

The Parasite That Wears a Nation's Face

A Manifesto on Papuan Ontological Elimination



The Sentence

- 1 Settler colonialism is a parasite that wears a nation's face.*
- 2 It speaks of unity, development, and a shared future. It flies a flag, sings an anthem, and calls itself a homeland. But beneath the face there is only an appetite, and the appetite has one object: the land, emptied of those who were born from it.*
- 3 This manifesto is written for Papua, who is being eaten while she is told she is being embraced.*
- 4 It is written so that Papuans can name what is happening to them before the naming itself becomes impossible.*

Name It Correctly or Lose the War

- 5 You must name it before you can see it. You must see it before you can fight it.*
- 6 The first act of naming is to clear the ground: to burn away every false name that has been laid over this thing like a costume worn to a funeral.*
- 7 A people who fight the wrong enemy can win every battle and still lose the war. A people who misname the disease can take every medicine and still die of it.*

Not Imperialism

- 8 Settler colonialism is not imperialism.*
- 9 Imperialism wants your labour and your markets. It needs you alive, because it needs you working.*
- 10 Settler colonialism wants you gone, and gone forever. It does not need your labour. It does not want you. It needs the land, and the land is more valuable without you on it.*
- 11 This is the coldest arithmetic in human history: a people whose presence is counted as a cost.*

Not Classical Colonialism

- 12 Settler colonialism is not classical colonialism either.*
- 13 Classical colonialism extracts and returns home. The settler does not return home. The settler builds a home on your grave and calls it a nation.*
- 14 The settler came to stay. And because the settler came to stay, invasion is not an event that happened once, long ago. It is a structure that happens every day, in every office, school, and census, for as long as the settler remains.*
- 15 The settler project is permanent. It has no departure date. It has only a completion date: the day there is no one left to remember that the land belonged to anyone else.*

The Lie Sewn into the Mouth

- 16 The settler project is not about development, progress, assimilation, reconciliation, or integration.*
- 17 Each of these names is a lie, sewn into the mouths of the living so that the colonised dead can be buried quietly.*

18 *These words were not given to Papuans by accident. They were engineered. Each one is a door that leads away from the truth: away from the structure, the logic, and the purpose of what this system is and does.*

19 *To accept any of these names is to accept the coloniser's grammar. And in the coloniser's grammar, you do not exist. You appear only as an obstacle, a beneficiary, a problem, or a statistic, never as the owner of the land on which the sentence is being written.*

The Logic of Elimination

20 *Settler colonialism runs on one principle, which the historian Patrick Wolfe named the logic of elimination. In Papua, that logic goes deeper than the body. It is a logic of ontological elimination.*

21 *This is not a metaphor. It is a programme: planned at the highest level, pursued with strategy, aimed at a precise target. It is fully funded, legally protected, and structurally enforced.*

22 *Its purpose is to remove the colonised from existence: not only from the land, but from memory, language, cosmology, space, and time.*

23 *It wants the land. Not some of the land. Not a portion, a lease, or a treaty arrangement. All of the land.*

24 *The system is driven by an insatiable hunger for totality. Papuans' presence on the land, breathing, remembering, naming the rivers in their own tongues, is a problem the system is engineered to solve.*

25 *And it solves that problem surgically, through the parasite's code words: success, development, progress, improvement. These are not words. They are the operating system.*

Its Own Ruler

26 *This is why settler colonialism operates differently from every other form of domination. It has its own morality, its own strategies, its own targets, objectives, timeframes, visions, missions, and tactics.*

27 *Do not compare it to anything else. Do not measure it by any other standard.*

28 *It has built its own ruler, and that ruler begins at zero where you stand. On its ruler, everything before the settler's arrival measures nothing. Every Papuan achievement is measured by how far it has travelled from being Papuan.*

The Decorated Weapon

29 *This system is richly decorated. It arrives wearing robes. It comes with flags, ceremonies, monuments, courts, and constitutions.*

30 *It builds libraries on your burial grounds and calls them centres of knowledge. It names streets after your ancestors and then evicts your grandchildren from the houses on those streets.*

31 *The decoration is the weapon. The language of rights, progress, and shared futures is not an olive branch. It is an anaesthetic.*

32 *Its purpose is simple: to slow your recognition down long enough for the system to complete another cycle of its programme. Every year of numbness is another year of uninterrupted surgery.*

Permanent

33 *This is a permanent structural system. Understand the word permanent.*

34 *It was not built to address a temporary problem. It was built to last, with institutions, with laws, with schools, so as to outlast the memory of what came before it.*

35 *It was built to become the only reality that the next generation of colonised people can imagine. Its final victory is not the conquest of the land. It is the day a Papuan child cannot imagine Papua without it.*

