

NATAKA Research Institute

Wone Press

Kurumbi Wone Working Paper Series, No. 11 (2026)

**From the Wreckage: Eight Atlases of Human Existence Under
Colonial Domination**

A Psycho-Cosmocide Analysis from West Papua

Yamin Kogoya

Original version archived: 25 May 2026

Current revised edition: 2 August 2026

This edition has been substantially revised and expanded, and supersedes the original version archived on 25 May 2026.

ABSTRACT

This paper develops the Eight Atlases of Human Existence as a theoretical framework within the Psycho-Cosmocide paradigm — a decolonial philosophy concerned with the systematic destruction of indigenous cosmologies, consciousness, and existential architecture under colonial domination. The eight atlases — Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and the Ultimate Unknown — are presented not as separate layers but as a single, interdependent ecosystem constituting the total architecture of human life. Drawing on West Papuan Lani philosophy, decolonial theory, and existential phenomenology, the paper argues that colonial domination — operating through the Civilisational Psycho-Cosmocide Virus (CPCV) — does not merely seize land or suppress culture, but assaults all eight atlases simultaneously, restructuring material reality, biological identity, symbolic meaning, metaphysical orientation, technological access, spatial grounding, and consciousness itself. The paper traces how each atlas is targeted by specific colonial instruments, how damage in one atlas propagates through the others, and why genuine decolonial reconstruction must be ecological in scope — addressing the total architecture of existence rather than any single dimension. The analysis concludes by orienting the framework toward Wonesis: the return to cosmological wholeness as the horizon of indigenous survival and continuity.

Keywords: Psycho-Cosmocide, Eight Atlases, decolonial philosophy, West Papua, Lani cosmology, indigenous sovereignty, cosmological reconstruction, Wonesis, CPCV, colonial consciousness

Writing from the Wreckage

I am writing from the ruins of a world that has not yet completely disappeared. That is the paradox. The mountains still stand, the rivers still flow, and the forests continue to thrive. Yet the world that once gave them meaning has been systematically dismantled. Colonial domination does not begin with the destruction of landscapes. It begins by destroying the relationships that imbue a landscape with meaning. Before forests become timber, they must first have what constitutes a 'forest' redefined. Before rivers become infrastructure, they must first cease to carry cosmopolitan memory. Before mountains become mineral deposits, they must first be re-classified as dead material commodities. The physical land remains, but the cosmological world that provides meaning through them, from them, in them has been removed. It was this paradox that led me to coin the concept of psychocismicide. I was not searching for another academic theory. I was trying to understand a form of destruction that leaves people alive while quietly removing a metaphysical world that provides meaning to the physical world.

Psycho-Cismicide is the term used to describe the systematic destruction and replacement of one human reality by another. This paper is an attempt to reconstruct the lost architecture of this world. It posits that colonial domination does not assault land, culture, religion, memory, or consciousness in isolation, but rather reorganises the entire ecosystem of existence. I refer to this ecosystem as the 'Eight Atlases of Human Existence'. Together, they provide a framework for understanding how human worlds are created, transformed, and destroyed, and how cosmological reconstruction may still be possible.

It has taken me many years to recognise that this is the most profound catastrophe that colonial domination can produce. The occupation of territory, the destruction of forests, the suppression of languages, the exploitation of labour, the violence of military conquest, and the denial of political freedom are all devastating in themselves. Yet each of these becomes possible because something even more fundamental has already occurred: 'meaning' has changed, been displaced, replaced, and deleted. This is why I have come to believe that the deepest conquest in history is not the conquest of territory, but of memory, consciousness and perception. People can survive long after the world that made them has disappeared. They may continue to speak, pray, study, vote, work, consume, celebrate and believe themselves to be free, all the while unknowingly navigating reality with maps they did not inherit, dreaming dreams they did not imagine and pursuing futures they did not choose. They defend a civilisation that has ruthlessly replaced the one into which they were born. They continue to walk upon the geography of their ancestors, yet become increasingly unable to recognise the world their ancestors inhabited.

The Papuan condition is therefore not merely a political issue. It is an ontological revelation. It reveals that a whole cosmopolitan world can disappear before its people do. It reveals that a cosmopolitan people can survive physically and biologically while becoming existentially and cosmologically homeless.

The Cascade of Relational Collapse

A Cosmopolitan world is not made of things. It is made of relationships. Land, waters, mountains, forests, animals, seasons, climate, ancestors, and human beings do not sit beside one another as separate objects; they continuously generate one another through reciprocal relationships accumulated across timeless generations. The physical world is therefore never merely physical. It is already biological, cultural, metaphysical, temporal, mnemonic, conscious, and mysterious, simultaneously — not because these dimensions are added onto matter afterward, but because matter itself is never encountered outside the relationships that make it what it is.

A river does not merely carry memory; it continually teaches memory how to flow. A mountain does not simply preserve ancestry; it continually gathers ancestry into place. A forest does not merely contain language; it continually gives language new words. Every pathway does not just record history; it continually walks history forward. Every season does not merely accompany ritual; it continually calls ritual back into being. Every landscape does not simply hold obligation; it continually renews the claim obligation makes on the living. The physical world is already a living cosmology — not a container of meaning but its ongoing production.

A Cosmopolitan world is not held together by objects but by relationships. When relationships collapse, the objects remain, but the meaning of that world disappears. That is Psycho-Cosmocide.

The first act of Psycho-Cosmocide is therefore not the destruction of land. It is the interruption of the relationships through which land continuously becomes world. A mountain does not need to be moved to be destroyed in this sense; it need only stop being asked to gather ancestry. A river does not need to be dammed to be destroyed in this sense; it need only stop being taught to carry memory.

The Rupture Precedes the Excavation

By the time a mountain is mined or a river is drained, the relationship that made it a mountain rather than an ore body, a river rather than water, has usually already been broken.

Once that rupture occurs, reclassification follows almost automatically. Mountains become mineral deposits. Rivers become hydroelectric assets. Forests become timber reserves. Valleys become agricultural zones. Swamps become wastelands awaiting improvement. Sacred places become tourist attractions, military installations, conservation parks, or mining concessions. The earth is no longer encountered as homeland but as property, territory, commodity, resource, infrastructure, or national asset. This is not the origin of Psycho-Cosmocide but its first visible symptom: before human beings themselves are fully remade, the relationships that once let the world continuously generate itself have already gone silent, and the world around them has already been translated into another civilisation's language.

This relational rupture cascades. Once the land ceases to generate relationship, life is reorganised in its image. Bodies become labour. Nutrition becomes commodities. Birth becomes demographics.

Health becomes productivity. Species become inventories. The biological communities that evolved within reciprocal ecological relationships begin to collapse — not because biology fails on its own terms, but because the relationships that let biology continuously renew itself through the land have already stopped generating.

Species disappear. Food systems fragment. Hunting territories shrink. Waters become polluted. Nutritional diversity declines. Human bodies become increasingly dependent upon imported commodities rather than local ecological reciprocity. Biological existence is no longer sustained by the living relationships of the land but by the industrial metabolism of civilisation. The destruction of ecosystems is therefore simultaneously the destruction of the relationships through which Cosmobian life continuously reproduced itself.

Once life is reorganised, memory can no longer regenerate itself, because memory was never a warehouse of the past but a relationship continuously renewed by the living world. Languages no longer remember plants that have disappeared. Songs no longer accompany ceremonies that cannot be performed. Stories lose the landscapes that once made them intelligible. Rituals become performances detached from the ecological worlds that originally generated them. Dreams gradually cease to emerge from ancestral landscapes and increasingly reproduce the symbolic universe of the colonising civilisation. Memory does not disappear because people become forgetful. Memory disappears because the relationship that continually renewed memory has itself been severed.

When memory loses its ecological foundations, culture stops participating and starts performing. Symbols become decorative rather than orienting. Ritual becomes heritage rather than participation. Myth becomes folklore rather than ontology. Sacred dances become performances for audiences rather than conversations with existence. Colours, carvings, songs, body decoration, and oral traditions survive, but increasingly as cultural artefacts rather than as living coordinates through which reality is inhabited. Culture continues to exist while progressively losing the relationships that once animated it.

The metaphysical atlas then undergoes its own migration. Once ancestral landscapes are de-sacralised, ultimate meaning is gradually relocated elsewhere. Sacred mountains are replaced by distant holy lands. Local ancestors yield to universal histories. Indigenous cosmologies become superstition, while imported metaphysical systems become truth. Salvation, destiny, morality, and transcendence are gradually detached from the immediate ecological relationships that once housed them and relocated within another civilisation's sacred geography. The cosmos itself is reorganised — not because the sacred stops existing, but because the relationship through which the sacred was encountered locally stops being permitted to generate meaning.

Technological transformation follows naturally from this displacement. Technologies that once extended reciprocal relationship with local ecological realities are gradually replaced by technologies designed to reorganise relationship instead: extraction, production, consumption, administration, acceleration, and control. Technology no longer participates in the relationships that generate a world; it administers what remains once those relationships have stopped generating one. Roads, maps,

satellites, algorithms, schools, bureaucracies, and digital infrastructures become instruments through which the new, relation less world continuously reproduces itself.

Space and time are simultaneously reordered. Seasonal rhythms give way to administrative calendars. Ceremonial time yields to industrial schedules. Sacred journeys become transport routes. Ancestral territories become districts, provinces, and nation-states. GPS coordinates replace story-paths. The landscape is no longer navigated through the relationships that memory maintained with it, but through administration.

Consciousness is the point at which every previous rupture converges — not because it was attacked first, but because it inherits every attack that came before it. Human beings increasingly perceive themselves through realities organised by another civilisation. Identity, morality, truth, beauty, success, legitimacy, history, destiny, freedom, and the meaning of existing become legible only within the new, relation less world. The colonised eventually dream dreams that the coloniser first imagined. Consciousness becomes the living archive of every relationship that has already been broken, reorganised, and replaced.

Finally, the Ultimate Unknown also changes. Every civilisation lives before a horizon of mystery. Yet when the relationships through which the preceding atlases were encountered are reorganised, even mystery itself is reinterpreted. Questions once asked through one cosmology are replaced by questions permitted within another. The unknown does not disappear; rather, humanity's relationship to the unknown is itself colonised. It is in this last atlas — the ultimate mystery of existence and life — that the civilisational project occupies and indoctrinates the Cosmobian colonised with its own claims as final truth, when in truth it is merely a human-created project with a finite lifespan of its own.

This is why the Eight Atlases should never be understood as eight independent categories. They are eight dimensions of a single living Cosmobian world, and none of them is constituted by land, biology, culture, memory, technology, or consciousness in isolation — each is constituted by the continuous generation of relationships among all the others. The destruction of one inevitably reorganises the rest, because none possesses an existence independent of the relationships that generate it. Psycho-Cosmocide is therefore not the destruction of eight separate atlases. It is the progressive collapse of the relationships that once let each atlas continuously become the others, until an entirely different world — relation less, reclassified, administered — emerges from within the ruins of the first.

WHY EIGHT?

The Criterion of the Atlas

The walk through the ruins pauses here, briefly, for something closer to a survey. That pause is deliberate: before it can continue, the ground each step has been resting on needs naming. Before I

map the eight, I owe the reader an account of why there are eight, and not seven, or twelve, or one. The number is not intuition. It follows from a single question, asked eight times: not *what exists*, but *how does existence show itself to the one who lives it?*

An atlas, in the sense this paper uses the word, is not a region of reality. It is a mode of encounter — a distinct way in which the human being meets what is. The same cosmos, the same body, the same wound can be encountered as object, as organism, as meaning, as ideal, as force, as coordinate, as witness, or as limit. These are not eight things. They are eight ways of being met by the one thing that is existence, and no one of them can be collapsed into another without losing what is distinctive about how it arrives to us.

As object, existence is encountered as brute given substance — rock, water, flesh, gravity, decay, what is simply there, prior to any use we make of it. This is the Physical/Material Atlas: what does not ask to be interpreted, only endured.

As living thing, that same substance is encountered not merely as given but as needing — hungering, healing, reproducing, and capable, for the first time, of being harmed rather than merely altered. This is the Biological/Organism Atlas, and it is distinguished from the Physical/Material Atlas not by a hidden fact about matter but by a difference in address. A stone can be broken; it makes no demand in the breaking. A body can be wounded, and wounding is answerable in a way breaking is not — it asks something of us that mere alteration does not. That shift, from what merely happens to something to what happens to someone, is the boundary of the Biological Atlas.

