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Psycho-Cosmocide

*A Theoretical Framework for the Systematic Destruction of Indigenous
Cosmologies, Consciousness, and Metaphysical Order*

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Cages Architecture*

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DEDICATION

This work is dedicated to all Papuan ancestors who fought, struggled, survived, endured, and carried life across every difficult existential category, atlas, dimension, and phase described throughout this work. Because of you, we Papuans are still here. Because of you, I am here. Because of you, these words are now written. Although this is not the language through which you lived, survived, remembered, and remained connected to the cosmos, it is the language of the empire that severed that cosmological continuity between you and us. Yet now, we turn that same language into a tool — a tool to reconnect, to remember, and to rediscover the path back home. *Back to the land, family, memory and Wone.* Until once again we grow food, make fire, drink water, build homes, protect family, sing, dance, and tell stories beneath the living sky. This work is also dedicated to all Papuan Ap — the conscious Papuan beings who sacrificed their lives defending land, family, memory, dignity, and existence itself.

And finally, this work is dedicated to all Cosmobian ancestors and descendants across the Earth who have fought, and who continue to fight, to protect their lands, families, memories, cosmologies, and ways of being against the forces seeking their destruction. Because the current civilisational system is reaching its end, and there is ultimately nowhere left to return except to land, memory, relationship, and Wone.

I also dedicate this work to all our children, grandchildren, and descendants — those who may one day find these words, read them, and perhaps come to understand something of how their ancestors once understood the world: what happened to them, how it happened, when it happened, where it happened, why it happened, and who participated in it. May these words help you remember that your ancestors were not born without knowledge, memory, philosophy, dignity, or civilisation. They possessed worlds — living worlds — carried through language, land, story, kinship, ritual, struggle, and Wone. This work is not the destination. It is a map. A map left behind in the hope that one day you may find your way back home again.

“If you want to see the final fruit of the grand civilisation project, then come to Papua. It is here that everything dies, comes to a dead end, stripped naked. All of its grand religious ideals, philosophical ideals, enlightenment ideals, scientific achievements, fruit of progress — all come to a stop in the ancient Papuan village, with bombs tearing down ancient farms, grass huts, killing innocent Papuan mothers and children who have no idea what crimes and sins they have committed.”

ABSTRACT

This paper presents a complete and revised theoretical framework for Psycho-Cosmocide — a term coined to describe the most comprehensive yet structurally invisible form of colonial violence ever perpetrated against Indigenous peoples: the systematic destruction of a people's entire cosmological framework and their lived relationship with reality. The concept first appeared in *Papuan Tragedy: 300 Warnings from the Edge of Extinction*, published in June 2025, where it was introduced as a diagnostic framework emerging from the ongoing catastrophe in West Papua. It was subsequently developed and formalised as a standalone theoretical contribution and published on PhilPapers in November 2025.

This revised and expanded edition deepens the foundational architecture in response to that reception and to the continuing urgency of the subject matter, and this current revision further extends it with a fully worked ontological architecture of existential captivity, a theory of power, and a substantially developed account of the framework's antidote. The paper sets out ten key contributions to decolonial and civilisational theory. The twenty foundational reasons establishing the necessity of the concept are organised into five analytical clusters.

First, Wone — the primordial Lani cosmological ordering principle — is established as the philosophical basis of the entire framework and situated comparatively alongside the Greek Logos, the Egyptian Ma'at, the Chinese Dao, the Hebrew Dabar, the Polynesian Mana, and the Lakota Wakan Tanka, demonstrating both the universality of the problem the framework addresses and the irreplaceable specificity of its Lani origin.

Second, precise definitions are developed for the four terms constituting the framework — Wone, Psyche, Psycho, and Cosmocide — alongside their full etymological genealogy and philosophical positioning.

Third, the Seven Existential Cages — the physical, symbolic, metaphysical, and technological cages historically colonisable in specific times and places, together with the Corridor of the Dead, the Cage of Absolute Unknowing, and the Cage of the Irreducible Other, three trans-historical constants the CPCV exploits but did not create — are established as the ontological architecture within which the entire framework operates.

Fourth, the Cosmobian and Synthobian modes of being are distinguished not by degree but by generative logic — relationality and reciprocal equilibrium against separation, extraction, production, and consumption — with the Synthobian order shown to possess no independent generative capacity of its own, remaining structurally dependent on the Cosmobian world it converts and consumes.

Fifth, the Lani ontological vocabulary — Ap, Ap-ap, O'gur, Mu'nggar, A'nggena, and Kugi — is presented as a comprehensive philosophical system providing the most granular Indigenous perspective on the destruction caused by Psycho-Cosmocide at the levels of the self, ancestry, shadow, ordering spirit, and community.

Sixth, the complete mechanism of the Civilisational Psycho-Cosmocide Virus (CPCV) is set out, including six forms of power the virus captures, its life cycle from exposure to civilisational permanence, its carriers, symptoms, immunity, and historical mutations.

Seventh, the Eight Atlases of Human Reality are presented as simultaneous sites of cosmological disruption, together with the ecosystem logic specifying what each atlas requires for human flourishing.

Eighth, the Dynamic Atlas Model of civilisation survival and collapse is presented together with the Noah's Ark function — the minimum survival package required to preserve a cosmological world from destruction.

Ninth, the three available paths for individuals living within the CPCV are mapped: compliance, resistance, and Wonesis.

Tenth, Wonesis itself is developed into a full architecture of three dimensions — physical and biological, cultural and mythological, and metaphysical and transcendental — grounded in a comparative historical pattern of the communities that have preserved continuity through civilisational collapse, an operational grammar of six functions (detection, distinction, reorientation, preservation, transmission, and return), and a closing instruction, stripped of doctrine, that names land itself as the framework's Noah's Ark.

Taken together, these contributions represent something more than a revision: a maturation. The framework has evolved from identifying the wound to mapping its entire ontological architecture — the given and the constructed, the historically colonisable and the trans-historically constant — its mechanics of power, its historical depth, and its contemporary digital frontier, including the terminal phase of digital cosmological mining. The paper includes a substantive engagement with civilisational collapse theory, a full treatment of the twenty foundational reasons for why the term was coined, the complete mythological and analogical arsenal through which the framework is communicated, the final thesis on the four possible futures for the human species, and the eight pillars of Wonesis as the only available orientation that the evidence honestly permits.

Keywords: Psycho-Cosmocide, Wone, Lani cosmology, Civilisational Psycho-Cosmocide Virus (CPCV), Indigenous ontology, colonial violence, decolonisation, West Papua, Ap-ap, Wonesis, Eight Atlases, Seven Existential Cages, Corridor of the Dead, metaphysics of power, Cosmobian, Synthobian, generative logic, extraction-production-consumption, Inaorak, ontological zombie, epistemicide, settler colonialism, ontological violence, cosmological collapse, 'asabiyyah, digital cosmological mining, Wone Kenok, Obelom, Maluk, Mage, Kurumbi

INTRODUCTION

This paper argues the following central thesis: Psycho-Cosmocide refers to the systematic destruction and restructuring of the cosmological, epistemological, mnemonic, ecological, and ontological conditions through which peoples experience, interpret, and sustain their relationship with reality. It names not only what is destroyed — land, language, memory, sacred order, ancestral continuity — but the mechanism through which destruction is administered: the conquest and reordering of consciousness itself, so that the colonised come to experience their own obliteration as education, progress, or liberation. Everything in this framework — the twenty foundational reasons, the CPCV, the Eight Atlases, the Lani ontological vocabulary, Wonesis — is an elaboration of, or a response to, this central diagnosis. This paper does not begin where most theoretical papers begin. It does not open with a gap in the literature, a methodological statement, or a review of adjacent scholarship. It begins, instead, with a life — a specific Lani life, thrown into existence in the highlands of West Papua, carried across decades of exile, missionary work, intellectual labour, and sustained witnessing of a civilisational catastrophe that no existing conceptual vocabulary was adequate to name. The framework presented here was not derived from that life. It was forged by it.

The concept of Psycho-Cosmocide did not emerge from academic abstraction. It was forged across twenty-six years of direct observation, exile, and the lived experience of witnessing the disappearance of a people while the world celebrated that disappearance as civilisation, progress and development. It did not originate from detached scholarly contemplation but from immersion in a historical process that was simultaneously intimate and civilisational in its scope. As a Lani Papuan scholar from the highlands of West Papua, I left my ancestral lands as a devout Christian teenager and arrived in Australia carrying a faith instilled through missionary work. In this regard, the framework belongs to a tradition of situated theoretical production well established within decolonial thought. Fanon¹ wrote *Black Skin, White Masks* from the position of colonial alienation; Memmi² wrote *The Colonizer and the Colonized* from the position of a colonised person who occupied a privileged place within the colonial hierarchy; and Wa Thiong'o³ theorised language as a colonial weapon grounded in his own experience of having his mother tongue suppressed. For each of these thinkers, autobiographical situatedness is not a methodological limitation but rather the very condition of analytical authority. Psycho-Cosmocide stands firmly within this tradition.

Working as a Christian missionary youth worker in Aboriginal communities in Bourke, New South Wales, I witnessed first-hand, and over a sustained period, what complete cosmological destruction looks like. This reality was not reducible to a single indicator or crisis but unfolded as an interlocking, layered condition comprising the erosion and disappearance of language, the fragmentation of family and kinship structures, the enduring legacy of the reserve system, ongoing deaths in custody, and a more fundamental rupture: the total dispossession of land, cosmos, history, and memory as coherent, living foundations of existence. I arrived with the conviction that I had something to offer. Instead, I encountered a mirror.

¹ Frantz Fanon, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967), 1–40.

² Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1967), 3–44.

³ Ngũgĩ wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986), 4–33.

It did not reflect a community awaiting what I had brought, but rather a community already profoundly damaged — partly through the very civilisation and theological tradition I represented. This recognition was not immediate, but once understood, it proved irreversible. It disrupted the moral and epistemic assumptions that had underpinned my existence, forcing me to confront the possibility that what is framed as care, salvation, or development may simultaneously function as an instrument of annihilation.

In the decades that followed, I undertook an extensive intellectual and archival project to understand the broader civilisational patterns in which these experiences were embedded. Over approximately twenty-five years, I compiled a personal archive of more than ten thousand books and articles spanning the histories of civilisations and empires, comparative religious systems, the philosophy of science, decolonisation theory, ancient textual traditions, ecological thought, and the historical trajectories of the Pacific and Melanesian worlds. My formal academic training took place at Southern Cross University and the Australian National University, before I pursued the study of the theory of knowledge at the University of Oxford.

Throughout this extended engagement — both lived and intellectual — a decisive realisation gradually emerged: every system of thought, whether articulated as theory, doctrine, ideology, religion, philosophy, mythology, or civilisation itself, is ultimately a human construction. None exists outside history as untouchable revelation or absolute truth. All are produced, shaped, defended, institutionalised, and mobilised by human beings within specific historical conditions, relations of power, material needs, fears, ambitions, and struggles for survival.

This recognition gave rise to a fundamental question: what is the actual purpose of any human construction? Again and again, the same answer surfaced — survival. Human beings construct systems in order to organise existence, preserve continuity, regulate behaviour, produce meaning, maintain order, justify authority, defend identities, secure power, and ensure collective endurance.

Yet this answer did not resolve the inquiry; it intensified it. It provoked a second and far more unsettling question — one that ultimately gave birth to the Psycho-Cosmocide framework: do these constructions genuinely sustain, protect, and organise life, or do they simultaneously participate in its fragmentation, domination, erasure, and destruction?

More radically still, another thought emerged: if these systems are entirely human-made — created by humans, for humans, to organise, manage, control, elevate, save, exclude, conceal, exploit, or eliminate other humans — then what exactly are we doing blindly surrendering ourselves to inherited constructions while the very civilisational systems that produced them appear to be collapsing all around us? What happens when the structures once designed to preserve life begin consuming the psychological, spiritual, ecological, and existential foundations upon which life itself depends?

The most relevant image through which to convey this diagnosis is that of a great ship. Civilisation can be understood as a vast vessel constructed from the total consumption of Earth's forests and precious resources, setting sail into the open ocean with much of humanity on board. The ship's scale is breathtaking, its architecture a triumph of human ingenuity, and the journey is framed as a limitless progression. Yet, far from the shore that made it possible, an unseen process reaches its culmination. Structural decay settles deep within the vessel's foundations. Water begins to rise silently through the lower decks. Those aboard do not perceive

the danger — their attention is held by systems of spectacle, comfort, and perpetual distraction that conceal the precariousness of their situation. The crisis is not absent; it is concealed. Meanwhile, on the shore — the very land that was stripped bare to build the ship — stand the Indigenous and colonised peoples of the world. They continue to cut down the last of their trees, fashioning fragile means to reach the vessel. They move toward it with urgency and hope, unaware that the ship they seek is already sinking. It is from this realisation that the term Psycho-Cosmocide emerges: less the destruction of worlds than the systematic annihilation of the cosmos through the domination, capture, and reordering of the human mind.

The paper moves in a deliberate sequence that rewards reading in full. It opens with a literature review of civilisational collapse theory, establishing the gap within existing scholarship that made the concept necessary. It then presents twenty foundational reasons for why the term had to be coined, organised into five analytical clusters. The Lani concept of Wone and the foundational definitions follow, succeeded by the Lani ontological vocabulary, the CPCV's mechanism and architecture, the mythological and analogical arsenal, the Eight Atlases of Human Reality, the Dynamic Atlas Model, the terminal phase of digital cosmological mining, and the three paths available to those living within the CPCV. The paper concludes with the final thesis — an honest assessment of four possible futures for the human species and the proposal of Wonesis as the only orientation that the evidence genuinely permits. It closes with the ontological ground beneath the entire framework: the Lani concept of Wone Kenok, and the recognition that the framework itself is a reaction, not an invention — a pointing toward what was always already there.

A word about what this paper asks of the reader. It asks, first, a willingness to move between domains — between autobiography and ontology, between Lani cosmological vocabulary and Western philosophical categories, between concrete political history and abstract civilisational diagnosis — without treating these transitions as evidence of incoherence. They are evidence of the opposite: of a framework that refuses the artificial separations through which dominant epistemological systems fragment what is, in lived reality, a single continuous condition. It asks, second, a willingness to sit with concepts that do not resolve into familiar categories. Wone is not a synonym for any existing philosophical term. Wonesis is not recoverable through any existing decolonial framework alone. The Lani ontological vocabulary is not translatable without remainder. These are not failures of the framework; they are among its most precise contributions.

It asks, third, and most fundamentally, a willingness to take seriously the possibility that the dominant civilisational architecture has reorganised perception itself — including the perception of those now reading this paper — in ways that make the destruction described here structurally difficult to see. The framework is, among other things, a set of tools for seeing it.

This is not a comfortable paper. It was not written in comfort. It was written from the conviction that the most urgent intellectual task of this moment is not the refinement of existing frameworks but the naming of what those frameworks were never designed to see. That naming begins here.

A note on methodological positioning. Psycho-Cosmocide operates as a work of decolonial civilisational hermeneutics: it interprets the meaning-structures of civilisational systems from a position produced by their violence, using the tools of comparative philosophy, situated autobiography, Indigenous ontological vocabulary, and civilisational genealogy. It is not a falsifiable empirical hypothesis in the natural-scientific sense, nor a conventional sociological model awaiting quantitative verification. It belongs, rather, to a

tradition that includes Fanon's psycho-political diagnostics, Wynter's genre-of-the-human theory, Ibn Khaldun's civilisational science, and Mignolo's border thinking — frameworks evaluated not by experimental replication but by explanatory power, conceptual precision, internal coherence, and the degree to which they illuminate conditions that prior frameworks could not adequately name. The framework's situated origin — its emergence from a specific Lani life, from the ongoing destruction of West Papua, from twenty-six years of direct observation — is not a methodological limitation to be overcome but the condition of its analytical authority. The Lani ontological vocabulary introduced throughout this work (Wone, Ap, Ap-ap, O'gur, Mu'nggar, A'nggena, Kugi) functions as a primary analytical lexicon, not as cultural illustration. These terms name ontological structures for which no precise Western philosophical equivalent exists, and their irreducibility is itself evidence of what Psycho-Cosmocide names. Readers seeking a fuller account of scope, epistemological constraints, and methodological notes will find them in the dedicated section near the paper's close. What is important to establish at the outset is this: the framework moves between domains — autobiographical and ontological, cosmological and political, Lani and Western — not as evidence of incoherence but as a deliberate enactment of the border thinking it theorises.

Before the framework can be introduced, however, the intellectual landscape within which it intervenes must be mapped. Every new theoretical concept earns its necessity through its confrontation with what already exists — through demonstrating, precisely and without rhetorical overreach, where the available frameworks end and where the new concept begins. The section that follows surveys the major traditions of civilisational collapse theory in order to locate, with precision, the analytical gap that made Psycho-Cosmocide necessary.

BACKGROUND

Civilisational Collapse Theory and the Emergence of Psycho-Cosmocide

The study of civilisational collapse has developed across multiple intellectual traditions, including archaeology, anthropology, history, sociology, ecology, and philosophy. Despite their disciplinary differences, these traditions converge on a shared question: why do complex societies decline, fragment, or disappear? Within this literature, *The Collapse of Complex Societies* by Joseph Tainter provides one of the most influential systemic accounts. Tainter argues that societies increase in complexity in order to solve problems, but that over time the returns on this complexity diminish until the cost of maintaining the system exceeds its benefits.⁴ Collapse, in this model, is not sudden catastrophe but rational simplification under systemic strain. While this framework has been widely influential, it remains primarily focused on administrative, energetic, and institutional dynamics. It does not fully account for the collapse of meaning systems, cosmological frameworks, or epistemic coherence. It is precisely at this limitation that the Psycho-Cosmocide framework emerges.

⁴ Joseph A. Tainter, *The Collapse of Complex Societies* (Cambridge: Cambridge University Press, 1988), 37–90.

Psycho-Cosmocide is not introduced as an alternative explanation of collapse, but as a response to a structural gap in the collapse literature: the absence of a theory that explains the destruction of the interpretive and cosmological conditions through which collapse itself becomes intelligible.

Complexity, Ecology, and Systemic Breakdown

The ecological tradition of collapse theory, most prominently represented by Jared Diamond in *Collapse: How Societies Choose to Fail or Succeed*, emphasises environmental mismanagement as a key driver of civilisational decline.⁵ Societies, in this view, collapse when they exceed the carrying capacity of their ecological systems, leading to deforestation, soil exhaustion, and resource depletion. Diamond's contribution is significant in shifting attention toward environmental limits, yet it largely treats societies as rational actors responding — or failing to respond — to ecological feedback. It does not fully address how ecological destruction is justified, normalised, or rendered invisible within cultural and symbolic systems. Tainter's complexity theory similarly highlights structural overload but remains focused on institutional efficiency rather than on meaning systems. Both frameworks describe collapse as a material process, but neither fully accounts for how civilisations maintain coherent narratives while their ecological and epistemic foundations erode. Psycho-Cosmocide builds upon these insights by arguing that ecological collapse is inseparable from symbolic and cosmological restructuring. Environmental degradation is not only a material process but also a transformation in how nature is perceived, classified, and rendered ontologically subordinate within modern systems of knowledge.

Cultural Cycles and Civilisational Psychology

A different tradition of collapse theory emerges in the work of Oswald Spengler and Arnold J. Toynbee. Spengler, in *The Decline of the West*, argues that civilisations behave like organisms, passing through life cycles of birth, growth, maturity, and decline. For Spengler, late-stage civilisations become mechanical, spiritually exhausted, and culturally rigid.⁶ Toynbee, in *A Study of History*, proposes that civilisations rise through creative responses to challenges and collapse when their “creative minorities” lose their capacity for innovation and become dominant, unresponsive elites.⁷ These models introduce important psychological and cultural dimensions into collapse theory. They emphasise meaning, creativity, and legitimacy as central to civilisational vitality. However, both remain anchored in a cyclical understanding of civilisation that assumes the continuity of interpretive frameworks even during decline. Psycho-Cosmocide diverges here by arguing that modern civilisation does not simply undergo cultural exhaustion; it actively destabilises the interpretive systems through which cultural exhaustion is recognised. In this sense, collapse is not only a phase in a cycle but a disruption of the very capacity to perceive civilisational cycles coherently.

⁵ Jared Diamond, *Collapse: How Societies Choose to Fail or Succeed* (New York: Viking, 2005), 1–22.

⁶ Oswald Spengler, *The Decline of the West*, trans. Charles Francis Atkinson, 2 vols. (New York: Alfred A. Knopf, 1926–1928).

⁷ Arnold J. Toynbee, *A Study of History*, 12 vols. (Oxford: Oxford University Press, 1934–1961).

Social Cohesion, Violence, and Structural Disintegration

A further contribution to collapse theory comes from Ibn Khaldun, who introduces the concept of *'asabiyyah* (social cohesion) as the foundation of civilisational rise and decline. Civilisations, in this model, collapse when internal solidarity weakens and ruling elites become detached from the populations they govern.⁸ This emphasis on cohesion is further developed in the work of René Girard, whose theory of mimetic desire explains how social imitation generates escalating rivalry and scapegoating violence.⁹ Pitirim Sorokin argues in *Social and Cultural Dynamics* that civilisations oscillate between ideational (spiritual) and sensate (material) cultural systems, with collapse occurring when one form becomes excessively dominant and internally exhausted.¹⁰ These theories collectively highlight the importance of social cohesion, symbolic order, and cultural balance. However, they primarily focus on internal social dynamics rather than the broader transformation of reality-perception systems.

Psycho-Cosmocide extends this analysis by arguing that modern civilisation does not only suffer from weakened cohesion or escalating violence but also from a deeper fragmentation of shared reality itself. Social disintegration is thus a secondary expression of a more fundamental cosmological disintegration.

Simulation, Spectacle, and the Disappearance of Reality

In more recent philosophical literature, collapse is reinterpreted through the lens of representation and simulation. Guy Debord, in *The Society of the Spectacle*, argues that modern life is increasingly mediated by images and representations that replace direct experience.¹¹ Similarly, Jean Baudrillard describes a condition in which simulation replaces reality, producing a hyperreal world in which the distinction between the real and the artificial collapses.¹² These theories are particularly significant for Psycho-Cosmocide because they begin to approach the question of epistemic and ontological displacement. However, they remain focused on media and representation rather than on the broader cosmological systems that structure meaning, memory, and existence.

Psycho-Cosmocide builds on this tradition by arguing that simulation is less a media condition than a systemic reorganisation of reality perception across ecological, institutional, psychological, and cosmological domains. Reality is not only represented differently; it is reorganised in such a way that alternative cosmologies become increasingly difficult to sustain.

Postcolonial Critique and Epistemic Violence

A crucial contribution to collapse theory emerges from postcolonial and decolonial thinkers. Frantz Fanon, in *The Wretched of the Earth*, demonstrates that colonialism is not only a political and economic system but also

⁸ Ibn Khaldun, *The Muqaddimah: An Introduction to History*, trans. Franz Rosenthal (Princeton: Princeton University Press, 1958), 249–315.

⁹ René Girard, *Violence and the Sacred*, trans. Patrick Gregory (Baltimore: Johns Hopkins University Press, 1977), 1–38.

¹⁰ Pitirim A. Sorokin, *Social and Cultural Dynamics*, 4 vols. (New York: American Book Company, 1937–1941).

¹¹ Guy Debord, *The Society of the Spectacle*, trans. Donald Nicholson-Smith (New York: Zone Books, 1994), 7–24.

¹² Jean Baudrillard, *Simulacra and Simulation*, trans. Sheila Faria Glaser (Ann Arbor: University of Michigan Press, 1994), 1–42.

a psychological structure that produces deep forms of alienation and violence.¹³ Arturo Escobar extends this critique by showing how development discourse continues colonial logics by redefining Indigenous and land-based systems as backward or deficient.¹⁴ Boaventura de Sousa Santos introduces the concept of epistemicide — the destruction of Indigenous and non-Western knowledge systems — as a constitutive dimension of colonial expansion.¹⁵ Sylvia Wynter argues that what has been achieved through colonial modernity is the overrepresentation of one particular conception of humanity — Western Man — as if it were the universal human figure, rendering all other modes of being human as deficient variants.¹⁶ Walter D. Mignolo's concept of border thinking — the form of knowledge that emerges from inhabiting the intersections and tensions between different epistemic systems — captures precisely the position from which this framework is articulated.¹⁷ Marie Battiste's work on cognitive imperialism documents how Western educational systems systematically replaced Indigenous knowledge systems, producing what she calls cognitive assimilation.¹⁸ These works are especially important for Psycho-Cosmocide because they introduce the idea that domination operates through epistemic structures — through the organisation of knowledge, language, and legitimacy. Patrick Wolfe's account of settler colonialism as an enduring structure rather than a single historical event¹⁹, and Eve Tuck and K. Wayne Yang's insistence that decolonisation cannot be reduced to metaphor²⁰, sharpen this picture further: for a colonised people, the destruction this framework describes is not confined to a discrete historical episode but continues as an ongoing structural condition.

However, Psycho-Cosmocide extends this argument further by proposing that epistemic domination is not only a feature of colonialism but a constitutive dimension of modern global civilisation itself.

The Three Theoretical Gaps That Made Psycho-Cosmocide Necessary

The Psycho-Cosmocide framework was developed in response to persistent analytical limitations encountered across all of these traditions. After sustained engagement with collapse theory, ecological studies, postcolonial critique, and civilisational philosophy, a recurring problem became evident: none of these frameworks fully accounted for the systematic fragmentation of cosmological and memory structures observed in contemporary global conditions. Three interrelated theoretical gaps made the concept necessary.

¹³ Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 35–106.

¹⁴ Arturo Escobar, *Encountering Development: The Making and Unmaking of the Third World* (Princeton: Princeton University Press, 1995), 1–58.

¹⁵ Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder: Paradigm Publishers, 2014), 1–40.

¹⁶ Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, after Man, Its Overrepresentation—An Argument,” *CR: The New Centennial Review* 3, no. 3 (2003): 257–337.

¹⁷ Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), 3–48.

¹⁸ Marie Battiste, ed., *Reclaiming Indigenous Voice and Vision* (Vancouver: University of British Columbia Press, 2000), xvi–xxx.

¹⁹ Patrick Wolfe, “Settler Colonialism and the Elimination of the Native,” *Journal of Genocide Research* 8, no. 4 (2006): 387–409.

²⁰ Eve Tuck and K. Wayne Yang, “Decolonization Is Not a Metaphor,” *Decolonization: Indigeneity, Education and Society* 1, no. 1 (2012): 1–40.

First, existing collapse theories describe systemic breakdown but do not fully explain the fragmentation of the interpretive frameworks through which systems are understood. Civilisations may collapse materially, but Psycho-Cosmocide addresses the collapse of the ability to perceive collapse itself as a coherent phenomenon.

Second, postcolonial and ecological critiques identify forms of domination and extraction but do not always integrate these processes into a unified account of cosmological restructuring. Psycho-Cosmocide proposes that ecological, psychological, and epistemic disruptions are not separate processes but expressions of a single integrated transformation of reality systems.

Third, cultural and psychological theories of collapse often assume the persistence of shared meaning systems even during decline. Psycho-Cosmocide challenges this assumption by arguing that modern civilisation is characterised by the progressive disintegration of shared cosmological reference points, resulting in epistemic saturation rather than coherent interpretation.

When situated within the broader literature on civilisational collapse, Psycho-Cosmocide does not reject existing theories but reorganises them into a higher-order diagnostic framework. It synthesises insights from systemic theory²¹, ecological collapse²², civilisational cycles²³, social cohesion²⁴, cultural oscillation²⁵, mimetic violence²⁶, simulation theory²⁷, spectacle theory²⁸, and postcolonial critique²⁹. The central contribution of Psycho-Cosmocide is to unify these perspectives under a single proposition: modern civilisation is not only experiencing systemic stress or cultural decline, but is undergoing a continuous process in which the cosmological and epistemological conditions required to perceive reality coherently are themselves being transformed, fragmented, and partially replaced. In this sense, Psycho-Cosmocide is not simply a theory of collapse. It is a theory of the disappearance of the conditions under which collapse can be fully recognised, narrated, or stabilised as meaning.

Having located the gap, the framework must now establish the ontological architecture within which that gap becomes visible. Before the twenty foundational reasons can be assembled, and before Wone can be introduced as the baseline against which all destruction is measured, it is necessary to identify the universal structural conditions within which every human being — colonised or colonising, ancient or contemporary — exists. These are the existential cages: not imposed from outside, but inherent to the condition of being human itself.

²¹ Tainter, *Collapse of Complex Societies*.

²² Diamond, *Collapse*.

²³ Spengler, *The Decline of the West*; Toynbee, *A Study of History*.

²⁴ Ibn Khaldun, *The Muqaddimah*.

²⁵ Sorokin, *Social and Cultural Dynamics*.

²⁶ Girard, *Violence and the Sacred*.

²⁷ Baudrillard, *Simulacra and Simulation*.

²⁸ Debord, *The Society of the Spectacle*.

²⁹ Fanon, *The Wretched of the Earth*; Escobar, *Encountering Development*; Santos, *Epistemologies of the South*; Wynter, “Unsettling the Coloniality of Being”; Mignolo, *Local Histories/Global Designs*; Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit* (Saskatoon: Purich Publishing, 2013).

THE EXISTENTIAL CAGES: ONTOLOGICAL FOUNDATIONS OF THE FRAMEWORK

To be human is to be caged — not as punishment, and not as failure, but as the irreducible condition of existence itself. Every human being lives inside multiple cages simultaneously: some built by nature, some built by culture, some built by the accumulated weight of history, and some constructed from within, by the very consciousness that might otherwise seek freedom. Understanding these cages — their structure, their relationship to one another, and the ways they can be exploited — is the ontological foundation of *Psycho-Cosmocide* as both a condition and a diagnostic framework.

Two Cages Beneath Seven: The Given and the Constructed

Before the sevenfold architecture is unfolded in detail, one prior distinction orients the whole. Beneath every named cage lies a simpler, older division: the First Cage, the non-negotiable finitude shared by every living thing — birth, embodiment, mortality, ecological dependency, time — and the Constructed Domain, the historically constructed hierarchy of worth, meaning, and legitimacy through which civilisations have organised, ranked, and disciplined life within the First³⁰. The Constructed Domain is neither natural nor inevitable; it is built, and because it is built, it can be unbuilt. To avoid confusing this undifferentiated whole with the individually numbered cages that follow, it is named the Constructed Domain throughout rather than reused as “Second Cage”; the label “Second Cage” is reserved below for only the first of its six differentiations, the Symbolic Cage. What follows differentiates this Constructed Domain — collapsed here into a single founding distinction — into the six further cages through which it actually operates: the symbolic, the metaphysical, and the technological, together with three trans-historical constants beneath and beyond all of them — the Corridor of the Dead, the Cage of Absolute Unknowing, and the Cage of the Irreducible Other — that no civilisation invented and none can dissolve, but that every civilisational system, including the CPCV, has learned to weaponise.

The First Cage: Physical and Biological Existence

The First Cage is physical and biological existence: the irreducible facts of embodiment — food, water, shelter, land, and the capacity to defend each of these. Its parameters are set by the physical world: what can be grown, held, defended, and transmitted across generations. Without adequate command of the First Cage, a people cannot survive long enough to inhabit the Second. This cage is given — already built before any of us arrives. Birth, survival, and death all happen here, physically, on this planet, in this material reality. Every living thing, every organism, every species exists within it. No one escapes; anyone who claims otherwise is deceiving themselves or others — unless they are invoking the realm of religious and cultural mythology, which cannot be demonstrated as fact in a way that is universally visible and verifiable. It is also the cage that closes, for every organism without exception, in the Corridor of the Dead — the Fifth Cage, discussed below

³⁰ Yamin Kogoya, “We Are All Inmates of Different Cages: *Psycho-Cosmocide* and Civilisational Captivity,” *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 25 (Wone Press, 2026).

— and it is this closure, more than any other single fact, that the CPCV has learned to weaponise into obedience.

The First Cage is the unnegotiable fact of embodiment: before anything else can be built, colonised, or defended, it must first be survived.

The Second Cage: The World of Symbols, Stories, and Meaning

The Second Cage is the totality of stories, myths, ideas, dreams, beliefs, perceptions, conceptions, assumptions, presumptions, theories, concepts, knowledge, and information we create through language, symbols, images, colours, numbers, and signs — all of it an attempt to make sense of the First Cage, or to answer why we find ourselves inside it. We make and search for meaning and purpose within this Second Cage because we are not satisfied with the First, and it is here that we build and create, but also destroy, in the name of the reality-images we have painted on its walls. It is also within this cage that empires, kingdoms, and colonisers — armed with large armies, weapons, and the overwhelming force of written words, myths, stories, images, and promises — seize other peoples' lands, kill or displace their inhabitants, and reprogram the survivors, stripping them of the cognitive and symbolic world through which they once understood themselves and their place on the earth.

The CPCV incubates and spreads from within this Second Cage, moving through human language, symbols, images, signs, colours, and numbers, before entering into the physical being of another person and beginning its reprogramming — rewiring from the inside out — until that person's worldview and perception is altered, twisted, corrupted, manipulated, or remade entirely in service of another's survival strategy. This strategy presents itself as something beyond the two cages — as civilisation, progress, salvation, or destiny — but in reality it constructs an additional layer of cage that further dislocates the person from within what remains a shared, collective species-cage. Once the virus completes its reprogramming, the physical and existential reality of the First Cage is forgotten, abandoned, sold, betrayed, or no longer considered vital. The full anatomy of this mechanism — its life cycle, its carriers, its symptoms, its immunity, and its capacity to mutate — is developed in the Civilisational Psycho-Cosmocide Virus section below, and at greater length in Kogoya³¹.

Consider those who fight over control of the walls in Jerusalem: they are not fighting over literal stone. They are fighting over the stories, symbols, memories, myths, legends, beliefs, dreams, history, and destiny attached to those stones — all of which give those people meaning and purpose to live and to continue. This is the Second Cage at its most concentrated: the symbolic world so thoroughly fused with the physical that to lose one is to lose the other. A comparable dynamic operates through Procrustes, the smith of Greek myth who did not adjust the bed to the traveller but the traveller to the bed: the Second Cage, once captured, does not merely add new stories but forcibly resizes the peoples who must now live inside them³².

³¹ Yamin Kogoya, "Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos," 2nd ed., *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 2 (Wone Press, 2026).

³² Yamin Kogoya, "The Seven Existential Cages: A Speculative Decolonial Ontology," 3rd ed., *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 3 (Wone Press, 2026).

The Second Cage is the world of meaning built atop the First — and the first territory any coloniser moves to occupy.

The Third Cage: Metaphysics, Transcendence, and the Consciousness of Captivity

The Third Cage operates at a different register entirely — the level of metaphysics, transcendence, memory, and space-time. This is the particular curse of being human: we are conscious of our condition, and yet that consciousness changes nothing. We are like prisoners lined up for execution who are still served their meals — and some of us wake in the night fully aware of what is happening, only to find that the awareness itself offers no exit. Knowing the cage does not dissolve it. And so, we do what humans have always done: we invent more elaborate metaphysical stories to comfort ourselves, reaching for meaning the way a suffering body reaches for painkillers. Within Psycho-Cosmocide analysis, the Third Cage is the dimension most directly targeted by organised religion and metaphysical ideology, which offer explanations for the condition of existence while simultaneously restructuring the Second Cage in their image.

The Third Cage is consciousness without exit:³³ the knowledge of captivity that does not, by itself, unlock the door.

The Fourth Cage: Science, Technology, and the Reorganisation of the Cages

There is yet another force at work within this architecture — one that attempts to understand, modify, and even unmake these cages altogether. This is the domain of science and technology. It began with genuine promise, born from the exhaustion of being confined within the First and Second Cages, and haunted by the Third. But because the dominant civilisational systems are sick and tired of their confinement, they have turned this power toward changing, creating, modifying, and destroying nearly everything within reach. Ultimately, however, all of this force serves a single purpose: survival within the cages. We remain here, on this planet, inside the structure. Science and technology do not dissolve the cages; they reorganise what is possible within them — and in doing so, they become, under current civilisational conditions, yet another instrument through which the CPCV extends its reach into the First Cage itself: extracting, restructuring, and consuming the material ground on which all existence depends. King Midas illustrates the Fourth Cage under this condition with precision: a power meant to enhance life becomes, once every touch turns life to inert gold, indistinguishable from its opposite³⁴.

The Fourth Cage is the power to reorganise every other cage without the power to leave any of them.

The Fifth Cage: The Corridor of the Dead

The Fifth Cage is the one that no philosophy has conclusively resolved, no religion has demonstrably escaped, and no technology has overcome. Every organism that has ever lived — from the first single-celled creature to the most complex civilisation ever to rise — enters this corridor and does not return; not one has been

³³ Jean-Paul Sartre, *Being and Nothingness*, trans. Hazel Barnes (New York: Philosophical Library, 1956).

³⁴ Kogoya, “The Seven Existential Cages.”

exempted. Heidegger's analysis of *Sein-zum-Tode*, being-toward-death, remains the philosophical tradition that has engaged this cage most rigorously as a structural condition rather than a mere terminus³⁵. What distinguishes the Fifth Cage from the first four is its absolute democracy: the First Cage can be made more or less comfortable, the Second partially rewritten, the Third navigated with greater or lesser lucidity, the Fourth extended and elaborated — but the Corridor of the Dead admits no negotiation, accepts no rank, and makes no exceptions, for the saint or the emperor, the species or the ecosystem. It is not a horizon waiting at the end of life; it is a condition accompanying life from its first moment, structuring every attachment and every act of violence. The CPCV does not create this cage. It exploits it — weaponising the terror of the corridor to manufacture compliance and to deepen the grip of the symbolic and technological cages over beings who already know, at some irreducible level, that they are walking through it. Wonesis does not promise escape from the Corridor of the Dead. It offers the more honest alternative: the capacity to walk it with full consciousness and cosmological grounding, without the paralysis of denial or the docility of managed consolation³⁶.

The Fifth Cage is the one door every organism walks through and none returns from — the single condition under which all life is, at last, equal.

The Sixth Cage: The Cage of Absolute Unknowing

The Sixth Cage contains all the other cages without itself being contained. It is the cage of what has never been known, cannot be known, and — most unsettling — is not even known to be unknown. Every framework, theory, cosmology, and science, including this one, is articulated from inside it; this is not a weakness of Psycho-Cosmocide but the most honest thing that can be said of any framework³⁷. What makes the Sixth Cage categorically different from the rest is its recursive depth: the other cages can at least be named from within — the body, the symbolic order, the vertigo of consciousness, the reach of technology, even the corridor that ends all of it. The Sixth Cage cannot be seen from inside, because it is made of the absence of sight itself: a species whose entire perceptual and cognitive apparatus was shaped by particular evolutionary and cultural histories necessarily carries an unknown number of blind spots, invisible precisely because they are blind spots. This is not ordinary ignorance, correctable by further research; it is structural unknowing, and it is the permanent refutation of every civilisational system's claim to a complete map, since the CPCV requires closed systems and fully owned territory, and the Sixth Cage makes such ownership permanently impossible. Its acknowledgment, however, is itself a small habitability: to say *I do not know what I do not know* is not defeat but the beginning of a cosmological humility that Wonesis, unlike the CPCV, can afford.

The Sixth Cage is the unknown unknown: the limit no framework, including this one, can see past from the inside.

³⁵ Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962).

³⁶ Kogoya, "The Seven Existential Cages."

³⁷ Kogoya, "The Seven Existential Cages."

The Seventh Cage: The Cage of the Irreducible Other

The Seventh Cage does not belong to humanity alone. It belongs to every organism that has ever lived — every bee, every fish, every fungus threading its mycelium through the dark soil — each sealed inside a singular existence that no other being, not even a twin or a neighbouring cell in the same body, will ever directly share. Nagel's question of what it is like to be a bat gestures at the edge of this cage; the present framework extends it to every individual organism and connects it to the colonial management of the Other³⁸. Even total biological occupation does not close it: the parasites discussed in the CPCV section below — Ophiocordyceps redirecting the carpenter ant, Toxoplasma rewiring the rat's fear response, the hairworm driving the cricket to drown — can colonise a body, but on this analysis cannot colonise the fact of being that body from the inside. The CPCV targets the human expression of this cage with particular precision: manufacturing isolation, dissolving the bonds of community, and converting the irreducible singularity of a life into a data point, a consumer unit, a demographic category. But the cage itself is not a colonial invention; it is older than language. Wonesis does not abolish the Seventh Cage. It cultivates a way of living that honours the sealed interiority of every life, human and non-human, without requiring that seal to be broken for community and cosmological solidarity to exist.

