their own. The *Neverlands Kingdom* names the counterfeit world into which dislocated people are invited to relocate their belonging. The *Chromatic Veil* names the aesthetic apparatus of colour, promise, ceremony, and image through which dislocation is experienced as gift rather than theft.

The vocabulary refines, rather than departs from, earlier papers in the series. Working Paper No. 7 described the transfer of Papuan sacred geography as a metaphysical *displacement*; this paper reserves *displacement* for the removal of bodies and names the deeper injury *dislocation*. Working Paper No. 33 named the resulting condition *cosmological homelessness*; the present paper describes that condition together with its concealment, the process by which the homeless are persuaded that they are at home.¹

Beneath all four terms runs a fifth word, which names how dislocation is lived. Dislocation is the structure; *distraction* is its daily experience. A distracted people are not absent from their ground. Their attention has been turned, held facing the bright rooms of the Kingdom while the ground behind them is emptied. And what is turned is not only attention. It is the deepest of human faculties: dream, imagination, and hope, the power to picture where paradise lies and what a future might hold. A people whose sacred imagination has been dislocated can still see the mountain. They can no longer dream from it.

Three limits are stated plainly. First, the paper describes a structural tendency, not a completed fact: dislocation is a process that can be, and is, resisted, and many Papuans live in full possession of their world. Second, the Lani categories used here are Lani; the western half of New Guinea alone holds some two hundred and fifty languages and as many ways of knowing a mountain, and this paper does not speak for them. Third, the concept is offered as an architectural synthesis that gathers existing insights into one mechanism, not as a discovery without precedent; the thinkers engaged in Section VIII saw pieces of it long before it had a Papuan name.

¹Yamin Kogoya, *Capturing Papuan Cosmological Consciousness: Sacred Geography and Metaphysical Displacement in West Papua*, Kurumbi Wone Working Paper Series, no. 7 (NATAKA Research Institute / Wone Press, 2026); Yamin Kogoya, *Cosmological Homelessness: The Transference of Sacred Geography and the Psycho-Cosmocide of Papuan Christianity*, Kurumbi Wone Working Paper Series, no. 33 (NATAKA Research Institute / Wone Press, 2026).

I. The Phenomenon: Homesick in One's Own Valley

A man stands in the valley where he was born. The mountain is there. The river is there. The garden his grandmother dug is there, or at least its ground is. He has not been deported. He has not crossed a border, boarded a ship, or slept in a camp. By every measure the world uses to count the displaced, he is at home.

And yet he is homesick.

He cannot say for what. On Sunday he sings about a river on another continent and feels, while singing, nearer to it than to the river running forty metres below the church. He carries a plastic card, issued by an office in a city he has never visited, which certifies who he is, and he trusts the card more than he trusts the mountain. His children learn the names of provinces that did not exist when he was born, and the heroes of islands they will never see. Within living memory the highest peak on his island has worn three foreign names. He knows the newest one. He is no longer sure he knows the oldest name, the one it had before any of them.

Nothing has been taken from him that a court would recognise. Everything has been taken from him that a world is made of.

This paper sets out to name that phenomenon. It is not unique to Papua; versions of it appear wherever a civilisation has settled on top of a people rather than beside them. But in West Papua it has reached a density and a speed that make it unusually legible. Within the span of one long human life, a people whose belonging was verified by land, ancestry, and cosmological memory have been handed a new name, a new map, a new religion's sacred geography, a new national history, a new language of instruction, a new calendar of heroes, and a new definition of what it means to be poor, while the forests, rivers, mountains, and minerals beneath all these gifts have been steadily transferred to others.²

This paper calls the result *dislocation*, after the injury to a joint. A dislocated joint has not been amputated. It is still inside the body. It hangs where it has always hung, and it does not work. Every movement hurts, and the pain has no visible wound.

II. The Ordinary Explanations, and Why They Fail

When the Papuan condition is described in international language, it is usually described in one of five vocabularies. Each captures something real. None captures the phenomenon.

The first is *displacement*. Papuans are displaced: by military operations in the highlands, by plantations in the south, by the mine in the shadow of Nemangkawi, by the arrival of settlers. This is true, and it is violence of the most direct kind. In 2022 independent United Nations experts estimated that between 60,000 and 100,000 people had been displaced by violence in the Papuan provinces since late 2018.³ By 1 January 2026, according to figures compiled by Human Rights Monitor and reported by the International Work

²Yamin Kogoya, *The Ecosystem of Papuan Extinction: A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement, Structural Containment, and Manufactured Extinction*, Kurumbi Wone Working Paper Series, no. 6 (NATAKA Research Institute / Wone Press, 2026); Eben Kirksey, *Freedom in Entangled Worlds: West Papua and the Architecture of Global Power* (Durham, NC: Duke University Press, 2012).

³Office of the United Nations High Commissioner for Human Rights, "Indonesia: UN Experts Sound Alarm on Serious Papua Abuses, Call for Urgent Aid," press release, 1 March 2022.

Group for Indigenous Affairs, the number had passed 105,000.⁴ But displacement assumes that the displaced person still possesses the world from which they were removed. The refugee remembers home *as* home. The injury this paper describes is suffered by people who have never left, and whose home has been removed from them while they stood inside it.

The second is *dispossession*: the transfer of land and resources. Again, true. But dispossession is a juridical category. It measures what has changed hands. It cannot measure what happens when the hand itself is re-educated to reach for something else.

The third is *assimilation*, or its gentler cousin, *cultural loss*: the fading of language, custom, dress, ceremony. This vocabulary is the most misleading of the five, because it treats culture as an inventory, so many songs and so many rituals, whose depletion can be counted and perhaps reversed by preservation. What is at stake in dislocation is not the inventory. It is the ground on which any inventory stands: the authority of a people's world to count as real.

The fourth is *epistemicide*, the destruction of knowledge systems.⁵ This comes closer. But knowledge can be destroyed while a people still know where they are. Dislocation reaches beneath knowing to the coordinates of knowing: where the centre of the world lies, which direction is sacred, whose ancestors guarantee the ground.

The fifth is *settler elimination*. Patrick Wolfe's insistence that settler colonial invasion is "a structure not an event," organised by a logic that seeks to eliminate the native in order to possess the land, is indispensable to any honest account of West Papua.⁶ Wolfe saw, too, that elimination need not mean killing; it can proceed through absorption, conversion, and the dissolution of native identity into the settler polity. Yet even Wolfe's structure is oriented, finally, towards territory: who remains upon it and who possesses it. The Papuan case forces a further question. What if the native is not eliminated from the land at all, but kept upon it, even displayed and celebrated upon it, while the land is eliminated from the native?

