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The Ecosystem of Papuan Extinction

*A Five-Hundred-Year Civilisational Architecture of Epistemological Erasure,
Structural Containment, and Manufactured Disappearance*

Yamin Kogoya

NATAKA Research Institute

info@psychocosmocide.com | www.psychocosmocide.com

Introduction

What does it mean for a people to be made to disappear – not only from territory, but from world moral imagination? This essay addresses that question directly. It maps what the Psycho–Cosmocide framework calls the *ecosystem of Papuan extinction* – a layered, interlocking civilisational architecture that has been assembled across five centuries to ensure that Papuans – as a people, a cosmology, and a living epistemic reality – are progressively and systematically erased from the ledger of global significance. This is not a peripheral grievance or a regional complaint. It is a diagnosis of a planetary – scale mechanism. Every layer described here – epistemological, structural, psychological, political – is real, documented, and still actively functioning. This essay does not simply catalogue suffering. It identifies the machine. It names how this machine was built, how it is powered, and why moral appeals alone – no matter how righteous – cannot dismantle it without first understanding its full architecture. The Psycho–Cosmocide paradigm was born from this reckoning.

Colonial Naming and Epistemological Reconstruction

This framework is understood here as a global, overarching civilisational project launched by the European tribes in the late 1400s – inaugurated symbolically through the cornering and official naming of New Guinea, or Papua, as the *"island of gold."* From its earliest emergence, this naming was not a neutral act of geography but a foundational epistemological intervention. It carried within it the first infection of what would become a long and meticulously sustained historical process of redefinition, remapping, re–categorisation, reclassification, and redescription of the Papuans and the island of New Guinea. In this sense, land and its peoples were not simply discovered; they were actively reconstructed the global imagination through accumulated layers of imposed meaning. Portuguese navigator Jorge de Menezes, arriving at the island's northern coast in 1526, named it *Ilhas dos Papuas* – "island of the fuzzy-haired people" – a descriptor whose racial charge was unmistakable from the outset.¹ Spanish explorer Yñigo Ortiz de Retez followed in 1545, naming the island *Nueva Guinea*, drawing a deliberate and contemptuous analogy to the African Guinea coast – thus encoding Blackness, primitivity, and moral distance into the island's very cartographic identity.² Neither name was accidental, but were structuring acts.

land and its peoples were not simply discovered; they were actively reconstructed in the imagination of global consciousness through accumulated layers of imposed meaning. The name was not geography. The name was the first weapon.

¹ Swadling, Pamela. *Plumes from Paradise: Trade Cycles in Outer Southeast Asia and Their Impact on New Guinea and Nearby Islands until 1920*. Port Moresby: Papua New Guinea National Museum, 1996.

² Ballard, Chris. "The Denial of Traditional Land Rights in West Papua." *The Contemporary Pacific* 13, no. 2 (2001): 491–514.

This process involved the production and dissemination of information, images, symbols, signs, and colours that gradually manufactured a very peculiar and deliberately distorted mental image of Papuans and of New Guinea itself. Over time, this constructed imagery did not remain confined to isolated accounts or scattered expedition journals. It accumulated – through missionary reports, colonial administrative records, natural history publications, museum exhibitions, and popular press illustrations – into a shared psychological inheritance. It formed a collective global mythology composed of stories, legends, ideas, perceptions, beliefs, assumptions, presumptions, feelings, emotions, and stereotypes that fused together into an overarching civilisational imagination. This imagination did not merely describe Papuans; it defined what Papuans *were allowed to mean* within global consciousness.

The nineteenth century intensified this process. Publications such as the *Illustrated London News* and the popular ethnographic genre of "*savage peoples*" literature circulated lurid depictions of Papuans as cannibals, as child-killers, as beings caught between the animal and the human.³ Natural history museums in London, Amsterdam, Paris, and Berlin enshrined Papuan material culture as specimens of arrested evolution, placing Papuan artefacts alongside fossils and taxidermy in ways that communicated, without requiring explicit argument, that Papuans belonged to an earlier and lower stage of the human story. These were not fringe productions. They were mainstream, institutionally endorsed, and pedagogically disseminated.

