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Cosmobian and Synthobian: Two Modes of Being

From Ecological Reciprocity to Synthetic Civilisation

Yamin Kogoya

ABSTRACT

This essay argues that the difference between the Cosmobian and Synthobian worlds, as defined by the Psycho-Cosmocide paradigm, is not one of degree — "more" or "less" modern, developed, or traditional — but one of generative logic: the underlying principle by which each world produces reality, identity, and obligation. The Cosmobian world is generated by relationality and reciprocity, whereas the Synthobian world is generated by extraction, production, and consumption. Within the Psycho-Cosmocide paradigm, the Synthobian order has no independent generative capacity, and it is structurally dependent on the Cosmobian world — a relationship formalised by the paradigm through its account of the Civilisational Psycho-Cosmocide Virus (CPCV) and its progression towards ontological zombification. This essay traces this dependency through the conceptual architecture of the paradigm, identifies the technical, financial and military-industrial complexes through which transnational capital carries out planetary-scale extraction, and situates the argument against comparable critical theory positions. It also locates the argument within a specific historical periodisation, beginning with the treaties that divided the globe in the late fifteenth century, and examines Singapore, Hong Kong and Taiwan as three distinct pathways by which a territory can be reorganised almost entirely around Synthobian logic. Finally, it returns to the paradigm's founding concern of the ongoing, contested Synthobian reorganisation of West Papua and clarifies what the argument does and does not claim.

Keywords: Cosmobian World; Synthobian World; Psycho-Cosmocide; participatory extinction; ecological reciprocity; synthetic civilisation; civilisational transformation; symbolic reality; Indigenous ontology; extraction–production–consumption; civilisation theory; decolonial philosophy.

1. INTRODUCTION

Within the Psycho-Cosmocide paradigm, human existence is not a single universal experience refracted through different cultures. Instead, it is organised by fundamentally incompatible architectures of reality. Of the distinctions that the paradigm has proposed, none has a more direct bearing on the present global condition than that between the Cosmobian and Synthobian worlds. This essay argues that the difference between the two is not custom, technology or wealth, but generative logic — the principle by which each world approaches reality, identity, and obligation. The Cosmobian world is generated by relation and reciprocity — an interconnected ecosystem in which people, land, ancestors and the wider cosmos are bound by a continuous cycle of obligation, gift and belonging. The Synthobian world, by contrast, is organised through extraction, production, and consumption — an order in which the individual becomes an economic unit whose relationship to land, others, and the cosmos is mediated by markets, bureaucracies, and technological infrastructure. While the Cosmobian world recognises a person through kinship with the living, the Synthobian world recognises a person through their function within a system.

Cosmobian and Synthobian are not free-standing labels but two of several purpose-built terms — alongside the Civilisational Psycho-Cosmocide Virus, Wonesis, the Eight Atlases of Human Existence, and the paired coinages Civi-lie-sation and Evi-lie-sation — that Kogoya has developed across the Psycho-Cosmocide corpus as interlocking diagnostic tools. Each names a different component of the same underlying architecture, and each is defined more fully as it is introduced below (Section 2 and Section 3); read together, they form the conceptual apparatus through which the paradigm re-examines the phenomenon it calls Psycho-Cosmocide.

To illustrate this, the essay examines three highly Synthobian contemporary societies — Singapore, Hong Kong, and Taiwan — not as objects of moral judgement, but as instructive examples of the consequences of a territory's architecture being almost entirely reorganised around synthetic, extractive, and administrative logics. In each case, land that once supported mangroves, reefs, forests, fishing villages and, in Singapore's instance, small indigenous island communities have been substantially replaced by reclaimed ground, high-density housing and zoned economic infrastructure. Land ceases to be primarily experienced as ancestral ground and becomes a resource to be engineered, allocated and optimised. Together, these cases illuminate the condition towards which Synthobian architecture tends wherever it expands unchecked, including in the slower and more violently contested Synthobian reorganisation of

Cosmobian territories, such as West Papua. It is from this case that the wider Psycho-Cosmocide paradigm originates.