The Seventh Cage is the sealed interior of every life — the one cage that even total domination cannot fully breach.

The Seven Cages and the Framework That Follows

These seven cages — the physical, the symbolic, the metaphysical, and the technological, historically colonisable in specific times and places, together with the Corridor of the Dead, the Cage of Absolute Unknowing, and the Cage of the Irreducible Other, which precede every civilisation and outlast every colonial encounter — constitute the full ontological architecture within which Psycho-Cosmocide operates. The twenty reasons that follow map the forensic evidence of how the CPCV has exploited this architecture: how it entered the Second Cage through language, religion, and colonial symbolism; how it severed the First Cage from its grounding in ancestral ecological intelligence; how it captured the Third Cage through metaphysical monopoly; how it is now extending its reach through the digital infrastructure of the Fourth Cage; and how, running beneath all four, it weaponises the death every organism already faces, the unknowing every framework already carries, and the solitude every life already lives, to deepen a captivity it did not invent and cannot ultimately own. Understanding the cage structure is not pessimism. It is the precondition for diagnosis. And diagnosis is the precondition for Wonesis.

A concrete illustration clarifies the cage structure before the twenty reasons proceed. Consider what occurred in the Baliem Valley of West Papua between 1954 and 1960, when the first sustained outsider contact with Dani/Lani communities was established through American evangelical missionaries of the Christian and Missionary Alliance. Before contact, Dani/Lani and their highlands communities operated within a fully integrated four-cage architecture: the First Cage was managed through sophisticated highland agricultural systems (including the cultivation of sweet potato and the management of complex pig economies), fortified

³⁸ Thomas Nagel, "What Is It Like to Be a Bat?," *The Philosophical Review* 83, no. 4 (1974); Kogoya, "The Seven Existential Cages."

settlement patterns, and established territorial boundaries; the Second Cage through Wone — the primordial ordering principle structuring all symbolic, relational, ceremonial, and ethical life; the Third Cage through a rich ancestral cosmology in which the dead remained present and consequential, in which sacred high-altitude sites carried governance authority, and in which the invisible metaphysical structure of the world was as operative as its physical surface; and the Fourth Cage through stone axes-working, agricultural technology, architectural knowledge, and the accumulated ecological intelligence of forty thousand years of continuous habitation. Within a single generation, all four cages were simultaneously restructured from the outside. The First Cage: land was reclassified under Indonesian administrative and later extractive frameworks. The Second Cage: the Lani symbolic world was designated as O Maluk Paga — the era of evil — and replaced with Christian symbolic systems. The Third Cage: ancestral presences were reclassified as demonic; Christian eschatology displaced Lani cosmological orientation toward time, death, and ancestral continuity. The Fourth Cage: the Indonesian state education curriculum installed its own temporal and knowledge architecture as the exclusive framework of legitimate learning. No single crisis is visible in any one cage. The Psycho-Cosmocide framework is necessary precisely because only a framework operating simultaneously across all four levels can make the totality of what occurred visible. The Fifth, Sixth, and Seventh Cages have no comparable before-and-after in this account — not because they were absent from Lani experience, but because they are not the kind of cage a colonial encounter installs. They are the kind every human community, coloniser and colonised alike, has always carried, and which the CPCV, in the Baliem Valley as everywhere else, exploited rather than created.

COSMOBIAN AND SYNTHOBIAN: TWO MODES OF BEING

Two of the terms used throughout this paper — Cosmobian and Synthobian — name a distinction that is not one of degree: not more or less modern, developed, or advanced, but a difference in generative logic, the underlying principle by which each world produces reality, identity, and obligation. Etymologically, Cosmobian derives from the Greek *kosmos* (κόσμος), ‘ordered world’ or ‘living universe’, combined with the suffix *-bian*, denoting a mode of being; Synthobian is built in deliberate parallel from *synthetikos* (συνθετικός), ‘put together’ or ‘artificially constructed’. The two terms are constructed as philosophical opposites with an identical suffix and opposite root, in order to name two incompatible ways of establishing what is real: a living relationship against a constructed system³⁹.

Cosmobian: The Logic of Equilibrium

The Cosmobian world is organised by a single primary logic: equilibrium, meaning balance sustained through inter-relational and reciprocal obligation. A deep web of entities — beings, creatures, creator, guardians, protectors, ancestors, spirits, species, organisms — dwells across multiple dimensions of reality, and the law of that balance, the acknowledgment and knowing of each existence within each dimension, is fully integrated

³⁹ Yamin Kogoya, “Cosmobian and Synthobian—Two Modes of Being: From Ecological Reciprocity to Synthetic Civilisation,” *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 26 (Wone Press, 2026).

into moral and ethical code, ceremony, song, dance, body art, clan and tribal naming, language, story, and myth. Because of this, the whole of reality — cosmos, nature, land, mountains, stars, forest, rivers, oceans, rocks, galaxies — becomes, in effect, the totality of sacred scripture, temple, cathedral, constitution, government, law, language, map, and science at once: everything a Synthobian order externalises into separate institutions is, in the Cosmobian world, already written into the cosmos itself. The duty of every Cosmobian being is accordingly pedagogical before it is anything else: to teach every Cosmobian child to read and understand the entire cosmic equilibrium of networks into which they are born⁴⁰. Identity, on this logic, is inherited and continuously renewed through participation in a living ecological and historical order rather than self-created; memory is carried in landscapes, ceremonies, oral tradition, and everyday practice rather than archived in institutions; authority derives from a long-standing relationship with a place rather than from an abstract office. Land is not property. It is the ontological ground from which memory, law, morality, and collective identity arise — named, in the Lani vocabulary the framework draws on throughout, Inaorak.

Synthobian: The Logic of Separation, Extraction, Production, and Consumption

The Synthobian world is constructed on an entirely different logic, unfolding in a fixed sequence. It begins with separation: from family, clan, tribe, community, ancestors, land, nature, ecology, cosmos, and, ultimately, from other humans. This separation legitimates and gives birth to the next stage, extraction, in which a system that has taken over the human psyche converts the person into what might be called a hungry machine — a mechanism that extracts life, obedience, followers, labour, and resources, and treats forests, mountains, animals, and other humans alike as commodified material to be taken. Extraction, in turn, must be met by production: the human-machine now mass-produces not only material goods but heaven, hell, morality, ethics, law, social order, and the entire symbolic apparatus of signs, images, and meaning that once arose organically within a Cosmobian world. Mass production serves a single further logic: consumption, a system whose voracity is then multiplied by the invention of money — a medium that assigns quantifiable value to whoever extracts, produces, and consumes the most. Whoever prints more money accumulates more power, and that power allows civilisational rulers to construct a system so overarching that it enslaves individual desire, need, and vision of existence itself to serving the system that sustains it, legitimated by myth, ideology, theology, and the promise of progress, development, modernity, or abundance⁴¹. No single person can stand against this system once it is built, because the system is designed from its foundation on the logic of separation: it takes organic, land-based families, clans, and tribes and reorganises them into artificial communities structured instead around administrative units — province, state, district, council — through which strangers can be made to live and labour together in service of the system, at daily cost to their own existence.

Civilisation, in this framework, is a human-made project predicated upon separation. Its fundamental logic is not relationship but division. Once separation is established, the entire civilisational order operates through the interconnected processes of extraction, production, and consumption.

⁴⁰ Kogoya, “Cosmobian and Synthobian.”

⁴¹ Kogoya, “Cosmobian and Synthobian.”

It extracts the past by excavating, collecting, classifying, preserving, and institutionalising the dead: dead bodies, dead histories, dead beliefs, dead ideologies, dead religions, dead monuments, dead images, dead symbols, dead names, and dead memories. The past becomes a vast archive to be mined, interpreted, and repurposed.

It extracts the future by endlessly projecting promises. Development, progress, advancement, modernisation, investment, salvation, planning, growth, and prosperity are continually placed just beyond the horizon. The future becomes an object of perpetual expectation, always approaching but never fully arriving.

The present, meanwhile, is reduced to deficiency. It is portrayed as sinful, broken, primitive, underdeveloped, imperfect, backward, unstable, or in crisis. It becomes a problem to be solved, a condition to be managed, a deficiency to be corrected. Under this logic, the present is continuously disciplined, reorganised, exploited, neglected, abused, and sacrificed in the name of a better future.

Through this architecture, separation reproduces itself. Extraction generates production; production demands consumption; consumption requires further extraction. The cycle expands across every domain of civilisational existence — land, memory, labour, culture, religion, knowledge, identity, institutions, and even human consciousness itself.

Within the Psycho-Cosmocide framework, this is the defining movement of the Synthobian World: a civilisation sustained by the continual fragmentation, extraction, production, and consumption of reality until the very foundations that sustain existence are exhausted, leaving behind a world that progressively consumes itself into decay.

Structural Dependency: Why Synthobian Has No Engine of Its Own

The decisive theoretical claim the paradigm makes about this relationship is not merely that the two worlds differ, but that the Synthobian order has no independent generative capacity of its own. It runs entirely on, depends on, lives by, and survives from converting and consuming the Cosmobian world; the Cosmobian world is the fuel that keeps the engine of the civilisational machine alive. The state-directed developmental strategies of highly industrialised, densely synthetic economies — Singapore, Hong Kong, and Taiwan among them — illustrate the condition toward which Synthobian architecture tends wherever it expands unchecked: administrative and economic systems organised so that participation increasingly requires functioning as an extension of the system itself, with access to a Cosmobian world correspondingly displaced, for many, to somewhere else entirely. The claim here concerns the logic organising these systems, not a verdict on the inner life of the people living within them, who — as the framework insists throughout — are never reducible to the systems that claim them. Where that supply is exhausted or interrupted, the Synthobian order does not simply slow down; deprived of the Cosmobian fuel it cannot generate on its own terms, it either collapses back toward Cosmobian conditions or dies out⁴². This asymmetry has a further, darker consequence at the level of definition: because the Synthobian order also holds the power to define what counts as human, every Cosmobian people it conquers, colonises, or claims is liable to be rendered, in the same act, as raw material, empty land, frontier, or resource — and, correspondingly, as non-human, half-human, savage, pagan,

⁴² Kogoya, “Cosmobian and Synthobian.”

primitive, or otherwise without standing to exist on their own original ground. This is the precise mechanism, named at the level of two whole worlds rather than a single psyche, that the CPCV enacts wherever it operates: not a contest between equals, but a structurally parasitic order feeding on the very cosmological world it defines out of existence.

TWENTY FOUNDATIONAL REASONS: WHY A NEW CONCEPT WAS NECESSARY

The following twenty reasons constitute the complete genealogy of Psycho-Cosmocide. They are not separate arguments leading to separate conclusions but interconnected aspects of a single underlying condition — a composite reality seen from multiple angles. The order is broadly chronological: beginning with the most ancient and foundational dimensions of the problem, moving through the historical architecture of civilisational violence, through its contemporary mechanisms, through the limits of the framework itself, and finally through the universal human dimensions that ground the concept in the shared condition of all conscious beings.

Cluster One: Ontological and Existential Foundations

Reason One: The Problem of What We Fundamentally Are — The Ontological Ground

Within the Psycho-Cosmocide framework, human being cannot be reduced to a single definition, discipline, or category of existence. Human beings are simultaneously multiple forms of reality existing at once across different layers of existence. The crisis of civilisation begins when one layer is absolutised while the others are ignored, fragmented, colonised, or destroyed. Thus, the human being must be understood through multiple interconnected atlases of being.

First, human beings are *physical and material entities or objects*. They are composed of matter, chemistry, minerals, flesh, blood, bones, organs, bacteria, and ecological systems. Like all matter in the cosmos, they are materially bound to the laws and conditions of physical existence. Human beings eat, decay, age, suffer, reproduce, and die within the material constraints of Earth.

Second, human beings are *biological and organismic species*. They are living evolutionary organisms emerging from planetary biological processes alongside animals, forests, oceans, insects, fungi, and microbial life. Humanity is not outside nature, but one species among countless species struggling for adaptation, continuity, and survival within ecological systems.

Third, human beings are *cultural and mythological creatures*. Beyond biology, they inhabit symbolic worlds composed of language, myths, stories, rituals, religions, nations, flags, ideologies, philosophies, and collective imaginations. Human life is not only biological; it is lived through meanings, symbols, and narratives that organise existence into coherent social realities.

Fourth, human beings are *metaphysical and transcendental beings*. Across civilisations and throughout history, human beings have continuously sought realities beyond immediate material existence — questions concerning spirit, soul, death, eternity, gods, ancestors, morality, destiny, sacredness, and the nature of existence itself. Whether these transcendental dimensions are objectively real or symbolically constructed, they remain inseparable from the structure of human consciousness and civilisation.

Fifth, human beings are *space-time conscious agents*. They are aware beings moving through time while remembering the past, experiencing the present, and imagining futures that do not yet exist. Humans uniquely organise existence through temporal consciousness, projecting hopes, fears, dreams, apocalypses, destinies, and historical continuity across generations.

Sixth, human beings are simultaneously *physical particles, energetic processes, and cosmological objects*. At the deepest scientific level, the human body itself is a temporary organisation of atoms, particles, forces, electrical impulses, chemical reactions, and energy systems emerging from a universe governed by cosmic processes extending billions of years before human existence.

Seventh, human beings are *collections of memories*. Identity itself is inseparable from memory: ancestral memory, historical memory, cultural memory, linguistic memory, ecological memory, civilisational memory, and personal psychological memory. Without memory, there is no continuity of self, no peoplehood, no civilisation, and no coherent meaning. The destruction of memory therefore becomes one of the central mechanisms of Psycho-Cosmocide.

Finally, and perhaps most fundamentally, human beings are a *strange, unknown, mysterious species — organisms, creatures, beings, and entities all at once — that somehow became aware of themselves while existing inside a cosmos that provides no final explanation for why it exists or why they exist within it*. Humanity is therefore suspended between consciousness and mystery: capable of building civilisations, religions, sciences, technologies, myths, and philosophies, while still remaining unable to fully explain the ultimate origin, purpose, or meaning of existence itself.

Within this framework, Psycho-Cosmocide refers to the fragmentation, manipulation, colonisation, destabilisation, or destruction of these interconnected dimensions of being. It is not merely physical domination, but the disruption of the total architecture through which human beings understand themselves, remember themselves, experience reality, and locate themselves within the cosmos.

Reason Two: The Problem of Memory — The Fragmentation of Collective Civilisational Archives

The second foundational reason concerns what may be described as one of the deepest and most pervasive crises of human civilisation: the fragmentation of collective memory at the level of the species itself. This is not memory understood merely as individual recollection or personal history. Rather, it is memory understood at the level of civilisation, species, and existence as a whole — the accumulated field through which humanity interprets its origins, situates itself within reality, and projects its future. It concerns the deepest questions human beings have continuously asked across history: *Where did we come from? What are we? Why do we exist? Where are we going? What happens after death?*

At this level, memory is not simply a record of past events. It is the very architecture through which human reality is constituted, interpreted, and sustained. Memory organises meaning. It provides continuity between generations. It situates human beings within time, space, ancestry, cosmology, and existence itself. Without memory, neither identity, civilisation, nor coherent reality can persist.

Yet humanity exists today in a condition of profound mnemonic fragmentation. Across the planet there exist immense quantities of memory fragments: ancient myths, sacred texts, oral traditions, archaeological remains, rituals, symbols, monuments, cosmologies, philosophies, scientific discoveries, extinct languages, buried cities, and civilisational archives. However, these fragments remain disconnected, fragmented, contested, institutionalised, or buried beneath layers of history, politics, ideology, and time itself. Humanity possesses fragments of memory, yet lacks any universally coherent account capable of integrating them into a shared understanding of origin, purpose, existence, and destiny.

In many cases, these memories were lost, erased, deleted, burned, hidden, destroyed, mistranslated, suppressed, colonised, mythologised, or physically buried beneath the Earth through geological time and historical catastrophe. Entire libraries disappeared. Oral traditions vanished with extinct peoples. Sacred sites were destroyed or converted. Languages collapsed. Cosmologies fragmented. Empires rewrote histories. Religious systems replaced older memory structures. Modernity reduced many ancient symbolic systems into superstition, folklore, or museum artefacts disconnected from their living ontological worlds.

Rather than assembling these surviving fragments into a collective and reflective effort to understand the deeper condition of humanity, modern civilisation often isolates and commodifies them. Ancient memories become institutionalised within museums, universities, archives, tourism industries, nationalist mythologies, ideological systems, and academic specialisations. Fragments that may once have belonged to interconnected human attempts to understand existence are separated into disciplines — archaeology, anthropology, theology, linguistics, genetics, philosophy, history, mythology, and political ideology — each operating within its own methodological boundaries.

Consequently, specialists frequently remain trapped in endless disputes over interpretation: who said what, when, where, how, and why. These conflicts are often shaped not only by evidence, but also by ideological commitments, nationalism, racial assumptions, religious doctrines, civilisational competition, institutional interests, and geopolitical power structures. The result is that the search for humanity's deeper origins and existential condition becomes continuously fragmented by the politics of memory itself.

Within the Psycho-Cosmocide framework, European colonial expansion over the past five centuries played a particularly decisive role in intensifying this condition on a planetary scale. Driven by extractive, imperial, missionary, and expansionist logics, colonial systems transformed not only territories and ecosystems, but also the memory structures of colonised peoples. Indigenous memory systems across the world were systematically disrupted, erased, outlawed, reinterpreted, translated through foreign categories, or physically removed into imperial archives and museums. Languages disappeared. Sacred geographies were renamed. Oral histories were dismissed as primitive myths. Ancestral knowledge systems were severed from land, ritual, and cosmological continuity.

The conquest of territory was therefore inseparable from the conquest of memory. Colonialism did not merely occupy land; it intervened directly into the symbolic, historical, linguistic, cosmological, and ontological foundations through which peoples understood themselves and reality itself.

Because memory is not only historical but ontological — not merely about the past, but about the structure of being — its fragmentation destabilises existence at its deepest level. When the memory through which humanity interprets life, death, origin, meaning, morality, and destiny becomes fractured, the capacity to integrate these dimensions into a coherent reality is profoundly weakened. Humanity then exists within disconnected archives of meaning without any universally shared cosmological orientation.

For this reason, Psycho-Cosmocide acknowledges that any analysis of humanity, civilisation, or reality itself remains inherently limited by the fragmented condition of memory through which such analysis must proceed. The framework recognises that humanity no longer possesses complete access to its own civilisational, ancestral, cosmological, or existential archives. What remains are fragments — partial memories filtered through time, violence, ideology, translation, institutionalisation, and political struggle. Consequently, the framework itself acknowledges the possibility of incompleteness, distortion, misinterpretation, and error, because the very condition it seeks to diagnose is one in which the species has become estranged from the totality of its own memory.

Reason Three: The Problem of Ontological Non-Manifestation — The Limits of Human Certainty

The third foundational reason concerns what the Psycho-Cosmocide framework describes as the problem of ontological non-manifestation: the fundamental inability of humanity to produce universally undeniable and materially verifiable certainty regarding the deepest questions of existence. Across history, no religious, philosophical, scientific, metaphysical, or ideological system has succeeded in providing absolute and universally accepted proof concerning ultimate questions such as the origin of existence, the nature of consciousness, the meaning of life, the existence of gods or spirits, the purpose of humanity, or what occurs after death. Yet despite this permanent uncertainty, human symbolic systems repeatedly claim absolute authority and frequently mobilise such authority to justify conquest, domination, ecological destruction, cultural erasure, and violence across the planet.

Within this framework, a critical distinction is made between two overlapping yet fundamentally different dimensions of human existence.

The first dimension consists of shared material conditions that confront all human beings regardless of culture, geography, civilisation, ideology, religion, or historical period. These include birth, embodiment, biological dependency, suffering, vulnerability, decay, mortality, and death. These conditions remain universally manifest and materially undeniable. No human being escapes them. They constitute the common ontological ground of existence itself. Within the atlas structure previously outlined, these dimensions operate primarily at the level of the physical-material, biological, temporal, energetic, memorial, and existential atlases of being.

The second dimension consists of the interpretive meaning systems through which human beings attempt to explain, organise, contextualise, and assign significance to these shared material conditions. These include religion, mythology, science, nationalism, metaphysics, spirituality, cosmology, ideology, philosophy, and

political doctrine. Unlike the first dimension, these systems are culturally variable, historically contingent, symbolically constructed, and constrained by the perceptual, cognitive, linguistic, and civilisational limits through which humans interpret reality. Different societies produce radically different explanations for the same existential conditions.

The Psycho-Cosmocide framework argues that the civilisational virus emerges most dangerously within the unstable space where symbolic meaning systems become detached from shared material reality while simultaneously claiming total authority over it. At this stage, symbolic systems no longer operate as interpretive frameworks open to humility, uncertainty, and coexistence; instead, they become absolutised metaphysical regimes demanding submission. Human beings then begin to mistake historically contingent interpretations for universal and unquestionable truth.

When this occurs, collective psychosis emerges at the civilisational level. Entire societies become consumed by ideological, religious, racial, nationalist, or metaphysical certainty. Competing groups proclaim absolute moral, spiritual, intellectual, or civilisational superiority while designating others as inferior, impure, primitive, immoral, pagan, heretical, non-believing, uncivilised, subhuman, or disposable. Violence then becomes morally justified in the name of unverifiable abstractions. Conquest becomes salvation. Domination becomes civilisation. Erasure becomes progress. Extermination becomes destiny.

The historical record supplies the concrete architecture of this abstraction. The Doctrine of Discovery — formalised through a series of papal bulls beginning with *Dum Diversas* (1452) and *Romanus Pontifex* (1455), and later ratified through the legal doctrines of European colonial states and the United States Supreme Court as recently as 1823 (*Johnson v. M'Intosh*) — provided Christian European powers with metaphysical authority to claim, conquer, and exploit any territory whose inhabitants were not Christian. The doctrine did not merely authorise conquest; it rendered conquest morally obligatory. Territories inhabited by non-Christian peoples were legally classified as empty (*terra nullius*) or ungoverned, regardless of the actual governance systems, property relations, and cosmological orders in place. This is the mechanism of ontological non-manifestation in direct legal and administrative form: a symbolic system that could not produce universally verifiable proof of its metaphysical claims was nevertheless granted total authority to determine which forms of life were real, which were legitimate, and which could be destroyed without moral consequence. The same structure was reproduced, with adjusted vocabulary, in the secular development doctrines of the twentieth century: “underdeveloped,” “pre-modern,” and “failing state” replaced “pagan” and “heathen,” but the ontological operation — designating certain human worlds as deficient relative to an unverifiable civilisational standard — remained structurally identical.

This mechanism helps explain why human history repeatedly descends into crusades, holy wars, colonial expansion, genocides, racial hierarchies, ideological purges, civilisational supremacies, and ecocidal systems carried out under claims of transcendent truth. The problem is not merely that humans create meaning systems; the problem emerges when such systems deny their own historical contingency while demanding universal submission.

Sylvia Wynter’s analysis of the overrepresentation of a particular genre of the human as if it were universally human illuminates this mechanism with precision. When one historically specific worldview presents itself as the final and universal truth about existence, entire populations, cosmologies, languages, memory systems,

and ecological worlds can be sacrificed for metaphysical abstractions that remain permanently unverified at the level of shared material existence. The symbolic system then ceases to function as one interpretation among many and instead positions itself as reality itself.

Within Psycho-Cosmocide analysis, this condition is treated as one of the most dangerous dimensions of human civilisation because it represents the point at which the psyche becomes poisoned by absolutism and detaches itself from the shared ontological conditions binding all life together. The virus spreads when symbolic certainty overwhelms existential humility. At this stage, the human species loses the capacity to recognise the limits of its own knowledge and begins reorganising reality according to ideological hallucinations treated as unquestionable truth.

The consequence extends beyond psychological disorder at the individual level into civilisational psychosis at the collective level. Entire systems of life become reorganised around symbolic abstractions disconnected from ecological balance, material limits, and the shared vulnerability of existence itself. In this condition, the poisoned psyche no longer destroys only other human beings; it begins destroying the collective cosmos shared by all species, organisms, ecosystems, and forms of life.

For this reason, the Psycho-Cosmocide framework insists that any honest confrontation with existence must begin from ontological humility: the recognition that humanity remains a conscious yet profoundly limited species attempting to interpret realities that may permanently exceed the full capacity of human comprehension.

With these ontological and existential foundations established, the analysis shifts from the structure of human being to the history of its violation. Cluster Two traces the historical architecture of civilisational violence — the specific ways in which the CPCV has exploited the cage structure across centuries to consume, subordinate, and remake the worlds it encountered.

Cluster Two: The Historical Architecture of Civilisational Violence

Reason Four: The Problem of Cannibalisation — The Evi-lie-sational Stage

Despite all metaphysical belief systems, scientific achievements, and philosophical wisdom, dominant civilisational systems have not evolved to a genuinely higher level of existence in their relationship with other human communities, other species, or the planetary ecology. Instead, they have become progressively more lethal. The Psycho-Cosmocide framework names this cannibalisation: the systematic consumption of human life, non-human life, and ecological systems by the dominant civilisational architecture, through mechanisms that are no longer recognised as predatory precisely because they have been institutionalised, normalised, and given moral legitimacy. The framework designates the current stage of civilisation as the Evi-lie-sational phase — the developmental stage in which the institutionalised distortions of civilisation mature into systems that actively destroy the very life they were originally designed to organise and protect. The full diagnostic sequence runs: Cosmobian (original nature-based communities) → Civilisation → Civi-lie-sation → Evi-lie-sation → Psycho-Cosmocide. This represents a diagnostic genealogy of cumulative civilisational dysfunction rather than a linear narrative of progress. The ancient Mesopotamian myth of Gilgamesh illuminates this condition with remarkable precision: dominant civilisational narratives tend to imagine themselves advancing

toward transcendence while remaining earthbound and consuming everything in their path.⁴³ Ibn Khaldun's cyclical theory of civilisational rise and collapse through the weakening of *'asabiyyah* provides further structural evidence that the pattern Psycho-Cosmocide names is not modern but ancient.⁴⁴

Reason Five: The Problem of Undelivered Promises — Civilisational Fraud and Structural Failure

Dominant modern civilisational projects have systematically failed to deliver on their foundational promises. Many major religions promised salvation yet also produced cycles of conflict and institutional corruption. The Enlightenment promised liberation through reason yet historically coincided with industrialised genocide and ecological devastation. Modernity promised development and progress yet has produced climate crisis, mass extinction, and planetary systems collapse. Fanon identified the colonial promise of civilisation as structurally fraudulent from its inception: it was not merely an unfulfilled promise but a promise designed to conceal extraction.⁴⁵ Escobar demonstrated that postcolonial development rearticulates the same colonial logic under new vocabulary, repositioning Indigenous economies not as sophisticated alternatives but as deficiencies to be overcome.⁴⁶ Indigenous and nature-based knowledge systems — which offered coherent, ecologically grounded alternatives — were not simply left behind but actively demonised, dismantled, and destroyed as part of the ideological architecture of the civilising mission itself. The terms “primitive,” “savage,” and “Stone Age” are not neutral descriptors but operational instruments that produce hierarchies of value and legitimise elimination.

Reason Six: The Problem of Civilisational Hierarchy — The Dehumanisation of Original Peoples

Indigenous, land-based, and nature-oriented peoples — or what this framework names Cosmobian peoples (a diagnostic term for communities whose existence remains primarily organised through direct relationship with the living cosmos, prior to and outside the structuring operations of the CPCV) — have been systematically dislocated and exiled outside the boundaries of what dominant civilisational systems define as fully human, moral, rational, or worthy of existence. Across centuries of colonial expansion, Cosmobian communities have not only been politically subordinated or economically exploited. They have been systematically demonised, dehumanised, hunted, displaced, and subjected to genocidal elimination. The violence does not occur despite symbolic systems but through them. Plato's cave allegory has historically been weaponised to classify Indigenous peoples as beings trapped in ignorance requiring external correction.⁴⁷ The framework counters this with what it calls the Enkidu Principle, drawn from the Epic of Gilgamesh: it is not Gilgamesh who civilises the wild man Enkidu but Enkidu — the embodiment of ecological wisdom and non-civilised life — who transforms Gilgamesh into facing his own temporal mortal being just like everyone else. Civilisation is not the source of truth; it is itself interrupted and corrected by what it attempts to exclude and destroy. No organism or form of life possesses inherent cosmic superiority over another. Wynter's argument that Western

⁴³ Andrew R. George, *The Babylonian Gilgamesh Epic: Introduction, Critical Edition and Cuneiform Texts*, 2 vols. (Oxford: Oxford University Press, 2003), 1–70.

⁴⁴ Ibn Khaldun, *The Muqaddimah*, 249–315.

⁴⁵ Fanon, *The Wretched of the Earth*, 96–144.

⁴⁶ Escobar, *Encountering Development*, 59–101.

⁴⁷ Plato, *The Republic*, trans. Desmond Lee (London: Penguin Books, 1987), 514a–521b.

modernity overrepresents one genre of the human as if it were universal⁴⁸ is the most precise contemporary philosophical account of this mechanism.

Reason Seven: The Problem of Religious Cults and Metaphysical Monopoly

Organised modern religions introduced through conquest, imperial expansion, trade and commerce, and missionary systems achieved global legitimacy through political power, military backing, and historical endurance rather than demonstrated universal truth. The distinction between what modern society labels “cults” and what it designates “world religions” is not structural but civilisational — a difference of scale, military backing, institutional permanence, and historical success in eliminating competitors. The cults of Marduk, Ishtar, Osiris, Ra, Dionysus, and Mithras were the universal truths of their eras until superseded by systems with greater military and institutional backing. The most dangerous outcome is not religion itself but metaphysical monopoly: the total domination of one cosmological system that systematically erases all alternative systems, languages, memory structures, and ways of interpreting existence.⁴⁹ The destruction of Indigenous cosmologies is the collapse of entire universes of consciousness — ways of perceiving, relating to, and inhabiting reality that took tens of thousands of years of intimate ecological relationship to develop. When one symbolic system claims exclusive rights to define reality, the conditions for Psycho-Cosmocide are established. Cosmological diversity is not merely a cultural preference; it is a survival resource for the human species.

The concrete historical operation of metaphysical monopoly in Papua is precisely documented. When the Basel Mission and, later, the Dutch Reformed Church established their presence in the Papuan highlands from the 1950s onward, their educational and evangelisation programmes systematically reclassified the Lani cosmological order — including the entire relational field of Wone, the ceremonial governance functions, the authority of ancestral presences, the sacred geography of high-altitude sites — as demonic, superstitious, and incompatible with salvation. The pre-Christian period was formally designated as O Maluk Paga: the era of disorder and evil. This was not incidental to the mission; it was structurally necessary. A cosmological system can only be replaced once it is rendered illegitimate in the perception of those who inhabit it. The records of missionary linguistics projects in the highlands — including the systematic compilation of Lani oral knowledge for translation into Christian catechisms — reveal the dual operation: Indigenous knowledge was decoded in order to be replaced, with the decoding itself serving as the instrument of replacement. The same pattern is documented in the Canadian residential school system, where the Truth and Reconciliation Commission found that the explicit institutional mandate was to eliminate Indigenous languages, ceremonial life, and kinship structures as preconditions for Christian assimilation.⁵⁰ In both cases, what was destroyed was not merely a belief system but an entire ontological infrastructure — the invisible governance, healing, and memory architecture that the living world carried.

⁴⁸ Wynter, “*Unsettling the Coloniality of Being*,” 260–300.

⁴⁹ Santos, *Epistemologies of the South*, 89–112.

⁵⁰ Truth and Reconciliation Commission of Canada, *Honouring the Truth, Reconciling for the Future: Summary of the Final Report* (Winnipeg: Truth and Reconciliation Commission of Canada, 2015).

Reason Eight: The Problem of Symbolic Systems as Weapons

Language, classification, and naming operate not merely as cultural expression but as operational instruments of destruction. The terms “primitive,” “savage,” “underdeveloped,” and “pre-literate” are not neutral descriptors of cultural difference but active instruments in a symbolic architecture that produces hierarchies of value determining who may be colonised without moral consequence, whose land may be taken, whose languages may be eliminated, and whose children may be removed. Battiste has documented comprehensively how Western educational systems function as mechanisms of cognitive imperialism, systematically replacing Indigenous knowledge systems with the epistemological assumption that Indigenous knowledge is not knowledge at all.⁵¹ The most effective CPCV operation is not the overt declaration of sub-humanity but the thorough reconstruction of the perceptual field of the colonised so that they begin to see through the coloniser’s eyes, measure their own worth by standards designed to render them permanently deficient, and participate willingly in the systems of their own erasure. The destruction of a language is not peripheral cultural loss but one of the most fundamental and irreversible dimensions of Psycho-Cosmocide. Santos’s concept of epistemicide⁵² names a portion of this — but the destruction of a language is not only epistemicidal. It is cosmocidal: when a language dies, an entire way of perceiving and organising the living world is permanently dissolved.

Cluster Two has mapped the historical blueprint. Cluster Three brings the analysis into the present — tracing how those same operations have mutated into contemporary forms and have reached their most concentrated and irreducible expression in the ongoing reality of West Papua.

Cluster Three: Contemporary Mechanisms and the West Papuan Crucible***Reason Nine: The Problem of Money as the New Cosmological Architect***

The ninth foundational reason concerns the transformation of money from a simple economic instrument into the dominant cosmological architect of contemporary civilisation. Within the Psycho-Cosmocide framework, money is no longer understood merely as a medium of exchange facilitating trade between individuals. It has become one of the most powerful organising forces through which contemporary human reality itself is constructed, enforced, reproduced, and legitimised. Through money, land is seized, governments are sustained, wars are financed, identities are manufactured, memories are commodified, ecosystems are extracted, and entire civilisations are reorganised according to the logic of accumulation and expansion.

In this sense, money functions not only economically, but ontologically and cosmologically. It determines which realities are allowed to survive and which are erased. It regulates access to power, law, education, media, technology, security, religion, infrastructure, and political legitimacy. Under contemporary global civilisation, the ability to shape reality increasingly depends not upon wisdom, ecological balance, ancestral continuity, or moral legitimacy, but upon access to financial and institutional power.

⁵¹ Battiste, *Decolonizing Education*, 15–60.

⁵² Santos, *Epistemologies of the South*, 92–105.

Within this condition, the Civilisational Psycho-Cosmocide Virus (CPCV) operates primarily through the systematic monetisation of every dimension of Indigenous existence. Land is transformed into extractable property. Forests become timber reserves. Mountains become mining concessions. Rivers become energy resources. Sacred geography becomes real estate. Memory becomes museum heritage. Identity becomes marketable branding. Culture becomes tourism performance. Language becomes academic data. Ecological knowledge becomes intellectual property patented and owned by foreign institutions or corporations. Nothing remains outside commodification.

The framework identifies one of the most devastating mechanisms of this process as the manufacture of what it terms *puppet elites*: Indigenous individuals selectively targeted, cultivated, institutionalised, financially rewarded, and rendered structurally dependent upon colonial or global economic systems. These individuals are then repositioned as intermediaries and administrators of their own people's fragmentation, dispossession and ultimately extinction.

Within this process, colonised Indigenous elites are decorated with titles, prestige, bureaucratic authority, salaries, material privileges, symbolic recognition, and access to modern systems of consumption. They are incorporated into state institutions, corporations, religious hierarchies, universities, NGOs, political parties, and global administrative structures. Alongside material rewards, they are adorned with civilisational metaphysical symbols — religious imagery, moral narratives, institutional honours, developmental rhetoric, and ideological legitimacy — which together produce the appearance of authority, advancement, and leadership. The framework compares this condition metaphorically to a contemporary extension of Plato's cave. These colonised elite figures are elevated onto the cave wall and illuminated before the population, performing the spectacle of legitimacy, leadership, civilisation, morality, progress, or salvation.⁵³ Yet the structure controlling the fire, the shadows, and the stage itself remains elsewhere — embedded within larger systems of economic, colonial, imperial, corporate, geopolitical, and civilisational power. The performance is sustained through monetary dependency. Money grants symbolic authority to these figures, yet the power they appear to possess does not originate from autonomous civilisational sovereignty; rather, it derives from their integration into external systems that ultimately regulate the conditions of the performance itself.

Within the Psycho-Cosmocide framework, this mechanism is particularly destructive because it internalises colonisation within the colonised population itself. The system no longer requires domination through overt force alone. Instead, domination becomes psychologically, economically, institutionally, culturally, spiritually, and symbolically reproduced from within the fragmented community. Colonial administration is decentralised into the consciousness and aspirations of the colonised themselves. The result is a profound restructuring of Indigenous reality. Traditional authority systems collapse. Ancestral obligations weaken. Communal continuity fragments. Sacred relationships with land become subordinate to financial incentives. Survival itself becomes increasingly dependent upon participation within the very structures contributing to their enslavement and extinction.

For this reason, the framework argues that the operative cosmological law of the contemporary world must be stated directly: *money creates power, and power creates reality*.

⁵³ Homi K. Bhabha, *The Location of Culture* (London: Routledge, 1994).

Under modern global civilisation, peoples without sufficient economic, institutional, technological, military, informational, and organisational power remain structurally vulnerable regardless of moral legitimacy or historical continuity. Without material capacity, communities cannot effectively defend land, preserve languages, protect memory systems, maintain sovereignty, or sustain independent civilisational existence against larger extractive systems. The crisis therefore extends beyond economics alone. The deeper danger lies in the gradual replacement of all non-monetary foundations of meaning with financial logic itself. When money becomes the supreme organising principle of civilisation, every aspect of existence risks being evaluated according to profitability, productivity, extraction, and market value rather than ecological balance, ancestral continuity, spiritual integrity, or the long-term survival of life itself.

Within the West Papuan crucible, the framework interprets this process as one of the defining contemporary mechanisms through which Psycho-Cosmocide reproduces itself: not merely through military occupation or territorial domination, but through the monetised reengineering of consciousness, leadership, aspiration, identity, and reality itself.

Reason Ten: The Specific and Irreducible Case of West Papua — The Crucible

After more than twenty-six years of rigorous research, historical investigation, philosophical reflection, and direct observation, the inadequacy of existing theoretical frameworks became fully and irreducibly apparent through one specific and ongoing reality: West Papua. The accumulated conditions present within West Papua revealed dimensions of civilisational violence that conventional frameworks such as colonialism, genocide, postcolonialism, development theory, human rights discourse, or cultural erasure could describe only partially. These frameworks identified symptoms, mechanisms, or historical manifestations, but none adequately captured the deeper ontological, psychological, cosmological, and metaphysical dimensions of destruction unfolding simultaneously within the Papuan condition.

The 1969 so-called Act of Free Choice crystallised this contradiction with exceptional clarity. In an event formally recognised internationally as an act of self-determination,⁵⁴ only 1,025 carefully selected representatives voted under conditions of direct military intimidation on behalf of approximately one million Papuans.⁵⁵ The event has been extensively documented as a political process structured through coercion, geopolitical interests, and institutional complicity. Within the Psycho-Cosmocide framework, this moment represents something beyond a political fraud: the formal institutionalisation of a deeper civilisational process: the incorporation of Papua into a global structure capable of legitimising domination while simultaneously presenting itself as the guarantor of human dignity, legality, and international order.

Since that period, Papuan communities have experienced sustained military operations, aerial bombardments, displacement, extractive exploitation, demographic restructuring through transmigration policies, missionary conditioning designed to normalise suffering and submission, ecological destruction, and the continual

⁵⁴ Roger Maaka and Augie Fleras, *The Politics of Indigeneity: Challenging the State in Canada and Aotearoa New Zealand* (Dunedin: University of Otago Press, 2005).

⁵⁵ John Saltford, *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of Betrayal* (London: RoutledgeCurzon, 2003), 127–175.

circulation of global military technologies facilitating territorial control.⁵⁶ Simultaneously, one of the most biodiverse rainforest systems on Earth has been progressively opened to extraction, militarisation, and industrial transformation with comparatively limited sustained global urgency proportional to its ecological significance.