Each of these vocabularies places the injury in the relation between a people and a territory. Dislocation places it elsewhere: in the relation between a people and their *world*. And a world is not a territory.

A territory can be measured in hectares. A world is the living order through which a territory is known, inhabited, inherited, and transmitted: the names that make a mountain an ancestor, the stories that make a river a boundary, the memory that makes one family belong to one valley and not to another. Territory is the ground. World is the meaning of the ground. It is possible to keep the first and lose the second.

The distinction on which everything that follows depends can therefore be stated in two lines:

Physical displacement: you are removed from your place.

Metaphysical dislocation: your place is removed from the world you are permitted to understand.

III. The Mechanism: Building the Neverlands Kingdom

⁴Nicodemus A. P. Yomaki, "Indonesia," in *The Indigenous World 2026* (Copenhagen: International Work Group for Indigenous Affairs, 2026), <https://www.iwgia.org/en/articles/iw-2026-indonesia>.

⁵Boaventura de Sousa Santos, *Epistemologies of the South: Justice against Epistemicide* (Boulder, CO: Paradigm, 2014).

⁶Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no. 4 (2006): 388.

If a people are to be removed from their world while being left inside it, something must fill the space where their world used to be. No human being lives in a void. The dislocated must be given somewhere to belong, or they will go on belonging to the place they have been told to forget. That somewhere is the Neverlands Kingdom.

Like the Neverland of the children's story, it is a country that cannot be found on any map of the ground and yet is more vivid than the ground; a place of promised adventure, rescue, and endless youth, governed by rules the visitor did not write, and from which, once entered, it is very hard to grow up and leave.⁷ Colonial discourse, Dutch and Indonesian alike, has also long cast Papuans as children to be guided, and Neverland is the country where children are never allowed to grow up.⁸ The name is plural because the Kingdom is assembled from many never-lands, national, missionary, developmental, and commercial, each promising its own rescue and each governed from elsewhere. Its strength is that it is not empty. The colonised person is handed another reality, fully furnished.

And it is built out of materials. Dislocation is often imagined as something that happens only in minds; it happens in minds because it is first built in things. Written language, images, symbols, signs, colours, monuments, artefacts, institutions, narratives, maps, classifications: these are its bricks. They do not merely represent the world. They participate in constructing an alternative one. In the vocabulary of Psycho-Cosmocide Studies they belong to the Constructed Cage, the human-made order that, once it forgets it was made, begins to mistake itself for the Given.⁹

The mechanism runs through four movements, from the real world to counterfeit belonging:

Real World → Appropriation → Symbolic Substitution → Metaphysical Exile → Counterfeit Belonging

Appropriation

First, authority over the real world is claimed from outside it. A mountain the Amungme know as Nemangkawi is sighted from the sea by a Dutch navigator in 1623 and enters European charts under his name, Carstensz.¹⁰ The mountain does not move. Its authority moves: the power to name it, to certify its height, to decide what it is for. Three centuries later the mountains beside it are opened for copper and gold, and the mine that grows there, Grasberg, becomes one of the largest on earth, its profits flowing to shareholders who will never know the mountain had another name.¹¹

Appropriation is more than seizure: it relocates the right to say what a thing *is*. Once that right has left the land, the land can be kept, farmed, walked, and wept over by the people who live on it, and still no longer be theirs in the one sense that matters most.

⁷J. M. Barrie, *Peter and Wendy* (London: Hodder and Stoughton, 1911).

⁸Yamin Kogoya, *The Making of Papuaphobia: Colonial Genealogy, Racial Formation, and Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, no. 28 (NATAKA Research Institute / Wone Press, 2026).

⁹Yamin Kogoya, *The Given and the Constructed: Seven Existential Cages, Read with the Cave, the Bed, the Gold, and the Hill*, Kurumbi Wone Working Paper Series, no. 29 (NATAKA Research Institute / Wone Press, 2026); Yamin Kogoya, *The Seven Existential Cages: A Speculative Decolonial Ontology*, Kurumbi Wone Working Paper Series, no. 3 (NATAKA Research Institute / Wone Press, 2026).

¹⁰Gavin Souter, *New Guinea: The Last Unknown* (Sydney: Angus and Robertson, 1963).

¹¹Denise Leith, *The Politics of Power: Freeport in Suharto's Indonesia* (Honolulu: University of Hawai'i Press, 2003).

Symbolic Substitution

Then names are laid over names. After Indonesia assumed administration in 1963, the peak called Carstensz became Puncak Sukarno and then Puncak Jaya, “Victory Peak.” The capital, Hollandia, became Kota Baru, then Sukarnopura, then Jayapura, “Victory City.” The land itself became Irian Barat, then Irian Jaya, then Papua and West Irian Jaya (later West Papua), and in 2022 was carved into further provinces whose names and borders were drawn in Jakarta.¹² Even the one restoration Papuans had themselves demanded, the return of the name Papua announced by President Abdurrahman Wahid at the turn of 2000, arrived as a grant from Jakarta, and Jakarta divided it again two decades later. Each renaming is small. Together they accomplish what no single one could: they teach that the identity of the land is whatever the most recent authority says it is. The popular Indonesian gloss on the word *Irian*, as an acronym for *Ikut Republik Indonesia Anti Nederland*, “Join the Republic of Indonesia, Against the Netherlands,” makes the point with brutal economy: a word for a place becomes a slogan for a state.¹³

Thongchai Winichakul showed, for Siam, that the modern map did not follow the nation but produced it: the “geo-body” was drawn before it was felt, and people learned to experience as natural a shape that surveyors had only recently invented.¹⁴ Jean Baudrillard pushed the thought to its extreme: in the age of simulation, he wrote, the territory no longer precedes the map; the map precedes the territory.¹⁵ In West Papua the thought is carried out as administration. A highland child learns a province before she learns a valley, and learns the valley’s official name before she learns what it was called by the people who were born in it.