Classification and the Architecture of Moral Hierarchy

Within this grand epistemological framework, Papuans and New Guinea were positioned as stone age, savage, primitive, cannibalistic, heathen, pagan, animistic, evil, demonic, monstrous, unclean, stupid, backwards, naked, and non-human-like creatures. This was not simply a list of insults casually assembled by ignorant men. It was a *structured classificatory system* – a deliberately constructed taxonomic order that determined moral hierarchy, political legitimacy, and existential value across the architecture of Western civilisational thought. It created a symbolic order in which Papuans were not fully located within the category of Human – in the modern civilisational and juridical sense – but were instead placed at the outer margins of humanity itself.

Sylvia Wynter's conceptual work is directly pertinent here. Wynter argues that the European colonial project operationalised a specific overrepresentation of the human – what she calls "Man" – as the universal measure of humanness, against which all other peoples were measured and found structurally deficient.⁴ Papuans were not measured against this standard and found wanting; they were defined *prior to measurement* as the category from which "Man" must be distinguished. Their sub-humanisation was not an error; it was the constitutive condition.

³ MacKenzie, John M. *Propaganda and Empire: The Manipulation of British Public Opinion, 1880–1960*. Manchester: Manchester University Press, 1984.

⁴ Wynter, Sylvia. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *The New Centennial Review* 3, no. 3 (2003): 257–337.

Frantz Fanon's analysis in *The Wretched of the Earth* (1961) identified precisely this dynamic – the colonial world is a Manichean world, structured by absolute moral division between the settler and colonised people. The colonised is not simply oppressed; colonised is ontologically positioned as the negative pole against which the coloniser's humanity is defined and affirmed.⁵

For Papuans, this Manichean structure was not merely colonial in the administrative sense – it was *civilisationally codified*, embedded into global knowledge production for five hundred years.

This overarching epistemological paradigm then became the justification engine for a relentless and ongoing civilisational project. This project expressed itself through the language of civilisation, missionisation, Christianisation, progress, development, modernity, improvement, re-humanisation, salvation, redemption, and betterment. Each of these terms carried a heavy moral charge. Together they formed a unified narrative of intervention directed upon Papuans and the island of New Guinea. What appeared externally as humanitarian uplift – missionary bringing the Word, the administrator bringing governance, physician bringing medicine – was internally structured as a system of epistemic authority that defined Papuans as beings in need of transformation according to external standards they had no hand in designing.

Walter Mignolo's concept of the *colonial matrix of power* illuminates this precisely – colonialism was never merely economic extraction or military domination. It was – and remains – the control of knowledge, of cosmology, of the very grammar through which a people understand themselves and are understood by others.⁶ For Papuans, the colonial matrix of power penetrated not just their political and economic life but the very language in which their existence was allowed to be narrated.

When Colonial Myth Becomes Institutional Reality

Over approximately five hundred years, this global framework of epistemological narratives spread, was taught, institutionalised, accepted, presumed, and gradually agreed upon as truth. Through relentless repetition and institutional reinforcement – through churches, schools, colonial administrations, academic disciplines, natural history museums, missionary publications, government reports, and eventually cinema and broadcasting – it became embedded into the global knowledge system itself. It was taught in European schoolrooms as natural history. It was preached from pulpits as theological fact. It was encoded into colonial law as administrative reality. It appeared on the walls of world expositions as visual entertainment, where Papuans were literally exhibited in human zoos – *Völkerschauen* – across Belgium, Germany, France, and the

⁵ Fanon, Frantz. *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove Press, 1963.

⁶ Mignolo, Walter D. *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton, NJ: Princeton University Press, 2000.

Netherlands in the late nineteenth and early twentieth centuries.⁷ In doing so, this accumulated epistemological infrastructure influenced the global power architecture in such a way that Papuans and New Guinea were placed in a symbolic and political space where they were granted no voice, no agency, no value, no meaning, and no purpose within the dominant structures of global decision-making.