For the Psycho-Cosmocide framework, this asymmetry became a decisive point of philosophical crystallisation. It revealed a disturbing condition within contemporary civilisation itself: the possibility that dominant global consciousness had become so structurally conditioned that it could no longer perceive the destruction of living worlds, ancestral ecologies, and civilisational continuity as the highest form of emergency. Human-made infrastructures routinely mobilise global alarm, institutional response, and media intensity, while the destruction of ancient ecosystems and Indigenous worlds frequently remains peripheral within dominant structures of value.

At this point, existing vocabulary became insufficient. Colonialism, genocide, assimilation, underdevelopment, marginalisation, and cultural erasure described aspects of the crisis, but not its deepest structure. A new conceptual language therefore became unavoidable.

Within this framework, West Papua is not interpreted as a place where civilisation has failed to arrive. Rather, it is interpreted as a place where contemporary civilisation has fully arrived — technologically, politically, militarily, economically, religiously, administratively, and institutionally — and where the consequences of that arrival reveal themselves with extraordinary intensity.

Yet the framework insists that the Papuan tragedy cannot be understood solely through visible forms of suffering. Physical violence, torture, militarisation, exploitation, displacement, ecological destruction, racism, and dispossession remain undeniable realities. However, to reduce the Papuan condition exclusively to these visible manifestations is, within this analysis, to misunderstand the deeper structure of the catastrophe itself.

What Psycho-Cosmocide identifies as the deepest tragedy operates beneath and beyond immediately visible historical events. It is a wound that does not necessarily bleed externally. It is a catastrophe without a singular date of occurrence. It unfolds gradually within consciousness itself, where the distinction between truth and distortion becomes increasingly unstable. At this level, the colonised mind may begin to experience the imposed reality as more legitimate, more desirable, and more natural than its own inherited ontological foundations.

The framework therefore advances a precise philosophical diagnosis: the most destructive form of colonisation is not ultimately territorial occupation alone, but the occupation of meaning itself. When a people can no longer trust the interpretive structures through which reality is perceived — when beauty, morality, progress, value, salvation, success, and civilisation become redefined through external symbolic systems — a rupture occurs at the deepest civilisational and ontological level.

Under such conditions, domination may appear simultaneously as liberation. The forces dismantling ancestral foundations may present themselves as development, modernity, religion, democracy, civilisation, or salvation, and may even be sincerely experienced as such by those subjected to them. This double structure

⁵⁶ Saltford, *The United Nations and the Indonesian Takeover of West Papua*, 127–175; Yamin Kogoya, *Papuan Tragedy: 300 Warnings from the Edge of Extinction* (Brisbane, Australia: milineXus, 2025).

of the crisis — appearing as both promise and destruction simultaneously — is what renders the condition extraordinarily difficult to recognise, resist, or escape.

For this reason, the Psycho-Cosmocide framework argues that the Papuan tragedy must be understood not merely as political or economic, but fundamentally metaphysical and transcendental in nature. It is not solely a tragedy of bodies, territories, institutions, or governance structures, though it includes all of these dimensions. At its deepest level, it is a tragedy concerning the collapse, distortion, fragmentation, and colonisation of meaning itself.

The crisis unfolds simultaneously across time, memory, consciousness, and space. It exists in present material conditions, but also within inherited patterns of perception, disrupted memory systems, imposed narratives, and projected futures. It manifests through alienation, dislocation, exile, symbolic inversion, epistemological dependency, and the gradual weakening of a people's ability to distinguish between inherited reality and externally manufactured reality.

Thus, the danger confronting Papua is not only physical extinction, but existential severance: the possibility that a people may remain biologically alive while becoming psychologically, cosmologically, spiritually, and civilisationally disconnected from the deeper interpretive structures through which they once understood themselves, their relationships, their land, and existence itself.

One of the most sobering implications of the framework concerns what it identifies as the colonisation of resistance itself. When the symbolic systems through which suffering is interpreted have already been shaped by the dominant order, even sincere resistance movements may unconsciously reproduce the logic, categories, desires, and metaphysical assumptions of the structures they oppose. Liberation efforts may unknowingly mirror the architecture of domination. Identity claims may reinforce imposed categories. Moral and spiritual language may become absorbed into new forms of control. At this point, the crisis is no longer external to consciousness; it becomes internal to it.

The framework expresses this condition through the Lani concept of *Wam'ndanak'me* — a protected and fenced garden or pig enclosure whose boundaries have been deliberately broken open so that anyone, everybody, and all forces may enter freely, allowing pigs to feed without restraint, ownership, accountability, order, or responsibility. In this metaphor, the enclosure no longer belongs to anyone capable of defending it. The boundaries separating care from exploitation collapse entirely.

Within the Psycho-Cosmocide interpretation, West Papua has gradually been transformed into a civilisational *Wam'ndanak'me* over centuries of external intervention, extraction, missionary penetration, imperial competition, geopolitical manipulation, and modern state expansion. The events of the 1960s and the ongoing conditions thereafter are therefore interpreted not as isolated historical accidents, but as continuations of a much longer process in which Papua became an open field upon which competing powers, ideologies, economies, religions, and civilisational projects impose themselves without fully bearing responsibility for the long-term survival of the living world they transform.

The preceding cluster has traced the contemporary operations of the CPCV and their most concentrated expression in West Papua. Before proceeding further into the framework's architecture, however, intellectual honesty demands a reflexive pause. Cluster Four turns the analytical lens on the framework itself —

confronting the problem of language as both the medium of critique and one of its primary sites of limitation, and acknowledging the conditions of authorship that shape what can and cannot be said here.

Cluster Four: Language, Authorship, and the Limits of the Framework

Reason Eleven: The Problem of Language — Writing Against Itself

The framework cannot be fully articulated in the language that most needs to carry it. The inability to write this work in the Lani language is itself evidence of the very condition being described. Certain concepts, experiences, ecological relationships, and metaphysical orientations embedded within Lani consciousness — including the term Wone itself, which functions simultaneously as cosmological orientation, ethical framework, relational structure, ecological principle, and ontological ground — cannot be fully translated into English without partial distortion or permanent loss. Many Indigenous scholars have been compelled to pass through the linguistic and conceptual systems of civilisation in order to speak back to the very structures that disrupted their original knowledge systems. English here is both a constraint and a strategic necessity. The survival of Indigenous languages is inseparable from the survival of alternative modes of human existence, consciousness, and ecological intelligence. The long-term task is larger than translation: Indigenous peoples must eventually return to writing, theorising, and analysing existence fully within their own ancestral languages, because every language carries unique ontological possibilities that no other language can replicate.

Within the Psycho-Cosmocide framework, language is understood as the primary carrier and transmission system of the Civilisational Psycho-Cosmocide Virus (CPCV). Among all symbolic systems — including images, colours, monuments, rituals, myths, and visual representations — language occupies a unique and foundational position because it is through language that reality becomes structured, remembered, interpreted, transmitted, institutionalised, and reproduced across generations.

Symbols, images, colours, monuments, and artefacts possess meaning only insofar as they can ultimately be interpreted through linguistic systems. A monument may survive for thousands of years, but without language, its meaning remains uncertain, fragmented, or permanently inaccessible. Ancient paintings, inscriptions, numerical systems, sacred architecture, and archaeological remains reveal the worlds that produced them only when human beings are able to decode, translate, narrate, and reconstruct them through language. In this sense, language functions as the interpretive key that unlocks extinct civilisations from silence.

The reason contemporary humanity knows so much about ancient worlds such as Mesopotamia, Egypt, Greece, China, Mesoamerica, India, or Rome is not because monuments survived alone, but because written language preserved administrative systems, cosmologies, philosophies, laws, myths, trade records, poetry, rituals, mathematics, and historical memory. Once writing systems are deciphered, entire civilisational worlds become visible again. Without language, the material remnants of civilisation remain largely mute objects disconnected from the consciousness that produced them.

Within the Psycho-Cosmocide framework, this gives language extraordinary ontological power. Language does not merely describe reality; it organises reality itself. Through language, human beings classify existence,

define morality, construct identity, regulate memory, establish institutions, transmit myths, formulate religions, legitimise power, and shape the boundaries of what can be imagined or perceived as true. For this reason, language also becomes one of the primary mechanisms through which the CPCV spreads. Colonial systems historically understood that domination over land could not be permanently secured without intervention into language itself. To transform a people's language is to gradually transform the structure of their consciousness, memory, symbolic world, cosmology, and self-perception. Once a language weakens or disappears, entire systems of ancestral knowledge, ecological relationships, oral histories, sacred meanings, metaphors, categories of thought, and civilisational memory become endangered or collapse with it.

The framework therefore treats linguistic destruction not as a secondary cultural issue, but as a direct assault upon the ontological foundations of a people's existence. Language is not simply a communication tool; it is a living archive of collective consciousness accumulated across generations. At another level, language functions as one of the clearest markers differentiating one human group from another. While biology alone cannot clearly distinguish populations, language carries unique histories, memories, metaphors, cosmologies, symbolic structures, and ways of perceiving existence. Through language, communities recognise belonging, continuity, kinship, and distinction. A language contains within it the memory of a people's relationship to land, ancestors, ecology, spirituality, time, and reality itself.

Consequently, when a dominant civilisation imposes its language universally while marginalising or eliminating others, it does not simply expand communication; it restructures the architecture of consciousness at planetary scale. Many peoples under sustained colonial pressure begin interpreting themselves, their histories, their futures, and even their suffering through categories inherited from external linguistic worlds. Within the Psycho-Cosmocide framework, this is one of the deepest operations of the CPCV: the gradual replacement of a people's interpretive universe through linguistic absorption, until the colonised reality begins to feel more natural than the ancestral one it displaced.

Reason Twelve: Problem of Linguistic Inheritance and the Limits of Authorship

The twelfth foundational reason concerns the problem of linguistic inheritance and the limits of authorship itself. Within the Psycho-Cosmocide framework, no human being can claim absolute ownership over language, symbols, concepts, or the deeper structures through which thought becomes possible. Almost every word used throughout the framework is borrowed from pre-existing civilisational linguistic fields that existed long before the arrival of the author.

Even the term *Psycho-Cosmocide* is not an absolute invention, but a careful rearrangement and recombination of inherited symbolic material that already existed within human linguistic history. The English language itself is not possessed by any individual author; it is a vast civilisational field accumulated across centuries through innumerable human contributions, transformations, translations, conquests, migrations, and historical encounters. The same applies equally to the Lani language. It too preceded the author's existence and cannot be claimed as personal creation.

The only direct neologism introduced is *Wonesis*. Yet even this term remains constructed from inherited letters derived through long alphabetic histories connected to Phoenician, Greek, Latin, and English systems, alongside conceptual directions already present within broader human thought. No symbol emerges from pure

emptiness. Every act of writing occurs within already existing linguistic worlds. The contribution of the framework therefore lies not in the creation of entirely new knowledge *ex nihilo*, but in the reconfiguration, reordering, cleaning, and reshaping of existing symbolic material in order to produce a slightly altered lens through which reality may be perceived. The work does not claim final truth, ultimate authority, or total originality. Rather, it offers an additional possibility of perception — another arrangement of inherited fragments through which the human condition may be reconsidered.

For this reason, the framework rejects the mythology of the isolated genius or absolute creator. The author does not claim ownership over every word, concept, or symbolic structure present within the Psycho-Cosmocide literature. Human thought itself is cumulative, relational, inherited, and civilisational. The framework instead compares authorship to the work of a skilled chef. The ingredients already exist: plants, spices, water, grains, fire, tools, and inherited recipes accumulated through generations of human experimentation and survival. What the chef contributes is not the invention of the ingredients themselves, but the capacity to assemble, arrange, refine, and combine them into the making of a delicious meal. Likewise, the Psycho-Cosmocide framework assembles already existing fragments — historical, philosophical, Indigenous, ecological, metaphysical, linguistic, political, and civilisational — into a new configuration intended to illuminate aspects of existence that remained previously obscured.

At the same time, the framework recognises a further strategic contradiction. The contemporary world-system is largely constructed, administered, reproduced, institutionalised, and globalised through the enormous linguistic infrastructure of English. International law, academia, science, diplomacy, economics, technology, media, governance, and global communication operate predominantly through this linguistic field. Consequently, any attempt to confront, challenge, deconstruct, or reinterpret the dominant civilisational architecture must also engage the very linguistic instruments through which that architecture currently operates. English therefore functions simultaneously as the language of domination and as one of the necessary instruments available for articulating resistance against that domination. The framework writes against the civilisational structure while moving through its linguistic bloodstream at the same time.

Cluster Four has confronted the framework's own situatedness and limits. What remains is to ground the entire analysis in the one domain that no amount of theoretical reflexivity can substitute for: the universal lived experience of being human. Cluster Five does not add further historical or political evidence. It reaches beneath history and politics to the conditions — time, embodiment, fear, childhood, loneliness, the sacred, exhaustion, and unanswered suffering — that every human being inhabits regardless of which side of the colonial divide they occupy.

Cluster Five: Universal Human Dimensions

Reason Thirteen: Problem of Time

The thirteenth foundational reason concerns the problem of time itself. Within the Psycho-Cosmocide framework, time is not treated merely as a neutral measurement system or objective background through

which existence unfolds. Rather, time is understood as one of the most powerful structures through which human reality is organised, disciplined, fragmented, controlled, and interpreted.

Every human being, regardless of culture, civilisation, religion, geography, or historical epoch, exists within the same fundamental temporal condition: human beings are born into a world already in motion, inherit realities they did not create, struggle within systems they did not design, and die before fully resolving the crises they inherit. No human being chooses the time into which they are born, the historical conditions they inherit, or the inevitability of mortality itself. Human existence is therefore always temporally situated within processes larger than the individual.

Yet dominant civilisational systems continuously construct narratives that obscure or deny this condition. Modern civilisation frequently presents history as a linear movement toward permanent progress, inevitable advancement, technological salvation, developmental superiority, or final historical fulfilment. Through these narratives, the present order is normalised as necessary, the past is positioned as inferior or primitive, and the future is imagined as the eventual justification for present sacrifices and destruction.

Within the Psycho-Cosmocide framework, the Civilisational Psycho-Cosmocide Virus (CPCV) operates partly through the manipulation of temporal consciousness itself. Populations are conditioned to perceive the current civilisational arrangement as inevitable, permanent, progressive, and historically superior. Entire societies are taught to organise their existence according to imposed calendars, schedules, deadlines, productivity systems, developmental timelines, historical stages, economic cycles, and institutional clocks that regulate how reality itself is experienced.

By contrast, many Indigenous cosmological systems traditionally understood time not as linear and progressive, but as cyclical, relational, ecological, seasonal, ancestral, and spiritually continuous. Time was embedded within land, memory, ritual, kinship, ecology, and recurring natural processes rather than detached into abstract numerical systems governed primarily by productivity, expansion, and accumulation. The living relationship between ancestors, present generations, unborn descendants, land, seasons, and cosmology formed an integrated temporal world.

The destruction or delegitimisation of these Indigenous temporal systems therefore represents, within this framework, a profound form of Psycho-Cosmocide. What some scholars describe as temporal violence is interpreted here as the severing of a people from their own relationship with time itself. Once colonised populations are absorbed into the temporal architecture of the dominant civilisation, they become reorganised according to external narratives of before and after, primitive and advanced, developed and undeveloped, modern and ancient, productive and unproductive, civilised and uncivilised.

Within Psycho-Cosmocide analysis, civilisation's organisation of time becomes one of the most powerful mechanisms ever constructed by humanity. Reality itself becomes fragmented, compartmentalised, reorganised, classified, dissected, measured, disciplined, and reconstructed according to civilisational temporal systems designed primarily around human desires, productivity, expansion, administration, and survival within institutional structures.

The framework argues that many conditions associated with contemporary civilisation — anxiety, alienation, loneliness, acceleration, exhaustion, psychological fragmentation, existential emptiness, and ecological

disconnection — emerge partly from this temporal dismemberment of reality. Human beings become separated from organic rhythms of existence and reorganised into mechanical systems governed by clocks, schedules, deadlines, productivity metrics, institutional sequencing, and economic time.

Within this process, Indigenous worlds are colonised first through temporal restructuring. Colonial systems introduce new calendars, labour schedules, historical narratives, educational timelines, religious chronologies, developmental frameworks, and economic rhythms that gradually shatter or delegitimise existing cosmological relations with time. Indigenous realities are then reorganised into externally imposed categories: past and future, primitive and modern, ancient and contemporary, myth and history, recorded and oral, valid and invalid, developed and undeveloped, civilised and uncivilised. Many of the temporal distinctions treated as natural or universal within dominant civilisation are themselves historically constructed within specific civilisational paradigms. Categories such as pre-modern and modern, BC and AD, old and new, progress and backwardness, productivity and waste, eternity and temporality, historical and mythical, valuable and valueless, all emerge within symbolic systems that organise human existence according to particular assumptions about reality, order, and legitimacy.

Psycho-Cosmocide proposes that time as presently organised within dominant civilisation is not experienced universally in the same way across all human worlds. Rather, modern temporal consciousness is itself part of a broader civilisational machinery through which the CPCV operates subtly and pervasively. The authority of institutional time becomes so powerful that the constructed reality it produces appears more real, legitimate, rational, and inevitable than older ecological and relational systems of existence. Under contemporary civilisation, human worth itself increasingly becomes measured according to temporal efficiency. Existence is evaluated through productivity, speed, deadlines, output, schedules, career progression, economic value, and the “proper” use of time. Individuals are rewarded or punished according to how effectively they conform to institutional temporal systems. This reveals one of the deepest inversions of modern civilisation: time becomes valued above life itself. Entire ecosystems, species, cultures, memories, and ancestral worlds are sacrificed in the name of development, acceleration, economic growth, historical progress, and future prosperity.

Within the Psycho-Cosmocide framework, the Civilisational Psycho-Cosmocide Virus (CPCV) kills the cosmos by replacing living, ecological, and ancestral time with a civilisational timing system that reorganises all existence into linear schedules, productivity cycles, and developmental narratives. This temporal regime fractures reality into artificial divisions — past and future, primitive and modern, productive and unproductive — while forcing land, life, memory, and human beings into measurable units of efficiency and progress. In doing so, it severs the cosmos from its organic rhythms and relational continuity, transforming a living world into a managed system governed by clocks rather than ecological or ancestral order. The result is not only the domination of time, but the dismemberment of reality itself, where existence is no longer experienced as a unified living cosmos but as fragmented segments accelerated toward an abstract idea of progress that ultimately destroys the very world it claims to improve.

Reason Fourteen: Problem of the Body

Within the Psycho-Cosmocide framework, the problem of the body begins from a universal condition: every human being, without exception, inhabits a body that hungers, suffers, ages, desires, becomes ill, and ultimately dies. Despite vast civilisational claims of progress, salvation, enlightenment, or transcendence, no ideology, religion, technology, or political system has altered this fundamental condition of embodied existence. Yet dominant civilisational traditions — particularly those shaped by Platonic, Cartesian, and Abrahamic dualisms — have historically constructed hierarchies that devalue the body while elevating the mind, soul, spirit, or rational subject as superior or more “real.” This has produced a civilisational structure that is persistently in tension with the material, ecological, and embodied reality of human life.

In contrast, many Indigenous and nature-based cosmologies understand the body not as a temporary vessel for a higher essence, but as a sacred, living interface through which humans are directly connected to land, ancestors, ecology, and the wider cosmos. The body is not secondary to existence; it is the first site of relation and meaning.

Within Psycho-Cosmocide analysis, civilisation presents itself as a system of improvement and transcendence — a movement toward divine order, progress, and higher forms of existence. Yet in practice, it achieves this by exerting control across all eight atlases of human reality while primarily extracting, disciplining, and exploiting the first two: the physical-material and biological-organic dimensions of life. In doing so, it uses the body as the primary resource through which all other symbolic, cultural, metaphysical, and temporal systems are constructed, while simultaneously distorting and corrupting those higher layers of meaning.

The result is a profound contradiction: the body becomes the foundation of civilisational “progress,” yet remains the site of continual suffering. It is worked, disciplined, exhausted, and often sacrificed in the name of ideals such as development, advancement, civilisation, and salvation — promises that exist in symbolic or deferred futures while the embodied present continues to endure pain, inequality, and extraction. In this sense, Psycho-Cosmocide identifies a structural asymmetry: the body bears the cost of civilisational transcendence, while the promised compensation of that transcendence remains perpetually unrealised.

Within the Psycho-Cosmocide framework, Indigenous worlds have been systematically targeted for over five centuries through a dual extraction of both material and human resources in service of constructing what is understood as a civilisational “temporal heaven” — a future-oriented symbolic order that concentrates comfort, security, and technological privilege within the structures of those who control and maintain the system. Although this system has transformed in appearance over time — becoming more complex, decorated, and institutionally diversified — the framework argues that the underlying condition of embodied extraction has never ended. The suffering, disciplining, and exploitation of bodies, lands, and non-human life continues at a global scale, even if increasingly obscured through layers of administrative language, technological mediation, and symbolic normalisation.

Within this analysis, the CPCV functions precisely through this concealment: it produces a perceptual architecture in which ongoing material violence becomes difficult to perceive as such, while the civilisational narrative presents itself as progress, development, and improvement. In this sense, the “wall” of civilisation

operates as both infrastructure and illusion — organising reality while simultaneously masking the costs upon which it depends.

The Psycho-Cosmocide framework emerges in response to what is described as a rupture in this perceptual system: a cracking of the civilisational surface through which the underlying conditions of embodied existence become visible again. This includes the recognition that human beings are not abstract historical subjects moving toward transcendence, but living, embodied organisms entirely dependent upon land, food, water, fire, air, kinship, and ecological continuity.

From this perspective, the deepest correction offered by the framework is not the promise of elsewhere or beyond, but the re-anchoring of human awareness in the irreversible fact of shared planetary embodiment. Humanity is not departing from this world; it is irreducibly situated within it. This is the home that sustains all life, and it is within this shared material condition that the reality of both suffering and survival must ultimately be confronted.

Reason Fifteen: Problem of Fear

Beneath the dominant symbolic systems through which modern civilisation operates — every religion, every ideology, every political order, every civilisational narrative — lies a common foundational driver: fear. Fear of death, of the unknown, of chaos, of the other, of meaninglessness, of being alone in an indifferent universe. The CPCV does not merely exploit existing fears; it manufactures new ones and then presents itself as the solution to the fears it has created. Colonial systems instilled fear of ancestral spirits in order to make missionary salvation attractive. Development systems instilled fear of poverty and backwardness in order to make economic dependency appear as progress. Military systems instil fear of external enemies in order to justify internal control. The weaponisation of fear is one of the oldest and most universal mechanisms of civilisational domination. Indigenous cosmological systems that maintained elaborate ceremonial, relational, and ecological practices for metabolising collective fear — for processing mortality, uncertainty, and cosmic vulnerability within communal life rather than suppressing it through ideological projection — represent precisely the kind of knowledge that the CPCV systematically destroys, because a people who can metabolise fear collectively is a people far more difficult to dominate through manufactured terror.

Reason Sixteen: Problem of Childhood and the Colonisation of the Young

Within the Psycho-Cosmocide framework, the problem of civilisation begins not in adulthood but in childhood, where every human being first enters existence in a condition of absolute vulnerability, dependency, and interpretive openness. The child does not choose its language, religion, cosmology, national identity, moral framework, or historical understanding. These structures are installed before critical reflection becomes possible. For this reason, the primary mechanism through which any civilisational system reproduces itself is not persuasion of adults, but the early formation and colonisation of children through language acquisition, schooling systems, religious instruction, media environments, family restructuring, and the systematic replacement of ancestral knowledge with institutional curricula.

From this perspective, the most effective operation of CPCV is not the conversion of already formed minds, but the capture of minds before formation has stabilised. Colonial education systems historically understood

this with precision: Indigenous children were removed, physically or symbolically, from their communities, languages, ceremonial practices, ecological relations, and ancestral learning systems, and reinserted into foreign epistemic frameworks that reorganised their perception of reality from the ground up. In this process, communities did not merely lose individuals; they lost the continuity of entire knowledge systems through which cosmology, ecology, memory, and identity were transmitted across generations. Within this framework, childhood and ancestral transmission are understood as the central continuity mechanism of human existence — the living bridge through which memory, ecological intelligence, relational ethics, and cosmological orientation pass from one generation to the next. When this bridge is disrupted, the continuity of a people's world is placed under existential threat. Psycho-Cosmocide therefore interprets the re-education or restructuring of Indigenous children as one of the most decisive sites of civilisational transformation, because it intervenes directly in the reproduction of reality itself.

From this standpoint, what is often described as education is not neutral. It is a contested space where different cosmological systems compete over the formation of perception. The introduction of external religious narratives, symbolic systems, colours, images, and historical frameworks during early childhood functions as a deep restructuring of consciousness long before alternative epistemologies can be accessed or defended.

Within Psycho-Cosmocide analysis, children and ancestors together constitute what may be described as the threshold of continuity against the forces of entropy within human civilisation. They are the living channels through which existence is renewed, remembered, and extended beyond individual lifespan. In Indigenous cosmological systems, this continuity is not abstract but deeply embodied: knowledge is carried through oral transmission, ritual practice, ecological participation, and relational presence between elders, children, land, and ancestral worlds. This network of transmission functions as a living “scripture” of existence, inseparable from daily life and ecological reality.

When this transmission structure is interrupted — whether through forced schooling, linguistic displacement, religious substitution, or cultural fragmentation — the entire cosmological architecture of continuity becomes destabilised. What follows is not merely cultural loss but a rupture in the system through which a people reproduces its own world.

This condition presents a situation where civilisational survival becomes conditional upon either adaptation to the imposed system or gradual extinction under its pressures. Within this analysis, the colonisation of childhood is not a secondary effect of broader historical processes, but one of the primary mechanisms through which Psycho-Cosmocide operates across generations, reshaping the future by reorganising the earliest stages of human consciousness.

Reason Seventeen: Problem of Loneliness and Cosmological Homelessness

Within the Psycho-Cosmocide framework, one of the most universal yet least fully articulated conditions of modern human existence is a profound and often unnameable loneliness. This is not merely social loneliness — the absence of companionship or community — but a deeper cosmological loneliness: a condition in which human beings experience themselves as unanchored from any larger story, ancestral continuity, ecological belonging, or relational structure that extends beyond the isolated self. It is a form of existential dislocation

in which the individual no longer feels embedded within a living world, but instead experiences reality as fragmented, abstract, and internally empty.

This condition is not understood as natural within the framework, but as historically produced. It is interpreted as the psychological and existential residue of the systematic dismantling of communal, ceremonial, ancestral, and ecological relational systems through which human beings have traditionally experienced themselves as part of a wider living cosmos. In many Indigenous and nature-based societies, elaborate relational systems — including ceremony, seasonal rhythm, kinship structures, ancestral presence, ecological reciprocity, and collective memory — continuously reaffirmed that the individual was never alone, never isolated, and never cosmologically severed from the world around them.

The destruction or weakening of these systems produces what Psycho-Cosmocide names *cosmological homelessness*: a condition in which human beings remain physically present in the world but existentially ungrounded within it. This condition is not limited to colonised populations alone; it is also increasingly present within dominant civilisations that were historically responsible for the disruption of these relational systems, suggesting a globalisation of existential dislocation.

From a historical perspective, this framework situates cosmological homelessness within the broader trajectory of civilisational development itself. It argues that as civilisation expands through successive paradigms — from nature-centred relational worlds to king- and god-centred orders, to organised religious cosmologies, to human-centred humanism, to materialist and scientific frameworks — each transition progressively weakens older forms of embedded relational meaning. While each paradigm claims to resolve the limitations of the previous one, the cumulative effect is the gradual erosion of stable cosmological reference points through which human beings once understood their place in existence.

In this reading, modernity represents not the culmination of meaning, but a state of intensified abstraction in which reality is increasingly mediated through systems that prioritise measurement, control, analysis, and utility over relational belonging. The result is a condition in which human beings possess unprecedented informational access to the world, yet experience an unprecedented loss of existential orientation within it. Within the Psycho-Cosmocide framework, cosmological homelessness is therefore not simply psychological distress, but a structural outcome of the disintegration of relational worlds. It marks the transition from being embedded within a lived cosmos to being positioned within an abstract civilisational matrix in which the fundamental questions of existence — who we are, where we are, why we are here — become increasingly difficult to locate within any stable, shared narrative.

In this sense, the loneliness experienced in contemporary life is interpreted as a symptom of a deeper rupture: the severing of human beings from the cosmological, ecological, ancestral, and relational systems that once provided continuous orientation within existence itself.

What makes the condition so profound — and indeed terrifying — is not simply the absence of social connection, but the loss of a shared sense of ontological belonging: the feeling that existence itself is no longer a home but an abstract environment governed by systems that do not return meaning in a relational or intelligible way. Human beings remain materially within the cosmos, yet increasingly experience it as silent, indifferent, and unresponsive to the need for coherence, ancestry, and orientation. Psycho-Cosmocide

therefore identifies this moment as a rupture in cosmological continuity, a point at which modern civilisation produces unprecedented informational and technological integration, while simultaneously alienating itself deeper into the void of aloneness and nothingness. From this perspective, the terror is not only emotional but existential — the recognition that the structures which once gave the cosmos its sense of livability, reciprocity, belonging, and meaning have been disrupted to the point where humanity collectively experiences a form of disconnection from the very world it still physically inhabits.

Reason Eighteen: Problem of the Sacred

Across recorded history, most human cultures have maintained some relationship with the sacred — some dimension of existence understood as beyond the ordinary, deserving of reverence, carrying a weight of meaning that exceeds instrumental value. This appears to be not a cultural accident but a deep structural feature of human consciousness. The desire to encounter something genuinely sacred — something that cannot be bought, sold, managed, optimised, or explained away — persists even within the most thoroughly secularised and technologically saturated contemporary societies. The CPCV does not eliminate the sacred. It cannot. What it does is systematically redirect the sacred impulse away from land, ancestors, ecological relationship, and cosmological community — and toward commodities, celebrities, nation-states, technological systems, and the abstract promises of whichever dominant metaphysical system currently holds institutional authority. The destruction of Indigenous sacred systems is therefore not the elimination of the sacred from human life but its redirection into channels that serve the operational logic of the dominant civilisational architecture.

Reason Nineteen: Problem of Civilisational Exhaustion and the Collective Realisation of No Escape

Another foundational reason emerged from the growing perception that humanity itself may be entering a stage of collective civilisational exhaustion — a condition in which the human species increasingly senses, deep within its own psyche, that it may have reached the limits of its current trajectory without possessing a coherent pathway out. Religious certainty weakened, but no universally shared metaphysical orientation emerged in its place. Technological advancement expanded, but failed to resolve existential instability. Scientific knowledge increased enormously, yet fundamental questions concerning consciousness, meaning, mortality, and existence itself remain unresolved. Economic development accelerated, yet ecological systems moved closer toward collapse. The framework often imagines this condition metaphorically as humanity collectively riding inside a gigantic bus moving at immense speed toward the edge of a cliff. For much of modern history, civilisation celebrated the speed of the bus itself — technological progress, industrial growth, scientific expansion. But now, deep within the collective psyche, there appears to be an emerging realisation that the bus may be heading directly toward catastrophe, while the mechanisms capable of slowing or stopping it have either weakened, disappeared, or become structurally inaccessible. The writer of Ecclesiastes confronted this condition three thousand years ago: “All is vanity.” Generations come and go while the earth remains; human beings labour without final arrival; desire continuously reproduces itself without

resolution.⁵⁷⁵⁸ Camus explored the absurd condition of humanity: conscious beings endlessly searching for meaning within an indifferent universe.⁵⁹ Beckett dramatised the paralysis of endless waiting within a collapsing symbolic horizon.⁶⁰ Psycho-Cosmocide extends this lineage by arguing that the crisis is no longer merely philosophical or psychological. It has become planetary, ecological, civilisational, and ontological simultaneously.

Reason Twenty: Problem of Unanswered Suffering and the Question That Cannot Be Answered

Within the Psycho-Cosmocide framework, the most fundamental condition of human existence is not knowledge, progress, belief, or culture, but universal and inescapable suffering. Human beings across all known cultures and contexts enter life through vulnerability, experience pain in multiple forms — physical, psychological, relational, ecological — and ultimately die. No known civilisational system — whether religious, scientific, philosophical, or ideological — has yet produced a final or universally satisfactory explanation for why this condition exists.

Religion offers meaning through divine intention, karma, or moral structure; philosophy offers conceptual analysis; science describes mechanisms and physical processes; ideology offers historical necessity or social interpretation. Yet none of these frameworks resolve the deeper existential question that persists beneath them all: why is there something rather than nothing, and why is existence structured in such a way that life inevitably includes suffering, loss, and death?

Within this framing, physics may describe the architecture of reality, but it does not explain why such architecture exists at all. The Psycho-Cosmocide framework therefore identifies this gap not as a failure of intelligence, but as a structural limit of human cognition itself: all interpretation occurs *within* existence, and therefore cannot access any position outside existence from which its ultimate reason might be observed.

The framework further argues that many civilisational systems respond to this unresolved condition not by confronting it, but by covering it with interpretive stabilisation systems. Suffering is explained as divine will, moral consequence, progress cost, personal failure, karmic debt, or historical necessity. In doing so, raw existential pain is often translated into narratives that make it psychologically bearable, but do not resolve its underlying reality.

Indigenous and nature-based relational systems, in contrast, are understood here as having often maintained practices of sitting within suffering without immediate conversion into abstract justification — holding grief, pain, loss, and uncertainty as part of a shared existential field rather than isolating them into individualised moral or metaphysical explanations. Within Psycho-Cosmocide analysis, the destruction or weakening of such relational capacities contributes to a deeper civilisational condition in which suffering is continuously explained, managed, or instrumentalised rather than directly inhabited and acknowledged.

⁵⁷ Ecclesiastes, in *The Holy Bible, New Revised Standard Version* (Nashville: Thomas Nelson, 1989), 1:2–14.

⁵⁸ Gerhard von Rad, *Wisdom in Israel*, trans. James D. Martin (Nashville: Abingdon Press, 1972).

⁵⁹ Albert Camus, *The Myth of Sisyphus*, trans. Justin O'Brien (New York: Vintage Books, 1955), 3–48.

⁶⁰ Samuel Beckett, *Waiting for Godot* (New York: Grove Press, 1954).

At its limit, the framework openly acknowledges a final unresolved question: why does life exist at all, and why must all known life forms undergo birth, suffering, and death within this structure? Why does existence take this form rather than another — or none at all? No system has resolved this question in a definitive way, and the framework does not claim to do so.

Instead, it situates itself within this unresolved condition. Psycho-Cosmocide is therefore not presented as an ultimate explanation of existence, but as a diagnostic lens operating inside existence, describing patterns of meaning, power, and suffering without claiming access to the origin or final justification of being itself.

From this perspective, one of the most persistent tensions in human history is not only the presence of suffering, but the unequal ways in which it is interpreted. The framework notes how certain groups, under various civilisational systems, come to believe themselves superior, more advanced, more moral, or more fully human than others — while simultaneously devaluing, dehumanising, or erasing other populations. The framework interprets this not as accidental, but as a recurring structural outcome of civilisational meaning systems that attempt to stabilise existence through hierarchy, justification, and control.

Ultimately, Psycho-Cosmocide concludes that while science and technology may reduce certain forms of physical suffering and increase material convenience, they do not eliminate the fundamental condition of embodied existence: human beings remain bound to a life cycle of birth, vulnerability, suffering, and death within a reality whose ultimate reason remains unknown.

For precisely these reasons — and for many other unresolved mysteries of existence across all dimensions of human experience mapped through the atlases of Psycho-Cosmocide — there emerges a necessity to strip reality down to its most fundamental condition: the bare fact of existence itself. This is not an attempt at final explanation, but a diagnostic reduction, as though examining the remnants of a world after a catastrophic flood, fire, or rupture, where only fragments of meaning remain scattered across time.

In such a condition, the task is not to assume the coherence of inherited systems, but to ask what remains when those systems are no longer taken as self-evident. It is an attempt to locate the most basic structural elements of existence — the irreducible conditions beneath culture, language, ideology, and cosmology — in order to understand how meaning itself is assembled.

Within this analogy, the question becomes: what is the foundational “letter” placed at the centre of the existential system — the primary element from which all other symbolic, cultural, biological, and metaphysical structures are constructed? And further: who placed it there, when, through what process, and for what reason, if any reason can be stated at all?

The introduction of terms such as Psycho-Cosmocide, CPCV, Wonesis, Cosmobian, and Wone is therefore not an act of multiplication of concepts for its own sake, but an attempt to construct a new diagnostic vocabulary. These terms function as analytical tools designed to observe, map, and interrogate the conditions of existence from a perspective that does not assume the stability or completeness of inherited civilisational frameworks.

In this sense, the framework is not claiming to answer the final question of existence, but to reformulate the problem in a way that allows the question itself to be seen more clearly: what is this structure of reality into

which life has been placed, and how can it be examined without presupposing the very meanings it has already produced?

The twenty reasons assembled above constitute the complete forensic case for why Psycho-Cosmocide had to be named. What they collectively point toward — the baseline against which all this destruction can be measured — is Wone: the primordial ordering principle that the CPCV operates against. Understanding what is being destroyed requires first understanding what was alive before the destruction arrived.

WONE: THE PRIMORDIAL ORDERING PRINCIPLE — FOUNDATIONAL DEFINITION AND ANALYSIS

The Ground Beneath All the Reasons

The twenty reasons assembled in the preceding section constitute a forensic survey of wreckage. They have traced, across eight layers of ontological reality, the historical, cosmological, psychological, linguistic, and existential dimensions of a condition so comprehensive that no existing conceptual vocabulary had proved adequate to name it. They have established that the crisis is not political alone, not economic alone, not even colonial alone — but something deeper: a disruption of the very architecture through which human beings understand themselves, locate themselves within existence, and sustain the conditions through which life reproduces meaning across generations.

But any diagnosis, however comprehensive, requires a baseline. Any forensic survey of damage must begin from an understanding of what was intact before the damage occurred. Any theory of civilisational rupture must be able to say what was ruptured — not merely that something was destroyed, but what the structure of the living thing was before the destruction arrived.

This is where every existing theoretical framework reaches its limit. Colonialism names the mechanism but not the ontological ground it disrupted. Genocide names the outcome but not the cosmological universe that was extinguished. Epistemicide names the destruction of knowledge systems but does not reach the deeper layer: the primordial orientation within which knowledge systems themselves were rooted. Cultural erasure names what was lost but cannot name what made the lost thing alive in the first place.

The Psycho-Cosmocide framework requires, at its foundation, a concept that reaches that deeper layer. A concept that names not merely what was taken but what was always already there — before the taking, before the naming, before the systematic construction of frameworks to defend against the taking. A concept that operates at the level of existence itself, prior to ideology, prior to institution, prior to the symbolic architectures through which civilisations organise and contest meaning. That concept is Wone.

What Wone Is — And Why It Cannot Be Defined

Wone is a term originating from the Lani language of the Central Highlands of West Papua — one of the oldest continuously inhabited regions of the planet, with documented human presence extending beyond forty

thousand years.⁶¹⁶² But to say that Wone “originates” from the Lani language already introduces a distortion, because Wone is not a product of the Lani language in the way that most concepts are products of their linguistic environments. Most concepts are constructed from prior linguistic elements — assembled, derived, built up from roots and prefixes and inherited meanings. Wone is not constructed from prior elements. It is, in the precise sense the Lani tradition intends, a foundational term: a primordial linguistic unit that establishes rather than derives, that precedes and makes possible the symbolic systems through which it is later pointed at.

This is why the Lani elders do not say that Wone can be defined. They say it can be indicated, described, elucidated, pointed toward, interpreted, approached from multiple directions — but never finally captured by any single formulation or exhausted by any complete account. This is not mystification. It is ontological precision. Wone cannot be defined because it is what underlies definition — the primordial something within which all acts of defining occur, from which all defining proceeds, and to which all definition returns without having contained what it was reaching for.