Metaphysical Exile

Then the centre of the world is moved. Every cosmology has a centre, the place where heaven and earth touch and from which all directions are measured. Mircea Eliade called it the *axis mundi* and argued that to find a world is always, first, to fix such a centre.¹⁶ Eliade’s model has rightly been criticised as too universal: Jonathan Z. Smith showed that sacred place is made, contested, and remade rather than simply given, and that not every tradition gathers itself around a single centre.¹⁷ The argument here does not depend on Eliade’s universalism. It depends only on the Lani case. In Lani cosmology, as in many Papuan cosmologies, the centre was *here*: in these mountains, these places of emergence, this ground from which the ancestors came and to which the dead return.¹⁸

¹²Yamin Kogoya, *Naming the Papuan World: Nation, Country, and Region*, Kurumbi Wone Working Paper Series, no. 30 (NATAKA Research Institute / Wone Press, 2026); Richard Chauvel, *Constructing Papuan Nationalism: History, Ethnicity, and Adaptation*, Policy Studies 14 (Washington, DC: East-West Center Washington, 2005).

¹³The gloss is a popular backronym, not an etymology; the word *Irian* itself is generally traced to the Biak language. See Kogoya, *Naming the Papuan World*.

¹⁴Thongchai Winichakul, *Siam Mapped: A History of the Geo-Body of a Nation* (Honolulu: University of Hawai‘i Press, 1994).

¹⁵Jean Baudrillard, *Simulacra and Simulation*, trans. Sheila Faria Glaser (Ann Arbor: University of Michigan Press, 1994), 1.

¹⁶Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. Willard R. Trask (New York: Harcourt, Brace and World, 1959), chap. 1.

¹⁷Jonathan Z. Smith, *Map Is Not Territory: Studies in the History of Religions* (Leiden: Brill, 1978); Jonathan Z. Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987).

¹⁸Yamin Kogoya, *The Mystery of “O” in Papuan Lani Cosmology: O, Being, Space, Time, and the Lani Living Universe*, Kurumbi Wone Working Paper Series, no. 15 (NATAKA Research Institute / Wone Press, 2026); Yamin Kogoya, *Beyond the*

Missionary Christianity, arriving on the island of Mansinam in 1855 and in the central highlands roughly a century later, did not merely introduce a new doctrine. It transferred the centre. The holy mountain became Zion; the holy river, the Jordan; the holy city, Jerusalem. The Papuan convert was taught, often with real tenderness, that the sacred had always been somewhere else, and that his own sacred ground had been at best a shadow of the true one and at worst the dwelling place of demons.¹⁹ Jean and John Comaroff called the missionary project in southern Africa a “colonization of consciousness”; its most lasting achievement, they argued, lay less in the doctrines it won assent to than in the forms of perception, time, and space it taught people to take for granted.²⁰

This is the most intimate brick in the Neverlands Kingdom, because it reaches the place where a people keep their dead. A person can survive losing a field. It is far harder to survive being told that the place your ancestors went was never real, and that the real place is a city you will never see, belonging to a people you will never meet, in a story in which you appear, if at all, as a late and grateful guest.

Counterfeit Belonging

Finally, the exile is offered a home in the substitute. The invitation arrives in many voices, and every one of them is kind:

“Here is your history.”
“Here is your identity.”
“Here is your representation.”
“Here is your civilisation.”
“Here is your place in the world.”

A history that begins with the arrival of the Gospel, or with 1963, or with the Act of Free Choice of 1969, in which a little over a thousand selected representatives voted on behalf of a whole people.²¹ An identity printed on a card. A representation in a provincial assembly whose authority ends where Jakarta’s begins. A civilisation defined by schooling, roads, rice, and an anthem. A place in the world as a province, a tourist destination, a costume at the independence-day parade.

Meanwhile, the material foundations from which all of these originally derived, namely land, memory, sovereignty, cosmology, kinship, sacred geography, ecological relationship, and ancestral continuity, are progressively appropriated. This produces the contradiction at the core of the whole argument:

*The colonised person is given a symbolic home precisely as the material,
cosmological, and ontological foundations of the actual home are being taken away.*

Papuan Rebel—Land as First Ontology: A West Papuan Philosophical Perspective, Kurumbi Wone Working Paper Series, no. 23 (NATAKA Research Institute / Wone Press, 2026).

¹⁹Kogoya, *Capturing Papuan Cosmological Consciousness*; Kogoya, *Cosmological Homelessness*; Kogoya, *The Making of Papuaphobia*; Charles E. Farhadian, *Christianity, Islam, and Nationalism in Indonesia* (New York: Routledge, 2005).

²⁰Jean Comaroff and John Comaroff, *Of Revelation and Revolution*, vol. 1, *Christianity, Colonialism, and Consciousness in South Africa* (Chicago: University of Chicago Press, 1991).

²¹Pieter Drooglever, *An Act of Free Choice: Decolonisation and the Right to Self-Determination in West Papua* (Oxford: Oneworld, 2009).

The Neverlands Kingdom is therefore not a lie in the simple sense. Its roads are real. Its schools exist. Its churches hold real congregations singing with real devotion. What is counterfeit is not the objects but the *belonging* they offer: a belonging that can be issued, suspended, and reissued by an authority outside the land, in place of a belonging that was once verified by the land itself.

IV. The Chromatic Veil: When Violence Learns to Be Beautiful

A counterfeit world that looked counterfeit would be resisted. The Neverlands Kingdom is not resisted, or not enough, because it is beautiful.

This is the function of what this paper names the *Chromatic Veil*: the aestheticisation of dislocation. It surrounds an extractive process with colours, symbols, ceremonies, narratives, and promises so attractive that the process underneath becomes difficult to perceive and, more dangerously, becomes something that can be desired.

Look at the colours. The red-and-white flag raised over a highland schoolyard every Monday morning. The painted murals of smiling Papuan children in national dress beneath the outspread wings of the Garuda. The glossy brochure of the development programme. The freshly painted church, brighter than any house its congregation owns. The golden light in the illustrated Bible, falling on olive groves and desert hills that no Papuan child has ever walked. The “unity in diversity” poster, where Papuan faces appear as one colour in a national spectrum: included, fixed, and ranked.²²

The Veil does not merely hide violence. Hiding would be simple and, in time, exposable. The Veil *converts* violence into its opposite. Extraction appears as development. Settlement appears as national unity. The replacement of a cosmology appears as salvation. The replacement of a language appears as education. The arrival of soldiers appears as security. The transfer of a land’s wealth to distant shareholders appears as investment in its people’s future. Each conversion is aesthetic before it is argumentative. It works on the eye and the heart before it is ever put into words that could be disputed.

Guy Debord described a society in which the spectacle is not a collection of images but a social relationship among people, mediated by images.²³ The Chromatic Veil is the colonial form of that relationship: a relationship between coloniser and colonised mediated by images of the colonised’s own improvement. The colonised person looks at the image and sees himself rescued. He does not see the frame, and he does not see who holds it.