As meaning, existence is encountered as story, symbol, and inherited interpretation — this is the Cultural/Mythological Atlas, where the organism first becomes intelligible to itself as more than organism.

As ideal, existence is encountered not as what is achieved but as what is reached for and never arrived at — the Metaphysical/Transcendental Atlas. This atlas does not sit apart from the Cultural/Mythological Atlas so much as name its unfinished edge. Every myth, every ritual, every sacred story is, at the moment it is told, a completed thing — held, performed, possessed. The yearning behind it, toward perfection, salvation, or the absolute, is never held in the same way; it is what keeps a people telling the story again. Culture and metaphysics are therefore not two separate contents but two ways the same reaching is encountered: as an arrived-at symbol, or as the horizon that symbol never quite closes.

As force, existence is encountered not as what merely endures beneath us but as what can be harnessed, transformed, and turned to power — fire kindled, atoms split, current channelled. This is the Particle/Energy Atlas, and what distinguishes it from the Physical/Material Atlas is not depth of instrumentation but mode of address: the Physical Atlas is met as given, to be endured; the Particle/Energy Atlas is met as available, to be wielded. The same rock that simply resists us as physical fact becomes, the moment we ask not what it is but what it can be made to do, a store of latent power.

As coordinate, existence is encountered not as what it is but as where and when it is — a location and a moment that every other mode of encounter presupposes without being able to supply for itself. An object is met as object, but always also here rather than there, now rather than then; the same is true of the organism, the meaning, the ideal. What is distinctive about the Space/Time Atlas is not that the mind can travel beyond its fixed point — the metaphysical yearning does that too, and so does memory — but that this is the one mode in which existence is encountered purely as position: the framing condition every other encounter requires and none of them can generate on its own.

As witness, existence is encountered reflexively — not merely lived, but known to be lived. This is the Memory/Consciousness Atlas. Unlike the Physical and Biological Atlases, which are two different kinds of address — endured givenness and answerable need — that merely happen to depend on one another, consciousness and memory are not two different kinds of address at all. They are a single mode of encounter, reflexive awareness, considered at two different temporal extensions: consciousness is that awareness in the instant, memory is the same awareness sustained across instants. A dependency between two different modes of address, like matter and life, does not collapse them into one atlas, because each still names a distinct way existence addresses us. An encounter that differs only in how long it lasts, not in what kind of address it is, does not name two atlases. It names one.

As limit, finally, existence is encountered not through what succeeds but through what fails — the moment at which grasping, needing, meaning, reaching, wielding, locating, and witnessing all run out at once, and something is still there on the other side of the failure. This is the Ultimate Unknown, and it earns its place among the eight for the same reason each of the others does: failure is itself a mode of encounter. To meet a limit is still to meet something — not nothing, and not merely the absence of the other seven modes, but a genuine eighth way existence shows itself, the way a locked door is still something encountered, not simply the absence of an open one. What distinguishes this atlas from the other seven is not that it stands outside their series while they stand inside it, but that it is the one mode in which what is encountered is the encountering itself running out of purchase — which is exactly why it cannot be reduced to, or eliminated in favour of, any of the other seven.

Eight, then, because these are the eight ways existence has been found, so far, to arrive at the one who lives it — not a closed set proven complete by deduction, but a working division that has held under sustained pressure, including its hardest case. The encounter with another consciousness might seem to demand a ninth atlas of its own. This framework locates it instead within the encounter with the limit: another person is met, most fundamentally, as a mind whose interior is never fully given, a face that addresses without disclosing — which is why this paper follows Levinas in situating the Other at the horizon of the Ultimate Unknown rather than granting intersubjectivity a separate atlas. Whether that placement is correct is a question the framework must remain answerable to, not one it can settle by assertion. What can be said with more confidence is this: CPCV does not merely damage a region of the colonised person's world. It intervenes in *how* they are permitted to encounter existence at all — as object, as organism, as meaning, as ideal, as force, as coordinate, as witness, as

limit — which is why an assault that touches only one atlas is never the whole of what has happened, and why the diagnosis, like the wound, must be total.

ATLAS ONE

Physical and Material Atlas

Matter, Embodiment, and Existential Ground

Begin at the first ruin, then — not the smallest, but the one every other rest on. Before language, before culture, before religion, before identity, the human being is first matter. Flesh, bone, water, minerals, energy, and organic substance arranged temporarily into biological form. To be born is first to become material existence within the wider physical cosmos. This is the foundation — the most immediate, undeniable, and universal dimension of being. It is where every human life begins, and to it every human life eventually returns.

Human beings do not choose to enter this material reality. We arrive already embedded within it, constituted entirely by forces and substances beyond our control. Rock, soil, water, light, gravity, heat, atmosphere, and the slow logic of decay are not external conditions separate from us; they are the very fabric from which we are composed. The body does not stand apart from nature but emerges directly and irreducibly from it. Human existence is therefore fundamentally ecological before it is political, cultural, or metaphysical — the ontological ground each of the atlases that follow will be built upon.

At this level, existence is profoundly simple and brutally equalising. Every human being enters the world under the same physical laws. The emperor and the slave, the coloniser and the colonised, the philosopher and the child — all are subject to gravity, hunger, thirst, exhaustion, disease, injury, ageing, and death. No ideology, technological achievement, accumulated wealth, or metaphysical doctrine can permanently exempt anyone from the material condition of embodiment. The Physical Atlas is therefore the universal ground beneath all human differences.¹

Within this atlas, human life appears temporary and fragile. We breathe air we did not create, consume food generated by ecosystems we do not control, and depend entirely upon the stability of material

¹ The term *Cosmobian* is a theoretical coinage introduced within the Psycho-Cosmocide paradigm to designate societies whose identity, moral order, and political existence are grounded in an integrated cosmological architecture, in which land, ancestry, ecology, spirit, and social life constitute an indivisible existential whole. It is introduced as an analytical category to distinguish such societies from the synthetic civilisational mode of existence later designated as the *Synthobian* World. See Yamin Kogoya, *A Foundational Theoretical Framework for the Study of Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, no. 1(B) (NATAKA Research Institute / Wone Press, 2026).

processes occurring long before our arrival and long after our departure. Human beings emerge from earth, survive briefly within it, suffer within its conditions, and eventually return to it. The body decomposes back into the same physical reality from which it originated.

In this sense, the Physical Atlas is both the beginning and the ending point of embodied existence — the alpha and the omega of our material condition.

Yet I do not write about the Physical Atlas merely as a philosopher of nature. I write about it as a Papuan — as someone for whom this particular relationship between body and land is not an abstraction but a living inheritance, threatened and partially destroyed within my own lifetime. The land beneath Papuan feet is not merely territory. It is existential ground in the most radical sense: the material substrate upon which the entire architecture of Papuan consciousness, meaning, memory, and continuity rests. To understand what has been done to Papuan people, one must first understand what it means to have one's First Atlas violated.

Colonial Assault on the Physical Atlas

Before a people can be culturally erased, psychologically conditioned, or metaphysically colonised, they must first be physically dispossessed. Colonialism begins not merely with military occupation but with the *re-conceptualisation* of material reality itself. The first and most decisive act of colonial invasion occurs at the level of meaning — before a single soldier marches, before a single treaty is signed, the physical world of the colonised is renamed. The Papuan case supplies this claim with a precise historical starting point: when the Portuguese navigator Jorge de Menezes named the island Ilhas dos Papuas — "island of the fuzzy-haired people" — in 1526, and the Spanish explorer Yñigo Ortiz de Retez renamed it Nueva Guinea in 1545, drawing a deliberate analogy to the African Guinea coast, the naming itself was the first weapon: land and people were not discovered so much as reconstructed within an imported vocabulary of race and distance, centuries before any administrative occupation began.²

The interconnected cosmological world of Cosmopolitan societies — where land exists as living relation, ancestral continuity, sacred ecology, and existential kinship — is systematically transformed into 'resource,' 'property,' 'territory,' 'commodity,' or 'asset.'³ Under this colonial paradigm, physical reality is stripped of its embedded cosmological meaning and reduced to extractable value. This

² The genealogy of these colonial naming practices is developed in greater detail in Yamin Kogoya, *The Ecosystem of Papuan Extinction*, Kurumbi Wone Working Paper Series, no. 6 (NATAKA Research Institute / Wone Press, 2026), Part Four.

³ The Psycho-Cosmocide account of existential embeddedness has important philosophical antecedents in Martin Heidegger's analysis of *Geworfenheit* ("thrownness"), though it departs substantially from Heidegger by grounding human existence within an integrated cosmological architecture of land, ancestry, ecology, and relational life rather than within the predominantly European philosophical horizon of *Being and Time*. See Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper & Row, 1962), 174–180.

transformation is not merely economic; it is ontological. It changes what reality itself is understood to be.⁴

Within many indigenous cosmologies, including the cosmologies of the Lani people and Papuan societies broadly, land is not an object separate from life. It is part of an interconnected web of spirit, ancestry, ecology, memory, identity, obligation, and existence itself. The river is not simply water moving through a channel. The mountain is not simply accumulated geology. The forest is not simply biomass awaiting conversion into timber value. These spaces carry metaphysical significance and participate in the total cosmological architecture of existence. To convert them into commodities is therefore not merely to change their economic classification; it is to destroy the relational grammar through which they were understood as participants in a living world. This, in their totality, is what Psycho-Cosmocide classifies as *the first holy cathedral and scripture*, not written on dead rock, clay tablet or paper, but in living memory and living land.

The colonial project typically unfolds in three interrelated and mutually reinforcing stages. First, there is the reclassification of reality, in which physical existence is renamed and reconceptualised through colonial categories — through the language of property law, scientific taxonomy, administrative cartography, and developmental economics. Second, there is the vacating of the original custodians, in which indigenous populations are displaced — physically through forced removal, legally through land title systems that render indigenous occupancy invisible, psychologically through the conditioning of shame and inadequacy, or spiritually through the replacement of indigenous sacred geographies with imported ones. Third, there is extraction and occupation, in which the land is commodified, administered, exploited, and absorbed into colonial economic systems.

This process also extends directly to the human body. Cosmobian peoples become racialised, demonised, dehumanised, and stripped of equal existential value. Their bodies are recoded as primitive, savage, inferior, irrational, or subhuman within the colonial imagination. Once this conceptual downgrade occurs, violence against them becomes structurally permissible — not merely tolerated but logically required by the internal grammar of the colonial system.⁵⁶

⁴ On the political and philosophical significance of biological vulnerability, see Judith Butler, *Frames of War: When Is Life Grievable?* (London: Verso, 2009), 1–32. While Butler's concept of *precarity* illuminates the unequal distribution of vulnerability under conditions of war and political violence, the Psycho-Cosmocide framework situates biological assault within a broader architecture of colonial transformation extending across the Eight Atlases of Human Existence.

⁵ On the ontological re-conceptualisation of land under colonial regimes, see Vine Deloria Jr., *God Is Red: A Native View of Religion* (Golden, CO: Fulcrum Publishing, 1994), 61–75. While Deloria's analysis of the sacred and relational character of Indigenous land provides an important point of comparison, the Psycho-Cosmocide framework extends this analysis by situating land within an integrated architecture of eight interdependent atlases of human existence.

⁶ Aimé Césaire's analysis of colonial "thingification" anticipates an important dimension of the Psycho-Cosmocide account of the Physical Atlas: the reduction of living, relational worlds to objects available for domination and extraction. As he wrote, "They prove that colonization, I repeat, dehumanizes even the most civilized man; that colonial activity, colonial enterprise, colonial conquest, which is based on contempt for the native and justified by that contempt,

Extraction, Ecocide, and the Destruction of Cosmological Space

The global civilisational project of extraction continues this assault on the Physical Atlas at planetary scale. Forests are destroyed for timber and agriculture. Mountains are opened for minerals. Rivers are poisoned for industrial production. Oceans are exhausted through mechanised extraction. Entire ecosystems are reorganised around the logic of economic growth and resource accumulation.

