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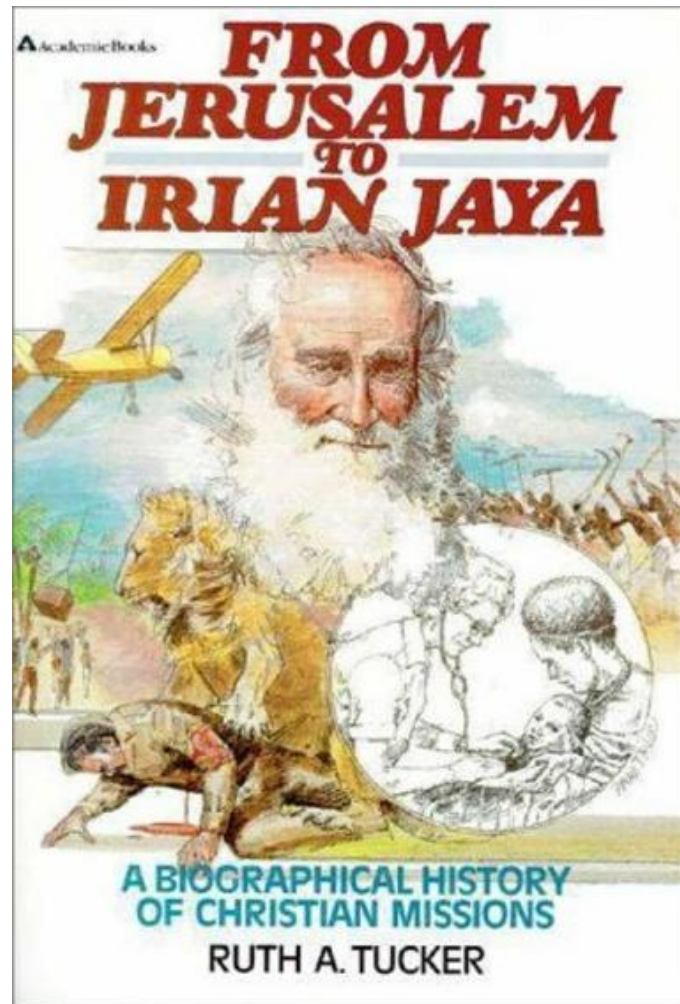
Capturing Papuan Cosmological Consciousness

Psycho–Cosmocide, Sacred Geography, and Indigenous Metaphysical Displacement

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*“Before, the movement was from Jerusalem to Irian Jaya;
Now, the question returns: from Irian Jaya to Jerusalem.”*



ABSTRACT

This paper interrogates the role of Jerusalem as a cosmological fulcrum of the three Abrahamic faiths — Judaism, Christianity, and Islam — and traces the global journey of its sacred narratives from their epicentre in the Middle East to the furthest periphery of the colonised world: West Papua (Irian Jaya), Indonesia. Drawing on the author’s own embodied experience as a Papuan Christian convert and later a critical observer, the paper introduces the concept of “psycho-cosmocide” — the spiritual and ontological destruction of a people through the systematic replacement of their indigenous cosmological worldview with an alien sacred geography. The paper argues that the veneration of Jerusalem, when transplanted into colonised communities such as West Papua, operates not as liberation but as a further instrument of dispossession: it redirects spiritual energy, material resources, and political solidarity away from local sacred ecologies toward an externally defined holy centre. Simultaneously, the paper advances a counter-cosmology: the earth itself, and particularly places such as West Papua — whose rainforest represents a living, breathing ecosystem critical to planetary survival — constitute a “New Jerusalem” in the most urgent and material sense. The paper challenges world leaders, religious communities, and scholars to reframe their sacred geographies in ways that honour the sanctity of all life and all places.

Keywords: Jerusalem; psycho-cosmocide; West Papua; decolonisation; sacred geography; Abrahamic religions; cosmological consciousness; indigeneity; environmental theology.

INTRODUCTION

Jerusalem — City of Paradox

Few cities in human history have carried such ontological, theological, and geopolitical gravity as Jerusalem. More than a city, Jerusalem functions as a civilisational axis: a physical, cultural, and metaphysical centre through which entire conceptions of history, destiny, and eternity have been organised.

For billions of believers across Judaism, Christianity, and Islam, it is not merely a sacred location on earth but the keystone nexus where the origins of history, the meaning of the present, and the final destiny of reality itself converge. In the theological imagination of its devotees, Jerusalem is simultaneously the place where history began and where history will ultimately culminate — both in the temporal world and beyond it. Yet the same city that stands at the summit of three civilisations' spiritual imagination has also become one of the most enduring theatres of human conflict. As Simon Sebag Montefiore demonstrates in his monumental biography of the city, Jerusalem has exercised an unparalleled psychological and symbolic power over the human mind across millennia, drawing emperors, prophets, pilgrims, conquerors, and visionaries into its gravitational field.¹ The British statesman Benjamin Disraeli captured this quality with rhetorical grandeur: “*The view of Jerusalem is the history of the world; it is more; it is the history of heaven and earth.*” The eighth-century Islamic scholar Thaur ibn Yazid located Jerusalem within an ascending hierarchy of sanctuaries culminating in the Dome of the Rock, cementing the city's role as the *axis mundi* of Islamic sacred space.² For Christians, Jerusalem is the site of the Incarnation's most dramatic act: crucifixion and resurrection, the hinge upon which cosmic history is said to turn.³ For Jews, Jerusalem is the covenantal centre of sacred history — the site of the First and Second Temples, the dwelling place of the Divine Presence, and the spiritual heart toward which Jewish memory, prayer, exile, and messianic hope have oriented themselves for millennia.

This paper does not dispute the historical and spiritual significance of Jerusalem. Rather, it asks a more unsettling question: what happens when the sacred narratives of Jerusalem are transplanted — through missionary enterprise, colonial education, and religious conversion — into radically different communities whose own sacred geographies already exist? And further: what is the cost, in material, spiritual, and ecological terms, when those transplanted narratives displace indigenous cosmological systems and redirect the devotion of colonised peoples away from their own sacred lands toward a distant city? The concept this paper uses to name this process is “psycho-cosmocide” — the systematic destruction of a people's cosmological consciousness through the replacement of their indigenous sacred worldview with an alien one.

The primary case study is West Papua (Irian Jaya), — a place where Christian missionaries and their Papuan converts literally called “the end of the earth”: the terminus of Jerusalem's sacred narrative arc.

¹Simon Sebag Montefiore, *Jerusalem: The Biography* (London: Weidenfeld & Nicolson, 2011), xxvii.

²Thaur ibn Yazid, *Fadail Bayt al-Maqdis*, 8th century, quoted in Montefiore, *Jerusalem: The Biography*, xxix.

³Karen Armstrong, *Jerusalem: One City, Three Faiths* (New York: Alfred A. Knopf, 1996), 3–25.

JERUSALEM: THE COSMOLOGICAL CENTRE OF THREE FAITHS

The Shared Sacred Architecture of the Abrahamic Traditions

The Hebrew scriptures, the Christian New Testament, and the Islamic Quran each place Jerusalem — or its immediate sacred geography — at the heart of the divine economy. For Judaism, Jerusalem is the city of David and Solomon, the site of their Temple, and the anticipated locus of eschatological restoration. For Christianity, it is where the Passover meal became Eucharist, where crucifixion gave way to resurrection, and where the earliest community of believers formed. For Islam, it is the site of the Prophet Muhammad's Night Journey (Isrā and Mi'rāj), making it the third holiest city in the faith.⁴

The shared architecture of this sacred city means that each tradition's most foundational narrative is, in some sense, a Jerusalem narrative. Prophets such as Abraham, Elijah, Moses, and Muhammad have stories that converge upon this geography. The Torah, the Bible, and the Quran each speak of Jerusalem — often in conflicting registers, blessing and curse, promise and judgement, city of peace and city of war — but always with the intensity of ultimate concern.⁵

Jerusalem: A Curse and A Blessing

It would be a misreading of the sacred texts themselves to treat Jerusalem purely as an object of veneration. The prophetic tradition is shot through with lament, warning, and condemnation directed at the city. The book of Lamentations mourns Jerusalem's desolation. The prophets Jeremiah and Isaiah warn of destruction as the consequence of injustice and infidelity. Habakkuk articulates the anguished paradox of a righteous God permitting wicked instruments to punish an entire people. Most strikingly, Jesus of Nazareth himself weeps over Jerusalem. In Matthew's account:

*Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.*⁶

In Luke's account, surveying the city from the Mount of Olives, Jesus prophesied its destruction: "*They will not leave one stone on another, because you did not recognize the time of God's coming to you.*"⁷

King David's own prayer for Jerusalem, recorded in Psalm 122, is animated by anxiety as much as devotion: "*Pray for the peace of Jerusalem*" — a petition that would be unnecessary were the city already at peace.⁸

⁴Armstrong, *Jerusalem: One City, Three Faiths*, 3–25; Montefiore, *Jerusalem: The Biography*, xxvii–xxxii. On the Night Journey (Isrā and Mi'rāj) and Jerusalem's status in Islamic tradition, see also F. E. Peters, *Jerusalem: The Holy City in the Eyes of Chroniclers, Visitors, Pilgrims, and Prophets* (Princeton: Princeton University Press, 1985), 180–210.