Boaventura de Sousa Santos describes this condition as *epistemicide* – the systematic killing of knowledge systems, cosmologies, and ways of being that do not conform to the Western epistemological canon – and notes that it is always the precondition for physical and political domination.⁸ For Papuans, epistemicide preceded and enabled every subsequent form of physical, territorial, and cultural violence.

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The United Nations and the Architecture of Betrayal

From this accumulated condition of epistemological architecture emerged what can be described as the ultimate betrayal of Papuans by the West, the East, the North and the South – enacted symbolically, legally, and geopolitically on the altar of the United Nations. Within this structure, the United Nations became not merely a neutral international institution but a procedural stage upon which decisions about Papuan existence were externally negotiated, bartered, and resolved in the interests of parties entirely external to Papua itself. It was on this altar that Indonesia was assigned a role, a duty, and a geopolitical function in relation to Papua and Western New Guinea – and, by extension, to the broader regional dynamics involving Australia and the Pacific order.

The 1962 New York Agreement, brokered by the United States and signed between the Netherlands and Indonesia with no Papuan representation or consent, transferred the administration of West New Guinea to a temporary United Nations body – UNTEA – before handing it entirely to Indonesia in 1963.⁹ Papuans were not consulted. They were not invited. They were the subject of the agreement, not its agents.

The 1969 *Act of Free Choice* – widely and accurately referred to among Papuans and international observers as the *Act of No Choice* – formalised this betrayal with procedural theatre. Of a Papuan population estimated at over eight hundred thousand, precisely one thousand and twenty-five

⁷ Zimmerman, Andrew. *Anthropology and Antihumanism in Imperial Germany*. Chicago: University of Chicago Press, 2001.

⁸ Santos, Boaventura de Sousa. *Epistemologies of the South: Justice Against Epistemicide*. Boulder, CO: Paradigm Publishers, 2014.

⁹ Saltford, John. *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of Betrayal*. London: Routledge, 2003.

hands-picked individuals were coerced into voting unanimously for incorporation into Indonesia under direct military surveillance and threat.¹⁰ The United Nations General Assembly noted this outcome in Resolution 2504 – but did not condemn it. The global community watched, recorded, and moved on.

Historical Evidence and Institutional Silence

Historian John Saltford, whose archival research produced the most comprehensive account of the Act of Free Choice, concluded that the United Nations officials present were aware in real time that the process was a sham – and chose institutional silence over moral intervention.¹¹

This silence was not passive. It was structural. It was the same silence that the global epistemological framework had been preparing for five hundred years.

From May 1963 onward, Indonesian military forces were effectively given geopolitical legitimacy and operational space to launch a full-scale military and administrative operation across Western New Guinea. This marked a decisive and violent shift in the lived reality of Papuans. State-backed force became structurally embedded in the region under the broader framework of international acceptance, Cold War strategic calculation, and diplomatic silence. The presence of global institutions did not interrupt this trajectory; they contributed to its stabilisation through diplomatic recognition, arms supply, and strategic alignment shaped by anti-communist geopolitics and Western resource interests.

The Ecosystem of Managed Extinction: Three Operating Layers

Since 1963, the government of Indonesia – fully backed by global power structures, international financial institutions, and multinational resource extraction interests – has established an operational ecosystem in which Papuans in Western New Guinea are positioned within a long-term process of assimilation, integration, and controlled transformation toward their eventual disappearance as a distinct people. This ecosystem is shaped by global deceptions, reinforced by resource extraction economies – gold, copper, natural gas, palm oil – and maintained by military-political alliances that make Papuan survival a structurally inconvenient outcome for those who most benefit from Papuan land. The result is a condition in which Papuans are slowly but systematically moved toward extinction as a cultural, political, and epistemological reality. This extinction is not always immediate or visible in its most dramatic forms.

