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The Ecosystem of Papuan Extinction

*A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement,
Structural Containment, and Manufactured Extinction*

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ABSTRACT

This paper develops the concept of the ecosystem of Papuan extinction: a five-hundred-year civilisational architecture through which cosmobian Papuan societies have been systematically subjected to epistemological violence, structural containment, and manufactured disappearance. Drawing on the Civilisational Psycho-Cosmocide Virus (CPCV) framework — developed across its full spectrum from Nature through Civilisation, Civi-lie-sation, and Evi-lie-sation to Psycho-Cosmocide and its counter-movement, Wonesis — the paper introduces the Eight Atlases of Human Existence as a single, interdependent existential ecosystem rather than eight discrete registers, and demonstrates how Indonesian settler colonialism, underwritten by five centuries of European epistemological violence, has penetrated and corrupted each dimension simultaneously. The paper contrasts the Papuan cosmobian ecosystem — generated by relationality and reciprocity — against the Synthobian colonial order generated by extraction, production, and consumption, and grounds this contrast in the Canvas Principle: the argument that land is the irreducible ground upon which every cosmology is painted, prior to any metaphysical claim built upon it. It traces the colonial genealogy from sixteenth-century European naming practices and the racial-symbolic architecture this paper's companion study identifies as Papuaphobia, through the institutional betrayal of the 1969 Act of Free Choice, to the contemporary operating layers of demographic engineering, psychic fragmentation, and manufactured internal competition — read here through the parasitological mechanism of cascading incapacitation and through the four ideological formations of religiosity, development, progress, and success that make participation in one's own disappearance feel like hope. The paper names this condition of self-reproducing destruction the Paradox of Papuan Extinction: a people pursuing what they experience as a better future while that pursuit dismantles the very conditions of their own continuation. Engaging the work of Frantz Fanon, Sylvia Wynter, Walter D. Mignolo, Boaventura de Sousa Santos, Paulo Freire, María Lugones, Patrick Wolfe, and Guy Debord, it argues that the extinction of Papuans is not merely political or demographic but ontological: a coordinated destruction of the conditions under which a people can know themselves as a people, imagine themselves as alive, and organise themselves as a force for their own continuation.

Keywords: Psycho-Cosmocide; West Papua; settler colonialism; epistemicide; ontological violence; Eight Atlases; cosmobian ecosystem; Synthobian world; Paradox of Papuan Extinction; Papuaphobia; decolonial theory; Indonesian colonialism.

A Note on the Corpus

This paper is part of an ongoing theoretical project, the Kurumbi Wone Working Paper Series, developed within the Psycho-Cosmocide Studies framework. Rather than repeat the full exposition of each concept it draws upon, this revised edition builds directly on the following published works, which together constitute the foundational theoretical development of the paradigm: Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos (Working Paper No. 2); The Seven Existential Cages: A Speculative Decolonial Ontology (Working Paper No. 3); From the Wreckage: Eight Atlases of Human Existence under Total Colonial Domination (Working Paper No. 11); A Papuan Tragedy Is More Tragic Than Tragedy (Working Paper No. 12); The Papuans: A Stranded Cosmobian Society on the Highway of Civilisation (Working Paper No. 14); Colonial Parasites and Colonised Hosts (Working Paper No. 18); The Labyrinth of Papuan Extinction (Working Paper No. 19); The Four Gospels of a "Civilisational" Death Cult in West Papua (Working Paper No. 21); Beyond the Papuan Rebel: Land as First Ontology (Working Paper No. 23); West Papua's Soft Civil Wars (Working Paper No. 24); Cosmobian and Synthobian: Two Modes of Being (Working Paper No. 26); Israelisation and the Colonisation of Papuan Consciousness (Working Paper No. 27); The Making of Papuaphobia (Working Paper No. 28); and The Given and The Constructed: Seven Existential Cages of Psycho-Cosmocide Theory (Working Paper No. 29). Readers seeking the full development of any concept used here in brief are referred to the relevant paper above rather than to repeated citation throughout; footnotes to this corpus are used in the body of the paper only where a specific claim critically depends on it.

INTRODUCTION

The Machine of Disappearance

What does it mean for a people to be made to disappear — not only from territory, but from the stories, imagined worlds, cultural fabrics, and metaphysical architectures that make a people a people? This is not a rhetorical question. It is the central diagnostic problem this paper addresses, and it sharpens into a still more uncomfortable one once the mechanism is properly seen: how does a colonised people come to participate in the machinery of its own disappearance — not through weakness or deception, but because the very faculties that would let it recognise that disappearance as disappearance have themselves been reorganised?¹ The answer this paper offers is organised through what the Psycho-Cosmocide framework calls the ecosystem of Papuan extinction: a layered, interlocking civilisational architecture 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, while that erasure is experienced, from within, as education, development, opportunity, progress, and success.

This is not a peripheral grievance or a regional complaint. It is a diagnosis of a planetary-scale mechanism operating today under a name this paper gives it in full for the first time: the Paradox of Papuan Extinction. Every layer described in this paper — epistemological, structural, psychological, political — is real, documented, and still actively functioning. The purpose here is not simply to catalogue suffering but to identify the machine: to name how it was built, how it is powered, why the colonised so often become its most effective operators, and why moral appeals alone — however righteous — cannot dismantle it without first understanding its full architecture.

The Scope of the Argument

This paper proceeds through four interlocking movements.

The first establishes the theoretical ground: a foundational account of the eight existential dimensions — the Eight Atlases — through which every human being sustains themselves as a living, thinking, meaning-making presence in the world, read here not as eight separate compartments but as a single interdependent existential ecosystem in which damage to one atlas propagates through all the others.² Beneath this architecture lies a still more fundamental distinction: between the Given — the biological and existential conditions no civilisation created — and the Constructed — the symbolic, metaphysical, and technological worlds through which

¹Yamin Kogoya, *The Labyrinth of Papuan Extinction: Paradox, Participation, and the Collapse of Recognition* (Kurumbi Wone Working Paper Series No. 19, 2026).

²Yamin Kogoya, *From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination* (Kurumbi Wone Working Paper Series No. 11, 2026).

humanity continually reorganises those conditions.³ The Eight Atlases describe the terrain on which this distinction plays out.

The second movement maps the Papuan cosmopolitan ecosystem against which colonial destruction can be precisely measured, distinguishing it from the Synthobian order not by degree — more or less developed, modern, or traditional — but by generative logic: relationality and reciprocity against extraction, production, and consumption.⁴ This distinction is grounded, in turn, in the Canvas Principle: an embodiment argument holding that thinking presupposes embodiment, embodiment presupposes ecology, and ecology presupposes land, so that every cosmology requires a canvas before it can become a picture — which is why colonisation is never merely territorial but always, at root, ontological.⁵

The third movement reconstructs the five-hundred-year colonial genealogy — from the inaugural violence of naming, through the racial-symbolic grammar this paper's companion study identifies as Papuaphobia and traces from European travel writing and scientific racism into Indonesian nationalist and developmental institutions,⁶ to the institutional betrayal of 1969 and the contemporary mechanisms of managed extinction.

The fourth movement identifies the operating architecture of that managed extinction in more precise mechanical terms than the first edition of this paper offered. Where that earlier account described a virus without fully specifying its mode of transmission, this revision draws on a parasitological model of colonial capture — six biological parasites read as structural homologies for a mechanism of cascading incapacitation, in which disruption at one foundational layer of existence generates cumulative effects across the transmissional and archival layers above it.⁷ It identifies the four ideological formations — religiosity, development (pembangunan), progress (kemajuan), and success (sukses) — through which this destruction is experienced by the colonised themselves as hope rather than loss,⁸ and the spectrum of soft, medium, and hard civil war through which manufactured internal competition reproduces fragmentation from within.⁹ It closes by naming why moral appeals reach their limit here: because the suffering this paper describes is not classical tragedy, which at minimum grants its victims the anagnorisis of recognising what has

³Yamin Kogoya, *The Given and the Constructed: Seven Existential Cages of Psycho-Cosmocide Theory* (Kurumbi Wone Working Paper Series No. 29, 2026).

⁴Yamin Kogoya, *Cosmopolitan and Synthobian: Two Modes of Being* (Kurumbi Wone Working Paper Series No. 26, 2026).

⁵Yamin Kogoya, *Beyond the Papuan Rebel: Land as First Ontology* (Kurumbi Wone Working Paper Series No. 23, 2026).

⁶Yamin Kogoya, *The Making of Papuaphobia: Colonial Genealogy, Racial Formation, and Psycho-Cosmocide* (Kurumbi Wone Working Paper Series No. 28, 2026).

⁷Yamin Kogoya, *Colonial Parasites and Colonised Hosts: The Psycho-Cosmocide of Cosmopolitan Existence in West Papua* (Kurumbi Wone Working Paper Series No. 18, 2026).

⁸Yamin Kogoya, *The Four Gospels of a "Civilisational" Death Cult in West Papua: Religiosity, Development, Progress, and Success* (Kurumbi Wone Working Paper Series No. 21, 2026).

⁹Yamin Kogoya, *West Papua's Soft Civil Wars: The Architecture of Collective Fragmentation and Collapse* (Kurumbi Wone Working Paper Series No. 24, 2026).

happened to them, but a Chromatic Tragedy — suffering dressed in the full colour of ordinary life, structurally resistant to being witnessed as suffering at all, by those inside it and often by those outside it as well.¹⁰

Throughout, the paper draws on the scholarship of Frantz Fanon, Sylvia Wynter, Walter Mignolo, Boaventura de Sousa Santos, Paulo Freire, María Lugones, Patrick Wolfe, and Guy Debord, alongside the wider architecture developed across the Kurumbi Wone Working Paper Series — Psycho-Cosmocide's Civi-lie-sation/Evi-lie-sation spectrum and its counter-movement, Wonesis;¹¹ the Given and the Constructed; the Cosmobian and Synthobian modes of being; the Canvas Principle; Papuaphobia; the parasitology of colonial capture; the Four Gospels of religiosity, development, progress, and success; the Paradox of Papuan Extinction; soft civil war; and Chromatic Tragedy — which this paper draws together for the first time into a single ecosystemic account. These are not invoked decoratively. Each is brought in at the precise point where its conceptual apparatus directly maps onto a specific layer of the ecosystemic assault on Papuan existence.

Before the Framework: A Prior Question

Before mapping how the machine of disappearance operates against Papuans specifically, it is necessary to establish the theoretical ground upon which the entire framework rests: the ontological architecture of human existence, and beneath it, the distinction between what is given to every human being prior to any civilisation and what civilisation subsequently constructs upon that ground.

What is a human being, at the most fundamental level? What does it need, layer by layer, to sustain themselves as a living, thinking, meaning-making entity? And what happens when each of those layers is systematically invaded, corrupted, and controlled by an external force? These questions are not incidental to the analysis of West Papua. They are its foundation. Without a clear account of what a human being is across all their constitutive dimensions — and of which parts of that account no coloniser could ever have created in the first place — the full scale of what is being destroyed cannot be seen, and what cannot be seen cannot be named, and what cannot be named cannot be effectively resisted.

¹⁰Yamin Kogoya, *A Papuan Tragedy Is More Tragic Than Tragedy: Beyond the Architecture of Tragedy* (Kurumbi Wone Working Paper Series No. 12, 2026).

¹¹Yamin Kogoya, *Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos* (Kurumbi Wone Working Paper Series No. 2, 2026).

