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A Foundational Theoretical Framework for the Study of Psycho-Cosmocide

*Wone, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide: Etymology, Definition, and
Comparative Cosmological Analysis*

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ABSTRACT

This paper establishes a foundational theoretical framework for understanding Psycho-Cosmocide — a concept naming the process by which the systematic disruption of the human psyche leads to the destruction of the collective, meaningful world through which peoples orient their existence. Drawing on the Lani cosmological tradition of the West Papuan highlands, the paper develops and situates four core terms: Wone, the primordial ordering principle of all existence; Psyche, the human interior architecture through which that principle is received and enacted; Psycho, the condition of disturbance and structural collapse produced in the psyche by the systematic imposition of alien symbolic systems; and Cosmocide, the destruction of the ordered, relational, meaningful world that results from Psycho operating on a collective scale.

The framework unfolds in three interconnected movements. First, it offers comparative philosophical analysis, situating Wone within a global history of analogous concepts — including the Greek Logos, Egyptian Ma'at, Chinese Dao, Hebrew Dabar, Polynesian Mana, Hindu Rita and Dharma, and Lakota Wakan Tanka — while demonstrating that Wone constitutes an irreducible and original contribution to cosmological thought. Second, it maps the civilisational trajectory from original alignment (Wonesis) through progressive distortion and collapse, identifying four phases of Psycho-Cosmocide and culminating in the Terminal Phase of digital extraction. Third, it extends Plato's allegory of the cave as a proto-analysis of Psycho-Cosmocide, arguing that the Wone framework both confirms and significantly transcends the Platonic diagnosis by grounding liberation in embodied, communal, and ecological re-alignment rather than philosophical abstraction.

West Papua, as the territory from which this framework emerges, is examined throughout as a site in which Psycho-Cosmocide is enacted with particular intensity. The Lani cosmological tradition is offered not merely as a regional phenomenon but as a critical resource for diagnosing the crisis of global civilisation.

Keywords: Wone, Psycho-Cosmocide, Lani cosmology, West Papua, Indigenous philosophy, colonial epistemology, consciousness, civilisational critique, decolonial theory.

This edition forms part of the broader Psycho-Cosmocide theoretical framework and is published as a focused companion text within Psycho-Cosmocide Studies. Kurumbi Wone Working Paper Series, No. 1(b) (2026). It has been developed for the purpose of clarifying key concepts, definitions, and terminological foundations central to the framework. Readers are encouraged to read this paper alongside the main Working Paper Series No. 1 (2026): *Psycho-Cosmocide: A Theoretical Framework for the Systematic Destruction of Indigenous Cosmologies, Consciousness, and Metaphysical Order* as both texts are theoretically interconnected and intended to complement one another.

Note on the Framework: The concepts, terminology, and Indigenous Cosmopolitan expressions throughout this publication are components of an evolving civilisational inquiry rather than fixed doctrine. The Psycho-Cosmocide framework does not claim to belong exclusively to any single discipline; it functions simultaneously across philosophy, decolonial theory, cosmology, and critical thought while remaining reducible to none of them entirely. All original conceptual vocabulary is the intellectual property of Yamin Kogoya and NATAKA Research Institute © 2026.

Methodological Note

This paper argues that Wone, as the primordial ordering principle of all existence, cannot be fully captured within a conceptual system, because it constitutes the very criterion upon which all such systems are based. This is not a paradox unique to the present framework. Apophatic theology, Daoist thought, Wittgenstein's (1921/2001) treatment of the limits of language, and Heidegger's analysis of Being as that which cannot be made into an object of ordinary inquiry all grapple with the same problem: concepts presupposed by the discourse that attempts to name them cannot be fully housed within it.

The paper therefore makes a specific claim about its own discursive status. It does not offer a definition of Wone in the standard philosophical sense — a set of necessary and sufficient conditions for application. It offers instead what might be called a cartography of recognition: an approach to Wone through convergences and contrasts, through the tracing of its effects and the marking of its boundaries, in the manner of pointing toward a light rather than enclosing it. The philosophical traditions surveyed — Logos, Dao, Ma'at, Dabar — are not claimed as equivalents but as analogous recognitions, each incomplete in ways that the comparison itself helps to illuminate.

This methodological stance has a direct consequence for how the framework's central causal claim — that disruption of the psyche produces destruction of the cosmos — should be understood. The paper does not claim to offer a mechanistic account of this relationship in the manner of causal psychology or social science. It claims to trace a structural correspondence: the same principle of order that operates cosmologically also operates psychically; when the psychic instance is corrupted, the cosmos that psyche co-constitutes is correspondingly disordered. Section V develops this relationship explicitly through engagement with Berger and Luckmann's social construction framework and Husserl's lifeworld analysis.

Note on Sources and Evidentiary Status

Two categories of claim in this paper rest on evidentiary grounds different from the independently reviewed external literature cited throughout, and their status is stated here explicitly rather than left for the reader to infer.

First, the lexical and etymological claims made about Wone and its four pillars (Obelom Wone, Maluk Wone, Mage Wone, Kurumbi Wone) are not drawn from a published Lani dictionary, reference grammar, or linguistic corpus — no such resource currently exists in the academic literature. They are presented as first-hand testimony from within the Lani oral and cosmological tradition, transmitted to the author through the Kunume institution and sustained immersion in that tradition. This is a recognised evidentiary basis in Indigenous philosophy and oral-tradition scholarship, but it cannot be independently corroborated in the way a citation to a peer-reviewed source can, and it should be weighed accordingly. The published external scholarship cited on the Lani language and its neighbours (Foley, 1986; Summerhayes et al., 2010) documents the Trans-New Guinea language family and the antiquity of highland settlement in general terms; it should not be read as independent confirmation of the specific lexical claims advanced here.

Second, eight works cited throughout this paper (Kogoya, 2026a–h) are companion papers within the same self-published Kurumbi Wone Working Paper Series, issued by the author's own institute, NATAKA Research Institute, through Wone Press. At the time of this paper's completion, none of these companion papers had undergone external peer review. Their evidentiary weight is accordingly closer to that of a cross-reference within a single, still-developing research programme than to that of independently verified secondary literature, and claims attributed to them should be read as extensions of the present argument rather than as independently established support for it.

Third, the paper's claims about specific contemporary political, educational, and economic conditions in West Papua combine citations to published external scholarship (e.g., Elmslie, 2002; Giay & Ballard, 2003; Ballard & Banks, 2003) with the author's own observation and testimony as a Lani scholar. Where such a claim carries no external citation, it should be read as testimony and interpretive judgement rather than as an adjudicated empirical finding — consistent with, and here extended beyond, the disclaimer given in Section VII regarding the paper's application of Plato's allegory to West Papuan governance.

INTRODUCTION

This paper presents a foundational theoretical framework grounding the key terms of Psycho-Cosmocide — Wone, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide — within their specific etymological origins and broader intellectual genealogies. The framework draws on comparative philosophy, Indigenous cosmology, cognitive anthropology, the sociology of knowledge, and the history of ideas.

The central argument is that across diverse human civilisations, a recurring recognition has emerged: reality as experienced by human beings is not simply given but is constituted through an ordering principle — a primordial structuring force — that precedes and makes possible all cognition, language, culture, and meaning-making. This recognition has been articulated through concepts including the Greek Logos, the Lani Wone, the Polynesian Mana, the Egyptian Ma'at, the Chinese Dao, the Hebrew Dabar, the Hindu Dharma and Rita, and the Lakota Wakan Tanka. The Psycho-Cosmocide framework engages this universal recognition at its deepest level, arguing that the systematic corruption of the human instrument through which this ordering principle is received constitutes the defining crisis of contemporary civilisation.

The author of this paper is a Lani scholar from the highlands of West Papua. This origin is not incidental: the Lani people inhabit one of the oldest continuously occupied landscapes on earth, and their cosmological heritage — articulated through the concept of Wone — has sustained itself across tens of thousands of years of human experience. The framework of Psycho-Cosmocide emerges directly from that living intellectual and cosmological tradition and is offered not as a regional curiosity but as a diagnostic instrument of universal relevance.

The paper is structured as follows. Section II establishes the etymology, definition, and cosmological significance of Wone, together with a systematic comparative analysis situating it within the global history of cosmological thought. Section III defines Psyche within the Psycho-Cosmocide framework. Section IV develops the concept of Psycho and its theoretical genealogy. Section V establishes the concept of Cosmocide and its relationship to the psyche-to-cosmos mechanism. Section VI articulates the full Psycho-Cosmocide framework, including the civilisational trajectory and its four progressive phases. Section VII extends the analysis through Plato's allegory of the cave. Section VIII examines the Terminal Phase — the digital extraction of consciousness. Section IX offers a synthesis with sustained attention to the West Papuan context. West Papuan applications are presented in designated subsections throughout, clearly distinguished from the philosophical analysis, to enable readers to engage the theoretical framework both on its own terms and in its concrete historical ground.

SECTION II: WONE

Etymology, definition, and cosmological significance

Linguistic and Cultural Context

The term Wone is derived from the Lani language, spoken in the central highlands of the island of Western New Guinea — the territory known today as West Papua. The Lani people are among the Indigenous inhabitants of the New Guinea highlands, one of the oldest continuously inhabited regions on earth. Archaeological evidence suggests a human presence in the region extending beyond 40,000 years (Summerhayes et al., 2010). The Lani linguistic tradition is classified within the Trans-New Guinea phylum — a language family distinguished by its profound antiquity and its close association with the particular ecological and cosmological conditions of the highland environment (Foley, 1986).

Definition of Wone

The term Wone resists standard etymological analysis because it is not derived from prior linguistic elements but functions as a foundational term — a primordial linguistic unit that grounds other concepts instead of deriving from them. Wone functions simultaneously as noun, verb, principle, and lived reality. It may be described as a primordial sign in the sense defined by Peirce (1931–1958): a sign that does not represent something external to itself but participates in the reality it names. (On the evidentiary status of the lexical and etymological claims in this section, see the Note on Sources and Evidentiary Status, above.)