This destruction becomes possible because colonial-industrial civilisation systematically denies the metaphysical significance embedded within physical space. Ancestors, spirits, sacred geographies, ecological memory, mythological continuity, and cosmological relationships are dismissed as irrational, primitive, or irrelevant. Once the sacred dimension of material existence is removed, the earth becomes infinitely exploitable.⁷

The result is not merely environmental destruction but cosmological collapse. The destruction of land is simultaneously the destruction of memory, identity, continuity, spirituality, mythology, and existential orientation. When a forest disappears in West Papua, an entire cosmological archive disappears with it — not merely biodiversity, but the living library of ancestral knowledge, the sacred geography that oriented generations of Papuan existence, the material ground through which the stories of the people were told, remembered, and passed on. When rivers are poisoned, not only ecosystems die but also the symbolic and spiritual worlds connected to them. This is why Psycho-Cosmocide begins with the destruction of the Physical Atlas: because every higher layer of existence ultimately rests upon material ecological foundations.

West Papua and the Assault on the Physical Atlas

In West Papua, the Physical Atlas has been systematically assaulted through militarised occupation, extractive industrial expansion, demographic restructuring, and ecological dispossession. The land that once sustained Papuan existence — physically, culturally, and spiritually — has increasingly been transformed into administrated territory serving external economic and geopolitical interests. Mountains become mining zones. Forests become logging concessions. Rivers become industrial infrastructure. Sacred geography becomes state-controlled resource territory.

Simultaneously, the demographic composition of the territory is altered through large-scale transmigration and settlement projects — a programme launched under Suharto's New Order in the 1970s and substantially financed by the World Bank, which by 1999 had relocated an official total of roughly 312,000 to 390,000 settlers into West Papua, with unofficial migration substantially larger

inevitably tends to change him who undertakes it." Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000), 41.

⁷ On the legal architecture of *terra nullius* and its ontological implications for Indigenous peoples, see Irene Watson, *Aboriginal Peoples, Colonialism and International Law: Raw Law* (London: Routledge, 2015), 1–24. Watson's analysis of colonial law as a system that restructures Indigenous relationships to land provides an important point of dialogue for the Psycho-Cosmocide account of the Physical Atlas.

still — gradually severing Papuan communities from material control over their own ecological world.⁸ The consequence is not merely political domination but existential dislocation. The physical body of the Papuan people becomes progressively detached from the physical body of the land that originally constituted it. The people remain biologically present while their ecological foundation is reorganised around systems external to their cosmological existence. This produces a condition in which the colonised increasingly inhabit their own homeland as strangers within a transformed material reality.

CPCV and the Reorientation of Existential Gravity

One of the most insidious operations of the Civilisational Psycho-Cosmocide Virus at the level of the Physical Atlas is what I call the *reorientation of existential gravity*. CPCV continuously reprograms colonised Cosmopolitan societies into states of disconnection, dislocation, alienation, and existential exile from their own physical ecosystems. The colonised are gradually taught to look away from the land beneath their feet and instead orient their consciousness toward distant civilisational centres and metaphysical geographies: Jerusalem, Mecca, Rome, Europe, heaven, paradise, imperial capitals, and the imagined sacred spaces of the coloniser's myths of a better world produced by the *ideologies and doctrines of progress, development, and modernity*.

Meaning, perfection, salvation, immortality, civilisation, and truth are all projected elsewhere — never here, never within the indigenous land itself. Through this process, CPCV restructures the psychological orientation of the colonised mind. The colonised subject becomes conditioned to continuously think about, pray toward, dream of, desire, and spiritually migrate toward distant worlds constructed by external civilisations. Their imagination is redirected away from their rivers, mountains, forests, ancestors, and ecosystems toward abstract sacred kingdoms and foreign metaphysical centres presented as superior realities. The result is a permanent state of existential longing for '*elsewhere*.'

In this condition, the colonised no longer fully inhabit their own land psychologically or spiritually, even when physically present upon it. Their sacred direction points outward. Their highest aspirations point away. Their emotional and metaphysical gravity is captured by foreign civilisational centres. The colonised then slowly lose the ability to see their own homeland as the centre of meaning, existence, and sacred continuity. Their world is psychologically downgraded while the distant world of the coloniser is elevated into the imagined location of truth, civilisation, redemption, and ultimate destiny.

⁸ On the structural logic of settler colonialism and the elimination of Indigenous peoples, see Patrick Wolfe, "Settler Colonialism and the Elimination of the Native," *Journal of Genocide Research* 8, no. 4 (2006): 387–409. The Psycho-Cosmocide framework extends this analysis by interpreting ecological destruction as inseparable from the wider civilisational destruction of Indigenous worlds. Transmigration figures are drawn from Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*, Kurumbi Wone Working Paper Series, no. 13 (NATAKA Research Institute / Wone Press, 2026), citing Indonesian government transmigration records to 1999.

In this way, CPCV does not merely occupy territory. It reorganises existential gravity itself. The Physical Atlas — the first and most fundamental layer of human existence, the ground upon which all others rest — is not merely confiscated but spiritually evacuated. The people remain standing on the land, but the land has ceased to be the sacred centre it once was. The scriptures of life are no longer read there. The temples are no longer built there. The ancestors are no longer heard there. The First Atlas has been emptied even while the people still walk upon it.

ATLAS TWO

Biological and Organism Atlas

The Canvas of Life

From physical matter, something extraordinary emerges: life. Matter begins to organise itself into living systems capable of growth, adaptation, reproduction, sensation, and survival. This is the Biological or Organism Atlas — the dimension at which the universe becomes animate through the appearance of living organisms. At this level, human beings become part of the wider web of earthly life. We are no longer merely physical substance but physical substance arranged into highly complex biological systems. Blood circulates, cells reproduce, nerves transmit signals, organs regulate balance, and consciousness emerges through living organic processes.

Human beings do not stand outside nature at this level; they are one expression within nature's larger biological continuum. The chemistry flowing through the human body also flows through forests, oceans, insects, birds, animals, fungi, and ecosystems. The same biological principles governing cellular regeneration within a Papuan body also govern regeneration throughout the living earth: human beings are woven, biochemically, into the planetary metabolism of life, and this fact carries enormous implications for how we understand both existence and its violation.

At this atlas, a limited degree of agency begins to emerge. Human beings may decide whether to reproduce, migrate, cooperate, or resist. Yet these choices occur within biological conditions that remain prior to all freedom. Before culture, ideology, religion, or politics, the human being is first an organism subject to hunger, exhaustion, sexual drive, disease, injury, ageing, fear, and death. The body demands continuously. It must eat, sleep, heal, reproduce, and defend itself against danger. These are not cultural inventions but irreducible biological realities shared by all human beings across all civilisations and historical periods. Pain is real regardless of ideology. Hunger cannot be philosophised away. Disease does not disappear because of metaphysical belief.

In this sense, the Biological Atlas exposes the deepest vulnerability of existence: the organism's absolute dependence upon conditions necessary for survival. When biological life ends, the organism collapses and returns to the Physical Atlas from which it emerged. Matter reorganises itself back into

earth. The temporary biological structure dissolves. This is the cycle of embodied life — and it is a cycle that colonial systems have learned to exploit with extraordinary precision.⁹

Colonialism and the Assault on the Biological Atlas

Because the Biological Atlas contains the organism itself, colonial systems have historically targeted it with immense and systematic brutality. Colonial domination does not only seize land; it also disciplines, controls, violates, weakens, and reorganises biological life. This occurs through physical violence, forced labour, starvation, sexual violence, disease, imprisonment, medical neglect, demographic engineering, and the deliberate destruction of biological communities.

Entire indigenous populations across the Americas were devastated through introduced epidemics — not always deliberately, but always within a colonial logic that treated biological vulnerability as acceptable collateral damage, or as providential confirmation of the colonised people's lesser fitness. Across colonised territories, biological vulnerability became a mechanism of political control. Hunger was weaponised. Reproductive systems were violated. Bodies became territories of domination.¹⁰¹¹

In West Papua and many other colonised regions, the body itself becomes the frontline of occupation. The organism is targeted precisely because biological vulnerability cannot be escaped. A starving body must seek food. A sick body requires healing. A terrified body can be controlled through fear. Colonial systems exploit these biological realities in order to produce obedience, dependency, exhaustion, and submission. The biological atlas, which ought to be the foundation of life, becomes instead the architecture of managed suffering.

The Hierarchy of Life and the Colonial Reclassification of Humanity

Yet the deepest assault on the Biological Atlas is not physical. It is conceptual. The Civilisational Psycho-Cosmocide Virus never accepts all life, organisms, species, peoples, or beings as possessing equal existential value. Once the Physical Atlas has been reconceptualised and occupied, everything

⁹ For an important ethnographic account of the Lani people's relationship to land, territory, and the wider political ecology of the Papuan highlands, see Eben Kirksey, *Freedom in Entangled Worlds: West Papua and the Architecture of Global Power* (Durham, NC: Duke University Press, 2012). Kirksey's work provides valuable ethnographic context for the Psycho-Cosmocide analysis of the Biological and Physical Atlases.

¹⁰ Frantz Fanon's analysis of the colonised body provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas. As he observes, "the colonized man dreams at least once a day of setting himself up in the settler's place." Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 39.

¹¹ On the embodied consequences of trauma and the intimate relationship between biological experience, memory, and survival, see Bessel van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (New York: Viking, 2014), 1–18. Van der Kolk's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas.

within it is also redefined according to the coloniser's civilisational framework. Humanity itself becomes reorganised into hierarchies of value.

Certain groups are classified as more evolved, more intelligent, more rational, more sacred, more beautiful, more chosen, more civilised, and more fully human. Others are positioned as biologically inferior, primitive, impure, dangerous, animalistic, or expendable. Through this process, CPCV establishes a global ranking system of life.¹²¹³ This is, in Sylvia Wynter's terms, the overrepresentation of a single genre of "Man" as the human as such — a Western, bourgeois, biocentric figure installed as the measure of humanity against which all other modes of being human are read as deficient.¹⁴

Within this hierarchy, the coloniser projects themselves as the biological ideal — the standard against which all other human beings are measured. Their bodies, features, skin colour, hair texture, language, sexuality, ancestry, and aesthetics become associated with civilisation, power, beauty, intelligence, morality, and even divinity itself. This association is not accidental or natural. It is systematically manufactured through civilisational power structures — through colonial science, colonial theology, colonial aesthetics, colonial education, colonial literature, and colonial popular culture — operating continuously upon the Biological Atlas. Simultaneously, the colonised are biologically downgraded. Their skin becomes associated with primitiveness. Their hair becomes associated with inferiority. Their facial features become associated with ugliness or savagery. Their ancestry becomes associated with backwardness, cannibal, savage, and even evil. Their bodies become associated with impurity and lesser humanity. Over generations, this process psychologically reprograms colonised populations to internalise hatred toward their own biological existence.¹⁵

This is why, throughout much of colonised Black and Papuan history, whiteness became globally associated with beauty, virtue, intelligence, wealth, power, heaven, purity, civilisation, and even

¹² On the historical production of racial difference and the embodied consequences of colonial domination, see Saidiya Hartman, *Lose Your Mother: A Journey Along the Atlantic Slave Route* (New York: Farrar, Straus and Giroux, 2007). Hartman's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas.

¹³ Frantz Fanon's *Black Skin, White Masks* provides one of the foundational analyses of the internalisation of racial hierarchy under colonialism. Its account of embodied alienation and the colonisation of selfhood provide an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas. See Frantz Fanon, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967), 109–140.

¹⁴ See Sylvia Wynter, "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument," *CR: The New Centennial Review* 3, no. 3 (2003): 260–266. Wynter's analysis of *Man1* and *Man2* as historically overrepresented genres of the human provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas. Psycho-Cosmocide extends this analysis by locating colonial hierarchies within a broader architecture of eight interdependent atlases of human existence rather than within the category of the human alone.

¹⁵ On slavery as a system of social death and the violent reconstitution of human existence under conditions of domination, see Orlando Patterson, *Slavery and Social Death: A Comparative Study* (Cambridge, MA: Harvard University Press, 1982). Patterson's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas.

representations of God and divinity itself. Conversely, darker skin became associated with evil, ugliness, weakness, danger, criminality, hell, demons, and inferiority. These associations were not natural developments emerging from any biological reality. They were systematically manufactured and continuously reproduced through civilisational power structures operating upon the Biological Atlas.