PART ONE: THE EIGHT ATLASES OF HUMAN EXISTENCE — A FOUNDATIONAL FRAMEWORK

The Given, the Constructed, and the Ground of the Atlases

Before the eight atlases can be named, a prior distinction must be established, because it determines what kind of destruction is actually being described in this paper. Human existence unfolds across two irreducibly different registers. The first is the Given: birth, hunger, thirst, ageing, illness, ecological dependence, embodiment, and mortality — the condition into which every organism enters without consent and from which none escapes, and which no civilisation created, no religion abolished, and no scientific revolution has escaped. The second is the Constructed: the symbolic, metaphysical, political, and technological worlds — language, religion, law, philosophy, technology, economy — through which humanity interprets, organises, and increasingly governs its relationship to the Given. Civilisation does not invent the Given. It reorganises humanity's participation within it, and it is at the level of the Constructed — not the Given — that colonial power does its work. Land's foundational status within the Given --- gestured at here and formalised in Part Three as the Canvas Principle --- is what makes the Physical/Material atlas below the ground of the others rather than merely first in a list.

This distinction matters here because it clarifies what the Eight Atlases actually are. They are not eight separate inventions of civilisation to be defended or discarded at will. Some — the Physical/Material and Biological/Organism atlases most directly — sit close to the Given: they name conditions no coloniser authored and no colonised people can simply opt out of. Others — Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time — belong more to the Constructed: they are the symbolic architecture through which the Given is lived, and therefore precisely the terrain on which the Civilisational Psycho-Cosmocide Virus (CPCV) does its most effective work, since the CPCV cannot abolish the Given but can capture the Constructed almost entirely. The Memory/Consciousness atlas sits at the hinge between the two, and the Ultimate Unknown marks the point at which even the Constructed runs out. Read this way, the Eight Atlases are not a list. They are a map of where a people's existence is non-negotiable and where it is vulnerable — and therefore a map of exactly where an external power must attack if it wishes to remake a people's reality without abolishing their bodies outright.

What the Atlases Are

The Psycho-Cosmocide framework posits that every human being, by the default condition of being born into a particular space-time, requires at least eight existential atlases in order to be, to function, and to endure as a fully constituted human presence in the world.

These are not optional dimensions of human life. They are its constitutive layers — the interlinked ecosystems of existence without which the human being, whether individually or collectively,

begins to collapse or disappear. What emerges from these eight atlases is not eight separate compartments, but a single interdependent existential ecosystem: layered, recursive, and fragile, in which damage to any one atlas propagates through all the others rather than remaining contained within it. Each atlas depends upon the others for coherence, and together they constitute what it means to be human.

The eight atlases are: Physical/Material; Biological/Organism; Cultural/Mythological; Metaphysical/Transcendental; Particle/Energy; Space/Time; Memory/Consciousness; and the Ultimate Unknown. The following account moves through each in sequence, identifying the core function and relationship to the others. Describing Memory/Consciousness as a hinge and the Ultimate Unknown as a limit names a functional role within this one ecosystem, not an exception to it: a hinge is still part of the door it joins.

The First Two Atlases: Matter and Organism

The first two atlases — Physical/Material and Biological/Organism — form the primordial ground of existence, the atlases closest to the Given. At the deepest level, human beings are matter temporarily organised into living form. We emerge from earth, participate briefly in biological life, and then decompose back into matter again. The body is therefore both a miracle and a limitation: a short-lived arrangement of atoms capable of sensation, reproduction, suffering, imagination, and self-awareness.

Everything else emerges from this condition but never escapes it. No philosophy, civilisation, religion, or technology has abolished the organism's dependence on food, water, ecological stability, or mortality itself. The entire human drama unfolds inside bodies that decay. This is not a pessimistic observation — it is the non-negotiable ground from which any honest account of the human condition must begin.

The Third Atlas: Culture and Mythology

From this biological foundation emerges the third atlas: Culture/Mythology. Here the naked organism becomes symbolically dressed. The child is inserted into language, memory, ritual, identity, colour, myth, religion, tribe, nation, and civilisation. This atlas transforms mere organism into 'someone.' It gives orientation, purpose, belonging, morality, and narrative continuity.

Yet this is also where human conflict intensifies most catastrophically. Cultures compete to universalise themselves. Kingdoms, empires, religions, ideologies, and nation-states all attempt to project their symbolic architectures across the earth. Human history becomes an endless struggle between competing mythological worlds attempting to preserve, expand, or impose themselves upon others. The cultural atlas is simultaneously the greatest achievement of human creativity and the primary battlefield of human violence — and, within the Given/Constructed distinction, the

first fully Constructed atlas: the point at which one people's Second Cage begins competing to overwrite another's.

The Fourth Atlas: Metaphysics and Transcendence

The fourth atlas — Metaphysical/Transcendental — emerges because culture alone cannot satisfy the organism's confrontation with mortality, suffering, uncertainty, and death. Human beings begin to ask questions beyond the immediately visible: What are we, or who are we? Why are we here? Is there permanence beyond decay? Does suffering have meaning? Is there justice beyond death?

This atlas generates religions, philosophies, cosmologies, spiritual systems, and transcendental longings. Yet the Psycho-Cosmocide framework critically observes that, despite thousands of years of metaphysical claims, humanity remains physically trapped within the same biological conditions. No civilisation has escaped death. No religion has demonstrably abolished mortality. The metaphysical atlas therefore reveals both humanity's highest longing and its deepest existential uncertainty — an irresolvable tension that every human culture must negotiate in its own way.

The Fifth Atlas: Particle, Energy, and Technology

The fifth atlas — Particle/Energy — introduces a radically transformative dimension. Here humanity begins to understand and manipulate the forces underlying material existence itself: electricity, chemistry, atomic energy, engineering, digital systems, communication technologies, artificial intelligence.

This atlas amplifies human capacity to an unprecedented degree, enabling global communication, medicine, transportation, architecture, computation, and scientific inquiry. Yet it simultaneously creates the possibility for planetary-scale domination, extraction, surveillance, addiction, and ecological collapse. The same technological systems that expand human power also intensify Psycho-Cosmocide by penetrating consciousness directly through screens, media, algorithms, and engineered attention economies. Humanity gains extraordinary power while becoming increasingly vulnerable to its own creations.

The Sixth Atlas: Space and Time

The sixth atlas — Space/Time — reveals another uniquely human condition. The body remains fixed in one place and one moment, yet consciousness moves endlessly across absent spaces and imagined times. Human beings mentally revisit childhood, imagine futures, construct histories, anticipate catastrophes, remember ancestors, and envision worlds not yet born.

Entire civilisations are built through this temporal imagination. Because of this, the control of historical narrative becomes one of the deepest forms of power. Whoever controls a people's

understanding of the past and future controls the limits of what they believe is possible. Colonial systems therefore do not merely seize territory; they colonise temporal orientation itself, restructuring how a people remembers its origins and imagines its destiny.

The Seventh Atlas: Memory and Consciousness

The seventh atlas — Memory/Consciousness — functions as the integrating centre of all the previous atlases, and as the hinge between the Given and the Constructed. Consciousness is where the body is experienced, where biological pain is felt, where cultural narratives become identity, where metaphysical anxieties emerge, where technological stimulation arrives, where memory accumulates, and where past and future converge into lived awareness. Memory gives continuity to existence. Without memory, there is no enduring self and no civilisation. This is precisely why Psycho-Cosmocide attacks language, ritual, oral tradition, sacred geography, ancestral stories, and historical continuity. To destroy collective memory is to destabilise consciousness itself. A colonised people may remain physically alive while becoming internally estranged from their own historical and cosmological identity.

The Eighth Atlas: The Ultimate Unknown

The eighth atlas — The Ultimate Unknown — stands beyond all systems, at the point where even the Constructed runs out. Every human being eventually reaches the limit of explanation. No science, philosophy, religion, or ideology has resolved the fundamental mysteries of existence: why there is something rather than nothing, what consciousness ultimately is, what death means, or whether existence possesses any final purpose. This irreducible mystery shapes all civilisations. Human beings construct metaphysical systems partly as a response to this abyss of uncertainty.

Within the Psycho-Cosmocide framework, the greatest achievement of the civilising mission is not military conquest, territorial occupation, or even economic extraction. Its deepest victory occurs when the colonised person internalises the imposed civilisational order as natural, universal, objective, and inevitable. At that point, domination no longer appears as domination. The imposed system ceases to feel foreign and instead becomes experienced as reality itself.

The Deepest Trick: Epistemological and Ontological Conquest

This is the central diagnostic insight of Psycho-Cosmocide: colonial power is most effective when it no longer needs to present itself as a particular historical project emerging from a specific civilisation with its own myths, fears, symbols, and metaphysical assumptions. Instead, it disguises itself as 'truth,' 'development,' 'modernity,' 'religion,' 'progress,' 'education,' 'humanity,' or 'civilisation itself.' The colonised are taught not merely to obey the system but to perceive the system as the final horizon of reality. This is the precise mechanism named elsewhere in this

paradigm's spectrum as the passage from Civilisation into Civi-lie-sation and Evi-lie-sation: the point at which a historically specific project stops presenting itself as a project at all.

Every empire in history has attempted this move. Christianity once framed itself as universal salvation for all humanity. European colonialism framed itself as civilisation. Industrial capitalism framed itself as development. Modern technocratic systems frame themselves as rational inevitability. Indonesian nationalism frames itself as unquestionable territorial truth. In every case, a historically specific system disguises itself as objective reality. The framework argues that civilising power survives not primarily because it is true, but because it successfully universalises itself.

The Human Condition as an Existential Ecosystem

Taken together, the eight atlases reveal a tragic and paradoxical picture of human existence. At the lowest level, we remain matter organised temporarily into biological life. Upon this fragile foundation, humanity constructs immense symbolic architectures — languages, religions, kingdoms, philosophies, technologies, ideologies, economies, and myths. The cultural and mythological atlas becomes the great travelling costume-maker of civilisation, endlessly redesigning the meaning of existence while the underlying organism remains unchanged.

Human beings move through history wearing different symbolic garments: tribal identities, imperial identities, national identities, religious identities, revolutionary identities, digital identities. Civilisations rise believing themselves permanent, sacred, exceptional, or chosen. Yet every symbolic world eventually collapses. Empires disappear. Religions fragment. Languages die. Technologies become obsolete. Nations dissolve. Philosophies fade. Myths mutate.

Beneath all these transformations, the organism remains what it always was: matter temporarily conscious of itself. The human-created world endlessly travels backward into memory and forward into imagination, producing increasingly elaborate costumes to shield the organism from its vulnerability, mortality, and uncertainty. Yet no costume escapes the first atlas. Death eventually strips away every symbolic layer and returns the organism to earth, to matter, to physicality once again.

In this sense, the entire human condition may be understood as an existential ecosystem suspended temporarily between matter and mystery, between the Given and the Constructed. Psycho-Cosmocide becomes catastrophic precisely because it attacks this ecosystem at multiple levels simultaneously — ecological, biological, cultural, temporal, metaphysical, technological, mnemonic, and existential — destabilising the conditions through which a people experiences itself as fully human. One architecture; one wound.

PART TWO: THE ECOSYSTEM LOGIC OF THE EIGHT ATLASES

What Each Atlas Requires

Each of the eight atlases requires, for human flourishing, its own ecosystem: a sustaining environment of conditions, relationships, and resources specific to that dimension. The Physical/Material atlas requires health, food, water, air, fire, land, sun, home, family, and society — the entire cosmic-biological web that sustains embodied existence. The Cultural/Mythological atlas requires language, story, symbol, image, and colour: an encoding of reliable information that enables the human being to navigate at the cognitive, psychological, and conceptual levels.