A parallel case for this claim is developed in “The Mystery of ‘O’ in Papuan Lani Cosmology: Being, Space, Time, and the Living Universe” (Kogoya, 2026a), which traces the Lani vowel O through etymology, grammar, and cosmological usage to show it encoding space, time, season, epoch, home, and condition as a single integrated field rather than as separable Western categories. Read alongside Wone, the case of O suggests that this compression is a structural feature of Lani cosmological language, not a property unique to the term Wone. A similar pattern appears in Whorf’s (1956) argument that a language’s grammatical categories can encode a distinct metaphysics of time and substance not reducible in translation, and in Basso’s (1996) account of Western Apache place-names as repositories of moral and historical knowledge inseparable from the land they name — offered here, as with the traditions surveyed below, as a convergent recognition rather than an equivalence.

Wone may be approached through several complementary descriptions, none of which is individually adequate, but which together indicate its nature. Wone is the primordial ordering principle of all existence — the living structural force that simultaneously constitutes, sustains, animates, and orders the totality of reality, from the sub-atomic to the galactic, from the biological to the cosmic, from the visible to the invisible. Wone is the fundamental standard by which all knowledge, feelings, events, grief, tragedy, suffering, life, death, emotions, dreams, imaginations,

history, and the future are examined, evaluated, and understood. It is the mechanism for distinguishing between chaos and order, the virtuous and the malevolent — like a conductor leading an orchestra, giving each instrument its part and setting the tempo.

Crucially, Wone cannot be found within the confines of any philosophical system, because it is precisely the condition that makes philosophy, conceptualisation, and systematic thought possible. It is not subject to knowledge in the ordinary sense, since it constitutes the fundamental criterion upon which all knowledge — known and unknown — is based. This is analogous to the impossibility of capturing the essence of love through words alone: love is an intangible reality expressed through action. Similarly, Wone can never be fully expressed through concepts because it is the foundational element upon which all concepts are built. Wone can be indicated, described, interpreted, and illustrated — but never fully enclosed.

The elders of the Lani people express this understanding in the proclamation: to know Wone is to know life, and to understand Wone is to comprehend the workings of the universe. Wone is not philosophy, not myth, not superstition, and not theology. It is the science of knowing and understanding life as an integrated whole.

Wone functions as what contemporary systems theorists might call a meta-systemic principle — operating across all scales and domains of existence simultaneously, generating coherence, pattern, and relationality at every level (Capra & Luisi, 2014). This resonates with Bohm's (1980) concept of the implicate order: the underlying wholeness from which all apparent separations unfold and into which they return.

Wone and the Eight Atlases

The claim that Wone orders reality ‘from the sub-atomic to the galactic, from the biological to the cosmic’ (above) names a scope of operation without yet specifying its structure. That structure is developed across two companion working papers: “The Ecosystem of Papuan Extinction” (Kogoya, 2026b) and, in full, “From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination” (Kogoya, 2026c). The Eight Atlases model identifies eight constitutive layers of human existence — Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and the Ultimate Unknown — presented not as separate strata but as a single interdependent ecosystem. The present paper does not reproduce that model in full but adopts it as the operative ontology underlying the totality claims made throughout this section: each Atlas names a domain across which Wone’s four pillars, discussed below, can be independently traced.

Four Pillars of Wone

The structure of Wone is expressed through four fundamental pillars, whose relationship to one another constitutes the comprehensive cosmological and ethical framework through which the Lani people orient individual and collective life. These pillars are named *Obelom Wone*, *Mahuk*

Wone, Mage Wone, and Kurumbi Wone — and can also be expressed in reversed form as *Wone Obelom, Wone Maluk, Wone Mage, and Wone Kurumbi*.

The reversal is not merely grammatical but carries philosophical weight. When Wone follows the qualifier (e.g., Obelom Wone), the expression is descriptive and reflective — a condition of reality observed or contemplated. When Wone precedes the qualifier (e.g., Wone Obelom), the expression becomes active and existential — not a state described but an enactment lived in the present moment. This grammatical distinction encodes an entire ontological stance: the difference between knowing about a principle and living from within it.

The Lani institution of the Kunume — the men's hut — is literally supported by four central pillars (*Tiru*), around which all knowledge, moral teaching, and collective wisdom are transmitted from elders to the young. The four pillars of Wone are taught in the Kunume with the same centrality as the Torah is taught in Jewish tradition. Without them, the edifice of life cannot stand.

Obelom Wone is the principle of order, goodness, and life-sustaining alignment. The word Obelom derives from Op (goodness, rightness, harmony) and Alom (root, origin, cause). Obelom Wone thus denotes the condition in which life is rooted in its source of order — in which human actions, relationships, and institutions reflect and express the harmonious dimension of existence.

Maluk Wone is the principle of disorder, corruption, and life-diminishing misalignment. Maluk means bad, wrong, or false — but its primary application is to the conscious actions of human beings rather than to natural phenomena. Lions, crocodiles, and floods are not Maluk; they are expressions of Wone. It is specifically the deliberate cultivation of harm, deception, chaos, and greed that constitutes Maluk Wone.

Mage Wone is the principle of prophylactic prohibition and boundary maintenance. Mage means prohibition — simply 'do not'. This pillar is directed exclusively at human beings, because human beings alone possess the basic capacity to say yes or no, and both choices carry consequences. Those who embody Mage Wone stand between destructive forces and the community, averting wars, reducing conflicts, stopping the spread of rumour, and restraining all forms of malice.

Kurumbi Wone is the principle of prophetic warning and anticipatory guidance. Kurumbi means warning — a forewarning of impending disaster. Kurumbi Wone represents the final caution following the failure of the Mage level. All forms of literary works, musical compositions, cultural symbols, road signs, and weather indicators contain Kurumbi Wone: they all transmit messages warning of future events. Any people who lose the capacity to discern, read, and respond to Kurumbi Wone are, in the Lani understanding, in profound and accelerating danger.

Kurumbi Wone carries a second, more specific meaning within the oral history of the Lani highlands: it names the final warnings and testimony left by elders who were the last living memory-holders of the ancient natural world, before that world was overtaken. These elders were living repositories of their people's deepest knowledge — origin stories, cosmological frameworks, relationships with the land, and accumulated understanding of what it means to be

human within the larger order of existence — and when they died, much of this knowledge died with them. Before it was lost entirely, however, some elders left traces in the form of warnings, teachings, and cries: this, too, is Kurumbi Wone. The term therefore carries two related meanings — the last words of the original memory-keepers, and the ongoing act of preserving and transmitting original cosmological knowledge in the face of total destruction. Without Kurumbi Wone in this second sense, no new beginning — no Wonesis — would be possible.

The social function performed by Mage Wone and Kurumbi Wone — prohibition and anticipatory warning as distinct but related exercises of authority — is theorised more fully in “The Metaphysics of Power: Indigenous Survival and Lani Cosmology” (Kogoya, 2026d), which distinguishes coercive, symbolic, epistemic, and ontological dimensions of power within Lani cosmological practice and argues that trust, rather than force, integrates these dimensions into the most durable form of collective authority across civilisational history. Mage Wone corresponds most closely to what that paper terms epistemic-ontological power — the authority to prohibit and be heeded without coercion; Kurumbi Wone corresponds to its symbolic dimension — authority exercised through sign, warning, and cultural transmission rather than direct prohibition.

WONE IN COMPARATIVE PERSPECTIVE

The notion that Wone is a fundamental ordering principle underlying and sustaining all existence is not exclusive to the Lani tradition, though the distinctive character of Wone — its embeddedness in daily life, its resistance to abstraction, and its non-dualistic nature — marks it as unique. The following comparative analysis situates Wone within the broader history of human cosmological thought.

The Greek Logos

The concept of Logos was introduced into Western philosophical discourse by Heraclitus of Ephesus (c. 535–475 BCE), who used it to denote the universal principle of cosmic order and rational structure underlying the apparent flux of phenomena (Kirk, Raven, & Schofield, 1983). For Heraclitus, the Logos was a hidden harmony that unified opposites and governed all change — eternally valid, yet inaccessible to most human beings even after encountering it (Kahn, 1979, p. 29). The Stoics, most notably Chrysippus and Marcus Aurelius, developed Logos into a comprehensive cosmological and ethical framework, conceptualising it as the divine reason pervading and animating the universe (Long & Sedley, 1987). Philo of Alexandria subsequently synthesised the Stoic Logos with Hebrew theology, positioning it as the mediating principle between the transcendent God and the created order (Runia, 1986), thereby shaping the Johannine identification of Jesus with the Logos (Gospel of John, 1:1–5) and the entire trajectory of Western metaphysics (Harnack, 1961).

The convergence between Logos and Wone is substantial: both function as primordial ordering principles, simultaneously transcendent and immanent, that ground ethical life in cosmic alignment. However, a critical distinction must be maintained. Logos was progressively abstracted

from lived experience, becoming an object of inquiry to be studied, debated, and systematised within philosophy, theology, and the academy. Wone was never abstracted: the Lani cosmological framework does not permit the separation of principle from practice that Western philosophy takes as foundational. To speak Lani is to enter Wone. No Lani person would greet another by asking, 'How is Logos?' — but the greeting 'Wone nonggop kagan?' (How is Wone? What is happening with Wone?) is the standard Lani salutation, making cosmological inquiry a daily social act.

