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Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos

Nature → Civilisation → Civi-lie-sation → Evi-lie-sation → Psycho-Cosmocide → Wonesis

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A Note to the Reader

Every argument proceeds from assumptions about reality, knowledge, and interpretation. The epistemological position from which this paper is written is discussed in Appendix A: The Epistemological Stakes. Readers who wish to examine that framework before engaging the argument are invited to begin there.

Those who prefer to encounter the argument on its own terms may proceed directly to the Abstract and return to the appendix afterwards.

ABSTRACT

This paper builds upon the paradigm of Psycho-Cosmocide, first introduced in *Papuan Tragedy* (Kogoya, 2025) and subsequently expanded upon in an increasing body of work. It does so by mapping a developmental spectrum from an integrated pre-civilisational existence, through successive stages of structural distortion — designated as *civi-lie-sation* and *evi-lie-sation* — to the complete takeover of perception, identity and the capacity to form reality. Drawing on analogies from parasitology and ecology, the analysis extends this framework into the domains of civilisational theory and the philosophy of mind. It positions West Papua as a contemporary example of the process in its final stage. This edition restores the Civilisational Psycho-Cosmocide Virus (CPCV) to the centre of the argument by developing its definition, anatomy, life cycle, carriers, symptomology, mutations and — critically — the conditions under which immunity to it has been built, lost and restored in documented cases. A dedicated phenomenology of infection is added, examining why the condition is experienced as freedom rather than domination, and why resistance to it is experienced as danger. This is examined in comparison to Steve Biko's philosophy of Black Consciousness, the Négritude movement of Aimé Césaire and Léopold Sédar Senghor, and the Lani cosmological vocabulary from which the framework's own terms are drawn. The two existential cages within which the process operates are distinguished, and Psycho-Cosmocide is situated explicitly against the existing vocabulary of genocide, cultural genocide, epistemicide and coloniality. The West Papuan material is reframed as a single continuous clinical case, not as illustrative evidence. The framework's counter-movement and existential orientation system, Wonesis, is introduced only as far as diagnosis requires; its full elaboration is reserved for a dedicated companion work. This study lies at the intersection of philosophy of mind, decolonial theory and critical civilisation studies.

Keywords: psycho-cosmocide, CPCV, cognitive colonisation, decolonial theory, Black Consciousness, Négritude, wonesis, civilisational parasitism, consciousness, land-based epistemologies, cosmological anomie

INTRODUCTION

The Nature of the Civilisational Parasite

The most dangerous forms of domination are not obvious. They do not arrive through visible force, leave obvious wounds or spill blood. They do not present themselves as evil, monstrous or threatening entities to be feared, resisted or destroyed. Instead, their power lies in their invisibility and their ability to penetrate the deepest strata of human existence undetected. Such domination does not operate through physical coercion, but rather through perception itself: image, language, symbol and colour. It presents itself as illumination — radiant, benevolent, and even divine — often accompanied by promises of progress, happiness, and eternity. In this way, it disarms resistance before it can take form. Rather than destroying the host outright, these forces enact a more profound transformation: they reprogram the host to participate in its own dissolution, all the while remaining convinced that it continues to exist as before. This form of domination constitutes a higher-order metaphysical colonisation in which the inner psychic cosmos is restructured and often divided into imposed categories such as 'heaven' and 'hell'. Within this constructed mental architecture, colonised subjects are confined, even as their ontological existence in lived space and time is subjected to brutal manipulation, control and annihilation.

The civilisational parasite, as defined in this paper, operates through a prolonged process of cultural and ideological conditioning. The host is decoded, recoded and rewired, gradually being guided towards its own negation, not through overt coercion but through internal transformation. Over time, resistance diminishes. The host begins to comply unconsciously, surrendering willingly and moving towards its own annihilation, believing this to be a natural, necessary and beneficial trajectory.

Thus, domination becomes structural, absorbed into the architecture of thought itself and requiring no external enforcement because it is indistinguishable from the self. This mechanism has enabled the religions, languages, symbolic systems and ideological formations of empires to extend their reach across the globe.

In its most advanced form, this parasitic force not only regulates behaviour, but also reconfigures worldviews at their core, reshaping perception and desire at the deepest levels. The host celebrates what undermines it, defends the systems that erase it and abandons the very foundations that once sustained its existence. What was once resisted is now accepted; what was once accepted is now justified; and what was once justified is now glorified. Extinction is no longer recognised as a threat but is reframed as progress, moralised as duty and embraced as destiny.

The deepest stage of this subversion is reached when the host can no longer distinguish between its own will and the will inscribed within it. This condition is designated Psycho-Cosmocide in this paper: not a biological disease, but a total invasion of the human cognitive and existential system. It does not operate through blood or tissue, but rather through the primary carriers of meaning: language, image, symbol and colour. Just as a biological parasite enters the

bloodstream, the parasitic code of civilisation enters through narrative, education, religious doctrine and the media. Over time, these structures influence perception to the extent that they become perception.

The depth of this process is evident in everyday life. A flag is, materially, nothing more than dyed fabric, yet millions have lived and died for it. A logo is a simple geometric shape, yet it evokes loyalty, desire and identity. Words inscribed on a surface define what is accepted as true, moral, legal and real. In this way, symbols cease to represent reality — they constitute it. The parasite requires no overt force. It secures control by embedding itself in meaning, allowing the host to internalise and reproduce the parasite's domination.

This operation is known as the Civilisational Psycho-Cosmocide Virus (CPCV): a self-replicating logic of epistemic invasion that spreads through three categories of carrier: macro-structural systems such as empires and world religions; material-symbolic artefacts such as currency, monuments, flags and educational curricula; and human hosts who have been sufficiently restructured to become vectors in their own right, transmitting the code to others not as coercion, but as care. The CPCV operates simultaneously at four levels: psychological (restructuring inner perception), linguistic (replacing the vocabulary through which experience is interpreted), institutional (installing alternative life-organising systems) and cosmological (replacing the ontological ground of existence itself). The feature that distinguishes the CPCV from ordinary cultural change is that the host does not perceive infection as infection. The CPCV presents itself as education, development, salvation or progress. The mechanism of concealment is built into the mechanism of transmission.

Every organism, human or otherwise, is born with what may be termed a 'Survival Alarm': an innate warning system geared towards recognising threat. The CPCV's primary and most critical action is not conquest, but disablement — the systematic silencing of this alarm. This is not achieved by overcoming it in confrontation, but by ensuring that its triggers never register as danger in the first place. A colonial system that announced itself as such would activate the alarm and provoke resistance. However, a colonial system that announces itself as a school, a road, a church or a scholarship does not.

If this process is genuinely structural rather than merely metaphorical, and domination really does operate by rewriting perception from within rather than by force against an unaltered perceiver, then the natural world, which has been doing so for far longer than human civilisation has existed, should already supply working models of the mechanism.

Biological Analogues of Cognitive Parasitism

This process is not unique to human civilisation. Nature itself demonstrates how control can be achieved not through force, but by rewriting perception from within. Two well-documented biological phenomena illustrate this process, though it should be noted that, like all analogical methods, biological analogy illuminates structure while abstracting away important distinctions. What follows is a heuristic parallel, not an equivalence.

The protozoan parasite *Toxoplasma gondii* alters the brain chemistry of its rodent host to the extent that the mouse loses its instinctive fear of cats and may even become attracted to their scent (Berday et al., 2000; Webster, 2007). The mouse walks directly towards its predator, not because it has been overpowered, but because its ability to recognise danger has been rewritten from within. Similarly, the fungus *Ophiocordyceps unilateralis* invades an ant's body, takes control of its nervous system and directs it to climb to a precise location before releasing spores through the host's body (Andersen et al., 2009; Hughes et al., 2011). The ant does not resist. Its internal navigational system has been entirely hijacked.

In both cases, what is most significant is not death itself, but cooperation. The host actively participates in its own destruction because its perception of reality has been altered fundamentally (Dawkins, 1982). The same structural pattern unfolds within human existence at an immeasurably more complex and subtle level, not through biology but through meaning encoded in language, symbols, images and colours. The civilisation parasite operates through the same logic — not domination by force, but rewriting the host's cognitive and existential orientation from within (Fanon, 1961; Wa Thiong'o, 1986).

A closer biological analogy is the specific mechanism by which a virus operates. A virus does not conquer a body from the outside, like a predator or an invading army. It enters the body's own cells and commandeers their replication machinery. The cell continues to do exactly what it was built to do — replicate — but now it is replicating viral code rather than its own. This is precisely how the CPCV operates upon human consciousness: it does not remain outside the mind, issuing commands from a visible position of authority. Instead, it enters the mind's own meaning-making machinery — the same value-forming and world-orientating faculties that were developed over generations of a people's cosmological existence — and redirects them. The host continues to do what any person does: build identity, seek purpose, raise children and pursue dignity. However, it now does all of this within a semiotic and cosmological ecosystem constructed by the very system that it unknowingly serves.

THE CIVILISATIONAL PSYCHO-COSMOCIDE VIRUS: ANATOMY OF AN INVISIBLE INVASION

If the viral analogy is more than just a heuristic device, it deserves further exploration beyond the scope of a single paragraph. The rest of this section presents the Civilisational Psycho-Cosmocide Virus (CPCV) as the main theoretical concept of this paper, rather than as an illustration of the argument.

What Exactly is the CPCV?

The name invites a question to which this paper owes its readers an explicit answer, since the term has so far been introduced more than it has been defined. Is the CPCV biological? Symbolic? Informational? Psychological? Civilisational? The most accurate answer is that it is

all of these things at once. The difficulty of assigning it to a single domain is itself diagnostic of its nature. While it is not biological in the literal sense — no pathogen, protein or contagion transmissible through bodily fluid — it behaves with the structural signature of a biological virus. It cannot reproduce independently, requires a living host whose machinery it commandeers, and produces more of itself only by redirecting the host's existing processes. While its primary carriers are symbolic — language, images, flags, currencies and doctrines — it is not merely symbolic in the way a metaphor or myth is, because it does not remain at the level of representation; as argued above, it becomes indistinguishable from perception itself. It is informational in that it propagates as a pattern or code that can be replicated and transmitted independently of any single medium. It is psychological in that its effects are first and most completely registered in the structure of an individual mind. It is also civilisational, requiring the coordinated apparatus of institutions, schools, churches, states and markets that no lone actor could construct or sustain alone.

This multiplicity is precisely why the term 'virus', instead of the available alternatives, has been chosen. Ideology names a system of ideas, but ideologies can be debated and rejected on their own terms. The CPCV is not merely believed; it is metabolised. The host who has metabolised it experiences the resulting worldview not as one ideology among competing ideologies, but as the plain truth of how things are. 'Discourse' names a structured field of statements and possibilities in Foucauldian terms (Foucault, 1972), but discourse analysis presumes a subject who stands in some relation to the discourse, however constrained. The CPCV's defining achievement is the elimination of that relation and the closing of the gap between subject and structure that Stage Five describes. In the Gramscian sense (Gramsci, 1971), hegemony captures the manufactured consent of the governed better than any other concept. This paper's account of the CPCV is directly influenced by this idea. However, hegemony describes a political-economic condition sustained by class relations. In contrast, the CPCV describes an existential-cosmological condition that can outlast the specific political and economic arrangements that first established it. It propagates through generations who have never encountered a coloniser and who may not even remember the colonial encounter. Coloniality, as elaborated by Quijano and Mignolo (Quijano, 2000; Mignolo, 2011) and further developed in companion work (Kogoya, 2026e), is the concept that comes closest to capturing the CPCV. This paper's CPCV can be read as one of many theories of what coloniality encompasses. However, coloniality is usually described as a power structure operating across labour, race, gender, and knowledge. In contrast, the virus framework proposed in this paper is specifically designed to highlight the mechanisms of entry, replication, mutation, and transmission, which are not as easily captured by the vocabulary of structure alone. The virus is not offered as a replacement for these vocabularies. It is offered because none of these vocabularies alone names the mechanism by which a structure of domination becomes indistinguishable from the self that carries it. To put it as plainly as possible: unlike every empire before it, the CPCV does not first occupy territory. Rather, it occupies the categories through which territory, self, and truth are recognised.

The Anatomy of the Virus

When considered as a structure rather than a history, the CPCV can be described through twelve interlocking components. Each of these components corresponds to a stage or element of biological viral operation, and each is already implicit, albeit scattered, in the account given in this paper so far.

The core code is the substitutive worldview itself: the specific cluster of claims about what is true, valuable, sacred and real that the virus replaces a people's original cosmological orientation with. The carrier is the medium through which that code travels: language, image, symbol, colour, doctrine, currency and law. Without this material or semiotic vehicle, the code cannot move from one mind to another. The host is the living consciousness — whether individual or collective — capable of receiving, storing and eventually retransmitting the code. Entry is the moment of first contact, which will be discussed further below, at which the carrier crosses the threshold of the host's perceptual and interpretive defences. Replication is the process by which the installed code begins to reproduce itself within the host's thought, generating further instances in their speech, aspirations, and judgements without requiring continued external instruction. Mutation is the code's capacity to alter its surface form across historical periods and technological conditions while preserving its underlying operation (discussed in full below). Transmission is the outward movement of the code from an infected host to a new one. This is typically achieved through care rather than coercion, as discussed in this paper. Internalisation is the specific threshold at which the host ceases to experience the code as external, and is named above as the closing of the gap between self and installed code. At the level of a whole population rather than a single host, reproduction is the intergenerational transfer of the code from parent to child, teacher to student and elder to youth. This converts what began as external imposition into what appears to be inherited tradition. Expansion is the horizontal spread of the code across new populations, territories and institutions, provided that a sufficient number of infected hosts exist to sustain it without further external input. Persistence is the code's ability to survive the removal of the original transmitting agent — the missionary who has died, the coloniser who has left or the empire that has formally dissolved — because the code can continue to propagate without its original vector. Collapse is the terminal phase of the biological analogy: the point at which the virus's success in eliminating the conditions of its host's flourishing threatens the conditions of its own continued transmission. This is because a virus that fully destroys its host population has also destroyed itself in the process. Every successful civilisation first conquers perception and only afterwards gets around to conquering land.