Biological Atlas as Canvas

I have used the metaphor of the canvas elsewhere in the Psycho-Cosmocide framework, and I return to it here because it remains the most precise available image. The Biological Atlas may be understood as a kind of existential canvas, while the Physical Atlas functions as the foundational structure holding that canvas together. A blank canvas possesses equal potential before painting begins. Yet within Psycho-Cosmocide analysis, CPCV selectively determines which biological canvases are worthy of being painted with civilisation's myths, dignity, visibility, protection, and future — and which canvases are disposable, exploitable, or erasable.¹⁶

Some populations are invested with humanity, complexity, and sacred worth. Others are reduced into labour pools, extraction zones, expendable bodies, or permanent subjects of domination. This selective valuation becomes one of the central engines of civilisation itself. Civilisation sustains its illusion of superiority partly through hierarchical distinctions between valuable and devalued life. The system continuously requires categories of lesser beings against which dominant civilisations define themselves as advanced, moral, sacred, or chosen.

Papuan societies have long existed within this global structure of biological devaluation. For centuries, Papuans were rarely treated within dominant global discourse as fully equal participants in defining civilisation, philosophy, humanity, governance, or truth. Decisions regarding Papuan land, future, resources, and political existence were repeatedly made without meaningful Papuan participation because the colonising system did not perceive Papuans as equally significant voices within the hierarchy of recognised humanity. The issue was not merely political exclusion but civilisational perception itself. And civilisational perception begins at the Biological Atlas.

¹⁶ Edward Said's analysis of *Orientalism* provides a foundational account of how colonial discourse constructs hierarchies of civilisation, identity, and cultural difference. It provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas, particularly in its analysis of colonial classification and the production of inferiorised subjectivities. See Edward W. Said, *Orientalism* (New York: Pantheon Books, 1978), 1–30.

ATLAS THREE

Cultural and Mythological Atlas

Architecture of Meaning

The third atlas is the Cultural or Mythological Atlas — the level at which the human being begins not merely to exist biologically, but to inherit and participate in a world of meaning. If the Physical Atlas provides matter, and the Biological Atlas organises that matter into living organism, then the Cultural Atlas dresses the organism with identity, interpretation, memory, symbolism, and purpose. It is here that existence first becomes truly human in the recognisable sense — not merely alive, but meaning-bearing, story-carrying, ritual-performing, language-speaking.

From the moment of birth, the child enters a pre-existing cultural ecosystem. The biological organism is immediately surrounded by touch, sound, language, names, gestures, colours, symbols, stories, rituals, food practices, emotional responses, moral expectations, and mythological structures. Gradually, these accumulated layers begin shaping perception itself. The child learns not only how to survive, but how to interpret existence — how to see, what to value, what to fear, what to love, what to desire, and what to reject.

Culture is therefore not an optional decoration added onto human life. It is the medium through which human beings become recognisably human. It answers the deepest existential questions: Who am I? What am I? Where do I belong? What is good and evil? What is beautiful and ugly? What is sacred and profane? What is life for? Without this atlas, the biological organism remains alive but cannot fully interpret itself as human within a meaningful world. Culture transforms raw existence into intelligible existence. Hunger becomes cuisine. Sound becomes language. Death becomes mourning. Sexuality becomes kinship structure. Territory becomes homeland. Memory becomes history. Nature becomes cosmology.

Language, Symbols, and the Painting of Reality

The Cultural/Mythological Atlas is where the '*painting*' upon the structures of the Physical and Biological Atlases truly begins. The Physical Atlas provides the foundational structure. The Biological Atlas provides the living canvas.

Culture applies the images, colours, symbols, and narratives upon that canvas — through language, mythology, ritual, images, symbols, signs, songs, ceremonies, architecture, colours, and collective stories transmitted across generations.

None of these are neutral. Every language carries assumptions about reality — about time, causality, relationship, agency, and the nature of existence itself. Every symbol encodes values. Every myth contains a cosmological orientation. Every colour system, ritual structure, and sacred narrative

communicates information about what existence is and what it is for. Human beings therefore do not merely see reality directly. They see reality through cultural lenses inherited from their mythological ecosystem.

The critical question then becomes: Who holds the paintbrush? Who invents the colours? Who defines the symbols? Whose reality is being painted onto the human mind, and for what purpose? For within this atlas are constructed entire systems of morality, beauty, truth, identity, law, religion, aspiration, shame, desire, heroism, civilisation, and destiny. The Cultural Atlas regulates what human beings emotionally gravitate toward and what they reject. It shapes dreams, fears, ambitions, ethics, imagination, and collective purpose. Most human conflicts emerge from this level because this is where competing realities struggle for dominance.

Cultural Destruction and the Deletion of Worlds

Unlike the Physical or Biological Atlas, the Cultural Atlas can survive the death of individuals because it exists collectively across generations. Human beings die, but languages, myths, rituals, stories, and symbolic systems continue through communal transmission. However, when a people is colonised, this entire meaning-making ecosystem becomes endangered.¹⁷

When a language disappears, far more is lost than vocabulary. Entire ways of perceiving time, causality, relationship, spirituality, and existence disappear with it. Embedded within language are myths, ecological knowledge, emotional structures, humour, memory systems, cosmological orientation, and ancestral consciousness accumulated over centuries or millennia.¹⁸ When the symbolic universe of a people is destroyed, an entire existential atlas is erased. Some individuals may survive biologically by adopting the cultural garments of another civilisation, but the original mythological world that once clothed their consciousness becomes deleted.

This is why empires, kingdoms, nation-states, religious systems, and civilisations have historically fought one another so fiercely at the cultural level. The struggle is not only over territory but over reality itself. All human groups remain biologically human, yet entire peoples can become culturally extinct depending on who possesses the power to impose their symbolic order upon others.

¹⁷ On the relationship between cultural destruction and epistemic violence under colonialism, see Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), 3–45. Mignolo's analysis of coloniality and subaltern knowledges provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural Atlas.

¹⁸ Claude Lévi-Strauss's structural anthropology, despite its own colonial limitations, challenged the assumption that Indigenous societies lacked philosophical sophistication. While *The Savage Mind* demonstrates the internal coherence of Indigenous classification systems, the Psycho-Cosmocide framework extends this insight by examining how such cosmological orders are systematically dismantled under conditions of colonial domination. See Claude Lévi-Strauss, *The Savage Mind* (Chicago: University of Chicago Press, 1966).

Papuan Cosmology and the Colonial Assault on Meaning

For the Lani people and Papuan societies broadly, the Cultural/Mythological Atlas contains immense philosophical and cosmological sophistication. The Papuan cosmos is not a passive backdrop to human activity. Mountains, forests, rivers, ancestors, ceremonies, animals, clans, and human beings participate together within an interconnected cosmological conversation. Existence is relational rather than fragmented. Meaning is embedded within ecological continuity.¹⁹

The Lani language, like many indigenous languages, encodes entire ways of perceiving relationship, obligation, causality, and existence that cannot be fully translated into colonial linguistic systems. When Bahasa Indonesia was imposed as the dominant language of education, bureaucracy, aspiration, religion, administration, and success, what is displaced is not merely communication. An entire ontological architecture is displaced — a complete way of experiencing reality. The colonised child gradually learns that advancement, intelligence, civilisation, spirituality, modernity, and future possibility exist within the language of the coloniser, while the indigenous cosmological world becomes associated with backwardness, primitiveness, irrelevance, or shame. The result is a slow internal migration away from one's original mythological ecosystem.

Reprogramming of Consciousness

According to Psycho-Cosmocide analysis, the most lethal assault against Cosmopolitan societies occurs precisely at this Cultural/Mythological Atlas because this is where human consciousness itself is organised. Before categories become political or physical, they are first mythological: good and evil, beauty and ugliness, civilised and primitive, sacred and profane, human and non-human, progress and backwardness, reality and unreality — all these classifications emerge first within cultural meaning systems before being applied onto physical and biological existence.²⁰²¹

¹⁹ On the destruction of Indigenous linguistic worlds and its cultural and epistemic consequences, see Daniel Nettle and Suzanne Romaine, *Vanishing Voices: The Extinction of the World's Languages* (Oxford: Oxford University Press, 2000), 1–28. Their analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural Atlas, particularly in understanding language loss as the erosion of collective memory, ecological knowledge, and systems of meaning.

²⁰ Albert Memmi analyses the *Nero Complex* as one of the psychological mechanisms through which the coloniser justifies domination, while Frantz Fanon examines the internalisation of racial inferiority by the colonised. Together, these analyses provide important points of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas. See Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1965), 119–153; Frantz Fanon, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967), 109–140.

²¹ Aníbal Quijano's concept of the *coloniality of power* provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural Atlas. While Quijano analyses the enduring structures through which colonial power organises race, labour, and knowledge, the Psycho-Cosmocide framework extends this analysis by examining how those structures reorganise the wider architecture of human existence across the Eight Atlases. See Aníbal Quijano, "Coloniality of Power, Eurocentrism, and Latin America," *Nepantla: Views from South* 1, no. 3 (2000): 533–580.

This is why the Civilisational Psycho-Cosmocide Virus infiltrates the innermost symbolic space of the colonised psyche. Through schools, religion, media, language systems, entertainment, literature, state institutions, theology, and visual culture, CPCV gradually rewires the emotional, neurological, and psychological orientation of colonised peoples. The colonised are repainted from the inside outward. What they desire, admire, fear, reject, aspire toward, dream about, and emotionally attach themselves to increasingly originates from this inner reprogramming process.

This is why resistance becomes extraordinarily difficult. The colonised are taught to emotionally defend the very systems responsible for their own obliteration because the decoding and recoding process has already occurred within the symbolic architecture of consciousness itself. Consequently, individuals who awaken from this reprogramming and challenge the imposed system are frequently attacked first not by the coloniser directly, but by members of the colonised society who remain psychologically invested within the imposed cultural order. The conflict becomes internalised. The prison has moved inside, and the colonised mind is turned into a weapon to attack anything, and anybody, that dares to challenge the programming. This is what Black Liberation martyr Steve Biko observed “*The most potent weapon in the hands of the oppressor is the mind of the oppressed.*”²²

ATLAS FOUR

Metaphysical and Transcendental Atlas

Colonisation of Heaven

The fourth atlas emerges when the human being begins to sense that existence may contain dimensions beyond the immediately visible world of matter, biology, and culture. At this level, the human being asks ultimate questions: Why do we exist? What is the purpose of suffering? Why seek truth, love, justice, mercy, beauty, or goodness? Is there something beyond death? Is there an ultimate reality behind the visible world?

This search for ultimate grounding — whether expressed through the language of God, spirit, ancestors, transcendence, nirvana, paradise, cosmic consciousness, or the sacred — constitutes the Metaphysical or Transcendental Atlas. Human beings do not merely seek survival. They seek meaning. Even when material and biological needs are temporarily satisfied, the deeper existential questions remain unresolved. The human being wants to know whether existence itself possesses

²² Steve Biko's essay "White Racism and Black Consciousness" provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas, particularly in its analysis of how colonial domination reshapes self-perception and collective consciousness. See Steve Biko, "White Racism and Black Consciousness," in *I Write What I Like: Selected Writings*, ed. Aelred Stubbs (London: Heinemann, 1987), 68.

direction, coherence, permanence, or purpose within a universe marked by entropy, suffering, decay, and death.

For this reason, metaphysics is not a luxury added onto civilisation. It is one of the deepest responses to the uncertainty and fragility of existence itself. Yet this atlas is also one of the most misunderstood and contested dimensions of human life. Across history, countless metaphysical systems have claimed access to ultimate truth. Religions, philosophies, mystical traditions, and transcendental systems all present explanations regarding the origin of existence, the destiny of the soul, the structure of morality, and the reality beyond death.

Yet no human being has yet returned from death with universally verifiable answers. No civilisation has yet demonstrably transcended mortality at the species level. No religious system has conclusively verified heaven, paradise, or immortal existence in a universally demonstrable manner. Human beings continue to live within fragile physical bodies, remain biologically vulnerable, and ultimately return to the earth regardless of their metaphysical beliefs. Thus, humanity occupies a paradoxical condition: materially bound to earth while continuously imagining itself elsewhere — in heaven, paradise, future utopias, spiritual dimensions, or eternal realms beyond death.