The Egyptian Ma'at

In ancient Egyptian cosmology, Ma'at denoted the cosmic order that preceded and sustained creation — the principle of truth, justice, balance, and harmony governing the relationship between the divine, the human, and the natural orders (Assmann, 1990). Ma'at was simultaneously a cosmic principle, a social norm, and a divine entity — the standard against which all actions were measured and the condition the pharaoh was ritually obligated to maintain (Frankfort, 1948). The structural parallel with Wone is significant: both are non-dualistic ordering principles grounding ethical and social life in cosmic alignment rather than human convention. The crucial difference is institutionalisation: Ma'at was administered through the pharaonic apparatus and formalised into juridical and ritual structures. Wone resists such formalisation.

The Chinese Dao

The Daoist concept of the Dao, as elucidated in the Daode Jing attributed to Laozi (c. 6th–4th century BCE), exhibits perhaps the closest structural resemblance to Wone among the major philosophical traditions. The opening assertion — the Dao that can be spoken is not the eternal Dao (Laozi, trans. Lau, 1963, p. 5) — captures precisely the same quality of ineffability that characterises Wone. The Dao is both transcendent and immanent, governing without imposing and sustaining without dominating (Wang, 2012). The Daoist ethical ideal of wu wei — spontaneous action in accord with natural patterns — parallels the Lani emphasis on living in alignment with Wone rather than imposing artificial structures on reality (Slingerland, 2003). The key difference is institutional: Daoism developed monastic, textual, and ritual traditions in which the Dao became an object of contemplation. Wone was never separated from the dailiness of Lani life.

The Hebrew Dabar and Hokmah

In Hebrew thought, Dabar (word, speech, event) carries a dynamic and creative force absent from the Greek Logos. When God speaks in the Hebrew Bible, the act of speaking is the event itself; the word constitutes rather than merely describes reality (Wolff, 1974). This aligns with the Lani understanding of what may be called Semantic Wone — the recognition that language is itself a dimension of the ordering principle. The Hebrew concept of Hokmah (Wisdom), personified in Proverbs 8 as present at creation and delighting in the inhabited world, offers a further parallel — a cosmic principle both prior to creation and intimately present within it, functioning as the ordering intelligence through which existence is sustained (von Rad, 1972).

The Polynesian Mana

Since Codrington's seminal study (1891), anthropologists have debated Mana as a supernatural force possessed in varying degrees by persons, objects, and places. Subsequent scholarship has treated it as substance, force, relation, or quality (Keesing, 1984) — a divine-originated power determining efficacy, vitality, and cosmic alignment (Shore, 1989). The parallel with Wone is instructive but limited. Both recognise a fundamental principle permeating reality and underpinning all living beings. However, Wone is more comprehensively cosmological: it is not a force distributed in varying degrees among persons or objects, but the ordering principle of all existence, equally present in the ant's bloodstream and the galaxy's rotation.

The Hindu Rita and Dharma

In Vedic thought, Rita signifies the underlying order governing both the natural world and the moral domain — the principle of truth and right that sustains the universe (Lüders, 1959). Rita gave rise to Dharma, the universal law structuring existence at every level from the physical to the spiritual (Olivelle, 2004). The Hindu traditions developed elaborate metaphysical systematisations through Vedanta, Samkhya, and other schools — systematisations that have no equivalent in the Lani tradition, which resists institutionalisation in favour of lived practice and direct intergenerational transmission.

The Lakota Wakan Tanka

In the Lakota tradition, Wakan Tanka — the Great Spirit or Great Mystery — signifies the pervasive sacred power imbuing all existence (Powers, 1977; DeMallie, 1984). Like Wone, it resists the sacred/secular distinction that Western modernity takes as axiomatic and grounds ethical life in attentiveness to a pervasive ordering principle. The convergence is striking, and the shared colonial context is not coincidental: both the Lani people of West Papua and the Lakota of North America have faced the destruction of their cosmological frameworks through comparable mechanisms of settler-colonial imposition.

African Philosophical Parallels

The comparative analysis would be incomplete without attention to African cosmological frameworks that exhibit structural resonances with Wone. The Yoruba concept of Ashe (also rendered Àṣẹ) denotes the divine power, energy, and authority that inheres in all things and enables existence to unfold according to its proper nature — a generative ordering force closer to Wone's ontological comprehensiveness than most Western analogues (Drewal, 1992). The Dogon concept of Nommo — the generative word-force through which creation is articulated and sustained — resonates with Wone's Semantic dimension: the understanding that language is not merely a tool for describing reality but a dimension of the ordering principle itself (Griaule & Dieterlen, 1986). The Ubuntu principle — I am because we are (Tutu, 1999) — captures the relational, communal dimension of Wone: the understanding that the self is constituted through relationships rather than being prior to them. These African parallels strengthen the paper's claim that the recognition

encoded in Wone is genuinely cross-civilisational, spanning traditions that have developed independently across vast geographical and temporal distances.

Distinguishing Characteristics of Wone

Despite these rich convergences, Wone possesses several features that distinguish it within the global history of cosmological thought.

First, Wone is embedded within daily social practice in a manner few comparable concepts have achieved. The customary Lani greeting — Wone nonggop kagan? — is not a social pleasantry but a cosmological inquiry: What is the state of reality as you experience it? What is the condition of the world from which you emerge and within which you exist? The term 'nonggop' means how, while 'kagan' conveys a broader verbal sense: What have you perceived? What do you know? What do you understand about the situation? This is an existential inquiry with no equivalent in any of the traditions surveyed above. While the Dao is studied in monasteries, Wone is enacted through daily greetings.

Second, Wone explicitly resists the distinction between mythos and logos — between mythological-imaginative and rational-analytical modes of knowing — that Greek philosophy introduced and that has structured Western intellectual history ever since (Cassirer, 1946). Wone does not differentiate between myth and rationality, superstition and logic, mathematics and art, geometry and astronomy. It functions as an overall meta-narrative paradigm for knowing and understanding the complex nature of life and existence as a whole.

Third, Wone is inseparable from the Lani language. The specific grammatical structures, phonological patterns, and pragmatic conventions of Lani constitute what may be called Semantic Wone — the linguistic dimension of the ordering principle itself. The loss of the Lani language is therefore not merely a cultural tragedy but, within the framework of Wone, a cosmological loss: the very medium through which Wone is received is destroyed.

Fourth, Wone does not judge human creations as inherently right or wrong, true or false, good or bad. Every institution humanity constructs — religions, scriptures, laws, media, temples, symbols — arises within Wone as a manifestation of it, revealing the inner state, direction, and structure of human consciousness at a given moment. To understand human creations through Wone is not to label them but to read them — to perceive what is being expressed through them and which of the four pillars they express.

The loss of the Lani language through the systematic imposition of Indonesian in schools constitutes a direct instance of Semantic Wone destruction. The Psycho-Cosmocide framework identifies this as more than cultural loss: it is a disruption of the very medium through which the ordering principle is received and enacted.

SECTION III: PSYCHE

Etymology, definition, and theoretical foundations

Etymology

The term Psyche derives from the ancient Greek verb ψύχω (psychō, to breathe/blow) and the noun ψυχή (psychē), denoting the animating breath-principle of life (Liddell & Scott, 1940). The etymological connection between breath and the animating principle of life is consistent across multiple linguistic traditions: the Hebrew Nefesh and Ruach, the Sanskrit Prana, and the Latin Anima and Spiritus all share this structural connection between breath, wind, air, and the principle of life (Onians, 1951).

In its earliest Greek usage, psyche denoted the breath-soul — the animating principle that departed the body at death (Homer, trans. Lattimore, 1951). For Heraclitus, the psyche was connected to the Logos, and its depth could not be reached by travelling in any direction (Kahn, 1979). For Plato, the psyche was the immortal rational soul with the capacity to apprehend eternal Forms (Plato, *Phaedo*, trans. Tredennick, 1954). Aristotle's *De Anima* provided the most systematic ancient treatment, defining the psyche as the form of a natural body having the potential for life — not a separate substance but the organising principle that makes a body alive (Aristotle, *De Anima*, trans. Hamlyn, 1968, 412a20).

Psyche Within the Psycho-Cosmocide Framework

Within the Psycho-Cosmocide framework, psyche is understood as the total living architecture through which a human being perceives, interprets, remembers, and experiences existence. The psyche is the invisible internal structure that gives coherence to all experience, functioning simultaneously as mind, spirit, consciousness, and deep ancestral memory. It is an existential orientation system — an internal field that continuously receives and processes signals from the outside world through inherited and cultivated frameworks of meaning, enabling human beings not only to survive but also to situate themselves as fully conscious presences within reality.

Crucially, the psyche is the generative source of logos — the living principle of meaning-making. It resonates with the Lani idea of Wone: the alignment of being, memory, land, and cosmos into a coherent order of existence. The psyche is therefore the sacred interior ground of human existence — simultaneously spirit, mind, and consciousness; the deepest source of meaning, value, purpose, and practical knowledge; the ordering space of logos; and the foundation upon which a human being understands, remembers, and lives in the world.

This understanding finds resonance across several significant intellectual traditions. James's (1902) characterisation of the stream of consciousness as the most intimate and irreducible fact of human experience captures something of the same recognition. Husserl's (1913/1982) phenomenological analysis of consciousness as the intentional field through which all objects of experience are constituted parallels the understanding of psyche as the ordering space in which

reality is made meaningful. The enactive understanding of mind proposed by Varela, Thompson, and Rosch (1991) — as a dynamic process of sense-making arising in the interaction between organism and environment — resonates with the Lani understanding of psyche as intrinsically relational and ecological. Heidegger's (1927/1962) analysis of Dasein as always already thrown into a world — constituted by *Geworfenheit*, or thrownness — captures the non-optional embeddedness of the psyche in a specific historical, linguistic, and cosmological situation. This thrownness is precisely what Psycho-Cosmocide disrupts: the tearing of consciousness from the situatedness that constitutes it.