The Metaphysical/Transcendental atlas requires that the horizons of justice, truth, love, forgiveness, compassion, and integrity remain navigable. The Space/Time atlas requires that the dimensions within which a people locate themselves have not been colonised, managed, and filtered by external agencies for purposes alien to those people's own. Each atlas, in short, has its own conditions of health — and its own specific vulnerability to external invasion.

The critical insight of the Psycho-Cosmocide framework is this: when any one of these atlases is invaded, controlled, corrupted, or manufactured by an alien force, the human being in whom that damage occurs is existentially endangered. They may continue to biologically exist, but they are no longer fully constituted as a human being in the complete sense. They are a human being operating under occupation at the level of ontology itself.

Extending the Ecosystem Concept

An ecosystem, in the biological sense, is a community of living organisms interacting with one another and with the non-living components of their specific environment. It is not a mere collection of elements but a complex, interconnected web in which a change in any one part ripples through the entire system. Every ecosystem depends on two core pillars: biotic components — all living forms — and abiotic components — the physical and chemical environment that shapes how those living things survive and reproduce. Crucially, ecosystems naturally seek a state of equilibrium: when any external pressure disrupts one element, the entire network must reorganise, adapt, or risk collapse.

The Psycho-Cosmocide framework extends this logic beyond the biological into what this paradigm names, in its fuller vocabulary, the Cosmobian: a living architecture of reality in which existence is grounded in reciprocal relationships with land, community, ancestors, and the more-than-human world, in which identity is inherited and continuously renewed through participation in a living ecological and historical order rather than self-created, and in which land is not property but the ontological ground from which memory, law, morality, and collective identity arise. Within the Papuan Lani ontological vocabulary this paradigm draws on, this condition of belonging is

named Inaorak — a cosmologically verified status earned and renewed through right relationship with ancestral ground, myth, song, and ritual, rather than a legal category assigned by external decree. A Cosmobian ecosystem is not only the physical environment in which a people live; it is the complete ontological architecture through which they live, think, feel, remember, relate to the cosmos, and understand themselves as human.

When imperialism, colonialism, and settler colonialism dominate, modify, eliminate, and reprogram another people's territory and existence, all eight atlases of that people's ecosystem come under direct assault simultaneously. The result is not merely political subjugation. It is the systematic dismantling of the entire ontological infrastructure of a people's humanness. This simultaneous and total assault is what distinguishes Psycho-Cosmocide from conventional forms of political oppression.

Two Ecosystems: The Cosmobian World and the Synthobian Order

To understand precisely what has been destroyed in West Papua, it is necessary to name and contrast two distinct civilisational ecosystems with the precision this paradigm's vocabulary now allows, rather than the looser terms — "the original Papuan cosmobian ecosystem" against "the artificial colonial ecosystem" — used in the first edition of this argument.

The Cosmobian, as established above, is generated by relationality and reciprocity. Its opposite is not simply "colonial" or "modern" but Synthobian: an architecture of reality organised primarily through human-made institutions — technologies, bureaucracies, markets, legal systems, states, religions, educational structures, and symbolic networks — in which identity is mediated through abstract systems rather than direct ecological relationships, memory is archived institutionally rather than embodied in the living landscape, and authority derives from formal structure rather than ecological and ancestral continuity. The two terms are deliberately constructed as philosophical opposites — cosmos against synthesis, an ordered living universe against an assembled artefact — sharing an identical suffix and an opposite root, in order to name two incompatible ways of establishing what is real.

Crucially, the difference between the two worlds is not one of degree — more or less developed, modern, or traditional — but of generative logic: the underlying principle by which each world produces reality, identity, and obligation. This is the precise error the first edition of this paper risked by leaving the contrast at the level of "original" versus "artificial" ecosystems, a framing that can still be misread as nostalgia for a pre-contact past rather than as an analytic claim about two different architectures operating according to two different logics, one of which — within this paradigm's account of the Civilisational Psycho-Cosmocide Virus — has no independent generative capacity of its own and remains structurally dependent on the world it displaces.

The Canvas Principle: Why the Ecosystem Must Be Total

A further question remains unanswered by the Cosmobian/Synthobian distinction alone: why must an assault on a people's ecosystem be total — why can colonial power not simply take the land, or the language, or the religion, and leave the rest intact? The answer supplied elsewhere in this paradigm is the Canvas Principle: every worldview presupposes a material and ecological canvas upon which language, memory, symbols, institutions, and metaphysical systems are constructed, so that colonisation transforms reality not only by occupying land but, over time, by repainting the very canvas upon which human consciousness, memory, and identity develop.

The Canvas Principle rests on an embodiment argument: thinking presupposes embodiment, embodiment presupposes ecology, and ecology presupposes land. Land is accordingly not one value to be weighed against others, and not simply one object within reality, but the condition that makes every human reality possible — the irreducible ground of being itself, prior to any metaphysical claim built upon it. This is why the Eight Atlases cannot be assaulted selectively without the assault eventually reaching all of them: each atlas is painted on the same canvas, and to repaint the canvas is, sooner or later, to repaint everything painted on it. Colonisation, understood through the Canvas Principle, is therefore never merely territorial. It is the organised repainting of the symbolic world through which later generations come to perceive, remember, and inhabit reality — which is precisely why the ecosystem of Papuan extinction described in this paper operates across all eight atlases simultaneously rather than along any single front.

These are not simply different cultures or political systems. They are two fundamentally different architectures of human existence, one rooted in the organic interconnectedness of place, ancestry, cosmos, and community, the other engineered to vacate that world and repopulate it with the coloniser's reality. The contrast is not presented nostalgically, as though the Papuan cosmobian world was without tension or change, but analytically — to make visible the specific form and scale of what has been systematically destroyed.

Ecological Philosophy and Systems Thinking

The ecosystem logic developed in this Part does not stand alone within a broader theoretical conversation. Deep ecology's founding argument that human flourishing is inseparable from the flourishing of the wider biotic community¹² anticipates, in a very different idiom, this paper's claim that the eight atlases behave as a single existential ecosystem rather than eight discrete registers. A later argument that mental, social, and environmental ecology are three interlocking registers of the same crisis, rather than three separate crises,¹³ offers a proximate philosophical cousin to the Eight Atlases' own refusal to separate the psychological from the cosmological. A phenomenology

¹²Arne Naess, "The Shallow and the Deep, Long-Range Ecology Movement: A Summary," *Inquiry* 16, no. 1 (1973): 95–100.

¹³Félix Guattari, *The Three Ecologies*, trans. Ian Pindar and Paul Sutton (London: Athlone Press, 2000).

of a “more-than-human” sensuous world¹⁴ and a critique of the “hyperseparation” of reason from nature¹⁵ converge with the Canvas Principle's claim that land is the irreducible ground of cosmology rather than a resource external to it — though the Psycho-Cosmocide framework departs from these Western ecological philosophies in one important respect: they diagnose an alienation from nature that Western civilisation itself produced and must now repair, whereas the cosmobian ecosystem described here was never separated from land in the first place. What is being described in this paper is not ecological alienation in general but its violent imposition on a people for whom the Canvas Principle was, until colonisation, simply how existence worked.

The claim that damage to one atlas propagates through all the others is, formally, a claim about systems, and it finds independent support in general systems theory. The foundational argument that living systems are irreducibly open and interdependent,¹⁶ an account of mind as a pattern distributed across relationships rather than contained within a single organism,¹⁷ and an analysis of how damage introduced at a system's foundational “stocks” cascades unpredictably through its “flows”¹⁸ together supply a vocabulary the parasitological model developed later in this paper can draw on directly: an assault on the Memory/Consciousness atlas is not a contained injury but a perturbation that redistributes itself, in the manner this literature describes, through every other atlas connected to it.

PART THREE: THE COLONISED COSMOBIAN — HOW PSYCHO-COSMOCIDE REPROGRAMS THE PAPUAN INNER ECOSYSTEM

The Mechanism of Interior Colonisation

Within the Psycho-Cosmocide framework, colonialism is not merely the occupation of land, nor simply the domination of one political system by another. It is the gradual re-engineering of the entire existential ecosystem through which a people experiences reality. The colonised Papuan does not wake up one morning and consciously decide to abandon the original cosmobian ecosystem. Rather, the Civilisational Psycho-Cosmocide Virus (CPCV) infiltrates the eight atlases through a specific, describable mechanism rather than by uniform simultaneous assault — a

¹⁴David Abram, *The Spell of the Sensuous: Perception and Language in a More-Than-Human World* (New York: Pantheon Books, 1996).

¹⁵Val Plumwood, *Feminism and the Mastery of Nature* (London: Routledge, 1993).

¹⁶Ludwig von Bertalanffy, *General System Theory: Foundations, Development, Applications* (New York: George Braziller, 1968).

¹⁷Gregory Bateson, *Steps to an Ecology of Mind* (San Francisco: Chandler Publishing, 1972).

¹⁸Donella H. Meadows, *Thinking in Systems: A Primer*, ed. Diana Wright (White River Junction, VT: Chelsea Green Publishing, 2008).

distinction the first edition of this paper asserted without demonstrating, and which this revision now supplies.

This is why the framework insists that Psycho-Cosmocide is more dangerous than conventional genocide. Conventional genocide kills the organism. Psycho-Cosmocide restructures the organism's relationship to existence itself. The result is the emergence of what may be called the stranded cosmopolitan: a being trapped between two collapsing worlds — no longer fully rooted in the original ecosystem, yet never fully accepted into the imposed civilisational order either.

Six Parasites, Six Operations: The Precise Mechanism of Interior Colonisation

The claim that the CPCV operates like a virus or parasite has, until now, remained a metaphor within this paradigm — evocative, but unspecified at the level of mechanism. Structural homology with six biological parasites supplies that specification. The homology does not claim that colonialism is literally biological parasitism; it claims that biological parasitology offers a precise analytical model for how civilisational capture actually operates, instrument by instrument. This distinction is not merely formal. A parasite has no author and bears no responsibility; a missionary, a curriculum designer, and a ministry of transmigration do. Where the biological cases below name a mechanism, the human cases name mechanisms built, staffed, and maintained by identifiable institutions making choices — the homology explains how the machinery functions once assembled, not why it should be read as automatic, inevitable, or beyond the reach of those who operate it.

Toxoplasma gondii — which does not eliminate its host's capacity for fear but redirects it, so that the rat approaches rather than flees the predator that will kill it — models the missionisation of cosmological authority: the reclassification of the ancestral orientation system (sacred forest, spirit landscape, ceremonial obligation) as itself the source of danger, while the coloniser's world is coded as salvation and light. What is altered is not the capacity for spiritual concern but its object.

Ophiocordyceps unilateralis — the zombie-ant fungus, which keeps its host active while redirecting its behaviour toward the fungus's own reproductive interests — models the education system: formal schooling that transmits literacy and professional opportunity while simultaneously normalising national narratives over local cosmologies, so that the most successful students become the system's own means of self-replication, staffing the schools, offices, and pulpits through which the same categories of legitimacy are transmitted onward.

Cymothoa exigua — which replaces the host fish's tongue with itself, so that the fish continues to feed and appear unchanged while the organ of expression has been substituted — models the displacement of Papuan languages by Bahasa Indonesia: not prohibition of speech, but a shift in the domains of transmission, so that the voice continues while the linguistic architecture through which a particular world once spoke progressively weakens.