Wone is what existed before anything that can be described as existing. It is not a thing. It is not a being, even a supreme being. It is not a god in the conventional sense — the Lani cosmological tradition includes ancestral presences and spiritual dimensions, but Wone is prior to and more fundamental than any of these. It is not the product of creation. It is the ground within which creation is possible. The Lani understanding is precise on this point: Wone is the force by which names are assigned and through which all powers derive their capacity to act. It is the ontological condition of possibility for every other condition.

In its most essential formulation, as the Lani tradition preserves it: *all these are Wone*. Not as theological declaration, nor as mystical abstraction, but as the most honest available statement about the structure of reality — that everything which exists, has existed, will exist, or fails to exist does so within the primordial something that the Lani people call Wone. The ant moving beneath a leaf. The thunder rolling across the Highland valley. The heartbeat of the sleeping child. The silence of the elder who has finished speaking. The extinction of a language that took forty thousand years to develop. The bomb falling on a grass hut in the mountains of Papua. All of these are within Wone — not because Wone endorses them, not because Wone causes them in the manner of a personal deity directing events, but because Wone is the primordial ground within which all of them occur, the undefinable something that flows through, sustains, and ultimately constitutes whatever is happening in any moment of reality.

All happens from Wone, because of Wone, in Wone, by Wone, through Wone, with Wone, and upon Wone. What does not happen is also Wone. What happens is also Wone. Not knowing or being aware of whether something is happening or not happening is also Wone.

The Lani language encodes this understanding not as philosophy but as grammar — as the structural bones of how reality is spoken about at all. *Wone page* names the total relational field of Wone: because of it, upon it, from it, in it, by it, with it — every possible preposition of relation collapsed into a single expression, because Wone is not in one relation to existence but is the condition within which all relations occur. *Wone kenok*

⁶¹ D. K. Feil, *The Evolution of Highland Papua New Guinea Societies* (Cambridge: Cambridge University Press, 1987).

⁶² Klaus-Friedrich Koch, *War and Peace in Jalémó: The Management of Conflict in Highland New Guinea* (Cambridge, MA: Harvard University Press, 1974).

names the action taken or not taken in response to a manifestation of Wone — the reaction of a consciousness agent to what the primordial ground has revealed whether that reaction is speech, silence, writing, grief, ceremony, or refusal. *Wone nen* names the directional flow of Wone's source: because of, from, by, of, to — Wone as origin and ground from which all things proceed.

Then the Lani language makes a distinction that most philosophical traditions have never achieved in grammatical form. *Wone wage* names the flow of Wone moving inward — toward the consciousness agent, into the self, arriving at the place where the agent is located and receiving. *Wone nage* names the flow of Wone moving outward — the agent projecting, observing, extending into the external space beyond themselves. These are not opposites. They are the two directions of a single continuous movement: Wone received and Wone transmitted, the cosmos breathing in and breathing out through the instrument of the conscious being.

And the full reach of this understanding is carried by the letter *O* itself — perhaps the most densely freighted single character in any language encountered in the Psycho-Cosmocide framework's comparative survey. In Lani, *O* means simultaneously: time, space, home, cosmos, universe, weather, seasons, condition, situation, environment, house, geography, location, and region. It is not that Lani has one word for many different things. It is that Lani perceives these as one thing — that time and space and home and cosmos and weather and season and condition and geography are not separate categories requiring separate terms but a single, living, encompassing field within which all existence occurs. The *O* is the total surround. It is what you are always already inside of, before you begin to divide it into climate and location and era and circumstance.

And from this letter comes the Lani word for the sun: *O'negen*. *O* — the total field of existence, the cosmos itself — and *negen*, from the root *enegen*, meaning eye. The sun, in Lani understanding, is not a star, not a resource, not the centre of a solar system, not a deity. It is the eye of the cosmos. The organ through which the living universe sees. *O'negen*: the eye of the *O*, the seeing of the total surround upon itself. This is the language within which Wone has been carried for forty thousand years. Not as metaphor. As the grammar of how reality actually is.

The Four Pillars of Wone

Because Wone cannot be directly defined, the Lani tradition developed a taxonomic practice not of describing Wone itself but of describing the kinds of Wone that have manifested — the specific forms through which the primordial ground reveals itself within human experience and the living world. This taxonomy is not a theology or a metaphysical hierarchy. It is a practical descriptive instrument — a way of navigating the ways Wone makes itself felt across the different conditions and encounters of a living community.

The four primary manifestations are *Obelom Wone*, *Maluk Wone*, *Mage Wone*, and *Kurumbi Wone*. These can also be expressed as *Wone Obelom*, *Wone Maluk*, *Wone Mage*, and *Wone Kurumbi*. The latter structure is more active in nature, as if speaking directly to someone: that which has been said, done, acted upon, revealed, manifested, indicated, demonstrated, or conveyed is either good, bad,

prohibited, or a warning. By contrast, the former structure is more conceptual in nature, used when explaining, describing, indicating, providing examples, or demonstrating what Wone Maluk or Wone Obelom looks like. However, both forms can be used interchangeably depending on the context.

The word *Obelom* comes from the root word *Op*, referring to something that is good, right, real, ordered, desirable, harmonious, peaceful, and grounded in a deep equilibrium that manifests goodness, virtue, righteousness, and light. *Obe* can also be understood through the root word *Ebe*, meaning that which exists — the substance, or ontological reality, that can be verified. *Lom* comes from the root word *Alom*, meaning root or source. Thus, *Obelom* refers to the good or right substance that emerges or manifests from the virtuous source of goodness, rightness, order, and reality itself. The word *Maluk* simply means bad, defective, corrupted, or everything opposite to Obelom. The word *Mage* simply means “don’t”: prohibition, avoidance, non-engagement, or staying away. Mage is a critical aspect of Wone because, without Mage, human beings can become uncontrolled entities that do or say whatever they please, whenever and however they please, without boundaries. Such a condition can produce immense disorder and destruction. The word *Kurumbi* simply means “warning.” In life, nearly everything one sees, hears, smells, or feels can become a Kurumbi Wone. These manifestations attempt to help and warn people of danger, problems, signs, symbols, information, individuals, situations, or conditions that require attention, avoidance, prevention, or careful response. If an individual or an entire group is in immense danger without realising it, and someone — whether close to them or from elsewhere — warns them, enabling them to escape alive, that is Kurumbi Wone at work. Every tragic warning sign seen on roads can also be understood as a form of Kurumbi Wone.

Obelom Wone is Wone revealing itself as sacred order — as the principle that organises and maintains right relationship between the living, the dead, the land, the community, and the cosmos. It is the foundational manifestation: the inherent structure of right relationship that a living community discovers, enacts, and transmits across generations. Obelom Wone is not law imposed from outside but the living order emerging from within — the ceremonial protocols, ancestral obligations, and governance structures through which a community sustains the coherence of its world. When its patterns are observed, life is sustained and community coheres. When its patterns are honoured, the flow of Wone through the living world remains unobstructed. Within the Psycho-Cosmocide analysis, the systematic destruction of Indigenous governance structures, ceremonial life, and ancestral obligations is among the most devastating expressions of the CPCV, because it does not merely remove institutions: it dismantles the primary channel through which Obelom Wone has been sustaining a particular living world across centuries.

Maluk Wone is everything opposite to Obelom — Wone manifest as disorder, disruption, violation, and the unravelling of right relationship. Where Obelom Wone is the living order holding, Maluk Wone is the living

order broken. It is not the absence of Wone but Wone manifesting through what happens when the sacred structure is transgressed, when ancestral obligations are abandoned, when the relational coherence of a community collapses from within or is shattered from without. Maluk Wone is chaos, fracture, and the condition of existence in which the flow of the primordial ground has been disrupted at the level of the order that was sustaining it. Within the Psycho-Cosmocide framework, the condition of West Papua — the military occupation, the ecological devastation, the demographic restructuring, the sustained dismantling of Papuan languages and memory systems — is, in Lani cosmological terms, a civilisational Maluk Wone: the primordial order violated at every level simultaneously, disorder installed in place of the living structure that once sustained a world.

Mage Wone is Wone revealed as *prohibition* — as the sacred boundary that must not be crossed, the limit inscribed by the primordial ground itself into the living order, the ancestral law that says: here and no further. Mage Wone is not a human invention or a social convention. It is the concentrated sacred force that marks the threshold between what sustains life and what destroys it — between what Obelom Wone permits and what it forbids, between what keeps the flow of the primordial ground intact and what severs it. It is the Wone that makes certain places untouchable, certain actions forbidden, certain relationships inviolable regardless of the desires or intentions of individual consciousness agents. The destruction of Mage Wone — the overriding of sacred prohibitions, the desecration of forbidden sites, the erasure of ancestral boundaries — is not simply rule-breaking. It removes the protective structure through which the living order has been defending itself against its own unravelling.

Kurumbi Wone is Wone for warning — as the signal that something is wrong, that a boundary has been approached or crossed, that disruption is imminent or already in motion. Where Maluk Wone is the disorder itself and Mage Wone is the prohibition that was meant to prevent it, Kurumbi Wone is the living world's announcement that the prohibition has been ignored and that consequences are approaching. It speaks through events, through the behaviour of animals, plants, and weather, through dreams and disturbances and unexpected encounters, through the accumulating signs that the relational order is under threat. Kurumbi Wone is the cosmos sounding its alarm — not as supernatural punishment but as the natural voice of a living system communicating the state of its own disruption.

Within the Psycho-Cosmocide framework, the entire accumulation of ecological, psychological, civilisational, and existential crises named across the twenty reasons constitutes a planetary Kurumbi Wone: the living world warning, through every available signal, that what has been done to the conditions of existence cannot continue without total consequence.

These four categories are the responses of consciousness agents to the living of Wone. They are real, necessary, and indispensable for communities that must navigate the complexities of existence within time. But they are responses. They arise within the living. They are the ways in which communities already immersed in the flow of Wone make sense of what they are living through. What they all stand upon — the ground beneath all four — is the living of Wone itself, prior to the categories, prior to the concepts, prior to the frameworks that attempt to name what they can never fully contain.

Wone as the Baseline of the Framework

Every theoretical framework, to function as a framework, must locate its orienting principle — the irreducible condition against which all other conditions are measured and interpreted. For the Psycho-Cosmocide framework, that orienting principle is Wone.

This is not an arbitrary selection. It is the outcome of what the Lani tradition calls *Wone Kenok* — the condition in which something reveals itself in reality with sufficient depth and consequence to produce a reaction. Wone Kenok is not invention. It is not the author's construction of a useful theoretical device. It is the name for what actually occurred: something in the reality of West Papua, in the accumulated weight of twenty-six years of sustained confrontation with civilisational violence against a specific living world, revealed itself with a force that demanded a response. The framework is that response. And the response was shaped, from its deepest ground, by what the Lani tradition has always carried: the understanding that beneath every system, every ideology, every mechanism of domination, every cosmological construction, there is a primordial something that was already there before any of these arrived and that will remain when all of them are exhausted.

Wone is the baseline because it is what the Civilisational Psycho-Cosmocide Virus — the CPCV — operates against. To understand the virus, you must understand what it infects. To understand the infection, you must understand the living organism that existed before the infection arrived. The CPCV, in its deepest operation, does not merely destroy institutions, territories, languages, or memory systems. It disrupts the channels through which Wone flows through living communities and their worlds. It severs the relations — to land, to ancestors, to ecological community, to the accumulated wisdom encoded in a people's language — through which the primordial ground sustains a particular form of human existence across generations. This is what Psycho-Cosmocide ultimately names: not merely political violence or cultural erasure, but the systematic disruption of the ontological conditions through which Wone has been sustaining a living world.

And this is why the framework insists that the deepest form of colonisation is the colonisation of meaning itself — because meaning is the primary channel through which consciousness agents receive, interpret, transmit, and live within Wone. When meaning is colonised — when a people can no longer trust the interpretive structures through which they understand reality, when beauty, morality, progress, and civilisation are redefined through external symbolic systems — what is disrupted is not merely their culture. What is disrupted is the specific form through which Wone has been flowing through their consciousness, their community, their world.

Wone and the World's Philosophical Traditions

Wone does not stand alone in the landscape of human thought. Across civilisations, in different languages and through different histories of encounter with the deepest conditions of existence, human communities have circled toward something recognisably similar — each arriving from its own direction, naming what it found in its own terms, pointing toward what resisted final capture in any of them.

The Dao of Laozi — *the Dao that can be spoken is not the eternal Dao* — reaches toward the same undefinable ground: the source and pattern of all things, which cannot be named without losing what is being named. The Brahman of Hindu Vedanta — the infinite absolute within which all existence emerges and returns,

approached through the rigorous negation of *neti neti*, not this, not this — touches the same irreducible reality. The *Ein Sof* of Kabbalistic tradition, the limitless without end from which all creation flows yet which no creation can contain, gestures toward it. The Stoic *pneuma* — the breath, the generative fire running through all things — reaches toward it. The Logos of Heraclitus, the universal ordering principle that governs all things yet which most human beings fail to perceive even when directly confronted by it, points in the same direction.

What is remarkable is not the existence of these parallels — for they suggest that the primordial ground Wone names is genuinely encountered wherever human consciousness attends carefully and honestly to the deepest structure of existence. What is remarkable is what distinguishes Wone from each of these traditions, and why those distinctions matter for the Psycho-Cosmocide analysis.

The Dao tends toward quietism — its wisdom counsel is withdrawal, simplicity, non-action.⁶³ Wone does not counsel withdrawal but active participation in community, in ecological relationship, in the ongoing transmission of living knowledge across generations.

The Brahman of Vedantic philosophy is approached through elaborate metaphysical systems, through stages of abstraction, through the progressive dissolution of ordinary consciousness into ultimate identity. Wone is not accessed through abstraction. It manifests in the morning greeting exchanged between neighbours. It is present in the elder bending to the garden and in the child hearing its grandmother's language for the first time. The Logos of Greek and Christian tradition — particularly as it develops through Platonic and Cartesian inheritances — tends toward the valorisation of reason as the primary instrument through which the ordering principle of existence is accessed. Wone explicitly transcends rational comprehension. It is not grasped through logical analysis but participated in through lived experience — through the body, through relationship, through ecological attention, through the accumulated wisdom of communal life.

The Egyptian Ma'at — order, truth, balance, and cosmic justice, sustained through ritual, kingship, and the daily judgement of the dead — reaches toward a comparably totalising ground, one inseparable from the maintenance of both cosmic and social order. But Ma'at is transmitted principally through a centralised priesthood and a written funerary and legal corpus, and its authority is anchored in the pharaoh as guarantor of cosmic balance. Wone requires no institutional intermediary and no textual canon; it is carried directly in the relational conduct of the community itself, without a priestly class positioned between the ordinary person and the ordering principle.

The Hebrew Dabar — the spoken word through which the world is called into being and through which the divine will is communicated to a people — likewise names a generative, ordering utterance at the root of reality. But Dabar operates within a covenantal and prophetic structure: it is received through revelation to particular intermediaries — patriarchs, prophets — and then codified into scripture that mediates the relationship between the primordial word and the community across time. Wone is not revealed to specialised recipients and then transmitted downward through a canon; it is encountered directly, in the morning greeting and the elder's garden, by anyone still living inside the relational field it describes.

⁶³ Edward Slingerland, *Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China* (Oxford: Oxford University Press, 2003).

The Polynesian mana — the vital, quantifiable spiritual force present in beings, objects, and actions, capable of being gained, lost, and transferred through right conduct — is the closest of the six traditions to Wone in kind: oral, embodied, and inseparable from everyday relational and ceremonial life rather than doctrinal authority. Where mana and Wone converge is precisely where the framework's comparative claim is sharpest: both understand ordering power as something lived and enacted rather than believed or reasoned toward. They part company on structure rather than kind. Mana attaches to particular persons, objects, and lineages in variable and negotiable degree — a chief may possess more mana than a commoner, an heirloom more than an ordinary tool — making it, in practice, a currency of relative spiritual standing that can be won, depleted, or contested. Wone is not distributed unevenly in this way; it is the single undifferentiated ground within which all such standing occurs, closer to the field on which the game of mana is played than to a possession that could be accumulated within it.

The Lakota Wakan Tanka — the Great Spirit and Great Mystery discussed further below in relation to the Eighth Atlas — names a comparably foundational, comparably undefinable ground, one that, like Wone, refuses reduction to a single deity, force, or abstraction and is approached through lived ceremony rather than doctrinal statement. Of the six traditions surveyed here, Wakan Tanka and mana sit closest to Wone in register: land-based, orally carried, and resistant to the systematising impulse that reshaped Ma'at into priestly law and Dabar into scripture. The distinguishing feature, for the purposes of this framework, is specificity of place: Wakan Tanka is inseparable from the particular relationship between the Lakota people and the Northern Plains, just as Wone is inseparable from the particular relationship between the Lani people and the Highlands of West Papua. Neither travels as a portable universal; each names a primordial ordering principle precisely by naming it from within one unrepeatable relationship between a people and a land — which is itself the deepest point of contact between the two traditions, and the clearest illustration of why the comparative survey undertaken in this section demonstrates convergence of structure without erasure of origin.

And here is the crucial point for the Psycho-Cosmocide analysis: the traditions that drifted furthest from the participatory, embodied, communally-grounded forms of engaging the primordial ground — the traditions that most thoroughly elevated abstract reason, individual salvation, and transcendence of the material world over ecological embeddedness, ancestral continuity, and communal knowledge — are precisely the traditions whose civilisational expressions became most destructive of the conditions through which Wone sustains living worlds. This is not coincidence. It is the diagnostic architecture the framework names as the *Evi-li-sational* stage: the moment at which civilisational systems, having elevated their symbolic constructions above the primordial ground those constructions were originally attempting to describe, begin treating the living world as raw material for the realisation of abstractions.

Wone is the corrective baseline not because the Lani people possess the only wisdom, but because the specific quality of the Lani engagement with the primordial ground — its insistence on daily participation rather than abstract contemplation, on communal interpretation rather than individual mystical achievement, on ecological embeddedness rather than transcendence — preserves the features of the encounter with the primordial that most powerfully resist the operations of the CPCV.

Wone Kenok: The Epistemological Position of This Framework

There is a final dimension of Wone that must be named before the framework's conceptual architecture can be properly introduced — because it concerns not merely what Wone is but how the Psycho-Cosmocide framework itself stands in relation to it.

The Lani term *Wone Kenok* means, in its most essential sense: *because of Wone, something has revealed itself in reality that caused a reaction*. The word *Kenok* names an event of revealing — something emerging from the primordial ground with sufficient force and consequence to produce a response in the consciousness agents who encountered it. And the response — whatever it is, whatever form it takes in the consciousness of those who receive it — is itself Wone manifesting through the specific instruments of particular human beings in a particular historical moment.

The emergence of the *Psycho-Cosmocide* framework is, in this Lani context, best understood as *Wone Kenok*. Not as rhetorical claim, but as the most accurate available description of what actually occurred. Something revealed itself — in the ongoing destruction of West Papua, in the systematic silencing of the Lani language and the thousands of other languages being extinguished across the planet, in the accelerating ecological catastrophe, in the exhaustion of every existing framework that attempted to name what was happening — revealed itself with sufficient depth and consequence to produce this reaction. The framework is that reaction. Not the author's invention of a new theoretical product to add to an already crowded market of ideas, but a response to a Wone Kenok: a reaction to something that revealed itself in reality with the force that demanded naming.

This has a direct implication for how the framework must be received. It cannot be evaluated as though it were a product of pure rational construction, assembled from available theoretical components and offered for verification by disinterested academic procedure. It can only be received as what it is: a pointer. A consciousness agent's attempt to transmit, as honestly as available language permits, what something in reality revealed to them. The pointer is not the thing pointed at. The framework is not Wone. The framework is a reaction to a Wone Kenok — which means it is itself Wone, manifesting through a particular historical consciousness, in a particular borrowed language, reaching toward what that language cannot fully contain.

And every reader who encounters it will receive it differently. Some will receive it as Obelom Wone — as the naming of a violated order that must be restored. Some will receive it as Mage Wone — as a concentrated expression of something they have felt but not been able to name. Some will receive it as Maluk Wone — as the alarm they have been waiting for someone to sound loudly enough. Some will receive it as Kurumbi Wone — as the threshold marker for a transition they are already inside. And some will not register it at all. And all of these receptions are, in the Lani understanding, themselves Wone — the primordial ground manifesting through the specific instruments of the consciousness agents who encounter this writing, in whatever form is appropriate to their particular relationship to reality at this particular moment.

This is why the framework insists on intellectual humility not as strategy but as ontological accuracy. What follows — the introduction of Wonesis, Cosmobian, and the CPCV mechanism, the ten-stage civilisational sequence, the full comparative analysis — is offered not as final truth but as an additional arrangement of inherited fragments through which a slightly different angle of vision on the human condition becomes

possible. The ingredients did not originate with this framework. The cooking is an act of Wone Kenok — a reaction to what revealed itself — and what has been cooked is offered in the direction of those for whom it may, in their own way and on their own terms, become what it was for the consciousness agent who assembled it: the name for something that was always already there, waiting to be heard.

The Living of Wone: Prior to All the Framework's Concepts

There is one final dimension that must be established before the framework's theoretical architecture proceeds — because without it, everything that follows risks the very inflation the framework diagnoses. The concepts, the vocabulary, the analytical apparatus that will be introduced in the sections that follow — Wonesis, Cosmobian, the CPCV, the ten-stage sequence, the eight atlases — are all, in the precise Lani sense, *ideas and concepts about Wone*. They are not the living of Wone.

The living of Wone is prior to all of them. It is prior to Obelom, Maluk, Mage, and Kurumbi. It is prior to Psycho-Cosmocide as a named concept. It is prior to Wone as a word. It is the state of being in which Wone is not being analysed or classified or pointed toward — the state of being in which Wone is simply lived, because Wone is what is being lived.

The Lani elder in the Highland valley who speaks her language to her grandchildren, who knows which roots heal which conditions, who tends the garden and keeps the fire and reads the weather in the particular clouds over her particular valley — she does not know the term Psycho-Cosmocide. She has not read this framework. She is not performing Wone-awareness as a spiritual practice. She is living. And the living is the living of Wone. The child who still knows his grandmother's name for the river near their village, who has heard the story of why that river has that name, who knows that the story connects his family to every generation that has lived beside that river — he is living. And the living is the living of Wone.

The framework cannot accompany any of them into that living. It can only point. And the most honest thing a framework that points toward the living of Wone can do — having pointed as far as a framework can point — is to acknowledge, clearly and without inflation, that what lies beyond the threshold of pointing is not a concept but a life.

This acknowledgement is the necessary ethical and ontological ground for everything that follows. The concepts introduced in the sections ahead are instruments of diagnosis and orientation. They are offered as tools for perceiving what the dominant civilisational architecture has been designed to make imperceptible. They are not replacements for the living they are pointing toward. A framework that honestly knows the difference between itself and what it is pointing at — and says so, plainly, before introducing its entire conceptual apparatus — is a framework that has at least avoided the primary infection of the CPCV: the confusion of the symbolic map with the living territory it attempts to describe.

The territory is Wone. The map, which now proceeds, is what the territory revealed to a consciousness agent who was watching what was being done to it.

FOUNDATIONAL DEFINITIONS

Wone, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide

The framework's title — Psycho-Cosmocide — is not a rhetorical combination of familiar terms. Each of its four constituent words — Wone, Psyche, Psycho, and Cosmocide — carries a precise etymological genealogy and a specific theoretical function within the framework. The Abstract of this paper identifies as its second key contribution “precise definitions” developed for these four terms “alongside their full etymological genealogy and philosophical positioning.” That commitment is discharged here. Before the framework's analytical architecture can be properly received, the reader must understand what each term names — why each was necessary, what it is not, and how the four terms relate to each other as parts of a single diagnostic and theoretical whole. To understand what Psycho-Cosmocide destroys, one must first understand what Wone is; to understand what Cosmocide means, one must first understand how Psycho operates; and to understand how Psycho operates, one must first understand what the Psyche is. The definitions that follow proceed in this logical order.

Wone: Summary Definition for the Framework

Wone has been introduced extensively in the preceding section and its full treatment need not be repeated here. For definitional purposes, the following summary establishes the operative meaning of Wone within the Psycho-Cosmocide framework. Wone is the primordial ordering principle of all existence — the living structural force that simultaneously constitutes, sustains, animates, and orders the totality of reality, from the sub-atomic to the galactic, from the biological to the cosmic, from the visible to the invisible. It is the fundamental standard by which all knowledge, feeling, event, grief, tragedy, suffering, life, death, memory, and meaning are examined and understood. Wone is not a religious concept, a philosophical system, or a cultural belief. It is the Lani tradition's most precise name for what makes any ordering of existence possible at all. The elders of the Lani people express this understanding plainly: to know Wone is to know life, and to understand Wone is to comprehend the workings of the universe.

Wone cannot be fully defined because it is what underlies definition — the primordial something within which all acts of defining occur. It can be indicated, described, illustrated, and approached from multiple directions, but never finally enclosed within any single formulation. This irreducibility is not a deficiency; it is a structural feature shared by analogous concepts across the world's philosophical traditions, including the Greek Logos, the Chinese Dao, the Hebrew Dabar, the Egyptian Ma'at, the Polynesian Mana, the Hindu Rita and Dharma, and the Lakota Wakan Tanka — each of which points toward the same primordial ground from its own particular angle of approach. Wone's distinctive contribution within this global family of recognitions lies in its embeddedness in daily communal life, its resistance to abstraction, its non-dualistic character, and its inseparability from the Lani language itself. Wone is the baseline of the Psycho-Cosmocide framework because it is what the framework diagnoses as under systematic destruction.

Psyche: Etymology and Definition

The term Psyche derives from the ancient Greek verb ψύχω (psychō, “to breathe” or “to blow”) and the noun ψυχή (psychē), denoting the animating breath-soul or life principle. The etymological association between breath and life appears across multiple linguistic and metaphysical traditions: the Hebrew Nefesh and Ruach, the Sanskrit Prana, and the Latin Anima and Spiritus all preserve this relationship between breath, wind, air, spirit, and vitality⁶⁴. In its earliest Greek usage, psyche referred to the breath-soul — the animating essence believed to depart the body at death. Within later Greek philosophy, however, the concept expanded considerably. For Heraclitus, the psyche was intimately connected to the Logos; for Plato, it became the immortal rational soul capable of apprehending eternal Forms; and for Aristotle, it functioned as the organising principle that renders a natural body alive.

Within the Psycho-Cosmocide framework, Psyche is not used in the clinical or narrowly psychological sense. It names the total living architecture through which a human being perceives, interprets, remembers, and experiences existence. The Psyche is the invisible internal structure that gives coherence to all experience, functioning simultaneously as mind, spirit, consciousness, and deep ancestral memory. It is an existential orientation system — an interior field that continuously receives and processes signals from the outside world through inherited and cultivated frameworks of meaning, enabling human beings not only to survive but to situate themselves as fully conscious presences within reality. Crucially, the Psyche is the generative source of logos — the living principle of meaning-making. It resonates with the Lani idea of Wone: the alignment of being, memory, land, and cosmos into a coherent order of existence. The Psyche is therefore the sacred interior ground of human existence — simultaneously spirit, mind, and consciousness; the deepest source of meaning, value, purpose, and practical knowledge; the ordering space of logos; and the foundation upon which a human being understands, remembers, and inhabits the world.

In the Psycho-Cosmocide analysis, the Psyche is always already embedded in relational, cultural, linguistic, and ecological networks that constitute its very structure. It is never merely individual: it carries ancestral memory, community meaning, and cosmological orientation as inseparable dimensions of its interior architecture. This understanding finds resonance across intellectual traditions. Fanon’s ⁶⁵ analysis of the colonised psyche identified it as the primary site of colonial assault — the interior dimension that political and military domination alone cannot fully describe. What colonialism most thoroughly attacks is not territory but the interior architecture through which a people constitutes its relationship to existence. It is precisely this interior architecture — the Psyche as the human instrument for receiving and enacting Wone — that the CPCV targets at its deepest level of operation.

Psycho: From Psyche to Disturbance — How the Psyche Becomes Psycho

In standard usage, the prefix psych- derives from the Greek word for mind (psychē) and denotes relationship to mental processes. Within the Psycho-Cosmocide framework, however, Psycho functions not as a prefix but as an independent concept denoting a particular condition of the Psyche — the condition of disturbance,

⁶⁴ Richard Broxton Onians, *The Origins of European Thought about the Body, the Mind, the Soul, the World, Time, and Fate* (Cambridge: Cambridge University Press, 1951), 168–173.

⁶⁵ Fanon, *The Wretched of the Earth*, 35–106.

distortion, and progressive misalignment produced by systematic exposure to externally imposed symbolic meaning-making systems. The question this definition must answer is how: what is the specific mechanism through which a Psyche — an interior architecture oriented toward life and aligned with its ordering principle — becomes Psycho?

The process operates as follows. The Psyche is not a sealed system. It is constitutively open — it receives, processes, and is shaped by the symbolic environment within which it develops. Language, images, signs, myths, narratives, and belief structures are not external decorations applied to a pre-formed interior self. They are the very medium through which the Psyche constitutes its world. Under ordinary conditions, this openness is the Psyche's greatest strength: it allows the organism to receive the signal of Wone through the cultural, linguistic, and relational systems that embody and transmit the ordering principle across generations. Under conditions of systematic colonial and civilisational imposition, this same openness becomes the precise point of entry for the CPCV. Foreign symbolic systems — new languages, imposed images, alien myths, colonial religious narratives, and institutional frameworks — enter the Psyche through the same channels through which Wone was once received. As they enter, they begin to alter the interior architecture through processes the framework describes as decoding, recoding, overwriting, and fragmentation: the original symbolic world is decoded to become accessible, recoded to serve the colonising logic, overwritten by replacement frameworks, and the interior structure fragmented so that no coherent original remains to resist the substitution.

Over time, as the accumulation of these intrusions reaches a critical threshold, the Psyche can no longer sustain continuity within its original structure. Memory becomes corrupted and discontinuous. Meaning becomes unstable. Perception is no longer guided by an internally coherent system. At this point, Psycho has been produced: not merely disturbance or mental disorder, but a post-collapse condition of consciousness. Individuals or groups continue to perceive, think, and function — but through a corrupted, fractured, and reprogrammed framework that is no longer authentically their own. This is the state of a Psyche that has experienced a cosmic rupture and now exists within the imposed architecture of another world: de-formed in order to be re-formed. Fanon's ⁶⁶ analysis identified this mechanism as colonialism's most complete achievement — the reorganisation of the colonised person's perception so thoroughly that they become the most effective guardian of their own captivity, defending the structures that produced the rupture as though they were their own creation. This is Psycho as the framework names it: the Psyche corrupted from within by what entered through its own openness.

Cosmos and Cosmocide: From Ordered World to Its Destruction

The term Cosmocide is a neologism combining the Greek kosmos (κόσμος) — denoting order, arrangement, and the ordered universe — with the Latin -cide (from caedere, to kill or cut down). It thus denotes the destruction of the cosmos: not the physical destruction of the universe but the destruction of the ordered, meaningful, relational world through which human communities orient their existence. The Greek kosmos was not originally a word for outer space. It designated the condition of a world that has been brought into order — arranged, structured, made meaningful. Homer used it of a well-ordered army. Pythagoras applied it

⁶⁶ Fanon, *The Wretched of the Earth*, 148–205.

to the universe as a whole, designating the universe itself as beautiful and ordered. To name something kosmos was to name it as a world rather than a chaos — as a place where meaning, relationship, and orientation are possible.

The Latin suffix *-cide* places Cosmocide within a constellation of terms denoting the destruction of the conditions of human existence: genocide (the destruction of a people), ecocide (the destruction of an ecological system), and epistemicide — the destruction of a knowledge system, as theorised by Santos ⁶⁷. Cosmocide is the most comprehensive of these terms. It encompasses the destruction of the entire meaningful universe: the lived world of ordered relationships between human beings, their communities, their ancestors, their ecosystems, and the ordering principle that sustains all of these simultaneously. Santos's concept of epistemicide names the destruction of knowledge systems; but knowledge systems can potentially be reconstructed if the underlying relational world remains intact. After Cosmocide, the very conditions of meaningfulness have been destroyed, rendering reconstruction unfeasible without first addressing the cosmological rupture itself. Genocide destroys bodies. Ethnocide destroys cultural forms. Epistemicide destroys knowledge systems. Cosmocide destroys the conditions under which bodies, cultural forms, and knowledge systems are possible and meaningful in the first place.

Within the Psycho-Cosmocide framework, Cosmocide refers to the disordered, fragmented, and meaningless reality produced by the cumulative effects of Psycho-level interventions operating at collective scale. A cosmos, in the sense the framework employs the term, is not outer space. It is the ordered, meaningful reality that a people inhabit through their symbols, memories, relationships, stories, and patterns of perception — the total structure through which existence is made intelligible and lived as truth. When these foundational structures of meaning become corrupted, when collective memory becomes poisoned and perception is systematically misaligned by imposed constructs, the cosmos through which a people understand themselves and reality ceases to exist. The destruction is not visible in material form but is absolute at the level of meaning and existence.

Cosmocide is thus the external, collective, and world-level consequence of Psycho. Where Psycho names the internal process of cognitive and existential disruption operating within the individual and collective Psyche, Cosmocide names the disordered world that such disruption produces and inhabits at civilisational scale. The relationship between Psycho and Cosmocide is not one of cause and effect in a simple sequence: they are two dimensions of a single continuous catastrophe, each reinforcing and intensifying the other. The corrupted Psyche produces a disordered world; the disordered world further corrupts the Psyche of those who inhabit it. This self-reinforcing loop is one of the defining structural features of Psycho-Cosmocide as a civilisational condition.

Psycho-Cosmocide: The Compound Definition

Psycho-Cosmocide refers to the entire process by which the systematic destabilisation of the Psyche leads to the destruction of the collective cosmos — a single, continuous catastrophe unfolding across individuals, communities, and entire peoples, linking inner disruption to the collapse of shared reality. It begins with the

⁶⁷ Santos, *Epistemologies of the South*, 1–40.

reprogramming and fragmentation of the Psyche and culminates in the annihilation of the meaningful world through which a people understand and inhabit existence. The term names what no prior conceptual vocabulary was adequate to name: that what colonialism most thoroughly destroys is not primarily land, institutions, or culture — though it destroys all of these — but the cosmological and psychological conditions through which any reconstruction of land, institutions, or culture would be possible. Psycho is the mechanism; Cosmocide is the outcome; and Psycho-Cosmocide is the name for the complete, self-reinforcing process through which the one produces the other.

The four terms now stand in their proper relationship. Wone is the primordial ordering principle — what is alive before the destruction arrives and what the destruction is ultimately directed against. Psyche is the specific human instrument through which Wone is received, enacted, and transmitted across generations — the sacred interior ground of human existence. Psycho is what happens to the Psyche under systematic civilisational imposition: the condition of distortion, fragmentation, and post-collapse disorientation produced when the interior architecture is recoded by alien symbolic systems. Cosmocide is what Psycho produces at collective and civilisational scale: the annihilation of the ordered, meaningful, relational world — the cosmos — through which a people had constituted their existence. And Psycho-Cosmocide is the name for the total process: the systematic destruction of the conditions of meaningful existence through the capture and corruption of the human ordering faculty itself. With these definitions established, the framework's analytical architecture — the CPCV, the Eight Atlases, the Lani ontological vocabulary, and Wonesis — can be received as the elaboration they are: instruments for perceiving, diagnosing, and ultimately orienting a response to a condition that now has its name.

A NECESSARY CLARIFICATION

Before the theoretical architecture of Psycho-Cosmocide proceeds further, one clarification must be stated plainly, because without it the entire framework can be fundamentally misread.

This framework does not claim that Indigenous, land-based, or nature-oriented peoples — what this work broadly terms Cosmobian societies — lived in paradise. It does not romanticise pre-colonial existence as a condition of perfect harmony, perpetual peace, metaphysical completion, or freedom from suffering. Those worlds contained fear, conflict, betrayal, violence, grief, uncertainty, illness, and death. They faced the same unresolved existential questions explored throughout this framework: suffering, mortality, meaning, origin, and the uncertainty surrounding existence itself. They did not possess final answers to these questions because no human civilisation, philosophy, religion, or scientific system has ever possessed such answers.

What distinguished many Cosmobian worlds was not the absence of existential difficulty, but the willingness to live within unresolved existence without constructing totalising systems of false certainty around it. To understand this distinction properly requires understanding the ontological structure within which all human existence unfolds.

To be human is to be caged — not as punishment, and not as failure, but as the irreducible condition of existence itself. Every human being lives inside multiple cages simultaneously: some built by nature, some

built by culture, some built by the accumulated weight of history, and some constructed from within by the very consciousness that might otherwise seek freedom. These cages are universal. No civilisation, religion, philosophy, empire, ideology, or scientific system has ever escaped them. What changes across history is not the existence of the cages themselves, but how human beings interpret them, organise themselves within them, and exploit them for survival and power.

The seven-cage architecture — physical, symbolic, metaphysical, technological, the Corridor of the Dead, the Cage of Absolute Unknowing, and the Cage of the Irreducible Other — has been set out fully in the Existential Cages section above and need not be repeated here. What matters for this clarification is a single structural point: the cage architecture demonstrates that no civilisation has transcended the universal conditions of existence. No empire has solved mortality. No religion has conclusively resolved the mystery of existence. No ideology has escaped suffering, ecological dependence, uncertainty, or death. Every civilisation remains trapped within the same seven cages it claims to surpass.

The First Cage can be seized through land dispossession and ecological destruction. The Second Cage can be captured through language, religion, education, media, and symbolic domination. The Third Cage can be monopolised through metaphysical claims to exclusive truth or salvation. The Fourth Cage can extend domination technologically through industrial extraction, digital systems, surveillance, algorithmic control, and the global restructuring of reality itself. The Fifth, Sixth, and Seventh Cages cannot be seized in the same sense, since none of them is a civilisational product — but each can be, and routinely is, weaponised: mortality exploited to manufacture obedience, unknowing exploited to install false certainties in its place, and the irreducible solitude of the Other exploited to justify management, correction, or erasure.

These seven cages — four historically colonisable, three trans-historically constant — therefore constitute the ontological architecture within which Psycho-Cosmocide operates. The framework that follows maps how the CPCV exploits each layer: entering through symbolic systems, severing peoples from ecological grounding, monopolising metaphysical legitimacy, extending itself through technological infrastructures capable of reproducing domination at planetary scale, and weaponising death, unknowing, and solitude wherever the first four layers alone leave it insufficient purchase. Understanding the cage structure is not pessimism. It is diagnosis. And diagnosis is the precondition for Wonesis.

What Psycho-Cosmocide ultimately refuses, therefore, is not the difficulty or imperfection of existence itself. It refuses the lie that some human beings have transcended the shared condition of existence while others deserve domination, correction, salvation, erasure, or elimination because they supposedly remain beneath it. It is this lie — repeated across empires, religions, racial systems, developmental ideologies, and civilising missions — that constitutes one of the deepest mechanisms through which Psycho-Cosmocide reproduces itself across history.

THE LANI ONTOLOGICAL VOCABULARY: WHAT IS BEING DESTROYED

The ancient cosmology of the Lani people provides a precise map of the layers of human existence targeted by Psycho-Cosmocide. This is not mythology in the dismissive sense applied by colonisers to Indigenous

knowledge systems — the reflexive categorisation through which an entire architecture of knowledge, accumulated across tens of thousands of years of intimate ecological and relational attention, is reduced to superstition, folklore, or primitive belief awaiting replacement by more sophisticated understanding. Rather, it is a sophisticated ontological framework: a careful, generations-deep analysis of what constitutes genuine human existence and what constitutes its corruption. No comparable vocabulary currently exists in decolonial or postcolonial literature. The closest approximations — Fanon's analysis of the colonised psyche, Wynter's account of the colonality of being, and Simpson's concept of grounded normativity — all emphasise the inseparability of being and place, and of the self and the cosmos. However, none provides the ontological granularity that the Lani vocabulary carries.

To begin to understand what the CPCV destroys, it is necessary first to understand what existed before the destruction arrived — and to understand it not as a simplified or romanticised version of Indigenous life, but in its actual complexity and sophistication.