The African philosophical concept of Ubuntu — I am because we are (Tutu, 1999) — captures the relational, communal dimension of the psyche that the Western individualist tradition tends to obscure. In the Psycho-Cosmocide analysis, the psyche is always already embedded in relational, cultural, linguistic, and ecological networks that constitute its very structure.

The systematic replacement of Papuan languages with Indonesian in schools, the imposition of Christian and Islamic religious frameworks upon hundreds of diverse Papuan cosmological traditions, and the disruption of intergenerational transmission through forced resettlement, state violence, and the separation of children from elders — each constitutes a direct attack on the psyche as the ordering architecture of a people's existence.

SECTION IV: PSYCHO

Etymology, definition, and mechanisms

Etymological Note

In standard usage, the prefix *psych-* derives from the Greek word for mind (*psychē*) and denotes a relationship to mental processes or psychological states. Within the Psycho-Cosmocide framework, however, Psycho functions not as a prefix but as an independent concept denoting a particular condition of the psyche — the condition of disturbance, distortion, and progressive misalignment produced by systematic exposure to externally imposed symbolic meaning-making systems.

Definition

Within the Psycho-Cosmocide framework, Psycho refers to a state of the psyche produced by external disruption, reprogramming, and eventual structural collapse. This state occurs when the inner world of an individual or collective is no longer primarily shaped by its own organically formed meaning system — what Geertz (1973) described as the webs of significance a people spins and then inhabits, passed down from a well-established, coherent worldview — but by external forces. The condition arises when the psyche is exposed to foreign symbolic systems: new languages (written and spoken), images, signs, colours, myths, narratives, and belief structures.

These elements are not neutral: they are disseminated through what the framework calls the grand civilisational project, established and spread through institutions and mechanisms such as education, religion, colonial administrations, and direct force and violence. As they enter the psyche, they begin to alter it through processes of de-coding, re-coding, over-writing, and fragmentation, gradually dissecting and displacing the original cosmological and metaphysical framework.

Over time, the accumulation of these intrusions reaches a critical threshold. At this point, the psyche can no longer sustain continuity within its original structure. Memory becomes corrupted and discontinuous, meaning becomes unstable, and perception is no longer guided by an internally coherent system. Psycho is therefore not merely disturbance, instability, or mental disorder. It is a post-collapse condition of consciousness: individuals or groups continue to perceive, think, and function, but through a corrupted, fractured, and reprogrammed framework that is no longer authentically their own.

Theoretical Genealogy

This definition positions Psycho within the sociological framework proposed by Mannheim (1936), which holds that all forms of thought are shaped by their social context and that shifts in social structure give rise to corresponding shifts in the categories through which reality is perceived. The Psycho-Cosmocide framework goes significantly further by identifying the deliberate, systematic imposition of alien symbolic systems as a mechanism of cognitive disruption — not merely social situatedness but orchestrated colonisation of the mind.

The mechanism of Psycho bears close structural resemblance to what Lifton (1961) identified as thought reform — the systematic restructuring of the self through the controlled manipulation of the symbolic environment. Lifton's eight criteria — milieu control, mystical manipulation, demand for purity, confession, sacred science, loading of language, doctrine over person, and dispensing of existence — are structural equivalents to the colonial processes identified as generators of Psycho.

Fanon's (1961/2004) analysis of the colonised mind in *The Wretched of the Earth* provides the most direct antecedent to Psycho. Fanon's argument — that colonial domination functions not solely through physical force but through the deliberate eradication of the cultural universe of the colonised — describes precisely the internal process the Psycho-Cosmocide framework theorises. Fanon (1952/2008) further demonstrated that this eradication produces a Manichean world in which the colonised individual internalises the coloniser's devaluation of Indigenous identity. Memmi's (1965) *The Coloniser and the Colonised* extends this analysis by demonstrating that Psycho operates not only in the colonised but in the coloniser — that the systems of distortion produced by colonial power corrupt the perceptual and moral faculties of those who wield it as well as those who suffer under it.

Freire's (1970) concept of conscientização — the development of critical consciousness through which oppressed people become aware of the social, political, and economic forces shaping their reality — provides a partial parallel to the restorative dimension of the Wone framework. However, Freire's approach, rooted in the Western Marxist tradition, identifies liberation's basis as human critical reason. The Psycho-Cosmocide framework locates the ground of recovery in re-alignment with Wone — a primordial ordering principle that transcends and predates human rational faculties. Wynter's (2003) analysis of the overrepresentation of the Western liberal humanist figure of Man as the universal human provides a further theoretical resource: the imposition of a specific model of humanity as the norm is precisely the mechanism through which Psycho is institutionally produced, rendering alternative modes of being human as deviant or pre-modern.

Psycho has been induced through specific institutional mechanisms: the transmigration programme that relocated an estimated 1.7 million settlers into West Papua between 1963 and 2000 (Elmslie, 2002); the systematic replacement of Papuan languages and cosmologies with a single Indonesian national identity through the New Order educational system established under Suharto; and missionisation processes, accelerated from the 1950s onward, that systematically framed Indigenous cosmological knowledge as primitive superstition requiring replacement (Giay & Ballard, 2003). The cumulative effect of these mechanisms on the Lani and other Papuan peoples has been the progressive disruption of the psychic ordering apparatus through which their cosmological heritage was transmitted and sustained.

Space and Time as Vectors of Psycho

A further dimension of Psycho concerns the recoding of space and time themselves — the coordinate systems through which a people locates its existence prior to any specific symbolic content being placed within them.

In its pre-colonial form, space is relational rather than merely spatial: a river, mountain, or path carries memory, story, and genealogical identity within it, in the manner Basso (1996) documents for Western Apache place-names, rather than functioning as a location to be measured from outside that relationship. Colonial and civilisational administration recodes space as an object — something to be mapped, bordered, and classified independently of the relationships that previously constituted it. The land is not physically relocated by this process, but it is nonetheless made unrecognisable to those who continue to walk it, because it is space itself, not merely its ownership, that has been redefined.

Time undergoes a parallel recoding. Lived cyclically — season following season, decay following growth — time is experienced through repetition and genealogical continuity rather than as a sequence of discrete, externally measured units. The imposition of linear, administratively segmented time severs time from this lived continuity and subordinates it to the purposes of

administration; history is correspondingly reorganised into an authorised sequence, written from a single vantage point, in which what does not serve that sequence is quietly not recorded.

The significance of this recoding for Psycho is that space and time are the coordinate systems through which the questions constitutive of orientation — where am I, where do I come from, what connects me to what preceded me — become answerable at all. When these coordinates are replaced without being named as replaced, disorientation follows not because the world itself has changed but because the instruments used to read it have. Memory, correspondingly, ceases to function as a source of grounding and becomes instead a site of control: what the host takes to be its own continuous memory has already been filtered through externally authored maps and timelines before it reaches conscious recollection. This is a further, and largely unremarked, register of the disruption described throughout this section — one that operates beneath the level of specific symbolic content, on the coordinate system within which any content is received.

SECTION V: COSMOCIDE

Etymology, definition, and the psyche-to-cosmos mechanism

Cosmos

Before its destruction can be named, the positive term itself requires definition, since ‘cosmos’ has been narrowed by a civilisation oriented outward. In ordinary usage the word denotes outer space — the galaxies, stars, and void beyond the sky. That sense is set aside entirely here. Within the Psycho-Cosmocide framework, cosmos names the coherent architecture of meaning through which a person or a people comes to know who they are, where they stand, and why any of it matters: an architecture generated continuously by the psyche and sustained collectively through culture, cosmology, story, and relationship to land, prior to and independent of anything observed in the sky.

At the individual level, cosmos names the internal coherence that holds a life together through change, loss, and time — a structure of value, memory, and belonging stable enough to sustain a continuous sense of self. At the collective level, this same coherence is shared, inherited, and renewed across generations, becoming the common ground that allows separate lives to recognise themselves as part of one continuing story. The individual and the collective cosmos are not two phenomena but one coherence operating at two scales, each replenishing the other; this claim is developed further, in its social-theoretical register, in the account of the psyche-to-cosmos mechanism below (see Berger & Luckmann, 1966; Husserl, 1936/1970).

This is Wone in its fullest sense — not a place but an alignment of being, memory, land, and cosmos. A cosmos, on this understanding, is not the universe observed from outside; it is the ordered, meaningful world a people carry within and between themselves, and the condition of being fully human rather than merely alive. Because the cosmos is constituted this intimately —

generated from within rather than encountered from without — its destruction can be, and characteristically is, invisible to an observer trained to look only for damage on the outside. This is the diagnostic problem that Cosmocide, defined below, is designed to address.

Etymology and Definition

The term Cosmocide is a neologism combining the Greek *kosmos* (κόσμος) — denoting order, arrangement, and the ordered universe — with the Latin *-cide* (from *caedere*, to kill or cut down). The term thus denotes the destruction of the cosmos: not the physical destruction of the universe but the destruction of the ordered, meaningful, relational world through which human communities orient their existence.

The etymological structure of Cosmocide places it within a constellation of terms denoting the destruction of the conditions of human existence: genocide (the destruction of a people), ecocide (the destruction of an ecological system), and epistemicide (the destruction of a knowledge system, as theorised by Santos, 2014). Cosmocide is the most comprehensive of these terms, encompassing the destruction of the entire meaningful universe — the lived world of ordered relationships between human beings, their communities, their ancestors, their ecosystems, and the cosmic principle that sustains all of these.

Within the Psycho-Cosmocide framework, Cosmocide refers to a distorted reality produced by the cumulative effects of Psycho-level interventions. It does not signify the destruction of the physical universe. It signifies the annihilation of a lived cosmos — the collapse of a whole way of perceiving, understanding, and existing in the world. In this sense, a cosmos is not outer space but the ordered and meaningful reality that a people inhabit through their symbols, memories, relationships, stories, and patterns of perception — the total structure through which existence is made intelligible and lived as truth.