⁵Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith*, 2nd ed. (Minneapolis: Fortress Press, 2002), 1–20. See also Abraham Joshua Heschel, *The Prophets* (New York: Harper & Row, 1962), 3–26.

⁶Matthew 23:37 (New International Version).

⁷Luke 19:41–44 (New International Version).

⁸Psalm 122:6–9 (New International Version).

The exilic community in Babylon, as narrated in Daniel, maintained their orientation toward Jerusalem even under mortal threat.⁹ This persistent longing for a city that perpetually disappoints its devotees is one of the defining spiritual dynamics of Abrahamic history. The city is both the gateway of heaven and the door to hell — an enigma that no resolution of military or political conflict has yet dissolved.¹⁰

A New Jerusalem: Eschatological Promise and Its Discontents

Alongside the historical Jerusalem of tragedy and conflict, the Abrahamic traditions — and particularly Christianity — have sustained the image of a “New Jerusalem” as eschatological promise. The Hebrew prophets speak of Jerusalem’s future restoration: it will be called “*the city of Righteousness*” (Isaiah 1:26), “*the holy city*” (Isaiah 52:1), “*the Throne of the Lord*” (Jeremiah 3:17), and “*the city of Truth*” (Zechariah 8:3).

The book of Revelation (chapters 21–22) presents its most elaborate vision:

*And he showed me a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb, down the middle of its main street. On both sides of the river were trees of life producing 12 crops of fruit, yielding their fruit each month. And the leaves of the trees were for the healing of the nations.*¹¹

Jürgen Moltmann, the pre-eminent theologian of hope, argues that this eschatological vision fundamentally reorients the Christian relationship to the present world: the New Jerusalem is not a flight from earth but a transformation of earth — the arrival of divine shalom in material reality.¹²

This paper takes that eschatological logic seriously and pushes it further by asserting that If the New Jerusalem is ultimately imagined as a city of healing, restoration, and the renewal of life — a living ecosystem of water, trees, fruit, and healing — then ecological worlds that literally sustain planetary continuity, such as the rainforests of West Papua, possess a more immediate claim to sacred centrality than contested monuments of stone and empire. The survival of the earth does not depend upon the fate of ancient walls in the Middle East. It does, in measurable and scientific terms, depend upon the fate of the forests of West Papua, Congo, Amazon, and all remaining ecosystems that breathe life into this planet.

These rainforests are, in many ways, more sacred than the stone walls preserved within imperial and forestless cathedrals. They are living cosmologies—vast breathing worlds that sustain life, regulate planetary balance, preserve ancient memory, and hold within them countless forms of existence that human civilisation itself depends upon. These forests are not merely environmental resources; they are living temples of earth, water, sky, memory, spirit, and biological continuity.

Yet the collective psyche of humanity has been reprogrammed in such a way that the destruction of symbolic religious monuments provokes greater global outrage than the annihilation of entire living

⁹Daniel 6:10–11 (New International Version).

¹⁰Brueggemann, *The Land*, 1–20.

¹¹Revelation 22:1–2 (New International Version).

¹²Jürgen Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1996), 303–319.

ecosystems. If ancient walls in Jerusalem, Mecca, or Vatican City were desecrated or destroyed, global consciousness would erupt immediately with grief, condemnation, media saturation, political mobilisation, and civilisational alarm. Entire international systems would respond to defend the symbolic meaning attached to those structures – maybe even wars. At the same time, unprecedented destruction continues across the rainforests of West Papua, Africa, Latin America, and large parts of Asia through extraction, militarisation, industrial expansion, ecological fragmentation, and civilisational consumption. Rivers are poisoned, mountains dismantled, species erased, and entire indigenous cosmologies destabilised, yet much of humanity remains psychologically detached from the scale of this devastation. This reveals a profound civilisational distortion in the hierarchy of what humanity has been taught to regard as sacred. This condition exposes how human consciousness itself has been shaped to privilege constructed symbols of sacredness over the living foundations of life that make civilisation possible in the first place. Stone walls inherited from imperial histories are defended with greater urgency than the forests that generate oxygen, regulate climate, sustain biodiversity, and preserve some of humanity’s oldest living relationships with the earth.

Thus, the crisis is not merely ecological, but also psychological and cosmological. It reflects a civilisation in which perceptions of value, sacredness, and meaning have become deeply inverted and disoriented. Within the framework of Psycho-Cosmocide, this inversion is understood as a gradual poisoning of the human psyche—an erosion of consciousness, memory, and existential orientation that ultimately culminates in what may be described as the “murder of the cosmos” (*psycho-cosmocide*): the destruction of the sacred relationship between human beings, reality, land, memory, and the living order of existence.

FROM JERUSALEM TO IRIAN JAYA: GLOBAL MISSIONARY CARTOGRAPHY

Missionary Enterprise and Sacred Geography

Ruth A. Tucker’s *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* provides the primary cartographic framework through which this paper’s argument operates. Tucker narrates how ordinary men and women, compelled by the Great Commission — “go to the ends of the earth” — carried the Christian message from Jerusalem through the Mediterranean world, into Europe, across the Atlantic to the Americas, through Africa, Asia, and the Pacific, until finally arriving in what Tucker designates as the ultimate frontier: Irian Jaya (West Papua).¹³

I received Tucker’s book upon arriving in Australia 24 years ago, with the explicit framing that Papuans had been among the last peoples on earth to receive the “Good News” of Jesus — and that West Papua therefore stood at the omega point of sacred history. This is not merely a personal anecdote; it reflects a structural logic embedded in the missionary imagination. Jerusalem is the alpha, and the “ends of the earth” — wherever that frontier is currently imagined to be — is the omega. For the Papuan Christian churches,

¹³Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. (Grand Rapids: Zondervan, 2004), 9–17.

West Papua occupies in their '*re-imagined*' both the geographical terminus and a position of special eschatological significance within this narrative.¹⁴

Within this imagination, Papua not only becomes a sacred "Omega" in the religious and eschatological sense, invested with divine destiny, sacred duty, and spiritual blessing, but simultaneously becomes many different and often contradictory things at once, depending on who is performing the act of re-imagining.

Papua becomes the "last cannibal land," the "last Stone Age tribe finally discovered," a mysterious territory inhabited by strange creatures full of uncertainty, darkness, danger, and the unknown edges of civilisation. At the same time, it is imagined as the final frontier reached by the Christian gospel, the forgotten yet chosen land, the suffering nation destined for eventual divine recognition, and the wounded people secretly beloved by God. These overlapping narratives do not simply describe Papua; they transform it into a symbolic landscape onto which global religious, colonial, anthropological, and eschatological fantasies are projected.

Within these complex imaginative structures, Papua becomes an apocalyptic theatre where history itself is expected to culminate.

The land and its people are no longer perceived primarily through the material realities of colonisation, militarisation, exploitation, displacement, or political catastrophe, but are gradually absorbed into cosmic narratives about prophecy, destiny, sacred fulfilment, and the end of history.

In this process, Papuans are recast not merely as colonised human beings struggling against systems of domination, but as prophetic figures imagined possessing hidden spiritual significance. They become interpreted as chosen, special, spiritually elevated peoples destined for eschatological importance through imagined connections to Israel, Jerusalem, the Jews, the Messiah, and the final fulfilment of sacred history. Their suffering is no longer understood solely as the consequence of political structures, military violence, extractive economies, or geopolitical betrayal, but is transformed into a sacred drama carrying cosmic meaning. The more unbearable the lived reality of Papua becomes, the more transcendental meaning is projected onto Papuan suffering itself. Catastrophe becomes spiritualised. Trauma becomes mythologised. Material destruction becomes absorbed into narratives of destiny and divine purpose. In this way, unbearable historical conditions can become psychologically reinterpreted through religious imagination in order to make suffering appear meaningful, survivable, or cosmically necessary.