Colonisation of Transcendence

The Metaphysical Atlas becomes one of the richest ecosystems for the Civilisational Psycho-Cosmocide Virus precisely because it operates at the level of ultimate meaning. If a system can control what people believe about eternity, salvation, morality, destiny, and the sacred, it can influence every other atlas beneath it.²³²⁴

CPCV therefore enters the colonised consciousness and gradually repaints the metaphysical imagination itself. The colonised mind becomes populated with imported transcendental imagery: distant heavens, foreign sacred geographies, white angels, white prophets, white divine figures, white clouds, white sacred symbols, white cosmological hierarchies, and imported visions of paradise. The colonised person is invited to transcend — but only through the symbolic architecture of the coloniser's cosmology. Meanwhile, the original metaphysical systems of the colonised are reclassified as primitive, pagan, demonic, irrational, uncivilised, or spiritually invalid. Their ancestral relationship to land, spirit, ecology, cosmological balance, and sacred continuity becomes systematically delegitimised. In this way, transcendence itself becomes colonised. The vertical axis of existence —

²³ On the relationship between landscape, language, memory, and Indigenous place-based knowledge, see Keith H. Basso, *Wisdom Sits in Places: Landscape and Language Among the Western Apache* (Albuquerque: University of New Mexico Press, 1996). Basso's ethnography provides an important point of dialogue for the Psycho-Cosmocide treatment of the Physical Atlas by demonstrating how place functions as a repository of memory, identity, and moral orientation.

²⁴ On the transformations of Papuan cosmological and political life under Christianity and colonial rule, see Danilyn Rutherford, *Laughing at Leviathan: Sovereignty and Audience in West Papua* (Chicago: University of Chicago Press, 2012). Rutherford's ethnography provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural and Metaphysical Atlases.

the dimension along which the human being reaches toward what is highest, most ultimate, most sacred — is captured and reprogrammed.

The Psycho-Cosmocide framework identifies this condition in the starkest possible terms:

This is why, across the overwhelming majority of dominant metaphysical and transcendental imagery in white, Asian, and light-skinned countries, one rarely finds images, symbols, colours, signs, and paintings representing black skin, black gods, black Jesus, black Mary, black baby Jesus, black prophets, black messiah, black eternal rainbow kingdoms, palaces, and gardens — the exceptions that exist (Ethiopian Orthodox iconography, the Black Madonna traditions of parts of Catholic Europe, Black liberation theology) remain marginal to the dominant civilisational imagination rather than its centre. But when you go to colonised black nations, most of the metaphysical and transcendental imagery, symbols, colours, and paintings on public and devotional display are white: radiant white gods, Jesus, prophets, and angels all sitting in the clouds full of power, glory, magnificence, purity, and cosmic radiance. Black beings are reprogrammed and reconditioned by an external power so total and absolute that they have no cognitive ability to know or understand any alternative heaven other than the one painted for them by the civilisational and colonisation project imposed upon them. Psycho-Cosmocide analysis concludes that this ranks among the most tragic and most totalising crimes against black people. This crime is what I refer to as the crime of eternity.²⁵

The Original Cosmobian Metaphysical Structure

For many indigenous societies, including the Lani people, the sacred was never historically separated from everyday existence in the way many civilisational systems would later impose. The metaphysical dimension was embedded directly within land, ecology, ancestral continuity, ritual relationships, and the living cosmos itself. Mountains, rivers, forests, ceremonies, and ancestors were not symbolic decorations pointing toward a distant heaven; they were active participants within a living cosmological order. The sacred existed here, within existence itself, rather than exclusively in a distant afterlife.

When missionary systems entered Papuan societies, they did not merely introduce new religious beliefs. They often replaced the entire cosmological grammar through which reality itself had previously been interpreted. The sacred centre of gravity shifted away from local ecological and ancestral embeddedness toward distant transcendental worlds organised through imported religious

²⁵ On the theological legitimization of white supremacy and the erasure of Black theological subjectivity, see James H. Cone, *God of the Oppressed*, rev. ed. (Maryknoll, NY: Orbis Books, 1997), 27–52. Cone's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Metaphysical Atlas, particularly in examining how colonial theology reshapes sacred representation and religious consciousness.

systems. This transformation was therefore not simply theological. It was ontological. It changed what reality itself was understood to be.²⁶

Metaphysics as Survival Structure

At its deepest level, the Metaphysical Atlas revolves around one central issue: trust. Human beings cannot survive collectively for long periods without some form of shared metaphysical trust. Families, clans, communities, societies, and entire civilisations depend upon invisible agreements regarding morality, reciprocity, obligation, truthfulness, loyalty, mercy, and restraint. Without trust, social existence collapses into permanent fear and fragmentation.²⁷

This is why metaphysical systems become so powerful. They provide the invisible glue binding human beings together beyond immediate biological self-interest. Whether expressed religiously, spiritually, philosophically, or ethically, metaphysical orientation stabilises human cooperation across generations. People refrain from killing, stealing, betraying, or harming not only because of state punishment but because deeper moral architectures regulate behaviour internally. Trust becomes as essential to collective survival as food, water, and air.

The Painted Heaven

Psycho-Cosmocide analysis argues that the ultimate form of colonisation occurs when heaven is invented and then colonised, or is itself handed to the colonised already pre-colonised, so that they can live within it as colonised subjects. Once transcendence is painted entirely through the symbolic imagery, language, race, geography, and cosmology of the coloniser, the colonised consciousness becomes fully detached from the possibility of sacred redemption within its own living world. The colonised begin emotionally investing more deeply in distant metaphysical kingdoms than in the immediate survival of their own ecosystems, cultures, and peoples.

At this stage, colonisation reaches its deepest psychological form because the colonised no longer perceive the system as domination. They perceive it as salvation. This is what makes CPCV

²⁶ On the political function of religion under colonialism, see Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 6–10. Fanon's analysis of how colonial religion redirects the aspirations of the colonised toward otherworldly salvation rather than political transformation provides an important point of dialogue for the Psycho-Cosmocide treatment of the Metaphysical Atlas. The Psycho-Cosmocide framework extends this analysis by interpreting the colonial reconfiguration of soteriological imagination as a form of metaphysical sedation.

²⁷ Enrique Dussel's philosophy of liberation offers a sustained critique of Eurocentric modernity and its metaphysical assumptions from a Latin American perspective. While sharing important structural concerns with the Psycho-Cosmocide framework, Dussel's analysis remains distinct in its philosophical orientation and historical emphasis. See Enrique Dussel, *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*, trans. Michael D. Barber (New York: Continuum, 1995).

particularly dangerous: it rarely appears within the colonised mind as evil, counterfeit, predatory, or destructive. Instead, it appears beautiful, moral, sacred, loving, civilised, righteous, compassionate, and spiritually necessary. The colonised are therefore encouraged to love the very symbolic structures participating in their erasure.

Within Psycho-Cosmocide analysis, this produces a condition I call *metaphysical anaesthesia*. Colonised populations become psychologically sedated through moral language, symbolic imagery, ritual performances, and transcendental promises while the broader structures threatening their existence continue operating uninterrupted. The issue here is not morality itself, nor kindness, compassion, ethics, or spiritual aspiration — these remain essential for human survival. Rather, the critique concerns the structural redirection of metaphysical systems toward the pacification of colonised populations into accepting conditions of domination while believing they are participating in ultimate virtue. I develop the mechanics of this consent-production more fully elsewhere, under the heading of colonial consent as a manufactured rather than freely given condition.²⁸

The result is a tragic paradox: a people facing existential destruction may continue performing imported metaphysical rituals faithfully while losing connection to the living ecological and cosmological foundations sustaining their actual existence on earth. They pray toward a heaven they have inherited from their colonisers while the land beneath their feet — their original sacred world — is systematically dismantled. They are fully occupied on the inside. And they call this occupation salvation.

ATLAS FIVE

Particle and Energy Atlas

Power, Technology, and the Cosmological Mining Pit

The fifth atlas is the Particle or Energy Atlas — the dimension in which human beings encounter, study, manipulate, and eventually weaponise the fundamental forces of nature itself. If the previous atlases concern matter, life, culture, and transcendence, this atlas concerns the hidden energetic architecture beneath them all. Human beings have always lived within the presence of overwhelming natural forces — lightning, volcanic eruptions, gravity, fire, storms, stars, oceans, radiation, and cosmic motion all reveal a universe operating through powers vastly greater than the individual organism.

²⁸ For a more detailed treatment of the mechanisms of manufactured colonial consent, see Yamin Kogoya, *West Papua: Ontological Cages and Colonial Consent: Myth, Power, and the Colonial Structuring of Reality*, Kurumbi Wone Working Paper Series, no. 4 (NATAKA Research Institute / Wone Press, 2026). That study develops the concept of Ontological Cages as one dimension of the broader Psycho-Cosmocide framework.

Yet over time, through observation, experimentation, and scientific accumulation, humanity gradually learned not merely to witness these forces but to harness them. Fire became controlled energy. Metals became engineered tools. Chemistry became industry. Electricity became infrastructure. Atomic structure became nuclear power. Information became digital networks. At this level, humanity entered an entirely new order of existence: the capacity to reorganise reality itself through scientific and technological intervention.

The Particle/Energy Atlas therefore represents one of the most transformative developments in human history. Through it, human beings have acquired powers once unimaginable: instantaneous communication across continents, industrial production, genetic manipulation, computational systems, satellite networks, artificial intelligence, aerospace engineering, and planetary-scale extraction systems.

This very sentence, capable of being shared globally within seconds, exists because of this atlas. And yet within Psycho-Cosmocide analysis, the Particle/Energy Atlas also contains a profound and perhaps definitive tragedy.

The same scientific and technological systems capable of improving human life simultaneously generate unprecedented forms of vulnerability, domination, extraction, and annihilation. Humanity has unlocked immense energetic power without necessarily developing equivalent metaphysical, ethical, or cosmological maturity capable of governing that power responsibly. As a result, scientific civilisation increasingly resembles a species possessing extraordinary technological capability while remaining psychologically, culturally, and spiritually unstable — children, in a very real sense, with access to weapons that could end everything.

The Cosmological Mining Pit

One of the central concepts within the Psycho-Cosmocide framework is what I call the '*cosmological mining pit*' — the transformation of modern technological systems into extractive mechanisms operating directly upon human consciousness itself. In earlier forms of colonialism, extraction focused primarily upon land, minerals, labour, forests, bodies, and territory. In technological civilisation, extraction increasingly occurs internally, within the human nervous system.²⁹

Phones, screens, algorithms, pornography, gambling systems, social media feeds, infinite scrolling platforms, targeted advertising, digital stimulation, and entertainment infrastructures continuously penetrate the most intimate spaces of human attention. Human beings voluntarily carry these systems

²⁹ On the extraction of human experience as free raw material for behavioural prediction and commercial profit, see Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York: PublicAffairs, 2019). Zuboff's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Particle/Energy Atlas. Paul Virilio's account of technological acceleration and the political consequences of speed offers a complementary perspective on the temporal dynamics of modern technological power. See Paul Virilio, *Speed and Politics*, trans. Marc Polizzotti (New York: Semiotext(e), 1986).

into their bedrooms, relationships, families, and inner consciousness. The result is a new form of extraction: attention extraction, emotional extraction, desire extraction, time extraction, psychological extraction, dopamine extraction, identity extraction. Within this system, the human mind itself becomes resource territory.

Unlike older forms of domination imposed externally through direct physical force, modern technological systems often operate through participation and seduction. Human beings willingly engage with systems designed to continuously capture and monetise attention, emotion, desire, loneliness, insecurity, and stimulation. Thus, the cosmological mining pit is not merely technological infrastructure. It is an energetic-economic system mining consciousness from within. And for communities already destabilised across all previous atlases — already dispossessed of land, already biologically marginalised, already culturally erased, already metaphysically colonised — this technological penetration arrives not as neutral innovation but as the final stage of total occupation.

Scientific Power and Existential Risk

The Particle/Energy Atlas is unique because it possesses the capacity to alter every previous atlas simultaneously. Scientific and technological power can transform the Physical Atlas through industrial extraction, climate engineering, urbanisation, mining, weaponry, and environmental destruction. It transforms the Biological Atlas through medicine, genetic engineering, pharmaceuticals, surveillance biology, and industrial food systems. It reshapes the Cultural Atlas through digital media, algorithmic influence, propaganda systems, entertainment industries, and communication networks. It even penetrates the Metaphysical Atlas through virtual reality, ideological broadcasting, technological transcendence narratives, and the simulation of meaning itself.

No previous atlas possessed such transformative reach. Yet this same power now threatens the continuity of life on earth itself. Nuclear weapons, autonomous warfare systems, ecological collapse, artificial intelligence manipulation, biological engineering, mass surveillance, algorithmic control, and industrial extraction reveal that humanity has developed technological capacities capable of destabilising planetary existence on unprecedented scales.³⁰³¹

The paradox of scientific civilisation is therefore this: humanity has achieved extraordinary control over external forces while remaining unable to resolve its internal civilisational contradictions.