The Psyche-to-Cosmos Mechanism

The causal relationship between Psycho and Cosmocide — the claim that disruption at the level of the psyche produces destruction of the shared cosmos — requires explicit philosophical treatment rather than mere assertion. The mechanism can be articulated through the convergence of four theoretical frameworks.

First, Berger and Luckmann's (1966) sociology of knowledge demonstrates that the ordered, meaningful world of everyday life is actively constructed and maintained through shared systems of typification, relevance, and intersubjective validation. The lifeworld is not given but produced — continuously reproduced through the coordinated meaning-making activities of persons whose psyches are oriented by shared symbolic frameworks. When those psyches are systematically disrupted, the shared symbolic infrastructure through which the lifeworld is maintained cannot be reproduced. Cosmocide is the name for the resulting collapse of that social-symbolic infrastructure.

Second, Husserl's (1936/1970) concept of the *Lebenswelt* — the pre-theoretical world of lived experience that grounds all scientific and philosophical abstraction — provides the ontological dimension. The lifeworld is not merely a social construction in the relativist sense; it is the structured field of lived experience that makes any activity whatsoever possible. Its destruction is therefore not merely a social disruption but an ontological one: the conditions of meaningful experience are themselves undermined. Schutz's (1967) phenomenological sociology supplies the crucial mediating link between these two accounts: by showing how Husserl's pre-theoretical lifeworld is itself intersubjectively constituted through typification and reciprocal perspective-taking, Schutz provided the direct theoretical bridge that Berger and Luckmann later built upon in deriving a sociology of knowledge from phenomenological premises.

Third, Cassirer's (1944) account of the human being as *animal symbolicum* — a creature who does not inhabit a natural environment directly but only through the mediation of a symbolic universe woven from language, myth, art, and religion — provides a further philosophical grounding for this mechanism: if the symbolic fabric through which reality is constituted is systematically replaced, the world it constituted does not merely change but collapses, because there is no unmediated human world beneath the symbolic one to fall back upon.

Fourth, the Wone framework adds what the preceding frameworks do not fully provide: the cosmological dimension. The shared symbolic infrastructure of a people's lifeworld is not arbitrary — it is an expression, however historically mediated, of the primordial ordering principle of existence. When it is destroyed, not only is a social world lost, but a cosmological orientation is also lost. The human beings who maintained that orientation are not merely socially disrupted; they are severed from the ordering principle through which existence itself is made intelligible. This is why Cosmocide, within the Wone framework, is categorically more severe than epistemicide: knowledge systems can potentially be reconstructed if the underlying relational and cosmological world remains intact. After Cosmocide, the very conditions of meaningfulness have been destroyed.

Theoretical Genealogy

Deloria's (1969, 1973) examination of the decimation of Native American cosmological traditions through Christian missionary activity and settler colonialism foreshadowed the Cosmocide framework. Deloria (1999) argued that the loss experienced by Indigenous peoples through colonisation is not merely a loss of land and cultural practices but a loss of their entire framework of cosmic orientation. This is Cosmocide in the precise sense established here.

Santos's (2014) concept of epistemicide — the destruction of knowledge systems through the imposition of Western epistemic frameworks as universally valid — is the closest existing academic concept to Cosmocide but more limited in scope. Epistemicide targets knowledge systems; Cosmocide targets the ordered, meaningful world that those knowledge systems both describe and constitute. Mignolo's (2000) border thinking framework provides a complementary

resource: the colonial wound is not merely epistemic but cosmological — it is the tearing of a people from their mode of inhabiting the world.

Cosmocide is visible in the measurable collapse of intergenerational transmission of Lani cosmological knowledge, documented in the progressive contraction of Lani-medium instruction following the 1975 nationalisation of Papua's schools (Giay & Ballard, 2003); in the replacement of highland subsistence and ecological relations with extractive resource economies, most visibly through the operations of the Grasberg mine in the Lani heartland (Ballard & Banks, 2003); in the erosion of communal decision-making structures through the imposition of Indonesian administrative hierarchies under the regional autonomy framework; and in the growing psychological disorientation of young Papuans caught between a cosmological tradition they have been educated to regard as backward and a modernity that offers them no genuine belonging.

SECTION VI: PSYCHO-COSMOCIDE

The Framework

Definition

Psycho-Cosmocide refers to the entire process by which the destabilisation of the psyche leads to the destruction of the collective cosmos — a single, continuous catastrophe unfolding across individuals, communities, and entire peoples, linking inner disruption to the collapse of shared reality. Beginning with the reprogramming and fragmentation of the psyche, it ultimately results in the annihilation of the meaningful world through which a people understand and inhabit existence.

Just as clinical psychology names conditions affecting individuals, Psycho-Cosmocide identifies a condition operating at the level of collective existence — a civilisation-wide pathology affecting both the colonised and, in a different but related form, the coloniser. At its deepest level, Psycho-Cosmocide describes a tragic condition of shared unawareness: both the civiliser and the civilised continue to live, interpret, and act within realities they perceive as natural, while remaining confined within constructs that neither party fully comprehends or recognises as constructed.

The Civilisational Virus

Civilisation is not merely the setting in which Psycho-Cosmocide occurs; it manufactures, incubates, carries, and sustains it. Like a biological virus, it does not immediately destroy its host. Instead, it infiltrates and reorganises existing systems of meaning from within, using the host's cognitive, cultural, and institutional structures as sites of replication. The virus's primary transmission mechanisms are the very elements that construct reality for human beings: words, symbols, images, signs, colours, and the ideas and promises attached to them. Through these channels, the virus continuously reproduces itself, normalising its presence until it becomes indistinguishable from reality itself.

Semiotic Vectors of Transmission

The virus's transmission mechanisms merit separate treatment, since word, image, and colour operate as distinct vectors with different points of entry into the psyche.

Written and spoken language presents itself as the most neutral of instruments, yet no word arrives without content: each word encodes a decision about what is real, valuable, and thinkable, so that acquiring an imposed language is never merely acquiring a means of communication but absorbing, largely without notice, how a civilisation has already divided up the world (cf. Whorf, 1956). Where such a language is imposed repeatedly across generations, it does not simply add to an existing framework of meaning; it gradually displaces it, until what was once known through direct experience of land and relationship survives only as what can be recovered through the imposed text.

Images and symbols operate differently, and arguably more efficiently: where argument requires assent, the symbol requires none. A flag, an emblem, or a repeated visual motif compresses an entire architecture of identity and loyalty into a single impression absorbed before it can be interrogated (cf. Cassirer, 1946). With sufficient repetition, the symbol ceases to be interpreted and is instead assumed — at which point it no longer requires external defence, because a challenge to the symbol registers to the host as a challenge to the self.

Colour operates beneath both: routinely dismissed as mere ornament, its association with allegiance, emotion, and belonging becomes, through repetition, involuntary and largely pre-conscious, producing response before deliberation is possible. None of the three vectors acts alone. Word, image, and colour operate jointly and continuously, through schooling, ritual, media, and the unremarked repetitions of daily life, until the framework they install feels self-generated rather than imposed, and the host begins to defend structures that in fact constrain it.

Zombification is the final stage of this process: the point at which all remaining points of reference have been erased and there is no longer any internal or external basis from which reality can be understood, questioned, or reconstructed. Within this framework, zombification describes a civilisationally induced state of radical disorientation — not the Hollywood monster but the original Haitian concept of a living human whose free will has been removed: a body that continues to move and function yet no longer acts from its own interior ground. It is not confusion or disorder but total cosmological collapse — the dissolution of meaning, memory, origin, purpose, and destiny. The term is used here with deliberate philosophical precision: it names the condition of a people so completely severed from their original source of being that they can neither remember what has been lost nor imagine how it might be restored. Philosophical parallels include Heidegger's analysis of fallenness (*Verfallenheit*) — the condition of *Dasein* absorbed into the anonymous public world of *das Man*, no longer able to hear the call of its own authentic existence — and Hannah Arendt's (1951) analysis of the 'superfluous person' produced by totalitarianism: the individual whose inner life has been so thoroughly reorganised that spontaneous action is no longer possible.

The civilisational-virus diagnosis, together with the terms Civi-lie-sation and Evi-lie-sation discussed below, was first formally elaborated as the Civilisational Psycho-Cosmocide Virus (CPCV) in “Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos” (Kogoya, 2026e), which traces the same developmental spectrum — from integrated pre-civilisational existence through Civi-lie-sation and Evi-lie-sation to total occupation of perception and reality-forming capacity — using extended parasitological and ecological analogies. The present section adopts CPCV terminology as already established; readers seeking its full derivation should consult that paper directly.

The biological specificity of the virus designation is developed further in “Colonial Parasites and Colonised Hosts” (Kogoya, 2026f), which models colonial civilisational capture through six documented parasites — including *Toxoplasma gondii*, *Ophiocordyceps unilateralis*, and *Sacculina carcini* — arguing that colonial systems reorganise host behaviour through mechanisms structurally homologous to known parasitic manipulation strategies. For the underlying biological literature on such manipulation independent of the Psycho-Cosmocide framework, see Zimmer (2000).

The Parasitological Model

The biological literature on parasitic behavioural manipulation supplies more than a loose analogy for this transmission process; it supplies a precise structural template. *Toxoplasma gondii*, a single-celled parasite lacking any capacity for volition, is nonetheless capable of reversing an infected rodent’s innate fear response to feline scent, so that the host does not merely lose its aversion to the predator but appears to seek it out (Zimmer, 2000). The mouse is not overpowered; it is redirected, and it acts on what continues to feel, from the inside, like its own desire. *Ophiocordyceps unilateralis* performs an analogous operation on forest ants: the infected ant leaves the colony, climbs to a specific height, and clamps its mandibles to the underside of a leaf in a final posture from which the fungus completes its reproductive cycle (Zimmer, 2000). What should unsettle the observer in both cases is not the outcome but the apparent cooperation: the host’s own motor and motivational systems are conscripted to complete the parasite’s project.