The Life Cycle of Infection

This anatomy, which describes the virus's components, is distinguishable from its life cycle, which describes the sequence through which a single host typically moves from first exposure to full incorporation. Exposure is the initial contact with the carrier, which is often incidental and unnoticed — a schoolbook, a sermon, an advertisement or a border, for example. Entry follows when the Sacred Alarm, described earlier in this paper, fails to register the carrier as a

threat. This may be because the carrier arrives without the outward signature of coercion, or because repeated, low-intensity exposure has already begun to lower the threshold at which the alarm would otherwise activate. Seduction is the stage at which the carrier is experienced not merely as harmless, but as desirable, offering the host something they want: status, salvation, comfort, belonging or modernity. The Gilgamesh material, as discussed in related work (Kogoya, 2026d), describes this stage most precisely, interpreting Enkidu's encounter with Shamhat as an early literary example of this mechanism. According to this interpretation, seduction, rather than conquest, is the decisive process by which a cosmologically intact being transitions from its original state. Trust follows seduction as the host begins to extend the same confidence previously reserved for ancestral sources of guidance to the carrier and its associated institutions. Acceptance is the stage at which the host consciously adopts elements of the code as true or valuable. At this point, the host is still aware that this represents a change from a prior condition. Internalisation, described above, closes that awareness. Identity formation then follows, whereby the internalised code becomes constitutive of the host's sense of self rather than merely descriptive of their beliefs. Reproduction involves transmitting the now-internalised code to the host's children or community. As this paper has emphasised throughout, this is done with evident sincerity and love. Intergenerational transmission compounds this reproduction across multiple generations, each of which inherits a baseline that is further removed from the pre-infection condition than the previous one, as described later in this paper's account of the inversion of existential priority. Normalisation occurs when the code is no longer experienced by the wider population as such, but instead becomes simply how things are, how they have always been and how any reasonable person would want them to remain. Civilisational permanence is the condition in which the code is so deeply embedded in law, the economy, education and everyday language that removing it would require the coordinated dismantling of an entire society's institutional architecture — a condition that, as the sections on West Papua below will argue, has now been substantially, though not yet completely, achieved in that specific case. Nine stages, one trajectory: exposure becomes desire, desire becomes identity, and identity, once formed, requires no further persuasion — only children to pass it on to.

Carriers and Transmission

The carriers through which the CPCV moves are not a uniform category, and the earlier references in this paper to 'language, image, symbol and colour' understate their range. It is useful to distinguish between primary carriers, which transmit the code directly and are experienced by the host as the code's source — scripture, curriculum, constitution and currency — and secondary carriers, which transmit the code indirectly by normalising the environment in which primary carriers operate — architecture, urban planning, bureaucratic form and the shape of the built and administered world. Similarly, it is useful to distinguish between:

- Human carriers, who transmit the code through relationships, instruction and example. These carriers are often entirely sincere in their transmission, as this paper has emphasised.

- Institutional carriers, such as churches, schools, ministries and courts, through which the code acquires continuity independent of any single human agent.
- Material carriers, such as flags, monuments, coins and maps, through which the code is rendered durable and visible.
- Digital carriers, which are the most recently emerged carriers and, in the “Digital Cosmological Mining” phase mentioned earlier in this paper, are potentially the most totalising. This is because a smartphone delivers a carrier directly and continuously to the host’s own hand.

Each specific institutional vector through which the CPCV has travelled historically carries it for a reason internal to that institution's structure, not by accident of proximity. Education transmits the code because it is the institution explicitly tasked with defining what counts as knowledge for the young. A curriculum that omits ancestral cosmology while including the coloniser’s history has already made a metaphysical judgement before a single lesson has been delivered. Missions and churches transmit it because they offer precisely the totalising cosmological substitute that the CPCV requires in the vocabulary of salvation, addressing not merely behaviour, but also ultimate meaning. Development and aid programmes transmit it because, as the Four Gospels will make explicit later in this paper, they arrive in the vocabulary of a gift, not an exchange. This disarms the survival Alarm through the appearance of benevolence. Constitutions, maps and currency transmit it because they are totalising symbolic claims about the shape of a people’s political and economic reality. They are issued from outside a people’s own cosmological vocabulary yet still have a binding effect on their lives. Flags, anthems and museums transmit it because they manufacture a sense of belonging to the colonising order's narrative, offering the colonised inclusion in this narrative in exchange for exclusion from their own. Media, cinema and social media transmit it because they supply, at ever-increasing volumes and with ever-greater intimacy, the images and stories from which aspirations and self-perceptions are constructed. Artificial intelligence transmits it because, as this paper's companion work elaborates, systems trained overwhelmingly on the textual record of the dominant civilisational order risk reproducing, at scale and with an appearance of neutral authority, the very categories this paper has traced as devices of colonisation. Bureaucracy, law and economics also transmit it because they render the code's specific claims — about property, personhood and value — into the procedural infrastructure that is taken for granted and through which a colonised person must navigate simply to conduct the business of daily life. This means that compliance with the code becomes difficult to distinguish from mere participation in society.

Symptoms

The symptoms of infection, scattered throughout the above discussion, can be gathered into a single inventory. Psychologically, the host exhibits internalised inferiority and chronic self-doubt regarding the value of ancestral knowledge. There is also a persistent, often unnamed, anxiety that surfaces most clearly in the presence of anything that the code has designated as backward. Linguistically, the host exhibits a preference for the coloniser’s language, even in

contexts where the ancestral language remains available. There is also a gradual narrowing of the ancestral language's vocabulary to domains that have not been colonised by the dominant code. Culturally, the host treats ancestral practices as folklore, museum pieces or tourist performances rather than living, authoritative knowledge. Ecologically, the host exhibits a willingness to treat land as a resource rather than as a relationship. This is evident in the ease with which extraction is authorised by those who would previously have required extensive ceremonial and communal consent. Politically, the host exhibits the fragmentation described in the later part of this paper's account of colonial management, whereby shared subjection to a single administering power is experienced as a landscape of competing loyalties rather than a shared condition. Civilisationally, the host population exhibits the very phenomenon that this paper's central argument is designed to explain: celebratory participation in its own historical diminishment, narrated and transmitted to the next generation as success rather than loss. A colonised mind does not defend the coloniser. It defends what it has come to mistake for itself.

Immunity

If the CPCV can be described in terms of infection, the question of immunity deserves more sustained attention than earlier editions of this paper have given it. Can societies resist infection, or can they stop it from progressing once it has begun? The historical record unambiguously answers that they can, though rarely without cost and rarely completely. The most clearly documented case of a population deliberately rebuilding psychological immunity after being infected is South Africa's Black Consciousness Movement. Its founder, Steve Biko, argued that the most powerful tool in the hands of the oppressor is the mind of the oppressed (Biko, 1978). He believed that liberation had to start with an inward-looking recovery of pride and self-definition, and that this had to precede any political programme. Biko's account of the fractured awareness produced by oppression is part of the broader Du Boisian tradition of theorising double consciousness — knowing a lie while living its contradiction, as Lewis Gordon puts it in his foreword to Biko's collected writings (Gordon, 2002) — and this framework describes the exact condition that this paper terms '*Ap-ap*': a person who continues to act sincerely from categories that have already been replaced. Black Consciousness shows that the substitution is not permanent in every case, and that immunity can be built retrospectively through the organised, deliberate recovery of self-definition. This recovery can be achieved at the level of a whole population, not just an individual.

A parallel case, developed independently and roughly contemporaneously with Biko's, is the Négritude movement, which was founded by Aimé Césaire, Léopold Sédar Senghor and Léon Damas among Francophone Black students in Paris in the 1930s (Senghor, 1964). In his later Discourse on Colonialism, Césaire insisted that it is equally necessary to decolonise our minds and our inner lives at the same time as decolonising society itself (Césaire, 1955/2000) — a formulation that, using different terminology, anticipates this paper's own assertion that Psycho-Cosmocide cannot be addressed through political or institutional reform alone. The genesis of Négritude itself is an illustration of the transmission mechanism that this paper has traced through education. Césaire recognised that the education he had received had made the Black man a victim of slavery, which dispersed him; colonisation, which alienated him; and

assimilation, which depersonalised him. This education presented itself as his advancement. The fact that the founders of Négritude arrived at this realisation through elite French educational institutions, which were designed to produce the opposite outcome, demonstrates a further point relevant to immunity: infection and the capacity for eventual recognition of infection are not mutually exclusive within a single biography. The carriers of the code can, under specific and unpredictable conditions, become the means by which the code is detected.

These cases provide partial answers to the further questions immunity raises. Once immunity has been established, it appears to be inheritable in the sense that a movement's vocabulary and diagnostic clarity can be transmitted to subsequent generations more efficiently than the original recovery was achieved. However, this transmission is not automatic and can itself lapse if the institutional and communal conditions that sustain it erode. Once built, immunity can also be lost. The West Papuan case study, which is discussed in more detail below, and the companion work on the Paradox of Papuan Extinction (Kogoya, 2026b) illustrate this phenomenon through the example of puppet elites. In documented instances, the earlier resistance consciousness of these elites has been substantially eroded by their later material and status incorporation into the very system they originally resisted. Evidently, immunity can be restored, though in every documented case, restoration appears to require the three elements that this paper identifies as constitutive in its fuller treatment of Wonesis: land or its equivalent material and territorial base; cultural transmission, through which the recovered consciousness is passed on; and biological continuity, embodied in the living community. Where any of these three elements is absent, immunity, however clearly diagnosed in theory, has proven difficult to sustain in practice. Ultimately, immunity is not a belief that people hold. It is a life that a person is still living in practice.

Mutation

Like a biological virus, the CPCV does not remain constant in form across historical periods; it mutates, adapting its carriers and vocabulary to changing conditions while preserving its underlying function. The earliest mutation of the CPCV that can be identified in the West Papuan and broader colonial context is the missionary variant, in which the code is chiefly conveyed through the vocabulary of salvation. This gives way to the colonial variant, in which the primary vocabulary becomes civilisation, order and administration, without ever being fully retired. In turn, the colonial variant mutates into the nationalist variant, in which a newly independent or dominant state repurposes the inherited colonial infrastructure of the code in the name of national unity and development. This is frequently deployed against populations such as West Papua that the state has absorbed. The nationalist variant then mutates into the developmentalist variant, in which the vocabulary of *Pembangunan*, *Kemajuan* and *Sukses*, which will be discussed later in this paper, takes on its fullest institutional form. This then mutates into the neoliberal variant, where market participation and consumer choice replace state-directed development as the code's primary promise. At the time of writing this paper, the neoliberal variant is mutating into a digital variant and, within that, an emergent variant mediated by artificial intelligence. In this variant, the code's carriers migrate from institution and territory to platform and algorithm. As the discussion of digital cosmological mining above

suggests, the code's dependence on any specific human institution may itself be approaching a point of historical obsolescence.

What remains constant throughout every mutation is the underlying operation that this paper's central argument has traced: concealment built into the transmission mechanism and cooperation extracted from the host by rewriting its perception rather than by force. The virus changes its coat. It does not change its method.

Before the developmental spectrum below can be properly traced, a further question arises: where, precisely, inside a human being does the virus take up residence? Distinguishing two kinds of enclosure that are too often collapsed into one is required to answer that question.

The Two Existential Cages

Before the developmental spectrum that follows can be properly understood, it is necessary to draw a distinction that the terms 'psycho' and 'cosmocide' already imply, but which has not yet been made explicit. Every living being exists within two kinds of cage, and failing to distinguish between them is one of the deepest pathologies of civilisational consciousness. This failure is not accidental, but cultivated and reproduced across generations precisely because it serves those who have built their systems of power on the pretence that their particular enclosure is not a cage, but the natural order of the world. One cage cannot be escaped because it is existence itself. The other cannot be escaped only because its inhabitants have been taught to mistake it for the first.

The first cage is the primordial or cosmic cage. It is not manufactured by any human institution, ideology or system of power. It is existence itself — the original structure of being alive. Every organism is born into this cage without consent, negotiation or any possibility of prior evaluation. Birth, embodiment, mortality, ecological dependency, vulnerability, hunger, time, ageing, uncertainty and death are the fundamental conditions of all living creatures, regardless of species, culture, historical period or civilisation. This condition is neither a punishment nor evil, nor is it the consequence of any historical failure or moral deficiency. It is simply the original terms of being alive. For thousands of years, humanity has attempted to psychologically escape this 'first cage' through religion, metaphysics, empire, utopian ideology, technological dreams and salvation myths of every variety. Yet none of these attempts have dismantled the 'first cage'. Human beings remained mortal, embodied, ecological and vulnerable. Building pyramids did not abolish death. Formulating salvation doctrines did not end suffering. The first cage cannot be escaped because it is not a construct. It is existence itself.

This distinction is important because it prevents a potential objection to this paper: the idea that it romanticises a precolonial condition free from suffering, a paradise before the fall. No such condition is claimed. Stage One of the following spectrum — Nature — is not an escape from the first cage. Mortality, hunger, danger and grief are present within it, as they are in every subsequent stage. What Stage One describes is a more specific condition: one in which those fundamental realities were experienced directly, without an additional, manufactured layer of mediation between the organism and its existence.

This additional layer is the second cage. It is categorically different from the first, and this distinction must be emphasised fully. Civilisation constructs a second cage within the first: a manufactured enclosure built upon and within the irreducible conditions of existence, but serving entirely different and far more historically contingent purposes. This second cage is entirely the product of human systems, such as symbolic structures, myths, images, written words, symbols, colours, institutional conditioning, economic dependencies, religious hierarchies, colonial categories, racial classifications, educational apparatuses, media systems and legal frameworks. It is also the result of the accumulated manufactured meanings through which civilisation has gradually replaced direct encounter with living reality. Unlike the first cage, the second cage has a history. It was built at specific historical moments by specific interests for specific purposes, and therefore it can be traced, documented and named — and, in principle, dismantled.

Its most dangerous property is its invisibility. Those inside the second cage believe they are free, yet they are actually being psychologically conditioned, epistemologically governed and behaviourally programmed. They are participating in systems of profound ecological and human destruction under the innate civilisational conviction that they are advancing, improving and progressing — even though the very conditions that sustain life are being destroyed in the process. The second cage does not present itself as oppressive. It operates most effectively by convincing its inhabitants that it is not a cage at all, but simply reality itself: natural, inevitable and preferable to any alternative.

This distinction gives precise content to the terms that this paper has already begun to use. 'Psycho' names the internal disruption of the human ordering faculty — the damage done to the capacity of consciousness to orient itself towards reality, and the muffling of the 'Sacred Alarm' described above. 'Cosmocide' names the disordered world that this disruption produces and inhabits — the substitute cosmos built inside the second cage that comes to feel completely real to those who live within it. In the fully developed condition, there is no remainder, no gap and no felt absence through which the original might be remembered. The fabrication is total. It does not feel like a cage. It feels like civilisation. This is the precise mechanism by which Cosmocide operates: it leaves no visible wound. It replaces the world.

The nightmare of the second cage, when considered on a societal scale, lies in its ability to reprogram the colonised population to participate in their own destruction by offering them precisely what they have been conditioned to desire. It operates like a physician who first manufactures the illness, then diagnoses the suffering it has created and finally prescribes an antidote that worsens the disease instead of curing it. The colonised host is not solely conquered through force, but through the gradual transformation of consciousness itself. The pathways presented as liberation, development, salvation, civilisation and progress become the mechanisms through which the foundations of ancestral existence are dissolved.

The following stages describe how the second cage is constructed, layer upon layer, around the first.

If the second cage is constructed over time rather than existing from the beginning, its construction must have unfolded in traceable stages instead of arriving fully formed. The sequence below reconstructs that unfolding process.