¹⁰ Elmslie, Jim. *Irian Jaya Under the Gun: Indonesian Economic Development versus West Papuan Nationalism*. Honolulu: University of Hawai'i Press, 2002.

¹¹ Saltford, John. *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of Betrayal*. London: Routledge, 2003.

It often presents as gradual absorption, demographic displacement, linguistic deletion, or fragmentation within larger systems of power – what Patrick Wolfe identified as the settler colonial *logic of elimination*, which does not require mass killing to achieve disappearance, only the unrelenting substitution of one people for another across every register of life.¹²

The First Layer: The Structural Framework of Containment

The first layer of this ecosystem operates at the level of political, administrative, and demographic engineering. The Indonesian state's *transmigration programme* – officially launched in the 1970s under President Suharto and substantially funded by the World Bank – relocated hundreds of thousands of non-Papuan Indonesians, predominantly from Java, Madura, and Sulawesi, into Western New Guinea.¹³ The consequence has been a radical demographic transformation – Papuans, who constituted the overwhelming majority of the population in 1963, have been progressively reduced to a minority in their own homeland. Alongside this demographic engineering, Papuan political representation has been systematically suppressed, Papuan independence advocacy has been criminalised, and the region has been subjected to sustained security operations resulting in documented patterns of extrajudicial killing, torture, enforced disappearance, and sexual violence.¹⁴

The Second Layer: The Reprogramming of Desire

The second layer of this ecosystem operates at the level of perception and desire. Within this layer, the majority of Papuans are reprogrammed inside the same global manufactured system to see their future, their progress, their success, their development, their modernity, their improvement, their re-humanisation, their civilisation, their wealth, their power, and their survival through the Indonesian-controlled structural framework – and through the broader Western developmental paradigm that underpins it. In this way, even the imagination of liberation or advancement is often routed through the very system that contains and constrains it. The boundaries of what is thinkable and achievable are subtly shaped by external definitions of value and success. A Papuan who seeks education must do so in Bahasa Indonesia, through a curriculum designed by and for the Indonesian national project. A Papuan who seeks economic participation must do so within markets structured by and for Indonesian capital and its global partners. A Papuan who seeks political representation must navigate institutions designed to make Papuan political sovereignty structurally unthinkable.

¹² Wolfe, Patrick. “Settler Colonialism and the Elimination of the Native.” *Journal of Genocide Research* 8, no. 4 (2006): 387–409.

¹³ Fearnside, Philip M. “Transmigration in Indonesia: Lessons from Its Environmental and Social Impacts.” *Environmental Management* 21, no. 4 (1997): 553–570.

¹⁴ Amnesty International. *West Papua: The Forgotten Emergency*. AI Index ASA 21/003/2018. London: Amnesty International, 2018.

This is precisely what Paulo Freire called *the domestication of consciousness*— the process by which the oppressed internalise the values, frameworks, and aspirational horizons of the oppressor until liberation itself comes to feel like an illegitimate or irrational desire.¹⁵

The Third Layer— The Poisoning of the Collective Psyche

The third layer of the ecosystem exists at the level of the collective psyche. Here, the Papuan collective consciousness is described as deeply poisoned, wounded, fragmented, disconnected, alienated, exiled, and dislocated – not metaphorically, but as a precise clinical and civilisational diagnosis. This condition produces a situation in which the cognitive ability to fully realise what has been done, what is being done, and what will happen in the absence of deliberate intervention becomes severely weakened and increasingly inaccessible. The tools of awareness themselves – the alphabets, grammar, vocabulary, frameworks, paradigms, mental maps, information systems, ideas, and interpretive structures available to Papuans – are not neutral instruments. They have themselves been manufactured, controlled, and indoctrinated by the very power structures that maintain and reproduce the ecosystem. To think about one's own condition using only the intellectual tools provided by one's oppressor is to remain, at the level of consciousness, within the prison – even when one imagines oneself to be reaching beyond it.