Here the Veil does its worst work.

The most effective dislocation does not make the victim feel homeless. It gives the victim a counterfeit home.

A homeless person knows he is homeless. His suffering is legible to himself, and that legibility is the beginning of every protest, every return, every politics. But a person who has been given a counterfeit home, warm, colourful, blessed, certified, has been deprived even of the knowledge of his loss. He may defend the counterfeit against those who would take it from him. He may call the defenders of his actual

²²On colour as a grammar of rank and the destruction of recognition, see Yamin Kogoya, *A Papuan Tragedy Is More Tragic Than Tragedy: Beyond the Architecture of Tragedy*, Kurumbi Wone Working Paper Series, no. 12 (NATAKA Research Institute / Wone Press, 2026); and Kogoya, *The Making of Papuaphobia*.

²³Guy Debord, *The Society of the Spectacle*, trans. Donald Nicholson-Smith (New York: Zone Books, 1994), thesis 4.

world primitive, backward, separatist, or damned. He may pay tithes, cast votes, and sing anthems for the Kingdom that stands on the grave of his world, and feel, while doing so, grateful.

Violence that produces gratitude in its victims has passed beyond cruelty. It has become a form of government.

This is why the national spectrum is best seen as a false rainbow, and why the image is more than rhetoric. A rainbow is an optical event: real light, refracted, appearing as an arch that seems to stand upon the ground, which recedes as one walks towards it and can never be reached. The Neverlands Kingdom is built with the same physics. Its colours are made of real light. Its promised ground withdraws at every step.

V. The Interior Transformation: Inside the Dislocated Mind

What happens to a person who lives for a lifetime, and then for generations, inside a counterfeit home?

The Psycho-Cosmocide framework describes the process through the Civilisational Psycho-Cosmocide Virus, or CPCV: a structural model, not a biological claim, of how one civilisation's categories enter a host people, replicate through the host's own institutions, and finally reproduce themselves through the host's own voice.²⁴ The parasite model developed in Working Paper No. 18 extends the image. The most successful parasites do not kill their hosts quickly. They redirect them, rewiring fear, desire, and behaviour so that the host serves the parasite's life cycle while experiencing that service as its own will.²⁵

Applied to dislocation, the chain runs as follows:

the counterfeit world is presented → taught → rewarded → the actual world is shamed → forgotten → the forgetting is inherited → the inheritor defends the counterfeit as his own

At the first link, the Papuan is a spectator of the Neverlands Kingdom. At the last, he is its guard. Four interior conditions follow. Each has been named elsewhere in the corpus; here they converge.

The Unfenced Mind

The Lani word *Wam'ndanak'me* names a garden without a fence, into which any animal may wander and feed.²⁶ A cosmology works as a fence. It tells a people what belongs inside their world and what must be kept out. When the fence is removed, not by force but by persuasion that fences are primitive, the mind becomes an open field, and every passing doctrine, product, ideology, and prophecy can graze there. The "Israelisation" of parts of Papuan religious imagination, in which some Papuan Christians come to identify more passionately with a distant nation's sacred history, flags, and prophetic geopolitics than with their

²⁴Yamin Kogoya, *Psycho-Cosmocide: A Theoretical Framework for the Systematic Destruction of Indigenous Cosmologies, Consciousness, and Metaphysical Order*, Kurumbi Wone Working Paper Series, no. 1 (NATAKA Research Institute / Wone Press, 2025); Yamin Kogoya, *Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos*, Kurumbi Wone Working Paper Series, no. 2 (NATAKA Research Institute / Wone Press, 2026); 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 (NATAKA Research Institute / Wone Press, 2026).

²⁵Yamin Kogoya, *Colonial Parasites and Colonised Hosts: The Psycho-Cosmocide of Cosmobian Existence in West Papua*, Kurumbi Wone Working Paper Series, no. 18 (NATAKA Research Institute / Wone Press, 2026). The homology is structural, not literal: it describes a shared form of redirection, not a shared biology.

²⁶Yamin Kogoya, *Israelisation and the Colonisation of Papuan Consciousness: Wam'ndanak'me: The Unfenced Mind*, Kurumbi Wone Working Paper Series, no. 27 (NATAKA Research Institute / Wone Press, 2026).

own ancestral ground, is among the starkest symptoms.²⁷ It is dislocation in its purest form: a people standing on their own mountain, waving the flag of a country whose sacred map contains no mountain of theirs.

The Second Cage

The corpus distinguishes the Given Cage, the conditions of existence no human made, such as birth, body, earth, and death, from the Constructed Cage, the civilisational order human beings build in order to live within the Given.²⁸ Every people lives in both. The pathology begins when one people's Constructed Cage is installed inside another people's world and presented as though it were the Given: as though the new calendar, the new God's geography, the new nation's borders, and the new economy's definition of wealth were simply how reality is. The dislocated person is not only living inside a foreign construction. He has been taught that it is nature.

The Collapse of Recognition

In Greek tragedy, catastrophe culminates in *anagnorisis*, the moment of recognition, the change from ignorance to knowledge in which the hero finally sees what has happened and who he is.²⁹ Working Paper No. 12 argues that the Papuan tragedy is more tragic than tragedy because the colonial machine targets the capacity for recognition itself; the corpus names this *Chromatic Tragedy*.³⁰ Dislocation is its mechanism. A person cannot recognise that his world has been taken if he has been given another in exchange and taught to call the exchange a blessing. The Chromatic Veil is, among other things, an instrument for the permanent postponement of *anagnorisis*. The play never reaches its fifth act. The hero dies in the second, applauding.

Participatory Extinction

Working Paper No. 19 names the paradox at the centre of the Papuan condition: a people recruited into their own disappearance, who carry out with their own hands, through their own churches, offices, parties, and ambitions, the processes that erase them.³¹ Working Paper No. 20 reads the same pattern in the oldest surviving epic. Enkidu, who ran with the gazelles and drank with the herds, is drawn out of that living relation by Shamhat, an emissary of the city. Afterwards the animals flee from him. He cannot return.³² The seduction is pleasurable rather than violent. The door closes behind the one who was seduced, and he learns to call the new room civilisation.

²⁷Kogoya, *Israelisation and the Colonisation of Papuan Consciousness*.

²⁸Kogoya, *The Given and the Constructed*; Yamin Kogoya, *We Are All Inmates of Different Cages: Psycho-Cosmocide and Civilisational Captivity*, Kurumbi Wone Working Paper Series, no. 25 (NATAKA Research Institute / Wone Press, 2026).