The Spectrum of the Civilisational Infection

The progression from integrated human existence to total cognitive colonisation can be understood as a developmental spectrum comprising six distinct stages. Each stage represents a qualitative transformation in the relationship between human beings and the systems of meaning through which they navigate reality. This transformation is marked by a specific threshold condition that distinguishes each stage from the preceding one (Mignolo, 2011; Quijano, 2000). A fuller elaboration of this sequence, extending backward to the primordial ordering principle from which even Stage One departs and forward past Psycho-Cosmocide into collapse and return, is presented in related work. What follows is the six-stage core on which this paper's argument is based. However, it should not be read as a chronology in the sense of a sequence of historical periods that a society simply passes through. Rather, it should be read as the developmental history of an infection. The stages that follow are stages of the CPCV itself: its point of entry, its incubation period, its takeover of host tissue and its self-sustaining spread. These stages are read off the civilisational body that it infects. While a chronology asks when something happened, this spectrum asks how deeply the virus has installed itself and by what mechanism. The six stages are therefore epidemiological rather than historical.

Stage One — Nature: An Integrated State

In the earliest stage of human existence, there was no separation between human beings and the world. Knowledge was experienced before it was recorded; truth was directly experienced instead of being imposed through external systems. As Indigenous epistemologies affirm, knowledge emerges through relational being. In Shawn Wilson's account of Indigenous epistemology, knowing is not the possession of discrete facts, but rather an ongoing practice of standing in relationship with what is known (Wilson, 2008). Human understanding was therefore embodied and inseparable from life itself; individuals lived and enacted their knowledge within the world (Cajete, 2000). The mind, body, spirit and environment formed a single, undivided field of awareness, grounded in relational existence where all beings exist in relation to each other, the natural world and the cosmos. Human beings navigated reality through direct perception, embedded within the cosmos rather than observing it from a position of artificial remove. In this state, identity was not confined to land or body, but extended across the totality of life. As the Tongan academic and philosopher Epeli Hau'ofa expressed it, 'We are the sea; we are the ocean; Oceania is us' (Hau'ofa, 1994), reflecting a world in which humanity and the cosmos are continuous rather than divided. This cosmology is in direct opposition to the Cartesian assertion, 'I think, therefore I am', in which existence is based on isolated cognition. Here, existence does not arise from thought, but from relationships, participation and being embedded within the living cosmos. There was no need for transcendent salvation, no fear of invented punishment and no manufactured alienation. The cosmos was simply home.

This condition of unbroken coherence has its own name in the framework's fuller vocabulary: Wonesis-of-Origin: the lived condition in which a people remain embedded within relational

continuity with land, ecology, ancestry, language, memory and seasonal existence without possessing the theoretical concept of that continuity because it has never been severed. The framework designates this condition simply as 'Wone': not a stage in history, but the primordial ordering principle itself; the pre-fragmented ground from which existence flows and upon which every subsequent stage remains dependent, whether it is recognised consciously or not. Stage One is not that ground. It is the earliest lived human participation in it.

The defining characteristic of this stage is the absence of mediation between the self and reality, knowledge and life, and the individual and the cosmos. This absence is not a deficit. Rather, it is the condition of existential wholeness from which subsequent stages progressively depart.

Stage Two — Civilisation: A Human-Constructed World

With the emergence of civilisation, this integration began to shift. Human beings constructed systems, laws, hierarchies and institutions to organise collective life (Scott, 2017). Initially, these structures appeared necessary and beneficial, enabling cooperation, stability and the accumulation of knowledge. Over time, however, they began to replace direct experience. Written language supplanted living memory, laws displaced natural equilibrium and symbols substituted for lived reality (Goody, 1977; Ong, 1982). Reality was no longer simply experienced; it was managed.

The threshold between nature and civilisation is marked by the appearance of mediation: the insertion of human-made systems between the self and reality. This mediation does not yet constitute distortion. Civilisation may organise without falsifying. The question that subsequent stages address is whether it does.

Stage Three — Civi-lie-sation: The Engineering of a Fabricated Reality

Within civi-lie-sation, a deeper transformation took hold: reality itself became subject to deliberate engineering. Narratives were constructed to justify power, define morality and shape collective perception on a large scale (Foucault, 1972; Said, 1978). Histories were written from particular vantage points, myths were institutionalised and educational systems became instruments of not only learning, but also conditioning (Althusser, 1971; Bourdieu & Passeron, 1977). The result was a condition in which human societies began to inhabit fabricated versions of reality — constructions so thoroughly embedded in everyday life that they ceased to feel constructed at all. What was manufactured came to feel natural, and what was imposed came to feel inevitable (Gramsci, 1971).

The threshold between civilisation and Civi-lie-sation is the moment when mediation becomes intentional falsification; when the systems that organise collective life are consciously used not to serve the collective but to serve the power that controls them. This systemic lie still requires active maintenance by those who benefit from it.

This fabricated reality is installed not at a single level of human existence, but simultaneously across every domain in which meaning is created. Seven interlocking operations can be identified by which this installation proceeds. At the physical and material level, people and

the land they inhabit are redefined through civilisational myths that legitimise occupation and extraction. Indigenous territories are classified as 'empty', 'undeveloped', or available for discovery under doctrines such as *terra nullius*. Land ceases to exist as sacred relational territory and becomes property, a resource zone, or administrative infrastructure instead. At the biological and organic level, bodies themselves are reframed through racial hierarchies and pseudoscientific classification so that physical appearance, bodily practices, diet and ecological adaptation are recoded as primitive and closer to animality than civilisation. At the cultural and mythological level, languages, rituals, oral traditions and cosmological narratives are delegitimised, ridiculed, commodified or erased and replaced by foreign educational, religious, legal and administrative structures. At the metaphysical and transcendental level, the original cosmological world becomes associated with moral danger: ancestral systems are recoded as evil, pagan, demonic or spiritually corrupt, and sacred landscapes become spiritually empty or condemned. They are no longer considered alternative ontological realities, but rather obstacles to salvation and progress. At the level of space-time consciousness, the original relational experience of existence is dismantled and replaced with a fabricated civilisational timeline in which people are positioned as 'pre-modern', 'pre-history', or simply 'behind' — relocated onto what, following Plato, may be described as the wall of a cave, where imposed representations are taught to be felt as more legitimate than lived cosmological continuity. At the level of memory, ancestral archives are systematically decoded, fragmented or rewritten and original memory systems, which are embedded in oral transmission and sacred geography, are interrupted and overwritten by the official memories of the colonising order. Finally, at the deepest existential level — the level of mystery itself — the fabricated reality monopolises the interpretation of existence. Questions of origin, morality, salvation and destiny become centralised within the symbolic authority of the dominant civilisation. The colonised subject is progressively reconstructed as incomplete or existentially deficient. The resulting alienation is then sold back as virtue — redemption through assimilation, moral worth through obedience and humanity through conformity.

This is the decisive operation of Stage Three: not merely the destruction of a people's world, but the replacement of that world with an imposed reality which is eventually experienced as natural, moral, inevitable and true, even by those whose original cosmological foundations it displaced.

Stage Four — Evi-lie-sation: The Systemic Corruption of Truth

As this process deepened, civilisation descended into Evi-lie-sation, a stage at which the manipulation of perception became systemic and self-reinforcing. Distortions became foundational structures rather than occasional deviations (Chomsky & Herman, 1988; Memmi, 1965). Truth and falsehood merged until the distinction between them became almost impossible to maintain. The natural began to appear primitive or inferior, while the artificial was presented as advanced and desirable (Césaire, 1955/2000; Tuhiwai Smith, 2012). Entire communities were persuaded to abandon their languages, identities and ways of life in the name of progress. Human systems generated large-scale suffering while maintaining an appearance of order, development and civilisation (Davis, 2001).

The threshold between civi-lie-sation and evi-lie-sation is the point at which the falsification becomes self-sustaining, no longer requiring active maintenance by individual agents because it has been internalised by the population as common sense. The lie no longer needs enforcers. It has produced its own believers.

Stage Five — Psycho-Cosmocide: Total Colonisation of Consciousness

In its most complete form, this progression becomes psycho-cosmocide — the colonisation of consciousness itself. It is not just a matter of social or cultural distortion; it affects the very way in which reality is perceived and meaning is created (Fanon, 1952/1967; Nandy, 1983). Human beings internalise narratives that erase their identity, sever their connection to land and memory, and disconnect them from the living cosmos to which they belong.

The parasitic code of civilisation spreads through books, symbols, colours, religious imagery and every form of culturally produced meaning, all of which function as transmission systems (Bhabha, 1994; Hall, 1997). Through sustained repetition, these elements become indistinguishable from the self. The host becomes a new ecosystem in which the parasite breeds, reproduces and spreads further. This is why colonised peoples and lands have so consistently become fertile ground; the rupture of the original connection creates precisely the conditions in which the civilisation virus takes hold (Tuhiwai Smith, 2012; Wa Thiong'o, 1986).

At this level, reality is entirely engineered. Lies support further lies, and illusions reinforce other illusions. Entire architectures of meaning are constructed to sustain control (Mignolo & Walsh, 2018). Even resistance is absorbed, redirected and reincorporated as another layer of the system (Spivak, 1988). The parasite becomes self-sustaining because it operates through the host's own thoughts.

The threshold between Evi-lie-sation and Psycho-Cosmocide is the extinction of the interior distance between the self and the installed code. In earlier stages, however narrow, a gap remains between the person and what has been imposed. Psycho-Cosmocide closes that gap entirely. The host no longer experiences the imposed framework as 'other'. They experience it as themselves.

The transmission of this condition follows a discernible sequence, regardless of the specific historical context in which it occurs. It begins with initial contact and entry: colonial symbolic systems enter the relational-existential field of the individual before they are able to resist consciously. This can be achieved either through overt violence sufficient to disable the Sacred Alarm outright or, more commonly and effectively, through a benevolent approach offering salvation, education and development so that the alarm is never triggered in the first place. Next comes the decoding of the original cosmology, whereby the ancestral memory system that provides a people with their overarching metaphysical structure is severed, often under the guise of preservation. This takes the form of ethnographic and missionary documentation that claims to record a culture, but which actually functions to end its living transmission. This is followed by the installation of the replacement frameworks described above and generational severance, where intergenerational transmission is disrupted through family separation,

residential schooling and urban displacement. This means that children raised within the new framework cannot access ancestral knowledge, even when it remains physically available to them, because the categories through which it would be received have already been replaced. The process culminates in self-replication through hosts. A person whose relational field has been colonised, whose ancestral connection has been severed and whose inner discernment has been silenced becomes, not through malice but through the completeness of the reprogramming, an effective vector of transmission to the next generation. They are indistinguishable in intention and sincerity from any parent who wants the best for their child.

Beyond Stage Five, in the absence of any counter-movement, the framework's full elaboration reveals a final phase that is significant even in this condensed account because it affects not only the colonised, but also the 'Great Convergence' that will be discussed later in this paper. This is a state of digital cosmological mining in which the extraction of attention, desire and identity becomes a commodity in its own right. A manufactured digital ecosystem functions as an alternative cosmos, delivered directly to the consciousness of anyone carrying a smartphone. This alternative cosmos requires none of the obligations and offers none of the sense of belonging demanded by a land-based cosmos.

THE PHENOMENOLOGY OF INFECTION

Everything that has been argued so far in this paper describes the CPCV from the outside, including its anatomy, carriers, stages and mutations. However, a further and more challenging question remains that the framework's earlier editions have only approached obliquely: what does it feel like to be infected from within? This question is important because the entire argument of this paper hinges on the assertion that the host does not perceive infection as such, and this assertion requires a phenomenological explanation, not just a structural one.

The first and most disorienting feature of infection, reported with striking consistency in the decolonial and Black Consciousness literature that this paper draws upon, is that it is experienced as freedom rather than domination. This is not a paradox to be explained away, but rather a precise mechanism that must be understood. The host does not experience the installed code as instructions from outside to be obeyed under duress, but as their own judgment, aspiration and considered choice about how to live well. Frantz Fanon's account of the colonised intellectual captures this precisely: the person of colour wants to be white, not because they are forced to want it, but because whiteness has been embedded in the structure of their desires as the essence of well-being (Fanon, 1952/1967). The host is sincere in the truest sense of the word. This is what makes the condition so difficult to address through argument alone: one cannot reason a person out of a perception that does not present itself as a position held, but simply as how things are.

The second feature follows from the first: resistance to the code, whether in the form of one's own incipient doubt or another's articulated critique, is experienced not as insight, but as danger — irrational, primitive or threatening to the order of things that the host has come to depend on. This is the precise underside of the seduction described earlier in this paper's account of the

CPCV's life cycle. Once the code has been internalised as identity, any challenge to the code is perceived by the host's threat-detection faculty as a threat to the self and met with the same defensive reflex as a direct physical threat. This is why the deepest layers of infection are frequently defended most fiercely not by the coloniser, but by the colonised themselves, as discussed in the section on the Wolves and the Rabbits below. This is also why a diagnosis such as the one offered in this paper is so often received by those it describes as an accusation instead of as an act of care.

The third feature is the progressive erosion of the felt distinction between the self and the installed code until the two become indistinguishable from within. This condition can be described alongside Biko's account of a divided consciousness under apartheid and Du Bois's concept of double consciousness: knowing a lie while living its contradiction (Gordon, 2002). This formulation captures better than a purely structural account can that the host is not simply deceived in the way a person is by a single false claim that they could, in principle, verify and correct. Rather, the host simultaneously inhabits two registers of awareness without being able to fully occupy either: a submerged, often wordless awareness that something is amiss and an operative, conscious awareness through which daily life is conducted and which has been thoroughly organised around the installed code. On this account, the lived experience of Psycho-Cosmocide is not the absence of awareness, but its division — the persistence of Ap, in the terms of this paper, as a dormant remainder beneath Ap-Ap, registering, however faintly, that something has been substituted, even as the operative self continues to act sincerely, and often with real skill and dedication, from within the substitution.

This division has a specific existential texture that the founding generation of *Négritude* described with comparable precision, independently of Biko and in a different colonial context. According to Aimé Césaire, the realisation that colonial education had made him a victim of slavery, colonisation and assimilation, dispersing, alienating and depersonalising him, was not an insight available to him from the beginning of that education. It was only available retrospectively, after considerable exposure to the system being described and through the accidental collision of its own intellectual resources with an experience it had not anticipated producing. The paper's more detailed analysis of the Epic of Gilgamesh, as discussed in related work on Enkidu's seduction by Shamhat (Kogoya, 2026d), presents a similar structure in mythical rather than autobiographical form. In his transition from the wilderness to the city, Enkidu loses not only his former companions and strength, but also his former self-awareness. This is replaced by a fragmented consciousness that he did not previously possess and cannot simply discard once acquired.

The deepest and most challenging stage of this phenomenology occurs when even the recognition that something has been lost becomes unavailable, not because the loss has ceased, but because the categories through which loss would be recognised as such have already been replaced. This condition has been termed Chromatic Tragedy by this paper, which deliberately inverts the classical distinction. It is suffering that cannot recognise itself as such because it has been dressed in the vocabulary of light, colour, progress and achievement. A person experiencing Chromatic Tragedy does not feel oppressed. They often feel grateful and hopeful, as well as mildly anxious about whether they are keeping pace with progress whose direction

they have never questioned. The absence of felt suffering is therefore not evidence against the diagnosis. In fact, it is the most exact confirmation of the diagnosis, since the elimination of felt suffering at precisely the site where it would otherwise be expected is the specific signature that this paper has argued the CPCV is designed to produce by its very structure.

