

Papua's Sovereignty

Sovereignty Manifesto: Land — Memory — Identity



The Vow

1 *“Even if I am in heaven, ringed by white gods, white angels, white gardens, white rainbows, white food, white everything, living in eternal happiness — if I hear that Papuans on this planet called Earth have regained their stolen land and sovereignty, I will leave that heaven at once, without a word to the gods who rule that dimension, and return to my home: Papua.”*

2 *“Even if I am in hell, ringed by darkness, fire, pain, suffering, death, and monsters — if I hear that my land has been stolen forever and my home occupied by foreigners, then even if I am permitted to leave, I will never leave that hell.”*

3 *These declarations are not slogans. They are not the fever of nationalism. They are older than that, and deeper. They predate ideology, and they expose the falsehood buried at the core of every promise that systems of power have ever made to humanity.*

Not Up for Grabs

4 *Papua's sovereignty is not up for grabs.*

5 *It is not land understood as property. It is not territory carved up, measured, and sold within ownership frameworks imposed from outside. It is not merely political independence. It is not a condition granted through negotiation, recognition, or international approval. It cannot be shrunk into flags, anthems, or national identities, which rise and fall with the states that fly them.*

6 *It is not defined by borders drawn on maps, nor contained within geographical coordinates or legal frameworks. It does not live in heaven, hell, paradise, or enlightenment, as promised by religious and philosophical systems shaped by empire. It is not rooted in the religiosity of colonial power, and it is not located within the sovereignty of any state, Indonesia included.*

7 *Neither the United Nations nor any other institution can grant it or deny it. It cannot be written into existence by treaties, agreements, or decrees drafted by imperial hands. It cannot be debated, legislated, or resolved within any ideological system — democracy, capitalism, socialism, communism, fascism, liberalism, or any other structure devised by human civilisation. No ideology can contain it. No institution can erase it. No alternative promise can replace it.*

What Sovereignty Is

8 *Papua's sovereignty is.*

9 *It is the living relationship between people and land. It is not a surface to be occupied, but a cosmological reality from which identity, meaning, and the purpose of existence arise. It is the foundation on which a whole people understand who they are and why they exist.*

10 *It is embodied in the original language: the grammar through which the world is named and understood, the vocabulary that carries memory, purpose, vision, and destiny, the ancestral knowledge folded into speech. Without that knowledge, a people lose the ability to exist on their own terms.*

11 *It is a complete cosmological framework, voiced in songs, enacted in dances, and carried in myths, stories, and rituals that encode a way of seeing and being. Through them each generation inherits not only knowledge, but a lived understanding of reality itself.*

12 *It is not merely a matter of existing. It is the presence of Papuan life in a specific place and time within the cosmos, rooted in an inheritance that predates empire, religion, colonialism, and every external idea pressed upon it. It holds dignity and self-worth, and the intrinsic right to exist fully and authentically as Papuans, as Melanesians, and as human beings, whose existence cannot be separated from the land that sustains them.*

13 *It holds ancestral memory and genealogy — symbols, totems, stories, and knowledge systems — binding past, present, and future into a single living continuum.*

14 *Here, now, on the land itself, people live, breathe, grow food, drink water, and build homes. They share this reality with their ancestors, their elders, and the spiritual presences around them. This balance cannot be replicated in any imagined world beyond it.*

The Inversion of Heaven

15 *Every civilisation, religion, and ideology has offered some variation of the same promise: obey, endure, and sacrifice now, and a greater reward will come later. Call the reward heaven, wealth, freedom, or glory. It is the oldest leash ever fastened on a people.*

16 *This manifesto tears that promise in half. Even if heaven exists in its most perfect form, it holds no value while one's people remain dispossessed on Earth. Earthly justice and collective existence come before any promise of eternal reward.*

17 *This is neither a denial of heaven nor a rejection of God. It is a radical reordering of values, in which standing present with one's people and land takes precedence over individual salvation.*

18 *This reordering also exposes the heaven that has so often been offered to the colonised: a heaven filled with white imagery and governed by foreign gods, a constructed extension of colonial power. It is a paradise built so that the dispossessed will look up, and never down at what is being taken from beneath their feet.*