María Lugones has written of this as the problem of the *coloniality of gender and being*— the colonised self is not merely oppressed but constituted through the oppressive framework, such that even resistance can become a reproduction of colonial logic when it lacks the epistemic tools to fully name what it is resisting.¹⁶

The Cave, the Shadows, and the Beast: A Structural Allegory

This condition of psychic and epistemological capture leads into the next layer of the ecosystem – one that the Psycho–Cosmocide framework renders through Plato's allegory of the cave, but radicalised and politicised.

In Plato's original formulation, the prisoners in the cave mistake the shadows on the wall for reality because they have never seen the light.¹⁷

Within the ecosystem of Papuan extinction, however, the shadows are not accidental products of ignorance. They are deliberately manufactured and continuously refreshed – the spectacles of Indonesian nationhood, of development and progress, of religious belonging, of ethnic identity politics, of international human rights proceduralism – designed specifically to ensure that

¹⁵ Freire, Paulo. *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Herder and Herder, 1970.

¹⁶ Lugones, María. "Heterosexualism and the Colonial/Modern Gender System." *Hypatia* 22, no. 1 (2007): 186–219.

¹⁷ Plato. *The Republic*. Translated by Allan Bloom. New York: Basic Books, 1968.

Papuans, as a collective, are prevented from waking up to the structural reality of their historical and ongoing condition.

As a result, the deeper mechanisms behind dispossession, extermination, and systemic destruction remain obscured beneath layers of symbolic noise. The Indonesian state invests enormously in spectacle – development projects photographed for international consumption, sporting events, religious ceremonies, economic opportunity narratives – all performing the script of Papuan integration and flourishing while the structural elimination continues beneath the performance.

Guy Debord's concept of the *Society of the Spectacle* finds one of its most violent applications here – the spectacle does not supplement power – it is power in its most refined form, because it colonises the imagination before the body.¹⁸

The shadows are not accidental products of ignorance. They are deliberately manufactured – spectacles of development, nationhood, and belonging – designed to ensure that Papuans are prevented from waking up to the structural reality of their ongoing extinction.

The entire five-hundred-year global civilisation ecosystem then becomes comparable to a vast digestive system of a global beast – a beast constituted not of flesh but of epistemological frameworks, institutional structures, economic logics, and military alliances – within which every Papuan individual's critical faculty and capacity for collective discernment have been subjected to Psycho-Cosmocide.

Within this metaphorical digestive system, every Papuan is placed into an environment where survival is transformed into a fragmented and endless competition for recognition, title, label, power, prestige, wealth, ambition, glory, family, religion, ideology, group identity, personal interest, clan allegiance, individual aspiration, narrative control, truth claims, trauma expression, positional authority, strategic advantage, tactical survival, and historical meaning. The struggle no longer revolves around confronting the overarching system that subjugates them, but instead becomes redirected inward, turning Papuans against one another within an ever-expanding battlefield of confusion and fragmentation.

It becomes a shattered psychological and political landscape in which even the *meaning of being Papuan* itself is continuously contested. Questions of who has the right to speak, who has authority to act, who can define truth, who represents Papua, what should be done, how it should be done, when it should be done, by whom, to whom, and for what purpose become trapped within an endless cycle of internal dispute and competing claims.

¹⁸ Debord, Guy. *The Society of the Spectacle*. Translated by Donald Nicholson-Smith. New York: Zone Books, 1994.

The very definition, purpose, destiny, and future of Papua are pulled apart into thousands of conflicting voices, visions, strategies, and narratives.

The condition resembles millions of screaming bats trapped within a dark cave, each producing endless noise yet unable to truly hear another. Every bat becomes consumed by its own automatic unconscious echo, mistaking its isolated sound for collective direction. In such a state, communication collapses into repetition, reaction, and fragmentation rather than genuine consciousness, coordination, or shared awakening. As this internal struggle intensifies, the deeper structure of power remains largely untouched. The system that benefits from fragmentation does not need to destroy Papuans directly at every moment because the ecosystem itself continuously reproduces division, exhaustion, confusion, and mutual contestation from within. Thus, the conflict becomes increasingly concentrated among Papuans themselves, while the overarching system observes with unified strategic patience, maintaining its position through endurance, structure, and long-term control.