The essay proceeds in four movements. Sections 2–4 establish the paradigm's vocabulary and situate the Cosmobian/Synthobian distinction within it. Section 5 identifies the technical, financial and military–industrial complexes through which Synthobian extraction is organised on a planetary scale. Sections 6–9 then examine four further mechanisms by which Synthobian architecture operates: the construction of an institutional 'cave' onto which a manufactured symbolic order is projected (Section 6); the museum-like alienation of knowledge and culture within that architecture (Section 7); the analytic fragmentation of reality that informs its methodology (Section 8); and the historical sequence of treaties and administrative acts by which the modern Synthobian project was launched and continues to exclude the voice of the Cosmobians (Section 9). Section 10 draws these mechanisms into conversation with adjacent critical theory. Sections 11–13 turn to Singapore, Hong Kong and Taiwan, addressing the specific issue of postcolonial sovereignty operating within, rather than against, Synthobian machinery. Section 14 restates the psychological implications of the argument, Section 15 clarifies what the argument does not claim, and Section 16 concludes by returning to West Papua.

2. KEY TERMS

2.1 Cosmobian

Etymology: From the Greek kosmos (κόσμος), meaning "ordered world", "living universe" or "cosmic order", combined with the suffix -bian, denoting a mode of being. *Definition:* A living architecture of reality in which existence is grounded in reciprocal relationships with land, community, ancestors and the more-than-human world. Identity is inherited and continuously renewed through participation in continuous, living ecological and historical order, rather than being self-created. Memory is carried in landscapes, ceremonies, oral traditions, kinship and everyday practice, rather than institutions. Authority stems from a long-standing relationship with a place rather than an abstract office. Land is not property; it is the ontological ground from which memory, law, morality and collective identity arise.

Within the Papuan Lani ontological vocabulary that the wider Psycho-Cosmocide paradigm draws on, this condition of belonging is named '*Inaorak*' — a cosmologically verified status earned and renewed through a right relationship with ancestral ground, myth, song and ritual

rather than a legal category assigned by external decree.¹ The paradigm's four manifestations of 'Wone' (Obelom Wone, Maluk Wone, Mage Wone and Kurumbi Wone) name different modalities of the same underlying cosmic order that 'Cosmobian' existence inhabits.²

2.2 Synthobian

Etymologically, 'Synthobian' is derived from the Greek 'synthetikos' (συνθετικός), meaning 'put together', 'composed' or 'artificially constructed', combined with the same '-bian' suffix. It is deliberately formed in parallel with 'Cosmobian'. *Definition*: An architecture of reality organised primarily through human-made institutions, such as technologies, bureaucracies, markets, legal systems, states, religions, educational structures and symbolic networks. Identity is mediated through abstract systems rather than direct ecological relationships. Memory is archived institutionally rather than being embodied in the living landscape. Authority derives from formal structure rather than ecological and ancestral continuity. This does not necessarily entail an outright rejection of nature, but rather a reorganisation of existence, whereby artificial and institutional forms become the primary reference points for reality.

The two terms are deliberately 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 system.

3. LOCATING THE DISTINCTION WITHIN THE PSYCHO-COSMOCIDE PARADIGM

The Cosmobian/Synthobian distinction is not a standalone dyad. It is one component of a broader theoretical framework developed by Yamin Kogoya across an expanding series of working papers under the Psycho-Cosmocide paradigm. This concept was first introduced in *Papuan Tragedy* (2025) and has since been expanded into a comprehensive framework for describing a type of destruction that existing terms such as genocide, ethnocide and cultural destruction do not fully capture. Psycho-Cosmocide involves the systematic destruction of a people's entire cosmological consciousness, which encompasses their ontologically grounded understanding of the universe, their place within it, and the relationships between human beings, land, natural world, ancestors and the cosmos. This destruction occurs without physical killing and persists long after physical violence has ceased.³