In the current age of artificial intelligence and digital image production, these dreams and eschatological imaginations are now being reproduced and amplified through endless streams of images, symbols, colours, music, animations, and words circulated across social media and digital platforms. Images of a tortured and suffering West Papua are increasingly combined with grand visual portrayals of divine salvation in which massive white celestial figures of Jesus, God, or the Messiah—with white skin, blond hair, blue eyes, white robes, glowing crowns, and radiant heavenly light—hover above the territory of Western New Guinea as though projecting sacred protection from the sky itself. These digitally constructed visions are often saturated with biblical inscriptions, prophetic declarations, scriptural quotations, and symbolic messages explaining who will save Papua, when liberation will come, why suffering is occurring, and how divine intervention is supposedly unfolding according to sacred prophecy. Through colours, visual spectacle, emotional music, and religious symbolism, these productions create powerful emotional atmospheres capable of deeply affecting traumatised populations searching for hope, meaning, and reassurance amidst

¹⁴Ibid., 489–502.

prolonged suffering. Such narratives are not only reproduced among those living under occupation and experiencing daily violence, fear, displacement, and despair within West Papua itself, but are also continuously circulated by sections of the Papuan diaspora and resistance networks across America, Europe, Oceania, and Asia. Diplomats, activists, religious figures, online influencers, and political advocates often participate—consciously or unconsciously—in sustaining these forms of metaphysical imagination among a deeply wounded people struggling to survive psychologically as well as materially.

The problem identified here is not the human search for hope itself, nor the existential need for meaning during catastrophe, but the danger that certain forms of metaphysical and eschatological imagination may gradually replace critical consciousness, material responsibility, and strategic clarity.

When suffering becomes endlessly spiritualised through visions of miraculous intervention, divine rescue, prophetic destiny, or heavenly salvation, people can become psychologically displaced from the immediate realities demanding practical action, ethical responsibility, disciplined organisation, and grounded political thought.

In this sense, what appears as hope may also function as a form of metaphysical sedation. The constant projection of divine rescue risks transforming historical catastrophe into a passive theatre of waiting, where traumatised populations become emotionally dependent upon imagined cosmic intervention rather than developing the difficult forms of collective awareness, responsibility, and critical action necessary for confronting material conditions directly. The consequence is that eschatological imagination, rather than liberating consciousness, may unintentionally contribute to a deeper form of psychological and cosmological dislocation.

From the perspective of the Psycho–Cosmocide framework, this condition represents not simply a theological issue but a crisis of consciousness itself or even worst – the virus. It reflects the extent to which colonised suffering can become absorbed into symbolic systems that redirect attention away from lived structural realities and toward endless cycles of prophetic expectation. Under such conditions, the mind risks becoming trapped between trauma and transcendence, unable to fully return to the grounded responsibilities of earthly existence, collective survival, and historical agency.

Texts such as Tucker’s, while documenting the spread of these religious movements, carry a deeply fatalistic structure. They relocate colonised people into a metaphysical Neverland where they are told they are kings, queens, generals, chosen children of God, and participants in a cosmic destiny — even as their everyday material reality remains defined by torture, dispossession, poverty, militarisation, humiliation, and political powerlessness. The contradiction becomes psychologically devastating: the greater the sacred titles bestowed upon the people, the more unbearable the distance from the conditions of their actual existence.

The Metaphysical Colonisation of Papuan Reality

The colonial-religious encounter in Papua did not merely introduce a new faith; it initiated a profound ontological, epistemological, metaphysical, and cosmological dislocation. A *natural cosmopolitan* existence — once grounded within its own sacred geography, cosmology, and existential logic — was abruptly repositioned inside an entirely foreign architecture of reality.

Papuans had inhabited their own world, with their own relationships to land, spirit, ancestry, death, meaning, and continuity, until they were told that another world existed beyond theirs: more sacred, more eternal, more beautiful, more morally legitimate, and ultimately more real. They were introduced to a transcendent metaphysical universe promising salvation, paradise, eternal joy, rainbow kingdoms, divine closeness, and the final end of suffering and death itself. In this new framework, the highest meaning of existence no longer emerged from the continuity of ancestral land, clan, and cosmology, but from alignment with an external sacred narrative originating elsewhere — in Jerusalem, Israel, and the wider Abrahamic world.

The consequence was not simply conversion, but cosmological destabilisation. Papuans became suspended between collapsing worlds: between being genuine followers of Jesus Christ, members of institutional religious systems, admirers of Jewish sacred history, aspirants toward the modern “successful” humanity shaped by missionary and developmental ideals, and residual inheritors of increasingly delegitimised indigenous cosmologies. Elements of cargo-cult psychology fused with imported theology, producing a condition in which material deprivation, spiritual longing, colonial dependency, and eschatological imagination became deeply entangled. Within this vortex, many Papuans gradually lost the original existential antennae through which their ancestors once navigated reality. The old cosmological instruments that distinguished illusion from reality, continuity from destruction, and sacred order from existential danger were weakened or severed. A people once anchored within their own metaphysical universe became trapped between incompatible worlds — no longer fully able to inhabit the old reality, yet never fully accepted into the promised new one.

CONSEQUENCES OF COSMOLOGICAL DISPLACEMENT

Nomenclature and Sacred Geography

As a consequence of this imperial and civilisational religious phenomenon, churches, congregations, and local institutions across West Papua have been renamed after Jerusalem, Samaria, Judea, Galilee, and Jericho, signalling a gradual displacement of indigenous sacred toponymy by imported biblical geography. In the Papuan highlands, where I grew up, Jerusalem was not understood as a terrestrial place but as a celestial one — a divine city located in heaven — that became more real and more valuable than local villages, rivers, and ancestral sites.

Pilgrimage Economics

The longing for Jerusalem in the psyche of Papuan Christians runs so deep that within the Evangelical Church of Indonesia (Gereja Injili di Indonesia, GIDI), an indigenous-based Christian evangelical denomination, large delegations of both Papuan and Indonesian pastors are periodically organised to travel to Israel and Jerusalem, often framed as “Special Missions to Israel.” These journeys are formalised through institutional partnerships and memoranda of understanding with Israeli–Christian organisations. Reported costs for a single delegation can reach approximately AUD \$500,000, according to testimony from an Australian missionary participant. Such expenditures occur in a context of severe educational deprivation, medical scarcity, and structural poverty. The allocation of substantial communal resources toward maintaining a distant sacred centre effectively competes with, and in some cases displaces, investment in

local existential infrastructure — including schools for illiterate children, clinics for malnourished infants, and sustainable community development in one of the most marginalised regions within Indonesia and the world.

In my view, the only special mission for Papuans in this generation is to protect their land, memory, language, and cosmologies — deeply connected with their clans and nature in West Papua — and not to donate such large sums of money into foreign hands that run the global system which has already taken almost everything that belongs to the Papuan people.

Political and Epistemic Misalignment

Despite such seemingly tragic religious performances, Papuan Christian identity has, in certain contexts, become entangled with pro-Israel symbolic alignment. Public expressions such as banners declaring “The ends of the earth (Papua) bless Jerusalem/Israel” illustrate an ideological orientation that symbolically binds Papuan identity to distant geopolitical-theological centres. Paradoxically, this alignment complicates potential solidarities with other displaced or occupied populations — including Palestinian communities — who share structurally comparable experiences of dispossession, militarisation, and political precarity.

Metaphysical Dislocation: The Deepest Wound

Nevertheless, it will be almost impossible for many Papuans to break free from what I refer to as *metaphysical dislocation* — a condition in which Papuans are removed from earth (their original earth) into an imaginary world, and crimes committed on this planet can no longer be recognised as such. Many Papuan Christians are positioned inside a closed eschatological narrative in which Jesus Christ, Jerusalem, and an imagined “New Jerusalem” function as the ultimate horizon of meaning and the purpose of existing. This metaphysically dislocated world is populated by racialised theological imagery — white Jesus, white angels, a white heavenly order — in which blackness and indigenous cosmological presence are structurally marginalised, not permitted, or erased.

At its most extreme articulation, this produces a condition in which metaphysical allegiance overrides empirical contradiction: a framework in which moral and spiritual valuation becomes entirely detached from material reality.

In such a system, even agents associated with violence or injustice may be sanctified through symbolic association with sacred whiteness and divine geography. This conditioning — *metaphysical dislocation* — is the deepest form of psycho-cosmocide: a structural rupture in the cognitive and spiritual architecture of a people, in which the capacity to independently distinguish between symbolic illusion and material reality is progressively destroyed. At this depth, the condition is not merely ideological; it becomes existentially embedded, making reversal extraordinarily difficult — or, in some cases, impossible — within the existing religious epistemic conditioning.

This is a case, at its most acute, of what the framework elsewhere calls the Second Cage: a historically constructed hierarchy of meaning that comes to be mistaken for the order of reality itself, resolved at finer grain into seven nested conditions and grounded in a prior distinction between the Given — the unchosen conditions of existence — and the Constructed symbolic world built upon them (Kogoya 2026, Working Papers No. 3 and No. 29). What is described here as metaphysical dislocation is the Constructed order

mistaking itself for the Given — an imagined New Jerusalem experienced as more real than the earth underfoot.