Ampulex compressa — the jewel wasp, whose venom removes not movement in general but the specific capacity for self-initiated escape — models the structuring of political imagination: a population that participates fully in governance and public life while doctrines of national integration, developmental necessity, and managed autonomy make the thought of a fundamentally different political arrangement progressively harder to conceive as realistic or legitimate.

Sacculina carcini — which does not destroy the crab's reproductive capacity but redirects it toward the parasite's own continuity — models the redirection of cosmopolitan reproductive energy: time once devoted to ceremonial transmission redirected toward bureaucratic administration, educational effort redirected toward externally defined developmental goals, so that the host society remains active and future-oriented while the future being produced no longer primarily serves the continuity of its own cosmological order.

Dicrocoelium dendriticum — the lancet liver fluke, whose infected host does not experience its altered behaviour as obedience to an alien command but as its own intention — models the internalisation of the civilisational order by colonially formed elites: governors, educators, and religious leaders who reproduce the system not through coercion or betrayal but through sincere identification, because the distinction between their own aspirations and the system's imperatives has become difficult to perceive from the inside.

Taken individually, each parasite-instrument names a distinct operation: fear-redirection, behavioural reorientation, organ replacement, behavioural constraint, reproductive redirection, elite internalisation. Taken together, they describe an interacting process through which orientation, behaviour, language, imagination, reproduction, and leadership become progressively reorganised — not by a single blow but by six operations working in concert.

The Principle of Cascading Parasitological Incapacitation

The six operations above explain how capture occurs at each site. A further principle explains why the CPCV does not need to conquer every atlas with equal force to achieve total effect: the Principle of Cascading Parasitological Incapacitation. Because each layer of a people's reality-construction accumulates upon those beneath it, the CPCV's attack does not need to perfectly colonise every atlas independently — it needs only to sufficiently compromise the foundational layers for the damage to cascade upward automatically. When land and ecology (closest to the First and Second Atlases) are degraded, the natural signs a people once read for orientation lose their referential ground; when those signs are no longer reliably read, memory loses its ecological anchors; when memory is fragmented, language loses the categories through which meaning is organised; when language weakens, oral tradition loses its medium of transmission — and the impairment continues upward through ceremony, sacred architecture, and archival knowledge, each layer inheriting the damage of the one beneath it.

This is why the atlas-by-atlas account that follows should be read as a cascade rather than eight parallel, equally weighted invasions: the assault on the Physical/Material and Biological/Organism

atlases below is not simply one atlas among eight but the foundation whose compromise makes the capture of every atlas above it easier. The same principle, read in reverse, is what makes reconstruction possible rather than merely aspirational: regeneration can proceed through the same cumulative logic by which incapacitation propagates, so that a child who recovers an ancestral language regains access to oral tradition, oral tradition strengthens memory, and memory deepens the relationship with ancestral landscape that renews the ecological foundation beneath it all. This principle is returned to at the close of this Part.

The First and Second Atlases: Body and Landscape

At the first atlas — Physical/Material — the invasion begins externally but eventually becomes internalised. Roads, mines, military posts, churches, schools, government offices, migrant settlements, and industrial infrastructures physically reorganise the landscape of Papua. Forests become extraction zones. Sacred mountains become mining sites. Rivers become logistical corridors.

The Papuan child born into this altered landscape no longer encounters the ancestral ecological cosmos in its intact form. Instead, the physical world itself begins to teach colonial reality. The land ceases to appear sacred and begins to appear administrative, commercial, and industrial. Once the physical environment is reorganised, consciousness gradually adapts to the new spatial order — and, per the cascading principle above, every atlas built upon this foundation inherits the impairment.

At the second atlas — Biological/Organism — the Papuan body itself becomes vulnerable terrain. The biological organism is subjected to militarisation, poverty, malnutrition, displacement, demographic pressure, addiction, sexual violence, stress, and chronic insecurity. But the deeper effect is psychological: the body begins to learn fear permanently. Entire generations grow up under conditions where helicopters, uniforms, prisons, checkpoints, and racial humiliation become normal features of existence. Trauma becomes biologically inherited through stress, anxiety, and fractured communal continuity. The organism adapts to survival rather than flourishing.

The Third Atlas: The Overwriting of Mythology

At the third atlas — Cultural/Mythological — the deepest restructuring begins. Here the Papuan child receives a new symbolic costume. The original mythological ecosystem — language, ancestral names, ritual systems, cosmological stories, sacred songs, initiation systems, kinship ethics — is gradually replaced by imported narratives, through the combined operation of the missionary reclassification of cosmological authority, the educational transmission of national narrative, and the linguistic substitution of Bahasa Indonesia for the more than 250 languages that once encoded Papuan ecological knowledge, kinship structure, and cosmology.

The child learns Indonesian history before Papuan history, foreign heroes before Papuan ancestors, imported religions before indigenous cosmologies, national anthems before ancestral songs. The coloniser does not merely prohibit old meanings; it installs new meanings in their place. The painted canvas of consciousness is slowly overwritten. Eventually the colonised individual may begin to feel embarrassment toward ancestral identity itself. The original ecosystem is no longer experienced as reality but as backwardness, primitiveness, or shame.

The Fourth Atlas: Spiritual Reorientation

This process intensifies at the fourth atlas — Metaphysical/Transcendental. Here the colonised psyche becomes spiritually reoriented toward external centres of sacred legitimacy — the specific operation this paradigm's parasitological account names fear redirection: the ancestral world is reclassified as the source of spiritual danger while the coloniser's cosmology is coded as salvation. God begins to speak foreign languages. Salvation arrives through imported cosmologies. The sacred geography of Papua becomes secondary to distant holy lands and external prophetic histories.

The Papuan learns to imagine transcendence through images, symbols, and metaphysical hierarchies originating elsewhere. Gradually, the original cosmological intimacy between land, ancestors, spirits, and existence weakens. The colonised person becomes spiritually suspended between inherited cosmological memory and imposed metaphysical systems. This creates profound ontological fragmentation: the organism physically remains in Papua while spiritually imagining ultimate meaning elsewhere.

The Fifth Atlas: Technological Colonisation of Consciousness

At the fifth atlas — Particle/Energy — technological civilisation penetrates directly into the nervous system of the colonised subject. Smartphones, social media, pornography, consumer culture, gambling systems, algorithmic entertainment, digital propaganda, and extractive attention economies create what the framework calls the cosmological mining pit. Here the colonised person's perception, time, energy, attention, sexuality, aspirations, and emotions are continuously harvested by global technological systems.

The Papuan no longer experiences reality primarily through ecological participation but through mediated technological stimulation. The inner world becomes increasingly synchronised with external industrial civilisation. Traditional rhythms collapse under the velocity of digital hyperreality. The body is physically in Papua; the mind is increasingly elsewhere.

The Sixth Atlas: Temporal Homelessness

The sixth atlas — Space/Time — produces perhaps the most psychologically devastating rupture. The colonised Papuan becomes temporally stranded. The ancestral past is presented as primitive and obsolete, while the promised future is always located inside Indonesian modernity, development, Christianity, urbanisation, and global capitalism.

The individual therefore becomes trapped between incompatible temporal worlds: emotionally haunted by ancestral memory while psychologically pressured toward civilisational assimilation. The person lives neither fully in the old world nor fully in the new. This generates what may be called temporal homelessness — a condition in which one's historical continuity is fractured and the future no longer feels organically connected to ancestral existence.

The Seventh Atlas: The Interior Battleground

The seventh atlas — Memory/Consciousness — is where all the previous invasions converge into interior colonisation. Consciousness itself becomes hybridised, fragmented, and internally conflicted. The Papuan individual may speak Indonesian more fluently than their ancestral language, remember biblical stories more vividly than clan genealogies, and imagine success primarily through departure from Papuan existence itself.

Yet despite this reprogramming, the suppressed cosmopolitan memory does not fully disappear. It survives as grief, unease, longing, ancestral intuition, dreams, silence, shame, anger, or unexplained existential dislocation. The colonised person becomes internally divided: one consciousness shaped by the imposed ecosystem, another carrying fragments of the buried original world.

This produces the tragic phenomenon of internal psycho-cosmological conflict. The colonised Papuan may simultaneously love Christianity and mourn the destruction of ancestral spirituality; desire modern technological life while grieving ecological collapse; seek education within colonial institutions while sensing those same institutions erase indigenous consciousness; advocate integration while feeling existentially displaced inside Indonesian reality. The self becomes an active battleground between incompatible worlds. Among those most fully formed by the institutions of the colonial order, this internal conflict may be least visible from the outside — not because it is absent, but because it has been most fully internalised as personal conviction rather than experienced as felt contradiction.

The Eighth Atlas: The Colonisation of Mystery

At the eighth atlas — The Ultimate Unknown — the colonising system attempts to resolve mystery itself. The colonised person is taught that the deepest questions of existence already possess authoritative answers supplied by the civilising mission: God, nation, development, progress,

modernity, civilisation. Yet because the imposed answers emerge from outside the original cosmopolitan ecosystem, they often fail to fully integrate with the deeper ontological structure of Papuan consciousness.

The result is existential suspension: the individual cannot fully return to the ancestral relationship with mystery, yet cannot fully rest within the imported certainties either. Thus emerges the final condition of the colonised cosmopolitan: a being stranded between here and there, now and then, extinction and survival, memory and erasure, ancestral reality and imported hyperreality.

Ecosystemic Replacement and the Possibility of Reconstruction

This is why Psycho-Cosmocide is best understood not as a single act but as an ecosystemic replacement process, propagating through the cascade described above rather than arriving everywhere at once. Colonial civilisation constructs an entirely new ontological environment around and inside the colonised person until the original world becomes difficult to access, difficult to remember, and eventually difficult to imagine. The greatest tragedy is therefore not only that the Papuan cosmopolitan ecosystem is collapsing externally, but that many colonised subjects increasingly carry the collapsing ecosystem inside themselves.

Yet the framework also implies that because the original atlases are interconnected, reconstruction remains possible, and follows the same cumulative logic as the incapacitation it reverses. Memory can reactivate cosmology. Language can restore temporal continuity. Land can reactivate consciousness. Ritual can reconnect metaphysical orientation. Ecological participation can reorganise embodiment. Psycho-Cosmocide may invade every atlas, but no colonising system has yet fully abolished the human capacity to remember, reconstruct, and re-root existence within another horizon of being.

Indigenous Ontology and the Anthropology of Relational Worlds

The cosmopolitan ecosystem described in this paper is not a claim invented for the Papuan case alone; it takes its place within a wider field of Indigenous philosophy that has, across many independent traditions, arrived at structurally similar accounts of relational existence. The argument that Indigenous thought grounds identity in a specific, storied landscape rather than in abstract, universal time,¹⁹ an account of Indigenous worldviews as organised around flux, relationship, and renewal rather than the static, oppositional categories of Western metaphysics,²⁰ and a description of Native science as a form of knowledge inseparable from kinship with a living cosmos,²¹ each anticipate, from within their own traditions, what this paper's Canvas Principle argues on

¹⁹Vine Deloria Jr., *God Is Red: A Native View of Religion* (New York: Grosset & Dunlap, 1973).

²⁰Leroy Little Bear, "Jagged Worldviews Colliding," in *Reclaiming Indigenous Voice and Vision*, ed. Marie Battiste (Vancouver: UBC Press, 2000), 77–85.