³⁰ On the relationship between colonial sovereignty, violence, and the administration of life and death, see Achille Mbembe, *Necropolitics*, trans. Steve Corcoran (Durham, NC: Duke University Press, 2019), 1–30. Mbembe's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the political technologies through which colonial power regulates existence.

³¹ On the emergence of surveillance capitalism as a new architecture of behavioural extraction and social control, see Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York: PublicAffairs, 2019), 63–97. Zuboff's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the technological reorganisation of human perception, behaviour, and agency.

Human beings can split the atom, yet still organise societies around hatred, domination, greed, tribal conflict, racial hierarchy, and endless extraction. The species has become technologically advanced without necessarily becoming existentially wise.

Papua and the Unequal Distribution of Technological Power

For Cosmopolitan societies such as the Papuans, the dangers of this atlas become especially severe because technological systems are rarely neutral within global power structures. Advanced scientific and technological infrastructures are disproportionately controlled by powerful industrial states, corporations, military institutions, and global economic systems. Colonised societies encounter technology not as autonomous creators but as subjects positioned at the receiving end of technological force.

Military drones, surveillance systems, extractive industries, algorithmic propaganda, digital manipulation, and industrial infrastructure become tools deployed against populations lacking equivalent technological counterpower. At the same time, technologically mediated consumer systems — pornography, addictive digital entertainment, social media dependency, gambling systems, and algorithmic stimulation — increasingly penetrate vulnerable societies already destabilised across physical, biological, cultural, and metaphysical atlases. According to Psycho-Cosmocide analysis, when technological systems enter societies already suffering deep existential dislocation, the result can become self-destructive acceleration. Without strong cosmological, ethical, and communal grounding, technological products intensify fragmentation, addiction, alienation, psychological dependency, and cultural erosion. Technology then ceases to function merely as tool and becomes environment itself — the ecosystem in which the modern human psyche is mined.

ATLAS SIX

Space and Time Atlas

Location, Presence, and the Colonisation of the Coordinates of Existence

The sixth atlas is among the most distinctively human dimensions of existence. At any given moment, every human being is physically fixed within a particular location and a particular moment in time. No person can physically exist in two places simultaneously or escape entirely from the flow of time. Every life is born into a specific geography, a specific historical moment, and a specific set of material conditions. And yet the human being possesses a remarkable capacity unknown, or at least unmatched, among other forms of life: while physically fixed, the mind can travel.

Human consciousness can revisit the past, imagine the future, remember distant places, anticipate events not yet arrived, dream of worlds never seen, and mentally inhabit locations far beyond immediate physical surroundings. This dual condition — physically bounded yet imaginatively expansive — is one of the defining characteristics of human existence. The Space/Time Atlas therefore concerns far more than geography or chronology. It concerns the human being's relationship to location itself: the question of where one exists, when one exists, and how that position within the cosmos becomes meaningful.

For indigenous societies, space is never empty terrain waiting to be occupied or exploited. Land is relational. Mountains, rivers, forests, valleys, caves, burial grounds, and ceremonial sites carry ancestral memory, cosmological significance, and ontological meaning. The landscape itself becomes part of the identity of the people. Similarly, time is not experienced merely as a neutral sequence of measurable units moving mechanically from past to future. Time is often experienced ceremonially, cyclically, ancestrally, and relationally — connecting the living, the dead, and future generations within a continuous cosmological fabric. Within such frameworks, the past is not fully gone, and the future is not entirely separate from the present. Existence unfolds through continuity rather than isolated moments.

Colonisation of Space

Colonial systems operate directly upon the Space/Time Atlas by restructuring both geography and historical consciousness according to colonial logic. At the physical level, land becomes surveyed, divided, mapped, titled, administratively reorganised, and transformed into property. Colonial systems rarely recognise indigenous spatial relationships as legitimate ontological systems. Mountains become mining zones. Rivers become economic resources. Forests become extractive territory. Sacred geography becomes administrative space. The cosmological meaning embedded within the landscape is erased and replaced with utilitarian value.³²

For Papuans and many indigenous peoples, this process is devastating because land is not merely territory. Land is ancestor, memory, identity, orientation, and existence itself. To be separated from land is not simply to lose economic resources. It is to lose one's spatial grounding within reality. Displacement therefore becomes existential dislocation. Within the Psycho-Cosmocide framework, this is why land dispossession is never merely a political or economic issue. It is an assault upon the atlas through which a people knows where it exists in the cosmos.

³² On the ethical challenges posed by modern technological power, see Hans Jonas, *The Imperative of Responsibility: In Search of an Ethics for the Technological Age* (Chicago: University of Chicago Press, 1984). Jonas's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the technological transformation of human existence, particularly in recognising the widening gap between technological capability and ethical responsibility.

Colonisation of Time

Colonialism also restructures time itself. Colonial modernity imposes its own temporal systems: calendars, school years, working schedules, tax cycles, industrial productivity timelines, development narratives, and historical periodisation. In West Papua this is not a metaphor: each of the newly created provinces, regencies, and districts carries its own founding date and anniversary calendar, a bureaucratic temporal architecture laid directly over the seasonal and cosmological time of Papuan Cosmobian life. Indigenous peoples are positioned within this temporal framework as 'behind,' 'primitive,' 'undeveloped,' or 'not yet modern.' The coloniser becomes associated with the future. The colonised become associated with the past.³³

This creates a powerful psychological structure in which the colonised are continually pressured to 'catch up' toward a future already defined by the colonising civilisation. Indigenous cosmologies, temporal rhythms, and historical continuities are marginalised as relics of an earlier stage of human development. According to Psycho-Cosmocide analysis, this constitutes the colonisation of time itself. The colonised begin viewing their own ancestral existence not as living continuity but as obsolete history. Their future becomes imaginable only through the symbolic frameworks of the coloniser.

Human Being Managed by Time

One of the deepest forms of civilisational imprisonment described within the Psycho-Cosmocide framework is the colonisation of temporal experience itself through the machinery of clock-time, industrial scheduling, and perpetual acceleration.³⁴

The continuous flow of existence becomes dissected, measured, compartmentalised, and reorganised into increasingly precise units: seconds, minutes, hours, days, weeks, months, years, decades, centuries, BC and AD, schedules, deadlines, calendars, productivity cycles, financial quarters, and developmental timelines.

³³ Johannes Fabian's critique of the denial of coevalness provides an important point of dialogue for the Psycho-Cosmocide treatment of the Space/Time Atlas. See Johannes Fabian, *Time and the Other: How Anthropology Makes Its Object* (New York: Columbia University Press, 1983). The West Papuan administrative-calendar example is analysed in Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*, Kurumbi Wone Working Paper Series, no. 13 (NATAKA Research Institute / Wone Press, 2026), sixth domain.

³⁴ On the relationship between Indigenous land dispossession, colonial recognition, and resurgence, see Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 59–90. Coulthard's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Physical Atlas, particularly in understanding land as the material and normative foundation of Indigenous existence.

Human existence becomes synchronised to artificial temporal architectures designed primarily around industrial, economic, bureaucratic, and civilisational efficiency. Time ceases to be lived organically and instead becomes managed.

Within traditional Cosmopolitan frameworks, time was relational, ecological, ceremonial, and cyclical — tied to seasons, ancestral continuity, ritual rhythms, ecological balance, and communal life. Under CPCV, however, time becomes abstract, quantified, accelerated, and monetised. Human beings increasingly experience themselves as permanently chased by time, running out of time, falling behind time, or attempting to 'keep up' with time. The result is a civilisation organised around perpetual temporal anxiety.

Human beings are pushed into continuous motion: moving from task to task, schedule to schedule, deadline to deadline, screen to screen, future to future — without ever fully arriving anywhere existentially stable. The human being no longer lives within time. The human being becomes managed by time. And once space and time themselves are fully colonised, the human organism loses the ability to exist peacefully within the present. Existence becomes an endless movement between memory, anxiety, anticipation, productivity, survival, and exhaustion. The species becomes trapped inside a continuously accelerating civilisational clock from which there appears to be no escape.

ATLAS SEVEN

Memory and Consciousness Atlas

Interior Theatre of Existence

The seventh atlas is consciousness itself — the mysterious and intimate dimension through which existence becomes experienced. Human beings are not merely alive in the biological sense. We are aware that we are alive. We know that we suffer, that we love, that we fear, that we hope, and that one day we will die. We are capable of observing our own condition while simultaneously participating within it. Consciousness is therefore the atlas of witness — the place where existence becomes visible to itself.

Yet consciousness is not merely passive awareness. It is the convergence point of all previous atlases into a single interior experience. The physical body is felt through consciousness. Biological hunger, exhaustion, pain, sexuality, and pleasure arise within consciousness. Cultural narratives become inner voices within consciousness. Metaphysical longings, spiritual anxieties, dreams, memories, hopes, and fears all unfold within this same interior field. The Particle/Energy Atlas enters consciousness through stimulation, information flows, digital systems, emotional triggers, and neurological responses. The Space/Time Atlas enters consciousness through memory of the past, awareness of the

present, and imagination of the future. Consciousness is therefore not separate from the other atlases. It is the interior theatre in which all the atlases become lived experience.

Memory as the Architecture of Selfhood

If consciousness is awareness, memory is what gives that awareness continuity across time. Without memory, there is no stable self. The human being would awaken each day as though newly born, unable to accumulate knowledge, identity, grief, love, or meaning. Memory allows the individual to remain connected to previous experience. It preserves continuity between who one was, who one is, and who one is becoming.

But memory is not merely individual. It is collective, civilisational, and cosmological. A people's memory contains the accumulated knowledge, suffering, rituals, languages, songs, symbols, and ancestral experiences carried across generations. Through memory, a civilisation transmits its worldview into the future. Through memory, a child learns who their people are. Through memory, the dead continue influencing the living. Memory therefore functions as the living archive of existence itself.³⁵

This is why the destruction of memory becomes one of the most powerful instruments within the Psycho-Cosmocide framework. When colonial systems erase language, suppress oral histories, outlaw ceremonies, rename landscapes, destroy sacred sites, rewrite history, or replace indigenous cosmologies with imported narratives, they are not simply removing cultural objects. They are restructuring consciousness itself. The colonised person gradually becomes filled with other people's memories: other people's heroes, other people's histories, other people's sacred geographies, other people's myths, other people's gods, other people's futures. At that point, consciousness itself becomes partially colonised from within.

Colonisation of Consciousness

According to Psycho-Cosmocide analysis, the deepest form of domination occurs not when a people are conquered physically, but when domination becomes internalised psychologically. At this level, the colonised no longer require constant external force because the structures of control have already

³⁵ Émile Durkheim's analysis of collective representations illuminates the social foundations through which communities organise shared meaning. The Psycho-Cosmocide framework extends this insight by developing the concept of cosmological trust as a civilisational infrastructure that integrates land, ancestry, memory, ecology, and metaphysical orientation. Durkheim's framework, however, requires significant decolonial reorientation. See Émile Durkheim, *The Elementary Forms of Religious Life*, trans. Karen E. Fields (New York: Free Press, 1995).

entered consciousness. The colonised begin policing themselves according to imported systems of meaning, morality, aspiration, beauty, success, intelligence, civilisation, and legitimacy.³⁶

This is why the seventh atlas becomes one of the most critical battlegrounds. The physical body may remain biologically alive. Cultural fragments may still survive externally. Yet if consciousness itself has been sufficiently reorganised, the people become psychologically alienated from their own existence.

The Papuan condition becomes particularly devastating at this level because many indigenous cosmologies historically possessed deeply integrated forms of memory linking land, ancestry, spirit, ecology, and communal continuity into a unified consciousness of existence. When these memory systems are interrupted, ridiculed, outlawed, or replaced, the damage does not simply disappear. It becomes internal wound. A person may feel disconnected without fully understanding why. They may experience grief without language for the grief. They may carry existential disorientation without possessing the symbolic framework necessary to articulate it — because the very linguistic and cosmological structures that once named these experiences have already been weakened or erased.