This phenomenology clarifies why recognitions documented in Black Consciousness, Négritude and the proposed framework typically arrive as something closer to rupture, rather than gradually accumulating evidence. This rupture is triggered by a specific encounter, loss or piece of information that cannot be assimilated into the existing categories of the operative self, forcing the submerged awareness into visibility, if only for a moment. Biko's, Césaire's, and the trajectory described by this paper's discussion of the antidote, each began with such a rupture rather than at the end of a gradual process of accumulating doubt. In other words, the phenomenology of infection is not only a description of how the condition is experienced. Read carefully, it is already a partial account of how the condition begins to end.

Stage Six — Wonesis: The Counter-Movement of Reawakening

If the deepest infection leaves Ap dormant rather than destroyed, as the above phenomenology has argued, then no colonising system, however firmly established, is absolute. Cracks appear in moments of doubt and in questions that cannot be suppressed. What is real? Who defines it? When did this begin, and who benefits from this structure of meaning? It is these questions that mark the beginning of the counter-movement designated here as Wonesis.

Problem Wonesis Addresses: Cosmological Anomie (Maluk Paga)

Before Wonesis can be understood as an antidote, the precise nature of the condition it addresses must be identified. This paper identifies this condition as cosmological anomie, expressed in Lani as '*Maluk Paga*' or '*Maluk Wone Tiyak Yegerak*': an age characterised by chaos, violence, disorder, lawlessness and a moral and ethical collapse, in which human beings live in darkness, fear and nihilism.

This goes beyond the sociological *anomie* described by Durkheim — the breakdown of social norms in periods of rapid change (Durkheim, 1897/1951). Cosmological anomie is the simultaneous failure of the frameworks through which those norms derived their ultimate grounding, including religious eschatology, secular promises of progress, ecological webs, kinship systems and land-based cosmologies, which once located human beings within a coherent order of existence. The mechanism that produces this condition is psycho-cosmocide: the progressive severing of human beings from ecological reality, ancestral memory, existential orientation and cosmological belonging, not merely through physical destruction, but also through the redesign of the cages themselves. While ancient domination used chains, modern civilisation offers consumption, spectacle, digital identity, institutional dependency and managed meaning. The organism feels free while becoming increasingly disconnected from the foundational realities of existence: land, kinship, ecological participation, mortality, locality and cosmological orientation.

According to this diagnosis, civilisation's core mistake is the progressive substitution of symbolic systems for reality itself: money becomes more important than land, institutions become more important than community, digital identity becomes more important than embodied existence, and narratives become more important than ecological truth. The species then enters a condition in which it can technologically advance while existentially collapsing. This is why Psycho-Cosmocide is not simply framed as genocide or ecocide, but as the destruction of humanity's own cosmological orientation.

This is not a concept imported from outside the Lani cosmological tradition, but is integral to it. In Lani ontology, the force of internal, contagious disorder that Cosmological Anomie names have its own ancient designation: *Kugi*.

Kugi is not an external evil to be defeated, but a shapeshifting principle capable of infiltrating every layer of the self. It does not arrive from outside as an invading force; rather, it works through human agency itself. As the Lani elders teach, *nit ap yi kugi aret* — "We humans are Kugi." This saying expresses a profound philosophical insight that the greatest source of destruction does not originate beyond humanity but emerges from within it.

Andrian Wakur, a Lani elder from the Mamit Lani, described the present condition of the world as follows:

Today, in this world, Kugi—the destructive force—has spread as an uncontrollable disorder throughout the entire world, affecting every species, every organism, every form of matter, and every human being on Earth.

This is not merely a moral observation, but a cosmological diagnosis. Disorder has become normalised across the entire fabric of existence—biological, ecological, psychological, social, spiritual, and civilisational. Kugi no longer appears as an exception to order; it increasingly presents itself as the order under which humanity now lives.

Kugi is not a fixed condition but a process of becoming. As the Civilisational Psycho-Cosmocide Virus (CPCV) progressively dismantles Wone—the primordial principle of relational, cosmological, and ecological order—human beings increasingly manifest Kugi within themselves. The collapse of Wone is simultaneously the emergence of Kugi. As the relational bonds between land, memory, community, ancestry, language, and cosmos are severed, the destructive principle that once remained constrained becomes embodied in human thought, desire, institutions, and behaviour. We do not merely witness Kugi; we become its carriers, its manifestations, and its agents. In this sense, Psycho-Cosmocide is not simply the destruction of a people's cosmological world. It is the historical process through which human beings progressively reveal, embody, and reproduce Kugi while increasingly mistaking it for civilisation, progress, development, and even freedom.

The more Wone collapses, the more Kugi emerges. The less humanity lives in Wone, the more humanity becomes Kugi. Psycho-Cosmocide is the historical process through which the

collapse of Wone produces the progressive embodiment of Kugi in human consciousness, institutions, and civilisation itself.

This makes the restoration of balance and harmony extraordinarily difficult. This is not merely a moral observation, but a cosmological diagnosis — a recognition that disorder has become normalised across the entire fabric of existence: biological, social, spiritual, ecological and psychological. It is precisely within this Lani diagnosis that the concept of psycho-cosmocide finds its foundation. In this fuller sense, Cosmological Anomie is the condition that results when the connective bonds between a person, their community, their memory, their ecology and their spiritual order fragment simultaneously — when the entire metaphysical grid of a society becomes invalid, dysfunctional or meaningless, and the entities and forces of the ontological architecture that once sustained a people become ungoverned. They no longer possess the relational and ceremonial infrastructure they need to function and instead begin to consume the very persons and communities they were meant to sustain.

Obelom Wone names order, balance, law, harmony, and the life-sustaining alignment through which existence flourishes. *Maluk Wone* names disorder, corruption, and the violation of right relationship, signalling that the equilibrium of Wone has been broken. It is from this condition that *Maluk Paga*—the age of cosmological disorder, collapse, violence, and existential fragmentation described above—emerges. *Mage Wone* names the concentrated spiritual force through which the boundaries between order and disorder are maintained and defended, preserving the integrity of both the individual and the community. *Kurumbi Wone* names the threshold of transformation: the warning, revelation, and prophetic recognition that arise before disorder, catastrophe, and civilisational collapse fully manifest. It is the moment when reality discloses that the existing path is leading towards destruction and calls for a return to Wone.

Wone Kenok—literally, *because of Wone, something has revealed itself*—expresses the methodological foundation of the Psycho-Cosmocide framework itself. It signifies the moment when reality discloses a profound disturbance in the order of existence, provoking an existential, intellectual, and moral response. Psycho-Cosmocide is therefore not presented as an abstract academic theory produced from detached observation. It is a reaction to that revelation: an attempt to diagnose the historical processes through which Wone has been progressively dismantled, the Civilisational Psycho-Cosmocide Virus (CPCV) has spread, and human beings have increasingly embodied *Kugi* as the primordial order of Wone collapses.

The Nature of Wonesis

It is not a simple return to the past nor a rejection of civilisation's material achievements (Dussel, 1995; Quijano, 2007). Rather, it is the reawakening of the original human capacity to perceive, discern and exist without total dependence on imposed systems of meaning. At its most precise, it is an existential orientation system instead of a doctrine: a map, not a destination; a signpost, not a command; a diagnostic framework for human belonging, not

another form of recruitment. Wonesis does not dictate what people should worship. It asks where they remain alive and points in that direction. This self-limitation is deliberate by design, not incidental: the moment Wonesis becomes an institution requiring membership and obedience, it becomes another cage, albeit one built on the pretence of being something else. In structure, it is no different from the very condition it was built to address.

One image conveys its function without exhausting it. Wonesis is best understood as an immune system, not a war against the CPCV — which cannot be defeated by counter-ideology — but the deliberate cultivation of embodied, land-rooted, memory-sustained life that the virus cannot colonise because it predates the terms in which the virus operates. This immune system is ineffective if any one of its three constitutive elements — land, cultural transmission and living human carriers — is missing. A people who retains the land but lose the memory, or who retain the memory but lose the land, have not achieved immunity, but have only postponed the diagnosis. The image is offered as a point of reference, not a theory; the latter belongs elsewhere.

The precise architecture of the three dimensions of human organisation that Wonesis restores, the detailed reconstruction methodology and the boundary between Wonesis as orientation and Wonesis as institution are developed at length in a dedicated companion paper (Kogoya, 2026a). Throughout this paper, the focus has been on diagnosis rather than cure, and Wonesis is only briefly mentioned again below in the discussion of the practical requirements of recovery in cases where it has been attempted.

Psycho-Cosmocide and Prior Decolonial Frameworks

Wonesis is not proposed in isolation. It builds on a substantial body of decolonial and postcolonial theory. These include Freire's conscientisation (the awakening of critical consciousness through which the oppressed perceive and act upon the contradictions of their condition, as described by Freire in 1970); Fanon's account of the psychological structure of colonisation and the necessity of a genuine national consciousness that does not merely replace the coloniser's elite with a national bourgeoisie (as described by Fanon in 1961 and 1952/1967); Wa Thiong'o's argument for the decolonisation of the mind through the deliberate recovery of indigenous language as the primary vessel of culture (as described by Wa Thiong'o in 1986); Coulthard's critique of a politics of recognition that leaves colonial structures of dispossession intact even as it grants symbolic acknowledgement (as described by Coulthard in 2014); and Simpson's articulation of resurgence as a mode of Indigenous life lived from within Indigenous political and intellectual traditions, rather than in reactive opposition to settler structures (Simpson, 2017).

Drawing on all of these traditions, Wonesis departs from them in one specific respect. While these frameworks principally concern political and cultural consciousness, Wonesis explicitly grounds itself in cosmological restoration across the aforementioned three dimensions. It treats the metaphysical dimension not as one cultural domain among others, but as the keystone dimension without which political and cultural recovery cannot be sustained. This difference lies in the emphasis and grounding, not in a claim of superiority. Wonesis is best understood as being in continuity with this lineage, adding a cosmological dimension that complements, rather than replaces, the political and linguistic dimensions developed by these thinkers.

However, a further, more fundamental question remains unanswered in this literature: why introduce a new term when genocide, cultural genocide, epistemicide and coloniality already exist as well-established analytical frameworks for the destruction of a people's world? The answer requires an examination of what each of these frameworks does and does not capture.

In his 1944 formulation, Raphael Lemkin included cultural destruction — the deliberate destruction of a group's language, religion, and cultural institutions — as an integral part of the concept of genocide, rather than something peripheral to it (Lemkin, 1944). However, the 1948 UN Genocide Convention excluded this cultural dimension from its legally binding definition, retaining only physical and biological destruction as prosecutable acts (United Nations General Assembly, 1948). This is the 'Lemkin Gap': the difference between what genocide was originally theorised to include, and what international law was willing to prosecute. The supplementary concept of cultural genocide has since been used to describe what the Convention excludes: the deliberate destruction of a group's cultural existence without necessarily destroying its members physically (Short, 2010). However, even this fuller concept only targets external cultural expression, such as language use, ceremonial practice, artistic production and institutional continuity. It does not, by itself, describe what happens when the desire structure that determines what a people consider worth preserving has itself been colonised. In this case, cultural forms may persist — songs are still sung, ceremonies are still performed and festivals are still celebrated — while the substance that once made them meaningful has been evacuated and replaced. In this condition, what is preserved is not the culture, but its corpse: a form maintained by inertia and increasingly by the demands of tourism and cultural showcase, no longer connected to the cosmological ground from which it originally arose.

Boaventura de Sousa Santos's concept of 'epistemicide' — the killing of ways of knowing — comes closer. Specifically, he refers to the 'epistemicide' performed by the modern Western university and its criteria for valid knowledge (de Sousa Santos, 2014). Aníbal Quijano and Walter D. Mignolo's account of the 'coloniality of power' — the persistence of colonial hierarchies of race, gender and knowledge production long after formal political decolonisation — comes closer still (Quijano, 2000; Mignolo, 2011). Both frameworks correctly identify that colonisation operates at the level of knowledge systems and categories of thought, not merely territory and bodies. However, neither framework fully acknowledges the phenomenon that the West Papuan case study in this paper repeatedly returns to: the colonised subject who not only loses access to legitimate epistemic standing within a colonising system, but also actively pursues their own cosmological elimination. This pursuit is not carried out reluctantly or under duress, but with what can only be described as a genuine celebratory investment. This pursuit is then transmitted to the next generation as a story of success instead of loss. Patrick Wolfe's account of the settler-colonial 'logic of elimination' — in which the aim of settler colonialism is the replacement of the native population rather than the exploitation of native labour, structured to operate as an ongoing process rather than a single historical event (Wolfe, 2006) — explains why elimination is the operative goal. However, it does not explain why those who are eliminated so often celebrate their own elimination as the fulfilment of their aspirations rather than the betrayal of them.

This is what the concept of psycho-cosmocide is designed to describe, and the clearest example of this in the literature comes from a story about a wooden puppet who wants nothing more than to become a real boy. In Carlo Collodi's tale, Pinocchio and his companions are lured to Pleasure Island with the promise of endless amusement, free from school, rules and the demands of ordinary boyhood. It is only when the boys begin to bray and laugh at their own braying — mistaking the onset of their transformation into donkeys for the sound of their own delight — that the full extent of the process becomes apparent. The boys do not resist their transformation because they cannot recognise it as such; the cognitive apparatus that should register alarm has already been altered by the very process it is warning them against. This phenomenon is not captured by genocide, cultural genocide, epistemicide and coloniality, despite their explanatory power. It is not merely the destruction of a people's world, but also the re-engineering of the faculty by which that destruction would otherwise be perceived. Psycho-cosmocide is not proposed to replace these frameworks, but to name the specific mechanism operating prior to and beneath all of them by which a people can be brought to actively desire their own cosmological end and teach their children to desire it too.

It should be stressed that Wonesis is not only proposed as a response to the West Papuan condition, even though West Papua is the site from which the framework has been developed. Its diagnostic logic can be applied to the individual, the colonised community or nation, and, in the framework's most speculative extension, to the species as a whole — a possibility that this paper briefly discusses in its section on the Great Convergence below.

West Papua as a Clinical Case of Psycho-Cosmocide

The preceding sections have set out the theoretical framework for psycho-cosmocide and the civilisational psycho-cosmocide virus (CPCV), including its anatomy, life cycle, carriers, mutations, phenomenology and developmental spectrum. They have also explored the conditions under which immunity may emerge. However, a theory cannot rest upon conceptual elegance alone. It must demonstrate explanatory power when confronted with historical reality.

The remainder of this paper therefore does not shift from philosophy to history; rather, it examines whether the developed theoretical framework can illuminate a concrete human experience. West Papua is not approached merely to support an argument or as an exceptional historical anomaly, but as a continuous clinical case through which the mechanisms of psycho-cosmocide can be observed operating across more than a century of civilisational transformation.