The structural parallel to Psycho, developed at length in “Colonial Parasites and Colonised Hosts” (Kogoya, 2026f), lies precisely here. Psycho-Cosmocide does not require that the host’s capacity for choice be removed; it requires only that the host’s desires be relocated to serve an agenda the host never authored, while the exercise of that desire continues to be experienced as freely chosen. A parasite that must repeatedly cross from body to body remains vulnerable — it can be traced, quarantined, and interrupted at the border. A parasite that instead teaches its host to reproduce it voluntarily, to transmit it to the host’s own children, and to defend it against challenge no longer needs to cross any border at all, because the host has become the vector.

Terminological Note: Civi-lie-sation and Evi-lie-sation

The neologisms Civi-lie-sation and Evi-lie-sation appear in the civilisational trajectory described below. The embedded word lie is not rhetorical decoration but carries specific analytical weight: it names the structural role of systematic misrepresentation in each phase. In the Civi-lie-sational Phase, institutional systems begin to serve the reproduction of power rather than the orientation of life — and this substitution is systematically disguised. In the Evi-lie-sational Phase, the disguise becomes total: harmful processes present themselves as beneficial ones. The orthographic embedding of lie marks the point at which distortion becomes the constitutive logic of the system rather than an incidental feature of it. Readers who find these formulations rhetorically distracting may substitute 'Civilisational Distortion Phase' and 'Total Inversion Phase' without loss of theoretical content; the orthographic forms are retained here because they are part of the author's original conceptual vocabulary and carry the diagnostic weight of naming from within the tradition that is doing the diagnosing.

The Full Trajectory: From Alignment to Collapse and Return

The journey of human consciousness can be understood as a cyclical movement that begins in a state of original harmony, passes through progressive stages of distortion and collapse, and retains within itself the possibility of recovery. This trajectory is expressed through the following sequence:

*Wone → Wonesis → Nature → Civilisation → Civi-lie-sation → Evi-lie-sation →
Psychocosmologisation → Psycho-Cosmocide → Wonesis (Return)*

...and this return is a new Genesis, rebirth, restart, reboot, reset again...

This is not a linear narrative of progress but a dynamic cycle in which alignment gives way to fragmentation and fragmentation, at its deepest point, opens the conditions for reawakening.

The cycle begins with Wone — the primordial condition of existence in which life is experienced as an undivided whole. From this emerges Wonesis — the lived condition of full, conscious alignment with Wone. The word Wonesis is formed from Wone combined with the process-denoting suffix -sis (following the Greek pattern of genesis, poiesis). In Wonesis, the human being participates fully within existence, embedded in a continuous field of relationships encompassing land, memory, community, and cosmos.

The transition into Civilisation marks a turning point. Human life becomes organised through structures, institutions, and symbolic systems designed to stabilise and coordinate existence. This phase enables complexity and expansion but introduces a latent rupture: the gradual separation between lived reality and its representation — a tension recognised by Ibn Khaldun (1377/1958), who identified the decline of communal cohesion as societies grow in scale and complexity.

As this rupture deepens, civilisation enters the phase of Civi-lie-sation. At this stage, symbolic systems no longer simply organise reality; they begin to distort it. Language ceases to reveal and instead replaces truth; memory becomes externalised rather than lived. This condition parallels Debord's (1967/1994) concept of the spectacle — the condition in which lived experience is replaced by its representation and social relations are mediated through images rather than direct interaction.

The distortion intensifies into Evi-lie-sation — a stage of total inversion in which the distinction between truth and falsehood collapses. What is harmful appears as progress; what is artificial presents itself as natural; what is constructed is perceived as inevitable. This phase resonates with Foucault's (1977) analysis of diffuse disciplinary systems that shape behaviour and subjectivity, and with Gramsci's (1971) concept of hegemony, in which domination is maintained not through force alone but through the internalisation of imposed norms and meanings as common sense.

From this condition emerges Psychocosmologisation — the systematic reconstruction of the inner world through sustained exposure to images, symbols, written language, institutions, and repetitive symbolic structures. The culmination is Psycho-Cosmocide — the stage of total collapse at the level of meaning. Yet the cycle does not end in collapse. Embedded within it is the possibility of Wonesis (Return) — not a regression to a pre-civilisational past but a reawakening to a deeper form of alignment grounded in the original wholeness of Wone.

FOUR PHASES OF PSYCHO-COSMOCIDE

Phase One: Civilisational Phase

The Civilisational Phase is characterised by the formation of large-scale societies with centralised authority, institutional systems, and formalised symbolic structures. The key dynamic is the progressive separation of symbolic systems from the lived ecological and relational realities they originally expressed. Ibn Khaldun (1377/1958) identified this dynamic with precision, tracing the tension between the solidarity (*asabiyyah*) of primary communities rooted in direct relationship and ecological embeddedness, and the complexity and eventual corruption of large-scale imperial formations.

This phase corresponds to the pre-colonial period in which Lani social structures — while highly organised and sophisticated — remained embedded in direct cosmological relationship with the land, the ancestors, and the ordering principle.

Phase Two: Civi-lie-sational Phase

The Civi-lie-sational Phase is characterised by the systematic institutionalisation of distortion across the domains of religion, education, language, and governance. The symbolic infrastructure of a society is deliberately or structurally reorganised to serve the reproduction of power rather

than the orientation of life. The lie becomes institutional — encoded into law, curriculum, liturgy, and administrative procedure.

This phase corresponds to the colonial encounter — beginning with Dutch colonial administration and intensifying through Indonesian incorporation. The imposition of the Indonesian national curriculum replaced Papuan cosmological knowledge with a narrative of national unity and civilisational progress. Each intervention was presented as improvement, progress, or development — the lie institutionalised as benevolence.

Phase Three: Evi-lie-sational Phase

The Evi-lie-sational Phase is characterised by the saturation of reality with inverted meaning — the point at which the mechanisms of distortion have become so thoroughly embedded in everyday life that inversion becomes invisible. Evil presents itself as good; destruction presents itself as development; dispossession presents itself as integration. At this phase, the subjects of Psycho-Cosmocide actively participate in their own cosmological dismantling, having internalised the categories through which their reality is being destroyed.

*This phase is visible in the generation of young Papuans who have been educated into self-deprecation — who regard their cosmological heritage as backward, aspire to the consumer modernity offered by their colonisers, and have internalised the colonial narrative of Papuan underdevelopment so thoroughly that they reproduce it without coercion. This is the condition Fanon (1952/2008) described in *Black Skin, White Masks*: the colonised subject who has adopted the coloniser's gaze as their own.*

Phase Four: Psycho-Cosmocidal Phase

The Psycho-Cosmocidal Phase is characterised by systemic saturation: the accumulated effects of distortion, control, and abstraction result in the collapse of the lived cosmos. At this phase, the very instruments through which repair would be effected have themselves been compromised. Memory cannot be recovered through education because education is a primary vector of the virus. Community cannot be rebuilt through social programmes because those programmes operate within the same framework that produced the collapse.

Han (2015) describes the burnout society as one that has depleted its capacity for meaning-production through the relentless acceleration and commodification of experience. Streeck (2016) identifies the progressive exhaustion of the institutional resources that modern societies employed to maintain social cohesion. Both analyses describe symptoms of the Psycho-Cosmocidal Phase in the context of contemporary Western civilisation.

For West Papua, this phase is not a future scenario but a present reality. The compound effects of political dispossession, demographic transformation, ecological destruction through resource extraction, educational displacement, and the penetration of digital media have produced conditions in which the Lani cosmological framework is under simultaneous attack at a speed and intensity that traditional modes of transmission cannot match.

Wonesis (Return): The Antidote Movement

The trajectory outlined above is not presented as terminal. Embedded within the Psycho-Cosmocidal Phase is the possibility of Wonesis — return, not to a pre-civilisational past, but to a deeper alignment with the original ordering principle. This paper introduces Wonesis only in outline; it is developed as a full framework in “Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide” (Kogoya, 2026g), which specifies the conditions under which communities exiled by the CPCV process can halt it and begin rebuilding from what remains. That paper is explicit that Wonesis is not a religion, ideology, political doctrine, or utopian programme, and that it is achievable within the same conditions of dispossession described in Phase Four above, rather than presupposing their prior resolution. The four-phase diagnosis developed in this section and the Wonesis antidote framework should be read as a single argument split across two working papers: diagnosis here, response there.

SECTION VII: PLATO'S CAVE

Proto-analysis of Psycho-Cosmocide

Overview: The Allegory as Structural Description

Plato's allegory of the cave (Republic, Book VII) is conventionally read as a metaphor for philosophical education — the movement from opinion to knowledge, from appearance to reality. The Psycho-Cosmocide framework reads it differently: as a structural description of civilisational captivity. This section argues that the allegory anticipates the Psycho-Cosmocide diagnosis with remarkable precision, maps onto the framework's core distinctions in ways that are philosophically illuminating, and ultimately reveals its own limitations — limitations that the Wone framework directly addresses.

This reading has independent support within mainstream Plato scholarship. Zamosc (2017) argues at length that the Cave is best read as a fundamentally political rather than epistemological allegory: the prisoners are bound not by the general human condition but by a specific, humanly engineered cultural-pedagogical apparatus, and their chains represent appetites cultivated by that apparatus rather than a universal feature of embodied cognition. This lends independent philosophical weight to reading the cave structurally rather than metaphorically, though the Psycho-Cosmocide framework departs from Zamosc's reading in one important respect: Zamosc locates the prisoners' liberation within a reformed philosophical education internal to the city, whereas the present framework locates it in Wonesis — a return achieved outside the intellectual apparatus of the colonising civilisation.