²¹Gregory Cajete, *Native Science: Natural Laws of Interdependence* (Santa Fe: Clear Light Publishers, 2000).

independent grounds: that land is not backdrop but the condition of thought itself. An account of reciprocity as an economy of gift rather than extraction²² gives a concrete, ecological vocabulary to what this paper calls relationality and reciprocity as the cosmobian ecosystem's generative logic, against the Synthobian order's logic of extraction, production, and consumption. The argument that Indigenous peoples already inhabit a kind of post-apocalyptic temporality, having survived the collapse of their worlds once before,²³ resonates directly with this paper's account of Space/Time atlas colonisation and its claim that a people's relationship to catastrophe is itself colonised. The concept of the "white possessive"²⁴ and an account of research itself as a historically colonial technology,²⁵ together with the argument that Indigenous pattern-thinking constitutes a different logic of knowledge production altogether rather than a deficient version of Western logic,²⁶ collectively situate the epistemological violence this paper describes within a global, comparative field rather than treating it as a uniquely Papuan phenomenon.

This convergence is corroborated from a different disciplinary direction by the anthropology of ontology. An account of Amerindian perspectivism, in which humans, animals, and spirits are understood to share one culture but inhabit different natures,²⁷ and a broader typology of modes of relating human and nonhuman worlds,²⁸ together demonstrate that the cosmobian mode of being described in this paper is not a Papuan idiosyncrasy but one recurring solution, among a small set of such solutions, to the universal problem of how humans compose a livable relationship with a nonhuman world. The argument that dwelling precedes building — that a people's practical, everyday inhabitation of a landscape is the ground from which any explicit cosmology grows, rather than the other way around —²⁹ lends anthropological weight to the Canvas Principle's insistence that land precedes metaphysics. Work on gift, exchange, and the cultural construction of what counts as "nature" in the first place³⁰ further underscores that the extraction/reciprocity

²²Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* (Minneapolis: Milkweed Editions, 2013).

²³Kyle Whyte, "Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene," *English Language Notes* 55, nos. 1–2 (2017): 153–162.

²⁴Aileen Moreton-Robinson, *The White Possessive: Property, Power, and Indigenous Sovereignty* (Minneapolis: University of Minnesota Press, 2015).

²⁵Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999).

²⁶Tyson Yunkaporta, *Sand Talk: How Indigenous Thinking Can Save the World* (Melbourne: Text Publishing, 2019).

²⁷Eduardo Viveiros de Castro, "Cosmological Deixis and Amerindian Perspectivism," *Journal of the Royal Anthropological Institute* 4, no. 3 (1998): 469–488.

²⁸Philippe Descola, *Beyond Nature and Culture*, trans. Janet Lloyd (Chicago: University of Chicago Press, 2013).

²⁹Tim Ingold, *The Perception of the Environment: Essays on Livelihood, Dwelling and Skill* (London: Routledge, 2000).

³⁰Marilyn Strathern, *The Gender of the Gift* (Berkeley: University of California Press, 1988); Marshall Sahlins, *Culture and Practical Reason* (Chicago: University of Chicago Press, 1976).

distinction organising this paper's Cosmopolitan/Synthobian contrast is a defensible anthropological category, not merely a rhetorical one.

PART FOUR: THE COLONIAL GENEALOGY — FIVE CENTURIES OF EPISTEMOLOGICAL CONSTRUCTION

Before the Wound: The Cosmopolitan World Before Colonial Naming

The genealogy that follows will trace, in some detail, how Papuans were classified, measured, and theologically demoted across five centuries. That account risks being misread unless it is prefaced by what the classification was actually classifying. Long before the walls of Eridu rose from Mesopotamian mud, before the first Pharaoh unified the Nile, the ancestors of today's Papuans had already crossed open ocean from Wallacea to establish the first human habitation on Sahul, in a deliberate, organised maritime migration dated by archaeological and genetic evidence to between fifty and sixty-five thousand years ago — one of the oldest continuous human presences outside Africa, and among the most linguistically and genetically diverse populations on the planet.³¹ In the New Guinea Highlands, multidisciplinary excavation at Kuk Swamp has produced decisive evidence of independent agricultural innovation — plant exploitation and cultivation underway by roughly ten thousand years before the present, among the oldest known agricultural traditions anywhere on earth, achieved independently of and contemporaneously with the Fertile Crescent. New Guinea today holds one of the highest concentrations of linguistic diversity on the planet — more than eight hundred distinct languages — evidence not of fragmentation but of long-term cosmopolitan continuity, each language encoding a distinct relationship between a people and the living world it inhabits, articulated within the Lani ontological vocabulary this paradigm draws on through concepts such as Inaorak: a being whose existence is ontologically confirmed, not self-declared, by right relationship with land and cosmos.

None of this is offered as nostalgia. It is offered as the necessary corrective to the genealogy that follows: the five centuries of naming, classification, and theological demotion recounted below were not descriptions of a people without civilisation. They were the construction, against the available evidence even at the time, of a people who had to be made to appear that way.

³¹Francesca Gandini et al., “Genomic Evidence Supports the ‘Long Chronology’ for the Peopling of Sahul,” *Science Advances* 11, no. 48 (2025): eady9493; Anna-Sapfo Malaspinas et al., “A Genomic History of Aboriginal Australia,” *Nature* 538, no. 7624 (2016): 207–14; Tim P. Denham et al., “Origins of Agriculture at Kuk Swamp in the Highlands of New Guinea,” *Science* 301, no. 5630 (2003): 189–93; Gary F. Simons and Charles D. Fennig, eds., *Ethnologue: Languages of the World*, 26th ed. (Dallas: SIL International, 2023); Yamin Kogoya, *The Papuans: A Stranded Cosmopolitan Society on the Highway of Civilisation* (Kurumbi Wone Working Paper Series No. 14, 2026).

The Inaugural Wound: Naming as Epistemological Violence

The civilisational project that now threatens the eight atlases of Papuan existence did not begin with Indonesian annexation. It began five centuries earlier, in an act that the Psycho-Cosmocide framework identifies as the inaugural epistemological assault: the naming of the island itself. Portuguese navigator Jorge de Menezes, arriving at the 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.

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, encoding Blackness, primitivity, and moral distance into the island's very cartographic identity. This was not an isolated rhetorical gesture but the opening move in what a companion study to this paper traces as a durable classificatory transfer — the conflation of Papuans with an already-existing colonial vocabulary developed for Africa, examined in full below.

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. This act of naming inaugurated a process of producing and disseminating information, images, symbols, signs, and colours that gradually manufactured a deliberately distorted mental image of Papuans and of New Guinea itself — a collective global mythology that did not merely describe Papuans, but determined what Papuans were allowed to mean within global consciousness.

The Negro-Pacific Analogy

The naming of Melanesia extended this logic rather than introducing a separate one. In 1825, Jean-Baptiste Bory de Saint-Vincent introduced the term *Mélaniens*, from the Greek *melas* ("black"), and Jules Dumont d'Urville reinforced the association by describing Melanesians through explicit comparison with Africans — "phenotypically by imperfect analogy to 'Kaffirs'" — and by portraying their societies as tribal, barbaric, and ruled "just as tyrannically as any African despot." This classificatory logic was subsequently formalised within nineteenth-century racial science, which placed a "Papou variety inhabiting the New Guinea coast" within a "Caffro-Madagascan" branch of humanity's supposed "Black" race, and Joseph Arthur de Gobineau ranked the "Oceanic Negroes" among the "most ugly, and degraded and repulsive specimens of the race." By mid-century, an anonymous 1854 reviewer could distil the entire apparatus into a single sentence: "A black skin and a frizzly head of hair make the Papuan."

The significance of this conflation lies not in any claim of kinship between Africans and Papuans but in the transfer of a pre-existing structure of racial meaning: the category "Negro" functioned as a portable classificatory framework through which a newly encountered people could be

immediately interpreted without constructing an entirely new racial ideology. Colonial classification, in other words, does not invent a new vocabulary of dehumanisation for each people it encounters. It adapts an existing one, and this reuse is itself part of the mechanism this paradigm describes elsewhere as CPCV's capacity to universalise a historically specific project by disguising it as objective, already-settled fact.

The Nineteenth Century: Institutionalisation of Sub-Humanity

The nineteenth century intensified this process across two complementary registers: theology and biology.

Missionary literature cast Papuans as theologically deficient, drawing on a reinterpretation of the biblical Curse of Ham (Genesis 9:25) that had already, over centuries, extended a curse concerning nothing about race or skin colour into a doctrine of divinely sanctioned servitude and spiritual inferiority for Black peoples generally. When this theological grammar reached the Pacific, New Guinea became a frontier awaiting redemption: missionary texts such as Samuel McFarlane's *Among the Cannibals of New Guinea* (1888) and Charles Abel's *Savage Life in New Guinea* (1902) routinely described Papuan societies through the vocabulary of cannibalism and savagery as the precondition for a narrative of Christian rescue — theology supplying the moral justification for hierarchy that racial science would soon supply a biological rationale for.

That biological rationale arrived through physical anthropology and, specifically, craniometry: the measurement of the human skull as a supposed indicator of intelligence and civilisational capacity. Dutch expeditions in the early twentieth century produced extensive anthropometric studies of Papuan and so-called "pygmy" populations, measuring stature, cranial indices, and bodily proportions as part of a wider programme of racial classification that, though expressed in the language of scientific observation, performed the same classificatory work as the travel narratives it superseded — converting inherited colonial stereotypes into apparent scientific "knowledge," and thereby allowing racial hierarchy to survive the later decline of overtly theological explanation while preserving its underlying symbolic order.

Alongside this, 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. 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.

This process reached its most obscene public form in the *Völkerschauen* — the human zoo exhibitions in which Papuans were literally exhibited alive across Belgium, Germany, France, and the Netherlands in the late nineteenth and early twentieth centuries.

Classification and the Architecture of Moral Hierarchy

Within this grand epistemological framework, Papuans were positioned as stone-age, savage, primitive, cannibalistic, heathen, pagan, animistic, and non-human-like creatures. This was not a list of casual insults but a structured classificatory system, uniting the theological and biological registers described above into a single order in which Papuans could be represented simultaneously as racially primitive, spiritually deficient, and therefore legitimate objects of conquest and civilisational transformation.

It created a symbolic order in which Papuans were not fully located within the category of the 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.³²

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 upon which the entire edifice rested. Frantz Fanon's analysis identified precisely this dynamic: the colonial world is a Manichean world, structured by absolute moral division between the settler and the colonised.³³

Walter Dignolo's concept of the colonial matrix of power illuminates this further: 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.³⁴

When Colonial Myth Becomes Institutional Reality

Over approximately five hundred years, this global framework of epistemological narratives spread, was taught, institutionalised, and accepted as truth. 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.

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

³²Sylvia Wynter, "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.

³³Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963).

³⁴Walter D. Dignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton, NJ: Princeton University Press, 2000).

epistemological canon — and notes that it is always the precondition for physical and political domination.³⁵

For Papuans, epistemicide preceded and enabled every subsequent form of physical, territorial, and cultural violence. Through the lens of the Eight Atlases framework, epistemicide is recognisable as a specific assault on the Cultural/Mythological atlas — the destruction of the encoded meaning-system through which a people know themselves and navigate existence. When this atlas is corrupted or eliminated, the entire ontological structure of a people's existence becomes compromised at its foundation.

Inheritance: How Indonesia Received the Virus

The genealogy above raises an obvious question this paper's first edition left largely unanswered: by what actual pathway did a symbolic order constructed by Portuguese navigators, French naturalists, German craniometrists, and English and Dutch missionaries come to organise a settler-colonial order administered by an independent, postcolonial Indonesian state after 1963? The answer is inheritance rather than invention. Indonesia did not create anti-Papuan racism; it inherited and further institutionalised a representational environment already shaped by centuries of European colonial classification.