Seagulls and Bread: On Manufactured Internal Competition

In this condition, millions of traumatised, hungry, thirsty, and desperate individuals become comparable to seagulls thrown into a confined space where fragments of bread – scraps of recognition, resources, institutional access, narrative authority – are scattered among them. Seagulls move collectively as one, but each seagull fights against the others for survival, driven by the logic of *'everyone for themselves'*, while the ultimate predators observe them as a single, unified collective entity. The fragmentation of perception ensures that competition occurs internally among the oppressed, while structural forces remain unified in their external gaze and strategic control.

This is not a failure of Papuan character or culture. It is the predictable and, in many ways, intended outcome of five centuries of systematic atomisation. The colonial project in West Papua – as in every colonial theatre from the Caribbean to the Congo – was precisely engineered to prevent the emergence of unified Papuan political consciousness. Divide-and-rule policies, the weaponisation of clan and tribal difference, the strategic elevation of some Papuans into administrative collaboration with material wealth abundance while others were marginalised and rejected – all of these mechanisms served the same function – to ensure that the seagulls would not stop fighting each other long enough to look up and see the predator.¹⁹

Frantz Fanon described this internal fragmentation with devastating precision in his analysis of colonised consciousness – the colonised person, denied access to the coloniser, redirects their frustration, rage, and survival energy against their fellow colonised – in family violence, in tribal

¹⁹ Memmi, Albert. *The Colonizer and the Colonized*. Translated by Howard Greenfield. Boston: Beacon Press, 1965.

conflict, in religious sectarianism, in political factionism – because the actual source of the wound is structurally protected from their reach.²⁰

In West Papua, this dynamic is visible in the fragmentation of the independence movement itself – divided across generational, theological, ideological, and diaspora lines – even as the Indonesian state and its international backers remain coherently unified in their strategic objectives.

The Limits of Moral Appeals: On the Exhaustion of Good Samaritans

While this internal vortex of a well-organised and managed Papuan extinction proceeds, there are those Papuans – and those who stand in solidarity with Papuans – who have recognised what is happening and who call out for others– those they consider family, friends, lineage, neighbours, kin by race, ethnicity, blood, religion, skin colour, genealogy, culture, language, ideology, or the shared collective memory of five hundred years of European and post-colonial domination. These may include Papuans in Papua New Guinea, Melanesian countries, Oceania, Africa, the Caribbean, and global Black nationalist institutions, organisations, and movements. They may include international religious communities, human rights councils, the International Court of Justice, the UN Special Rapporteur on the Rights of Indigenous Peoples, academic networks, civil society coalitions, and the full range of international bodies whose mandate is the protection of human dignity.

But here the Psycho-Cosmocide paradigm insists on a diagnosis that is as uncomfortable as it is necessary– all of these people, institutions, regions, nations, countries, and organisations breathe inside the same global beast's digestive system. They are themselves broken, fragmented, and fighting for their own survival within the same overarching epistemological framework. The Pacific Island nations that raise West Papua in UN forums do so while their own sovereignty is threatened by climate change and geopolitical competition. African Union member states that might speak for Papuan self-determination are themselves navigating neo-colonial debt structures and resource extraction dependencies. Human rights institutions operate within legal frameworks that were designed by the same Western powers whose strategic interests are served by Papuan extinction.

All moral and ethical demands – all requests and commands directed at the outside world to come rescue Papuans – are, within this architecture, nothing but extinction entertainment– not because those who make them are insincere, but because they have no means to say anything or do anything other than what they say, and are. Good Samaritans who are themselves inside the beast cannot carry anyone out of it.

²⁰ Fanon, Frantz. *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove Press, 1963.

Unless someone or something with genuine power – from either inside or outside the beast’s digestive system — is willing and capable of interrupting the machinery itself, and unless those trapped within it are strategically extracted from the logic of consumption that governs their existence, then all moral appeals, ethical pleas, and humanitarian performances demanding that the world come and rescue Papuans become little more than extinction theatre on Papuans grave.