²⁹Aristotle, *Poetics*, trans. Malcolm Heath (London: Penguin, 1996), 1452a.

³⁰Kogoya, *A Papuan Tragedy Is More Tragic Than Tragedy*.

³¹Yamin Kogoya, *The Labyrinth of Papuan Extinction: Paradox, Participation, and the Collapse of Recognition*, Kurumbi Wone Working Paper Series, no. 19 (NATAKA Research Institute / Wone Press, 2026).

³²Yamin Kogoya, *Gilgamesh and Enkidu: Participatory Extinction and the Seduction of the Cosmobian Being*, Kurumbi Wone Working Paper Series, no. 20 (NATAKA Research Institute / Wone Press, 2026); *The Epic of Gilgamesh*, trans. Andrew George (London: Penguin, 1999), tablet I.

Convergence and the Test of Re-location

Taken together, these four conditions describe a mind in which the question *Where am I?* has been answered for it by others, the answer has been made beautiful, and the faculty that might have doubted the answer has been gently put to sleep.

Not every gift from the Kingdom is a chain. A foreign word can be carried home and made to serve the mountain; a foreign God can be asked to kneel where the ancestors knelt. Papuan congregations have sung their way towards freedom as often as away from it. The question is never whether something came from elsewhere. The question is which way it faces.

The history of Papuan Christianity makes the distinction unavoidable. Papuan churches have been among the principal carriers of Papuan nationalism, and Papuan theologians have read the Gospel as a language of liberation rather than surrender.³³ Benny Giay's study of the Me prophet Zakheus Pakage traces an Indigenous religious movement that received the missionary message and turned it into a discourse of resistance.³⁴ The ethnography of the Western Dani, among whom the Lani are counted, reads the rapid highland conversions partly through older Indigenous hopes of renewal, so that Christianity was received through Papuan expectation as much as imposed upon it.³⁵ Danilyn Rutherford has shown that in Biak the foreign was not simply suffered but actively sought as a source of power and prestige, and Eben Kirksey found messianic hope in West Papua working as an engine of resistance.³⁶

None of this refutes the argument. It sharpens it into a test. Dislocation is present where the imported world claims the centre and pushes the ancestral ground to the edge. *Re-location* is present where the ground holds the centre and the imported world is made to answer to it. The same hymn can do either. The devout Papuan who sings of Zion while defending his mountain is not the subject of this paper. Its subject is the one who has been taught that to defend the mountain is to betray Zion.

VI. The Cosmological Transformation: What Happens to the World

The wound does not stay inside the person. It passes into the world. The Lani word *O* compresses into a single syllable what English needs many words to say: space, time, cosmos, condition, season, home. The sun is *O'negen*, the eye of O.³⁷ To be in O is to live inside an order in which place, time, and belonging are not separate categories but one thing. The *Kunume*, the round house, is O made small: a circle around a fire, where the living and the remembered sit in the same warmth.

Dislocation does not destroy O. It cannot; the mountains and the sun remain. What it does is subtler and worse. It *detaches O from authority*. The school teaches that space is measured in kilometres and belongs to the state; that time is counted in years numbered from a foreign birth and marked by national holidays; that the cosmos is a chapter in a science textbook written elsewhere; that home is an address. None of these

³³Farhadian, *Christianity, Islam, and Nationalism in Indonesia*.

³⁴Benny Giay, *Zakheus Pakage and His Communities: Indigenous Religious Discourse, Socio-Political Resistance, and Ethnohistory of the Me of Irian Jaya* (Amsterdam: VU University Press, 1995).

³⁵Douglas James Hayward, *Vernacular Christianity among the Mulia Dani: An Ethnography of Religious Belief among the Western Dani of Irian Jaya, Indonesia* (Lanham, MD: University Press of America, 1997).

³⁶Danilyn Rutherford, *Raiding the Land of the Foreigners: The Limits of the Nation on an Indonesian Frontier* (Princeton: Princeton University Press, 2003); Kirksey, *Freedom in Entangled Worlds*.

³⁷Kogoya, *The Mystery of "O" in Papuan Lani Cosmology*.

is simply false. Together they unseat O as the frame within which a Lani child knows where and when she is. O becomes a word in a thinning vocabulary, then an entry in a dictionary, then a curiosity in a journal. The world as world has been lifted off the world as ground.

The Eight Atlases of Human Existence, which the corpus uses to map the totality of colonial domination, allow the dislocation to be traced across every register at once.³⁸ In the Physical and Material Atlas, the land remains while its ownership, use, and meaning migrate. In the Biological Atlas, the body is taught to hunger for what the land does not grow, as rice and packaged noodles increasingly crowd out sago, sweet potato, and the pig. In the Cultural and Mythological Atlas, origin stories are reclassified as legends. In the Metaphysical and Transcendental Atlas, heaven is moved to another continent. In the Particle and Energy Atlas, the power of the land, its copper, gold, gas, and timber, flows out through pipelines and in the holds of ships. In the Space and Time Atlas, the centre of space moves to Jakarta and Jerusalem, and the centre of time to 1945, 1963, 1969, or the Second Coming. In the Memory and Consciousness Atlas, what is remembered is what the school and the pulpit rehearse. And in the Atlas of the Ultimate Unknown, the horizon of mystery towards which every people faces is fenced off by someone else's final answers.

Nothing in this list requires the deportation of a single body.

Even where soldiers do intervene, they often intervene in this same register. The International Work Group for Indigenous Affairs reported that the long-term military presence in customary territories through 2025 restricted communities' access to gardens, forests, rivers, and sacred sites: the economic, spiritual, and cultural foundations of Indigenous Papuan life.³⁹ The people are not removed from the valley. The valley's sacred places are removed from the people. That is dislocation performed at the point of a rifle.

Inaorak and the Paper Papuan

The clearest evidence that dislocation has become the operating logic of the system lies in what has happened to belonging itself. In Lani understanding, belonging is *Inaorak*, from *Inawi* and *Worak*: a belonging verified cosmologically, by descent through named ancestors, by memory of the ground from which a lineage emerged, by the living transmission of relation to a landscape.⁴⁰ Its counterpart, *Kuru*, names the position of those whose presence on a landscape is not constituted by that continuous living transmission, whether they arrive as welcomed guests or as violating occupiers.⁴¹ *Inaorak* cannot be issued by an office. It is carried in the land and in memory, and it is relational rather than racial: it asks not what blood one carries but to what ground one is accountable.