This inheritance was structural before it was administrative. The Dutch colonial regime that Indonesia succeeded in West New Guinea had itself defended its continued rule partly on the ground that Papuans were "not yet ready" for self-determination and were ethnically distinct from Indonesians — an administrative culture extending a longer Dutch imperial tradition of hierarchically ordering colonised and Indigenous populations. Indonesian land administration in Papua subsequently retained significant elements of Dutch colonial land regulation, including legal assumptions developed without Indigenous participation, overlaid with the new language of national integration and economic development — so that the continuity ran beyond discourse into administrative practice. Indonesian developmental ideology, organised around narratives of progress, national unity, and a transition from a "dark age" to a "light" one, has been read by scholars of the territory as reproducing the same civilising logic that had earlier organised Dutch colonial rule so closely that the post-1962 period is better described as a recolonisation than a decolonisation.

This inheritance is not a claim that Indonesian officials consciously reproduced specific colonial texts or deliberately adopted European racial doctrine. Colonial representations had already become embedded within administrative institutions, legal systems, educational materials, popular culture, and missionary discourse well before 1963; later actors could inherit them without recognising their genealogy at all — which is, again, precisely the mechanism by which the

³⁵Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder, CO: Paradigm Publishers, 2014).

Deepest Trick described in Part One completes itself: a historically specific project ceases to need conscious transmission once it has become the unmarked common sense of the institutions it built.

The symbolic inheritance remains visible in contemporary racial discourse. Papuans continue to be mocked as "monkeys" and stereotyped as lazy, primitive, and evolutionarily backward because of darker skin and tightly curled hair — the same phenotypic logic through which nineteenth-century racial anthropology transformed bodily appearance into presumed civilisational inferiority. The 2019 events in Surabaya, in which Indonesian security personnel and militia members surrounded a Papuan student dormitory, repeatedly calling students "monkeys" before arresting forty-three of them, and the subsequent necessity for the Governor of Papua to publicly declare that "Papuans are not a monkey race, they are members of the human race," together illustrate how recognisable the categories of nineteenth-century colonial racial thought remain within twenty-first-century public discourse. A genealogy that began with a Portuguese navigator's name for an island in 1526 remains, in this precise and documented sense, still active.

Settler Colonial Theory and the West Papuan Case

The genealogy traced in this Part sits within, and is sharpened by, the wider field of settler colonial studies that has developed since Patrick Wolfe's foundational argument, already engaged elsewhere in this paper, that settler colonialism is a structure rather than an event. The distinction between settler colonialism and other forms of colonial rule — the settler's ambition not merely to extract from a population but to replace it, to become and remain the natural inhabitant of the land —³⁶ names precisely the logic this paper traces through demographic engineering and transmigration. The insistence that decolonization is "not a metaphor," and specifically that it requires the literal repatriation of land rather than its absorption into a purely rhetorical or psychological register,³⁷ sharpens the stakes of this paper's own insistence that the Canvas Principle is not a metaphor either: land is the condition of cosmology, not a symbol for it. The concept of "refusal" — the sovereign right of a colonised people to decline the coloniser's terms of recognition altogether, rather than seeking incorporation within them —³⁸ and a critique of a politics of recognition that leaves the underlying structure of dispossession intact,³⁹ together anticipate this paper's later argument that moral appeals reach a structural limit precisely at the point where they ask a colonised people to be recognised on terms the coloniser itself continues to author.

³⁶Lorenzo Veracini, *Settler Colonialism: A Theoretical Overview* (Basingstoke: Palgrave Macmillan, 2010).

³⁷Eve Tuck and K. Wayne Yang, "Decolonization Is Not a Metaphor," *Decolonization: Indigeneity, Education & Society* 1, no. 1 (2012): 1–40.

³⁸Audra Simpson, *Mohawk Interruptus: Political Life Across the Borders of Settler States* (Durham, NC: Duke University Press, 2014).

³⁹Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014).

The empirical foundation of this genealogy also benefits from deeper engagement with the specialist historiography of West Papua beyond the institutional record already cited. An account of the construction of Papuan nationalism⁴⁰ traces precisely how a shared political identity emerged out of the diverse highland and coastal societies described in this paper's account of the cosmopolitan ecosystem, providing historical texture to what is elsewhere treated at the level of theory. An ethnography of sovereignty and spectacle in West Papua — of how Papuans have been made to perform their own subjecthood before an international audience that rarely grants them the standing of full political actors —⁴¹ gives a documented, ethnographic instance of exactly the dynamic this paper's account of the Cave and the Spectacle describes in more general terms below.

PART FIVE: THE ARCHITECTURE OF BETRAYAL — THE UNITED NATIONS AND THE 1969 ACT OF FREE CHOICE

The New York Agreement, 1962

From this accumulated condition of epistemological architecture emerged what must be described as the ultimate betrayal of Papuans — enacted symbolically, legally, and geopolitically on the altar of the United Nations. 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.

Papuans were not consulted. They were not invited. They were the subject of the agreement, not its agents. The structural logic was clear: a people whose humanity had been systematically contested for five centuries, by the genealogy traced in Part Four, could not be expected to possess legitimate sovereignty over the territory they inhabited. The epistemological architecture built over five hundred years now determined the terms of a geopolitical settlement.

The Act of No Choice, 1969

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

⁴⁰Richard Chauvel, *Constructing Papuan Nationalism: History, Ethnicity, and Adaptation*, Policy Studies 14 (Washington, DC: East-West Center, 2005).

⁴¹Danilyn Rutherford, *Laughing at Leviathan: Sovereignty and Audience in West Papua* (Chicago: University of Chicago Press, 2012).

twenty-five hand-picked individuals were coerced into voting unanimously for incorporation into Indonesia under direct military surveillance and threat.

The United Nations General Assembly noted this outcome in Resolution 2504 — but did not condemn it. The global community watched, recorded, and moved on. Historian John Saltford, whose archival research produced the most comprehensive account of the Act of Free Choice, concluded that United Nations officials present were aware in real time that the process was a sham — and chose institutional silence over moral intervention.

Structural Silence as Continuation of the Epistemological Project

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 — the silence built into the foundational myth that Papuans were not fully human, that their voice did not count, that their existence was a problem to be administered rather than a sovereignty to be respected.

The 1969 betrayal is therefore not a discrete historical incident but the predictable culmination of an epistemological process. It demonstrates that the colonial apparatus does not only operate through violence; it operates through the institutionalisation of indifference — the conversion of a people's erasure into a procedural formality. The United Nations, in this instance, became not the protector of Papuan self-determination but a mechanism for its legitimisation as a *fait accompli*.

Nor did that mechanism switch off once the formality was complete. West Papua remains, to this day, formally listed among the world's Non-Self-Governing Territories still awaiting decolonisation — a juridical status that exists in international law without any corresponding material transfer of sovereignty. This is the condition a companion study to this paper names being stranded in the waiting room of civilisation: the destination was announced in 1961, the station and the tracks exist in the form of standing UN recognition, yet the train has never arrived, because the timetable remains controlled by the same external powers — Indonesian state authority, American strategic interest, Australian regional policy — whose earlier acquiescence produced the 1962 and 1969 settlements in the first place. Structural silence, in other words, was not a single historical event in 1969. It is an architecture of permanent deferral that has continued to operate for more than half a century, and that continues to operate now.

PART SIX: 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 extinction is not always immediate or visible in its most dramatic forms. It presents as gradual absorption, demographic displacement, linguistic deletion, and 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.⁴²

Understood through the Eight Atlases framework, the Indonesian ecosystem of extinction operates across multiple ontological layers at once. But naming the layers, as the first edition of this paper did, is not yet the same as naming the logic that holds them together and makes them effective. That logic has since been given a precise name elsewhere in this paradigm: the Paradox of Papuan Extinction — the condition in which a colonised people becomes the most effective agent of its own disappearance, not through weakness or deception, but because the perceptual, cognitive, and cosmological structures through which a people would normally recognise a threat to its own existence have themselves been reorganised. The CPCV, on this account, does not operate primarily by suppressing the immune system that would otherwise recognise danger. It reprograms that immune system, so that it targets those who name the danger rather than those who deliver it, and supplies in its place a counterfeit cosmology in which the processes of destruction have been renamed: education, development, progress, civilisation, salvation, success. The three layers that follow are the three principal sites at which that renaming occurs.

The First Layer: Structural 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.

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.

This first layer targets the Physical/Material and Biological/Organism atlases directly: it reorganises the physical landscape, displaces biological populations, and subjects the Papuan body

⁴²Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no. 4 (2006): 387–409.

to chronic conditions of fear and precarity. But its effects ripple immediately into the Cultural/Mythological atlas, as demographic dilution progressively undermines the social conditions under which language, ritual, and collective memory can be transmitted from one generation to the next — the cascading mechanism named in Part Three operating here at the scale of an entire territory rather than a single life.

The Second Layer: The Reprogramming of Desire

The second layer of this ecosystem operates at the level of perception and desire — a direct assault on the Cultural/Mythological and Metaphysical/Transcendental atlases simultaneously. Where the first edition of this paper described this layer in general terms, it can now be specified as the operation of four distinct ideological formations, or Four Gospels, each with its own institutional apparatus and its own way of making participation in the ecosystem of extinction feel like hope rather than loss.

The first gospel is religiosity — not the initial missionary encounter itself, which in many localities was welcomed and produced a genuine transformation of inter-group relations, but the cumulative psychological pattern that missionary Christianity produced over subsequent generations: a Christian cosmological universe in which heaven, God, salvation, and the Kingdom were transmitted through overwhelmingly foreign visual and metaphysical vocabulary, so that transcendence itself came to speak in a language not Papuan.

The second gospel is pembangunan (development): roads, hospitals, universities, airports, and government buildings functioning as a material gospel through which Jakarta demonstrates its legitimate claim to the territory and its benevolent custody of the Papuan people — a discourse, as the Indonesian scholar Made Supriatma has observed, produced almost entirely for domestic Indonesian consumption rather than for or with Papuans themselves, and inherited directly from the Suharto-era New Order's developmentalism.

The third gospel is kemajuan (progress): the ideological engine that makes pembangunan feel necessary rather than merely convenient, naming the normative direction of civilisational time — from primitive to modern, from forest to city, from subsistence to market — against which Papuan practices, relationships, and forms of knowing are routinely assessed and found wanting, and which supplied the explicit justification for the transmigration programme described in the First Layer above: that the land was underdeveloped and its people in need of civilisational guidance.

The fourth gospel is sukses (success): individual achievement, credentials, career advancement, and the acquisition of material markers of civilisational belonging. Of the four, sukses is perhaps the most effective instrument of the CPCV precisely because it individualises the problem of colonisation, relocating it from the domain of collective political struggle to the domain of personal effort and merit — so that the Papuan who obtains a government post, a university degree, or a seat in the provincial legislature is celebrated within Papuan communities themselves as a figure

of inspiration, becoming the visible embodiment of a promise whose fulfilment simultaneously deepens the very structure the paradox describes.

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. The horizon of aspiration itself has been colonised — one gospel for each atlas of aspiration, and all four operating, as the paradox demands, not against the Papuan will but through it.