The Inversion of Sacred Ideals

Fundamentally, none of these ideals — at their deepest level — are inherently evil. In their original theological promise, they speak of justice, redemption, moral order, and the restoration of life. These are good. We need them to provide coherence in human society. The problem arises not in their stated intent, but in their historical and material translation.

In the lived reality of West Papua, what is often produced is the inversion of these ideals: a world marked instead by betrayal, deceit, violence, dispossession, abuse, torture, massacre, and structural forms of destruction that contradict the very moral grammar being proclaimed. Within this condition, metaphysical ideals are displaced from lived ethics into mere symbolic performance. They become externalised into customs, institutional markers, identity displays, and religious credentials — sometimes even reduced to status symbols that can be circulated, displayed, or used to claim moral legitimacy. In some cases, they are mediated by local elites who function less as ethical stewards and more as gatekeepers of symbolic capital, reproducing patterns of moral performance that echo the very systems of religious hypocrisy historically criticised by the man himself — Jesus — in the first century under Roman imperial domination, similar to what Papuans are facing now under Indonesian imperial domination.

The sacred vocabulary of Jerusalem-centred theology thus risks becoming detached from the ethical substance it claims to represent. The result is a widening gap between proclamation and practice, between symbolic holiness and material life.

Under such conditions, to be Papuan is not defined by participation in grand metaphysical narratives, but by the difficulty — and necessity — of sustaining coherence in everyday life. Acts that appear ordinary become profoundly meaningful: keeping one's word, maintaining sincerity in relationships, living with discipline, tending gardens and pigs, protecting land, recording fading memory, building small-scale community stability, and attempting economic survival with integrity. These grounded practices of continuity often carry more existential weight than absorption into a distant, Jerusalem-centred eschatological imagination.

For in a context where grand metaphysical narratives are severed from material realities and lived consequences, survival itself becomes an ethical practice grounded in immediacy, responsibility, and the preservation of lived reality. Survival, in this sense, is no longer merely biological endurance, but a conscious struggle to remain connected to truth, memory, existence, and the conditions necessary for collective continuity.

PSYCHO-COSMOCIDE

Working Definition or Definition for the Present Study

Psycho-Cosmocide is a paradigm, a mental framework, and a diagnostic lens developed to move through a full cycle of cognitive, critical, and reconstructive operations: to *search*, *question*, *re-question*, and *interrogate*; to *identify*, *acknowledge*, and *pinpoint*; to *analyse*, *re-examine*, *discuss*, and *debate*; to *decode*,

de-frame, challenge, and confront; to *disagree, reject, and dethrone* established assumptions; to *change* and initiate rupture; to *re-frame, recode, remap, reposition, and readjust* meaning structures; to *reconstruct, rebuild, and reassemble* what has been fragmented; to *download, de-load, reload, and upload* conceptual and cultural information; and finally to *accept, agree, and stabilise* a new *position*—everything that humanity has inherited, constructed, believed, defended, institutionalised, and normalised across thousands — and in some cases millions — of years up to this point in history.

The framework emerges from the recognition that humanity has entered a period of profound civilisational rupture. The great flood is no longer a distant metaphor; it is already here, and still coming in deeper waves. It manifests psychologically, spiritually, ecologically, politically, technologically, culturally, and existentially. Entire systems of meaning are collapsing while new systems are being engineered in their place. In such a moment, inherited maps can no longer be assumed to be reliable simply because they are ancient, dominant, institutionalised, or globally accepted.

For this reason, Psycho-Cosmocide insists that humanity must think again and question again. Humanity must rediscover its maps in order to relocate itself within reality. Before determining where humanity is going, it must first rediscover where it is. Before understanding what must be done, it must understand what has already been done to human consciousness, memory, perception, imagination, and collective existence. The framework therefore seeks to investigate not only material systems of domination, but also the hidden architectures that shape how reality itself is interpreted, organised, and experienced.

Psycho-Cosmocide has been discussed across several papers published on academic platforms, including *Academia.edu* and *PhilArchive*, as well as through Kogoya's own personal writings and dedicated publications on www.psychocosmocide.com website. Psycho-Cosmocide paper published on these platforms explore the fuller definition, characteristics, scope, implications, limitations, and philosophical foundations of the framework in greater depth.

The account given in this paper is consistent with, and presupposes, the fuller technical architecture developed in the founding paper of the series (Kogoya 2025, Working Paper No. 1) and elaborated at greater length — including the companion terms Wone, Psyche, and Cosmocide — in the foundational framework paper of the series (Kogoya 2026, Working Paper No. 1(B)). What follows should be read as this paper's own working formulation of that shared architecture, developed here specifically for the case of Jerusalem-centred sacred geography.

Definition

For the purposes of this paper, Psycho-Cosmocide can be broadly understood as a conceptual framework for diagnosing the systematic destruction, fragmentation, manipulation, or colonisation of the psychological, cosmological, epistemological, spiritual, and existential foundations through which individuals and peoples understand themselves, their world, their memory, their meaning, and their place within existence itself. It refers not only to the domination of land, bodies, or political systems, but to the deeper restructuring of consciousness and reality through processes that destabilise indigenous modes of knowing, being, remembering, and relating to the cosmos.

The term Psycho-Cosmocide is derived from three interconnected concepts: *psyche*, *psycho*, and *cosmos*. The *psyche* refers to the human mind, spirit, inner cosmos, and the sacred inner temple of consciousness

through which human beings perceive, interpret, and orient themselves within existence. It is the inner radar through which reality is sensed, organised, given meaning, and transformed into lived experience. The psyche is not merely an individual mental mechanism, but the deeper interior landscape where memory, imagination, belief, identity, emotion, perception, and consciousness converge to form a coherent understanding of self and world.

The psyche becomes “psycho” when it is infected, destabilised, or overwhelmed by incoherent, inconsistent, contradictory, and conflicting systems of information. These systems are not transmitted only through direct instruction, but are carried through language, colours, symbols, images, signs, stories, myths, legends, beliefs, ideas, assumptions, presumptions, dreams, and collective imaginations. Over time, these encoded systems shape and reshape the inner cosmos through which reality itself is perceived and interpreted. When multiple systems of meaning that fundamentally contradict one another are forced together within the same psychological space, the result is often fragmentation, instability, confusion, and disorientation. This occurs because different cosmological, metaphysical, epistemological, ontological, and axiological frameworks carry radically different understandings of reality, truth, existence, morality, purpose, and value. When these incompatible structures collide within the psyche without coherence or reconciliation, consciousness itself can become destabilised.

As the psyche becomes altered, poisoned, fractured, or internally conflicted, the cosmos perceived through that psyche also becomes distorted. Human beings do not interact with reality directly in a pure form; they interact with the world through the interpretive architecture of consciousness. Therefore, when the inner interpretive system is twisted, damaged, or colonised, the external world that emerges from that perception also becomes twisted. The corruption of the psyche gradually produces the corruption of the perceived cosmos.

It is at this point that *psycho* becomes *cosmocide*. A distorted psyche generates distorted realities, distorted systems, distorted relationships, and distorted civilisations. The destruction no longer remains confined within the mind alone but extends outward into the social, political, ecological, spiritual, and material worlds. In this sense, *cosmocide* refers to the destruction, collapse, or corruption of the cosmos as experienced, organised, and lived by human beings.

Psycho-Cosmocide therefore describes the process through which the poisoning of consciousness ultimately produces the destruction of worlds.

One of the central objectives of the Psycho-Cosmocide framework is to peel away, layer by layer, the entire civilisational architecture of customs, decorations, badges, titles, personas, myths, symbols, and moral performances that have been constructed to conceal countless invisible crimes committed against life on this planet. These are not always crimes of direct physical destruction alone, but crimes hidden beneath the language of civilisation, progress, development, salvation, security, order, and humanity itself. The framework seeks to expose the deeper mechanisms through which systems of power normalise destruction while masking themselves as virtue. Many of these crimes remain almost impossible to detect and name precisely because they operate beneath ordinary perception — embedded within institutions, narratives, rituals, knowledge systems, and global structures that appear natural, moral, or inevitable. Psycho-Cosmocide attempts to make visible those concealed processes through which peoples, worlds, memories, meanings, and entire possibilities of existence are slowly erased while the machinery responsible continues to present itself as civilisation.