The cosmological world of the Lani people, like many Indigenous cosmological systems, is not a flat or singular reality. It is a multi-dimensional field populated by an extraordinary range of entities, beings, spirits, ancestors, and creatures that inhabit every layer of existence — every atlas of reality described in the preceding sections of this framework. Some of these beings function as guardians of territory and community. Some are protectors of particular places, particular seasons, particular ecological relationships. Some are wisdom keepers — custodians of knowledge accumulated across generations that cannot be written down because writing would reduce what it preserves. Some are providers, connected to the fertility of gardens and the movement of animals. Some are healers operating through channels that modern medical systems cannot detect and therefore dismiss. Some are enforcers of natural law — what might be called nature's own police, maintaining the boundaries and obligations through which the living world sustains its coherence. Some are intelligences embedded in specific landscapes, specific weather systems, specific ecological nodes. Some carry warning. Some carry prohibition. Some carry the concentrated force of ancestral presence. And some — because this framework does not romanticise — are dangerous: malevolent forces, bad spirits, destructive presences that the Lani cosmological system also names, navigates, and takes seriously as part of the total architecture of reality.

To grasp the full meaning of this world, it helps to use a contemporary analogy — not because the analogy is adequate, but because it provides a point of entry for those whose entire conceptual formation has taken place within the modern civilisational framework.

Think of the most complex and sophisticated modern civilisational system: a fully functioning society with its legislative bodies and governance structures, its security apparatus and military intelligence, its healthcare and healing institutions, its educational systems and knowledge transmission networks, its economic infrastructure and resource management, its diplomatic channels and conflict resolution mechanisms, its archives and memory systems, its cultural and ceremonial life.

Now imagine that all of these functions — every single one of them — are not housed in concrete buildings, administered by bureaucratic institutions, or operated through the medium of money and legal contract, but are instead carried by a living, interconnected web of invisible beings, ancestral presences, ecological intelligences, and sacred relationships embedded within and inseparable from the natural world itself. The

mountain is not merely a geological formation. It is also a governance structure, a memory archive, a security system, and a sacred legal authority simultaneously. The river is not merely a water source. It is also a healer, a messenger, a boundary marker, and a living intelligence with its own obligations and its own capacity to respond when those obligations are violated. The forest is not merely timber or biodiversity. It is a parliament, a temple, a school, an economy, and a community of non-human persons with their own relationships, their own hierarchies, and their own stake in the maintenance of the living order.

This is the world of original nature-based societies before civilisation arrived. And the crucial distinction between this world and the modern civilisational world is not one of sophistication or complexity — both systems are extraordinarily sophisticated and complex.

The distinction is ontological. Modern civilisation extracted all of these functions from the invisible metaphysical structure in which they were originally embedded and relocated them into visible material institutions governed by human beings operating through the medium of money, law, and force.

In doing so, it did not merely reorganise how things worked. It killed the spirit and the essence of the invisible metaphysical structure itself — the living relational field through which the natural world was simultaneously physical reality and sacred architecture, simultaneously ecology and governance, simultaneously land and law.

For the original nature-based peoples, this invisible structure was not supplementary to the physical world. It was what made the physical world comprehensible, navigable, and inhabited by meaning rather than merely by matter. Nature was temple and scripture and parliament and security and economy and home — not metaphorically, but ontologically, in the precise sense that the invisible beings and intelligences inhabiting these natural forms were as real, as consequential, and as active in the governance of daily life as any institution modern civilisation has ever constructed.

This made it almost impossible to destroy nature, because to destroy nature was to destroy the entire invisible institutional architecture of existence itself — to demolish the parliament, burn the archive, dismantle the healthcare system, eliminate the security apparatus, and erase the economy all at once. No community that understood nature in these terms could consent to its destruction. Which is precisely why consent was never requested.

This is the world the CPCV — whether consciously or structurally — dismantled. And the mechanism through which it accomplished this dismantling was not primarily military, though military force was always available and frequently used. The primary mechanism was the invasion of the psyche itself. The CPCV entered through the channels that were most open, most vulnerable, and most consequential: language, symbol, image, story, and the formation of children before the capacity for critical reflection had developed. It entered through the missionary who taught that the invisible beings of the Lani world were not guardians and wisdom keepers and nature's police but demons and devils and the work of darkness — that the entire invisible metaphysical structure within which Lani reality was organised was not sophisticated governance but primitive superstition, not sacred law but Satan's deception. It entered through the school that replaced the oral transmission systems through which Lani knowledge had been passed across generations with a foreign curriculum that treated Lani knowledge as the absence of knowledge — as the empty condition that education was arriving to fill. It entered

through the economic system that converted land from living sacred architecture into measurable, ownable, sellable property — that assigned a monetary value to the mountain and the river and the forest and thereby relocated them from the invisible metaphysical structure into the visible material economy, stripping them of their ontological status as beings with obligations and relationships and reducing them to resources awaiting extraction.

Through each of these channels, the same fundamental operation was performed: the killing of the essence. Not the physical elimination of the person — though that too occurred and continues to occur — but something in certain ways more total: the systematic destruction of the interior world through which the person understood themselves, their community, their land, and their place within the living cosmos. The essence that was killed was not abstract. It was the living connection between the person and the invisible metaphysical structure — the capacity to perceive the mountain as governance, the river as healer, the forest as parliament, the ancestor as present and consequential rather than gone and irrelevant. Once that capacity was sufficiently weakened or destroyed, the person remained physically alive but was existentially hollowed — separated from the ontological ground through which genuine human existence had been sustained and transmitted across generations.

What replaced the essence was the counterfeit. The hollowed person, no longer able to perceive or navigate the invisible metaphysical structure, was reinserted into the visible material system of the coloniser — and within that system, selectively elevated, rewarded, decorated with titles and salaries and institutional recognition, and repositioned as a figure of authority and legitimacy within their own community. These are the puppet elites the framework has already named: the counterfeit shadow figures who, having been most thoroughly reprogrammed, are placed on Plato's cave wall and illuminated before the captive audience of their own people. Their function is precise and indispensable. They perform the dance of legitimacy — the movements and gestures that signal to the captive population that the colonial reality is not only inevitable but desirable, that the invisible metaphysical structure they are being severed from was not real governance but ignorance, not sacred law but backwardness, not ancestral wisdom but the condition from which progress is the escape.

The performance is not always cynical. Many of these figures genuinely believe what they perform. That is what makes the CPCV so devastatingly effective: it does not require conscious collaboration. It requires only that the reprogramming be sufficiently complete — that the person placed on the cave wall has been so thoroughly separated from the invisible metaphysical structure of their original world that they experience the colonial reality as natural, as superior, as the genuine condition of being fully human. They are not liars performing a known lie. They are the most successful products of the reprogramming, performing what they have been conditioned to experience as truth.

And while the performance proceeds on the cave wall — while the shadow figures dance their legitimating dance before the captive audience held in chains of economic dependency, psychological conditioning, institutional incorporation, and manufactured aspiration — the ultimate agenda continues behind the wall. The land is surveyed, mapped, legally registered, and transferred into the ownership structures of the colonial or extractive system. The forest is opened to concession. The mountain is drilled. The river is dammed. The children are enrolled in schools that complete the reprogramming their parents' generation began. The

language contracts toward extinction. The invisible metaphysical structure weakens further with each generation that grows up unable to perceive it. And the captive audience, watching the shadow figures on the wall, mistakes the performance for reality — because the reprogramming has been so thorough, and the chains so normalised, that the wall has come to feel like the world.

This is what Psycho-Cosmocide names at the level of mechanism. Not merely the taking of land. Not merely the suppression of culture. But the systematic killing of the essence — the interior ontological capacity through which a people perceived and inhabited their living world — and its replacement with a counterfeit reality administered by the most thoroughly reprogrammed members of the colonised community, performed before a captive audience who have been conditioned to mistake the shadow for the sun.

LANI ONTOLOGICAL CATEGORIES OF THE HUMAN WITHIN THE PSYCHO-COSMOCIDE FRAMEWORK

Ap: A Cosmologically Intact Person

Within Psycho-Cosmocide Studies, Ap designates the fully integrated human being before the fragmentation imposed by civilisational domination — an ontologically complete mode of existence in which physical body, memory, consciousness, ecology, ancestry, language, spirituality, and cosmological orientation exist in reciprocal alignment, simultaneously situated within all Eight Atlases of Human Existence and moving freely through the Seven Existential Cages without becoming imprisoned by any one of them. The Civilisational Psycho-Cosmocide Virus (CPCV) does not destroy Ap outright. It progressively dismantles the conditions that make Ap possible, severing the person from land, memory, ancestors, language, ecological reciprocity, and spiritual orientation until Ap survives biologically while becoming increasingly incapable of reproducing the Cosmobian conditions of its own existence.

In the Lani language, Ap means human being — directly and without qualification. At the centre of Lani ontological architecture stands Ap: the fully alive, cosmologically grounded human person. Ap is not an ideal abstraction but the lived norm of cosmobian society — what a human being should be, must be, and is expected to be.

Ap is not merely an organism. It is a cosmological node — a person who is intact in their relationships to land, to ancestors, to community, and to the mystery of life that is larger than any individual self. Ap knows where they come from.

They carry the map of their people's identity in their body, their language, their ceremonial knowledge, and their relational obligations. They are a point of convergence at which the past, the present, and the future meet in a living person.

The colonial project attacks and dismantles Ap not primarily through physical violence but by destroying the relational infrastructure through which Ap exists as a cosmologically intact being: by replacing the ancestral symbolic world, the land relationship, and the intergenerational memory chain with colonial substitutes.

Ap-ap: An Ontological Counterfeit

Within Psycho-Cosmocide Studies, Ap-ap designates the structurally fragmented human formation produced after the successful operation of the CPCV: a formation physically indistinguishable from Ap in which the deeper architecture connecting body, memory, ancestry, ecology, and cosmology has been reorganised, so that the individual continues to function socially while becoming internally dislocated from the living sources that once sustained human existence. The CPCV reproduces Ap-ap by reorganising every layer of existence across the Eight Atlases simultaneously — replacing ecological belonging with institutional dependence, ancestral memory with historical replacement, cosmological orientation with ideological abstraction, and living reciprocity with systems of extraction, production, and consumption — so that the resulting counterfeit human formation becomes capable of reproducing the very structures responsible for its own ontological displacement.

In the Lani collective understanding, Ap-ap is a human being who looks like AP but no longer functions according to the principles, standards, values, and meanings that constitute genuine human existence in a Lani sense. The doubling of Ap does not mean the opposite of the original word. It means the counterfeit of it: the form without the substance, Ap appearance without the reality.

Ap-ap is not morally deficient — not evil, not stupid, not cowardly — but the CPCV has systematically severed every ontological root, dissolved every ancestral anchor, and replaced every cosmological principle with a colonial substitute.

Ap-ap is a person who looks like a Lani person, perhaps even performs Lani customs on ceremonial occasions — but whose actual operative cosmological framework, whose deep map of who they are and what existence means, has been fundamentally replaced. They are ontologically rootless without knowing they are rootless — estranged from their own foundations while believing themselves to be at home. The colonial framework has given them a substitute anchor — development, salvation, progress, personal advancement — that feels like meaning while directing their energy away from cosmobian restoration.

This is the critical insight that the Ap-ap concept makes visible: the CPCV does not need to produce people who are obviously broken or obviously complicit. It produces people who believe themselves to be acting for their community, for justice, for liberation — while in fact operating entirely within the cognitive and cosmological framework that the colonial system has installed. The tragedy of Ap-ap is that AP is still present somewhere within them — dormant, not destroyed — and it is that dormant Ap that the process of cosmobian reawakening seeks to restore.

The Ap-ap concept has a direct and precise relationship to Plato's cave allegory, though its application here requires a significant inversion of the original schema. In the Republic (514a–520a), the prisoners face the cave wall, watching shadows cast by objects they cannot see, mistaking the shadows for reality. The philosopher's task is to turn, ascend, and apprehend the light of the Good. But in the colonial adaptation of this allegory, Ap-ap does not occupy the prisoner's position: Ap-ap has been repositioned as the unwitting performer who produces the shadows themselves — a colonised human being emptied of cosmobian substance and refashioned as an actor within the colonial show. Ap-ap performs development, progress,

modernity, salvation, indigenous leadership, cultural pride, and democratic aspiration — all genuine in the sense that Ap-ap believes in them, none genuine in the Lani sense.

What makes this inversion philosophically decisive is the question of self-knowledge. Plato's prisoner at least knows they are constrained — they feel the chains. Ap-ap does not. The colonial reprogramming of the O'gur occurs before the age of critical reflection; by the time Ap-ap is capable of questioning the framework they inhabit, that framework has already become the operative definition of reality itself. This is why Plato's solution — the philosopher's individual turn and ascent — is insufficient for the cosmopolitan condition. Individual intellectual liberation within a cosmologically colonised community does not restore the cosmopolitan architecture; it produces the isolated thinker who has seen through the colonial system but inhabits no community capable of receiving that vision and acting on it collectively. The Lani framework insists that the restoration of AP within Ap-ap is a collective, ceremonial, and ontological process — not primarily a philosophical one in the Western sense. AP does not awaken through argument alone; it awakens through the reconstitution of the trust network, the restoration of the relational infrastructure of the O'gur, and the reactivation of the ancestral current of the A'nggena.

O'gur: A Relational Existential Field

Within Psycho-Cosmocide Studies, O'gur is the shadow-aspect of being that preserves the original selfhood of the person: not simply a soul, memory, or psychological unconscious, but the living ontological continuity connecting the individual with home, ancestry, ecology, and cosmological belonging, inseparable from land, memory, language, kinship, sacred geography, and the wider ecological order. The CPCV cannot easily destroy the O'gur outright, but it can progressively estrange it — through displacement, cultural replacement, linguistic erosion, institutional education, technological mediation, and symbolic occupation — so that the O'gur survives only as absence, longing, homesickness, recurring dreams, inherited memory, and an unarticulated sense that something essential has been lost, leaving the person ever more vulnerable to synthetic realities offering substitute identities.

The Lani concept of *O'gur* cannot be adequately rendered as shadow, spirit, soul, self, or consciousness, though it encompasses dimensions of all of these. Within Lani ontology, O'gur refers simultaneously to the living spirit-shadow of the person, the relational-existential field through which the self engages the non-visible dimensions of existence, and the medium through which ancestral and cosmological forces communicate with the living person.

O'gur is not static. It is something given at birth, formed through childhood, developed through relationships, transformed through suffering, and capable of being restored through ceremony and right relationship. It functions as both existential receiver and transmitter — a relational field mediating between the human being and the wider cosmological order.

The linguistic architecture surrounding O'gur reveals its cosmological depth. The most fundamental relational terms in the Lani language derive from this root concept:

Nogur — my personal spirit-shadow/existential presence.

Kogur — your personal spirit-shadow/existential presence.

Ninogur — our collective spirit-shadow.

Kinogur — your collective spirit-shadow.

Inogur — their collective spirit-shadow.

This linguistic structure reveals that personhood in Lani thought is never isolated individuality but relationally extended being. This relational ontology becomes most visible in the traditional Lani greeting: *Kogur akem*. The word *akem* means inside, interior, inner space. When Lani people say *Kogur akem* — or *Nogur akem*, *Kinogur akem*, *Ninogur akem* — they are welcoming the existential presence, the spirit-shadow, the full relational being of the other into the protected interior space of communal life. To greet another person in the full Lani sense is a sacred act of reintegration: the return of the O'gur from estrangement into relational interiority.

Under colonial conditions, the O'gur is the primary target and first point of entry of the CPCV. When a Papuan child is immersed from birth within Indonesian symbols, language, myths, heroes, maps, and definitions of what is real, modern, moral, and valuable, it is the O'gur that is reshaped first — long before the conscious mind can articulate what is happening. By the time the child is old enough to question the system, the O'gur has already been colonised.

Ap's O'gur, at both the individual and collective level, can be exiled, driven out, severed, displaced, castrated, or disconnected. This is precisely why, when Lani people meet, they greet one another with the word "*Kogurakem*" — "we have found you again." It is more than a greeting. It is an act of recognition, reconnection, and restoration. It means: you are safe; we acknowledge you; we understand you; we remember with you; we mourn with you; we feel your pain and suffering; we celebrate with you; we join you, and you join us in this sacred moment of reunion.

Mu'nggar: The Ordering Spirit

Within Psycho-Cosmocide Studies, Mu'nggar is the internal ordering principle of Ap: the quiet orienting intelligence through which the human person recognises truth, maintains relational balance, and participates harmoniously within the larger cosmological order, functioning as the living guardian that continuously aligns the individual with the reciprocal architecture of the Cosmopolitan World. The CPCV rarely destroys Mu'nggar directly; instead, it progressively muffles its voice beneath competing symbolic systems — institutional authority, ideological narrative, technological mediation, consumer desire, political identity — until external systems become the primary source of moral authority and the internal cosmological compass grows increasingly inaccessible. Because Mu'nggar remains fundamentally relational, however, its restorative potential persists wherever the symbolic, ecological, linguistic, and communal conditions of the Cosmopolitan World are renewed.

Alongside and within the O'gur, there operates a dimension of the human person distinct in its nature and function: *Mu'nggar*. The Mu'nggar may be understood as the spirit of order, rightness, and integrity within

AP — the overarching orientation toward the good, the just, and the sustainable that keeps the person aligned with the cosmobian order rather than drifting into the destructive patterns of Kugi.

The Mu'nggar operates below the surface of the dramatic, behind the noise of conflict and ambition and crisis, as the quiet ordering intelligence that watches the whole and intervenes when the whole is in danger of collapse. In a person whose Mu'nggar is active and intact, one finds the qualities that cosmobian society most values: the capacity to discern what is right before others have articulated it, and the willingness to protect the community even at personal cost.

Under conditions of colonial cosmological destruction, Mu'nggar is not killed but muffled. The colonial symbolic system drowns out the quiet, orienting voice of the Mu'nggar. The restoration of the Mu'nggar is therefore inseparable from the restoration of the cosmobian symbolic environment that makes its quiet voice audible.

A'nggena: An Ancestral Current (Spirit of the Dead)

Within Psycho-Cosmocide Studies, A'nggena refers to the ancestral ontological dimension through which memory, lineage, continuity, and the presence of those who have died remain active within the living world — the dead understood not as absent but as continuing participants within the cosmological field that constitutes communal life. Because Kugi may assume the appearance of A'nggena, this dimension is also one of the most vulnerable to deception, requiring discernment to preserve cosmological integrity. Under the CPCV, A'nggena becomes a primary target of systematic disruption: colonial archives replace living memory, institutional history replaces ancestral narration, museums replace sacred landscapes, official ceremonies replace inherited ritual, and written abstraction replaces intergenerational transmission — until ancestors cease to function as living participants in reality and become historical artefacts disconnected from contemporary existence, so that Psycho-Cosmocide attacks not only memory itself but the living relationship between generations.

Beneath and behind both AP and the O'gur moves the A'nggena: the ancestral dimension of the spirit of the dead. In the Lani tradition, the dead remain a living presence — not in a naive supernatural sense, but in the ontological sense that the living carry the accumulated identity, obligation, knowledge, and ethical formation of all who came before them.

When the A'nggena is severed — when the dead are dismissed as irrelevant, their memory criminalised as paganism, their wisdom labelled as demonic superstition — the living are cut off from the current that keeps them grounded in identity and direction. The living person continues to exist biologically but loses the depth dimension of their existence. Without the A'nggena, AP loses its cosmological grounding. The O'gur, deprived of its ancestral anchor, becomes vulnerable to any symbolic system that offers to fill the void.

Because of the multidimensional nature of these ontological layers — from the physical Ap to Ap-ap, O'gur, Mu'nggar, and A'nggena — Kugi, as forces of disorder, destruction, killing, and malevolent shapeshifting, are believed to move across and infiltrate these different dimensions of Ap's ontology. In doing so, they invade the physical universe of Ap and attack human existence from within and beyond the visible world.

Within this cosmological framework, widespread crises — killings, murder, rape, suicide, ecological devastation, social collapse, and mass human destruction — can be understood as signs that Kugi have penetrated and now dominate the layers connecting spiritual, symbolic, psychological, communal, and physical reality. Yet the most profound and disturbing aspect of this understanding is that Kugi possess no autonomous power of their own. Their force only becomes manifest through the agencies of Ap itself — through human beings, human actions, institutions, desires, violence, and corrupted relations within the human world. For this reason, Lani people say: *“O yime, yikugi, ndikugi tiyak gerak.”* The great letter O in Lani cosmology carries many layers of meaning — existential, cosmological, spiritual, symbolic, and communal. But in this context, the phrase expresses the recognition that: “This reality is filled with many forms of Kugi — not one alone, but countless manifestations — and those many Kugi now saturate and inhabit the world.”

Kugi: A Principle of Internal Destruction

Within Psycho-Cosmocide Studies, Kugi designates the principle of internalised disorder operating wherever reality becomes progressively separated from its own cosmological foundations — any power that systematically bends reality away from reciprocal order toward hidden domination and disintegration, operating simultaneously as spiritual metaphor, social diagnosis, psychological mechanism, and civilisational process. The CPCV functions as one of the highest expressions of Kugi because it transforms fragmentation into normality: the counterfeit gradually replaces the authentic, extraction replaces reciprocity, simulation replaces participation, and domination becomes interpreted as development, salvation, progress, or success, so that Kugi no longer appears as obvious evil but as ordinary civilisation.

Moving through all of this is Kugi: the ancient Lani principle of death, chaos, and disorder. Kugi is not an external force. It is the shapeshifter within — the principle that can take on any appearance of any layer of the self and infiltrate Ap from within. The Lani elders encapsulated this terrifying insight in a single sentence: *Nit ap yi kugi aret* — “We humans are Kugi.” The most destructive force operating in human reality does not come from outside humanity. It works through humanity itself.

In an intact cosmopolitan society, Kugi is held in check by the trust network, the ceremonial renewal systems, the authority of elders, and the ordering presence of the Mu’nggar. Under colonial conditions, the CPCV deliberately targets and dissolves each of these safeguards simultaneously. With the restraining architecture removed, Kugi operates without limit.

One Lani elder, Andrian Wakur of the Mamit Lani, once said:

*“O’ yogo ’ndak n’ggwen paga yime, kugi tile aanubur ekerak wake logonet,
yi’mendek, n’dimendek, iri’ngga, ka’lengga paga tiyak yege, nit yi’akumi, ndi’akumi
inoba aret tiyak yege ekerak me, mondok aber arir norak mek aret agarak o.”*

This may be translated as: *In this reality — in this cosmos, age, condition, and situation — the Kugi, the destructive force, has spread like uncontrollable diarrhoea across the whole world. It has touched every species, every organism, every form of matter, and every human being upon the earth. Because of this, the restoration of balance, order, and harmony will become extraordinarily difficult.*

The statement is not merely a moral observation, but a cosmological diagnosis. The elder describes Kugi not as a distant supernatural being, but as a contagious force of disorder that infiltrates all layers of existence — biological, social, spiritual, ecological, and psychological. The metaphor of “*diarrhoea*” is intentionally visceral and totalising: it conveys something uncontrolled, spreading, contaminating, weakening, and difficult to contain. In this sense, the world itself is understood as entering a condition of deep ontological sickness, where disorder has become normalised across the entire fabric of reality.

In a deeper cosmological sense, it is precisely within these Lani cosmological diagnoses that the framework of CPCV becomes relevant and justified in its usage. CPCV emerges not merely as an abstract theoretical construct, but as a necessary interpretive framework for understanding how disorder, fragmentation, corruption, violence, and ontological disconnection spread across the multiple layers of existence. Within this perspective, the crisis is not confined to politics, economics, psychology, or ecology alone; rather, it is understood as a total civilisational and cosmological condition affecting the entire structure of *Ap* reality itself. The Lani diagnosis of *Kugi* provides the metaphysical and symbolic foundation through which CPCV can be understood. It explains how destructive forces infiltrate the physical, spiritual, communal, ecological, symbolic, and psychological dimensions of existence simultaneously, manifesting through human agencies, institutions, systems, desires, and social relations. In this sense, CPCV is not simply a theory of external domination or collapse, but a cosmological diagnosis of a world in which disorder has become embodied, normalised, and reproduced through the very structures of reality and human existence.

Ina’nggonak: The Living Archive of the Ancestral Elders

Ina’nggonak refers to the ancestral elders whose lives, memories, wisdom, teachings, names, genealogies, and ontological footprints constitute the living archive of the Cosmopolitan World. They are not remembered merely because they once existed, but because their existence continues to orient the living. Through Ina’nggonak, each generation inherits not only biological descent but an entire architecture of legitimacy, identity, belonging, responsibility, and cosmological continuity. Every name carries a history; every genealogy verifies one’s place within the community; every story anchors memory to particular rivers, mountains, forests, sacred sites, pathways, and ecological relationships. The landscape itself becomes an archive in which ancestral existence remains inscribed. To remember Ina’nggonak is therefore to remember the conditions that make one’s own existence intelligible.

Within Lani cosmology, remembrance is neither sentimental nor antiquarian. It is an ontological necessity. The names of ancestors, the genealogies of clans, the stories of migration, the songs, dances, rituals, myths, and oral histories all function as living mechanisms through which reality is continually verified. They establish who belongs, where one comes from, what obligations one inherits, and how the present remains accountable to both the past and the generations yet to come. Forgetting Ina’nggonak is not simply the loss of history; it is the gradual collapse of the cosmological infrastructure that sustains *Ap* as a complete human being.

Ina’nggonak is inseparable from Inaorak, the original custodians of land whose authority arises not from legal ownership but from enduring cosmological relationship. Inaorak embody the reciprocal covenant between people and place. Their myths, genealogies, language, ceremonies, ecological knowledge, songs, dances,

sacred narratives, and collective memory are inseparable from the particular landscapes through which they have lived for generations. Land, memory, ancestry, and identity therefore exist as one integrated ontological reality rather than as separate cultural categories.

The Civilisational Psycho-Cosmocide Virus (CPCV) systematically attacks Ina'nggonak by replacing local ancestral continuity with civilisational continuity. Instead of remembering one's own ancestors, societies become educated to remember distant kings, emperors, queens, prophets, saints, philosophers, heroes, conquerors, literary characters, revolutionaries, scientists, national founders, and ideological figures whose lives become the primary reference points through which legitimacy, morality, civilisation, and historical identity are constructed. These figures are repeatedly reproduced through schools, religious institutions, monuments, museums, archives, textbooks, media, literature, digital platforms, and state rituals until they occupy the symbolic space once held by Ina'nggonak. The memory of one's own ancestors gradually disappears beneath the accumulated memory of civilisation.

Within Psycho-Cosmocide Studies, this process represents one of the deepest operations of ontological replacement. The destruction of a people rarely begins with the destruction of their bodies. It begins with the replacement of those whom they are taught to remember. Once the names, genealogies, stories, landscapes, and memories of Ina'nggonak are no longer transmitted, the cosmological chain connecting past, present, and future begins to fracture. The living continue to exist biologically, yet increasingly derive their identity, legitimacy, and orientation from the symbolic ancestors of another civilisation. The consequence is not merely cultural loss but a profound reorganisation of human reality itself, in which civilisational memory progressively replaces Cosmobian memory as the primary architecture of existence.

Other Prohibited Unnamed Spirits, Beings, and Cosmological Realms

Beyond the named categories described above, Lani cosmology recognises the existence of numerous other spirits, beings, entities, dimensions, forces, words, expressions, and cosmological realities whose names are intentionally withheld. Within the traditional Lani world, these realities are not concealed because they are unknown, but because they are regarded as too sacred, too powerful, or too consequential to be casually spoken, publicly disclosed, or reduced into ordinary language. Their concealment constitutes an ontological discipline through which the integrity of the Cosmobian World is preserved.

The prohibition against naming these realities should not be understood through the legal or institutional logic of civilisation. Their prohibition belongs to an entirely different order. It is a cosmological prohibition. Within the Cosmobian World, language does not merely describe reality; it participates in reality. To utter certain names outside their proper relational, ceremonial, ecological, and ancestral contexts is therefore understood to disturb the reciprocal order through which existence is maintained. Silence itself becomes a form of knowledge. Not everything that exists is intended to be spoken, and not everything that is spoken is intended to be written.

For this reason, a Cosmobian child does not learn these realities through formal instruction, written texts, or abstract explanation. They become knowable only by growing within the complete living ecosystem of the Cosmobian World. The child learns through participation: by walking ancestral pathways, listening to elders, observing ceremony, hunting, gardening, singing, mourning, celebrating, remembering genealogies,

recognising sacred places, and inhabiting the reciprocal relationships that continually reproduce cosmological life. Knowledge emerges through existence itself rather than through detached information.

When the child is removed from this living cosmological environment through displacement, colonisation, institutional education, religious conversion, forced migration, urbanisation, or other processes of civilisational incorporation, access to these deeper ontological realities is progressively severed. The loss is not simply linguistic or cultural. It is the disappearance of an entire mode of knowing that can only exist within the living conditions that originally produced it. What disappears is not merely information but a complete cosmological ecology of perception, memory, responsibility, and relational existence.

The Civilisational Psycho-Cosmocide Virus (CPCV) accelerates this process by transforming living participation into symbolic representation. Oral transmission becomes written documentation; ceremonial enactment becomes ethnographic description; sacred landscapes become maps and property titles; ancestral memory becomes archived data; living cosmological relationships become museum objects, academic categories, digital records, or cultural performances detached from the ecological worlds that once sustained them. In doing so, CPCV does not simply erase knowledge; it reorganises the conditions under which knowledge itself becomes possible.

Within Lani cosmology, many of these unnamed realities cannot be fully transmitted through writing because they do not exist as independent objects of information. They remain active only through living human agency, reciprocal relationships, ceremonial practice, ecological participation, and ancestral continuity. Their presence is continually enacted rather than permanently recorded. They breathe through the living community, not through the written page. Writing may point towards their existence, but it cannot contain them. The deepest dimensions of the Cosmobian World therefore remain irreducible to texts, diagrams, definitions, or archives, for they continue to exist only insofar as they are lived, remembered, and transmitted within the uninterrupted continuity of the living cosmological order.

From the perspective of Psycho-Cosmocide Studies, this represents one of the greatest losses inflicted by civilisational expansion. The destruction of a people is not completed when their land is occupied or their language declines. It reaches a deeper threshold when the living conditions required to transmit the unnamed foundations of reality disappear. At that point, an entire cosmological universe remains inaccessible — not because it never existed, but because the world capable of revealing it has itself been dismantled.

Kogoya's framework concerning the evolution of cosmobian nature-based societies into civilisation, then into *civi-lie-sation*, into *evi-lie-sation*, into psycho-cosmocide, and finally into cosmological anomie or collapse, is situated within this broader Lani cosmological framework for understanding the present age. Within this perspective, civilisation is not interpreted simply as technological advancement or social development, but as a gradual ontological rupture from the living foundations of *Ap* reality.

The movement from civilisation to *civi-lie-sation* signifies the emergence of systems built upon deception, alienation, abstraction, and separation from the living relational order of existence. The transition into *evi-lie-sation* marks a deeper descent, where structures of domination, exploitation, violence, ecocide, spiritual corruption, and metaphysical disorder become normalised and institutionalised across society. From there

emerges psycho-cosmocide: the destruction not only of human minds and cultures, but of the symbolic, ecological, spiritual, and cosmological foundations that sustain existence itself.

The final condition — cosmological anomie or collapse — represents a state in which the connective bonds between *Ap*, *O'gur*, community, memory, ecology, spirituality, and reality itself begin to fragment and disintegrate. Within the Lani cosmological diagnosis, this condition reflects the widespread infiltration of *Kugi* across all layers of existence. Thus, Kogoya's framework does not stand outside Lani cosmology; rather, it emerges from it as a contemporary philosophical articulation of an ancient ontological understanding of disorder, imbalance, collapse, and the struggle for reconnection and restoration.

Kogoya's framework, rooted as it is in Lani cosmological diagnosis, does not end with Psycho-Cosmocide as a condition to be named and mourned. It ends with a question: what happens to a people when the cosmological grid itself — the entire relational architecture of Ap, O'gur, community, memory, ecology, and spiritual order — is not merely damaged but rendered non-functional? What happens when the connective tissue of existence is so thoroughly infiltrated by Kugi that there is no longer a coherent ground from which restoration can begin? The answer to that question is the most sobering passage in the entire framework. It is the condition this analysis calls cosmological anomie.

Cosmological Anomie: When the Grid Collapses

The most comprehensive consequence of the CPCV's operation is what this framework calls cosmological anomie: the condition that results when the entire metaphysical and cosmological grid of a society is suddenly rendered invalid, non-functional, meaningless, or destroyed. Under cosmological anomie, the entire relational ecosystem of personhood is shattered simultaneously.

Consider what would happen to a person fully formed within the civilisational grid of a modern city if that entire grid were suddenly destroyed and replaced with a system organised around entirely different values and radically different definitions of who counts as human. The answer is visible in the epidemics that modern cities already produce: the mass phenomena of addiction, alcoholism, homelessness, mental illness, random violence, and mass incarceration that accumulate as their internal cosmological grounding erodes. These are not primarily failures of individual character; they are the visible symptoms of cosmological anomie operating within a partially still-intact civilisational framework.

For cosmopolitan societies attacked by the CPCV, this process is violent and externally imposed. The colonial power does not merely add a new layer of meaning on top of the existing cosmological structure. It removes the existing structure and replaces it with a fundamentally different one. The result is not adaptation. It is cosmological disorientation so complete that the entities and forces of the ontological architecture no longer have the relational and ceremonial infrastructure they need to function. They become ungoverned. They begin to consume the very person and community they were meant to sustain.

The entities and forces of the Lani ontological architecture do not become ungoverned by accident. They become ungoverned because the relational and ceremonial infrastructure that governs them has been deliberately removed. Which means that to understand the pathology — the collapse, the disorientation, the

consumption of the person from within — one must first understand the healthy state from which it departs. In Kogoya's framework, that healthy state has a name and a structure. It is not defined by the absence of struggle or the presence of perfection. It is defined by a specific set of ontological conditions being met — conditions under which a people can actually function as a people, sustain trust across generations, and exercise genuine civilisational power. That state is cosmopolitan life.

CIVILISATIONAL PSYCHO-COSMOCIDE VIRUS (CPCV): MECHANISM AND ARCHITECTURE

The Civilisational Architecture of Power: The Concentration of Control and the Consumption of the Cosmopolitan World

Within the Psycho-Cosmocide framework, the deepest and most frequently unexamined assumption underlying the civilisational project is not merely order, progress, development, or security. It is the continual production, concentration, and preservation of control. Civilisation exists by transforming the unpredictable plurality of human existence into forms that can be organised, measured, administered, disciplined, expanded, and reproduced.⁶⁸ To control requires power, and to sustain power requires an architecture capable of reproducing itself across generations. Civilisation is therefore not simply a collection of institutions, technologies, or governments. It is an immense symbolic architecture designed to manufacture, distribute, legitimise, and protect concentrated forms of power.

This architecture is constructed through symbols before it is constructed through stone. Written language, images, monuments, flags, uniforms, currencies, maps, colours, laws, constitutions, rituals, sacred texts, educational systems, bureaucratic procedures, digital infrastructures, and countless other symbolic forms constitute the visible infrastructure through which civilisation reproduces itself. Yet beneath these physical representations lies a second, more powerful architecture: the abstract symbolic world of civilisation itself. Words such as God, goddess, king, queen, nation, law, justice, civilisation, barbarism, primitive, progress, development, history, future, society, government, humanity, freedom, rights, morality, and thousands of similar concepts function not merely as vocabulary but as organising technologies through which human beings learn to perceive reality. They become the invisible grammar through which civilisation thinks.⁶⁹

The primary function of this symbolic architecture is not simply communication but transformation. It re-engineers millions of unrelated human beings into a single coordinated civilisational organism capable of collective cooperation toward shared symbolic objectives. Human beings no longer gather merely because they belong to the same ecological world, kinship system, or ancestral landscape. They gather because they have learned to believe in the same institutions, the same flags, the same constitutions, the same currencies, the same histories, the same futures, the same sacred narratives, and the same promises of progress.

⁶⁸ Hannah Arendt, *The Origins of Totalitarianism* (New York: Harcourt, Brace, 1951).

⁶⁹ Pierre Bourdieu, *Language and Symbolic Power*, trans. Gino Raymond and Matthew Adamson (Cambridge: Polity Press, 1991).

Civilisation therefore manufactures not only political order but a common symbolic reality within which strangers willingly cooperate to construct and maintain the civilisational enterprise.⁷⁰

This symbolic architecture cannot survive without continual reproduction. Every generation must be initiated into its cosmology. Schools educate it. Universities refine it. Religious institutions sanctify it. Governments administer it. Courts enforce it. Museums preserve it. Libraries archive it. Media amplify it. Digital platforms algorithmically distribute it. Through continuous repetition, the symbolic order gradually ceases to appear constructed and instead becomes experienced as natural reality itself. The architecture reproduces itself because each generation inherits it as the unquestioned condition of existence.

Power therefore does not exist everywhere equally. It becomes concentrated wherever this symbolic architecture is created, administered, protected, financed, interpreted, and enforced. Civilisational power is always spatially organised. It accumulates within capitals, administrative centres, military headquarters, financial districts, religious institutions, universities, archives, intelligence agencies, judicial systems, and technological infrastructures. These locations function as nodal points through which the symbolic order governing entire populations is continually reproduced.

Australia illustrates this concentration clearly. Canberra is not merely a city; it is one of the principal sites where the Australian civilisational order is assembled and maintained. Parliament formulates legislation. Government departments administer national policy. Defence headquarters coordinate military power. Intelligence agencies manage national security. The High Court interprets constitutional authority. National museums, libraries, archives, memorials, and galleries preserve official memory and identity. Universities, research institutions, and bureaucracies continually produce and refine the knowledge upon which governance depends. Within each institution exists another hierarchy in which authority is distributed through ministers, judges, military officers, directors, managers, administrators, and countless other officials. At every level, ordinary individuals perform specialised roles. Individual occupants retire, resign, or die, yet the symbolic architecture remains. Persons change; the civilisational machinery continues.

From the perspective of *Psycho-Cosmocide*, this continuity reveals an important distinction. The ultimate object of power is not individual rulers but the reproduction of the symbolic system itself. Kings, presidents, prime ministers, judges, priests, generals, and bureaucrats are temporary custodians of a much older architecture whose primary objective is the preservation of its own continuity. Institutions survive because they continually regenerate the symbolic conditions necessary for their own legitimacy.

Every rival architecture of power therefore becomes an existential threat. Alternative cosmologies, Indigenous systems of authority, reciprocal ecological relationships, ancestral governance, oral traditions, and local ontologies represent competing realities that cannot be fully incorporated without first being transformed. Consequently, civilisational systems characteristically criminalise, marginalise, demonise, absorb, regulate, or outlaw competing forms of legitimacy. What cannot be assimilated must eventually be rendered unintelligible.⁷¹

⁷⁰ Mignolo, *Local Histories/Global Designs*.

⁷¹ Kogoya, "Cosmobian and Synthobian."

The Civilisational Psycho-Cosmocide Virus (CPCV) functions as the principal mechanism through which this transformation occurs. It systematically disassembles competing cosmological worlds while simultaneously reconstructing them according to the symbolic requirements of civilisation. Every stage follows the same underlying logic: separation, extraction, production, and consumption. Lands are separated from their custodians. Memory is separated from ancestry. Knowledge is separated from place. Language is separated from ecology. Human beings are separated from reciprocal relationships and reorganised into functional components within increasingly complex institutional systems. What was once living participation becomes administrative management. What was once sacred relationship becomes economic resource. What was once cosmological belonging becomes legal ownership.⁷²

Within this process, the Cosmobian World becomes civilisation's primary source of energy. Contrary to civilisation's own self-understanding, Psycho-Cosmocide argues that civilisation possesses no independent generative foundation. It produces nothing from nothing. Every symbolic order, every institution, every city, every economy, every technological system, and every empire ultimately depends upon resources extracted from a prior living world. Land becomes property. Forests become timber. Rivers become infrastructure. Mountains become minerals. Animals become commodities. Human labour becomes production. Indigenous memory becomes archived knowledge. Sacred landscapes become tourist destinations. Entire cosmological worlds become raw material for civilisational expansion.⁷³

This reveals the deepest paradox of civilisation. The Synthobian World appears autonomous, yet it remains entirely dependent upon the continual consumption of the Cosmobian World that preceded it. Civilisation presents itself as the creator of wealth, order, and progress, while concealing the more fundamental reality that its own existence is sustained through the continuous extraction of living ecological, cultural, spiritual, and ontological systems. The true source of power, therefore, is not civilisation itself. The true source of power is the living Cosmobian World whose land, memory, ecology, labour, and cosmological vitality continually nourish the very architecture that progressively displaces it.