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.⁴³

The Third Layer: The Poisoning of the Collective Psyche

The third layer of the ecosystem exists at the level of the collective psyche — a direct assault on the Memory/Consciousness and Ultimate Unknown atlases. The Papuan collective consciousness is deeply poisoned, fragmented, and alienated — not metaphorically, but as a precise civilisational diagnosis, one this paradigm's Lani vocabulary supplies a specific image for: Wam'ndanak'me, the unfenced garden.⁴⁴ A garden cultivated to exhaustion, whose soil no longer yields, ceases to be defended by its own cultivators — and once the fence collapses, it becomes accessible to any wandering claimant, one's own, a neighbour's, or a stranger's, who enters and feeds on whatever remains. West Papua itself, on this reading, has become such a garden: a homeland that no recognised Papuan authority can any longer defend in its entirety, entered and competed over by state security forces, transmigrant settlements, mining corporations, logging concessions, and, increasingly, Papuans themselves. 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.

The tools of awareness themselves — the alphabets, grammar, vocabulary, frameworks, paradigms, and information systems 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. This is why the fence, once

⁴³Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos (New York: Herder and Herder, 1970).

⁴⁴Yamin Kogoya, *Israelisation and the Colonisation of Papuan Consciousness: Wam'ndanak'me: The Unfenced Mind* (Kurumbi Wone Working Paper Series No. 27, 2026).

fallen, cannot be rebuilt by force of land reform alone: it requires the decolonisation of interiority alongside the decolonisation of territory, the two proceeding together or not at all.

María Lugones has written of this as the problem of the coloniality of 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.⁴⁵

Memory Studies and the Architecture of Forgetting

The account developed in this Part — of colonial power operating by capturing the Memory/Consciousness atlas rather than merely the body — has an extensive independent grounding in the field of memory studies. The founding argument that memory is never purely individual but is always socially framed, produced and sustained through the groups a person belongs to,⁴⁶ explains mechanically why the destruction of a people's institutions, languages, and rituals is also, necessarily, the destruction of what they are able to remember: there is no memory outside the social frameworks that carry it. The distinction between inscribed memory, held in texts and monuments, and incorporated memory, held in bodily habit and ritual performance,⁴⁷ clarifies why the suppression of Papuan ceremony and language reaches a layer of memory that documentation alone cannot restore. The concept of the *lieu de mémoire* — a site that must be deliberately constructed to hold memory once the living, unreflective transmission of tradition has been broken —⁴⁸ describes precisely the kind of deliberate remembering this paper's own project, and the wider Kurumbi Wone corpus, is attempting to perform on behalf of a cosmopolitan memory under active assault. The distinction between a society's functional memory, actively used and narrated, and its merely stored, archival memory,⁴⁹ clarifies the stakes of Psycho-Cosmocide's attack on oral tradition: what is at risk is not the survival of Papuan memory in an archive somewhere, but its survival as a living, functional resource for organising a people's present. The argument that collective memory is always a present-oriented politics, not a neutral record of the past,⁵⁰ further explains why the colonial genealogy traced in this paper is itself a contested site rather than a settled historical fact.

⁴⁵María Lugones, "Heterosexualism and the Colonial/Modern Gender System," *Hypatia* 22, no. 1 (2007): 186–219.

⁴⁶Maurice Halbwachs, *On Collective Memory*, ed. and trans. Lewis A. Coser (Chicago: University of Chicago Press, 1992).

⁴⁷Paul Connerton, *How Societies Remember* (Cambridge: Cambridge University Press, 1989).

⁴⁸Pierre Nora, "Between Memory and History: Les Lieux de Mémoire," *Representations* 26 (1989): 7–24.

⁴⁹Aleida Assmann, *Cultural Memory and Western Civilization: Functions, Media, Archives* (Cambridge: Cambridge University Press, 2011).

⁵⁰Jeffrey K. Olick, *The Politics of Regret: On Collective Memory and Historical Responsibility* (New York: Routledge, 2007).

PART SEVEN: THE CAVE, THE SPECTACLE, AND THE ARCHITECTURE OF MANUFACTURED CONSCIOUSNESS

Plato's Cave, Radicalised

This condition of psychic and epistemological capture can be rendered through Plato's allegory of the cave, but radicalised and politicised for the colonial condition.⁵¹ In Plato's original formulation, the prisoners mistake the shadows on the wall for reality because they have never seen the light. Within the ecosystem of Papuan extinction, however, the shadows are not accidental products of ignorance. They are deliberately manufactured and continuously refreshed — and, more precisely than the first edition of this paper had the vocabulary to state, they are manufactured in colour. This paradigm's companion account of Chromatic Tragedy names the mechanism directly: the machinery of destruction in West Papua is not hidden in darkness but decorated in rainbow light — the road that enters as development, the school that enters as enlightenment, the church that enters as salvation, the national language that enters as progress — each colour individually a genuine gift, together forming a complete chromatic spectrum designed to conceal the systematic removal of an entire cosmological world underneath it. The spectacles of Indonesian nationhood, of development and progress, of religious belonging, of ethnic identity politics, are this spectrum's specific instruments, designed to ensure that Papuans, as a collective, are prevented from waking up to the structural reality of their historical and ongoing condition.

The Society of the Spectacle and its Papuan Application

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.⁵²

The entire five-hundred-year global civilisation ecosystem becomes comparable to a vast digestive system — 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, power, prestige, wealth, clan allegiance, individual aspiration, narrative control, and historical meaning.

⁵¹Plato, *The Republic*, trans. Allan Bloom (New York: Basic Books, 1968).

⁵²Guy Debord, *The Society of the Spectacle*, trans. Donald Nicholson-Smith (New York: Zone Books, 1994).

The Screaming Bats: Communication Collapse

The struggle no longer revolves around confronting the overarching system that subjugates Papuans but instead becomes redirected inward, turning Papuans against one another within an ever-expanding battlefield of confusion and fragmentation. The condition resembles millions of screaming bats trapped within a dark cave, each producing endless noise yet unable to truly hear another. Every voice becomes consumed by its own automatic unconscious echo, mistaking its isolated sound for collective direction. Communication collapses into repetition, reaction, and fragmentation rather than genuine consciousness, coordination, or shared awakening.

Manufactured Internal Competition: From the Seagull Condition to Soft Civil War

In this condition, millions of traumatised, hungry, 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. 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 intended outcome of five centuries of systematic atomisation, and it can now be named with more precision than the seagull image alone supplies. A companion study to this paper reconceptualises this dynamic as a spectrum of civil war running from hard through medium to soft. Hard civil war is armed, public, and total: it seeks the physical elimination, expulsion, or capitulation of a rival defined as an existential enemy, and it leaves unambiguous material evidence — mass graves, refugee flows, war crimes tribunals. Medium civil war substitutes institutional and selective coercive advantage for open extermination, as in Lebanon's confessional power-sharing, Sri Lanka's decades of legislative marginalisation of the Tamil minority, or Zimbabwe's absorption of a defeated rival party after the Gukurahundi campaign — violence real but bounded, containment rather than annihilation. Soft civil war is the most theoretically distinctive and, the paradigm argues, the most dangerous of the three, because it denies the two assumptions that make hard and medium civil war recognisable as war at all: a declared adversary and a visible battlefield. In a soft civil war, the community fragments into competing individuals, denominations, tribes, professional classes, and political factions who direct their energy against one another instead of an external power, each faction experiencing itself as the authentic guardian of the collective even as the whole is slowly and comprehensively dismantled from within.

Frantz Fanon described this internal fragmentation with devastating precision:⁵³ the colonised person, denied access to the coloniser, redirects their frustration, rage, and survival energy against their fellow colonised — in family violence, in tribal conflict, in religious sectarianism, in political factionalism — because the actual source of the wound is structurally protected from their reach. Fanon's later and harsher warning, that the national bourgeoisie of a newly independent state tends to reproduce in miniature the very hierarchies it inherited from the coloniser, converting anti-colonial struggle into a scramble among elites for the perquisites of the departed power, anticipates the concept of soft civil war almost exactly.

In West Papua, this dynamic is visible in the fragmentation of the independence movement itself — divided across generational, theological, ideological, and diaspora lines, and reconstructible as more than a century of accumulated fragmentation running from precolonial territorial plurality through Dutch missionary partition, the 1961 national moment, the 1969 Act of Free Choice, the Rumkorem–Prai schism, and successive organisational splits — even as the Indonesian state and its international backers remain coherently unified in their strategic objectives. Understood through the Eight Atlases framework, this manufactured internal competition represents the systematic corruption of the Space/Time and Memory/Consciousness atlases: Papuans are unable to collectively remember where they have come from, to see clearly where they are, or to imagine a unified direction for where they are going.

Technology, Media, and the Architecture of the Spectacle

The account of the Spectacle developed in this Part through Guy Debord's work sits within a longer lineage of thought about how technological and media systems reorganise perception itself, and this lineage sharpens the argument considerably. The account of technique as an autonomous force that subordinates human ends to its own internal logic of efficiency⁵⁴ anticipates this paper's argument that the Particle/Energy atlas, once captured, does not merely serve colonial power but begins to generate its own momentum independent of any single actor's intentions. The distinction between a “polytechnic” order, answerable to a plurality of human needs, and a “monotechnic” order organised around power and control for its own sake⁵⁵ gives historical depth to this paper's account of Synthobian extraction as a generative logic rather than a contingent policy choice. The argument that a medium reorganises the sensory ratios of those who use it, independent of its explicit content,⁵⁶ and the account of how a culture's dominant media reshape what can even be thought within it,⁵⁷ together clarify why this paper treats media, screens, and algorithmic attention economies as a direct vector of Psycho-Cosmocide rather than a neutral channel through which

⁵³Fanon, *The Wretched of the Earth*.

⁵⁴Jacques Ellul, *The Technological Society*, trans. John Wilkinson (New York: Alfred A. Knopf, 1964).

⁵⁵Lewis Mumford, *Technics and Civilization* (New York: Harcourt, Brace and Company, 1934).

⁵⁶Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: McGraw-Hill, 1964).

⁵⁷Neil Postman, *Amusing Ourselves to Death: Public Discourse in the Age of Show Business* (New York: Viking Penguin, 1985).

older forms of colonial ideology happen to travel. The argument that human memory has always been partly technical — carried in tools and inscriptions external to the body —⁵⁸ complicates but does not undermine this paper's account of the Memory/Consciousness atlas: it clarifies that what colonial power captures is not memory in some pure, uncontaminated form but the technical and institutional supports on which even precolonial Papuan memory already depended, which is precisely why their capture is so effective.

PART EIGHT: THE LIMITS OF MORAL APPEALS

Chromatic Tragedy and the Limits of Witness

Part Seven named the mechanism; this section draws out its consequence for solidarity. A prior and more uncomfortable limit precedes any question of institutional capacity: why even sincere moral witness so often fails to register what it is witnessing. Classical tragedy, however devastating, grants its victims one thing this paradigm's account of Chromatic Tragedy identifies as decisive and Part Seven's chromatic spectrum does not yet supply: anagnorisis, the moment of recognition. Oedipus gouges out his own eyes and walks into exile, but he knows what has happened to him; his suffering has achieved consciousness of itself, and can therefore be witnessed, named, wept over, and written into the permanent record of human experience. The condition this paper has been describing is, by contrast, a tragedy that does not speak — the same rainbow that conceals the mechanism from those living inside it conceals it, structurally, from outside witnesses as well.

This is why moral appeals reach a structural limit that no increase in sincerity can overcome on its own. An outside witness looking at West Papua does not, for the most part, see the mechanism described in this paper. They see roads, schools, churches, development statistics, and a national flag. A tragedy that cannot be recognised as tragedy, even by many of the people living inside it, is also a tragedy that struggles to be recognised as tragedy by those outside it who might otherwise be moved to act.