The sustained, line-by-line application of this reading to West Papua is carried out in a companion paper, “Plato's Cave and the Architecture of Psycho-Cosmocide in West Papua” (Kogoya, 2026h), which maps each element of the allegory onto a specific colonial architecture in more detail than

the present overview allows, and which anticipates several of the applications developed in the West Papua subsection below.

The Cave as Engineered Environment

In the allegory, prisoners are chained from birth inside a cave, facing a wall. Behind them burns a fire. Between the fire and the prisoners, unseen figures carry objects whose shadows are cast onto the wall. The prisoners have never seen the fire, never seen the objects, and never seen the world outside. All they have ever known are shadows — and they have no reason to suspect that shadows are not reality itself.

This is not merely a metaphor for ignorance. It is a structural description of the Civi-lie-sational and Evi-lie-sational phases: the condition in which a constructed, artificially projected reality has completely replaced the original ordering principle, and those living within it have lost all access to the fact of replacement. The prisoners do not experience themselves as prisoners. They experience themselves as knowers — educated, participating members of a functioning civilisation. This is the most dangerous feature of the cave: it does not announce itself as a cave. It presents itself as the world.

A crucial element in Plato's account is the mechanism of production: there are figures deliberately carrying objects in front of the fire. The shadows do not fall accidentally. They are staged. This maps precisely onto what Psycho-Cosmocide identifies as the deliberate operation of the civilisational virus — the conscious use of symbolic systems, education, religion, media, and governance to produce a managed version of reality that serves the interests of those who control the projection apparatus.

Chains as Psycho, Cave as Cosmocide

Psycho and Cosmocide are two dimensions of a single process. Plato's allegory maps this distinction with unusual precision.

The chains — the condition that prevents the prisoners from turning around — correspond to Psycho: the internal captivity of a consciousness so thoroughly shaped by the shadow-world that it cannot orient itself toward anything else. The prisoners are not held by external force at every moment; they are held by the structure of their own perception, which has been formed entirely within the cave. Even if the chains were removed, Plato tells us, the prisoners would be disoriented and in pain — the freed prisoner who turns toward the fire is initially blinded by it. This is the condition the Psycho-Cosmocide framework calls post-collapse consciousness: the psyche so thoroughly reprogrammed that even initial contact with a more authentic reality is experienced as disturbance rather than liberation.

The cave itself — the total environment, the walls, the fire, the projected shadows, the social world of the prisoners — corresponds to Cosmocide: the fabricated, enclosed, self-sustaining world that a damaged collective psyche produces and inhabits. The cave does not feel like a prison because

the prisoners have no experience of anything else. The destroyed cosmos is replaced by a substitute cosmos that feels completely real to those who live inside it. The fabrication is total.

The Sun and Wonesis

When the freed prisoner is dragged out of the cave — against his will, initially in pain — he gradually adjusts to the light, first seeing shadows outside, then reflections in water, then objects directly, and finally the sun itself: the source of all visibility, all seasons, and the principle that makes everything knowable. This maps directly onto what the Psycho-Cosmocide framework calls Wonesis (Return) — the reawakening of the human instrument's capacity to receive the signal of the ordering principle, after the long captivity of civilisational Psycho-Cosmocide.

The sun in Plato's allegory functions analogously to Wone: it is the source of all intelligibility, the principle that makes it possible to know anything at all, and yet it cannot itself be looked at directly without overwhelming the unprepared eye. This resonates precisely with the methodological paradox of Wone — that it is not subject to knowledge in the ordinary sense because it constitutes the fundamental criterion upon which all knowledge is based. Both Wone and the Platonic sun share this structural feature: they are the condition of knowing, and therefore cannot be simply known as objects within the system they ground.

The Returned Prisoner and the Invisibility of the Condition

The most politically charged moment in Plato's allegory is what happens after illumination. The freed prisoner, having seen the sun, returns to the cave to tell the others. He can no longer see properly in the darkness; his eyes have adjusted to light, and in the cave he stumbles and appears incompetent. When he tries to explain what he has seen — that the shadows are not real, that there is a world outside, that the sun is the source of all things — they do not believe him. And if he persists, Plato warns, they would kill him.

This anticipates one of the most dangerous features of the Psycho-Cosmocidal phase: the invisibility of the condition to those within it. The returned prisoner is not simply disbelieved — he is perceived as a threat to the only reality the cave-dwellers know. This echoes what Steve Biko (1978) diagnosed as the mind of the colonised — the condition in which the most complete victory of colonial power is not physical domination but the reorganisation of the colonised person's perception so thoroughly that they become the most effective guardian of their own captivity. The cave is not experienced as a cave. It is experienced as civilisation, progress, success, development, and reality.

What Plato Missed: The Wone Critique

The Allegory of the Cave and the Architecture of Administered Reality

The following section applies the structural analysis of Plato's allegory to the political and administrative reorganisation of West Papua. It functions as philosophical illustration — demonstrating the explanatory power of the cave framework when applied to a specific historical and institutional context — rather than as a contribution to the empirical literature on Indonesian governance. Factual claims about governance structures are offered as phenomenological descriptions of a condition that the Psycho-Cosmocide framework is designed to diagnose, not as adjudicated claims within political science or legal scholarship.

The abstract structure of Plato's allegory acquires concrete philosophical illustration in the political and administrative reorganisation of West Papua following Jakarta's decentralisation policies and the implementation of the Special Autonomy Law in 2001. What appears structurally as governance reform instantiates, at the level of lived experience, precisely the dynamic Plato identified: the proliferation of carefully engineered environments in which selected images of reality — success, development, progress, modern advancement — are projected and continuously reinforced as the totality of the real.

This is the cave's constitutive operation: not the suppression of alternatives through overt prohibition, but their disappearance through the comprehensive organisation of the visible. What is seen fills the field of vision. What fills the field of vision becomes the world.

Within this structure, a specific class of Papuan figures — referred to in Indonesian administrative discourse as *tokoh* ('prominent figures' or 'community leaders') — functions in a role structurally identical to the shadow-carriers in Plato's allegory: positioned between the apparatus of projection and the broader population, their images mediate what is made visible, what is made legible, and what is constituted as aspirational reality. Crucially — and this is the philosophically significant point — these are not imported strangers. They are community members who have been repositioned within the cave, not released from it. The shadows they cast are not foreign shadows. They are cast by recognisable figures, in familiar shapes, in a language that sounds like home. This is what makes the projection effective: the cave speaks in the voice of the community it has captured.

Here the Platonic analysis deepens into its most politically charged implication. The returned prisoner — the one who has seen outside — does not return to find his community dominated by strangers. He finds them governed, in significant part, by people who resemble him. The most complete form of cave-architecture is not one that imports a foreign projector. It is one that trains members of the captive community to operate the projection apparatus from within, and to experience this operation as leadership, representation, and self-determination.

What the Psycho-Cosmocide framework adds to the bare Platonic analysis is the naming of what has been lost in this condition. The prisoner who returns and stumbles in the dark is not simply confused. He is a person who has recovered access to Wone — the ordering principle that was operative in the Lani highlands long before any cave was constructed around it — and who now finds that the community he returns to has reorganised its entire existence around the management of shadows. The loss is not political in the first instance. It is cosmological. The symbolic infrastructure through which a people once oriented its existence — land, language, ancestral memory, intergenerational transmission — has been replaced by an administered symbolic environment that provides no genuine orientation and no genuine belonging, only the simulation of both.

This structural diagnosis does not assign blame to individuals. The Psycho-Cosmocide framework is not a moral indictment of those who, having been positioned within the cave's architecture, perform the roles available to them. It is a philosophical account of a structural condition in which even the grammar of resistance — the terms in which liberation is imagined, the instruments through which it is pursued — may itself be a product of the captivity. This is the most difficult implication of the Platonic allegory when applied at civilisational scale: the prisoners do not simply need better information. They need a different kind of seeing. And that different kind of seeing cannot be produced by the cave's own educational apparatus, however reformed.

Genuine reorientation, in the Wone framework, requires something the Platonic account struggles to specify: not the philosopher's ascent toward abstract Forms, but the recovery of the embodied, communal, and ecological alignment through which the ordering principle was originally received. This is the deepest meaning of Wonesis (Return) as it applies to West Papua — not a political programme, not an administrative remedy, and not a diplomatic strategy, though each of these may have their necessary place. It is the prior and more foundational act: the recovery of the capacity to perceive the ordering principle that was never destroyed, only buried beneath the weight of what the cave projected in its place.

SECTION VIII: THE TERMINAL PHASE

Digital Psycho-Cosmocide

The Last Frontier: Consciousness as Colony

Previous phases of colonial domination were dependent on geographical space and physical infrastructure — ships, military forces, legal frameworks, imposed languages, land dispossession. These were external extractions: material violence that left scars visible enough to name, resist, and remember. The Terminal Phase requires none of these. Its only prerequisite is the capacity to focus attention.

The convergence of social media, algorithmic platforms, artificial intelligence, and perpetual connectivity constitutes the consummation of Psycho-Cosmocide in its most total, intimate, and invisible form: the systematic, industrial-scale extraction of the interior resources that make human beings human. The final frontier is consciousness itself: attention, focus, and the capacity for meaning-making. This may be termed Interior Resources Psycho-Cosmocide — the destruction of the interior cosmological architecture of a people, their system of values, meaning-making, and world-orientation.

The Architecture of Extraction

The digital extraction apparatus operates across every stratum of the inner world simultaneously. Values — the fundamental ethical principles that once determined what matters — have been replaced by external metrics: engagement, virality, and platform rewards. Meaning itself has dissolved into fragmented streams of content, preventing the formation of a durable sense of reality. Perception is increasingly mediated by algorithmic systems that curate reality for the individual, producing not a shared world but a personalised and engineered environment. Attention — the sovereign faculty of the mind — has been transformed into a primary commodity, continuously captured, fragmented, and traded within an attention economy that depends on its constant extraction.