The use of the term 'clinical case' is deliberate. Physicians do not study disease by examining isolated symptoms in abstraction; rather, they observe the entire progression of an illness, from initial exposure through development and potential complications to possible recovery. The same methodological principle guides the analysis that follows. Rather than treating missionary activity, colonial administration, education, religion, development, nationalism, economic integration, political fragmentation and digital modernity as unrelated historical episodes, this paper examines these factors as interconnected phases within a single civilisation-wide process.

Therefore, the question is not simply what happened in West Papua, but how it happened. How did the CPCV enter? How was the Sacred Alarm progressively silenced? By what mechanisms were ancestral cosmological systems displaced? How did external structures become internal convictions? Under what conditions did the colonised become participants in reproducing the very system that was transforming them? Despite this long process of infection, where do signs of immunity, recovery and Wonesis continue to survive?

The West Papuan case is not presented as evidence that psycho-cosmocide exists simply because West Papua exists. Rather, it serves as a rigorous test of the framework itself. If the theory possesses explanatory power, it should reveal patterns that remain invisible when the same history is interpreted solely through existing colonial, nationalist, developmental, or political conflict narratives. The following chapters therefore interpret the history of West Papua as a historical manifestation of a deeper civilisation process, the primary terrain of which is not just territory or institutions, but also the human capacity to perceive, remember and experience reality.

West Papua: A Living Clinical Case of Civilisational Infection

It offers a fully developed contemporary instance of every stage described above and provides the empirical ground from which the theoretical framework of this paper was first derived, rather than being applied subsequently.

What follows is not offered as evidence in the sense of illustrative examples selected to support an already established claim. Rather, it is presented as a clinical case, offering the most complete and thoroughly documented instance of the CPCV's anatomy, life cycle, transmission network, symptom profile, and successive mutations within a single population. This case study traces the progression from initial exposure to a stage of infection that is approaching civilisational permanence. While earlier sections of this paper described infection, spread, mutation, transmission, reproduction and normalisation as general mechanisms, the following case study traces each of these mechanisms operating specifically and datably within a single population across a single, continuous historical sequence. West Papua is treated here as what it has already become in practice: the world's most thoroughly documented contemporary case of psycho-cosmocide. Consequently, what follows is written less as history than as a chart at the foot of a hospital bed: not what happened, but what the patient's numbers now show.

For at least fifty thousand years, the highland and coastal peoples of the island, which is now divided between Papua New Guinea and Indonesia, have inhabited some of the most linguistically and ecologically diverse territory on Earth. This area is home to over two hundred and fifty distinct language groups, which is one of the highest densities of languages of any comparable landmass. It is also home to some of the oldest independently developed highland agricultural systems in the world, alongside cosmological, ceremonial and kinship systems that have been adapted over millennia to volatile highland and coastal ecologies. This paper designates this condition a 'cosmobian society': not a primitive or pre-civilisational collectivity awaiting development, but a society that has consciously organised the whole of existence — economy, kinship, ritual, land tenure and cosmology — around a reciprocal relationship with

the living world rather than its extraction, across an extraordinary depth of generational time. In the terms established by this paper, a cosmopolitan society is a people for whom the unity of the human community with ancestral land and the living world is not just a cultural value, but the foundation upon which all other values are based. The Papuan peoples survived the collapse of Pleistocene megafauna, the transformation of the Holocene climate, and successive waves of migration into the region by Austronesians and other peoples without losing this orientation. Therefore, what confronted this society in the 20th century was not an encounter between a 'developed' and an 'undeveloped' people, but an encounter between two entirely different and internally coherent organisations of reality — one of which possessed vastly superior military, administrative and diplomatic capacity to impose its own categories on the encounter.

The documentary history of this imposition is precise and well-established, and it is worth revisiting here, as earlier editions of the main paper have tended to treat this history at a general level rather than as a specific record. The Dutch continued to administer the western half of the island after Indonesian independence in 1945, on the grounds that West Papua was ethnically and culturally distinct from the rest of the former Dutch East Indies — a claim contested by Indonesia. However, this dispute was not resolved through any process involving the Papuan population, but rather through the 1962 New York Agreement. This agreement was brokered under pressure from the United States during the Cold War, and was signed by the Netherlands and Indonesia. Notably, no Papuan representatives were involved in the negotiations. The agreement first transferred administration to a United Nations Temporary Executive Authority, and then to Indonesia in 1963, on the condition that an 'act of self-determination' be held by 1969, allowing the Papuan population to choose their political future.

This vote, known as the Act of Free Choice, was conducted under Indonesian military supervision in 1969. Of an estimated Papuan population of over eight hundred thousand at the time, only 1,025 individuals — hand-selected by the Indonesian military and voting under conditions of documented surveillance, intimidation and coercion — were permitted to participate. The outcome was a unanimous vote in favour of integration with Indonesia. Subsequent archival research by the historian John Saltford into internal United Nations correspondence from the period established that officials present at the time were privately aware that the process did not meet any credible standard of self-determination and chose institutional silence over public objection (Saltford, 2003). The UN General Assembly's Resolution 2504, passed later that year, 'took note' of the outcome without endorsing or condemning its validity — a formulation of studied ambiguity that has characterised the territory's unresolved international status ever since. To this day, West Papua remains listed among the territories under active consideration by the United Nations Special Committee on Decolonisation. This is a formal acknowledgement that the decolonisation process for this territory has never been considered complete, even though it has been administered as an integral part of Indonesia for over half a century. In the terms used in this paper to describe the CPCV, the 1969 vote represents a pivotal moment: the Sacred Alarm was not disabled by sufficient force to provoke resistance, but by a procedure — vote, treaty or resolution — designed to never present itself as requiring resistance.

Following integration, the mechanisms described in Stage Three were systematically deployed on a scale and at a pace that make West Papua one of the most clearly documented instances of Patrick Wolfe's "logic of elimination" (Wolfe, 2006) in the contemporary world. This logic, as Wolfe emphasises, does not require a single genocidal event, but rather proceeds through the ongoing replacement of one people by another in every area of life. It functions as an enduring structure rather than concluding as a historical episode. The most significant single mechanism of this replacement was the transmigration programme, which was launched by President Suharto's New Order government in the 1970s and was substantially financed by the World Bank. This programme relocated hundreds of thousands of settlers, primarily from the densely populated islands of Java, Madura and Sulawesi, to West Papuan territory. Compounded by decades of continued voluntary and state-facilitated migration, the demographic consequence of this programme has been the transformation of the Papuan population from an overwhelming majority in their homeland at the time of the Act of Free Choice to a minority within it today, particularly in urban centres and along the coastal and lowland corridors most heavily targeted for resource extraction and infrastructure development. This demographic transformation is not incidental to the Psycho-Cosmocide mechanisms described above; rather, it is one of their most concrete material expressions. This is because it is precisely the numerical and territorial preponderance of an intact cosmopolitan population that constitutes the biological carrying capacity on which the Ark analogy developed earlier in this paper depends. This demographic shift is not a side effect of development policy, but rather the specific mechanism by which a population is outnumbered on its own land — the precondition without which no later stage of infection can become permanent.

As of this writing, the territory remains a site of accelerating rather than resolving pressure. A 2025 parliamentary statement, issued in connection with the COP30 climate negotiations, documented ongoing and accelerating rates of deforestation across West Papuan customary land. This was accompanied by continued reports of human rights abuses associated with resource extraction and security operations. This is evidence that the case study presented in this paper describes an ongoing condition rather than a historical event.

If West Papua supplies the clinical case, the next question is how the infection was carried. Four interlocking instruments answer this question with unusual precision:

The Four Gospels: Religiosity, Development, Progress and Success

The inventory of items to be re-examined later in this paper includes the ideas of civilisation, progress, development and success. In the West Papuan context specifically, these ideas do not function as loosely related cultural values, but rather as four tightly interlocking ideological instruments. Each instrument carries its own specific Indonesian state-administrative vocabulary, and each instrument reinforces the operation of the other three. Following prior work in this series, this paper designates them the Four Gospels of the civilisational order imposed upon West Papua: Religiosity, Pembangunan, Kemajuan and Sukses.

In this context, religiosity does not refer to religious belief per se, but rather to the instrumentalisation of Christian and, in parts of the territory, Islamic doctrine as a means of replacing ancestral spiritual systems with a new framework of salvation, administered through institutions loyal to the colonising state. This process is known as 'cosmological replacement', and is described in Stage Three above. In the clinical vocabulary developed in this paper, the primary carrier is introduced. 'Pembangunan', the Indonesian state's term for 'development', refers to the administrative and infrastructural apparatus — roads, government buildings, resource extraction projects and transmigration settlements — through which territorial and economic transformation is presented as a gift rather than dispossession. This apparatus frequently benefits the settlers and the state institutions that it serves to entrench. Clinically: administrative and infrastructural vector established. Kemajuan, meaning 'progress', refers to the temporal reordering described in Stage Three's account of space-time colonisation: the positioning of Papuan customary life as 'behind' on a civilisational timeline whose endpoint and pace are entirely defined by Jakarta. Clinically, the host's sense of time is reoriented around the pathogen's own clock. 'Sukses', meaning 'success', names the individual-level internalisation of these three collective mechanisms — the promise extended to the individual Papuan subject that access to the rewards of the first three gospels (a functioning role within the religious institution, employment within the development apparatus and recognition as 'progressive' rather than 'backward') constitutes personal achievement to be pursued and celebrated upon attainment. Clinically, this is the decisive stage: host replication is achieved. The individual does not merely carry the infection; they become a carrier in their own right, transmitting the code as aspiration instead of symptom.

These four concepts operate as a single logic because each supplies the psychological and institutional conditions that the others require. Religiosity provides the moral vocabulary through which Pembangunan can be described as a blessing rather than extraction. Pembangunan provides the material infrastructure through which Kemajuan can be measured and displayed. Kemajuan provides the temporal framework through which Sukses becomes recognisable as movement towards a specific destination rather than mere participation in an ongoing structure. Finally, Sukses supplies the individual motivation — aspiration, pride and the desire to provide for one's children — that makes voluntary participation in the first three feel like the free exercise of one's will rather than the operation of a system on them. This apparatus, rather than any single policy or institution, produces the phenomenon discussed above in relation to Psycho-Cosmocide as the specific and otherwise inexplicable fact of celebratory participation in one's own cosmological elimination.

The Inversion of Existential Priority

One of the clearest markers of the completion of Psycho-Cosmocide within a population is the inversion of existential priority, a condition in which the symbolic and consumptive rewards offered by the colonising system feel more urgent and real, and are deemed more worthwhile than the foundational relationships to land, ancestry and cosmological belonging that once organised existence. This inversion is not experienced by those living within it as loss. Rather, it is experienced as preference and increasingly as common sense.

A concrete illustration of this inversion, which is discussed in more detail in related work, is the so-called 'instant noodles pleasure principle': the idea that consumer goods distributed through the same institutional channels as the Four Gospels described above — channels of evangelical religious outreach, state development infrastructure and, increasingly, digital media — offer an immediate, low-cost and readily available satisfaction that a relationship to land and ancestry grounded in cosmology, by its nature, cannot compete with on the same terms. A packet of instant noodles requires only two minutes, no ceremony, no guidance from elders, no ecological reciprocity and no waiting. This seductive immediacy, multiplied across every domain of consumer and media culture, constitutes the substitute that the inversion offers. Cosmological belonging is slow, relational and demanding, whereas commodity consumption is fast, individual and immediately gratifying. Once the first has been sufficiently disrupted and the second sufficiently supplied, the inversion completes itself without any single dramatic moment of coercion.

The gradual nature of this process is particularly important, because the completeness of the inversion is itself the product of its gradualness. A population subjected to sudden, total deprivation retains, at the very least, the shock of the comparison between the way things were and the way things are now. However, a population whose foundational relationships are eroded incrementally across generations in tandem with an increasing supply of substitute gratifications loses the very reference point from which the erosion could be measured. This condition is described in a different register by the parable of a creature placed in water that is warmed so gradually that the escape response, which would activate instantly in response to sudden heat, never occurs — not because the danger is absent, but because the threshold that would trigger recognition of danger is never crossed within any single generation's direct experience. Each generation inherits a baseline that is already somewhat inverted from the previous one, and calibrates its own sense of 'normal' accordingly.

The Logic of Colonial Management: One Entity, One Fate

Colonial and settler-colonial administration, whatever its stated ideology, has historically approached the populations it governs through a single organising logic: the colonised territory and its people are perceived and managed as one administrative entity, subject to one determined fate, regardless of any internal divisions, rivalries or distinctions within that population. This logic is visible in the historical record across an extraordinary range of colonial contexts, and particularly clearly in the case of West Papua.

However, the colonised population does not experience itself this way. From within, colonised existence is experienced as fragmentation: competing regional loyalties, organisational allegiances, leadership claims and accounts of history and strategy. Not infrequently, there is active conflict between factions who agree on almost nothing except their shared subjection to the same administering power. This asymmetry — the coloniser's view of one entity and the colonised's experience of irreducible multiplicity — is not an accident of the colonial relationship. It is often one of its most actively cultivated features, and the consequences for collective survival are severe enough to merit more than just assertion.

The West Papuan resistance and political movement since 1961 provides an unusually well-documented instance of this dynamic. Since that year, several individuals have declared themselves president of an independent Papuan state or government-in-exile at various points, frequently without recognising the legitimacy of others' claims. Movement-affiliated and journalistic sources estimate this figure to be at least seven, though no authoritative count exists. Similarly, multiple distinct constitutional or founding charter documents have been produced by different factions of the movement, each asserting its own account of the nation's proper legal and political foundation. By 2025, the movement's armed wing had fragmented into several dozen separate territorial commands (Kodap), a figure that independent monitoring organisations such as the Institute for Policy Analysis of Conflict (IPAC) have placed in the low to mid-thirties. These Kodap operate with varying degrees of coordination and, at times, engage in open rivalry instead of unified command. This fragmentation can be seen to follow a discernible typology:

- Division along social and territorial lines, inherited from pre-colonial and colonial-era regional and tribal distinctions.
- Division along ideological lines, between factions favouring negotiation, armed resistance or international diplomatic advocacy.
- Division along organisational lines, between competing political and civil society bodies claiming to represent the movement.
- Division produced by the administrative fragmentation of the territory itself, through the state's repeated subdivision of provinces, regencies and districts — a policy known in Indonesian administrative practice as 'pemekaran', meaning 'blossoming' or subdivision. This multiplies the number of local administrative units, and with them, the number of competing local power centres that Papuan communities must navigate.
- Division at the level of collective narrative, since no single, broadly agreed account exists among Papuans themselves of when the present struggle properly began — 1961, 1971, 2000 or 2020 each have their own constituencies of adherents, each implying a different account of legitimacy and continuity.