Psycho-Cosmocide within the Decolonial Traditions

In the specific context of civilisational, imperial, and colonial domination of indigenous peoples — with particular reference to religion and metaphysics — the Psycho-Cosmocide framework builds on several existing theoretical traditions while articulating a phenomenon that existing vocabulary has not adequately named. It synthesises: Frantz Fanon’s analysis of colonial alienation, through which the colonised subject is psychically restructured to identify with the coloniser’s world and against their own¹⁵; Albert Memmi’s account of the colonised’s internalisation of inferiority¹⁶; Ngũgĩ wa Thiong’o’s analysis of the decolonisation of the mind, focusing on language and cultural consciousness as sites of colonial violence¹⁷; and Walter D. Mignolo’s concept of the “colonial wound” and the “coloniality of power” as developed by Aníbal Quijano, which identifies the enduring epistemological and cosmological dimensions of colonial domination.^{18,19}

Psycho-cosmocide, as used here, refers specifically to the destruction of a people’s cosmological consciousness — that is, their total, ontologically grounded understanding of the universe, their place within it, the nature of the sacred, and the relationship between human beings, land, ancestors, and cosmos — through the systematic implantation of an alien cosmology. It goes beyond language, culture, or political economy. It targets the very architecture of meaning through which a people understands existence.

The “cosmo” in psycho-cosmocide is crucial. Indigenous cosmologies are not merely “beliefs” in the thin, propositional sense that Western philosophy tends to use that word. They are relational ontologies: integrated systems in which land, water, ancestors, creatures, and cosmos are bound together in a web of mutual obligation, spiritual identity, and lived practice. Vine Deloria Jr. characterised this integration with precision: for indigenous peoples, God and land are inseparable, and spirituality is not a domain separated from ecology, law, or community life.²⁰ Robin Wall Kimmerer’s account of Potawatomi plant knowledge exemplifies how indigenous cosmologies encode ecological intelligence that Western science is only beginning to acknowledge.²¹

When missionaries arrived in West Papua, they did not merely offer a new religion. They offered — and imposed — a comprehensive cosmological substitution: the replacement of a Papuan universe, centred on local sacred geographies, ancestral relationships, and ecological knowledge, with a universe centred on

¹⁵Frantz Fanon, *The Wretched of the Earth*, trans. Richard Philcox (New York: Grove Press, 2004), 1–62; see especially “On National Consciousness,” 97–144.

¹⁶Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1965), 89–120.

¹⁷Ngũgĩ wa Thiong’o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986), 1–35.

¹⁸Walter D. Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011), 1–50.

¹⁹Aníbal Quijano, ‘Coloniality of Power, Eurocentrism, and Latin America,’ *Nepantla: Views from South* 1, no. 3 (2000): 533–580.

²⁰Vine Deloria Jr., *God Is Red: A Native View of Religion* (Golden, CO: Fulcrum Publishing, 1973), 62–99.

²¹Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (Minneapolis: Milkweed Editions, 2013), 3–25.

Jerusalem, a distant Semitic city whose sacred events occurred in a landscape utterly unlike the highlands of New Guinea.²²

The Architecture of Colonial Religion in West Papua

The colonial religious project in West Papua operated through several structural mechanisms that together constituted psycho-cosmocide:

Ontological delegitimisation: indigenous Papuan spiritual practices — animism, ancestor veneration, sacred relationships with land and forest — were systematically categorised as primitive, demonic, or sub-rational. This delegitimisation was not simply intellectual but profoundly emotional and social: conversion required the convert to repudiate their own cosmological inheritance.²³

The vocabulary through which this delegitimisation proceeded — wild, primitive, irrational, spiritually deficient — was not invented for the missionary encounter alone; it was inherited from a longer European genealogy of racial and religious classification, later absorbed into Indonesian institutions and reproduced across successive civilisational formations, traced at length elsewhere (Kogoya 2026, Working Paper No. 28).

Spatial reorientation: the sacred landscape of West Papua — mountains, rivers, forests, ancestral sites — was displaced from its role as primary sacred geography. Jerusalem, Bethlehem, and Golgotha became the locations of ultimate cosmic significance, rendering local sacred sites secondary, derivative, or irrelevant.

This migration of significance — in which the sacred geography of Papua becomes secondary while sacred geography elsewhere becomes primary, and reality itself follows meaning wherever meaning has been made to migrate — is examined at the level of the wider CPCV's master narrative of development elsewhere in the corpus (Kogoya 2026, Working Paper No. 19), where heaven itself is shown to function as one of the symbolic codes, alongside progress, modernity, and success, through which the civilisational virus presents itself to the colonised world.

Temporal reorientation: Papuan history, which extends hundreds of thousands of years, was effectively annulled. Sacred history began in the Middle East several millennia ago and concluded — for Papuan converts — with their own conversion, which was framed as their entry into “real” history: a new reality, a new being, a new destiny, a new meaning and purpose of existing.²⁴

Epistemic closure: the missionary educational system, which was often the only available educational system, transmitted a worldview in which biblical cosmology was not one perspective among many but the singular framework of truth. This foreclosed the development of a critical indigenous perspective on the missionary encounter itself.²⁵ Under the Psycho-Cosmocide framework, the *total deletion* of the original

²²Benny Giay, *Zakheus Pakage and His Communities: Indigenous Religious Discourse, Sociopolitical Resistance, and Ethnohistory of the Me of Irian Jaya* (Amsterdam: Free University, 1995), 1–45.

²³Brigham Pacua and John Ondawame, *West Papua: The Obliteration of a People* (Surrey: Tapol, 1985), 1–10.

²⁴Carmel Budiardjo and Liem Soei Liong, *West Papua: The Obliteration of a People* (London: TAPOL, 1988), 45–80.

²⁵Ngugi wa Thiong'o, *Decolonising the Mind*, 1–35; Giay, *Zakheus Pakage and His Communities*, 1–45. See also Deryck Scarr, *The History of the Pacific Islands: Kingdoms of the Reefs* (Melbourne: Macmillan, 1990), 180–205.

indigenous metaphysical world occurred here — at the early schools and colleges established, controlled, and run by imperial missionaries.

Sunday school and nightly rotating home groups in the village, where Papuan children aged roughly 3–15 were gathered to listen to Christian Bible stories, myths, legends, verses, names, and genealogies, became a powerful and sustained early formative space shaping how the world was understood. Looking back, I recognise these settings as deeply influential in how religious and metaphysical frameworks were introduced and internalised during childhood. I was part of this environment, and I now remember what happened—where it took place, when it occurred, how it unfolded, and the lasting impact it has had on me up to the present.

The cumulative effect is what this paper calls Civilisational Psycho Virus— the soul of a people redirected away from its own sacred ecology and toward the sacred geographies of its colonisers. The result is a colonised consciousness that experiences the loss of its own sacred world not as loss, but as liberation: a supreme achievement of colonial religious engineering.²⁶

The mechanism by which fear itself is redirected rather than simply suppressed — so that the very orientation system that once taught a person what was dangerous and what was sacred comes to name its own cosmology as the danger, and the coloniser's world as safety — is developed through a comparative parasitological model elsewhere in the corpus (Kogoya 2026, Working Paper No. 18), and the wider Civilisational Psycho-Cosmocide Virus this paper names is mapped across the full five-hundred-year architecture of its operation elsewhere as well (Kogoya 2026, Working Paper No. 6).

This is why colonised people have lost all their abilities and the willpower to protect and defend the only place they can call “home” — the sacred soil that their ancestors defended for thousands of years through massive tribulations. They preach every Sunday that they have already “gained their freedom, their eternity, their immortality, their reward, and their home,” while they are still begging to feed their hungry families from the very entities and powers that took everything from them.

Psycho-Cosmocide and Political Anaesthesia

Psycho-cosmocide functions not only as a cultural and spiritual phenomenon but also as a political one. A community whose cosmological attention is oriented toward Jerusalem is, by that same orientation, less capable of articulating and defending its claims to its own sacred territory. The Papuan case illustrates this dynamic with particular acuity.

While Indonesian military operations continue throughout West Papua — including aerial bombardments documented by human rights organisations but systematically excluded from international media coverage by Indonesian government information blockades — Papuan Christian leaders are investing massive community resources in pilgrimages to Jerusalem. The Indonesian government has restricted foreign media access and internet access in West Papua, ensuring that the violence there receives a fraction of the global attention devoted to conflicts in Palestine or Ukraine.²⁷

²⁶Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 1–30.

²⁷Achille Mbembe, *Necropolitics*, trans. Steven Corcoran (Durham: Duke University Press, 2019), 1–30.