The colonial state replaced this verification with paper: census categories, birth certificates, identity cards, electoral rolls, ethnic registers for affirmative programmes. And then, after decades of settlement, it began to discover that paper cannot tell it who is Papuan. Since the Papuan region was divided into six provinces,

³⁸Yamin Kogoya, *From the Wreckage: Eight Atlases of Human Existence under Total Colonial Domination—A Psycho-Cosmocide Analysis from West Papua*, Kurumbi Wone Working Paper Series, no. 11 (NATAKA Research Institute / Wone Press, 2026); Kogoya, *The Ecosystem of Papuan Extinction*.

³⁹Yomaki, "Indonesia."

⁴⁰Yamin Kogoya, *Building a Settler World inside the Papuan World: Colonial Consciousness and the Struggle for Reality in West Papua*, Kurumbi Wone Working Paper Series, no. 13 (NATAKA Research Institute / Wone Press, 2026); Yamin Kogoya, *Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, no. 16 (NATAKA Research Institute / Wone Press, 2026).

⁴¹Kogoya, *Wonesis*.

there has been no valid data on the number of Indigenous Papuans in each of them; in the large coastal cities, migrants already outnumber the Indigenous population.⁴² Population data from mid-2026 recorded 2,283,703 people as *Orang Asli Papua* in the national population administration system, roughly 39.4 per cent of the 5,797,499 people living across the six provinces, and the Papuan scholar who reported the figure cautioned that the administrative records may include Indigenous Papuans whose status has not been properly identified.⁴³

The law itself bears the mark of the older verification it displaced. The Special Autonomy Law of 2001 defines an *Orang Asli Papua* as a person of the Melanesian race from the Indigenous tribes of Papua and/or a person accepted and recognised as Indigenous Papuan by the Papuan customary community; it requires the governor to be *Orang Asli Papua* and gives the Papuan People's Assembly a role in considering and approving candidates.⁴⁴ The clause can be read two ways, and each bears on the argument. Read one way, it is the state borrowing the vocabulary of Inaorak while emptying it of cosmological substance, since recognition by a community is not the same as descent from named ancestors and accountability to a ground. Read the other way, its "and/or" is the hinge at which the line between Kuru and Inaorak becomes administratively porous.

Here dislocation becomes visible in bureaucratic form. A people's belonging was lifted out of the ground and placed in documents. The documents were then made available to anyone. And the authority that did this now finds itself uncertain who belongs. The uncertainty is not a failure of the system. It is its product. When belonging is detached from land and memory, the Kuru and the Inaorak become administratively indistinguishable, and a people can be deleted without a single death, simply by being made impossible to count.

VII. Diagnosis: Dislocation as the Mature Form of Psycho-Cosmocide

Gathered into a definition, the argument reads as follows.

Papuan dislocation is the metaphysical and cosmological removal of a people from their own world without necessarily removing their physical bodies from it. It is achieved through the construction of a counterfeit world, the Neverlands Kingdom, into which the people are invited to relocate their belonging; it is made desirable through an aesthetic apparatus, the Chromatic Veil; and it proceeds while the material, ancestral, and cosmological foundations of their actual world are progressively appropriated by those who dislocated them.

Five propositions follow from it:

First. What is taken is not only land. It is the world as world.

Second. Dislocation operates through material things before it operates in minds. The counterfeit world is built of names, maps, images, colours, institutions, and classifications, and it can be dismantled only by attending to them.

⁴²Yomaki, "Indonesia."

⁴³Laurens Ikinia, "Indonesia at 81—Who Owns the Land of Papua's Future?," *Asia Pacific Report*, 17 August 2026, <https://asiapacificreport.nz/2026/08/17/indonesia-at-81-who-owns-the-land-of-papuas-future/>.

⁴⁴*Undang-Undang Republik Indonesia Nomor 21 Tahun 2001 tentang Otonomi Khusus bagi Provinsi Papua* [Law of the Republic of Indonesia No. 21 of 2001 on Special Autonomy for the Province of Papua], arts. 1, 12, and 20.

Third. The counterfeit world must be beautiful, because only a desirable substitute can be accepted in place of what is lost. The aesthetic is therefore not decoration but mechanism.

Fourth. The success of dislocation is measured not by the victim's suffering but by the disappearance of the victim's sense of loss. Its completed form is gratitude.

Fifth. Because a world, unlike a dead body, can be re-entered, dislocation is reversible in a way that deletion is not, so long as some carrier of the actual world survives: a language, a memory, a ground, a name.

Why call this Psycho-Cosmocide, and not simply colonialism? Because the term names what is being killed and where. *Cosmocide* is the killing of a cosmos, a living order of meaning; *psycho* marks the site through which that killing is carried out, the psyche that must be reorganised before the cosmos can be emptied of authority.⁴⁵ Dislocation is the mature form of Psycho-Cosmocide because it requires the least force. Early colonial violence burns, kills, and deports, and in doing so it produces its own resistance, because it is recognisable as violence. Mature colonial violence relocates. It produces loyalty, because it is not recognisable as violence at all. A state that has learned to dislocate a people no longer needs to defeat them. It needs only to furnish the Kingdom and keep the colours bright.

As the Note on Method stated, the components of this concept have been seen, separately, by others. What the concept of dislocation contributes is the claim that they form a single mechanism, and Table 1, at the close of Section VIII, sets out what that mechanism adds to each of the vocabularies it draws on and to its nearest precedents, discussed in that section.

VIII. Confronting the Thinkers

Several thinkers have stood at the edge of this phenomenon, each seeing part of it and stopping at a point the Papuan case makes visible.

Heidegger: Not-Being-at-Home

Martin Heidegger taught that a world is not a container of objects but a web of significance within which things show up as what they are; human existence is Being-in-the-world. He also named *Unheimlichkeit*, uncanniness, literally not-being-at-home, as a structure disclosed in anxiety, in which the familiar world slips away and Dasein finds itself without a home in it.⁴⁶ Heidegger reached further towards dislocation than almost any European philosopher: he knew that a world could be lost while its objects remained. But in *Being and Time* his not-being-at-home is ontological and universal, a truth about every human being, disclosed from within. It has no author. When the later Heidegger historicised homelessness, declaring it the coming destiny of the world, he gave it an epoch, the age of technology, but still no coloniser.⁴⁷ Papuan dislocation, by contrast, has authors, budgets, and curricula. It is neither the uncanny revealing itself nor the destiny of an age; it is the uncanny *manufactured* by one people and installed in another. And it should

⁴⁵Yamin Kogoya, *A Foundational Theoretical Framework for the Study of Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, no. 1(B) (NATAKA Research Institute / Wone Press, 2026).