R. E. McGibbon's analysis of Indonesian security and administrative policy towards West Papua concludes that the Indonesian state not only tolerates this fragmentation, but actively exploits it. Personal, regional and organisational rivalries within the Papuan population have been identified, encouraged and, in specific documented instances, cultivated directly as an instrument of pacification. This is based on the well-established colonial administrative principle that a divided population requires far less external coercion to manage than a unified population. In this analysis, it is important to distinguish between horizontal conflict — violence or rivalry between Papuan individuals or communities that is frequently reported as spontaneous 'tribal war' (*perang suku*) by Indonesian state media and, at times, by international observers — and the vertical dynamics that frequently generate it. The creation of a new regency by administrative fiat, for example, generates a new capital, new government positions and new resource allocations. Previously cooperating local elites may then come into genuine, and sometimes violent, competition over these. The resulting conflict, reported afterwards as

timeless ethnic hostility, originates in a specific and traceable act of state administrative policy. The coloniser sees and manages a single entity with a single fate. The colonised, divided along all the above lines, often cannot see themselves in the same way. The inability to do so is not a failure of unity to be morally criticised, but rather the predictable outcome of a structure deliberately designed to produce it: 'The Wolves and the Rabbits — A Structural Parable'.

Wolves and the Rabbits — A Structural Parable

Consider a parable that illuminates the mechanism described above. A pack of wolves and a warren of rabbits share a valley. The wolves, wishing to feed without the exhausting work of hunting, invite a small delegation of rabbits to dinner. The rabbits who attend are treated with great warmth: they are seated at the table, offered fine food and spoken to with respect and even flattery. They return to the warren and report that the wolves are not so bad after all — reasonable creatures who are willing to negotiate and capable of civility. Other rabbits, sceptical at first, are gradually persuaded. The dinners continue. The delegation grows more comfortable and integrated into the wolves' company and becomes increasingly convinced that their diplomacy has secured the warren's safety. What the delegation does not see, or chooses not to see, is that none of the rabbits invited to dinner return. The pattern before them—invitation, warmth, apparent success, then absence—never leads to recognition because each rabbit experiences only warmth, safety and apparent success at the table. It is only visible from outside any single rabbit's experience.

This parable illustrates precisely how the colonised elite — the class of intermediaries who most fluently navigate between their own community and the administering power — becomes, without any necessary malice or even full awareness, an instrument of the community's own management instead of its defence. The individual experience at the table is not false: the warmth, flattery and sense of accomplishment are all real. What is absent from the individual experience is the pattern, which can only be perceived from a vantage point outside the dinner.

Further Parables of Fragmentation

The wolves-and-rabbits parable illustrates one specific mechanism: vertical seduction, or the co-optation of intermediaries through selective inclusion. Several companion parables developed elsewhere in this body of work illustrate adjacent but distinct mechanisms by which the same underlying structure operates and are worth gathering here alongside it.

The condition of horizontal fragmentation, which is not orchestrated from outside in any single identifiable act but arises from the accumulated noise of competing internal voices, can be imagined as millions of bats trapped together in a dark cave. Each bat produces an endless, urgent cry, but none can truly hear another through the collective din. No single bat is silent; the cave is saturated with communication. And yet nothing is actually heard because every voice competes with every other voice for the same acoustic space and the volume of collective noise itself becomes an obstacle to the coordination it is nominally trying to achieve.

A closely related image illustrates the precise asymmetry between the coloniser's view of the colonised as a single entity and the colonised's experience of themselves as a competing multiplicity. Picture a flock of seagulls being thrown scraps of bread in a confined space. The seagulls fight each other for the scraps, wheeling, shrieking and jostling. They are entirely absorbed in a contest for a resource whose scarcity is manufactured by the person throwing the bread. Meanwhile, the person responsible for the scarcity observes the resulting spectacle from a position of complete safety. They see it as a single, undifferentiated collective performance rather than a set of individually meaningful contests.

Another set of parables addresses the psychology of the colonised elite mentioned earlier, drawing on the same narrative source as the discussion of the Four Gospels. Those who accept the material and status rewards of collaborating with the administering power can be likened to boys lured to a place of consequence-free pleasure, who only discover too late that the pleasure was the mechanism of their transformation into donkeys on a pleasure island. Seduced by the offer of freedom from their community's obligations, they are transformed into beasts of burden for the system that made the offer. Another image depicts the same figure as being swallowed whole by the system that consumes them. They continue to perform the routines of ordinary life — eating, working and celebrating — inside a structure that has already ended their prior existence. They are like a wooden puppet who continues to speak and move inside the belly of a great fish. A third image, also drawn from this narrative tradition, depicts the ceremonial status and public honour that the administering power confers upon cooperative elites as a performance of sovereignty granted within a space where the underlying authority to grant it was never genuinely available. It is akin to kings and queens of an island where the crown was never truly the coloniser's to bestow. However sincerely the honour is received, it changes nothing about who actually holds authority over the island itself.

This gathering of parables is united by a single underlying claim: the mechanisms producing fragmentation, co-optation and inverted priority within a colonised population are various and operate simultaneously. Each requires a vantage point outside of individual lived experience in order to be perceived as a pattern. No rabbit at the table, bat in the cave or seagull fighting for bread experiences their situation as part of a coordinated system, nor does any elite enjoying the status conferred by the administering power. Each one experiences only their own immediate reality. The coordination is visible only in aggregate, which is precisely why it survives: Plato's Cave, radicalised.

Plato's Cave, Radicalised

Twenty-four hundred years ago, Plato offered the most enduring image in Western philosophy to describe the situation this paper has been discussing: prisoners who have been chained in a cave since childhood, facing a wall and watching the shadows of objects paraded in front of a fire behind them. They mistake these shadows for reality because they have never been allowed to see anything else (Plato, trans. 1992). The framework of this paper maps onto that allegory with unusual precision and it is beneficial to make this explicit rather than leaving it as a background allusion because it clarifies the relationship between the two terms used

throughout: the chains are 'Psycho' — the internal disruption of the human ordering faculty that prevents the prisoners from turning their heads even when nothing physically prevents them from doing so — and the cave itself is 'Cosmocide' — the disordered, fabricated world that this disruption produces and which, after long enough confinement, comes to feel completely and simply real.

One further movement of Plato's allegory that his interpreters do not always emphasise with sufficient force is that the philosopher who escapes and is dragged upwards towards the sunlit world outside does not return to the cave voluntarily as an act of triumph. He returns out of a sense of obligation to those still chained up. The allegory's final and darkest twist is that his fellow prisoners do not welcome his account of the outside world. Instead, they regard him as damaged, deluded or dangerous. Plato notes that they would kill him if they had the chance. This should be taken seriously rather than as a mere rhetorical flourish. His testimony threatens the only reality they have ever known. In this framework, the return to the sun is what Wonesis names: not merely an individual philosophical achievement, but a reawakening that carries with it the near-certainty of being perceived as the greater threat by those who remain within the cave's frame of reference.

Jakarta's Cave

The structure that Plato describes is not confined to ancient allegory. It can be mapped with considerable precision onto the specific administrative architecture through which West Papua has been governed since the introduction of Special Autonomy status in 2001: a proliferation of provinces (now numbering six, where there was previously one); a further multiplication of regencies, districts and village-level administrative units (numbering in the hundreds and thousands, respectively). Purely considered as an exercise in decentralised governance, this proliferation might be read as a devolution of power towards local communities. However, when considered through the framework developed in this paper, it is more accurately perceived as an expanding architecture of managed shadow projection: each new administrative layer generates its own local elite, budget and ceremony of governance. Each layer casts its own shadow on its portion of the wall and further multiplies the number of fires, walls and chained observers that a genuinely coordinated Papuan political consciousness would need to see past simultaneously in order to recognise the cave as a single structure rather than many separate rooms.

Engineered Shadow Figures

Within this architecture, the colonised elite discussed above occupy a specific position in the allegory: not among the prisoners facing the wall or the free citizens casting the shadows, but deliberately positioned between the fire and the wall. They are close enough to the light to be granted wealth, status and the vocabulary of legitimate authority. They are also tasked with producing the specific shadows the administering power wishes to project for those remaining facing the wall. In the West Papuan case specifically, part of what is offered to this intermediary class is access to an imported vocabulary of ultimate meaning — the language of Christian

salvation: heaven, angels, the Holy Spirit and redemption. This is now woven into the performed identity of the colonised elite as thoroughly as their wealth and status are. Consequently, a fabricated heaven, a fabricated hell and a fabricated account of the divine are displayed on the walls of the cave alongside every other shadow. To those still facing the wall, they are indistinguishable from ultimate truth itself.

Papuan Resistance Leaders — Shadows of a Different Fire

This structural analysis reveals an uncomfortable truth: the framework itself requires a structural diagnosis if it is to be applied consistently. This is not an accusation of bad faith directed at any specific individual or organisation. Papuan resistance leadership, of every faction and era, has necessarily conducted its advocacy substantially through vocabularies and institutions supplied by the very civilisation it opposes: the grammar of international law, the categories of human rights discourse, the diplomatic protocols of the United Nations system and the media formats through which international sympathy is solicited. This is unavoidable and does not, in itself, constitute evidence of co-optation: a movement seeking recognition from an international system has little choice but to speak that system's language. However, the framework developed in this paper requires an honest acknowledgement that speaking a system's language while opposing its outcomes carries its own risk. Resistance conducted entirely in borrowed categories may become another performance projected onto the same wall, legible to an international audience precisely because it is expressed in terms that audience recognises rather than the terms of the cosmology it is nominally defending. The purpose of highlighting this risk is not to discourage engagement with international institutions, which remain, for the time being, one of the few available levers of external pressure. Rather, it is to insist that such engagement be conducted with full awareness of the cost, and that it be paired with the harder, slower work of reconstruction in the community's own cosmological vocabulary — not only the vocabulary borrowed for the purpose of being heard by others — wherever possible.

What Plato Missed — and What Wone Adds

For all its enduring power, Plato's allegory carries within it an assumption specific to the philosophical tradition from which it emerged and which is worth examining instead of inheriting uncritically. The escape that Plato describes is a solitary intellectual ascent: one prisoner, freed by circumstance or effort, climbs alone towards an abstract world of Forms, accessible only in full to the rare philosopher capable of sustained rational contemplation. In this ascent, the body is treated as an obstacle to be transcended rather than a vessel of knowledge in its own right. The cave's other prisoners are, at best, an afterthought: an audience to be returned to and instructed, rather than co-participants in the escape itself. Land, community and embodied relationships play no role whatsoever in the philosopher's liberation.

The framework developed in this paper, which is grounded in Lani and broader Melanesian cosmological traditions, challenges each of these assumptions. In this tradition, light is not only located outside the cave and available solely to those capable of a solitary ascent towards

abstraction. Rather, it is understood as already present in diminished but real form within relationship itself — in land, ancestral presence and the living community that the philosopher leaves behind. Consequently, the exit from the cave is not primarily achieved through individual argument or private contemplation, but through the recovery of embodied, communal and ecological relationships. This tradition refers to this in its most concrete and daily form as 'Wone nonggop kagan' — a customary greeting which, literally, asks how the relational ordering of existence between us is right now. Its repeated, daily and unremarkable use does not constitute a philosophical achievement reserved for the rare and the trained, but an ordinary communal practice available to anyone who can still ask and answer it. While Plato's escape is singular, hierarchical and ends in abstraction, Wone's is collective and relational, resulting in a renewed capacity for right relationships with land, ancestors and the living.

A further inversion of the allegory follows from the ontological vocabulary developed elsewhere in this framework. The colonised subject whose cosmological framework has been substituted for another — designated in this framework's fuller vocabulary as 'Ap-ap', meaning 'counterfeit' — does not occupy the position that Plato assigns to the ordinary prisoner. The ordinary prisoner is merely deceived and is a passive recipient of shadows produced by someone else. Ap-ap occupies a more precise and consequential position as an unwitting participant in producing the shadows themselves. They believe they are acting for their community, for justice or liberation while operating entirely within the categories installed by the colonising order. This is a more exact and considerably more sobering diagnosis than 'prisoner', and, as the discussion of Ap-ap below makes clear, it is offered without any implication of moral failure on the part of those it describes.

An inversion of a canonical account of liberated perception with a similar structure was independently reached in an entirely different tradition by Steve Biko. His Black Consciousness philosophy insisted that being black is not a matter of pigmentation, but rather a reflection of a mental attitude (Biko, 1978). Therefore, the first step of liberation must be collective and inward instead of individual and abstract: black people rallying together around the shared cause of their condition rather than a solitary philosopher ascending alone towards the light. The fact that two traditions as historically distant as Lani cosmology and South African Black Consciousness converge on the same correction to the same two-and-a-half-thousand-year-old allegory — replacing solitary ascent with collective, relational return — suggests that the correction responds to something real about how colonisation actually operates and how it is undone, rather than being based on the particular resources of any single tradition alone.

Turning Away from the Wall

Returning to the sun does not mean escaping relationships, obligations, or the demands of embodied life. Rather, it is a return to all three, undertaken from a position that no longer faces the wall. The remainder of this paper attempts to describe what that turning requires.

Antidote: Reconstructing the Self from Within

If psycho-cosmocide involves installing a substitute cosmos that is so complete it is no longer experienced as a substitute, the antidote cannot be another installation — another doctrine or system of belief imposed from outside to replace the existing one. Instead, it must be a recovery of the capacity for direct perception, relationship and knowing that existed prior to the installation. This paper's framework insists that this capacity has not been destroyed, only obscured.

This distinction is best expressed through further pieces of the Lani ontological vocabulary that this paper has drawn on throughout. In this vocabulary, a person whose relational field with land, ancestry, community, and cosmos remains substantially unbroken is designated as 'Ap': a point of convergence at which the past, the present, and the future meet in a living person, carrying ancestral memory forward while remaining fully present to the demands of the current moment. Ap-ap names the ontological counterfeit of this condition: a person who may appear identical to an Ap from the outside, perform the same ceremonies, speak the same language and occupy the same land. However, their operative cosmological framework has been substantially replaced by an imposed one through the mechanisms of Psycho-Cosmocide described throughout this paper. Critically, they are frequently unaware of this substitution and believe they are acting from their own authentic will, community interests or tradition because the substitution is thorough enough to feel indistinguishable from authenticity.

It is essential to this framework, and to what follows, that 'Ap-ap' not be read as a condition of moral failure or personal weakness. The tragedy of Ap-ap is that Ap remains present within the same person — dormant, not destroyed, merely obscured. The single most important claim on which the antidote depends is that if Ap-ap signified an irreversible transformation into something categorically different from Ap, no recovery would be possible and the entire argument of this paper would end in despair instead of the reconstruction proposed by Wonesis. However, the claim is that Ap remains dormant beneath Ap-ap. This means that reconstruction is not the creation of something new, but rather the recovery of something already present. It is waiting beneath layers of installed substitution for the conditions — land, language, memory, ceremony and relationship — under which it can resume.

In these terms, reconstructing the self from within is not a solitary psychological project undertaken in isolation from land and community, as in Plato's image of the lone philosopher ascending towards abstraction. Rather, it is the deliberate and sustained restoration of the specific relational conditions described throughout this paper. This involves the recovery of original language as living daily speech, not a museum artefact; ancestral memory transmitted directly, not mediated through colonisers' archives and ethnographies; land-based practice as the actual ongoing basis of subsistence, ceremony and identity, not a symbolic gesture; and the capacity to recognise danger to these conditions before it has fully taken effect, as discussed earlier in this paper. This does not constitute a rejection of every element of the civilisational world that Psycho-Cosmocide has installed. As established earlier, Wonesis is not a rejection of civilisation's material achievements as a whole. Rather, it is a reordering of priorities, deliberately placing land, ancestry and cosmological relationships back at the centre of

existence, from which the earlier inversion displaced them. This ensures that any elements of the civilisational world that are retained serve this centre rather than replacing it.