When the original version of this paper was written in 2021, Indonesian President Jokowi was publicly condemning Israeli attacks on Palestinians while ordering military operations against Papuans. Turkish President Erdoğan similarly voiced solidarity with Palestinians while maintaining silence on West Papua. Both leaders' moral postures were structured by the symbolic weight of Jerusalem — a weight that West Papua, despite its ecological and humanitarian significance, does not carry in the global imagination.²⁸

This asymmetry is not accidental; it is the product of a cosmological hierarchy — itself a legacy of the colonial encounter — in which some sacred sites, those consecrated by the Abrahamic traditions, command global moral attention, while others, those consecrated by indigenous traditions, remain invisible. Edward Said's concept of Orientalism, the discursive structure through which the West constructs and manages its relationship with non-Western Others, is relevant here: the same epistemic framework that rendered non-Western knowledge peripheral renders non-Western sacred geographies marginal.²⁹

WEST PAPUA AS A “LITTLE” HEAVEN: A NEW JERUSALEM UNDER THREAT

Ecological Theology and West Papua

The island of New Guinea — comprising Eastern (Papua New Guinea) and Western (West Papua) halves — represents one of the last great intact tropical rainforest ecosystems on earth. West Papua alone harbours extraordinary biodiversity: it is known in Indonesian as *Bumi Cenderawasih* (Planet of the Birds of Paradise) and is described in local idiom as ‘*Surga kecil yang jatuh ke bumi*’ — “little heaven fallen to earth.” These names are not merely poetic; they reflect a recognition, both indigenous and external, of the profound ecological sanctity of this landscape.³⁰

The book of Revelation's vision of a New Jerusalem — a city through which a river of life flows, on whose banks stand trees producing healing leaves for the nations (Revelation 22:1–2) — is striking in its ecological specificity. What the text describes is less a built city than a living ecosystem: water, trees, fruit, healing. If we take this imagery seriously as a theological claim about what genuine sacredness looks like, then West Papua's intact rainforest ecosystem constitutes a more compelling “New Jerusalem” than any contested brick wall or lifeless desert in the Middle East.³¹

²⁸Edward Said, *Orientalism* (New York: Vintage Books, 1978), 1–25.

²⁹Said, *Orientalism*, 1–25. The applicability of Said's framework to the Pacific is developed in Epeli Hau'ofa, “Our Sea of Islands,” in *A New Oceania: Rediscovering Our Sea of Islands*, ed. Eric Waddell, Vijay Naidu, and Epeli Hau'ofa (Suva: University of the South Pacific, 1993), 2–16.

³⁰Bruce M. Beehler, ed., *Papua New Guinea: Conservation Needs Assessment* (Washington, D.C.: Biodiversity Support Program, 1993), 1–30; WWF-Indonesia, *Heart of Borneo and Bird's Head Seascape: Biodiversity Conservation in West Papua* (Jakarta: WWF-Indonesia, 2006).

³¹Revelation 22:1–2 (New International Version). See Moltmann, *The Coming of God*, 307–312; and Steven Bouma-Prediger, *For the Beauty of the Earth: A Christian Vision for Creation Care* (Grand Rapids: Baker Academic, 2001), 73–95.

Pope Francis, in his encyclical *Laudato Si'*, articulates an ecological theology in which “care for our common home” is inseparable from genuine religious commitment.³² The Buddhist monk Thich Nhat Hanh speaks of “interbeing” — the radical interdependence of all life — as a foundation for what he calls “engaged Buddhism.”³³ Indigenous traditions worldwide have sustained precisely this cosmological recognition for millennia: the earth is not an object to be exploited but a subject to be honoured, a community of which humans are a part rather than a resource that humans control.³⁴

The deforestation of West Papua — driven by logging, palm oil extraction, mining, and the demographic and economic pressures of Indonesian transmigration policy — poses a concrete threat to global ecological stability that no amount of prayer at the Western Wall or pilgrimage to Mecca can address. West Papua’s forests are not incidental to human wellbeing; they are structural to it. The survival of all living beings on the planet does not depend on the fate of the walls of Jerusalem. It does, in measurable scientific terms, depend on the fate of the forests of West Papua and similar ecosystems.³⁵

Ecological and Human Psycho-Cosmocide in West Papua

This paper identifies a tragic convergence: the same Western and Islamic civilisational forces that brought the sacred narratives of Jerusalem to West Papua have also been responsible for the exploitation and destruction of West Papua’s ecological systems and its human beings. Indonesia — the world’s largest Muslim-majority nation and a self-proclaimed champion of Palestinian rights — maintains a military occupation of West Papua that has, by various estimates, caused the deaths of hundreds of thousands of Papuans since Indonesia’s annexation in 1969.^{36,37}

Western nations, simultaneously the bearers of Judeo-Christian civilisational values and the architects of the post-war international order that sanctioned Indonesian sovereignty over West Papua, have largely maintained silence on Papuan human rights. The economic interests of Western corporations in West Papua’s resource extraction have provided structural incentives for this silence.³⁸

³²Pope Francis, *Laudato Si': On Care for Our Common Home* (Vatican City: Libreria Editrice Vaticana, 2015), §66–§100.

³³Thich Nhat Hanh, *Interbeing: Fourteen Guidelines for Engaged Buddhism*, 3rd ed. (Berkeley: Parallax Press, 1998), 1–40.

³⁴Vine Deloria Jr. and Daniel R. Wildcat, *Power and Place: Indian Education in America* (Golden, CO: Fulcrum Publishing, 2001), 1–32.

³⁵Yadvinder Malhi et al., “Tropical Forests in the Anthropocene,” *Annual Review of Environment and Resources* 39 (2014): 125–159; William F. Laurance et al., “Averting Biodiversity Collapse in Tropical Forest Protected Areas,” *Nature* 489 (2012): 290–294.

³⁶Budiardjo and Liem Soei Liong, *West Papua: The Obliteration of a People*, 45–80. See also John Saltford, *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of Betrayal* (London: Routledge Curzon, 2003), 1–30.

³⁷Human Rights Watch, “Indonesia: Human Rights and Pro-Independence Actions in Irian Jaya” (New York: Human Rights Watch, 1998); Amnesty International, “Indonesia: Grave Human Rights Violations in Wamena, Irian Jaya” (London: Amnesty International, 2003).

³⁸Richard Jackson, ‘Regime Security,’ in *Contemporary Security Studies*, ed. Alan Collins (Oxford: Oxford University Press, 2007), 172–188.

Both Indonesia and the West have been carrying out heinous atrocities against Papuans under the pretext of Christianisation, Islamisation, civilisation, and development. These processes are not independent of the missionary and colonial history examined in this paper; they are its continuation by other means.³⁹ Achille Mbembe's concept of necropolitics — the sovereign power to decide who may live and who must die — provides a useful theoretical frame for the Papuan situation: Papuan lives have been rendered politically and cosmologically expendable by a global order in which their sacred geography carries no weight in the calculus of international moral concern.⁴⁰

A NEW PARADIM: EARTH AS THE NEW JERUSALEM

The Limits of Political Resolution

The conflict over Jerusalem — and, by extension, the broader crisis of human relationship to sacred geography — cannot be resolved by political instruments alone. United Nations resolutions, diplomatic negotiations, military deterrence, and street protests have all failed to bring peace to Jerusalem or justice to West Papua. This is not because political action is irrelevant, but because the depth of the crisis exceeds the reach of political action operating within the existing cosmological framework.

Jesus himself, in my view, proposed a new radical cosmology, not a political revolution, but major rebirth in cosmological consciousness. His actions in the Temple — overturning the tables of the money changers, denouncing the religious establishment as a “*den of thieves*” — were not merely social protests; they were declarations that the sacred could not be contained within any particular geographical or institutional structure. This resonates with the Johannine account of Jesus's conversation with the Samaritan woman, in which he declares that true worshippers will worship “neither on this mountain nor in Jerusalem” but “in Spirit and truth” (John 4:21–23). The new Jerusalem in Jesus' mind was anywhere and everywhere — it was like a wind, and it must be embraced in Spirit and Truth.⁴¹

Re-Educating Sacred Ecology; Indigenous Cosmologies as Pathways of Renewal

The counter-cosmology proposed in this paper draws substantially on indigenous wisdom traditions. Aboriginal Australians — whose relationship with the land spans tens of thousands of years — offer a model of sacred geography that the Abrahamic traditions would do well to learn from rather than dismiss.

³⁹Gaiy, *Zakheus Pakage and His Communities*, 40–45; Enrique Dussel, *The Invention of the Americas: Eclipse of 'the Other' and the Myth of Modernity*, trans. Michael D. Barber (New York: Continuum, 1995), 1–30.

⁴⁰Mbembe, *Necropolitics*, 1–30. Mbembe's concept of necropolitics — the organisation of sovereign power around the management of death, producing populations whose lives are rendered expendable — is directly applicable to the Papuan condition, in which Indonesian state violence has proceeded for decades without triggering the threshold of international moral concern.

⁴¹John 4:21–23 (New International Version). See Raymond E. Brown, *The Gospel According to John I–XII*, Anchor Bible, vol. 29 (New York: Doubleday, 1966), 169–182.