The Surgery of the Psyche

36 *Here is the most terrifying truth of all: the system decodes and recodes the colonised at the level of the psyche itself.*

37 *Once the psyche is reprogrammed, every reality produced from that reprogrammed state is Psycho-Cosmocide: the annihilation of the cosmic self from the inside.*

38 *Do not imagine that you will become its food only when you are inside the beast's belly. You were its food before it ever hunted you. It had already decided that you were its prey.*

39 *The land was the first territory. The mind became the final frontier. The settler system learned that the most efficient elimination is self-elimination, and so its architecture turned inward.*

40 *The colonised mind became its most lucrative mining pit. It extracts dreams, desires, imagination, ambition, memory, and spirit, and then sells them back as counterfeits, packaged in the code words of success, development, and progress.*

The Six Operations

41 *Decode: dismantle the original language, logic, and ways of knowing.*

42 *Re-code: install the coloniser's memory as if it were universal.*

43 *De-wire: cut the neural pathways that connected the colonised to their original cosmology.*

44 *Re-wire: replace those pathways with circuits that run directly to the coloniser's myth-making centre.*

45 *De-figure: erase the figures: the ancestors, the heroes, the land names, and the origin stories.*

46 *Re-figure: replace them with the coloniser's figures, symbols, and images, dressed in Papuan colours.*

Download and Upload

47 *When the six operations are complete, two final procedures follow.*

48 *First, a new identity is downloaded into the emptied vessel. Then the colonised person's compliance is uploaded back into the world.*

49 *The colonised become agents of their own elimination: soldiers in the army that is erasing them, voices that argue against their own survival, hands that sign away the land their grandparents died to keep.*

50 *They lose every reference point for when, who, what, where, how, and why, and they are driven into the darkest pit of the colonial digestive system, as food that believes it is a guest.*

The Patience of the Parasite

51 *The system is willing to wait.*

52 *Human beings measure time in lifetimes. The system measures time in generations. It is prepared to wait forever.*

53 *It does not care what the colonised want, desire, or dream. It does not care what they think or feel. The inner life of a colonised person is irrelevant data to a system that was never designed to serve them. It does not acknowledge their moral claims. It does not recognise their ethical frameworks.*

54 *Those who fight and resist watch the system absorb every blow and continue. They watch it lose a battle and win a decade. They watch it sign an agreement, violate it, and then sign another.*

55 *The colonised grow tired. The system never grows tired. Systems do not get tired. People do.*

56 *The parasite has infinite patience. It does not need to win today. It needs only to still be operating tomorrow.*

The Blindfold

57 *The system's most refined achievement is this: the colonised person's ability to see the parasite has been almost completely disabled.*

58 *They live inside the wound and cannot see it. They inhale the poison and call it development. They walk through the desecrated cathedral of their ancestors and call it progress.*

59 *The blindfold was not tied by force alone. Force was the first instrument. But the blindness is now maintained by the colonised themselves.*

60 *They teach their children to wear it. They shame those who try to remove it. They call the sighted dangerous, radical, ungrateful, and backward.*

The Self-Running Machine

61 *And so the system runs itself.*

62 *The settlers no longer need to manage every mechanism. The colonised manage it for them.*

63 *They police one another's consciousness. They reward the most compliant. They punish the most awake.*

64 *The system becomes self-sustaining. The parasite has trained the host to guard the parasite.*

The Late Awakening

65 *When the colonised finally wake, when some grief or dispossession so raw and undeniable breaks through the engineered numbness, it is already too late.*

66 *The land is gone. The languages are dead. The cosmologies are deleted. The memory is scattered. The institutions of knowledge were demolished three generations ago.*

67 *They are left standing in the ruins of their own existence, able at last to see them, and asking: how did this happen?*

68 *An awakening that comes too late is not a beginning. It is a test.*

Before It Is Too Late

69 *Papua is not yet at the end. Her languages still live in the mouths of grandmothers. Her mountains still carry their names. Her children can still be told who their ancestors were. The burning room still has a door.*

70 *So name it correctly: not development, but elimination; not integration, but replacement; not progress, but programme.*

71 *Refuse the code words. When you hear success, development, and progress, ask: success for whom, development of what, progress towards whose world?*

72 *Guard the children's minds as you would guard the land, because the mind is now the land on which the final battle is fought.*

73 *Protect the sighted. Do not call them dangerous, radical, or ungrateful. They are the ones who smelled the smoke first.*

74 *And build what the parasite cannot digest: a language spoken at home, a memory taught by the elders, a land held in common, an identity grown from the ground and not downloaded from the screen. This is Wonesis: the host refusing, at last, to be food.*

The Burning Room

75 *The question is not whether the system is real. The question is what you will do now that you have seen it.*

76 *What will you do with eyes that have just been opened inside a burning room where your children are sleeping?*

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

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