The Threshold of Cosmological Anomie: A Call to Re-examine Everything

If the diagnosis developed throughout this paper is correct — that an entire civilisation has become so deeply ingrained in human consciousness that its presence is no longer recognisable — then the appropriate response cannot be the piecemeal reform of individual institutions or grievances. Instead, it requires a comprehensive re-examination of all the categories through which reality, value and identity are understood. This must be done with the explicit awareness that many of the available categories are products of the system being examined. This is difficult, recursive work and does not allow for a clean external vantage point from which to conduct it with certainty. Nevertheless, it must be undertaken, because proceeding within categories that have never been examined guarantees the continuation of the condition described in this paper.

The Inventory of What Must Be Re-examined

What follows is not an exhaustive list, but an inventory of the domains in which this re-examination is most urgently required. This inventory is drawn from the mechanisms of installation described in Stage Three above, as well as from the specific West Papuan case study developed in this paper.

- *Memory must be re-examined:* whose memory has been recorded as history, whose as myth, and whose has not been recorded at all, existing only in an increasingly disrupted oral tradition due to the generational severance described earlier in this paper?
- *Knowledge and wisdom must be distinguished from one another, and each must be re-examined:* what has been considered legitimate knowledge by the institutions of the colonising order and what has been dismissed as superstition, folklore or primitive belief, despite often constituting ecological and cosmological wisdom refined over generations, which the colonising order's own institutions cannot match.
- *Meaning and value must also be re-examined:* what has been taught to matter and why; and in whose interest that teaching serves.
- Stories, myths and legends must also be re-examined: which have been preserved, which have been suppressed and which have been rewritten to serve purposes that their original tellers never intended.
- *Names, symbols, colours and signs must also be re-examined:* what has been renamed, rebranded or reclassified, and what continuity or discontinuity this renaming has produced in the relationship between a people and their self-perception.

- *Language itself must be re-examined:* which languages have been permitted to survive, which have been actively suppressed, and what is lost when a language dies that cannot be recovered through translation into the language that replaced it.
- *Our perception of history must also be re-examined:* which historical narrative has been installed as the official account and which alternative accounts it was designed to displace.
- *The eschatological framework — the account of ultimate origin, meaning and destiny available to a people — must also be examined:* whose account of the beginning and end of things has been installed as universal truth and which cosmological alternatives have been displaced as a result.
- *The ideas of civilisation, progress, development and success must be examined* particularly carefully, since, as the discussion of the Four Gospels earlier in this paper demonstrates in the specific West Papuan context, these are among the most effectively naturalised of all installed categories. They are defined, funded and measured entirely by the standards of the civilisational order doing the developing, progressing and succeeding. They are also rarely subjected to the question of what precisely is being developed away from and at what cost.
- *The categories of heaven, hell, morality and ethics must also be re-examined* with particular attention to how they have historically been used: not just as competing theological claims, but as tools that allow a colonised person to enter an imagined heaven only symbolically as a guest rather than a co-creator, and never allow them to reimagine heaven, hell or the moral order that separates them in their own cultural terms rather than those of the culture that displaced them.
- *The politics and economy must also be re-examined* to determine whose interests the prevailing political and economic order was designed to serve and what alternative arrangements it was designed to foreclose.
- *Finally, the very meaning of humanity must be re-examined* — perhaps the deepest and most consequential item on this list, since every other item ultimately depends on it. The framework developed throughout this paper — specifically the distinction between Ap and Ap-Ap introduced in the discussion of the Antidote above — offers a means of conducting this re-examination. This should not be considered an abstract philosophical question with a single, universal answer, but rather as an ongoing process of discernment that each individual and community must continually undertake. Rather than simply asking "Am I human?", we should ask "Which version of humanity am I embodying? The one that remains connected to the land, ancestry and cosmos, or the one that has, however sincerely and invisibly, been substituted for it?"

The Great Convergence — Cosmological Anomie

The condition described throughout this paper as it applies to West Papua may not be confined to colonised peoples alone. This section puts forward a more speculative hypothesis, offered with appropriate caution: the mechanisms of psycho-cosmocide have achieved their fullest and most legible development within specific colonised populations and are now converging into a planetary condition affecting colonising and colonised societies alike, albeit at different stages of completion and in different registers.

Evidence for this convergence can be found in the simultaneous failure of the major frameworks through which human beings have historically located themselves within a coherent order of existence, across otherwise entirely distinct civilisational contexts. Religious eschatology, across multiple traditions, has lost much of its binding authority, even within societies that were formally organised around it. The secular promise of progress — the largely unquestioned assumption across the twentieth century that scientific and economic advancement would lead to proportional improvements in human well-being — has become increasingly difficult to justify in light of mounting ecological and social evidence to the contrary. The nation state, as a framework for collective identity and belonging, is facing increasing internal fragmentation in societies that are far removed from any colonial relationship. The market economy, as an ultimate horizon of value, is generating the same inversion of existential priority described earlier in this paper's West Papuan case study in populations with no colonial history.

If this convergence is real, its full theoretical development lies beyond the scope of this paper and will be explored in subsequent instalments. Nevertheless, it is worth outlining the range of trajectories that such a convergence might plausibly produce, if only to demonstrate why the West Papuan case study presented here may have considerable significance beyond its immediate geographic and historical context.

Four broad futures present themselves. The first involves the deliberate genetic and molecular transformation of the species itself as a technological response to the ecological and existential pressures produced by the convergence—a trajectory already visible in the early stages of contemporary biotechnology and genetic engineering research. The second is the pursuit of what might be termed a synthetic immortal hybrid: humanity's oldest recorded aspiration, dramatised at the dawn of literature in the tale of Gilgamesh's quest to escape mortality. This aspiration is now being pursued through technological rather than mythological means. It is worth noting that even if technological immortality were to be fully realised, it would still be subject to the second law of thermodynamics on a universal scale. This suggests that the most complete technological escape from the primordial constraints described earlier in this paper would not constitute an escape, but rather a further elaboration of the same civilisation-wide pattern of managing rather than accepting the limitations of existence. The third trajectory, which this paper's diagnosis suggests is currently the most probable in the absence of significant intervention, is ecological and civilisational collapse occurring before any of the above transformations are achieved. This trajectory is considerably more dangerous given that the indigenous knowledge systems that the mechanisms described in this paper are actively destroying constitute precisely the long-term ecological and social survival intelligence that a

species approaching civilisational crisis would need to draw upon. In this trajectory, the species burns its own emergency manual while rushing headlong towards the emergency it describes. The fourth trajectory is external intervention of some kind. This is acknowledged here only to be set aside as it is currently unverifiable by any evidentiary standard that this paper is prepared to apply.

Whatever the ultimate trajectory, the specific, documented, ongoing destruction described in the West Papuan case study in this paper cannot wait for its theoretical resolution. The languages currently going extinct across the West Papuan highlands cannot wait for a fuller understanding of planetary convergence to be developed. In other words, the urgency of the specific case does not depend on the truth of the broader hypothesis. However, if the broader hypothesis is correct, it may explain why the specific case matters to readers who have no direct stake in West Papua's political future.

CONCLUSION

Recognition as the First Act of Survival

If this paper's argument is correct, the most significant action available to anyone — colonised or colonising, West Papuan or otherwise — is recognition: the simple yet challenging act of perceiving a cave as a cave and a shadow as a shadow; recognising the inversion of existential priority as an inversion rather than the natural order of things. This recognition changes nothing materially in the moment it occurs. Nevertheless, it is the precondition for every subsequent act of reconstruction described in this paper, because none of those acts is available to a person who does not yet recognise that reconstruction is necessary.

What is at stake?

The following sections describe the consequences of Psycho-Cosmocide when a people fail to coordinate their response to the level of the threat — and how Wonesis, operating across its available scales, offers conditions for survival and reconstruction.

Collective Survival as the Highest Collective Truth

The collective Papuan survival strategy — the retaking of the land from Indonesian occupation through a unified national formation — represents not merely a political aspiration, but the highest possible expression of Wonesis for the Papuan people at the time of writing. This strategy aligns all three dimensions: the physical-biological reality of territory, the cultural-mythological archive of collective identity, and the metaphysical-transcendental orientation that gives existence direction. When all three dimensions are operative together in the service of a shared territorial future, Wonesis at the national scale becomes possible.

If this collective formation fractures, the consequences must be clearly and unequivocally stated. Psycho-Cosmocide always fragments through the same mechanisms, which are documented in specific and quantified form in the discussion of the Logic of Colonial Management above. These mechanisms include: pitting clan and tribal divisions against each other in contests that serve the occupier; redirecting existential energy from sovereignty towards theological dispute through religious denominational competition; producing educated elites whose value hierarchies are calibrated to the occupier's institutional frameworks rather than to the survival of the people; achieving host replication at the level of leadership itself; and collapsing resistance movements inward through the very divisions that Psycho-Cosmocide engineered for precisely this purpose. The multiple rival presidencies, constitutional documents and several dozen fragmented commands catalogued earlier in this paper illustrate this. Read clinically, this catalogue is not political chaos requiring a political explanation; it is the visible surface of late-stage symptomology, an infection whose deeper work was completed long before the first rival presidency was declared. Any Papuan resistance — political, cultural, intellectual or armed — that fractures and fails to coordinate at the level demanded by the threat is resistance that has been successfully absorbed by Psycho-Cosmocide.

If Papuans fail to retake the land collectively, this will be recorded as one of the most consequential losses in the history of any human people. Not because they were not brave, intelligent or culturally rich enough. But because they were distracted. The civilisational parasite introduced what this paper has named the 'instant noodles pleasure principle': a set of foreign games, desires, frameworks and systems designed to keep Papuans perpetually occupied with consumption, denominational competition, clan rivalry and the performance of modernity while the land was legally, demographically and militarily transferred to others. Losing the land to Psycho-Cosmocide is not something that can be recovered within the timeframe of a single generation.

This is not a counsel of despair. It is the clearest possible statement of what is at stake, issued from within a framework whose defining function is to focus attention on reality.

The Reawakening of Land in the Age of Psycho-Cosmocide

Consider the following question before reading further. After two thousand years of diaspora and two millennia of maintaining their language, scripture, ceremonies, moral law and collective identity across dozens of foreign lands, and despite the most systematic attempt at their extermination in recorded history, why did the Jewish people ultimately fight so hard for a specific piece of earth? Why was cultural survival, as extraordinary as it was, not enough? Why did the accumulated weight of two thousand years of stories, prayers, memories and traditions ultimately point not inward, but outward toward land? It is because they could not live on mythology alone in foreign soil. Because the stories needed a place to be enacted. Because the ceremonies needed a place to be performed. Because ancestral law needed territory within which to function as law, rather than as a memory of law. Because an identity that exists only in the mind and mouth, however faithfully, is an identity in suspension, not an identity in

full operation. The two-thousand-year Jewish experience of diaspora is, among other things, the most comprehensively documented proof in human history that cultural and metaphysical endurance — remarkable, heroic and world-historical though it was — cannot permanently substitute for the physical and biological foundation on which it ultimately depends.

This is not an argument about the political legitimacy of what followed. It is an observation about what the entire arc of that history reveals: a people can carry their archive through centuries of statelessness with astonishing fidelity, but the archive itself, if it is honest, will eventually demand the ground for which it was made. The songs will demand the mountains. The laws will demand the rivers. The ancestors will demand their territory.

This is what Wonesis means when it says:

'Land is not a resource.' 'Land is not a territory in the juridical sense.' Land is holy scripture. It is a temple, a cathedral, a supermarket, a home, a family and the first principle — the condition that must be in place before a people can coherently conceive of any other aspect of their existence on this planet. Land is the Ark. Land is the bunker. Land is the antidote. All other elements of Wonesis, such as language, stories, ceremonies, kinship, cosmological orientation, ancestral memory and the passing on of warnings to the young, rest on land as their fundamental basis. Without land, none of the rest can exist. With it, however, everything else becomes possible again.

This means that if a people can speak their language, sing their songs, practise their ceremonies, honour their ancestors, maintain their clan structures and uphold their collective identity with great vitality, yet lose their land, they have failed to grasp the essence of Wonesis. This is not because those other things do not matter. They matter enormously. But they matter as expressions of a living relationship with a particular place. Severed from that land, these things become memories rather than living realities: beautiful, important and worth preserving, but not the same as they once were. Wonesis does not permit cultural performance to substitute for territorial sovereignty. It insists that sovereignty is a prerequisite for cultural survival, not an additional element.

What Wonesis asks of any value system — including those introduced through colonial encounters — follows from this. The question is always the same: does it serve life on Earth? Does it reconnect people with the land, memory, kinship and the conditions of ancestral continuity? If a foreign moral framework can be stripped of its heaven-orienting function and its energy redirected towards defending territory collectively, it becomes a tool of Wonesis. However, the condition is absolute: the system must serve life on this specific land, not abstract people in pursuit of a reward after death, which, in a colonial context, functions as the psychological pacification of the dispossessed.

When Colonised Peoples Fail to Reclaim Their Lands

When the collective level is no longer capable of achieving this highest truth, Wonesis descends through its available scales — not as retreat, but as structured survival. The next viable unit is tribal and clan-based organisation, coordinated at the level of language groups and ancestral

territories. This maintains the cultural-mythological and physical-biological dimensions of belonging, even where the national formation has fractured. Below that is family-based survival, involving the transmission of memory, language, land knowledge and ancestral orientation within the family unit, which is the smallest collective capable of preserving the archive. Below that is individual orientation: the single human being who carries the cosmological grounding that larger structures were unable to sustain in their own consciousness and practice. Finally, where all social structures have been broken or absorbed, there is purely metaphysical and transcendental grounding — the last available form of Wonesis and the minimum unit of existential continuity from which reconstruction may one day become possible again.

Each descent represents a real loss. Wonesis does not pretend otherwise. However, loss at one level does not eliminate the possibility of survival at the next. The living archive can be carried forward in a diminished yet intact form. The conditions of reconstruction are preserved even through the conditions of collapse. This is what the Ark metaphor means in practice: not that the flood will be prevented, but that whatever must survive will do so.

Wonesis Beyond West Papua: Already-Conquered Peoples

For indigenous peoples in lands that have already been conquered and are fully colonised — Australia, New Zealand, the Americas, and elsewhere — Wonesis identifies two structural paths, determined not by ideology, but by material conditions.

Where enough land can be reclaimed and legal, political, cultural and collective momentum makes the establishment of a viable territorial base possible, collective Wonesis can flourish in its fullest form, grounded simultaneously in physical-biological reality, cultural memory and a living cosmological connection to a specific territory. This is the complete Ark metaphor: not merely a vessel for cultural preservation, but a functioning foundation for life, providing food, water, kinship, ceremony, language and cosmological orientation. Where land reclamation of this kind is achievable, it is the first and highest priority — the condition on which all other recovery depends.