From the standpoint of Psycho-Cosmocide, this is the central contradiction of the civilisational condition: the system that proclaims itself the highest achievement of humanity survives only by consuming the deeper human and ecological worlds that make its own existence possible.

The Six Forms of Power the CPCV Captures

Understanding what the CPCV actually captures requires distinguishing six forms of power that colonial systems have historically sought to concentrate simultaneously, rather than treating power as a single undifferentiated capacity. Coercive power is the most visible and most immediate: the capacity to compel behaviour through the threat or application of physical force. It is real and often decisive in the short term, but costly to sustain, since a people held in submission by force alone resists the moment that force weakens. Symbolic power operates through the signs, images, meanings, and categories through which reality is organised and transmitted — what Bourdieu analysed as the capacity to impose a vision of the social world

⁷² Escobar, *Encountering Development*.

⁷³ Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, rev. ed. (London: Verso, 2006), 5–7.

as legitimate⁷⁴. Epistemic power is the authority to determine what counts as knowledge and who may produce it: the systematic delegitimisation of Indigenous ways of knowing as superstition, and the installation of a single rationality as the universal standard⁷⁵. Ontological power is the deepest and most consequential form: the capacity to redefine the being of the colonised — to determine, at the level of existence itself, who they are and what they are worth, which Wynter’s analysis of the overrepresentation of Man identifies precisely⁷⁶. Ecological power names the relationship between a people and their land as itself a form of power: the accumulated knowledge of the land’s patterns and the ontological grounding that comes only from belonging to a specific place across generations. Civilisational power is the long-duration integration of all five: the form of power that determines which peoples, ways of life, and systems of meaning survive across centuries.

None of these six is sufficient alone, and the CPCV’s genuine target is not any one of them but the mechanism that concentrates all six into something durable: trust. Coercive power without internal trust becomes mercenary; symbolic power without it becomes propaganda; epistemic power without it produces knowledge that is politically mandated rather than genuinely pursued; ontological power cannot be sustained without the trust networks through which a people’s shared understanding of who they are is transmitted, renewed, and defended. But trust is only as deep as the ontological ground it stands on. A people’s capacity to concentrate power through relational cohesion — to sustain mutual obligation across generations, to transmit identity, to renew collective meaning — depends entirely on the cosmological world they inhabit together. When that world is coherent, trust flows through it like blood through a living body. When it is invaded, fragmented, or reprogrammed by the CPCV, trust does not merely weaken; it inverts, becoming the mechanism through which a people are made to participate in their own dismantling⁷⁷. This is why the mechanism described below cannot be adequately understood as coercion alone, and why its analysis proceeds through the Lani ontological architecture of Ap, Ap-ap, O’gur, Mu’nggar, A’nggena, and Kugi already developed above.

Why the Viral Model

Understanding Psycho-Cosmocide as a virus — rather than merely as policy, violence, or cultural destruction — reveals critical dimensions of its operation that no other model can capture. The viral model is not a rhetorical metaphor; it is a precise structural description.⁷⁸ Like a biological virus, the CPCV cannot exist independently but must operate through human consciousness as its host. Once infected, hosts become vectors, spreading the infection to others — parents to children, teachers to students, Indigenous elites to communities. The CPCV is sophisticated in that it presents itself as something other than violence: as education, development, progress, civilisation, opportunity, and the promise of heaven or the threat of hell. This disarms what the framework terms the *Sacred Alarm* — the innate warning system present in all living beings — and explains why victims cannot recognise their own colonisation. Foucault’s analysis in *Discipline and Punish* is instructive here: modern institutions do not primarily operate through visible coercion but

⁷⁴ Bourdieu, *Language and Symbolic Power*.

⁷⁵ Mignolo, *Local Histories/Global Designs*.

⁷⁶ Wynter, “Unsettling the Coloniality of Being.”

⁷⁷ Yamin Kogoya, “The Metaphysics of Power: Indigenous Survival and Lani Cosmology,” *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 5 (Wone Press, 2026).

⁷⁸ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980).

through the production of normalised subjects who have internalised institutional norms to such an extent that external enforcement becomes unnecessary.⁷⁹

Carriers and the Ecosystem of the CPCV

Primary carriers are the symbolic and linguistic systems through which reality is named, organised, and transmitted. These include written language (the most powerful), oral language, image, colour, and symbol. The specific substance carried — the active component of the virus — consists of stories, myths, words, and names. Barthes demonstrates that myth operates by naturalising historical arrangements, presenting what was produced by specific power relations as if it were simply how things are.⁸⁰ Secondary carriers are material objects: flags, monuments, coins, uniforms, architectural styles, and dietary systems. A colonial church built in the centre of a village whose sacred sites have been cleared is not merely a building; it is an unavoidable daily statement about which cosmological framework is real and worthy of architectural and institutional recognition. The ecosystem within which the CPCV operates consists of religious institutions (the metaphysical infrastructure of the replacement cosmos), educational institutions (the primary engines of generational severance), the state apparatus (government, administrative systems, and legal frameworks), and digital infrastructure (social media platforms and algorithms — the contemporary frontier addressed in the section on digital cosmological mining).

The Life Cycle of Infection

The anatomy of the virus, set out above, is distinguishable from its life cycle: the sequence through which a single host typically moves from first exposure to full incorporation. Exposure is initial contact with a carrier, often incidental — a schoolbook, a sermon, a border. Entry follows when the Sacred Alarm fails to register the carrier as a threat, either because it arrives without the outward signature of coercion or because repeated low-intensity exposure has already lowered the threshold at which the alarm would activate. Seduction follows: the carrier is experienced not merely as harmless but as desirable, offering status, salvation, comfort, or modernity — the mechanism this framework elsewhere reads through Enkidu's encounter with Shamhat, in which seduction, rather than conquest, is what moves a cosmologically intact being out of its original state. Trust, acceptance, and internalisation follow in sequence, the host extending to the carrier the confidence once reserved for ancestral guidance until the code is no longer experienced as a change from a prior condition. Identity formation, reproduction, and normalisation complete the cycle: the code becomes constitutive of selfhood, is transmitted to children with evident sincerity, and ceases to be experienced by the wider population as a code at all, becoming simply how things are. The endpoint is civilisational permanence — the code embedded so deeply in law, economy, education, and everyday language that removing it would require dismantling an entire society's institutional architecture, a condition the West Papuan case illustrates in

⁷⁹ Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Vintage Books, 1977), 170–228.

⁸⁰ Roland Barthes, *Mythologies*, trans. Annette Lavers (New York: Hill and Wang, 1972), 109–159.

advanced, though not yet total, form. One trajectory: exposure becomes desire, desire becomes identity, and identity, once formed, requires no further persuasion — only children to pass it on to⁸¹.

Symptoms of Infection

The symptoms of infection can be gathered into a single inventory. Psychologically, the host exhibits internalised inferiority and chronic self-doubt regarding the value of ancestral knowledge, alongside a persistent, often unnamed anxiety that surfaces most clearly around anything the code has designated as backward. Linguistically, the host prefers the coloniser's language even where the ancestral language remains available, and the ancestral language's own vocabulary narrows to domains the dominant code has not yet colonised. Culturally, ancestral practices are treated as folklore or tourist performance rather than living, authoritative knowledge. Ecologically, land is treated as a resource rather than a relationship, evident in how easily extraction is authorised by those who would once have required extensive ceremonial and communal consent. Politically, shared subjection to a single administering power is experienced as a landscape of competing loyalties rather than a shared condition. Civilisationally, the host population exhibits the phenomenon this framework exists to explain: celebratory participation in its own historical diminishment, narrated to the next generation as success rather than loss. A colonised mind does not defend the coloniser. It defends what it has come to mistake for itself⁸².

Immunity: Can Infection Be Reversed?

The historical record answers this question affirmatively, though rarely without cost and rarely completely. South Africa's Black Consciousness Movement is the most clearly documented case of a population deliberately rebuilding psychological immunity after infection: Steve Biko's insistence that the most powerful tool in the hands of the oppressor is the mind of the oppressed names, in different vocabulary, the exact condition this framework terms Ap-ap — a person continuing to act sincerely from categories that have already been replaced⁸³. Négritude, founded by Aimé Césaire, Léopold Sédar Senghor, and Léon Damas among Francophone Black students in Paris in the 1930s, offers a parallel, independently developed case: Césaire's insistence that decolonising the mind must proceed alongside decolonising society anticipates this framework's own refusal to treat Psycho-Cosmocide as addressable through institutional reform alone⁸⁴. In every documented case, restoration of immunity appears to require three elements: land or its equivalent material and territorial base; cultural transmission through which the recovered consciousness is passed on; and biological continuity, embodied in the living community. Where any of the three is absent, immunity, however clearly diagnosed in theory, has proven difficult to sustain in practice — as the West Papuan case of puppet elites, whose earlier resistance consciousness has been eroded by later material and status incorporation, illustrates. Immunity, ultimately, is not a belief a people holds. It is a life a people is still living in practice⁸⁵.

⁸¹ Kogoya, "The Silent Invasion of Mind, Meaning, and Cosmos."

⁸² Kogoya, "The Silent Invasion of Mind, Meaning, and Cosmos."

⁸³ Steve Biko, *I Write What I Like* (London: Bowerdean Press, 1978).

⁸⁴ Aimé Césaire, *Discourse on Colonialism* (Paris: Présence Africaine, 1955).

⁸⁵ Kogoya, "The Silent Invasion of Mind, Meaning, and Cosmos."

Mutation: The Variants of the CPCV

Like a biological virus, the CPCV does not remain constant across historical periods; it mutates, adapting its carriers and vocabulary while preserving its underlying function. In the West Papuan and broader colonial context, the earliest identifiable form is the missionary variant, conveying the code chiefly through the vocabulary of salvation. This gives way to the colonial variant, in which the primary vocabulary becomes civilisation, order, and administration, without the missionary variant ever fully retiring. The colonial variant mutates into the nationalist variant, in which a newly dominant state repurposes inherited colonial infrastructure in the name of national unity — deployed against absorbed populations such as West Papua. This mutates into the developmentalist variant, in which the vocabulary of development, progress, and success takes its fullest institutional form, and then into the neoliberal variant, where market participation and consumer choice replace state-directed development as the code's primary promise. At the time of writing, the neoliberal variant is itself mutating into a digital variant and, within that, an emergent variant mediated by artificial intelligence, in which the code's carriers migrate from institution and territory to platform and algorithm. What remains constant across every mutation is the underlying operation: concealment built into the transmission mechanism, and cooperation extracted from the host by rewriting perception rather than by force. The virus changes its coat. It does not change its method⁸⁶.

SIX STAGES OF INFECTION

Before mapping the six stages of infection, a concise operational definition: the CPCV spreads through three categories of carrier (macro-structural systems such as empires and religions; material-symbolic artefacts such as currency, monuments, and educational institutions; and human hosts who have been sufficiently restructured to become vectors). It operates at four simultaneous levels: psychological (restructuring inner perception), linguistic (replacing interpretive vocabulary), institutional (installing alternative life-organising systems), and cosmological (replacing the ontological ground of existence itself). Its defining operational signature is that the host does not perceive infection as infection — the CPCV presents itself as education, development, salvation, or progress. This is what distinguishes it from ordinary cultural change: the mechanism of concealment is built into the mechanism of transmission. The CPCV operates through six distinct and identifiable stages, each building on the previous stage and producing conditions that make the subsequent stage more effective.

Stage One is Initial Contact and Entry — entry through the O'gur. Colonial symbolic systems enter the relational-existential field of the person before conscious resistance is possible. This stage may involve overt violence to establish dominance and disable the Sacred Alarm, or a benevolent approach offering salvation, education, and development. The directive of Canadian residential schools was to “kill the Indian, save the man,” as documented by the Truth and Reconciliation Commission of Canada. The Lani experience of

⁸⁶ Kogoya, “The Silent Invasion of Mind, Meaning, and Cosmos.”

Christian missionisation, initially welcomed with genuine enthusiasm as *Nabelan-Kabelan Wone* (the eternal good news), exemplifies the benevolent form of entry.

In sum, Stage One never announces itself as invasion; it arrives as an offer, and the offer is what gets through the door.

Stage Two is the Decoding of the Original Cosmology — the severing of *Mu'nggar*. The ancestral cosmobian memory system is deeply embedded in the totality of interconnected living beyond the physical object, providing the overarching metaphysical structure to Ap and their relationship with everything else. The systematic mapping of Indigenous frameworks by anthropologists, missionaries, and administrators — ostensibly for preservation but in practice for elimination — severs the living chain through which ancestral knowledge, identity, and cosmological orientation pass across generations. Smith has documented this process comprehensively in the Pacific context.⁸⁷

In sum, Stage Two does not seize the archive; it maps it, and the map becomes the instrument of its erasure.

Stage Three is the installation of replacement frameworks — the muffling of the *Mu'nggar*. The orienting voice within Ap that would recognise the colonial intrusion as intrusion is drowned out by colonial symbolic saturation: the Sacred Alarm is suppressed. This stage is the systematic dismantling of the original Cosmobian world and its simultaneous substitution with the symbolic, institutional, moral, temporal, and metaphysical architecture of the Civilisational Psycho-Cosmocide Virus (CPCV). This process does not occur at a single level of human existence, but across all eight atlases of human reality identified within the framework simultaneously.

Sub-stage 3a: At the physical and material level, both the people and the lands inhabited by Cosmobian societies are redefined through civilisational myths that legitimise occupation and extraction. Indigenous territories become classified as “empty,” “undeveloped,” “uncivilised,” or available for discovery under doctrines such as *terra nullius* and the Doctrine of Discovery. Land ceases to exist as sacred relational territory and is transformed into property, resource zones, administrative territory, or economic infrastructure.

Sub-stage 3b: At the biological and organic level, Indigenous bodies themselves become reframed through racial hierarchies, pseudo-scientific classifications, missionary anthropology, and developmental discourse. Physical appearance, skin colour, bodily practices, sexuality, diet, movement, and ecological adaptation become recoded as primitive, inferior, backward, or closer to animality than civilisation.

Sub-stage 3c: At the cultural and mythological level, languages, rituals, oral traditions, ceremonies, kinship systems, songs, symbols, ecological practices, and cosmological narratives are delegitimised, ridiculed, commodified, or erased. Entire systems of meaning accumulated across generations become displaced by foreign educational, religious, legal, and administrative structures.

Sub-stage 3d: At the metaphysical and transcendental level, the original cosmological world of the Cosmobian is transformed into moral danger. Ancestral systems become recoded as evil, pagan, demonic, irrational, superstitious, or spiritually corrupt. Sacred landscapes become spiritually empty or condemned. Indigenous

⁸⁷ Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999), 58–75.

metaphysics are no longer treated as alternative ontological realities, but as obstacles to salvation, civilisation, and progress.

Sub-stage 3e: At the level of space-time consciousness, the original relational experience of existence is dismantled and replaced with the temporal and historical architecture of the CPCV. Indigenous peoples are repositioned within fabricated civilisational timelines as “pre-modern,” “pre-history,” “stone age,” “underdeveloped,” or “behind.” Their worlds are relocated onto what the framework identifies metaphorically as Plato’s cave wall: a constructed reality in which the colonised are taught to perceive imposed representations as more legitimate than their own lived cosmological continuity.

Sub-stage 3f: At the level of memory, ancestral archives are systematically decoded, fragmented, erased, rewritten, or replaced. Original memory systems embedded within oral transmission, ritual practice, ecological participation, sacred geography, and communal continuity become interrupted and overwritten by the official memories of the colonising order: state histories, missionary narratives, civilisational myths, legal classifications, national identities, and institutional education systems.

Sub-stage 3g: Finally, at the deepest existential level — the level of mystery itself — the CPCV monopolises the interpretation of existence. Questions of origin, morality, salvation, meaning, value, destiny, and truth become centralised within the symbolic authority of the dominant civilisation. The Cosmobian subject is progressively reconstructed as incomplete, fallen, guilty, primitive, valueless, or existentially deficient. Their existence is emptied of legitimacy within the imposed framework, and the resulting condition of alienation is then resold back to them as virtue: redemption through assimilation, moral worth through obedience, humanity through conformity, and salvation through surrender to the very system that produced the rupture.

Within the Psycho-Cosmocide framework, this is the decisive operation of Stage Three (Sub-stages 3a–3g): not merely the destruction of a people’s world, but the replacement of that world with an imposed reality that eventually becomes experienced as natural, moral, inevitable, and true even by those whose original cosmological foundations it displaced.⁸⁸

In sum, Stage Three is where the substitution becomes total: not one cage recoded but all eight atlases at once, until the imposed world simply feels like the real one.

Stage Four is Generational Severance — the progressive collapse of the A’nggena. Intergenerational transmission is disrupted through family separation, boarding schools, urban displacement, and economic upheaval. Children raised within viral frameworks cannot access ancestral knowledge; severed from the ancestral current that once provided their cosmological map, they are left without the depth dimension of their existence. The result is generational amnesia that may span many generations before the break is perceived.

In sum, Stage Four is the quiet stage: no single generation experiences it as loss, because each new generation inherits only what is left to inherit.

Stage Five is Self-Replication Through Hosts — the full production of Ap-ap. The person whose O’gur has been colonised, whose A’nggena has been severed, and whose Mu’nggar has been silenced is now ontologically hollowed. Hosts begin actively spreading the virus, convinced they are helping others advance.

⁸⁸ Battiste, *Decolonizing Education*, 60–120.

Fanon identifies this phenomenon as the “pitfalls of national consciousness” in *The Wretched of the Earth*: post-colonial national movements can reproduce the essential structures of colonial domination under Indigenous management.⁸⁹ This is the moment at which the Ap-ap — the counterfeit human — becomes the primary carrier of the CPCV within their own community. The colonised elite project the coloniser’s shadows onto the cave wall in the place of the ancestral figures they have displaced — administering from within what was once done from without.

In sum, Stage Five is the virus’s most efficient form: a host who spreads it sincerely, believing the spreading itself to be an act of care.

Stage Six is Complete Cosmological Replacement and Ontological Zombification — the unrestrained release of Kugi. With the restraining architecture of the Mu’nggar dissolved, the A’nggena severed, and the O’gur fully colonised, the principle of internal destruction operates without limit through ego, factional rivalry, betrayal, and the corruption of liberation movements from within. Populations that have entirely forgotten their past defend the viral framework as their own and perceive any form of resistance as backward, primitive, or threatening. Life continues, but cosmological grounding has been eliminated. The ontological zombie — a being who retains full subjective consciousness yet inhabits a colonised cosmos, experiencing their own colonisation as natural reality — is the CPCV’s most complete product.

In sum, Stage Six is not the end of resistance but the end of the capacity to recognise what resistance would even look like.

LESSONS FROM CIVILISATION MYTHS

The Psycho-Cosmocide framework acknowledges that theoretical language alone cannot penetrate the defences of a colonised consciousness. Analogies are epistemological tools that enter the mind through the imagination when the intellect has been programmed to resist argument. Psycho-Cosmocide is not an entirely new phenomenon but a newly named diagnosis of an ancient recurring civilisational pathology already encoded symbolically within humanity’s oldest myths, legends, sacred stories, cosmologies, and cautionary narratives.

The Epic of Gilgamesh and the Enkidu Principle

The Epic of Gilgamesh, composed in ancient Mesopotamia around 2100 BCE, is the primary mythological pillar of the Psycho-Cosmocide framework.⁹⁰ Gilgamesh, the semi-divine king of Uruk, is among the most powerful and ambitious rulers of the ancient world. Enkidu — wild, ecological, untamed — is his counterpart. Together they fell the sacred Cedar Forest, killing Humbaba the forest guardian. Enkidu dies as a consequence. Gilgamesh, terrified of mortality, embarks on a futile search for immortality across the known world. He returns having found nothing — forced finally to recognise the walls of his own city, the earth beneath his

⁸⁹ Fanon, *The Wretched of the Earth*, 148–205.

⁹⁰ George, *The Babylonian Gilgamesh Epic*, 1–70.

feet, the permanence of his own death. This myth encodes simultaneously: the conquest of sacred nature by civilisational ambition, the destruction of ecological guardianship, the obsession with immortality that drives civilisational expansion, and the existential collapse when mortality is finally confronted. The Enkidu Principle — that the wild and ecological corrects and transforms the civilised, not the reverse — is central to the theoretical architecture. Gilgamesh's failure to transcend death mirrors the failure of every civilisational promise catalogued in the twenty foundational reasons.

The Sequence of Capture: Why Force Fails First

The order of events in the epic is theoretically significant and easily missed. Gilgamesh and Enkidu's first encounter is a wrestling match that ends in stalemate and mutual respect — direct force, tried against an intact cosmopolitan being, simply does not work. Only after this failure is Shamhat sent, not as a warrior but as a seductress, and it is her seduction, not any subsequent battle, that achieves what force could not. This ordering matters for the wider framework: analogies describing outright conquest — a fortress captured by siege, a spring poisoned at its source — describe a different phenomenon from what happens to Enkidu, because they assume a victim already vulnerable to direct assault. An intact cosmopolitan being is not that kind of target. What captures Enkidu is closer to a sheep voting for the wolf than a sheep run down by one: trust is transferred, not seized, and a bird building its own cage constructs the very structure that will confine it, using nothing supplied from outside⁹¹.

The Illusion of Agency

Enkidu does not experience his capture as loss. He experiences it as elevation — companionship with a great king, participation in heroic adventure. This is the mechanism the framework elsewhere calls Ap-ap: he has not changed his appearance or acquired new capacities so much as acquired a different relationship to the world, and it is this, not any visible transformation, that the gazelles flee when he returns to them. The clearest analogue is the prisoner who decorates his cell: adaptation substitutes for liberation so completely that the two become subjectively indistinguishable from within the captivity itself. A hive that defends the parasite living inside it, treating the invader's continued presence as a condition of its own health, names the same structure at the level of a whole community rather than a single captured being⁹².

Collaborative Violence: The Captured Being's Own Knowledge as the Weapon

The slaying of Humbaba, guardian of the Cedar Forest, is not accomplished by Gilgamesh alone; the epic is explicit that it is Enkidu's own intimate knowledge of the forest — its paths, its guardian's habits — that makes the killing possible. This is the mechanism at its most complete: a forest that has spent years growing precisely the tree whose wood will become the handle of the axe that fells it. The felling itself extends the logic into brute material fact — the cedar becomes the gate of Uruk, the boundary wall separating the civilisational domain from the cosmopolitan world it has just destroyed, built quite literally from that world's

⁹¹ Yamin Kogoya, "Gilgamesh and Enkidu: Participatory Extinction and the Seduction of the Cosmopolitan Being," *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 20 (Wone Press, 2026).

⁹² Kogoya, "Gilgamesh and Enkidu."

own body. A miner excavating beneath the foundations of his own house, or a tree whose roots are cut by hands that grew from the ground those roots once held, name the same structure outside myth: the intimacy that once sustained a living system becomes, once that system's steward has been captured, the single most efficient tool for its extraction⁹³.

The Psychic Climax and Civilisational Self-Justification

Enkidu's death completes the sequence, and it is telling that he dies not in battle but of grief, inside the walls his own labour helped raise — the infrastructure of his confinement experienced, until the very end, as a genuine collective achievement. An autoimmune disease, in which the very mechanism built to protect an organism turns against it, names this reversal with unusual precision: protection becomes destruction using exactly the apparatus that was supposed to prevent it. What follows is the mechanism's final stage, and arguably its most complete: Gilgamesh, surviving, stands before the walls of Uruk and finds in them not grief but meaning — civilisational achievement rather than crime. The walls speak of Gilgamesh; they do not speak of Humbaba or Enkidu. A map that has fully replaced the territory it once represented, so that the symbol is now consulted in place of the reality it was drawn from, captures this closing move exactly: the monument becomes the record, and the record excludes what it was built from⁹⁴.

The Zoroastrian Druj: The Cosmic Lie

The Zoroastrian cosmological framework organises existence around the struggle between Asha — truth, cosmic order, balance, and the sacred — and Druj — the Lie, destruction, chaos, and the inversion of reality. Civilisations and individuals are understood to participate in one or the other through their choices, structures, and symbolic systems. The Druj — the cosmic Lie — is perhaps the closest ancient theological concept to the CPCV. The CPCV operates precisely by inverting reality: calling destruction progress, calling erasure development, calling colonisation salvation. Reason Eight — Symbolic Systems as Weapons — describes exactly what Druj does cosmologically: reorganising the perceptual field so that the colonised see through the coloniser's eyes and participate willingly in the Lie.

Plato's Cave as a Structural Diagram of Colonial Domination

In *The Republic*, Plato presents prisoners who are chained from birth inside a cave and compelled to watch shadows projected onto a wall.⁹⁵ The Psycho-Cosmocide framework proposes that this is less a philosophical thought experiment than a structural diagram of colonial domination. The chains correspond to "Psycho": the internal disruption of the human ordering faculty, structuring perception so completely that the idea of another reality becomes unthinkable. The cave itself corresponds to "Cosmocide": the total replacement of an original cosmological order with a fabricated substitute reality so complete that those living within it lose all awareness that a replacement has occurred. The shadow figures on the wall represent the colonised elite. The prisoner who has returned after seeing the sun corresponds to the awakened consciousness attempting Wonesis. The

⁹³ Kogoya, "Gilgamesh and Enkidu."

⁹⁴ Kogoya, "Gilgamesh and Enkidu."

⁹⁵ Plato, *The Republic*, 514a–521b.

cave does not feel like a prison; it feels like civilisation. Plato's warning is clear: the cave-dwellers do not merely disbelieve the returned prisoner — they see them as a threat.

Zahhak: The System of Power Fed by Human Consciousness

In the Persian/Zoroastrian tradition, Zahhak is a king corrupted by the dark spirit Ahriman. Serpents grow from his shoulders and must be fed human brains daily — the brains of the young. An entire civilisation is organised around feeding the serpents of power. This myth directly parallels the CPCV's operation: a system of power that literally consumes human consciousness — the minds of the young — to sustain itself. This mirrors the operation of mass education, missionary systems, and media within the Psycho-Cosmocide framework: consuming the consciousness of the next generation to reproduce the system's own power.

Contemporary Analogies: The Instant Noodle, the Boiling Frog, and the Sinking Ship

The following three analogies are deployed diagnostically — not as philosophical proofs but as communicative instruments that convey dimensions of the condition that theoretical exposition alone cannot fully capture. Walk into any small *Warung* (restaurant in Bahasa Indonesian) in the highlands of Papua, a school canteen after the Indonesian national anthem has been sung, or a church hall after a Sunday service conducted in Bahasa Indonesia. On every shelf: Indomie instant noodles. Bright packets printed in Indonesian and Chinese script — corporations headquartered in Jakarta, whose names Papuan children learn before they learn the name of the sago palm that their grandparents once tended. This single observation contains the entire structure of Psycho-Cosmocide in miniature.

Papua has historically been one of the most food-diverse regions on Earth. Sago, the lowland staple, is a slow-release carbohydrate sustainably harvested and deeply embedded in ceremonial life, land management, and intergenerational knowledge systems. Then came displacement, land dispossession, and the conversion of subsistence economies into cash economies. The instant noodle arrived at the gap that Jakarta itself had carved. The instant noodle's four flavours of Psycho-Cosmocide are: temporal compression (sago takes seven to twelve years of accumulated relational knowledge to harvest; instant noodles take three minutes — colonial administrative decisions consistently move faster than communities can deliberate); nutritional deprivation (Special Autonomy funding fills without nourishing, as do empty political concessions); manufactured dependency (just as the shift from sago to Indomie destroys food sovereignty, the curriculum destroys epistemic sovereignty); and the illusion of choice (many flavours, one base product — as Horkheimer and Adorno demonstrated in the culture industry, the proliferation of apparent options forecloses genuine cultural autonomy).⁹⁶

The Boiling Frog analogy illuminates how the CPCV bypasses the Sacred Alarm: each incremental step is calibrated to remain below the threshold of conscious resistance. By the time the cumulative effect becomes apparent, the capacity for organised response has already been eliminated. The Great Ship metaphor, developed in the introduction, encodes the systemic dimension: civilisation's spectacular surface conceals the

⁹⁶ Max Horkheimer and Theodor W. Adorno, *Dialectic of Enlightenment: Philosophical Fragments*, trans. Edmund Jephcott (Stanford: Stanford University Press, 2002), 94–136.

rising water in its lower decks, while those on the shore who built the ship by cutting down the last of their trees rush toward a vessel that is already sinking.

THE EIGHT ATLASES OF HUMAN REALITY

Psycho-Cosmocide operates through the simultaneous corruption of eight interconnected dimensions of human existence, designated as the Eight Atlases of Human Reality. The term “atlas” is chosen deliberately: an atlas is a collection of maps of the same territory, each showing different aspects of it. Psycho-Cosmocide is devastatingly effective not because it attacks these dimensions individually but because it corrupts them simultaneously, creating a total ecology of illusion so comprehensive that both the civiliser and the civilised inhabit and actively defend it as a coping mechanism. Reason One introduced these eight dimensions as lived phenomenology, the raw texture of what it is to be a human being at all; this section now formalises them as the framework’s operative diagnostic architecture, each dimension given its own evidentiary treatment.

Atlas One: The Physical and Material Atlas

This first atlas explores the fundamental relationship between humans and the physical world. Merchant traces the historical transition from viewing nature as a living organism to the Cartesian conception of nature as a dead mechanism to be mastered.⁹⁷ Psycho-Cosmocide transforms the Earth from a living being into a dead commodity. In contrast, Indigenous cosmologies worldwide view the Earth as a living, conscious entity in a sacred relationship with human beings — land is not property but a relationship; mountains are not resources but ancestors; rivers are not commodities but kin. Rose documents how Aboriginal Australian peoples understand Country as a living entity that nourishes, teaches, and imposes obligations — an understanding obliterated by colonial land tenure systems.⁹⁹ In West Papua, designating Indigenous territories as “underdeveloped land” and “vacant space” for Indonesian transmigration redefines 40,000-year-old human landscapes as empty territory in need of development. The living world is killed on paper before it is killed on the ground.

Atlas Two: The Biological and Organismic Atlas

This second atlas focuses on the understanding of life itself. The CPCV fragments holistic understanding, replacing it with a hierarchical, mechanistic, and commodified view. Shiva demonstrates that traditional agricultural systems are sophisticated and ecologically calibrated — having maintained soil fertility and biodiversity for thousands of years — rather than being primitive approximations of modernity.¹⁰⁰ The fundamental Indigenous understanding that all life forms are relations — kin within a cosmic web of mutual

⁹⁷ Carolyn Merchant, *The Death of Nature: Women, Ecology, and the Scientific Revolution* (San Francisco: Harper & Row, 1980), 1–41.

⁹⁸ René Descartes, *Meditations on First Philosophy*, trans. John Cottingham (Cambridge: Cambridge University Press, 1996).

⁹⁹ Deborah Bird Rose, *Nourishing Terrains: Australian Aboriginal Views of Landscape and Wilderness* (Canberra: Australian Heritage Commission, 1996), 7–25.

¹⁰⁰ Vandana Shiva, *Staying Alive: Women, Ecology, and Development* (London: Zed Books, 1988), 1–50.

obligation — is systematically replaced by a Cartesian framework in which humans are subjects and all other life forms are objects, resources, or utilities.

Atlas Three: The Mythological and Cultural Atlas

The third atlas — the realm of myths, symbols, language, stories, memories, and cultural transmission — is the most fertile ecosystem of the CPCV's operations. Said demonstrates how colonial representation produces an imaginative universe in which the colonised appear exotic, static, backward, and in need of Western management — representations that justify colonial domination and produce the desire for whiteness that Fanon describes in the colonised person.¹⁰¹ The CPCV enters the minds of the colonised and begins its sacred annihilation by disconnecting, destroying, decoding, recoding, disfiguring, and resetting their original cosmological wiring. It rewrites the entire mental map of existence using foreign myths, symbols, colours, icons, and words. Even heaven and hell are conceived within this ecosystem — which is why colonised peoples have come to imagine heaven as a realm ruled by a white patriarch surrounded by white angels, and hell as a domain populated by dark demons. The replacement of cosmological imagery is total, invisible, and self-reinforcing across generations.

Atlas Four: The Transcendental and Metaphysical Atlas

The fourth atlas addresses frameworks of meaning, morality, divine order, and ultimate values. The CPCV operates here through what the framework calls sacred theft — the colonisation and redefinition of humanity's loftiest aspirations. Tinker demonstrates that Christian missionary activity was a key instrument of cultural genocide, and that the destruction of Indigenous ceremonial life was integral to a programme of civilisational replacement rather than an unintended consequence of well-meaning evangelism.¹⁰² In Papua, the pre-Christian period is reframed as O Maluk Paga, and the ancestral world is demonised rather than merely dismissed. The genius of this mechanism lies in offering the colonised a binary choice: accept the coloniser's heaven or endure the coloniser's hell. In either case, the coloniser controls the metaphysical framework within which the choice is made.

Atlas Five: The Space-Time Atlas

Many Indigenous temporalities view time as circular and rhythmic, interwoven with the cycles of the land, the changing seasons, ceremonies, ancestral traditions, and the living world. Rifkin provides the most comprehensive account of how settler colonialism operates through temporal violence: the imposition of a linear, progressive temporality positions Indigenous existence as permanently in the past and behind the progressive present of colonial modernity.¹⁰³ Thompson provides historical context, arguing that the colonisation of Indigenous time frameworks by industrial clock time made possible the management of

¹⁰¹ Edward W. Said, *Orientalism* (New York: Vintage Books, 2003), 1–28.

¹⁰² George E. Tinker, *Missionary Conquest: The Gospel and Native American Cultural Genocide* (Minneapolis: Fortress Press, 1993), 1–45.

¹⁰³ Mark Rifkin, *Beyond Settler Time: Temporal Sovereignty and Indigenous Self-Determination* (Durham: Duke University Press, 2017), 1–58.

Indigenous labour and the temporal coordination of colonial administrative systems.¹⁰⁴ The CPCV prevents humanity from living in the present by installing the logic of “*next time*” — an addiction to the future that ensures the present is always deferred and its conditions never fully examined.

Atlas Six: The Mechanistic and Particle Atlas

The sixth atlas addresses the fundamental question of whether reality is holistic or fragmented. The Lakota phrase *mitakuye oyasin* — “all my relations” — exemplifies the holistic Indigenous understanding: everything is related, everything is kin, and everything is part of one sacred whole.¹⁰⁵ Merchant illustrates how the mechanistic framework of the Scientific Revolution systematically dismantled the organic, relational understanding of nature, replacing it with the machine metaphor and thereby legitimising the unlimited exploitation of the non-human world.¹⁰⁶ The CPCV instils mechanistic consciousness at the foundational level of perception, changing not only what people think about reality but how they experience it. The relational, living world of Wone is consequently replaced by the atomised, mechanical world of colonial modernity.

Atlas Seven: The Erased and Hidden Earth Memory Atlas

The seventh atlas unveils one of the most sinister operations of Psycho-Cosmocide: the deliberate obliteration of planetary memory and ancestral knowledge. Ricoeur distinguishes between the “abuse of memory” through selective commemoration and the “abuse of forgetting” through institutionalised silence.¹⁰⁷ The CPCV operates primarily through the latter, as evidenced by the burning of Maya codices, the global extinction of Indigenous languages at a rate of approximately one every two weeks, and the vast silences in archaeological records where Indigenous voices should be present. Simpson argues that Indigenous resurgence requires the recovery and active transmission of ancestral knowledge systems — not for heritage preservation but as a living political practice.¹⁰⁸ Earth Amnesia is more than a historical tragedy: it is an ongoing political operation.

Atlas Eight: The Ultimate Unknown Mystery Atlas

The eighth atlas explores humanity’s relationship with the unknown — the sacred mystery at the heart of all existence. The CPCV colonises mystery through two opposed mechanisms that are structurally identical: religious fundamentalism asserts complete knowledge of the divine will, while scientific materialism proclaims that all phenomena can and will be explained. Both mechanisms annihilate the sacred mystery by enclosing infinity within human systems of control. In Indigenous cosmologies worldwide, mystery is not feared but revered — the unknown is a sacred dimension of existence that demands humility and respect. Wakan Tanka is simultaneously the Great Spirit and the Great Mystery; these two aspects are inseparable.

¹⁰⁴ E. P. Thompson, “Time, Work-Discipline, and Industrial Capitalism,” *Past and Present* 38 (1967): 56–97.

¹⁰⁵ William K. Powers, *Oglala Religion* (Lincoln: University of Nebraska Press, 1977), 45–68.

¹⁰⁶ Merchant, *The Death of Nature*, 164–215.

¹⁰⁷ Paul Ricoeur, *Memory, History, Forgetting*, trans. Kathleen Blamey and David Pellauer (Chicago: University of Chicago Press, 2004), 68–92.

¹⁰⁸ Leanne Betasamosake Simpson, *As We Have Always Done: Indigenous Freedom through Radical Resistance* (Minneapolis: University of Minnesota Press, 2017), 1–65.

The end of mystery means the end of meaning. The colonisation of mystery is the colonisation of hope — the destruction of the open horizon through which a genuinely different future can be envisaged.

The Ecosystem Logic of the Eight Atlases

Each of the eight atlases requires, for human flourishing, its own ecosystem: a sustaining environment of conditions and relationships specific to that dimension. The Physical/Material atlas requires health, food, water, air, fire, land, sun, home, family, and society — the entire cosmic-biological web that sustains embodied existence. The Cultural/Mythological atlas requires language, story, symbol, image, and colour: an encoding of reliable information through which a people navigates at the cognitive and conceptual level. The Metaphysical/Transcendental atlas requires that the horizons of justice, truth, love, and integrity remain navigable. The Space/Time atlas requires that the dimensions within which a people locates itself have not been colonised, managed, and filtered by an external agency for purposes alien to that people's own. Each atlas, in short, has its own conditions of health, and its own specific vulnerability to invasion; when any one is corrupted by an alien force, the human being in whom that damage occurs may continue to biologically exist but is no longer fully constituted as a human being in the complete sense — a human being operating under occupation at the level of ontology itself¹⁰⁹.

The biological concept of an ecosystem — a community of organisms interacting with the living and non-living components of a shared environment, in which a change to any one part ripples through the entire system — extends beyond biology into what the framework calls the cosmopolitan ecosystem: the complete ontological architecture across all eight atlases through which a people lives, thinks, remembers, and relates to the cosmos. When a colonial system dominates and reprograms another people's territory and existence, all eight atlases of that ecosystem come under assault simultaneously; the result is not merely political subjugation but the systematic dismantling of the entire ontological infrastructure of a people's humanness — the feature that distinguishes *Psycho-Cosmocide* from conventional political oppression. Understanding a specific case therefore requires naming and contrasting two distinct ecosystems: the original cosmopolitan ecosystem, self-sustaining and ontologically complete across all eight atlases, and the artificial colonial ecosystem constructed to replace it — not nostalgically, as though the original world were without tension or change, but analytically, to make visible the specific form and scale of what has been dismantled¹¹⁰.

THE DYNAMIC ATLAS MODEL: SURVIVAL, COLLAPSE, AND NOAH'S ARK

A common mistake when reading the Eight Atlases is to ask which one is the most important, searching for a single keystone that would preserve the whole if protected. This framing is inaccurate, and the framework

¹⁰⁹ Yamin Kogoya, "The Ecosystem of Papuan Extinction: A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement, Structural Containment, and Manufactured Extinction," *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 6 (Wone Press, 2026).

¹¹⁰ Kogoya, "The Ecosystem of Papuan Extinction"; Yamin Kogoya, "From the Wreckage: Eight Atlases of Human Existence Under Colonial Domination—A Psycho-Cosmocide Analysis from West Papua," *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 11 (Wone Press, 2026).

explicitly resists it. The Eight Atlases are not ranked in a fixed hierarchy of importance. Rather, each atlas becomes the critical keystone under different stress conditions, and the question of which is most urgent at any given moment is dynamic and answerable only in relation to the specific nature and intensity of the threat being faced.