For Aboriginal elders, the earth and the celestial bodies constitute the New Jerusalem: every creation is sacred, every place is holy, every creature carries a story.⁴²

Vine Deloria Jr.'s critique of Christianity's treatment of land — its instrumentalisation of creation as raw material for human history rather than as a community of sacred relations — remains one of the most penetrating theological challenges issued to the Abrahamic traditions from an indigenous standpoint.⁴³ Sylvia Marcos's work on Mesoamerican indigenous spirituality demonstrates that what Western frameworks dismiss as "animism" or "paganism" is in fact a sophisticated relational ontology with profound ethical implications for human behaviour toward the natural world.⁴⁴

What this paper proposes is not that humanity abandon its religious traditions, but that it undergo what I call a "*complete reprogramming of the way we view reality*" — a re-education of future generations to understand the planet itself as a sacred, mystical New Jerusalem, and all its inhabitants as sacred, regardless of the man-made categories — religious, national, ethnic, racial — imposed upon them.⁴⁵

This reprogramming is, in Lani terms, a return to what the framework elsewhere calls Cosmobian existence — a mode of being organised by relationality and reciprocal obligation, structurally opposed to the Synthobian logic of extraction, production, and consumption that a Jerusalem-centred real-estate of the sacred quietly imports even into religious devotion (Kogoya 2026, Working Paper No. 26). The same integrative logic is traceable in Lani grammar itself: a single vowel, O, is shown elsewhere to compress space, time, season, home, and condition into one field rather than the separated categories Jerusalem-centred cosmology inherited from the traditions this paper examines (Kogoya 2026, Working Paper No. 15).

Psycho-Cosmocide in Reverse: A Path to Decolonised Consciousness

If Psycho-Cosmocide names the destruction of indigenous cosmological consciousness through colonial religious imposition, then its reversal — what might be called *cosmological decolonisation* — requires a process of spiritual and intellectual repatriation. This does not mean a simple return to a pre-colonial past, which is neither possible nor necessarily desirable. It means, rather, the recovery of the capacity to recognise one's own land, one's own ancestors, and one's own ecological knowledge as sources of sacred meaning — alongside, and in critical dialogue with, whatever other spiritual resources the world may offer.⁴⁶

⁴²W. E. H. Stanner, *White Man Got No Dreaming: Essays 1938–1973* (Canberra: Australian National University Press, 1979), 23–40; Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission, 1996), 1–30.

⁴³Deloria, *God Is Red*, 62–99.

⁴⁴Sylvia Marcos, 'Mesoamerican Women's Indigenous Spirituality: Decolonizing Religious Beliefs,' *Journal of Feminist Studies in Religion* 25, no. 2 (2009): 25–50.

⁴⁵Yamin Kogoya, "Psycho-Cosmocide: Civilisational Destruction and Indigenous Cosmological Consciousness," working paper, milineXus / PhilPapers preprint, 2024. The concept resonates with, but extends, Sylvia Wynter's argument for a transformation of the 'genre of the human'; see Wynter, "Unsettling the Coloniality of Being/Power/Truth/Freedom," *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.

⁴⁶Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000), 31–55; Mignolo, *The Darker Side of Western Modernity*, 1–50; Ngũgĩ wa Thiong'o, *Moving the Centre: The Struggle for Cultural Freedoms* (London: James Currey, 1993), 1–30.

This reversal is developed as a framework in its own right elsewhere in the corpus under the name Wonesis: not a religion, ideology, or political programme, but the recovery of the capacity to receive the ordering principle — Wone — from which civilisational capture alienates communities in the first place (Kogoya 2026, Working Paper No. 16). What this paper calls cosmological decolonisation and what the wider corpus calls Wonesis name the same movement, approached here through the specific case of Jerusalem.

Glen Sean Coulthard’s work on indigenous politics articulates a similar vision: a “grounded normativity” rooted in the lived relationships between indigenous peoples and their territories, which serves as both a critique of colonial politics and a positive foundation for indigenous self-determination.⁴⁷ Gloria Anzaldúa’s concept of the borderlands — the creative, painful, and ultimately generative space occupied by those who inhabit multiple worlds — offers a model for how formerly colonised peoples might hold the tension between inherited Abrahamic narratives and recovering indigenous ones, without requiring either to be definitively abandoned or definitively privileged.⁴⁸

For West Papuans specifically, decolonised consciousness would mean the recognition that their forest — the Bird of Paradise island, the little heaven fallen to earth — is as sacred as anything described in the book of Revelation, and that its defence is as urgent a spiritual calling as any pilgrimage to Jerusalem. It would mean the reallocation of spiritual energy, material resources, and political solidarity toward the survival of Papuan people and Papuan ecology.

Decolonisation of civilisational metaphysical realms is the primary precondition of the decolonisation of indigenous land, language, memory, and cosmologies here on this planet. Before the land can be defended, the mind must be freed. Before the forest can be protected, the sacred imagination must be repatriated. This is the deepest work — and it begins not in parliament or at the United Nations, but in the interior landscape of consciousness itself.

CONCLUSION

A New Jerusalem

This paper has argued that Jerusalem — as historical city, cosmological centre, and eschatological symbol — has functioned within the global Abrahamic imagination as a force that is simultaneously life-giving and destructive. On one hand, it sustains profound human aspirations toward peace, justice, and divine order. On the other, it enables a form of cosmological imperialism: the gradual displacement of diverse, living, locally rooted sacred worlds by a singular, imported sacred geography. This process — here named Psycho-Cosmocide — describes the erosion of indigenous spiritual, cultural, ecological, and political self-determination through the imposition of an overriding sacred centre.

⁴⁷Coulthard, *Red Skin, White Masks*, 1–30. See also Tracey Banivanua Mar, *Decolonisation and the Pacific: Indigenous Globalisation and the Ends of Empire* (Cambridge: Cambridge University Press, 2016), 1–30.

⁴⁸Gloria Anzaldúa, *Borderlands/La Frontera: The New Mestiza* (San Francisco: Aunt Lute Books, 1987), 1–23.

West Papua stands as a clear and urgent illustration of this dynamic. At the outermost reach of the missionary expansion, Papuan communities encountered the narrative of Jerusalem in one of the most ecologically rich and politically fragile regions on earth. That narrative has been received with deep sincerity and devotion. Yet, in part, that devotion has been redirected — away from the defence of Papuan land, life, and cosmological integrity, and toward the maintenance of a distant sacred centre. This is not a matter of Papuan deficiency or misunderstanding. It is the predictable outcome of a cosmological architecture that, whether intentionally or structurally, produces such reorientation.

The conclusion of this paper is therefore both a challenge and a vision. The challenge is directed to holders of Abrahamic faith: can the sacred be recognised in the forests of West Papua as fully as it is in the stones of Jerusalem? Can moral and spiritual solidarity extend with equal seriousness to Papuan children as to Palestinian, Yemeni, Sudanese, Israeli, American, or Rohingya children — not on the basis of theological proximity or political alignment, but on the simple reality of shared human existence within a living earth?

The vision is of a New Jerusalem that is not confined to a single geographical or symbolic centre, but distributed across the entire sacred ecology of the planet. In this vision, the “healing of the nations” is carried not by a single city alone, but through the living systems of the earth itself — beginning with the great forests of New Guinea, the Amazon, Congo, and all remaining ecosystems that sustain life. Such a New Jerusalem cannot be built through infrastructure, diplomacy, or pilgrimage alone. It becomes possible only through the emergence of new human beings — through a radical transformation of cosmological perception itself. No military force, no international resolution, and no inherited sacred geography can accomplish this shift. It requires something far more difficult: the collective willingness to see the sacred in the living world.

There is no greater tragedy than the colonised soul travelling across oceans to weep at the ‘holy’ altars of Jerusalem, Mecca, or Rome, while their own sacred rivers are poisoned and their children’s futures are occupied. They pour billions into the preservation of foreign stone and myth, yet remain silent as their own metaphysical memories are uprooted. This is ‘psycho-cosmocide’ — a sickness of the spirit so deep that neither heaven nor earth can offer a remedy, for the victim has been trained to defend the very walls that exclude them.