Four related concepts from this broader framework further clarify the significance of the Cosmobian/Synthobian distinction. Each concept performs distinct theoretical work:

- The developmental spectrum: *Civi-lie-sation* and *Evi-lie-sation*. Kogoya's framework traces a spectrum from an integrated pre-civilisational existence, through progressive stages of structural distortion, which he names 'civilisation' and 'evolution'. These are deliberate coinages which embed '*lie*' inside 'civilisation' and 'evolution', marking the fact that what presents itself as *advancement* is simultaneously a *fabrication*.⁴ Mapped onto the Cosmobian/Synthobian distinction, 'civilisation' and 'evolution' name the process by which a Cosmobian order is gradually converted into a Synthobian one. 'Cosmobian' and 'Synthobian' name the two end states between which this process moves. The Civilisational Psycho-Cosmocide Virus (CPCV) and its six-stage progression. This paradigm formalises the conversion mechanism as a viral process with a documented endpoint. In the final stage, '*Complete Cosmological Replacement*', the population forgets its former state entirely, defending the viral framework as its own and perceiving any resistance to it as backward or threatening. Kogoya terms this *ontological zombification*: life continues while the cosmological grounding of that life has been eliminated.⁵ Earlier stages of the progression describe a colonised elite becoming '*a living reservoir for the parasite*' in the framework's own terms — a class rewarded with status and title for administering, teaching and defending the system that displaced them.⁶
- The Eight Atlases of Human Existence (Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and the Ultimate Unknown) model the total architecture of life and argue that colonial-Synthobian domination reprograms consciousness across all eight simultaneously, rather than in any single dimension. This is why damage to one atlas (e.g. land) reliably propagates to the others (e.g. memory, meaning and kinship).⁷
- Wonesis, the proposed counter-orientation of the Psycho-Cosmocide paradigm, is an intentional, non-nostalgic return to a relational, reciprocal, and land-grounded mode of being. It seeks the deliberate recovery of original language, memory, and meaning through processes of detection, distinction, reorientation, preservation, transmission, and return.⁸ This *return* does not mean arriving at a fabricated destination promised by the Civilisational Psycho-Cosmocide Virus (CPCV)—whether a utopian future, an

ideal civilisation, heaven, enlightenment, or any imagined state of ultimate perfection. The Psycho-Cosmocide paradigm argues that Cosmobian worlds are destroyed precisely in the name of such promises of perpetual progress, improvement, salvation, or transcendence. Instead, *return* signifies a return to the irreducible conditions of existence: **land, food, water, fire, air, home, family, and memory**. It is a philosophical reorientation toward the living world that already sustains human existence, rather than toward abstract futures that demand the abandonment of the world we belong. Within the Psycho-Cosmocide paradigm, there is no higher home to which humanity can escape; this planet is our only home, and Wonesis begins by remembering and restoring our relationship with it.

A related working paper, *'The Metaphysics of Power'*, adds that civilisational survival is determined less by military or economic strength than by trust-based, ontologically rooted power. The paper distinguishes between the coercive, symbolic, epistemic and ontological dimensions of power, and argues that trust integrates these dimensions to create a durable form of collective continuity.⁹

Read against this backdrop, Singapore, Hong Kong and Taiwan are not just 'modernised' societies. They are territories in which the Eight Atlases have been substantially reorganised around Synthobian reference points. The CPCV's staged progression — dispossession experienced as development — has also run its course in these territories, and is close to completion. West Papua, by contrast, is the paradigm's central case of a Cosmobian society that is still living and undergoing that same reorganisation in real time, albeit in a slower, more actively resisted and more violently contested form.¹⁰