Not because those who speak to them are evil or insincere, but because they possess no structural power beyond the performance of suffering itself. They can only repeat the language the system permits them to speak, while remaining fully contained within the machinery that is consuming them.”

Good will alone, without structural power to back it, is a funeral song – beautifully composed, deeply felt, and entirely incapable of reversing the burial.

When life and death are on the line, one does not argue, debate, or perform. A deliberate, conscious decision must be made – and executed – either to fight and die with one's eyes open, or to fight and live with full structural clarity about the nature of the fight. All other noise is mere noise – funeral entertainment speeches display over the slow death of a nation that is tortured and buried every single day, until nothing remains to fight for that nation's survival.

The Emergence of the Psycho-Cosmocide Paradigm

The Psycho–Cosmocide paradigm was born from this reckoning. It was born from the recognition that the ecosystem of Papuan extinction cannot be understood, contested, or dismantled using only the conceptual tools provided by the same civilisational framework that constructed it. It was born from the recognition that moral appeals, however sincere, are not sufficient – and that sufficiency requires a paradigm capable of naming the full depth of what has been done, at every level from the cosmological to the psychological to the political. Psycho–Cosmocide names the specific form of violence that operates when a people's inner world – their cosmology, their ontological grammar, their understanding of time and space and meaning and belonging – is systematically destroyed or made inaccessible, such that even their resistance is conducted using the tools of their oppressor. It is the murder not only of bodies and territories but of the epistemological conditions under which a people can know themselves as a people, can imagine themselves as alive, and can organise themselves as a force for their own continuation.

This paradigm does not offer easy consolation. It does not promise that raising awareness will be enough. It insists instead on an unflinching structural diagnosis – because only a diagnosis that is adequate to the depth of the wound can produce a response that is adequate to the scale of what is required.

Conclusion – A Reckoning Without Euphemism

The ecosystem of Papuan extinction is not a past event. It is not a wound in the process of healing. It is alive, operating, internationally supported, structurally maintained mechanism of disappearance that continues to function every single day. It is global in its architecture, epistemological in its foundations, political in its execution, psychological in its effects, and cosmological in what it ultimately destroys.

It was initiated by a name – *island of gold* – and it has been sustained through five centuries of institutional knowledge production, military force, diplomatic betrayal, demographic engineering, psychic fragmentation, and manufactured internal competition. The United Nations has failed it. International human rights law has contained rather than corrected it. The Pacific community has mourned it without the structural power to stop it. And the Papuans inside the beast's digestive system have been fighting, magnificently and painfully, with conceptual tools that were designed to prevent precisely the kind of clarity this paradigm attempts to restore. The Psycho–Cosmocide framework exists to restore that clarity. It is not intended as an academic exercise, nor as an intellectual performance, but as the necessary first act of a people reclaiming the epistemological conditions of their own thinking, analysis and survival.

Before any meaningful action can be taken, the structure itself must be seen in its totality—every layer of it, every mechanism, every form of complicity, and every enforced silence that sustains it. To see it clearly is already to begin interrupting its logic. It means refusing partial vision, refusing fragmentation, and refusing the comfort of simplified narratives that obscure the full architecture of what is at work. This requires an unflinching confrontation with the system as a whole, rather than its isolated symptoms. This short essay belongs to that act of cognition. It is part of the slow and difficult process of regaining perception, of rebuilding the capacity to recognise what has been made invisible, and of reconstituting the intellectual and existential ground from which survival itself becomes thinkable again.

“The ecosystem of Papuan extinction was not built in a single moment of violence, but assembled slowly across five hundred years through names, maps, museums, churches, schools, treaties, armies, development projects, and global silences. Its greatest weapon was not merely the destruction of bodies, but the reconstruction of reality itself — a machinery that remains active today, continuing to organize the disappearance of a people while the world still calls it civilization.” Yamin Kogoya

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