⁴⁶Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962), §40.

⁴⁷Martin Heidegger, "Letter on Humanism," trans. Frank A. Capuzzi with J. Glenn Gray, in *Basic Writings*, ed. David Farrell Krell, rev. ed. (New York: HarperCollins, 1993).

not be forgotten that Heidegger's own rhetoric of rootedness in native soil became entangled with a nationalism that sought to uproot others. Rootedness, too, can be counterfeited, and weaponised.

Weil: Uprootedness

Simone Weil, writing in 1943 for a France under occupation, declared rootedness perhaps the most important and least recognised need of the human soul, and she named colonial conquest among the great engines of uprooting.⁴⁸ She saw, as few did, that a people could be torn from their past without leaving their soil, and she came closer to dislocation than she is usually credited with: the uprooted, she observed, either sink into a spiritual lethargy resembling death or throw themselves into uprooting others, a suffering that need not know itself as loss.⁴⁹ What Weil did not name is the mechanism that makes such lethargy comfortable. The Neverlands Kingdom supplies it. It does not leave the uprooted without roots. It grafts in artificial ones, borrowed histories, borrowed holy lands, borrowed heroes, so that the uprooted person may feel more rooted than ever, in soil that is not there.

Baudrillard: The Map Before the Territory

Baudrillard's precession of simulacra describes a world in which signs no longer refer to a reality but generate one, until the real itself is lost beneath its models.⁵⁰ The Neverlands Kingdom is a simulacrum in this sense. But Baudrillard described a condition of late-capitalist societies in general, in which everyone floats among signs. The Papuan case refuses that generality. The simulacrum in West Papua is imposed by one people upon another, and beneath it the real has not disappeared at all. It is still there: the mountain, the forest, the gold. It is simply being taken while everyone looks at the sign. This is what distraction means here: the eyes still work, but they are held elsewhere. Baudrillard announced the vanishing of the real. The Papuan watches the real being loaded onto ships.

Fanon: A World Cut in Two

Fanon described the colonial world as a world cut in two, compartmentalised, its dividing line marked by barracks and police stations, the settler's town lit and fed, the native's town hungry and crouching.⁵¹ Out of that visible division came the clarity of anticolonial struggle: the colonised knew where the line ran. Dislocation is what happens when the line is painted over. The Chromatic Veil does not cut the world in two; it lays one world *on top of* another, so that the dividing line runs not through the city but through the self. The enemy arrives as teacher, pastor, doctor, investor. The colonised may never locate the line at all, because he is standing on both sides of it at once. Fanon knew this too. *Black Skin, White Masks* traces that line through the self: the Black subject, arriving in the world wanting only to find meaning in things, discovers himself fixed under another's gaze as an object among objects.⁵² Dislocation joins Fanon's two books through place. The Papuan is fixed as an object not only in someone else's gaze but in someone

⁴⁸ Simone Weil, *The Need for Roots: Prelude to a Declaration of Duties towards Mankind*, trans. Arthur Wills (London: Routledge and Kegan Paul, 1952), pt. 2.

⁴⁹ Weil, *The Need for Roots*, pt. 2.

⁵⁰ Baudrillard, *Simulacra and Simulation*, 1–7.

⁵¹ Frantz Fanon, *The Wretched of the Earth*, trans. Richard Philcox (New York: Grove Press, 2004), chap. 1.

⁵² Frantz Fanon, *Black Skin, White Masks*, trans. Richard Philcox (New York: Grove Press, 2008), chap. 5.

else's world, one built on top of his own, in which his own world appears, if at all, as folklore, backwardness, or a costume. The divided town and the divided self are one wound, and the line through the self is drawn first upon the ground.

Tuck and Yang: Land

Eve Tuck and K. Wayne Yang warned that decolonisation is not a metaphor: it means the repatriation of Indigenous land and life, not the decolonising of minds, curricula, or methods as substitutes for that repatriation.⁵³ This paper agrees without reservation, and it adds a warning of its own. To return the land without returning the world is to hand ground back to people who may have been taught to see it through the coloniser's eyes: as property, as resource, as a province with a budget. Dislocation shows why land and world must come home together. The territory without the cosmos is a site for the next extraction. The cosmos without the territory is a ghost.

Albrecht: Solastalgia

The nearest existing concept may be Glenn Albrecht's *solastalgia*: the distress of those who have not left home but whose home is being destroyed around them, a homesickness suffered while still at home.⁵⁴ It was coined in Australia, the southern half of the old continent of Sahul, whose northern half is New Guinea, in response to open-cut mining in the Hunter Valley, and it names accurately one thing dislocation shares: exile without departure. Aboriginal Australians, and those who listened carefully to them, had described the bond it measures long before: W. E. H. Stanner confessed that no English words were adequate to convey the links between an Aboriginal group and its homeland, and Deborah Bird Rose described country as a living, nourishing terrain in relationship with its people.⁵⁵ But solastalgia depends on two conditions dislocation does not require. It arises from the physical degradation of the environment, whereas dislocation can occur while the mountain stands untouched. And solastalgia is *felt*; it is a distress. Dislocation, at its most complete, removes even the distress. The environment may remain; what is taken is the mind's permission to find solace in it. The final stage of dislocation is not a homesick people. It is a people who no longer know there is a home to be sick for.

Near Neighbours: Symbolic Violence, the Unhomely, and Other Precedents

Beyond these six, several further precedents stand close. Pierre Bourdieu's *symbolic violence*, violence exercised upon people with their own complicity and misrecognised by them as legitimate, names the gratitude this paper describes, though Bourdieu located it in class and gender rather than in the loss of a world.⁵⁶ Homi Bhabha's *unhomely* describes the colonial experience of estrangement within one's own

⁵³Eve Tuck and K. Wayne Yang, "Decolonization Is Not a Metaphor," *Decolonization: Indigeneity, Education and Society* 1, no. 1 (2012): 1–40.

⁵⁴Glenn Albrecht et al., "Solastalgia: The Distress Caused by Environmental Change," *Australasian Psychiatry* 15, suppl. 1 (2007): S95–S98.

⁵⁵W. E. H. Stanner, *After the Dreaming: Black and White Australians—An Anthropologist's View*, Boyer Lectures 1968 (Sydney: Australian Broadcasting Commission, 1969); Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission, 1996).