The result is a wounded consciousness — a consciousness fragmented between inherited ancestral memory and imposed civilisational memory. And this fragmentation is not individual pathology. It is structural civilisational damage.³⁷

Consciousness as the Site of Resistance

Yet despite this immense vulnerability, consciousness also remains the site of resistance. Memory rarely disappears completely. Even when suppressed, fragmented, or wounded, it often survives in indirect forms — through dreams, instincts, emotional reactions, bodily orientation toward land, ritual gestures, silences, stories, grief, and unexplained feelings of continuity. A people may forget parts of themselves yet still carry traces of ancestral orientation within consciousness itself.

According to the Psycho-Cosmocide framework, the work of decolonial reconstruction therefore begins here, within the seventh atlas. Before political liberation, before institutional transformation, before civilisational reconstruction, there must first emerge a struggle for consciousness itself — the difficult, painful, and necessary process of remembering who one actually is beneath imposed

³⁶ On the relationship between cultural memory, political imagination, and the continuity of civilisations, see Jan Assmann, *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination* (Cambridge: Cambridge University Press, 2011). Assmann's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Memory Atlas, particularly in understanding how societies preserve identity through institutionalised remembrance.

³⁷ Wole Soyinka's concept of the *Fourth Stage*—the liminal realm of transition within Yoruba cosmology—resonates structurally with the Psycho-Cosmocide account of consciousness as the convergence point of the Eight Atlases, although the two frameworks arise from distinct philosophical traditions. See Wole Soyinka, *Myth, Literature and the African World* (Cambridge: Cambridge University Press, 1976).

symbolic architectures. This process is not simple nostalgia. It is an existential reconstruction of continuity. The task is not merely to recover old memories but to restore the capacity of consciousness to recognise itself again.³⁸ This process, in the framework's analysis, is a journey towards Wonesis — the ultimate return: Land, family, home and memory.

ATLAS EIGHT

The Ultimate Unknown

Ultimate Unknown Atlas: The Violence of Absolute Certainty

The eighth atlas is the final horizon of human existence: the Ultimate Unknown. It is the place where every system of knowledge eventually collapses into mystery. Where did existence come from? Why is there something rather than nothing? What is consciousness? What happens after death? Why does suffering exist? Why are human beings here at all? These questions have accompanied humanity across every civilisation, religion, philosophy, and scientific tradition. Yet no human being has ever returned with universally verifiable answers capable of ending the mystery permanently.

The scientist, the philosopher, the priest, the elder, the child — all eventually arrive at the same boundary where explanation dissolves into uncertainty. René Descartes famously argued that "*I think, therefore I am*"³⁹ — yet that thinking alone has done nothing to solve this unknown cage.

The Ultimate Unknown is therefore not simply ignorance waiting to be solved. It is the permanent horizon of human limitation. This is not weakness. It is part of the structure of existence itself. Human beings are finite creatures attempting to comprehend an apparently infinite reality while temporarily trapped inside physical bodies, biological systems, cultural narratives, metaphysical longings, temporal limits, and incomplete memory structures. The more humanity learns, the more the horizon of mystery expands alongside knowledge itself.

The unknown therefore remains active within every aspect of human life. It shapes religion because religion attempts to answer what cannot be fully answered. It shapes philosophy because philosophy attempts to think toward what cannot be fully known. It shapes science because science continually pushes against the boundaries of observable reality. It shapes civilisation because human beings

³⁸ On historical trauma as an embodied and intergenerational process among Indigenous peoples, see Maria Yellow Horse Brave Heart and Lemyra M. DeBruyn, "The American Indian Holocaust: Healing Historical Unresolved Grief," *American Indian and Alaska Native Mental Health Research* 8, no. 2 (1998): 56–78. Their analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Biological Atlas by demonstrating how colonial violence persists across generations through embodied grief, memory, and communal experience.

³⁹ René Descartes, *Discourse on the Method*, trans. Donald A. Cress, 4th ed. (Indianapolis: Hackett, 1998), pt. 4.

construct systems of meaning to protect themselves psychologically from existential uncertainty. Even empires emerge partly from this condition — human beings build monuments, nations, religions, institutions, technologies, and mythologies because they seek permanence within a universe that appears fundamentally unstable and temporary.

Human Relationship to Mystery

What matters most within this atlas is not whether human beings possess answers, but how human beings position themselves before mystery itself. Some traditions approach the unknown through humility. Others approach it through certainty. Some accept mystery as permanent. Others attempt to eliminate mystery through revelation, ideology, dogma, or total systems of explanation.

According to the Psycho-Cosmocide framework, this distinction becomes extremely important because colonial and civilisational systems attempt not merely to interpret the unknown, but to monopolise humanity's relationship to it.⁴⁰⁴¹

This is where CPCV becomes particularly dangerous. It does not destroy mystery itself — because no civilisation has the power to erase the Ultimate Unknown. Instead, it colonises the psychological relationship human beings have toward mystery. It enters the space of existential uncertainty and installs prepackaged certainty: a named God, a chosen civilisation, a sacred race, a holy geography, a final truth, a superior revelation, a universal destiny. The colonised are then told: your ancestors were lost, your cosmology was primitive, your relationship to mystery was false, your sacred world was darkness, and civilisation has now brought light.

In this process, genuine openness before the unknown becomes replaced by imported certainty. The terrifying but creative humility of not-knowing is replaced by ideological closure.

Indigenous Cosmologies and Ontological Humility

For many Cosmopolitan societies, including Papuan and Lani cosmological traditions, the Ultimate Unknown was not necessarily approached as a problem requiring total explanation. Rather, existence itself was lived relationally within mystery. The sacred was embedded within land, ancestry, ecology,

⁴⁰ On the colonisation of the imaginary under colonial rule, see Serge Gruzinski, *The Conquest of Mexico: The Incorporation of Indian Societies into the Western World, 16th–18th Centuries*, trans. Eileen Corrigan (Cambridge: Polity Press, 1993). Gruzinski's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural Atlas by demonstrating how colonial power restructures symbolic worlds, collective imagination, and systems of meaning.

⁴¹ On epistemicide and the colonial claim to universal knowledge, see Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder, CO: Paradigm Publishers, 2014). Santos's analysis provides an important point of dialogue for the Psycho-Cosmocide treatment of the Cultural Atlas by demonstrating how colonial domination is sustained through the systematic destruction and marginalisation of alternative knowledge systems.

ritual, birth, death, weather, dreams, and communal continuity. Human beings were participants within a living cosmos, not masters standing above it with complete authority over truth. This produced a form of ontological humility — an existential posture of being-within-mystery rather than being-above-it.⁴² This posture resembles what Levinas calls the encounter with the face of the Other, which precedes and exceeds any totalising system of knowledge — except that within Cosmobian cosmology, the "face" addressed in this way belongs not only to other persons but to mountain, river, forest, and ancestor as well.⁴³

The mountain, the forest, the river, the ancestors, the spirits, the stars, and the living community all existed together inside the mystery rather than outside it. Human beings were not positioned as absolute rulers over existence but as beings already embedded within a larger cosmological order that exceeded complete understanding. According to the Psycho-Cosmocide framework, one of the greatest damages of colonial metaphysical systems was therefore not simply religious conversion itself, but the replacement of indigenous postures toward mystery with imported systems of absolute certainty. The colonised person gradually becomes alienated not only from land and culture, but from their own native way of existing before the unknown. At that point, existential rest becomes difficult. The individual becomes psychologically suspended between competing cosmologies while never fully feeling at home inside either.

Violence of Absolute Certainty

The framework argues that one of the deepest origins of Psycho-Cosmocide emerges precisely here: in the human desire to claim absolute authority over mystery itself. When a civilisation declares: we alone possess truth, we alone possess salvation, we alone are chosen, we alone are fully human, we alone represent progress, we alone understand reality — then the conditions for cosmological domination emerge. At that point, other peoples, cosmologies, memories, sacred systems, and relationships to existence become classified as inferior, primitive, irrational, demonic, or expendable. The coloniser then believes not only that domination is justified, but that domination itself becomes morally necessary.

⁴² The Psycho-Cosmocide framework's account of the Ultimate Unknown is consonant with certain strands of apophatic theology, while remaining irreducible to any single theological or philosophical tradition. Franke's collection provides an important point of dialogue for the Ultimate Unknown Atlas by exploring traditions that approach reality through the limits of language, conceptualisation, and representation. See William Franke, ed., *On What Cannot Be Said: Apophatic Discourses in Philosophy, Religion, Literature, and the Arts*, 2 vols. (Notre Dame: University of Notre Dame Press, 2007).

⁴³ See Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (Pittsburgh: Duquesne University Press, 1969), 194–219. Levinas's ethics of alterity provides an important point of dialogue for the Psycho-Cosmocide framework. The extension of the face-to-face relation beyond human beings to land, ancestors, ecology, and other-than-human forms of existence marks a significant departure from Levinas's fundamentally anthropocentric orientation.

This poisons both coloniser and colonised alike. The coloniser becomes psychologically inflated through illusions of metaphysical superiority. The colonised becomes psychologically fragmented through internalised inferiority and alienation from their own cosmological foundations. According to the framework, this is why Psycho-Cosmocide becomes both psychological and cosmological simultaneously. It is psychological because it restructures consciousness. It is cosmological because it restructures the very framework through which reality itself is interpreted. The result is what the framework describes as cosmological anomie: a condition in which human beings become fundamentally disoriented regarding existence itself.

Mystery as Resistance

And yet the Ultimate Unknown cannot be fully conquered. No empire has ever eliminated mystery. No religion has ever resolved death permanently. No philosophy has erased uncertainty. No scientific system has exhausted reality completely. The mystery remains. The stars remain silent. Death remains unresolved. Existence continues exceeding explanation.

According to the Psycho-Cosmocide framework, this irreducible openness may actually contain the possibility of liberation. Because if no civilisation possesses total authority over mystery, then no civilisation possesses absolute authority over existence itself. This returns humanity to humility — not humiliation, but humility: the recognition that all human beings stand together before something immeasurably greater than themselves.

Within this perspective, genuine cosmological reconstruction cannot emerge from absolute certainty or domination, but from learning once again how to exist honestly within mystery itself. The eighth atlas, the furthest horizon, is therefore also the most democratic ground in all of human existence. It is the one place that no empire has been able to fully occupy. And it is from that unoccupied space that the possibility of Wonesis — the return to cosmological wholeness — must ultimately begin.

Collective Ecosystem

One Architecture, One Wound

Each of the eight atlases described above possesses its own internal ecosystem — its own set of conditions, relationships, and vulnerabilities. But they do not exist independently of one another. They constitute, together, a single collective ecosystem: the total architecture of human existence. Understanding this collective architecture is essential to understanding what Psycho-Cosmocide actually does — and why its effects are so comprehensive, so devastating, and so difficult to reverse.

The eight atlases are arranged neither in strict hierarchy nor in simple parallelism. They are more accurately described as nested and interpenetrating — each one both presupposing and permeating the others. The Physical Atlas is the ground; it makes possible the Biological. The Biological makes possible the Cultural; without a living organism capable of receiving language and story, there is no cultural world. The Cultural gives the Metaphysical its symbolic and narrative vocabulary; without cultural expression, the transcendental search remains mute. The Metaphysical reaches toward the Ultimate Unknown and provides the human being's orientation toward what exceeds it. Meanwhile, the Particle/Energy Atlas cuts across all the others as the medium through which material forces are both encountered and harnessed. The Space/Time Atlas provides the coordinates within which all the others are situated. The Memory/Consciousness Atlas integrates them all into the lived, felt, interpreted experience of being a human being in the world.

The result is not a stack of separate layers but an ecosystem in the deepest ecological sense: a living system of interdependencies in which the health of each part depends upon and contributes to the health of the whole. A wound in one atlas does not stay contained within that atlas. It propagates. Physical dispossession reverberates into Biological vulnerability, which intensifies Cultural instability, which undermines Metaphysical grounding, which strips the relationship to the Ultimate Unknown of its native confidence. The disruption moves in every direction simultaneously, because the atlases are not separate rooms in a house — they are the house itself, inseparable from one another, each wall load-bearing.

Psycho-Cosmocide as a Total Existential Assault

This is what makes Psycho-Cosmocide categorically different from ordinary forms of political oppression or cultural discrimination. Ordinary oppression operates on one or two atlases — it takes land, or suppresses language, or imposes religious conversion. Psycho-Cosmocide, as the framework defines it, operates on the total ecosystem simultaneously, targeting the interconnections between the atlases as much as the atlases themselves. It is not merely the extraction of resources from the Physical Atlas, but the restructuring of the colonised person's relationship to materiality itself. It is not merely the suppression of indigenous language, but the replacement of the entire Cultural Atlas with a colonial alternative. It is not merely the imposition of a foreign religion, but the colonisation of the colonised person's relationship to ultimate mystery.