Where full reclamation is not immediately possible, for example where the scale of colonial settlement, legal dispossession and demographic transformation means the territorial foundation cannot yet be restored, Wonesis does not counsel resignation. Instead, it prepares individuals, families and clans to survive the transitions of civilisational fragmentation by carrying the living archive forward in whatever form is available. This involves preserving the cultural-mythological and metaphysical-transcendental dimensions of belonging, even where the physical-biological dimension has been severely damaged. It also involves remaining oriented towards the conditions of fuller reconstruction, as these gradually or suddenly become possible again.

The archive is kept alive not because reconstruction is guaranteed, but because reconstruction cannot happen without it. In this context, Wonesis is like keeping the seed through the winter — not with the certainty of spring, but with the knowledge that spring cannot come to a people who have already burned what was given to them to plant.

Wonesis is the map of human belonging. It recognises that all human organisation emerges through physical, biological, cultural, mythological and metaphysical transcendental bonds. Its purpose is not to convert humanity into another system, but to guide human beings back towards the conditions necessary for existence: land, water, food, shelter, kinship, memory, meaning and continuity with the Earth. Wonesis does not dictate what humanity should worship. It asks humanity where it remains alive.

If the hypothesis developed in the preceding section on the Great Convergence is valid, then what is ultimately at stake extends beyond West Papua and colonised peoples in general to the broader question of whether any human population can sustain a cosmologically grounded relationship with existence under the conditions produced by the mechanisms described throughout this paper on a planetary scale. In this fullest sense, Wonesis is offered not only to the people of West Papua, but also as a framework that any people, anywhere, who are confronting any version of the condition described in this paper, might find useful in conducting their own re-examination.

Scope and limitations

This paper has advanced a totalising diagnostic framework, and totalising frameworks invite a particular kind of scrutiny. Nothing argued here claims that every instance of cultural change, institutional development or religious conversion constitutes psycho-cosmocide. Nor does it claim that every colonised population experiences the mechanisms described in this paper identically or to the same degree. Nor does it claim that the specific historical actors named in the West Papuan case study — Indonesian administrators, missionaries and development officials — each acted with the deliberate, conscious intent that the mechanistic language of the framework might imply if read uncharitably. Much of what this paper describes, as the discussion of the sacred alarm and the CPCV has emphasised throughout, operates through structures that require no single actor's conscious malice to function. Identifying the structure is not equivalent to accusing every individual embedded within it of deliberate harm. Readers who find this framework unpersuasive are encouraged to focus their disagreement on the historical evidence and causal mechanisms presented in the case study and theoretical sections, rather than on the framework's ambition as a whole. This ambition is a deliberate part of the argument, not an oversight. The paper's claim is that a phenomenon operating at such a large scale cannot be adequately captured by a framework designed for smaller, more localised phenomena. Whether this claim will survive sustained scholarly scrutiny is, appropriately, a matter for the scholarly process to which this paper is now submitting itself, rather than something that can be settled unilaterally by this paper alone.

What this Paper Has Contributed:

Stated plainly, and without the qualifications that surround each claim in the main body of the text, this paper has made five arguments.

1. Civilisational domination has a specific, reproducible architecture rather than being merely an event or a metaphor. The Civilisational Psycho-Cosmocide Virus (CPCV) describes this architecture with the same rigour as a clinical account describes a pathogen, with the following characteristics: a defined anatomy, a life cycle, three categories of carrier, a symptomology, a documented process of mutation and conditions under which immunity has been built, lost and restored.
2. The six-stage progression from nature to psycho-cosmocide is not a chronology that societies pass through, but rather the epidemiology of an infection observed in the civilisational body. This progression involves entry, incubation, installation, and self-sustaining spread, meaning that what appeared to be historical periods are actually stages of the same disease process.
3. The infection is experienced from within as freedom rather than domination and as danger rather than insight. This is a phenomenology that is developed here alongside Biko's double consciousness and Négritude's account of colonial depersonalisation. It explains why the condition resists correction by argument and why a diagnosis is so often received by those it describes as an accusation.
4. Psycho-Cosmocide occupies a specific gap left open by genocide, cultural genocide, epistemicide and coloniality. For all their explanatory power, none of these frameworks names the re-engineering of the faculty by which a people would otherwise recognise their own destruction as such. Consequently, none of them explains why the eliminated celebrate their own elimination rather than merely enduring it.
5. West Papua is not merely illustrative evidence for a theory developed elsewhere; it is the clinical case from which the theory was first derived, and against which it must continue to be tested. It is a single, continuously documented population in which the full anatomy of the CPCV can be traced from initial contact to a stage of infection that is now approaching civilisational permanence. In West Papua, Wonesis — the framework's antidote — is not merely proposed, but diagnosed.

Kurumbi Wone

If one idea is to be taken away from this paper, it is this: no civilisation survives by preserving its institutions alone. Every civilisation survives only so long as it preserves the living relationship between its land, its memory, its cosmology, and the people who embody them. Break that relationship, and the civilisation enters a long process of substitution. Land becomes property. Memory becomes information. Cosmology becomes ideology. Human beings become carriers of a reality no longer their own. What disappears is not merely a culture, but the very conditions through which that culture could recognise itself as existing.

Conversely, no civilisation can be restored by recovering one of these elements in isolation. Land without living memory becomes geography. Memory without land becomes nostalgia. Cosmology without a living people becomes mythology. A people severed from land, memory, and cosmological orientation become, over generations, indistinguishable from any

other population produced by the same civilisational machinery. Survival therefore depends not on preserving isolated fragments, but on protecting the living relationship that binds them together.

This is the principle that Wonesis seeks to recover. It is not another ideology competing for belief, but an existential orientation towards the conditions that make any enduring civilisation possible. West Papua is the clinical case through which this paper has traced that relationship being progressively dismantled. Whether it can be restored remains an open historical question. The answer will not determine only the future of one people. It may also determine whether humanity still possesses the capacity to recover the living order that civilisation itself has increasingly forgotten.

APPENDIX A — THE EPISTEMOLOGICAL STAKES

This paper is not written from a position of neutrality, and no honest account of it should pretend otherwise. It is written from within the condition it describes by a Papuan author, and its claims are advanced in full awareness that this position will be treated as grounds for suspicion by some readers rather than as a source of evidentiary weight. However, this paper takes the opposite view, arguing that a diagnosis of this kind requires proximity to the condition being diagnosed. This is similar to Plato's allegory of the cave, which is discussed in detail in the body of this paper. According to this allegory, the account of the cave must be given by someone who has seen both the shadows and the fire. Therefore, the reader is not a neutral party either. Every reader approaches this paper from their own cosmological and civilisational position, whether they have examined it or not. The paper's central claim — that installed frameworks of meaning are difficult to perceive as such — applies with equal force to readers whose frameworks may be implicated by the argument. This is not offered as a rhetorical manoeuvre to pre-empt disagreement. Rather, it is offered as a condition of the argument's honest evaluation. A reader who approaches the paper's claims about Psycho-Cosmocide as though they could be assessed from a framework-free vantage point has, in the terms developed by the paper, already mistaken their own wall for the world. The paper goes on to provide a fuller philosophical elaboration of this epistemic structure, including its precise mapping onto Plato's allegory of the cave, and the ways in which the paper's framework both extends and departs from that allegory. This section is titled "Plato's Cave, Radicalised". Here, only the narrower claim is offered: that this paper should be read and evaluated as an act of testimony from a specific position instead of as a view from nowhere — and that, in taking up that testimony, the reader's own position is likewise never nowhere.

APPENDIX B — KEY TERMS AND DEFINITIONS

Wonesis: The counter-movement of conscious reawakening from Psycho-Cosmocide. It is an existential orientation system, a diagnostic framework and a living cartography of human belonging and survival. It is grounded in the recovery of original language, memory, land-based practice and cosmological relationship. It is not an ideology, doctrine, or system requiring membership.

Psycho-Cosmocide: The total invasion and colonisation of human cognitive and existential systems, in which imposed frameworks of meaning replace original cosmological orientation to such an extent that the replacement is no longer perceptible. 'Psycho' names the internal disruption of the human ordering faculty, and 'Cosmocide' names the disordered, fabricated world that this disruption produces and inhabits.

Cosmological Anomie (Maluk Paga): The simultaneous breakdown of the religious, ecological, social and metaphysical frameworks through which a people locate themselves within a coherent order of existence. In Lani cosmology, this is an age of chaos, disorder and moral collapse produced by the spread of Kugi.

CPCV (Civilisational Psycho-Cosmocide Virus): The self-replicating logic of epistemic invasion, as described in this paper. It spreads through macro-structural, material-symbolic and human carriers and operates simultaneously at psychological, linguistic, institutional and cosmological levels. Concealment is built into its mechanism of transmission.

Three Dimensions (of Human Organisation): The physical-biological, cultural-mythological and metaphysical-transcendental dimensions through which any society's relationship with reality is formed, and through which Psycho-Cosmocide operates simultaneously.

Wonesis Return: The active process of recovering land-based, ancestral and cosmological orientation following the disruption of psycho-cosmocide. This is distinguished from mere cultural preservation by its emphasis on living, ongoing relational practice rather than static cultural form.

Civi-lie-sation: The stage of civilisation at which the mediation between the self and reality becomes intentional falsification, actively maintained by those whose power it serves.

Evi-lie-sation: The stage at which this falsification becomes self-sustaining and no longer requires active maintenance because it has been internalised as common sense by the population it governs.

The Two Existential Cages: The primordial or cosmic cage, which comprises the unchosen, unmanufactured conditions of birth, embodiment, mortality and vulnerability shared by all living beings, and the second cage: the historically specific, manufactured enclosure of symbols, institutions and meanings that civilisation constructs within and upon the first.

Survival Alarm: The innate warning system present in every organism that is oriented towards recognising threat. This is the primary target of the CPCV's initial operation, which succeeds by ensuring the alarm never registers infection as infection.

Wone: The primordial ordering principle from which existence flows prior to any historical stage, expressed through four pillars: Obelom Wone (order and life-sustaining alignment); Maluk Wone (disorder and violated relationship); Mage Wone (sacred boundary maintenance); and Kurumbi Wone (transformation and prophetic warning). The term 'Kurumbi Wone' gives this paper's working series its name.

Wone Kenok: 'Because of Wone, something has revealed itself in reality and caused a reaction'; the framework's own description of its origin and purpose.

In Lani cosmology, Kugi is the principle of internal, contagious disorder that works through humanity itself rather than arriving as an external evil. It is the cosmological source of the condition that this paper terms 'Cosmological Anomie'.

Ap: A person who is intact cosmologically; a point at which the past, present and future converge in a living person who carries ancestral memory forward while remaining fully present to the demands of the current moment.

Ap-ap: The ontological counterfeit of an Ap; a person whose operative cosmological framework has been substantially replaced by an imposed one, typically without their

awareness. They continue to believe that they are acting from authentic will, community interest or tradition. This is not a condition of moral failure; rather, Ap is understood to remain dormant within Ap-ap rather than being destroyed.

O'gur: The relational-existential field of a person; the initial point through which the colonisation of consciousness begins.

Mu'nggar: The ordering spirit or quiet discerning intelligence within Ap, through which cosmological orientation is maintained and threat is recognised.

A'nggena: The ancestral current, or the living presence of the dead within the ongoing life of a people.

Cosmobian (Society): A society that has consciously organised existence around a reciprocal relationship with the living world — land, ecology, ancestry and cosmos — rather than extraction, over an extraordinary depth of generational time. Distinguished from "primitive" or "pre-civilisational" characterisations by the deliberateness and depth of this organisation.

Chromatic Tragedy: A named diagnostic concept for the specific structure of suffering produced by psycho-cosmocide. Unlike suffering in the classical tragic tradition, this suffering is structurally prevented from recognising itself as such because it is disguised as light, colour, development and progress.

Digital Cosmological Mining: A terminal-phase condition beyond the six-stage spectrum developed in this paper, where attention, desire and identity are extracted as commodities through digital media. This replacement cosmos requires none of the obligations of a land-based one.

Earth amnesia: the administered, rather than merely natural, obliteration of planetary and ancestral memory. This is distinguished from ordinary forgetting by its systematic and deliberate nature.

Puppet Elites: Indigenous individuals who have been cultivated to depend on a colonising system for their material and social status, and who have been repositioned, whether consciously or not, as administrators of mechanisms that serve their own community's destruction.

Four Gospels: In the specific West Papuan context, the four interlocking ideological instruments of Religiosity, Pembangunan (development), Kemajuan (progress) and Sukses (success) operate as a single, mutually reinforcing apparatus of cosmological replacement.

Hard, medium and soft civil war: a three-part typology developed in companion work for analysing internal fragmentation within a colonised or resistance population, which does not presuppose the presence of armed conflict at every level of the typology.

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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. He originated the concepts of the Cosmobian and Synthobian Worlds, philosophical frameworks developed to examine the historical transformation of human existence and the relationship between organic and civilisational modes of being. Kogoya defines the Cosmobian World as the interconnected organic reality of land, humanity, ecology, ancestry, memory and the cosmos. In contrast, he defines the Synthobian World as a civilisation that is artificially constructed and organised through — and mediated by — symbolic systems, institutions, technologies, language, numbers, images, and other forms of abstraction. Drawing on Plato's Allegory of the Cave and the Epic of Gilgamesh — particularly the relationship between Gilgamesh and Enkidu — Kogoya interprets these narratives as enduring civilisational archetypes. He interprets the cave as a metaphor for the symbolic architecture of civilisation and Enkidu as the archetype of the Cosmobian being whose participation in civilisational seduction results in his own destruction. Through these archetypes, Kogoya explores how colonised Cosmobian peoples become complicit in their own historical, cultural, ecological and existential destruction.

Kogoya is also the originator of the Psycho-Cosmocide paradigm, a philosophical framework that investigates how organic Cosmobian worlds are destroyed, seduced, re-engineered and absorbed into Synthobian systems through interconnected logics of extraction, production and consumption. Using West Papua and other indigenous Cosmobian communities as case studies, he examines what he describes as the final outcome of the civilisational project: participatory extinction.

His interdisciplinary research spans philosophy, metaphysics, cosmology, ontology, epistemology, anthropology, religion, Indigenous studies, semiotics, decolonial thought and civilisation studies.

He holds academic qualifications in Religious Studies, Indigenous Studies, Community Development, Asia-Pacific Studies and Anthropology, including a Master of Applied Anthropology and Participatory Development from the Australian National University. He also completed advanced studies in the Theory of Knowledge (Epistemology) at the University of Oxford. His research and commentary on West Papua and wider Indigenous issues have been featured by *SBS News*, *RNZ Pacific*, the *Asia Pacific Report*, the *Fiji Times*, and the *Jakarta Post*.

He founded the NATAKA Research Institute, an independent research institution dedicated to investigating the philosophical, civilisational and historical conditions shaping contemporary human existence. In his work, he pays particular attention to West Papua as a critical site for understanding the encounter between the Cosmobian and Synthobian worlds and their resulting interactions.

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