When evaluated along the axes of persistence capacity (how well a given atlas survives disruption) and reconstruction power (how effectively it can rebuild the integrated system after collapse), the atlases reveal distinctive survival profiles. The Physical Atlas provides space, territory, and a resource base — however, it has low persistence under conquest because it can be taken, destroyed, or occupied quickly. Land without people or memory becomes mere geography. The Biological Atlas is the carrier of life itself — human beings, living communities, and the biological continuity of a people. Even small surviving populations retain great reconstruction power because biology provides the living vessel through which everything else is transmitted. The most contested battlefield of all is the Cultural and Mythological Atlas because it is the primary transmission mechanism through which all other atlases are encoded and passed between generations. The Transcendental and Metaphysical Atlas is the deepest keystone of the system — the source of meaning, the “why” of existence, the motivation that makes preservation worthwhile. Without metaphysical grounding, the will to recover the other atlases erodes.

This analysis yields what the framework terms Noah’s Ark: the identification of the minimum survival requirements needed to preserve a cosmological world in the event of collapse. The Ark is not a single atlas but the integrated core of three atlases: the Metaphysical Atlas, which carries the “why” of existence; the Cultural Atlas, which carries the “how” of transmission; and the Biological Atlas, which carries the “who” — the living human beings in whom everything else must be embodied. Without the metaphysical core, biological survival produces continuity without identity. Without cultural encoding, there is memory without carriers. Without biological carriers, there is abstraction without continuity.

Collapse occurs when any one of three failure patterns takes hold: the metaphysical layer erodes, resulting in a loss of meaning and the will to continue; the cultural layer fragments, destroying the transmission system; or the biological layer declines, eliminating the human carriers in whom the other atlases are embodied. The Final Law of civilisational survival that emerges from this analysis is as follows: a civilisation does not survive by preserving its strongest layer in isolation, but by protecting the living link between its deepest layer and its living carriers.

TEN-STAGE CIVILISATIONAL SEQUENCE

The Psycho-Cosmocide framework proposes a ten-stage civilisational sequence through which the transformation, fragmentation, corruption, collapse, and possible restoration of human cosmological coherence may be understood. These stages are not presented as rigid chronological laws through which all societies mechanically pass, nor as universal evolutionary steps applicable in identical form across all historical contexts. Rather, they function as diagnostic positions — existential and civilisational conditions

that can emerge, overlap, intensify, regress, or coexist across different times, places, and scales of human reality.

The sequence is intended as a lens for examining the movement from ontological coherence toward fragmentation, and from fragmentation toward the possibility of conscious reintegration.

Stage One: *Wone* — The Primordial Order

The first stage is *Wone*: the primordial ordering principle from which existence itself emerges and through which all relational coherence is sustained. *Wone* is not merely a philosophical concept, religious doctrine, or metaphysical abstraction. It refers to the pre-fragmented condition of reality before separation into subject and object, human and nature, sacred and profane, self and cosmos.

Within the framework, *Wone* represents the original relational totality underlying existence — the condition in which all beings, forces, ecologies, memories, ancestors, and dimensions of life remain interconnected within a living cosmological continuity. It is not a “place” in history, nor a lost paradise located in time, but an eternal ontological principle continuously present beneath all fragmentation.

Wone therefore precedes civilisation, language, ideology, religion, and even human symbolic systems themselves. It is the ground from which all existence flows and upon which all life remains dependent whether consciously recognised or not.

Stage Two: *Wonesis-of-Origin* — Primordial Relational Coherence

The second stage is *Wonesis-of-Origin*: the lived condition of unbroken coherence between human communities and the cosmological order sustaining them. At this stage, human beings remain embedded within relational continuity with land, ecology, ancestry, language, memory, and seasonal existence.

This stage is characterised not by theoretical knowledge of *Wone*, but by direct participation within it. Human beings do not yet experience themselves as radically separated from the living world. Their systems of meaning, ritual, kinship, economy, spirituality, and ecology remain integrated rather than compartmentalised into isolated institutional spheres.

Importantly, the framework does not romanticise this stage as free from suffering, death, violence, or existential uncertainty. Rather, its defining feature is that these realities remain integrated within a cosmological structure that has not yet been fundamentally severed from ecological and ancestral continuity.

Stage Three: *Nature* — Ecological Embeddedness

The third stage is *Nature*: the condition in which human societies remain materially and psychologically embedded within the ecological systems sustaining life. Human existence at this stage operates primarily according to relational reciprocity with the living world rather than large-scale abstraction, industrial extraction, or civilisational centralisation.

Human communities understand themselves as participants within nature rather than masters standing above it. Survival depends directly upon attentiveness to ecological rhythms, collective memory, interdependence, and relational balance with land, water, animals, forests, and seasonal cycles.

At this stage, symbolic systems still emerge, but they remain largely constrained by ecological immediacy rather than detached from material reality through large institutional abstractions.

Stage Four: *Civilisation* — Organised Complexity

The fourth stage is *Civilisation*: the emergence of large-scale organised human complexity, including cities, states, writing systems, formal religions, institutions, law, economic administration, military structures, and technological accumulation. Civilisation initially emerges as a survival strategy — an attempt to stabilise uncertainty, organise cooperation, expand material capacity, and preserve collective memory beyond immediate ecological locality. It produces extraordinary achievements in science, architecture, medicine, communication, mathematics, governance, and symbolic creativity. However, within the Psycho-Cosmocide framework, civilisation also introduces a latent contradiction: the increasing separation between symbolic systems and the ecological-material realities sustaining them. As abstraction expands, human beings progressively reorganise themselves around institutions, representations, ideologies, and systems of control that can become detached from the living relational structures upon which life depends. Civilisation therefore contains both creative and destructive potential simultaneously.

Stage Five: *Civi-lie-sation* — Systemic Distortion

The fifth stage is *Civi-lie-sation*: the point at which civilisation's foundational contradiction matures into systematic distortion. At this stage, the promises civilisation makes — progress, salvation, development, freedom, morality, security, enlightenment — become structurally disconnected from the realities it increasingly produces. The framework deliberately fractures the word “civilisation” itself to expose this contradiction linguistically: *Civi-lie-sation* marks the moment when the system survives increasingly through narrative management, ideological projection, symbolic performance, and manufactured legitimacy rather than through genuine relational coherence. At this stage, expansion, extraction, domination, conquest, ecological destruction, epistemic hierarchy, and mass inequality become normalised while continuing to be justified in the language of improvement, morality, or historical necessity. The lie becomes systemic rather than incidental.

Stage Six: *Evi-lie-sation* — Institutionalised Destruction

The sixth stage is *Evi-lie-sation*: the condition in which systemic distortion becomes fully institutionalised and destructive structures begin actively reproducing themselves at planetary scale.

At this stage, institutions originally constructed to organise and protect life progressively become mechanisms contributing to ecological devastation, psychological fragmentation, cultural erasure, militarisation, exploitation, and existential alienation. The framework does not define evil here as supernatural wickedness alone, but as structural inversion: systems claiming to preserve life while simultaneously undermining the

conditions necessary for life's continuation. Destruction becomes bureaucratically normalised, technologically amplified, morally justified, and psychologically internalised. Human beings increasingly participate within systems producing harm while perceiving themselves as moral, rational, civilised, or progressive actors.

Stage Seven: Psycho-Cosmocide — Induced Collective Coma

The seventh stage is *Psycho-Cosmocide*: the systemic corruption of consciousness itself through the full operationalisation of the Civilisational Psycho-Cosmocide Virus (CPCV). At this stage, destruction no longer operates primarily through visible force alone, but through the restructuring of perception, memory, morality, language, desire, identity, temporality, and symbolic meaning. Human beings begin participating willingly in systems undermining their own ecological, psychological, ancestral, and existential continuity because the interpretive structures through which they perceive reality have already been reorganised. The framework describes this as a condition of induced collective coma: populations become unable to perceive the destructive nature of the systems reproducing their existence because those systems have successfully positioned themselves as normality, progress, morality, freedom, development, or salvation itself. The most dangerous aspect of Psycho-Cosmocide is therefore not open violence, but invisibility. The virus becomes most effective precisely when it appears ordinary.

Stage Eight: Collapse — Nature's Final Intervention

The eighth stage is *Collapse*: the breakdown of ontological coherence resulting from prolonged systemic contradiction, ecological overshoot, symbolic fragmentation, and existential exhaustion. Within the framework, collapse is not interpreted merely as political failure, economic recession, or institutional instability. It refers to the deeper disintegration of the systems through which reality itself was organised and experienced. Ecological systems destabilise. Symbolic legitimacy fractures. Institutions lose coherence. Meaning systems fail to stabilise collective existence. Psychological fragmentation intensifies. Civilisational narratives lose credibility. Importantly, the framework interprets collapse not simply as punishment or catastrophe, but as nature's final corrective intervention against unsustainable abstraction. Reality itself reasserts the limits ignored by civilisational expansion. Collapse therefore represents both danger and possibility simultaneously.

Stage Nine: The Terminal Phase - Digital Cosmological Mining Pit

Previous expressions of the CPCV were subject to constraints: physical presence was required — a missionary who could be seen, a school building that could be located, a border that could, in principle, be closed. These constraints no longer exist. The internet and the ecosystem of social media platforms represent something altogether new: not an updated version of the old mechanism but a qualitatively different level of scope, speed, penetration depth, and reach. Zuboff demonstrates that the primary product of the digital economy is not content or services but “behavioural data”: the extraction and commodification of human experience,

attention, desire, and prediction as raw material for “behavioural modification markets.”¹¹¹ The Psycho-Cosmocide framework refers to this as digital cosmological mining: the systematic extraction of the inner world — attention, desire, identity, and meaning — as a commodity.

Digital cosmological mining operates through four interlocking mechanisms. First, attention capture: algorithms optimised through emotional stimulation rather than truth or value, ensuring that the most extreme, divisive, and emotionally activating content receives the most engagement, thereby restructuring the O’gur — the relational-existential field of the person — around conflict rather than reality. Second, identity replacement: social validation metrics displacing traditional systems of identity formation embedded in land, ancestry, ceremony, and community — severing the A’nggena, the ancestral current, by substituting algorithmic approval, followership, and digital visibility for the intergenerational continuity through which identity was once cosmologically grounded. Third, desire engineering: the most sophisticated system of desire formation in human history, calibrated to the requirements of the mining system rather than the flourishing of the person, producing insatiable consumption of digital content as a replacement for cosmological belonging — muffling the Mu’nggar, the quiet orienting intelligence, beneath the constant noise of digital stimulation. Fourth, and most comprehensively, cosmological displacement: the digital ecosystem as a replacement cosmos — a complete alternative universe of meaning, relationships, and orientation that requires none of the obligations demanded by a land-based cosmos. The digital universe is the CPCV’s most complete achievement: a total substitute cosmos delivered directly to the consciousness of everyone with a smartphone, every day, everywhere that Indigenous land-based cosmoses once thrived.

Stage Ten: Wonesis-of-Return — To land, Food, Water, Air, Fire, Family and Home

The ninth stage is *Wonesis-of-Return*: the possibility of reflexive reintegration after fragmentation. This is not a naïve return to an untouched past, nor a romantic restoration of pre-civilisational innocence. Such innocence cannot simply be recovered because the sequence itself has already been lived through. Rather, Wonesis-of-Return refers to a transformed mode of being emerging after confrontation with collapse, fragmentation, suffering, and historical rupture. At this stage, human beings return consciously to fundamental relational realities: ecological dependence, ancestral continuity, embodied existence, communal reciprocity, mortality, and the shared vulnerability of life itself. But they return carrying memory of the consequences produced by forgetting these realities. The psyche emerging here is no longer innocent, but reflexive. It remembers the cost of abstraction detached from life. It understands the dangers of metaphysical superiority, civilisational arrogance, and symbolic systems severed from ecological truth. Wonesis-of-Return therefore represents not escape from existence, but reconciliation with it: a renewed alignment between human consciousness and the living relational order from which it was never fully separate, even during the deepest stages of Psycho-Cosmocide itself.

¹¹¹ Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York: PublicAffairs, 2019), 63–97.

THE THREE PATHS TO THOSE LIVING WITHIN THE CPCV

Path One: Remain Within the Infested Ecosystem

This path involves becoming invisible and compliant, accepting the entire structure of the civilisational beast — its economic, political, religious, and technological digestive systems. Those who remain within the beast are slowly digested, becoming part of its metabolism. They survive, but not as themselves. This path is not chosen through a single decision but through a series of small compromises, each of which seems reasonable individually but which collectively leads to a terminal outcome. Fanon's account of the "pitfalls of national consciousness"¹¹² illuminates how this path operates even after formal decolonisation: the national bourgeoisie administers the same logic of extraction in the name of independence, producing neo-colonialism in nationalist guise. Within the framework of Psycho-Cosmocide, no post-colonial government affiliated with a colonised country can be recognised as a legitimate Indigenous institution genuinely capable of protecting land, water, air, food, homes, families, and the memory of original, diverse, and rich ecosystems. These are colonial outpost administration centres — alien, imperial structures established and managed by the very forces destroying them, merely wearing changed cultural costumes.

Path Two: Fight Against It

This is the path of resistance, decolonisation, and confrontation. However, it is a perilous path because the virus has infiltrated the very tools of rebellion: the languages, ideologies, slogans, and systems of thought used for resistance. Many who fight the beast unwittingly use its own instruments, thereby sharpening its teeth. Lorde identifies this problem precisely: the master's tools will never dismantle the master's house.¹¹³ Mignolo's concept of "delinking" — the deliberate epistemological detachment from colonial knowledge systems — provides the most systematic account of what genuine resistance at the cosmological level requires.¹¹⁴ Within Psycho-Cosmocide Studies, this system cannot be fought through UN resolutions, mass demonstrations, policy changes, armed revolutions, or social media campaigns alone, because the system feeds on these methods. While Indigenous peoples marching on the streets to demand their rights are legitimate and their cause is just, they are still marching inside the digestive system of the beast (a diagnostic metaphor for the CPCV's capacity to absorb and neutralise resistance by incorporating it into the symbolic and institutional architecture it controls). The most dangerous expression of the CPCV's invisible enemy is not the general in Jakarta but the Ap-ap in one's own community who is unaware that they have already been occupied.

Path Three: Wonesis — Exit and the Creation of a New Reality

This is the path of exit and resurrection — leaving the poisoned cosmos behind to build an entirely new reality: a new ecology of consciousness. New writing, vocabulary, language, myths, calendars, ethics, schools,

¹¹² Fanon, *The Wretched of the Earth*, 148–205.

¹¹³ Audre Lorde, *Sister Outsider: Essays and Speeches* (Trumansburg, NY: Crossing Press, 1984), 110–114.

¹¹⁴ Walter D. Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Durham: Duke University Press, 2011), 1–92.

economies, sciences, and cosmologies will emerge. This is not an uprising within the old world but an exodus into a new one. This concept aligns with Coulthard’s “grounded normativity” — the idea of returning to Indigenous land-based practices as the basis for political and ethical life¹¹⁵ — and with Simpson’s “land as pedagogy”: the notion that the land itself is the primary educator of Indigenous knowledge and that reconnecting with the land is essential for recovering everything that the CPCV has destroyed.¹¹⁶ In practice, the Wonesis response means defending land as a cosmological entity rather than merely as property; preserving language as the system through which a people’s relationship with their specific place in the world is encoded; restoring the A’nggena — the ancestral current — through the active transmission of intergenerational knowledge between elders and children; rebuilding the trust network and ceremonial life within which the Mu’nggar, the quiet ordering intelligence, can become audible again; honouring the slow pace of life and resisting the temporal compression of colonial administration; and, crucially, labelling the structure — because the packet does not come with a label saying “Psycho-Cosmocide enclosed.” Naming what the packet contains is itself an act of resistance.

The three paths have been mapped. The diagnosis is complete. What remains is the obligation of the framework to be honest about what the accumulated evidence actually shows — about where humanity stands, what futures remain genuinely open, and what the only orientation is that the evidence can honestly support. That is the task of the conclusion.

THE FINAL THESIS AND FOUR POSSIBLE FUTURES

Diagnostic Verdict

After more than two and a half decades of rigorous research, direct observation across vastly different contexts, sustained engagement with every available theoretical framework, and the irreducible confrontation with the living reality of West Papua, the Psycho-Cosmocide framework arrives at the following diagnostic verdict. Civilisation — in its accumulated historical expression across Sumerian, Egyptian, Greek, Roman, Chinese, Islamic, European, and contemporary technological forms — has not produced what it promised. It has not delivered salvation, liberation, transcendence, justice, ecological harmony, or universal human flourishing. What it has produced — reliably, structurally, and with increasing sophistication — is the systematic destruction of the very conditions that make genuine human existence possible: land, memory, language, ancestral continuity, ecological relationship, cosmological coherence, and the capacity to live honestly inside the full reality of what human beings actually are.

The diagnostic sequence stands confirmed: original nature-based communities gave way to Civilisation, which gave way to Civi-lie-sation, which has now matured into the Evi-lie-sational stage — the stage at which the institutionalised distortions of civilisation have become systems that actively destroy the very life they were designed to organise and protect. This is not the conclusion of pessimism. It is the conclusion of

¹¹⁵ Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 1–50.

¹¹⁶ Simpson, *As We Have Always Done*, 145–175.

evidence. And the evidence is everywhere — from the Papuan rainforest to the psychiatric wards of the most “developed” nations on earth, from the extinction of species to the epidemic of meaninglessness, from the burning of languages to the burning of forests.

Four Possible Futures

Given the totality of the diagnostic evidence, the Psycho-Cosmocide framework assesses four conceivable directions for the human species. Each must be examined without sentimentality, without wishful thinking, and without the comfort of false resolution.

The first possible future is the genetic, molecular, and quantum transformation of the human species. Elements of this are already in active development: CRISPR gene editing, synthetic biology, nanotechnology, brain-computer interface systems, and artificial intelligence capable of recursive self-improvement. The framework’s assessment is direct: unless something fundamentally changes at the level of genetics, DNA, molecular structure, and the deepest code of creation itself, nothing external to the human being will change what the human being fundamentally does. Behaviour follows nature. Culture follows biology. Symbolic systems follow the underlying drives they are constructed to manage.

The second possible future is the synthetic immortal hybrid — part human, part machine, potentially immortal. This is, in its deepest structure, the completion of Gilgamesh’s quest at species scale. And here the framework arrives at what may be its most important single insight about this future: the question of entropy. The second law of thermodynamics — the irreversible tendency of all ordered systems toward disorder — is not a human invention or a cultural construction. It is the most fundamental operational law of the physical universe as currently understood. If synthetic immortal humans are bound by the law of entropy, as everything in the known universe is, then the dream of permanent immortality is ultimately constrained by the same physical reality that constrains biological mortality. The timescale changes enormously. The direction does not. Gilgamesh returned to his city. He could not cross the Waters of Death to reach immortality. He returned to the walls he had built — earthbound, mortal, and finally able to see what had always been there.

The third possible future — and the one that current trajectories make most immediately plausible — is that the attempt to transcend the human condition through technological acceleration destroys the ecological, social, psychological, and possibly biological conditions necessary for the continuation of human life before any form of transcendence is achieved. The tragedy of this future is not the collapse itself. The tragedy is the destruction — in the process of the attempt — of precisely the knowledge systems, cosmological traditions, ecological relationships, and ancestral wisdoms that might have offered alternative paths. The Indigenous knowledge archives being destroyed today are precisely the repositories of long-term ecological and existential intelligence that the human species would most desperately need in a period of civilisational crisis. Their destruction in the name of development and progress is therefore not merely a crime against the peoples whose worlds are being erased. It is the species burning its own emergency manual while rushing toward the emergency.

The fourth possible future is that something external to the human condition intervenes and changes everything — divine force, extraterrestrial intelligence, unforeseen rupture in the structure of consciousness or physical reality. The framework takes this possibility seriously — intellectual honesty requires

acknowledging that the limits of current human understanding do not constitute the limits of what is possible. But it insists that all such claims remain, at the present moment, unverified stories. Their function as psychological and social anchors does not constitute their verification as accounts of what will actually happen. The framework cannot wait for external rescue. The people dying in West Papua cannot wait for it. The languages going extinct cannot wait for it.

WONESIS: A NEW GENESIS

Reconstruction after all the civilisational illusions collapse

Wonesis is not a programme. It is not a political platform, an ideology, a development agenda, or a competing civilisational project seeking to replace the one it diagnoses. It is not romanticism about a pre-colonial past, not a call to abolish technology, not a manifesto demanding institutional revolution, and not a promise of salvation through any system, leader, doctrine, or movement. These clarifications are not peripheral. They are essential — because the single most predictable failure mode for any framework that diagnoses civilisational destruction is that it becomes, in the act of proposing an alternative, another version of exactly what it critiques: another grand narrative, another set of absolute promises, another architecture of symbolic certainty laid over the unresolved reality of what existence actually is. Wonesis refuses that failure from the outset.

What Wonesis is, at its most precise and irreducible, is an orientation — a direction of attention and action grounded in the most honest available confrontation with what human existence actually is, what it has always been, and what it can only be sustained as. It emerges from the Lani concept of Wone — the primordial ordering principle of all existence, the undefinable something that flows through, sustains, and constitutes all of reality — and extends it forward as a conscious, chosen response to the civilisational condition that Psycho-Cosmocide has diagnosed. It is not a new idea imposed upon that condition from outside. It is what the condition itself, honestly examined, points toward when all the false exits have been closed.

A Cartography, Not a Doctrine: The Signpost and The Destination

The foundational scholarship on Wonesis is explicit about what it refuses to be. It is not presented as a religion, ideology, political programme, utopian blueprint, or invitation to join some other closed system of belief — and this refusal is not incidental, but the whole argument in miniature. Religion, ideology, doctrine, and utopia are precisely the forms Psycho-Cosmocide has always taken to colonise a people's perception; an antidote built in the same shape as the disease would merely be the disease in disguise. Wonesis is offered instead as something closer to a map than a creed: a framework for orientation, a way of charting where human belonging still touches solid ground, and a means of pointing a disoriented people back in that direction. It does not hand anyone a finished world to move into. It provides a compass, assembled from whatever survived the collapse, and trusts the person holding it to find their own way¹¹⁷.

¹¹⁷ Yamin Kogoya, "Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide," *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 16 (Wone Press, 2026).

This distinction sharpens into a single governing image: the signpost and the destination. Wonesis draws its name and deepest logic directly from Wone, and the source scholarship insists that Wonesis functions as a signpost pointing towards that primordial ground, never as the destination itself. A destination can be reached, inhabited, defended, and eventually become just another imposed orthodoxy — another set of words, symbols, and colours a people are taught to protect unquestioningly. A signpost behaves differently. It points, and then it steps aside, encouraging the traveller to keep walking towards the primordial ground of their own existence rather than stopping to worship the sign that showed them the way. This is the difference, stated as precisely as the framework can state it, between an antidote and a new infection¹¹⁸.

The framework identifies two forms of Wonesis that must be carefully distinguished. The first is Wonesis-of-Origin: the lived, unreflected cosmological coherence of a community that has not yet been severed from its land, its language, its ancestral relationships, and the invisible metaphysical structure through which the natural world was simultaneously ecology and governance, simultaneously land and law, simultaneously home and sacred architecture. This is Wone lived before it has been named — the child eating food her mother grew, the elder speaking his language to his grandson at dusk, the woman tending the fire, the man walking the land his ancestors walked. None of these people are performing Wonesis. They are simply living. And the living is the living of Wone, prior to all categories, prior to all frameworks, prior to the need for any concept to describe what is already occurring in the most ordinary and total sense.

The second is Wonesis-of-Recovery: the reflexive, consciously chosen return toward that coherence — a return made by those who have already experienced rupture, who carry within them the full knowledge of what was lost and what it cost, and who choose, from within that knowledge, to move back toward the living ground rather than further into the symbolic machinery that produced the rupture. Wonesis-of-Recovery is harder won and more self-aware than its origin form. It cannot pretend the destruction did not happen. It carries the wound. But it moves, deliberately and without illusion, in the direction of what sustains genuine existence rather than what simulates it.

This distinction is not incidental. It is the difference between a framework that honestly acknowledges the irreversibility of rupture and one that pretends restoration is simply a matter of returning to a preserved and intact original condition. There is no such condition waiting to be returned to. The forests that were cleared are not coming back on any human timescale. The languages that died took irreplaceable cosmological architecture with them into silence. The generations of children removed from their ancestral knowledge systems carry gaps that no programme can fill completely. Wonesis-of-Recovery does not pretend otherwise. What it proposes is not the erasure of rupture but the conscious choice, made within full knowledge of the rupture, to move toward the living rather than away from it — to plant the garden, speak the language to the child, restore the relationship to land, maintain the memory, keep the fire, and sustain the community, not because these acts restore what was lost but because they are what genuine existence actually requires, now, in the conditions that now exist, regardless of what was destroyed to produce those conditions.

¹¹⁸ Kogoya, “Wonesis.”

The Eight Pillars of Wonesis

The eight pillars of Wonesis — *land, food, water, air, fire, home, family, and memory* — are not a checklist or a development agenda. They are not goals to be achieved through institutional planning or policy implementation. They are the living itself, named so that those who have been conditioned to mistake simulations of living for living can recognise the difference. Before all theories, before all institutions, before nations, religions, economies, and ideologies, existence was already occurring through these relationships. Human consciousness emerged within ecological participation, communal continuity, ancestral memory, and embodied interaction with the material world. The A'nggena — the ancestral current — was carried through land, language, elders, and ceremony. The Mu'nggar — the quiet ordering intelligence within each person — was kept audible by the ceremonial, relational, and communal life within which it functions. Civilisation's deepest crime was not its political violence, devastating as that was. It was the progressive replacement of this direct participation in existence with symbolic substitutes for existence — the conditioning of human beings to inhabit representations of life while becoming increasingly alienated from life directly lived. People consume images of community while communities collapse. They consume images of nature while ecosystems disappear. They inherit ideologies of progress while becoming psychologically fragmented, ecologically detached, spiritually exhausted, and existentially disoriented. Wonesis names the return from the representation to the thing represented. From the symbol of land to the land. From the concept of memory to the living transmission between those who remember and those who receive. From the idea of family to the people. From the doctrine of the sacred to the fire burning at night that has been burning since before any doctrine was formulated to explain what fire means.

The Architecture of Wonesis: Three Dimensions

Beneath the eight pillars lies a simpler architecture: three dimensions through which all human organisation, at every scale from the individual to the civilisational, has always actually organised itself, and which Psycho-Cosmocide damages simultaneously. The first is Physical and Biological — the bonds of blood, reproduction, survival, territory, shelter, food, water, and biological continuity, without which the organism dies and upon which every other dimension depends; Wonesis here means the recovery of direct relationship with land, food, water, and the biological chains of kinship, against the reconception of nature as inert matter that Merchant traces to the Scientific Revolution¹¹⁹. The second is Cultural and Mythological — the bonds of memory, language, ritual, symbol, story, and collective identity, without which memory dies; Wonesis here means the active transmission of living memory, since, as Wa Thiong'o demonstrates, a dying language is not lost vocabulary but an entire cosmological architecture that no translation can recover¹²⁰. The third is Metaphysical and Transcendental — the bonds formed through humanity's engagement with meaning, purpose, death, and the unknown, without which direction dies; Wonesis here means the capacity to ask the deepest questions honestly and inhabit their uncertainty without collapsing into dogmatic certainty or nihilistic despair, in the spirit of Santos's ecology of knowledges¹²¹. No ideological, theological, or digital superstructure can

¹¹⁹ Merchant, *The Death of Nature*.

¹²⁰ Wa Thiong'o, *Decolonising the Mind*.

¹²¹ Santos, *Epistemologies of the South*.

permanently substitute for the conditions these three dimensions secure; systems that attempt the substitution eventually meet the territory the map claimed to replace, and the encounter, as Meadows's systems analysis demonstrates, is always corrective and often catastrophic¹²².

Wonesis in Practice: The Historical Pattern

Wonesis is not a speculative proposal but a generalisation from a consistent historical pattern: across many civilisational collapses, the groups that preserved memory, identity, law, cosmology, and social continuity were rarely the largest or most powerful at the moment of collapse. Clan and tribal foundations — the Quraysh before Islam, the fragmented steppe clans before the Mongol Empire, the Franks amid Rome's collapse, the Israelite tribes across displacement and exile — repeatedly became the seed from which later civilisations grew. Religious and metaphysical orders — Benedictine monasteries after Western Rome's disintegration, the Buddhist Sangha across the fall of successive kingdoms, Sufi networks where states were weak — carried language, law, and learning across political ruptures that dissolved the states around them. Ethno-cultural communities without sovereign territory — Jewish communities across nearly two millennia of dispersal, Armenian and Assyrian communities across imperial domination, Tibetan monastic lineages across political disruption — preserved law, language, and identity through means other than the state. Confederacies and Indigenous political structures — the Haudenosaunee, Maori iwi and hapu, Sami communities across several states' territories — maintained social coherence and self-governance without, or despite the loss of, a sovereign state of their own. The pattern across all four categories is the same: continuity survived not through the largest army or the widest border, but through communities small enough to remain intact and cohesive enough to keep transmitting what mattered¹²³¹²⁴.

The Six Functions of Wonesis

Wonesis is not only a philosophy to be understood but an operational practice, enacted through six functions at every scale of human organisation, from the individual and the family to the clan, tribe, and nation: detection, distinction, reorientation, preservation, transmission, and return. Read in sequence, these form a survival grammar for a people emerging from cosmological collapse. Detection is learning to see the parasite's presence — the first act of the Sacred Alarm restored to function. Distinction is the discipline of discerning the imposed from the original: the Kuru from the Inaorak, the signpost from the destination. Reorientation is the deliberate turning of a disoriented people back towards their own ground of being. Preservation is guarding what has survived the collapse. Transmission is the refusal to let that preserved knowledge die again in silence, generation after generation. Return, finally, is not a return to what was destroyed — the framework has already insisted this is impossible — but a return of orientation itself: a people once more facing the direction of their own truth¹²⁵.

¹²² Donella H. Meadows, *Thinking in Systems: A Primer* (White River Junction, VT: Chelsea Green Publishing, 2008); Kogoya, "Wonesis."

¹²³ Kogoya, "Wonesis."

¹²⁴ Kyle Powys Whyte, "Indigenous Science (Fiction) for the Anthropocene: Ancestral Dystopias and Fantasies of Climate Change Crises," *Environment and Planning E: Nature and Space* 1, nos. 1–2 (2018): 224–242.

¹²⁵ Kogoya, "Wonesis."

Land Is the Ark

Every framework that diagnoses a catastrophe owes its reader one final act of honesty: a plain destination, stripped of embellishment and of any further doctrine hiding behind the diagnosis. Go and find land. Grow food. Find water. Make fire. Build a home. Protect your family. Record the memory. That is the whole of it — not a metaphor to be interpreted or a philosophy to be debated while the ground itself goes unattended, but the one concrete instruction underlying everything this framework has offered, because every other promise has already been tried. Every civilisation has promised salvation and delivered institutions. Every philosophy has promised clarity and delivered new cages built from finer words. Every doctrine, theology, and political programme has promised belonging and delivered obedience. Progress promised abundance and delivered extraction. Modernity promised freedom and delivered dependency on systems no single person can fully understand, let alone control. Every engineered dream of the future has asked one thing of the human species and of every other species sharing this planet: wait, comply, consume, and believe, and it will come. It has not come, and it was never going to, because the promise itself was never the point. The waiting was¹²⁶.

The land is the Noah's Ark this framework has already named — not metaphorically, but in the precise sense established above: the integrated core of the Metaphysical, Cultural, and Biological atlases, embodied together in a single place rather than scattered across abstractions. It is the ark not because a flood is coming, but because the flood has already come and gone, returning in waves ever since the first civilisation raised its first wall against the wild, and the land is the one vessel the parasite never built and cannot fully colonise by symbol or currency alone. It will still be standing, solid, silent, and indifferent to every ideology built on top of it, long after the present promises of progress have failed everyone who believed in them. Find it. Stand on it. Begin again. Land, air, water, food, fire, home, family, and memory: not restoration, and not nostalgia, but a new genesis grown from old roots¹²⁷.

This is why the framework eventually arrives at a threshold it cannot cross. Every word written in the Psycho-Cosmocide archive — every reason, every analogue, every diagnosis, every theoretical construction — is composed of concepts about existence. It is not existence. It is pointing. And there is a point at which pointing is everything a framework can honestly do, and beyond which the living must begin without the framework accompanying it. The person who puts down this paper and goes to their garden and bends their hands into the soil has crossed that threshold. The framework cannot follow them there. It can only say: go. And then fall silent. This is not a failure of the framework. It is the framework's only possible success — to point as far as pointing can reach toward the place that is prior to pointing, and then to have the honesty to stop.

Wonesis is therefore not the conclusion of this framework in the sense of its final argument. It is the conclusion in the sense of what the framework was always moving toward and could never itself arrive at: the recognition that the crisis of human civilisation is not primarily a problem of insufficient theory, inadequate politics, or underdeveloped technology. It is an ontological crisis — a collective severance of human consciousness from the primordial relational ground sustaining existence itself. And the response to an ontological crisis cannot remain purely conceptual. It cannot be solved by another layer of symbolic complexity laid over the rupture. It requires return. Not to a frozen past. Not to an idealised original condition. But to the living ground itself

¹²⁶ Kogoya, "Wonesis."

¹²⁷ Kogoya, "Wonesis."

— to the irreducible conditions through which genuine human existence has always been sustained and through which, if it is to continue, it must continue to be sustained.

The human species is earthbound, mortal, ecologically dependent, and cosmologically uncertain. It has been so for the entirety of its existence. It will remain so. Every project that has attempted to transcend this condition has produced, in direct proportion to its ambition and power, the systematic destruction of what makes genuine existence possible. There is nothing else better going on here. There never has been. There is only this: the earth, the body, the living world, the family, the community, the ancestor, the memory, and the relationship between all of these sustained carefully across time.

Wonesis is the name for the recognition that this is enough. Not because it resolves suffering, or answers the unanswerable questions, or delivers what the grand civilisational narratives promised. It does none of these things. It is enough because it is real — because it is the actual ground of actual existence, as opposed to the manufactured ground of manufactured existence — and because the alternative to returning to it is not transcendence but the accelerating destruction of the very conditions through which any form of genuine life remains possible.

The virus is now visible. The pattern is named. The mechanism has been elucidated. What remains cannot be theorised further. It can only be lived.

WONE KENOK: THE FRAMEWORK AS REACTION — A CLOSING CODA

The Psycho-Cosmocide framework has now said what it can honestly say. At the deepest ontological level, the framework acknowledges what it is: not an invention but a reaction. Wone Kenok — in the Lani language, kenok means something that has revealed itself in reality and caused a reaction. The framework is that reaction. Something revealed itself in reality — the living of Wone being destroyed — and the reaction was this writing. The writing is a pointer. The thing doing the pointing is itself Wone. What the pointer points at is Wone. And what remains, beyond all the pointing, is the living itself.

Return to the land. Not as a concept. As the land. Return to the food. Not as nutrition. As the food growing from the ground, fed by the rain, received by the body. Return to the water. Not as a resource. As the water that has been flowing since before any human concept of water existed. Return to the fire. As the flame. Return to the home. As the place. Return to the family. As the people. Return to the memory. As the living transmission between those who remember and those who receive.

This is the living of Wone. This is what the entire framework was pointing toward. The framework has said everything it can say. What remains to be done cannot be said. It can only be lived.

Indigenous peoples worldwide are not myths of the past, museum relics, or tragic victims of inevitable extinction. We are living cosmologies — alternative ways of being human — and we carry memories that the Earth has not forgotten, even when we have been taught to forget them ourselves. The virus is now visible. The pattern is clear. The underlying mechanism has been elucidated. The Sacred Alarm that Psycho-Cosmocide attempted to disable has been awakened. The question is whether we still have the capacity to hear it, recognise its significance, and act in time.

SUMMARY OF THE THEORETICAL CONTRIBUTION

The Theoretical Contribution: A Summary. Psycho-Cosmocide makes one precise intervention in existing thought: it names the level at which colonial violence operates that prior frameworks — genocide, ethnocide, epistemicide, coloniality — do not reach. That level is the ontological ground: the living system of cosmological, relational, ecological, and ancestral orientation through which a people constitutes its relationship with existence itself. Genocide destroys bodies. Ethnocide destroys cultural forms. Epistemicide destroys knowledge systems. Psycho-Cosmocide destroys the conditions under which bodies, cultural forms, and knowledge systems are possible and meaningful. The framework's intervention is therefore not additive — not one more concept alongside existing ones — but structural: it identifies the layer beneath all the others, and names both the mechanism of its destruction (the CPCV) and the orientation of its recovery (Wonesis). The framework does not claim to resolve the crisis it diagnoses. It claims only to name it with the precision the evidence demands, and to provide the diagnostic vocabulary through which those living within the condition — and those who study it — can begin to see what could not previously be seen. That is its contribution. That is its limit. And that is enough.

A framework that claims its own sufficiency without accounting for its constraints is a framework that has reproduced the very epistemic arrogance it critiques. The following section therefore addresses, with precision and without defensiveness, the nature, scope, and methodological foundations of Psycho-Cosmocide — what it is, what it is not, where it operates honestly, and where it acknowledges the irreducible limits of what any framework constructed within the conditions it diagnoses can claim to see.

SCOPE, LIMITATIONS, AND METHODOLOGY

Nature and Scope of the Framework

What kind of framework is Psycho-Cosmocide? It operates simultaneously as ontological diagnostics, decolonial metaphysics, and civilisational theory. It is not a falsifiable empirical hypothesis in the natural-scientific sense, nor a conventional sociological model. It belongs to a tradition that includes Fanon's psycho-political diagnostics, Wynter's genre-of-the-human theory, and Ibn Khaldun's civilisational science — frameworks that are evaluated not by experimental verification but by explanatory power, conceptual

precision, internal coherence, and the degree to which they illuminate conditions that prior frameworks could not adequately name. How does lived experience function epistemically within this framework? It functions as what Santos calls “situated knowledge” — not as subjective anecdote but as the primary site of encounter with the condition being theorised. The twenty-six years of direct observation that produced this framework are not supplementary to the analysis; they are its epistemological condition of possibility. How does Lani ontology function philosophically? It functions as a primary analytical lexicon rather than as cultural background. The Lani concepts — Wone, Ap, Ap-ap, O’gur, Mu’nggar, A’nggena, Kugi — are not translated metaphors for existing Western philosophical concepts. They name ontological structures for which no precise Western equivalent exists. Their irreducibility is itself analytical evidence of what Psycho-Cosmocide names. How should the framework be evaluated academically? By asking four questions: Does it name a condition that existing frameworks cannot adequately describe? Is its conceptual architecture internally coherent? Does it generate genuine analytical purchase on concrete cases? Does it acknowledge its own limits honestly? This framework answers yes to all four, and the following sections constitute the demonstration. The Psycho-Cosmocide framework is not presented as an absolute, universal, or comprehensive theory of human existence. Rather, it is a theoretically informed construct that has emerged from a specific perspective, shaped by historical, cultural, and experiential circumstances. Rather than being a limitation to be overcome, the framework’s situated character — its emergence from the specific experience of Lani cosmological destruction — is the condition of its analytical authority. Any terms within the framework that are totalising function as analytical devices for mapping particular dimensions of experience rather than as ontologically exhaustive claims.

The framework acknowledges the critical nuance that if colonised peoples can accept, endure, and repurpose foreign languages, beliefs, ideas, and symbols, turning them into survival tools with which to reclaim their stolen land, sovereignty, language, nations, and history, then colonisation has been partially survived and even reversed. Santos’s concept of the “ecology of knowledges” — whereby multiple knowledge systems can coexist and enrich one another without claiming exclusive universal authority — provides the epistemological framework within which Psycho-Cosmocide positions itself. It is one powerful analytical lens among others, capable of illuminating dimensions of experience that other lenses cannot, and genuinely open to correction and supplementation from other traditions.