19 *To reject that heaven is an act of loyalty to Papua, and a refusal to be absorbed into a worldview that replaces reality with illusion, and belonging with abstraction.*

The Rewriting of Hell

20 *Heaven's authority is the key to hell's power. Take away the one, and the other loses its teeth. The fear that sustains systems of control becomes meaningless when the greatest possible loss is not suffering, but the permanent absence of home.*

21 *Fire, pain, darkness, and even death fall to second place. What truly defines hell is not physical torment, but the knowledge that there is no land to return to, no future to reclaim, and no continuity for one's people. Every other suffering pale beside this. Each is a condition of existence; this is the ultimate negation of existence.*

What These Declarations Dismantle

22 *These declarations dismantle the foundations on which human civilisation has organised meaning. They shift the centre of value away from death, eternity, and abstraction, and fix it in the lived reality of land and collective existence.*

23 *They redefine morality as inseparable from one's relationship with land and people. Any ethical system that ignores dispossession is incomplete by definition.*

24 *They bypass religious authority by refusing to rank divine promises above earthly justice.*

25 *They do not say that the land belongs to the people. They say that the people are the land itself, and in saying so they move beyond nationalism. Sovereignty ceases to be a political claim and becomes a condition of being.*

26 *They redefine exile as the destruction of connection, not physical distance. And they reject the lie that injustice can be compensated for by waiting for time to resolve it.*

The Highest Truth

27 *Human traditions have pinned ultimate truth on God, reason, science, or abstract ideals. This manifesto declares that truth lies in the land.*

28 *The land is the origin, the ancestor, and the living foundation of all identity and meaning. When it is taken, everything else collapses. When it is restored, every other form of life and understanding becomes possible again.*

Psycho-Cosmocide

29 *The destruction of a people is more than the seizure of their land. It is the severing of their connection to reality itself. They are cut from their source and handed replacement systems: new myths, new symbols, new heavens.*

30 *These replacements are engineered to make dispossession appear acceptable, inevitable, or irreversible. That is Psycho-Cosmocide: the theft that completes the crime by teaching the victim to bless it.*

31 *I reject the replacement entirely. I reject every promise, every threat, and every manufactured reality that asks a people to surrender the sources of their existence in exchange for something else. No promise, no threat, and no constructed reality can stand in the place of what has been taken.*

The Original Sovereignty

32 *Papua's sovereignty is woven into the fabric of existence itself. It predates names, nations, and civilisation. It is an original, unbroken relationship between human beings, land, and cosmos, one that transcends every imposed structure.*

33 *In this sense it is not only Papuan. It is human: the memory of what it means to exist in an authentic, organic world, uncorrupted by systems of domination.*

To Live and to Die

34 *Live for this truth. Turn your existence away from the heaven above and toward the relationships that exist here and now: between people, ancestors, unborn generations, and the land that binds them together across time.*

35 *To die for something is not to seek a reward. It is a return to the origin, the completion of a cycle that begins at birth and ends in the same ground from which life emerged. What happens after death is for the Wone to decide.*

36 *Survival is more than merely going on. It is keeping the flame of language, memory, and meaning alive, and ensuring that future generations do not merely survive, but thrive.*

The Final Word

37 *These declarations are born of love: love for the land and its people, and for a future that must remain possible despite every force that seeks to erase it.*

38 *This love is total, uncompromising, and enduring. It points not toward abstract truth but toward the truth of roots, the truth of home, the truth that existed before civilisation and must continue to exist long after its demise. That is why I speak without hesitation:*

39 *“I would rather remain in hell than go to heaven while Papua is unfree.”*

40 *No promise of paradise can replace a stolen homeland.*

41 *No heaven is greater than a free Papua.*

42 *No hell is worse than the loss of Papua.*

43 *Every attack on Papuan memory is an attack on Papua’s sovereignty.*

Views, words, and ideas expressed in this manifesto are personal, reflective, and diagnostic rather than declarations of settled truth — a reading of the human condition through the Psycho-Cosmocide lens, offered to provoke thought and questioning rather than to close it.

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