⁵⁶Pierre Bourdieu and Loïc J. D. Wacquant, *An Invitation to Reflexive Sociology* (Chicago: University of Chicago Press, 1992), 167.

home, and Ashis Nandy's *intimate enemy* describes colonialism as the capture of the colonised self from within.⁵⁷ Bruce Alexander has already used *dislocation* for the loss of psychosocial integration under colonial and market conditions, including among Indigenous peoples in Canada, and Ernesto Laclau used the word for the disruption of a social order by what it cannot contain.⁵⁸ And the Palestinian “present absentees,” internal refugees who remained inside Israel yet were classified as absent from their own property, show a state writing presence without belonging into law.⁵⁹ Against each of them, dislocation supplies the full mechanism: the counterfeit world as a material construction, the aesthetic apparatus that makes it desirable, and the relocation of the sacred centre.

Table 1. *What dislocation adds to existing vocabularies of colonial injury*

Concept	Where it locates the injury	What dislocation adds
Displacement	Removal of bodies from a place	The injury can be total while no body moves
Dispossession	Transfer of land and resources	The right to say what the land <i>is</i> is taken before, and beyond, the land itself
Assimilation / cultural loss	Depletion of a cultural inventory	What fails is the authority of a world to count as real, not the number of its customs
Epistemicide	Destruction of knowledge systems	The coordinates of knowing are moved: the centre of the world, the sacred direction, the guarantor of the ground
Settler elimination (Wolfe)	Removal or absorption of the native to secure the land	The native may be kept on the land while the land is eliminated from the native
Uprootedness (Weil)	Loss of the roots that sustain the soul	The uprooted are given counterfeit roots, and so may never feel uprooted
Solastalgia (Albrecht)	Homesickness at home caused by environmental destruction	The environment may be intact; what is removed is the mind's permission to find solace in it
Symbolic violence (Bourdieu)	Domination accepted through misrecognition	The misrecognition is anchored in a counterfeit world, not only in social hierarchy

⁵⁷Homi K. Bhabha, *The Location of Culture* (London: Routledge, 1994), introduction; Ashis Nandy, *The Intimate Enemy: Loss and Recovery of Self under Colonialism* (Delhi: Oxford University Press, 1983).

⁵⁸Bruce K. Alexander, *The Globalization of Addiction: A Study in Poverty of the Spirit* (Oxford: Oxford University Press, 2008); Ernesto Laclau, *New Reflections on the Revolution of Our Time* (London: Verso, 1990).

⁵⁹Nur Masalha, ed., *Catastrophe Remembered: Palestine, Israel and the Internal Refugees* (London: Zed Books, 2005).

Concept	Where it locates the injury	What dislocation adds
Unhomeliness (Bhabha)	Estrangement within the home	The estrangement is engineered, then concealed by a counterfeit home

IX. Wonesis: The Key Is Still in the Hand

If the argument ended here, it would be a description of a completed catastrophe. The fifth proposition keeps it from ending there. Dislocation is not deletion. A deleted people cannot return. A dislocated people can.

Picture again the man in his valley. He stands outside the door of his own house holding a key that no longer fits a lock the world changed without his consent. But he is still holding the key. It bears repeating: he is still holding the key. The language is still spoken in the Kunume. The names of the ancestors are still known to someone. The mountain is still there, and it has not agreed to any of its new names.

The corpus names the counter-movement *Wonesis*: the return of existence to the ordering principle, Wone, from which it was dislocated.⁶⁰ Wonesis operates through six functions, which together answer the movements of dislocation.

Detection is the capacity to see the Veil as a veil: to look at the bright mural, the new name, the gift of the programme, and ask what it is standing on. Detection restores the possibility of anagnorisis. It is the moment the tragedy is allowed to reach its fifth act.

Distinction separates what the counterfeit world has fused: the Given from the Constructed, Inaorak from the identity card, the land from the province, the gift from the theft. It does not require hatred of what arrived. It requires knowing what is what.

Reorientation moves the centre back. Working Paper No. 7 proposes that the earth itself, and this land within it, be understood as the New Jerusalem: that the sacred need not be imported, because it was never absent.⁶¹ To reorient is to return the *axis mundi* to the mountain.

Preservation guards the carriers. Every Lani word still spoken (O, Inaorak, Wam'ndanak'me, Kunume) is a room of the actual world still standing inside the Kingdom. Ngũgĩ wa Thiong'o understood that language carries a people's entire relation to the world, and that the colonisation of language is the colonisation of that relation.⁶² To keep the language is to keep the door.

Transmission passes the key on. A dislocation completed in one generation is an injury; a dislocation inherited becomes simply the way things are. Transmission is the refusal to let the grandchild be born into the Kingdom with no memory that there was ever a door.

⁶⁰Kogoya, *Wonesis*.

⁶¹Kogoya, *Capturing Papuan Cosmological Consciousness*.

⁶²Ngũgĩ wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986).

Return is a return to the ground, not to the past, and it carries no nostalgia. Wonesis does not ask Papuans to burn their churches or abandon their schools. It asks which world stands at the centre and which at the edge. Its founding question, as Working Paper No. 16 puts it, is to what living ground one's existence is ancestrally, cosmologically, linguistically, memorially, and ethically accountable.⁶³ A person who can answer that question has been re-located into the world, whatever flags fly over him.

X. The Question Left Standing

If a people can be removed from their world while standing in it, then every census that counts them present is incomplete, every map that shows them at home is a partial forgery, and every rescue that offers them a better world is at risk of becoming a second theft. The international language of displacement, dispossession, and development cannot see this, because it looks for bodies that have moved. It will look at West Papua and see people still living where they have always lived, and conclude that whatever else has happened, they are at least at home.

They are not at home. They are inside the Neverlands Kingdom, and the Kingdom is very beautiful, and it stands on top of their world.

This paper does not resolve the contradiction it has described, because the contradiction is not a puzzle in an argument. It is the condition of a living people, and its resolution belongs to them. What the paper can do is set down the question in a form that cannot easily be painted over:

When the last Papuan grandmother who knows the old name of the mountain is buried, will her grandchildren feel that anything has been lost?

If they do, the key is still in the hand, and dislocation can be undone. If they do not, then the most complete extinction in the history of this island will have taken place without a single body leaving the valley, and the people it erased will have sung, on the day it was finished, a hymn of thanks.

The Papuan mountain is still there. The question is whether Papuans will still know its original name.

⁶³Kogoya, *Wonesis*.

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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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