Epistemological Constraints

The Psycho-Cosmocide framework operates within three fundamental constraints. The first is the instability of collective memory. The framework identifies the destruction of collective memory as one of the primary mechanisms of Psycho-Cosmocide, and consequently must acknowledge that it operates within a partially destroyed archive, attempting to diagnose the very processes that damaged it through damaged records. This circularity cannot be resolved. It can only be acknowledged with intellectual honesty.

The second constraint concerns the limits of human knowledge that cannot be overcome. Kant¹²⁸ established the foundational modern account: human cognition does not access reality “as it is in itself” but only as it

¹²⁸ Immanuel Kant, *Critique of Pure Reason*, trans. and ed. Paul Guyer and Allen W. Wood (Cambridge: Cambridge University Press, 1998), 136–166.

appears through the structures of perception and reason that the knowing subject brings to experience. A map that acknowledges its own limitations is more honest and more useful than one that claims to be the territory itself. The framework does not claim to have escaped the cave. Rather, it claims to have identified the cave — which is a different, and prior, task.

The third constraint concerns language as both medium and limitation. Wittgenstein's ¹²⁹ observation — “The limits of my language mean the limits of my world” — is not merely a claim about vocabulary but about the architecture of thought itself. The framework was developed within English, which is itself a product of the civilisational tradition it critiques. Would the conceptual architecture remain intact if the framework were developed within a Bantu, Quechua, Yoruba, or Arabic intellectual tradition? This is the deepest layer of the cave problem, and it demands a commitment to ongoing revision in conversation with other linguistic and philosophical traditions.

A fourth consideration concerns the conditions under which the framework's central claims could be genuinely challenged or revised. Intellectual honesty demands that a framework committed to ontological humility apply that humility to itself. The following are the kinds of evidence or argument that the framework takes seriously as potential challenges to its central propositions. First, if sustained comparative research were to demonstrate that the psychological, ecological, and cosmological conditions described across the twenty reasons are adequately explained by existing frameworks — that epistemicide, coloniality of power, and cultural genocide together capture everything Psycho-Cosmocide claims to add — then the case for a new concept would be weakened. The framework's claim to necessity rests precisely on the gaps it identifies in existing theory; evidence that those gaps are narrower than claimed would be a genuine challenge. Second, if comparative research across diverse Indigenous communities produced strong evidence that the pattern the CPCV describes is not structurally generalisable — that the Lani case is so historically particular that the framework cannot travel to other colonised contexts without serious distortion — then the claim to civilisational-scale diagnostic power would require significant qualification. Third, if sustained collaborative work with Lani knowledge-holders were to demonstrate that the Lani ontological vocabulary (Wone, Ap, Ap-ap, O'gur, Mu'nggar, A'nggena, Kugi) has been mistranslated, misapplied, or removed from cosmological context in ways that distort rather than illuminate the framework's claims, that would constitute a serious internal challenge requiring revision. The framework anticipates and welcomes engagement on each of these grounds. Naming them is itself an act of the ontological humility the framework advocates, and it marks the difference between a theory that takes its own claims seriously and one that treats itself as revelation. What the framework does not consider a genuine challenge is the demand that it adopt the methodological conventions of disciplines whose foundational assumptions reproduce the very epistemic architecture it critiques. The framework is not falsifiable in the natural-scientific sense by design — just as Fanon's colonial psyche is not, Wynter's genre-of-the-human is not, and Ibn Khaldun's 'asabiyya is not. It is evaluated, as they are, by whether it illuminates what other frameworks cannot reach.

¹²⁹ Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, trans. D. F. Pears and B. F. McGuinness (London: Routledge and Kegan Paul, 1961), prop. 5.6.

Methodological Notes

The methodology of this framework is, to use Mignolo's term, one of border thinking: the form of knowledge that emerges from inhabiting the intersections and tensions between different epistemic systems — perceiving their limits, contradictions, and consequences from a vantage point unavailable from within any single system. The framework is also, in the tradition established by Fanon¹³⁰, Memmi¹³¹, and Wa Thiong'o¹³², a form of situated theoretical production: autobiographical position is not a methodological limitation but the condition of analytical authority.

The framework draws on multiple disciplinary traditions — philosophy, postcolonial and decolonial theory, civilisational history, comparative mythology, ecology, political theory, anthropology, Indigenous studies, and psychoanalytic thought — without subordinating itself to any single disciplinary convention. It engages Western philosophical categories such as phenomenology, hermeneutics, critical theory, and postcolonial studies while delinking from their foundational assumptions wherever those assumptions perpetuate the logic of the system being critiqued.

The Lani ontological vocabulary (Wone, Ap, Ap-ap, O'gur, Mu'nggar, A'nggena, Kugi, Obelom, Maluk, Mage, Kurumbi, Wone Kenok) is presented as a primary analytical lexicon rather than as cultural background information. These terms are not translated metaphors for existing Western philosophical concepts; they name realities and structures that have no precise equivalent in any existing philosophical tradition, and their irreducibility is itself one of the framework's most important contributions. The impossibility of full translation is not a deficiency of the analysis but evidence of the very condition being analysed.

The framework is offered not as final truth but as an additional possibility of perception — the careful reconfiguration of existing symbolic material into a slightly altered lens. Only those who have arrived at a similar level of questioning, or undergone comparable forms of ontological dislocation and reorientation, may fully recognise what is being pointed toward. This is offered not as a restriction on readership but as an honest account of the conditions of reception.

The Ibn Khaldun engagement deserves particular methodological note. While 'asabiyyah describes the internal dissolution of group solidarity — the organic decay of cohesion through success and comfort — Psycho-Cosmocide names an external, engineered process: the deliberate or structural destruction of the psychological and cosmological foundations upon which 'asabiyyah is built. Solidarity is rooted in collective memory, ancestral knowledge systems, spiritual orientations, and land-based epistemologies. Once these have been destroyed, it is impossible to rebuild solidarity through willpower alone, because the people no longer possess the shared world from which solidarity draws its meaning. The two frameworks are therefore complementary diagnostic instruments.

¹³⁰ Fanon, *The Wretched of the Earth*.

¹³¹ Memmi, *The Colonizer and the Colonized*, 3–44.

¹³² Wa Thiong'o, *Decolonising the Mind*, 4–33.

RELATED WORKS IN THE PSYCHO-COSMOCIDE STUDIES SERIES

This foundational paper is the first working paper in a series that has since grown to more than two dozen further studies, each developing one region of the architecture sketched here in greater depth than a single paper can sustain. Rather than compress that expanding body of work into this paper's own architecture, this section lists it as a companion corpus, organised by the region of the framework each title extends. Full citations for each are grouped in the Bibliography under Kogoya, Yamin, 2026, by working paper number.

Extending the CPCV Mechanism and the Cages

Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos (Working Paper No. 2) develops the full biological anatomy of the CPCV — its life cycle, carriers, symptoms, immunity, and mutation — summarised in condensed form in this paper's CPCV section below. *The Seven Existential Cages: A Speculative Decolonial Ontology* (Working Paper No. 3) is the source text for the Fifth, Sixth, and Seventh Cages introduced above. *West Papua: Ontological Cages and Colonial Consent* (Working Paper No. 4) applies the First Cage/Constructed Domain distinction to Indonesian colonial administration in specific institutional detail. *We Are All Inmates of Different Cages* (Working Paper No. 25) sets out the two-cage deep structure underlying the sevenfold architecture. *The Metaphysics of Power* (Working Paper No. 5) develops the full six-form theory of power — including the Lani ontological architecture underlying trust — condensed into this paper's CPCV section as “The Six Forms of Power the CPCV Captures.”

Historical and Political Application

Re-thinking 64 Years of Papuan Resistance (Working Paper No. 9) and *The Making of Papuaphobia* (Working Paper No. 28) extend Cluster Two's historical architecture with, respectively, a political history of West Papua from 1945 to the present and a colonial genealogy of anti-Papuan racism. *West Papua's Soft Civil Wars* (Working Paper No. 24) develops a three-part typology of civil conflict — hard, medium, and soft — not addressed in this paper. *The Ecosystem of Papuan Extinction* (Working Paper No. 6) and *From the Wreckage* (Working Paper No. 11) apply the Eight Atlases to a five-hundred-year case study of Indonesian settler colonialism in West Papua; their ecosystem logic — what each atlas requires, and the contrast between a cosmobian and a colonial ecosystem — is now condensed into this paper's *Eight Atlases* section. *Building a Settler World* (Working Paper No. 13) extends this analysis across all eight ontological domains.

Lani Cosmology and Vocabulary

The Mystery of 'O' in Papuan Lani Cosmology (Working Paper No. 15) offers a full etymological and philosophical treatment of a single Lani term this paper can only gesture toward. *Israelisation and the Colonisation of Papuan Consciousness* (Working Paper No. 27) introduces Wam'ndanak'me, the unfenced garden, as a further diagnostic category. *Beyond the Papuan Rebel* (Working Paper No. 23) develops land as first ontology and the Canvas Principle. *Cosmobian and Synthobian* (Working Paper No. 26) is now condensed directly into this paper's own “Cosmobian and Synthobian: Two Modes of Being” section, including its full generative-logic argument and structural-dependency claim; its historical case studies of Singapore, Hong Kong, and Taiwan, and its engagement with adjacent critical theory, remain in the source

paper. *The Papuans: A Cosmobian Society Stranded on the Highway of Civilisation* (Working Paper No. 14) extends the Cosmobian side of the distinction with a dedicated West Papua case study.

Mythological and Comparative Illustration

Gilgamesh and Enkidu (Working Paper No. 20) is now substantially condensed into this paper's own "Epic of Gilgamesh" subsection — its five-stage sequence of capture (why force fails first, the illusion of agency, collaborative violence, the psychic climax, and civilisational self-justification), each matched to an analogue from the framework's diagnostic repertoire; its engagement with Lacan, Baudrillard, Girard, and Kimmerer on why the seduction recurs across generations remains in the source paper. *Colonial Parasites and Colonised Hosts* (Working Paper No. 18) and *Plato's Cave and the Architecture of Psycho-Cosmocide in West Papua* (Working Paper No. 8) extend the parasitological and mythological illustrations used throughout this paper into further independent studies. *Capturing Papuan Cosmological Consciousness* (Working Paper No. 7) and *Easter Performances in the Time of Extinction* (Working Paper No. 10) extend the framework's engagement with Abrahamic religious symbolism specifically. *The Four Gospels of a Civilisational Death Cult* (Working Paper No. 21) develops the religiosity/development/progress/success analysis referenced briefly in the CPCV carriers discussion below.

Wonesis and Related Theoretical Extensions

Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide (Working Paper No. 16) is the full companion treatment of the counter-movement introduced in this paper's closing sections; its Three Dimensions, comparative-historical pattern, Cartography-not-doctrine argument, Six Functions, and closing Land-Is-the-Ark instruction are now condensed into the Wonesis section below. *A Foundational Theoretical Framework for the Study of Psycho-Cosmocide* (Working Paper No. 1(B)) offers a shorter, alternative entry point into the same core definitions developed at length here. *A Papuan Tragedy Is More Tragic Than Tragedy* (Working Paper No. 12) introduces *Chromatic Tragedy*; *Four Worlds, One Dying Earth* (Working Paper No. 17), *The Labyrinth of Papuan Extinction* (Working Paper No. 19), and *What Is This Reality?* (Working Paper No. 22) develop, respectively, the four modes of existence, the mechanics of participatory extinction, and a comparative survey of existential hypotheses adjacent to, but outside the scope of, this paper's own argument.

Several of the companion studies above are, as noted, now partially incorporated rather than purely cross-referenced: the full generative-logic argument of Cosmobian and Synthobian¹³³ as its own section, plus the further formal definitions of Inaorak and Kuru¹³⁴ and Name Ta Kabulok¹³⁵ in the Glossary; a condensed six-form theory of power¹³⁶ in the CPCV section; the ecosystem logic of the Eight Atlases¹³⁷; the Three Dimensions, comparative-historical pattern, signpost distinction, Six Functions, and Land-Is-the-Ark closing

¹³³ Kogoya, "Cosmobian and Synthobian."

¹³⁴ Yamin Kogoya, "Beyond the Papuan Rebel—Land as First Ontology: A West Papuan Philosophical Perspective," *Psycho-Cosmocide Studies*, Kurumbi Wone Working Paper Series, no. 23 (Wone Press, 2026).

¹³⁵ Kogoya, "Wonesis."

¹³⁶ Kogoya, "The Metaphysics of Power."

¹³⁷ Kogoya, "The Ecosystem of Papuan Extinction"; Kogoya, "From the Wreckage."

instruction of Wonesis¹³⁸ across the closing sections; and the five-stage sequence of capture from Gilgamesh and Enkidu¹³⁹ in the Epic of Gilgamesh subsection. Every other companion study listed above remains independent and uncondensed, and each is signalled here so a reader wanting its fuller development knows where in the corpus to find it.

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¹³⁸ Kogoya, "Wonesis."

¹³⁹ Kogoya, "Gilgamesh and Enkidu."

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Appendix A: Framework Architecture of Psycho-Cosmocide

This appendix provides a concise reference overview of the Psycho-Cosmocide framework as an integrated analytical model. It is intended as a structural reference for the conceptual system described in the main text. The framework is organised into seven interdependent domains.

Viral Substance and Semiotic Mediation

Within this framework, Psycho-Cosmocide is not conceptualised as a material force but as a semiotically transmitted structure of meaning. Its operative substance consists of narrative formations — myths, legends, and storied epistemologies — which function as the primary medium through which cosmological restructuring is transmitted. These narrative units are encoded across multiple semiotic systems, including oral traditions, written language, visual symbolism, ritual forms, chromatic codes, and iconographic systems. The primary effect of this semiotic transmission is the modification of epistemic and ontological domains — including belief formation, perceptual orientation, affective conditioning, and cosmological interpretation — culminating in shifts in worldview that alter the subject's fundamental relationship with reality.

Carriers of Cosmological Transmission

Primary carriers include macro-structural systems such as empires, civilisations, colonisation projects, organised religions, developmental ideologies, and teleological narratives of progress. These systems act as epistemic authorities that legitimise and naturalise specific cosmological orders. Secondary carriers consist of material-symbolic artefacts that embed these macro-structures within everyday sensory environments: flags, monuments, currency systems, uniforms, architectural forms, dietary systems, and industrial products. Together, they operate as ambient reinforcement mechanisms for the dominant cosmology.

Ecosystemic Infrastructures

The Psycho-Cosmocide ecosystem refers to the institutional environments in which cosmological reproduction becomes normalised and operationalised. Religious institutions act as metaphysical infrastructures that reorganise sacred ontology and frequently replace Indigenous cosmological systems. Educational institutions act as the main mechanisms for forming knowledge, shaping historical memory and cognitive frameworks from early developmental stages. The state apparatus provides juridico-political enforcement and administrative stabilisation. In contemporary formations, digital infrastructures extend this ecosystem into algorithmically mediated environments, functioning as systems of continuous attention capture, identity modulation, and epistemic extraction.

The Eight Atlases of Human Reality

Physical-Material Domain (I); Biological-Organismic Domain (II); Mythological-Cultural Domain (III); Transcendental-Metaphysical Domain (IV); Space-Time Domain (V); Mechanistic-Reductionist Domain (VI); Erased Earth Memory Domain (VII); Ontological Mystery Domain (VIII). Each atlas represents a distinct yet interconnected dimension of human existence targeted simultaneously by Psycho-Cosmocide.

The Seven Existential Cages

First Cage (Physical/Biological) → Second Cage (Symbolic) → Third Cage (Metaphysical) → Fourth Cage (Technological) — historically colonisable; Fifth Cage (the Corridor of the Dead) → Sixth Cage (Absolute Unknowing) → Seventh Cage (the Irreducible Other) — trans-historical constants exploited but not created by the CPCV. Underlying distinction: the First Cage (given finitude) and the Second Cage (constructed hierarchy) in the two-cage deep structure¹⁴⁰.

Cosmobian and Synthobian

Two incompatible generative logics, not a difference of degree: Cosmobian (relationality and reciprocal equilibrium) against Synthobian (separation, extraction, production, consumption). The Synthobian order has no independent generative capacity and remains structurally dependent on the Cosmobian world it converts and consumes¹⁴¹.

The Six Forms of Power

Coercive, symbolic, epistemic, ontological, ecological, and civilisational power, integrated through trust; the CPCV's genuine target is not any single form but the trust that concentrates all six¹⁴².

The Noah's Ark Survival Configuration

This survival model identifies the minimum structural conditions required for cosmological continuity: the Metaphysical Atlas ("WHY" — the foundational structure of meaning and existential orientation), the Cultural Atlas ("HOW" — the transmission system through which meaning is encoded and reproduced), and the Biological Atlas ("WHO" — the embodied continuity of human populations and kinship systems). The structural law: survival depends on uninterrupted continuity between metaphysical orientation, cultural transmission, and biological embodiment.

The Ten-Stage Evolutionary-Degenerative Sequence

Wone (primordial ordering principle) → Wonesis-of-Origin (lived cosmological coherence) → Nature (ecological embeddedness) → Civilisation (organised complexity with latent tensions) → Civi-lie-sation (systematic distortion) → Evi-lie-sation (normalised institutional destruction) → Psycho-Cosmocide (induced collective coma) → Collapse (systemic breakdown) → Wonesis-of-Return (reflexive restoration with the full knowledge of rupture) → Digital Cosmological Mining (terminal phase: the algorithmic replacement cosmos).

Lani Ontological Vocabulary

Ap: Within Psycho-Cosmocide Studies, Ap designates the fully integrated human being before the fragmentation imposed by civilisational domination. Ap is not merely an individual person but an

¹⁴⁰ Kogoya, "We Are All Inmates of Different Cages."

¹⁴¹ Kogoya, "Cosmobian and Synthobian."

¹⁴² Kogoya, "The Metaphysics of Power."

ontologically complete mode of existence whose physical body, memory, consciousness, ecology, ancestry, language, spirituality, and cosmological orientation exist in reciprocal alignment. It represents the highest expression of human coherence before systematic disruption. An Ap is simultaneously situated within all Eight Atlases of Human Existence and moves freely through the Seven Existential Cages without becoming imprisoned by any one of them. Personhood, in this sense, is not defined by biological existence alone but by sustained participation in the living order of the Cosmobian World.

The Civilisational Psycho-Cosmocide Virus (CPCV) does not immediately destroy Ap. Rather, it progressively dismantles the conditions that make Ap possible. It separates the individual from land, memory, ancestors, language, ecological reciprocity, spiritual orientation, and ultimately from the capacity to recognise themselves as a complete human being. Through education, religion, state institutions, economic systems, symbolic orders, technologies, and colonial narratives, CPCV gradually replaces ontological coherence with synthetic dependence until Ap survives biologically while becoming increasingly incapable of reproducing the Cosmobian conditions of existence.

Ap-ap: Ap-ap designates the structurally fragmented human formation produced after the successful operation of Psycho-Cosmocide. While physically indistinguishable from Ap, Ap-ap represents a fundamentally different existential condition. The external appearance of humanity remains intact, but the deeper architecture that once connected body, memory, ancestry, ecology, and cosmology has been reorganised. The individual continues to function socially while becoming internally dislocated from the living sources that previously sustained human existence.

Within traditional Lani cosmology, Ap-ap originally referred to particular individuals whose conduct persistently violated the reciprocal moral and cosmological order of the community. Within Psycho-Cosmocide Studies, however, the concept is expanded beyond individual behaviour to describe entire populations whose existential architecture has been systematically reorganised under colonial modernity. Ap-ap therefore represents not moral failure but civilisationally manufactured fragmentation.

CPCV reproduces Ap-ap by reorganising every layer of existence simultaneously. Across the Eight Atlases, it replaces ecological belonging with institutional dependence, ancestral memory with historical replacement, cosmological orientation with ideological abstraction, and living reciprocity with systems of extraction, production, and consumption. The result is a counterfeit human formation capable of reproducing the very structures responsible for its own ontological displacement.

O’gur: O’gur is the shadow-aspect of being that preserves the original selfhood of the person. It is not simply a soul, memory, or psychological unconscious but the living ontological continuity connecting the individual with home, ancestry, ecology, and cosmological belonging. Home, in this context, is never merely a physical dwelling. Home is the total cosmological field within which existence becomes intelligible. O’gur therefore remains inseparable from land, memory, language, kinship, sacred geography, and the wider ecological order.

The Civilisational Psycho-Cosmocide Virus cannot easily destroy O’gur, but it can progressively estrange it. Through displacement, cultural replacement, linguistic erosion, institutional education, technological mediation, and symbolic occupation, the individual gradually loses conscious access to their own ontological shadow. O’gur survives as absence, longing, homesickness, recurring dreams, inherited memory, existential

anxiety, and an unarticulated sense that something essential has been lost. The greater the separation between Ap and O'gur, the more vulnerable the individual becomes to synthetic realities that offer substitute identities.

Mu'nggar: Mu'nggar is the internal ordering principle of Ap. It is the quiet orienting intelligence through which the human person recognises truth, maintains relational balance, and participates harmoniously within the larger cosmological order. Mu'nggar functions neither as abstract reason nor merely as religious faith. Rather, it is the living guardian that continuously aligns the individual with the reciprocal architecture of the Cosmobian World. In Christian analogy, Mu'nggar may resemble the work traditionally attributed to the Holy Spirit, although within Lani cosmology it extends beyond individual spirituality to include ecological, ancestral, and communal integration.

CPCV rarely destroys Mu'nggar directly. Instead, it progressively muffles its voice beneath competing symbolic systems. Constant exposure to institutional authority, ideological narratives, technological mediation, consumer desire, political identities, and synthetic value systems overwhelms the individual's capacity to recognise the quieter orientation of Mu'nggar. Eventually, external systems become the primary source of moral authority while the internal cosmological compass becomes increasingly inaccessible. Nevertheless, because Mu'nggar remains fundamentally relational, its restorative potential persists wherever the symbolic, ecological, linguistic, and communal conditions of the Cosmobian World are renewed.

A'nggena: A'nggena refers to the ancestral ontological dimension through which memory, lineage, continuity, and the presence of those who have died remain active within the living world. It encompasses not only the spirits of deceased relatives but the enduring continuity of ancestral existence that sustains present reality. The dead are therefore not understood as completely absent but as continuing participants within the cosmological field that constitutes communal life.

Within Lani cosmology, A'nggena also represents one of the most vulnerable ontological domains because deceptive forces may imitate ancestral presence. Kugi may assume the appearance of A'nggena, generating confusion between authentic ancestral continuity and destructive spiritual imitation. Discernment therefore becomes essential for maintaining cosmological integrity.

Under CPCV, A'nggena becomes a primary target of systematic disruption. Colonial archives replace living memory; institutional history replaces ancestral narration; museums replace sacred landscapes; official ceremonies replace inherited ritual; and written abstraction replaces intergenerational transmission. Eventually, ancestors cease to function as living participants in reality and become historical artefacts disconnected from contemporary existence. Psycho-Cosmocide therefore attacks not only memory itself but the living relationship between generations.

Kugi: Kugi designates the principle of internalised disorder operating wherever reality becomes progressively separated from its own cosmological foundations. Within Lani cosmology, Kugi includes destructive spirits, deceptive entities, and forces that generate suffering, conflict, fragmentation, death, and existential instability. More fundamentally, however, Kugi represents any power that systematically bends reality away from reciprocal order toward hidden domination and disintegration.

Within Psycho-Cosmocide Studies, Kugi extends beyond mythology to describe structural and civilisational processes. Institutions, ideologies, technologies, economic systems, political projects, religions, and even

individuals may function as Kugi whenever they manufacture realities that systematically alienate human beings from the conditions necessary for authentic existence. Kugi therefore operates simultaneously as spiritual metaphor, social diagnosis, psychological mechanism, and civilisational process.

CPCV functions as one of the highest expressions of Kugi because it transforms fragmentation into normality. The counterfeit gradually replaces the authentic, extraction replaces reciprocity, simulation replaces participation, and domination becomes interpreted as development, salvation, progress, or success. Kugi therefore no longer appears as obvious evil but as ordinary civilisation.

Wone Kenok: Wone Kenok signifies the moment in which the deeper architecture of reality discloses itself with sufficient force to demand existential response. It is not merely knowledge, information, or intellectual discovery, but revelation that fundamentally reorients human existence. In Lani cosmology, consequential historical action originates not from arbitrary individual decision but from Wone Kenok — the disclosure of Wone, the primordial ordering principle through which land, memory, ecology, ancestry, humanity, and cosmos remain integrated.

Within Psycho-Cosmocide Studies, the entire Psycho-Cosmocide framework constitutes a Wone Kenok. It is presented as a diagnostic revelation concerning the historical mechanisms through which human worlds are created, transformed, fragmented, and destroyed. Such revelation is not intended simply to produce new theory but to generate ontological responsibility.

CPCV actively suppresses Wone Kenok by saturating consciousness with distraction, institutional certainty, ideological conformity, symbolic excess, and technological mediation. When every question has already been answered by pre-existing systems, genuine revelation becomes increasingly difficult to recognise. The task of Psycho-Cosmocide Studies is therefore not only to analyse civilisational fragmentation but also to recover the conditions under which Wone Kenok can once again emerge as the beginning of ontological regeneration.

Ina'nggonak: the ancestral elders whose lives, memories, wisdom, teachings, names, genealogies, and ontological footprints constitute the living archive of the Cosmobian World; through them each generation inherits not only biological descent but an entire architecture of legitimacy, identity, belonging, responsibility, and cosmological continuity.

Ina'nggonak is inseparable from Inaorak, the original custodians of land whose authority arises not from legal ownership but from enduring cosmological relationship; land, memory, ancestry, and identity exist as one integrated ontological reality rather than as separate cultural categories.

The Civilisational Psycho-Cosmocide Virus (CPCV) systematically attacks Ina'nggonak by replacing local ancestral continuity with civilisational continuity — substituting distant kings, saints, philosophers, conquerors, and national founders for one's own ancestors as the primary reference points of legitimacy and identity — until the cosmological chain connecting past, present, and future begins to fracture and civilisational memory progressively replaces Cosmobian memory as the primary architecture of existence.

Other Prohibited Unnamed Spirits, Beings, and Cosmological Realms: the numerous other spirits, beings, entities, dimensions, forces, words, and cosmological realities that Lani cosmology recognises but

intentionally withholds from naming — not because they are unknown, but because they are too sacred, too powerful, or too consequential to be reduced into ordinary language; their concealment is an ontological discipline that preserves the integrity of the Cosmobian World.

A Cosmobian child does not learn these realities through formal instruction or written text but only by growing within the complete living ecosystem of the Cosmobian World — through participation, ceremony, and relationship rather than detached information.

The CPCV accelerates the loss of this knowledge by transforming living participation into symbolic representation: oral transmission becomes written documentation, ceremonial enactment becomes ethnographic description, and sacred landscapes become maps and property titles, so that an entire cosmological ecology of perception, memory, and relational existence becomes inaccessible — not because it never existed, but because the world capable of revealing it has itself been dismantled.

Appendix B: Psycho-Cosmocide and Existing Frameworks

The following comparison situates Psycho-Cosmocide in relation to the most important adjacent theoretical frameworks within decolonial, postcolonial, and genocide studies.

Genocide (Lemkin 1944) — Primary target: physical/biological life. Key strength: legal accountability for mass atrocity. Limitation addressed by Psycho-Cosmocide: misses cosmological destruction occurring without physical killing.

Ethnocide/Cultural genocide (Tinker 1993) — Primary target: cultural systems. Key strength: names cultural destruction as violence. Limitation addressed: treats culture as separable from ontology.

Epistemicide (Santos 2014) — Primary target: knowledge systems. Key strength: extends destruction to the epistemic domain. Limitation addressed: knowledge is not equivalent to cosmos; conditions of meaningfulness are missing.

Cognitive imperialism (Battiste 2000) — Primary target: thought systems. Key strength: identifies imposition of Western epistemology. Limitation addressed: does not explain transformation of victims into agents of their own erasure.

Coloniality of power (Quijano 2000) — Primary target: power/knowledge matrix. Key strength: shows persistence of colonial structures post-independence. Limitation addressed: operates at structural rather than cosmological depth.

Coloniality of Being (Wynter 2003) — Primary target: definition of the human. Key strength: exposes reductive conception of humanity. Limitation addressed: does not provide granular ontological vocabulary.

Decolonial delinking (Mignolo 2011) — Primary target: epistemic dependency. Key strength: offers path of epistemological detachment. Limitation addressed: does not name the mechanism of the virus itself.

Psycho-Cosmocide (Kogoya 2025b; 2026a) — Primary target: the entire cosmos through capture of the psyche. Key strength: integrates all dimensions; mechanism, Indigenous ontology (Wone, Lani vocabulary),

Dynamic Atlas Model, Wonesis orientation. Limitations: explicitly addressed in the Scope, Limitations, and Methodology section.

Appendix C: Glossary of Coined Terms and Key Concepts

Psycho-Cosmocide

The most comprehensive yet structurally invisible form of colonial violence ever perpetrated against Indigenous peoples: the systematic destruction of a people's entire cosmological framework and their lived relationship with reality. It operates by reprogramming consciousness itself, transforming entire populations into participants in their own ontological extinction while they experience this process as progress, development, or liberation.

Civilisational Psycho-Cosmocide Virus (CPCV)

The mechanism through which Psycho-Cosmocide is administered and reproduced across time, geography, and cultural context. Like a biological virus, the CPCV cannot exist independently but must operate through human consciousness as its host. Once infected, hosts become vectors, spreading the infection to others — parents to children, teachers to students, Indigenous elites to communities. It presents itself as education, development, progress, and civilisation.

Wonesis

The only direct neologism in the framework. Wonesis is the orientation beyond diagnosis — emerging from the Lani concept of Wone and extending it into a forward-looking, adaptive, honest response to the civilisational condition the framework diagnoses. It is not a programme, a political platform, or a nostalgia for a lost past. It is a direction: toward the state of being in genuine relationship with land, food, water, air, fire, home, family, and memory. Wonesis-of-Origin names the unreflected cosmological coherence of an undisrupted community. Wonesis-of-Recovery names the consciously chosen return to that coherence after rupture — a harder-won alignment that carries within it the full knowledge of what was lost.

Wone

The primordial ordering principle of all existence in the Lani cosmological tradition. The living structural force that constitutes, sustains, animates, and orders the totality of reality. Wone cannot be defined because it is what underlies definition. (The Lani language belongs to the Trans-New Guinea phylum, spoken by approximately 180,000 people in the central highlands of West Papua; archaeological evidence suggests continuous human habitation of the New Guinea highlands for over 40,000 years.) It is expressed through four pillars: Obelom Wone (order, law, and life-sustaining alignment), Maluk Wone (disorder, corruption, and the signal of violated relationship), Mage Wone (concentrated spiritual force and sacred boundary maintenance), and Kurumbi Wone (transformation, threshold, and prophetic warning).

Wone Kenok

The moment the deeper architecture of reality discloses itself with enough force to demand existential response — revelation, not mere information, that reorients human existence. In Lani cosmology, consequential historical action originates from Wone Kenok: the disclosure of Wone, the ordering principle binding land, memory, ecology, ancestry, and cosmos. The Psycho-Cosmocide framework presents itself as a Wone Kenok, a diagnostic revelation intended to generate ontological responsibility. The CPCV suppresses Wone Kenok by saturating consciousness with distraction and pre-supplied certainty, making genuine revelation harder to recognise.

Civi-lie-sation

The stage at which civilisation's founding contradiction matures into systematic distortion: when the promises civilisation makes to itself diverge structurally from what it actually delivers. The lie is not necessarily conscious; it is structural.

Evi-lie-sation

The developmental stage at which the institutionalised distortions of civilisation mature into systems that actively destroy the very life they were originally designed to organise and protect. The current stage of dominant global civilisation.

Ap

The fully integrated human being prior to civilisational fragmentation: an ontologically complete mode of existence in which body, memory, consciousness, ecology, ancestry, language, and cosmological orientation remain in reciprocal alignment. An Ap is situated within all Eight Atlases of Human Existence and moves through the Seven Existential Cages without becoming imprisoned by any one of them. The CPCV does not destroy Ap outright but progressively severs the conditions — land, memory, ancestry, ecological reciprocity — that sustain it, until Ap survives biologically while losing the capacity to reproduce those conditions.

Ap-ap

The structurally fragmented human formation produced once Psycho-Cosmocide has succeeded: physically indistinguishable from Ap, but internally dislocated from the ancestry, ecology, and cosmology that once oriented it. Within Lani cosmology the term originally named individuals who violated the community's reciprocal moral order; within Psycho-Cosmocide Studies it extends to whole populations reorganised by colonial modernity. Ap-ap therefore names civilisationally manufactured fragmentation, not moral failure — a counterfeit human formation capable of reproducing the very structures responsible for its own displacement.

O'gur

The shadow-aspect of being that carries a person's original selfhood and its continuity with home, ancestry, ecology, and cosmological belonging — not a soul or a psychological unconscious, but a living ontological connection. The CPCV cannot destroy O'gur outright but progressively estranges it through displacement,

linguistic erosion, and institutional education. Estranged O'gur survives as absence: longing, homesickness, recurring dreams, and an unarticulated sense of loss. The wider the gap between Ap and O'gur, the more vulnerable a person becomes to synthetic substitute identities.

Mu'nggar

The internal ordering principle of Ap: the quiet orienting intelligence through which a person recognises truth, maintains relational balance, and stays aligned with the Cosmobian World — comparable, in Christian analogy, to the work of the Holy Spirit, though not confined to individual spirituality. The CPCV rarely destroys Mu'nggar directly; it muffles its voice beneath institutional authority, ideological narrative, and consumer desire until external systems replace it as the primary source of moral orientation. Because Mu'nggar is fundamentally relational, its restorative potential persists wherever the Cosmobian World's conditions are renewed.

A'nggena

The ancestral current: the ontological dimension through which the dead remain active participants in the living world, rather than a purely commemorative memory. A'nggena is one of the most vulnerable ontological domains, since Kugi can imitate ancestral presence and generate confusion between authentic continuity and destructive imitation. Under the CPCV, colonial archives replace living memory, museums replace sacred landscapes, and written abstraction replaces intergenerational transmission, until ancestors cease to function as living participants and become historical artefacts. Psycho-Cosmocide thereby attacks not memory alone but the living relationship between generations.

Kugi

The principle of internalised disorder: any force — spiritual, institutional, ideological, or individual — that systematically bends reality away from reciprocal order toward hidden domination and disintegration. In Lani cosmology this includes destructive spirits and deceptive entities; within Psycho-Cosmocide Studies it extends to civilisational processes that manufacture realities alienating people from the conditions of authentic existence. The CPCV is one of Kugi's highest expressions, since it normalises fragmentation: extraction replaces reciprocity, simulation replaces participation, and domination is reinterpreted as development or progress — Kugi appearing not as evil but as ordinary civilisation.

Ina'nggonak

The ancestral elders whose lives, memories, genealogies, and teachings constitute the living archive of the Cosmobian World, through whom each generation inherits legitimacy, identity, and cosmological continuity. Ina'nggonak is inseparable from Inaorak, the land's original custodians, whose authority rests on cosmological relationship rather than legal title. The CPCV attacks Ina'nggonak by substituting distant kings, saints, and national founders for one's own ancestors as reference points of legitimacy, until the chain linking past, present, and future fractures and civilisational memory displaces Cosmobian memory as the primary architecture of existence.

Other Prohibited Unnamed Spirits, Beings, and Cosmological Realms

The further spirits, beings, dimensions, and cosmological realities that Lani cosmology recognises but intentionally withholds from naming — concealed not from ignorance but because they are too sacred or consequential for ordinary language; the prohibition is a cosmological discipline, not a legal one. A Cosmobian child learns these realities only through living participation — ceremony, relationship, land — never through formal instruction or text. The CPCV accelerates their loss by converting living participation into symbolic representation, making an entire mode of knowing inaccessible once the world that sustained it is dismantled.

The Seven Existential Cages

The ontological architecture within which Psycho-Cosmocide operates: the Physical, Symbolic, Metaphysical, and Technological Cages, each historically colonisable, and the Corridor of the Dead, the Cage of Absolute Unknowing, and the Cage of the Irreducible Other, three trans-historical constants that no civilisation invented and none can dissolve, but that the CPCV routinely weaponises.

Cosmobian

An ontological category, not an ethnographic description: to be cosmobian is to exist in unbroken, reciprocal relation with the Eight Atlases of existence, generated by relationality and reciprocity rather than extraction, production, and consumption. Its Lani equivalent is Inaorak¹⁴³.

Synthobian

The structural counterpart to Cosmobian: a mode of being generated by extraction, production, and consumption, in which a person is recognised through function within a system rather than through kinship with the living. Within the framework, the Synthobian order has no independent generative capacity and remains structurally dependent on the Cosmobian world it displaces¹⁴⁴.

Inaorak

“Verified cosmological belonging”: a compound of Inawi (home, land, the living cosmological totality in which memory, story, and identity are embedded) and Orak, from Worak (verified, testified, agreed — not by legal title but by the confirming testimony of ancestors, spirits, animals, winds, and the entire living order). The destruction of Inaorak through Psycho-Cosmocide is therefore not dispossession in the legal sense but the attempted erasure of a verification the whole cosmos has already made¹⁴⁵.

Kuru

Belonging to another people’s Inaorak while one’s own Inaorak remains elsewhere — a term with two distinct senses. Kuru I is the welcomed guest: a person received into another’s Inaorak while their own is fully

¹⁴³ Kogoya, “Cosmobian and Synthobian.”

¹⁴⁴ Kogoya, “Cosmobian and Synthobian.”

¹⁴⁵ Kogoya, “Beyond the Papuan Rebel.”

recognised, honouring both simultaneously. Kuru II is the violating presence: uninvited entry by force, without recognition or reciprocity, that attempts to erase the host's Inaorak and replace it with its own system of ownership and meaning. The second Kuru is what Psycho-Cosmocide enacts at its deepest level¹⁴⁶.

Name Ta Kabulok (NATAKA)

A foundational customary speech-act in Lani law, from which the NATAKA Research Institute takes its name. *Name* signifies the totality of a person or clan's inherited world — land, ecology, memory, ancestry, and cosmological relationship. *Ta* is the interrogative "Who are you?" directed at an unfamiliar presence entering that space. *Kabulok* names the disturbance of unauthorised entry, occupation, or extraction. Together, *Name Ta Kabulok* functions as greeting, legal challenge, and territorial declaration at once: every land has recognised custodians, and anyone entering, using, or benefiting from it must first account for who they are and by what authority they claim access¹⁴⁷.

Sacred Alarm

The innate warning system present in all living beings. The CPCV's primary operation is the disabling of the Sacred Alarm — presenting itself as something other than violence (as education, development, progress, and civilisation) so that victims cannot recognise their own colonisation.

Ontological Zombie

A being who retains full subjective consciousness yet inhabits a colonised cosmos, experiencing their own colonisation as natural reality. Distinct from the philosophical zombie (Chalmers¹⁴⁸), which lacks consciousness entirely. The ontological zombie is conscious but cosmologically displaced.

Digital Cosmological Mining

The terminal phase of the CPCV: the systematic extraction of the inner world — attention, desire, identity, and meaning — as a commodity. The digital ecosystem functions as a replacement cosmos delivered directly to the consciousness of everyone with a smartphone, requiring none of the obligations demanded by a land-based cosmos.

Earth Amnesia

The deliberate obliteration of planetary memory and ancestral knowledge — not merely data removal but the total extinction of remembrance itself. Distinguished from forgetting (a natural process) by being an actively administered political operation.

¹⁴⁶ Kogoya, "Beyond the Papuan Rebel."

¹⁴⁷ Kogoya, "Wonesis."

¹⁴⁸ David J. Chalmers, *The Conscious Mind: In Search of a Fundamental Theory* (New York: Oxford University Press, 1996).

Puppet Elites

Indigenous individuals targeted, cultivated, and made dependent on the monetary system, then repositioned as administrators of their own community's destruction.¹⁴⁹ One of the most devastating contemporary expressions of the CPCV, as it makes the colonised community participate willingly in its own destruction through leaders it recognises as its own.

¹⁴⁹ Hannah Arendt, *Eichmann in Jerusalem: A Report on the Banality of Evil* (New York: Viking Press, 1963).

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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