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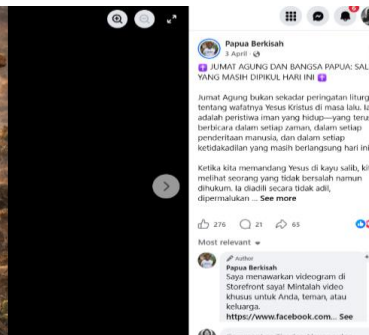
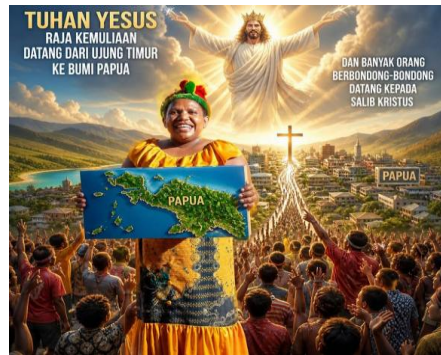
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Religious CPCV Imageries in West Papua

One of the greatest tragedies for colonised Black people on this planet is not only the loss of land, political sovereignty and economic independence, but also the profound reorganisation of their consciousness, worldview and perception. As European colonial civilisation expanded globally, symbolic worlds populated by white sacred figures, metaphysical imagery and transcendental ideals came to occupy the deepest layers of the colonised psyche. These images, symbols, colours and narratives have reshaped the way in which millions imagine God, heaven, history, morality, beauty, destiny, life and death. Yet the deepest tragedy lies beneath this transformation. Many colonised Black peoples were never encouraged or provided a mental framework to ask why the highest symbols of ultimate reality were so consistently represented through European forms of 'whiteness'. Why is God imagined as white? Why is Jesus portrayed as white? Why are heaven, angels, saints and sacred authority visualised through European bodies and faces, and why are they depicted using European artistic imagery and colours? These questions remained unasked because the symbolic order had already become normalised as the ultimate truth. What had been produced historically came to appear as timeless and universal truth. Therefore, the deepest achievement of colonial power was not merely territorial conquest, but symbolic naturalisation: the ability to make historically contingent representations appear as an unquestionable reality. From the perspective of psycho-cosmocide, this is one of the most profound forms of cosmological displacement and replacement because it not only reorganises what people believe, but also the framework through which they imagine reality itself.



BRIEF NOTES ON THE ABOVE IMAGES

The images presented throughout this paper are not included merely as artistic illustrations, political propaganda, or examples of religious devotion. Within the Psycho–Cosmocide framework, they are treated as symbolic artifacts revealing deeper transformations occurring within Papuan consciousness, cosmology, memory, identity, and existential orientation.

Collectively, the images demonstrate how religion, politics, sacred geography, digital media, emotional symbolism, indigenous identity, resistance narratives, and metaphysical imagination increasingly merge together within contemporary Papuan social reality. Many of the images combine representations of Jesus Christ, Jerusalem, Israelite symbolism, Papuan resistance figures, sacred suffering, prophecy, divine destiny, heavenly imagery, and apocalyptic hope. Others project biblical cosmology directly onto the land, history, and future of Papua itself.

As part of the ongoing Psycho–Cosmocide research project, I have been collecting and archiving thousands of images, symbols, colours, signs, phrases, and visual representations circulating across the contemporary social media world. These materials have been gathered from a wide range of sources, including official religious institutions, established ideological movements, state-affiliated networks, public figures, and Papuan individuals or organisations operating through personal and associated social media platforms. Within this archive, some materials originate from identifiable and relatively verifiable sources connected to formal religious, political, or institutional environments.

However, many other images, symbols, colours, slogans, and narratives emerge from anonymous, unverifiable, fragmented, or highly ambiguous digital spaces. According to the Psycho–Cosmocide framework, such environments are particularly significant because they function as powerful sites for the production, circulation, manipulation, and amplification of metaphysical meaning, emotional perception, political imagination, and cosmological orientation. The framework argues that many of these visual and symbolic productions do not operate merely as neutral forms of communication or artistic expression. Rather, they frequently participate in deeper struggles over consciousness, identity, legitimacy, morality, memory, destiny, and reality itself. Some may deliberately seek to manipulate public perception by distorting, appropriating, commercialising, weaponising, or redirecting profound metaphysical and cosmological meanings associated with Papuan existence, suffering, liberation, spirituality, identity, and historical memory.

Within this context, the Indonesian state apparatus—including sectors of government, military, police, political elites, bureaucratic institutions, media networks, and actors involved in the administration of the settler-colonial structure in West Papua—often appears at the forefront of producing and displaying carefully constructed images, colours, symbols, narratives, and visual performances of legitimacy, development, nationalism, peace, civilisation, unity, and progress. From the perspective of Psycho–Cosmocide, these symbolic systems are not politically neutral.

They operate simultaneously at psychological, metaphysical, and cosmological levels, shaping how reality itself is perceived, interpreted, narrated, and emotionally experienced.

At the same time, the framework recognises that symbolic production is not limited to state institutions alone. Many Papuans themselves also produce, circulate, internalise, reinterpret, and promote images, narratives, and symbolic worlds that they sincerely believe to be true, liberating, meaningful, sacred, or transformative. In some cases, individuals may become deeply convinced that the imagined symbolic reality they inhabit possesses greater legitimacy, certainty, emotional power, or metaphysical truth than the immediate material conditions they physically experience. Within Psycho–Cosmocide, this tension between lived reality and symbolic reality becomes central to understanding how consciousness itself can become fragmented, redirected, or suspended between competing cosmological worlds.

For this reason, visual culture occupies a central place within the Psycho–Cosmocide framework. Images, colours, signs, flags, words, rituals, gestures, myths, religious symbols, digital aesthetics, and ideological narratives are understood not merely as passive representations, but as active instruments in the formation, disruption, and control of existential orientation. They influence how people remember, desire, fear, hope, imagine, interpret suffering, define justice, perceive enemies, construct identity, and locate themselves within history and the cosmos.

The purpose of presenting some of these collected images, symbols, words, and colours within this paper is therefore not simply illustrative or descriptive. Rather, it is to provide concrete examples of the symbolic, psychological, and metaphysical realities described throughout this study. These materials serve as visible manifestations of the deeper cosmological struggles examined within the Psycho–Cosmocide framework: struggles over meaning, perception, truth, legitimacy, memory, consciousness, and the existential future of Papuan society itself.

Researchers at the NATAKA Research Institute treat imageries, colours, symbols, signs, and words as objects of serious analytical attention. Within Psycho–Cosmocide Studies, these elements are identified as primary carriers of what is termed the Civilisational Psycho–Cosmocide Virus (CPCV). This is because such symbolic systems are understood to embed and transmit narratives, myths, legends, and ideological structures that can subtly shape perception and regulate belief, emotion, and behaviour.

From this perspective, these carriers do not merely represent culture or communication; they function as active semiotic environments through which consciousness is reprogrammed and reorganised. They are understood as powerful tools in detaching human beings from their immediate lived reality and reorienting them toward constructed or imagined worlds. In doing so, they alter how existence itself is interpreted and experienced.

Within Psycho–Cosmocide Studies, this process is further described as producing a condition of induced psychosis or a counterfeit metaphysical coma—a state in which perception, memory, and orientation become dislocated from lived reality. In this condition, individuals and communities may gradually lose their capacity to recognise or defend what is experienced as their “burning

home”: their land, memory, language, history, future, and cosmologies, leaving them existentially and symbolically exposed.

If these elements—whether religious, political, cultural, biological, or metaphysical in origin, and expressed through symbols, images, words, colours, or signs—serve to strengthen human authenticity, dignity, integrity, and collective power, then they are valuable and can be embraced. In such cases, they may support colonised peoples in defending their survival, land, memory, and language.

However, in many colonised contexts, externally introduced systems operate in more complex and ambivalent ways. Rather than immediately expanding human potential, they first function through processes of demonisation or rejection of indigenous originality. In doing so, they impose external standards and idealised frameworks through which colonised peoples are encouraged to reinterpret themselves. This process generates internalised perceptions of *deficiency*—such as feeling inferior, inadequate, or morally or intellectually incomplete—thereby destabilising confidence in one’s own epistemological and cultural foundations.

Over time, this condition produces sustained confusion, leading to alienation, dislocation, and a sense of existential in-betweenness in which a new kind of imaginary world is constructed from metaphysical or symbolic tools imposed on them by their own colonisers. World composed of imported images, narratives, and archetypes.

This world is often populated by foreign heroes, characters, personalities, saviours, and mythic figures that do not necessarily correspond to the lived experiences, identities, or cosmologies of the people themselves.

From this perspective, what emerges is not merely cultural exchange, but a structural tension between empowerment and displacement—between symbolic systems that reinforce grounded, lived existence and those that risk replacing it with abstracted frameworks that weaken the connection to land, memory, and historical continuity.

Papuan salvation hangs upon every choice made in the ordinary moments of Papuan life. No saviour is coming from outside. No foreign power, empire, institution, ideology, or distant heaven can rebuild what Papuans themselves refuse to rebuild within one another. Only when the inner Papuan world becomes coherent—grounded in genuine love, trust, dignity, discipline, memory, and respect for one another—can liberation begin to emerge. The deepest battle has never been merely about gods, devils, heaven, hell, nations, or empires. The deepest battle is about whether Papuans themselves will rise to carry the weight of their own existence before disappearing into dust and history. Indonesia, America, the United Nations, and the wider world are only the background forces of the story. Papua itself must become the main character. The cosmos is watching to see whether a people can remember themselves before the final extinguishing of memory.

About the Author

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

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

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

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

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

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

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