The colonial system is able to accomplish this total assault because it operates at each level with instruments specifically calibrated to that level: military force and extractive industry at the Physical level; biological vulnerability exploitation through disease, hunger, and sexual violence at the Biological level; missionary education and media saturation at the Cultural and Metaphysical levels; surveillance and digital colonialism at the Particle/Energy level; land dispossession and temporal displacement at the Space/Time level; trauma and indoctrination at the Memory/Consciousness level; and epistemological imperialism — the claim that colonial knowledge is the only valid knowledge — at the Ultimate Unknown level. Each of these instruments amplifies the effects of the others,

because they all operate within the same interconnected existential ecosystem. The full architecture of these instruments, and their coordination across levels, is mapped in detail elsewhere in this series.⁴⁴

Possibility of Cosmological Reconstruction

If the eight atlases constitute a single ecosystem, then both the diagnosis and the medicine of Psycho-Cosmocide must be ecological in scope. The recovery of one atlas without attention to the others will not produce health — it will produce a form of partial restoration that remains structurally unstable because the surrounding ecosystem remains damaged.

Land rights without cultural sovereignty do not restore the full Physical Atlas, because land in the Psycho-Cosmocide framework is never merely material — it is the ground of the entire cosmological architecture. Language revitalisation without metaphysical grounding does not restore the full Cultural Atlas, because language without a living cosmological orientation is an instrument without a player. Spiritual renewal without political sovereignty does not restore the Metaphysical Atlas, because a people that cannot control the material conditions of its existence cannot sustain the contemplative and ceremonial conditions its spiritual life requires.

What the eight atlases framework demands, therefore, is a theory of cosmological reconstruction that is simultaneously physical, biological, cultural, metaphysical, technological, spatial, psychological, and ontological — a theory adequate to the total scope of what Psycho-Cosmocide has done. This is the project that the Psycho-Cosmocide paradigm, developed through the Wonesis framework and the eleven-stage host life-cycle of infection⁴⁵, is ultimately attempting to elaborate: not merely a critique of colonial domination, but a positive vision of what it means to be fully alive in all eight atlases simultaneously — to be a fully constituted human presence in the world, inhabiting every dimension of existence with sovereignty, depth, and cosmological confidence.

⁴⁴ The broader theoretical architecture of the Psycho-Cosmocide paradigm is developed in Yamin Kogoya, *The Ecosystem of Papuan Extinction: A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement, Structural Containment, and Manufactured Extinction*, Kurumbi Wone Working Paper Series, no. 6 (NATAKA Research Institute / Wone Press, 2026), which presents the framework as an integrated theory of colonial transformation across the Eight Atlases of Human Existence.

⁴⁵ The eleven-stage sequence—Exposure, Entry, Seduction, Trust, Acceptance, Internalisation, Identity Formation, Reproduction, Intergenerational Transmission, Normalisation, and Civilisational Permanence—describes the life cycle through which the Civilisational Psycho-Cosmocide Virus (CPCV) progressively incorporates individual hosts. It should not be confused with the six-stage civilisational model—Nature, Civilisation, Civi-lie-sation, Evi-lie-sation, Psycho-Cosmocide, and Wonesis—which traces the historical transformation of societies rather than individuals. Both frameworks are developed in Yamin Kogoya, *Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos*, Kurumbi Wone Working Paper Series, no. 2 (NATAKA Research Institute / Wone Press, 2026).

CLOSING REFLECTION

Maps for the Mapless

I began this analysis with a confession: we are no longer certain of anything. I want to end it with a different kind of statement — not certainty, which would betray everything I have argued, but orientation.

The eight atlases are not merely a diagnostic map of what can be destroyed. They are a map of what it means to be fully human. They are the architecture of the possible — the total structure of human flourishing that every people has a right to inhabit fully, deeply, and on their own terms. The Physical Atlas belongs to every people rooted in their land. The Biological Atlas belongs to every organism that breathes and loves and suffers. The Cultural Atlas belongs to every society that has woven its own language, ritual, and myth. The Metaphysical Atlas belongs to every spirit that has ever looked upward in wonder. The Particle/Energy Atlas belongs to every mind that has ever asked how the universe works. The Space/Time Atlas belongs to every people that has ever buried its ancestors and planted its children in the earth of home. The Memory/Consciousness Atlas belongs to every being that has ever remembered, mourned, and refused to forget. And the Ultimate Unknown belongs to no one — which means it belongs to everyone equally.

The work of Psycho-Cosmocide theory is to name what has been taken, to trace how it was taken, and to begin the long, difficult, necessary work of imagining what it would mean to have it all back. Not as nostalgia. Not as fantasy. But as the only serious response to the most serious question facing indigenous peoples and indeed the human species itself: how do we become whole again?

For the Papuan people, for Cosmobian societies everywhere, for all those who have been made to walk their own homeland as strangers — this is the question from which all other questions follow. And it is the question that these eight atlases, imperfect and incomplete as they remain, are my attempt to begin answering.

It is not enough to mourn what was lost. We must also map what was taken—precisely, mercilessly, and completely—so that we know what must be restored. When all maps collapse, we must find a new map through which to see the world again.

To be human is to stand before mystery. To recognise that mystery is to recognise that we ourselves remain unfinished, full of possibility. To become aware is to remember. To remember is to dream again. To dream is to restore memory. To restore memory is to recover a language through which a human world may live again. To recover that world, we need family, food, water, air, fire, home, and story. For these to endure, we need land.

This is Wonesis.

Wonesis is not a destination beyond this world, nor a promise of another world waiting elsewhere. It is a new map pointing us back to the oldest territory we have always inhabited: land, water, air, food, fire, family, home, memory, and story. We remain, and always will remain, children of the Earth. Psycho-Cosmocide begins when we forget this. Civilisation reaches its deepest triumph when it persuades us that we have outgrown the Earth itself. In forgetting, we become estranged from the conditions that made us human—synthetic instead of living, artificial instead of rooted, disconnected instead of relational, exiled within the very world that first gave us life.

Wonesis is the journey home.

BIBLIOGRAPHY

- Assmann, Jan. *Cultural Memory and Early Civilization: Writing, Remembrance, and Political Imagination*. Cambridge: Cambridge University Press, 2011.
- Basso, Keith H. *Wisdom Sits in Places: Landscape and Language Among the Western Apache*. Albuquerque: University of New Mexico Press, 1996.
- Biko, Steve. *I Write What I Like: Selected Writings*. Edited by Aelred Stubbs. London: Heinemann, 1987.
- Brave Heart, Maria Yellow Horse, and Lemyra M. DeBruyn. "The American Indian Holocaust: Healing Historical Unresolved Grief." *American Indian and Alaska Native Mental Health Research* 8, no. 2 (1998): 56–78.
- Butler, Judith. *Frames of War: When Is Life Grievable?* London: Verso, 2009.
- Césaire, Aimé. *Discourse on Colonialism*. Translated by Joan Pinkham. New York: Monthly Review Press, 2000.
- Cone, James H. *God of the Oppressed*. Rev. ed. Maryknoll, NY: Orbis Books, 1997.
- Coulthard, Glen Sean. *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. Minneapolis: University of Minnesota Press, 2014.
- Deloria Jr., Vine. *God Is Red: A Native View of Religion*. Golden, CO: Fulcrum Publishing, 1994.
- Descartes, René. *Discourse on the Method*. Translated by Donald A. Cress. 4th ed. Indianapolis: Hackett, 1998.
- Durkheim, Émile. *The Elementary Forms of Religious Life*. Translated by Karen E. Fields. New York: Free Press, 1995.
- Dussel, Enrique. *The Invention of the Americas: Eclipse of "the Other" and the Myth of Modernity*. Translated by Michael D. Barber. New York: Continuum, 1995.
- Fabian, Johannes. *Time and the Other: How Anthropology Makes Its Object*. New York: Columbia University Press, 1983.
- Fanon, Frantz. *Black Skin, White Masks*. Translated by Charles Lam Markmann. New York: Grove Press, 1967.
- Fanon, Frantz. *The Wretched of the Earth*. Translated by Constance Farrington. New York: Grove Press, 1963.
- Franke, William, ed. *On What Cannot Be Said: Apophatic Discourses in Philosophy, Religion, Literature, and the Arts*. 2 vols. Notre Dame: University of Notre Dame Press, 2007.
- Gruzinski, Serge. *The Conquest of Mexico: The Incorporation of Indian Societies into the Western World, 16th–18th Centuries*. Translated by Eileen Corrigan. Cambridge: Polity Press, 1993.
- Hartman, Saidiya. *Lose Your Mother: A Journey Along the Atlantic Slave Route*. New York: Farrar, Straus and Giroux, 2007.
- Heidegger, Martin. *Being and Time*. Translated by John Macquarrie and Edward Robinson. New York: Harper & Row, 1962.
- Jonas, Hans. *The Imperative of Responsibility: In Search of an Ethics for the Technological Age*. Chicago: University of Chicago Press, 1984.
- Kirksey, S. Eben. *Freedom in Entangled Worlds: West Papua and the Architecture of Global Power*. Durham, NC: Duke University Press, 2012.
- Kogoya, Yamin. "The Ecosystem of Papuan Extinction: A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement, Structural Containment, and Manufactured Extinction." *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 6. Wone Press, 2026.

- Kogoya, Yamin. "A Foundational Theoretical Framework for the Study of Psycho-Cosmocide." *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 1 (B). Wone Press, 2026.
- Kogoya, Yamin. "Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos." *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 2. Wone Press, 2026.
- Kogoya, Yamin. "Building a Settler World Inside the Papuan World: Colonial Consciousness and the Struggle for Reality in West Papua." *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 13. Wone Press, 2026.
- Kogoya, Yamin. "West Papua: Ontological Cages and Colonial Consent: Myth, Power, and the Colonial Structuring of Reality." *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 4. Wone Press, 2026.
- Levinas, Emmanuel. *Totality and Infinity: An Essay on Exteriority*. Translated by Alphonso Lingis. Pittsburgh: Duquesne University Press, 1969.
- Lévi-Strauss, Claude. *The Savage Mind*. Chicago: University of Chicago Press, 1966.
- Mbembe, Achille. *Necropolitics*. Translated by Steve Corcoran. Durham, NC: Duke University Press, 2019.
- Memmi, Albert. *The Colonizer and the Colonized*. Translated by Howard Greenfeld. Boston: Beacon Press, 1965.
- Mignolo, Walter D. *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking*. Princeton: Princeton University Press, 2000.
- Nettle, Daniel, and Suzanne Romaine. *Vanishing Voices: The Extinction of the World's Languages*. Oxford: Oxford University Press, 2000.
- Patterson, Orlando. *Slavery and Social Death: A Comparative Study*. Cambridge, MA: Harvard University Press, 1982.
- Quijano, Aníbal. "Coloniality of Power, Eurocentrism, and Latin America." *Nepantla: Views from South* 1, no. 3 (2000): 533–580.
- Rutherford, Danilyn. *Laughing at Leviathan: Sovereignty and Audience in West Papua*. Chicago: University of Chicago Press, 2012.
- Said, Edward W. *Orientalism*. New York: Pantheon Books, 1978.
- Santos, Boaventura de Sousa. *Epistemologies of the South: Justice Against Epistemicide*. Boulder, CO: Paradigm Publishers, 2014.
- Soyinka, Wole. *Myth, Literature and the African World*. Cambridge: Cambridge University Press, 1976.
- Van der Kolk, Bessel. *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Viking, 2014.
- Virilio, Paul. *Speed and Politics*. Translated by Marc Polizzotti. New York: Semiotext(e), 1986.
- Watson, Irene. *Aboriginal Peoples, Colonialism and International Law: Raw Law*. London: Routledge, 2015.
- Wolfe, Patrick. "Settler Colonialism and the Elimination of the Native." *Journal of Genocide Research* 8, no. 4 (2006): 387–409.
- Wynter, Sylvia. "Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation—An Argument." *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.
- Zuboff, Shoshana. *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. New York: PublicAffairs, 2019.

About the Author

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

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

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

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

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

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

Published by Wone Press | An imprint of the NATAKA Research Institute

psychocosmocide.com | info@psychocosmocide.com

© 2026 Yamin Kogoya. All rights reserved.