Zuboff's (2019) analysis of surveillance capitalism provides the most systematic account of the economic logic underlying these processes: behavioural data extracted from human activity is processed into prediction products and sold to advertisers seeking to modify future behaviour. Within the Psycho-Cosmocide framework, this analysis is correct but incomplete — it identifies the economic mechanism without fully naming the cosmological stakes. What is being extracted and sold is not merely behavioural data but the raw material of the inner cosmos: the patterns of attention, desire, belief, and imagination through which a person orients their existence. The surveillance capitalist apparatus is, in Wone terms, a systematic mining operation conducted on the ordering faculty itself.

Artificial intelligence industrialises this extraction further. Systems trained on large volumes of human-generated data produce synthetic ideas, images, narratives, and patterns of desire at scale, feeding these outputs back into the populations from which the data was extracted. The result is a closed loop in which human consciousness is mined, processed, and reinjected, blurring the boundary between original thought and generated content.

What the Wone Framework Adds to Existing Critiques

Existing critical accounts of the attention economy — from Zuboff (2019) to Byung-Chul Han (2015) to Shoshana Turkle (2015) — identify the psychological, political-economic, and social dimensions of digital extraction with considerable precision. The Wone framework adds a specifically cosmological dimension that these accounts lack.

For Zuboff, the problem is primarily one of power and autonomy: surveillance capitalism violates human sovereignty by claiming unilateral authority over human experience. For Han, it is a problem of meaning-depletion: the performance society exhausts the capacity for deep experience. For the Psycho-Cosmocide framework, both of these diagnoses describe symptoms of a more fundamental condition: the disruption of the human instrument through which the ordering principle of existence is received. The digital extraction apparatus does not merely undermine political autonomy or deplete meaning; it attacks the cosmological architecture through which meaning, value, and orientation are constituted in the first place. This is why the Terminal Phase is not merely a political or psychological crisis but a civilisational one: it operates at the level of the conditions of meaningfulness, not merely at the level of specific meanings.

Zombification at Species Scale

The cumulative result is a form of invisible zombification at the species level. The zombified subject continues to scroll, vote, consume, and self-identify. The generative centre — the cosmological depth from which original values, original meaning, and original destiny emerge — has been depleted. The surface remains reactive, but it never truly originates. At the individual level, this is a personal tragedy. At the species level, it constitutes a form of extinction that is not the physical demise of organisms but the loss of the intrinsic human capacity that enables civilisation, culture, resistance, and liberation.

The phenomenon's invisibility is precisely attributable to the pleasurability of these products. In contrast to the instruments of colonial domination that preceded them — the mission school, the imposition of foreign language, land dispossession — this extraction is experienced as entertainment, connection, self-expression, and freedom. The contemporary mining pit of the human mind does not feel like a pit. It feels like belonging, warmth, recognition, and home.

For West Papua, the Terminal Phase adds a new layer to the existing multi-generational Psycho-Cosmocide already underway. Young Papuans who have already been displaced from their cosmological heritage through education and missionisation now face the additional extraction apparatus of the digital economy — a system that offers simulated belonging in place of the communal belonging that was destroyed, simulated identity in place of the ancestral identity that was dismantled, and simulated meaning in place of the cosmological meaning that was suppressed.

SECTION IX: SYNTHESIS

Wone, the human psyche, and the crisis of civilisation

The concepts of Wone, Wonesis, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide, considered collectively, form a coherent and original theoretical framework for comprehending the crisis of contemporary civilisation at its most fundamental level.

Taken together, the framework's six core terms constitute an integrated causal sequence. Wone is the primordial ordering principle from which Wonesis — the condition of full conscious alignment

— flows. The Psyche is the human instrument through which that principle is received; Psycho is the name for what occurs when that instrument is systematically disrupted by imposed alien symbolic systems; and Cosmocide is the collective result when disruption reaches the threshold of total world-collapse. Psycho-Cosmocide is the name for this process in its entirety, from first contact with the civilisational virus to the Terminal Phase of digital extraction.

The framework developed here differs from existing decolonial, critical, and phenomenological accounts in one fundamental respect: it does not locate the ground of critique and recovery in human rational consciousness — whether as Freire's critical reason, Fanon's decolonised subjectivity, or Habermas's (1984) communicative rationality. It locates it in Wone: a primordial ordering principle that precedes and makes possible all human cognitive activity, and whose disruption constitutes a condition of loss that no cognitive or political programme alone can repair. This does not render political and cognitive dimensions of liberation irrelevant — they remain necessary. But they are not sufficient, and without the cosmological ground, they risk becoming new shadow performances on the cave wall.

Wone is eternal and primordial. It is not in danger. The human beings who are the specific instruments through which Wone becomes self-aware within the cosmos are in danger. The human psyche — the human Wone, the human Logos, the human Dao, the human Ma'at — has been poisoned. The consequences extend to the entire species and to the living earth that is its home. The crisis of civilisation is not external to the human being; it is the outward manifestation of an internal collapse that has reached a collective scale.

Nowhere is this condition more visible, and more acute, than in West Papua. Papuan societies stand at the intersection of some of the most powerful forces produced by global civilisation — its doctrines of development, progress, modernity, religion, and state formation — now intensified through the apparatus of Indonesian state power. What is unfolding is not merely political domination or economic exploitation but a concentrated form of Psycho-Cosmocide: a site where the last remaining relatively intact lifeworlds are drawn into the full force of civilisational reprogramming.

The struggle in West Papua is therefore not only for land or political recognition but for the survival of an entire mode of being human — and, in a deeper sense, for the preservation of humanity's capacity to remain aligned with the ordering principle of existence. The return to Wonesis is not a nostalgic regression but the most radical and necessary act available to the human species. It is the reawakening of the capacity to receive the signal of existence — to hear, once more, the original order that precedes and sustains all created things.

CONCLUSION

This paper has established a foundational philosophical and civilisational framework centred on five interrelated concepts: Wone, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide. The central argument is that the systematic disruption of the human psyche — the interior ordering architecture through which a people constitutes its meaningful world — produces, at collective scale, the destruction of that world itself. This process, named Psycho-Cosmocide, unfolds through four identifiable phases: the Civilisational Phase, in which symbolic systems begin to separate from the relational realities they expressed; the Civi-lie-sational Phase, in which institutional distortion becomes encoded into law, curriculum, and governance; the Evi-lie-sational Phase, in which inversion becomes invisible and subjects participate in their own cosmological dismantling; and the Psycho-Cosmocidal Phase, in which the very instruments through which repair might be effected have themselves been compromised. The framework culminates in an analysis of the Terminal Phase — the digital extraction of consciousness — and in the possibility of Wonesis (Return): not a regression but a reorientation toward the ordering principle that precedes all fabricated realities.

The theoretical contribution of the framework is threefold. First, it adds a cosmological dimension to existing decolonial, phenomenological, and critical accounts of colonial domination — a dimension that diagnoses disruption not merely at the level of knowledge systems (epistemicide) or cultural practices (ethnocide) but at the level of the ordered, meaningful world through which a people constitutes its existence. Second, it grounds this diagnosis in an original philosophical concept — Wone — derived from the Lani cosmological tradition of the West Papuan highlands, demonstrating through systematic comparative analysis that Wone constitutes an irreducible and original contribution to the global history of cosmological thought, while also establishing deep structural resonances with the Greek Logos, the Chinese Dao, the Egyptian Ma'at, and analogous concepts across African, Polynesian, and Indigenous North American traditions. Third, it extends Plato's allegory of the cave as a structural description of civilisational captivity, both affirming Plato's diagnosis and demonstrating the critical limitations of his proposed solution — limitations that the Wone framework directly addresses by locating the ground of liberation in embodied, communal, and ecological re-alignment rather than in philosophical abstraction.

Several limitations of the present framework should be acknowledged explicitly. The Psycho-Cosmocide model is foundational and exploratory rather than exhaustive or closed. Many of its causal claims — particularly the relationship between psychic disruption and cosmological collapse — are argued at the level of structural correspondence rather than empirical mechanism, and the framework does not claim to resolve the methodological tensions between phenomenological, sociological, and Indigenous epistemological approaches that it draws upon simultaneously. The West Papuan applications throughout the paper rely substantially on the author's insider knowledge of the Lani tradition and the political context of Papua rather than on systematic empirical data collection, and future work will need to test the framework's diagnostic categories against detailed ethnographic, historical, and sociolinguistic evidence. The framework

is also, by design, partially metaphysical: the concept of Wone as a primordial ordering principle operates at a level of abstraction that resists standard empirical verification, and the paper presents this not as a weakness but as a methodological choice that it attempts to justify through the comparative philosophical analysis in Sections II–VI. Readers are encouraged to engage with these claims critically and to test the framework’s explanatory power against cases beyond the West Papuan context.

As Working Paper No. 1(b) in the Psycho-Cosmocide Studies series, this paper establishes the conceptual vocabulary and philosophical foundations that subsequent papers will elaborate. Proposed directions for future research include: a sustained philosophical treatment of Wone and Indigenous Metaphysics (Paper II); an analysis of colonial symbolic systems and their psychic mechanisms through the lens of Psycho (Paper III); a detailed examination of Cosmocide and lifeworld collapse in specific historical and contemporary cases (Paper IV); an extended treatment of Digital Psycho-Cosmocide and the attention economy (Paper V); and a full philosophical monograph on Plato’s Cave and civilisational entrapment in dialogue with the Wone framework (Paper VI). The framework developed here is offered as the shared theoretical foundation across these inquiries, and the author invites critical engagement, extension, and application from scholars working in decolonial theory, Indigenous philosophy, phenomenology, and civilisational studies.

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

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

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

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

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

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