The Network of Solidarity and its Structural Constraints

While this internally managed vortex of 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 to respond: Papuans in Papua New Guinea, Melanesian countries, Oceania, Africa, the Caribbean, and global Black nationalist movements; international religious

⁵⁸Bernard Stiegler, *Technics and Time, 1: The Fault of Epimetheus*, trans. Richard Beardsworth and George Collins (Stanford: Stanford University Press, 1998).

communities, human rights councils, the International Court of Justice, the UN Special Rapporteur on the Rights of Indigenous Peoples, academic networks, and civil society coalitions.

Their sincerity is not in question. What is in question is their structural capacity to interrupt the machinery of extinction from within the same epistemological framework that constructed it.

Inside the Same Beast

The Psycho-Cosmocide paradigm insists on a diagnosis that is as uncomfortable as it is necessary: all of these people, institutions, regions, and nations 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 the UN fora 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 designed by the same Western powers whose strategic interests are served by Papuan extinction.

Good Samaritans who are themselves inside the beast cannot carry anyone out of it. Unless someone or something with genuine power 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, all moral appeals, ethical pleas, and humanitarian performances become little more than extinction theatre staged over the open grave of a people still living.

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

Trauma Studies and the Limits of Witness

The argument of this Part — that Chromatic Tragedy resists being witnessed as suffering at all — is sharpened by direct engagement with the field of trauma studies. The clinical account of the stages of trauma recovery, which begins from the observation that the first, precondition stage is simply establishing safety, and that testimony extracted before safety exists tends to retraumatise rather than heal,⁵⁹ explains mechanically why moral appeals addressed to a still-endangered people so often fail on their own terms. The distinction between individual trauma, a blow to the psyche, and collective trauma, a blow to the tissue of community itself that leaves people feeling that their community has been fundamentally damaged,⁶⁰ gives conceptual precision to what this paper calls

⁵⁹Judith Herman, *Trauma and Recovery: The Aftermath of Violence—from Domestic Abuse to Political Terror* (New York: Basic Books, 1992).

⁶⁰Kai T. Erikson, *Everything in Its Path: Destruction of Community in the Buffalo Creek Flood* (New York: Simon and Schuster, 1976).

the psychic fragmentation layer of managed extinction. The account of historical trauma — cumulative, cross-generational wounding carried by a community across time rather than confined to those who directly experienced the originating events —⁶¹ names the temporal structure of the harm this paper traces across five centuries, and clarifies why the trauma in question cannot be resolved within a single generation's lifetime regardless of individual resilience. The argument that trauma's defining feature is precisely its resistance to being narrated directly, returning instead in belated and fragmented form,⁶² explains at the level of individual consciousness what this paper's concept of Chromatic Tragedy names at the level of collective historical experience: suffering that cannot be witnessed as suffering, by insiders or outsiders, because its very structure resists direct representation. The distinction between “acting out” trauma, in which the past is compulsively relived, and “working through” it, in which some critical distance becomes possible,⁶³ offers one account of what moral and political resistance to Psycho-Cosmocide would need to achieve that goes beyond simply naming the harm.

PART NINE: THE EMERGENCE OF THE PSYCHO-COSMOCIDE PARADIGM

Why a New Paradigm is Required

The Psycho-Cosmocide paradigm 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 — a limit demonstrated precisely in Part Eight — 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.

Existing international law categories — genocide, crimes against humanity, self-determination violations — capture some dimensions of what is happening to Papuans. But they were designed within the same Western epistemological order that has historically rendered Papuan humanity marginal. They can name some of the symptoms; they cannot name the architecture. They can condemn individual acts; they cannot identify the system. A new paradigm is required precisely because the old paradigms were designed, in part, to make this degree of destruction invisible.

⁶¹Maria Yellow Horse Brave Heart, "The Historical Trauma Response Among Natives and Its Relationship with Substance Abuse: A Lakota Illustration," *Journal of Psychoactive Drugs* 35, no. 1 (2003): 7–13.

⁶²Cathy Caruth, *Unclaimed Experience: Trauma, Narrative, and History* (Baltimore: Johns Hopkins University Press, 1996).

⁶³Dominick LaCapra, *Writing History, Writing Trauma* (Baltimore: Johns Hopkins University Press, 2001).

What Psycho-Cosmocide Names

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. This paradigm now names the full developmental spectrum through which that violence proceeds, rather than treating Psycho-Cosmocide as a single, undifferentiated condition. It begins in Nature, a stage of existential wholeness without mediation between self and cosmos. It passes through Civilisation, in which human-constructed systems — cities, laws, institutions — organise collective life without yet falsifying it. It crosses a threshold into Civi-lie-sation, the point at which mediation becomes intentional falsification: narratives consciously deployed to serve the power that controls them rather than the collective they organise, a lie that still requires active maintenance by those who benefit from it. It deepens into Evi-lie-sation, the point at which the falsification becomes self-sustaining, requiring no further active maintenance because it has been internalised by the population as common sense — the lie no longer needs enforcers because it has produced its own believers. And it reaches its most complete form in Psycho-Cosmocide itself: the extinction of the interior distance between the self and the installed code, the point at which the host no longer experiences the imposed framework as other but as itself. What this paradigm names, throughout the nine parts of this paper, is not a single event but this entire developmental arc as it has operated on Papuan existence for five hundred years — arriving, in West Papua, at its most fully realised contemporary instance.

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. The Eight Atlases framework provides the ontological map that makes the full scope of that murder visible. Psycho-Cosmocide is not the destruction of one dimension of human life. It is the coordinated, cascading, and comprehensive invasion of all eight atlases — the systematic dismantling of everything that sustains a people's capacity to be human on their own terms.

Epistemological Recovery as the First Act

When seen in this totality, the scale of what has been done to Papuans — and what continues to be done — exceeds every available category of existing international law, humanitarian discourse, and political advocacy. The Psycho-Cosmocide framework exists to restore the clarity that makes that scale visible.

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.

This is why the paradigm names a sixth stage beyond Psycho-Cosmocide itself --- after Nature, Civilisation, Civi-lie-sation, Evi-lie-sation, and Psycho-Cosmocide --- Wonesis, the counter-movement of reawakening, which begins not with a programme but with the cracks that appear in the installed code — in moments of doubt, in questions that refuse to be suppressed: What is real? Who defines it? When did this begin, and who benefits from this structure of meaning? Wonesis addresses what this paradigm names Cosmological Anomie — in the Lani vocabulary this paper draws on, Maluk Paga: an age of chaos, disorder, and moral collapse in which human beings live in darkness, fear, and nihilism, produced not by the absence of civilisational advancement but by its substitution of symbolic systems for reality itself, so that money becomes more important than land, institutions more important than community, narrative more important than ecological truth. To recover the epistemological conditions of Papuan self-understanding is therefore not a retreat from the argument of this paper but its intended terminus: the first act of the reawakening the paradigm exists to make possible.

Philosophy of Existence

The Eight Atlases, and the Given/Constructed distinction beneath them, are ultimately an account of human existence, and this paper's argument gains further precision when read alongside the existentialist and phenomenological tradition that has approached the same terrain from a different direction. The account of “boundary situations” — death, suffering, guilt, and struggle, confrontations with limits that no philosophical system can dissolve —⁶⁴ describes, in a general register, exactly what this paper calls the Ultimate Unknown: the point at which the Constructed runs out and the Given simply has to be endured. The distinction between a “problem,” which stands external to the one who poses it and can in principle be solved, and a “mystery,” in which the inquirer is implicated in what is being investigated,⁶⁵ clarifies why the Psycho-Cosmocide framework treats Papuan extinction as a mystery of this second kind rather than a policy problem awaiting a technical fix. The argument that the scale of modern technological power generates a new and unprecedented ethical responsibility toward future generations who cannot yet speak for themselves⁶⁶ gives philosophical weight to this paper's argument that Psycho-Cosmocide operates across generational time, since those most harmed by demographic engineering and cultural erasure are frequently not yet born. The account of the body not as an object the mind happens to occupy but as the very medium through which a world becomes perceptible at all⁶⁷ supplies the phenomenological ground beneath this paper's claim that the Physical/Material and

⁶⁴Karl Jaspers, *Philosophy of Existence*, trans. Richard F. Grabau (Philadelphia: University of Pennsylvania Press, 1971).

⁶⁵Gabriel Marcel, *Being and Having: An Existentialist Diary*, trans. Katharine Farrer (Westminster: Dacre Press, 1949).

⁶⁶Hans Jonas, *The Imperative of Responsibility: In Search of an Ethics for the Technological Age*, trans. Hans Jonas and David Herr (Chicago: University of Chicago Press, 1984).

⁶⁷Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (London: Routledge & Kegan Paul, 1962).

Biological/Organism atlases are not merely two items on a list but the precondition for every other atlas built upon them. The account of narrative identity — the claim that a self is constituted not by static self-knowledge but by the ongoing story it is able to tell about itself across time —⁶⁸ clarifies, from within philosophy rather than decolonial theory alone, exactly what is at stake when Psycho-Cosmocide colonises the Space/Time and Memory/Consciousness atlases: not merely information about the past, but the very capacity to be a continuous self at all.

CONCLUSION: A RECKONING WITHOUT EUPHEMISM

The Mechanism, Still Active

The ecosystem of Papuan extinction is not a past event. It is not a wound in the process of healing. It is a living, 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 an act of naming — by the imposition of someone else's language onto a people's land — and has been sustained through five centuries of institutional knowledge production, military force, diplomatic betrayal, demographic engineering, psychic fragmentation, and manufactured internal competition. What holds all of this together, as this revised edition has argued throughout, is not simple coercion but a single operative paradox: a people pursuing what they experience as a better future while that pursuit dismantles the very conditions of their own continuation — the Paradox of Papuan Extinction.

The Assault Across All Eight Atlases

The ecosystem of extinction operates across every one of the eight atlases of human existence, not as eight parallel assaults but as a cascade radiating outward from the foundational atlases through every layer built upon them. It corrupts the material conditions of Papuan life. It threatens the biological continuity of the Papuan people. It dismantles the cultural and mythological structures through which Papuans know themselves. It poisons the metaphysical and transcendental orientations by which Papuans locate themselves within the cosmos. It seizes control of the energetic and technological resources of Papuan territory. It restructures the space and time within which Papuan existence unfolds. It fragments the memory and consciousness through which

⁶⁸Paul Ricoeur, *Oneself as Another*, trans. Kathleen Blamey (Chicago: University of Chicago Press, 1992).

Papuans might understand their own history and condition. And it fills the dimension of the Ultimate Unknown with the oppressor's answers rather than Papuans' own questions.

The Failure of Existing Institutions

The United Nations has failed Papuans. International human rights law has contained rather than corrected this extinction. The Pacific community has mourned 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. It means refusing partial vision, refusing fragmentation, and refusing the comfort of simplified narratives that obscure the full architecture of what is at work. It means naming the machine without euphemism. And it means insisting that the epistemological conditions for Papuan self-understanding — the conditions under which Papuans can know themselves as a people, imagine themselves as alive, and organise themselves as a force for their own continuation — are themselves the primary terrain of the struggle, and that Wonesis, the recovery of that terrain, is not a distant hope but the horizon this entire architecture of naming has been built to make visible.

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 the destruction of bodies, but the reconstruction of reality itself — a machinery that remains active today, continuing to organise the disappearance of a people while the world still calls it civilisation. And yet the same cascade that carried the wound upward through every atlas of existence can, atlas by atlas, carry its reversal.

*"Every civilisation begins by drawing a new map to create a new reality.
Every extinction begins when the people labelled 'uncivilised' can no longer
read the map that made them."*

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About the Author

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

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

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

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

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

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

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