4. THE PARASITIC LOGIC OF EXTRACTION: WHY SYNTHOBIAN CANNOT EXIST WITHOUT COSMOBIAN

The Synthobian world is not self-originating. It is the product of a civilisation project based on extraction, which is not incidental to the system, but integral to it. By generative capacity is meant the ability of a system to generate and sustain the ecological conditions of life independently of external extraction. As the Synthobian order has no generative capacity of its own — no independent source of life, resources, or energy — it can only survive by continuously drawing on the Cosmobian world from which it has separated itself. The relationship between the two is therefore one of dependency, not mere contrast. The Cosmobian

world is the lifeblood on which the Synthobian world depends. The paradigm makes this explicit through its parasite–host survival and extinction system: the colonised population is transformed into 'a living reservoir for the parasite', a medium through which domination perpetuates and renews itself.¹¹ This dependency is what gives the Synthobian system its characteristic behaviour. Absent any generative capacity, the system must attack, dominate, colonise and extract before it can produce anything at all. It reorganises what it has taken into commodity form, sells it and converts the proceeds into the institutional architecture (markets, bureaucracies and cities) that constitutes its own visible 'reality'. Aimé Césaire precisely described the underlying process when he termed colonisation a form of '*thingification*' — the reduction of living peoples, lands and relationships into objects for use.¹²

Cosmobian peoples cannot therefore compete within a system organised by Synthobian logic because the two operate from different priorities and value systems and ask different questions. Cosmobian existence is oriented towards balance, relationships, and reciprocal obligations, whereas Synthobian logic asks what can be taken (extracted). The Synthobian world approaches the cosmos as an external object to be managed and extracted, whereas the Cosmobian world understands the cosmos as an integrated living reality of which humanity is a participant. The ideology of development, progress, modernity and innovation — funded and engineered by Synthobian institutions — should not be understood as a neutral offer of improvement, but rather as the operative mechanism of civilisation itself: the process by which the destruction of language, stories, memories, cosmologies and ecosystems is no longer perceived as a threat, but rather as education, opportunity and success. This means that the colonised Cosmobian people willingly and enthusiastically invest in their own conversion.¹³

For the colonised, acceptance into the Synthobian world is presented as the ultimate achievement. Being recognised, celebrated, rewarded, approved and acknowledged by its institutions is seen as the very definition of development, progress, civilisation, success and moral advancement. However, this recognition often comes at a significant cost: the gradual abandonment, displacement or rejection of the Cosmobian world from which one originates. Within the Psycho-Cosmocide paradigm, this is one of the defining operations of the CPCV. The same Synthobian logic that promises dignity, recognition and advancement simultaneously devalues, marginalises and destroys Cosmobian modes of being. Therefore, the CPCV's greatest achievement is not only that it transforms the colonised into participants in the Synthobian world, but also that it persuades them to celebrate this transformation as liberation,

progress and moral improvement, even as the Cosmobian world that made their existence possible is progressively erased.

5. THE ADVANCED WEAPONS OF EXTRACTION: THE TECHNICAL, FINANCIAL AND MILITARY-INDUSTRIAL COMPLEX UNDER TRANSNATIONAL CAPITAL

Section 4 established that the Synthobian system must extract before it can produce. This section names the specific instruments through which that extraction is organised and defended on a planetary scale, largely beyond the visible authority of any single state. Three interlocking complexes carry out this work and each supplies the Synthobian system with a distinct weapon. The *technical-industrial complex* — the corporations and infrastructures that build and control computation, communication and surveillance — provides the means to monitor, model and pre-empt Cosmobian resistance before it has fully formed. Shoshana Zuboff's account of surveillance capitalism describes the same underlying process in contemporary terms: human experience itself is treated as free raw material, converted into behavioural data and sold on as a means of predicting and shaping future behaviour. In other words, it is extraction applied to consciousness rather than land.¹⁴ The *financial-industrial complex* — comprising banks, asset managers and sovereign capital pools that operate largely beyond the jurisdiction of any single state — provides the capital to finance the reclamation, extraction and infrastructure projects examined in Section 11. Peter Phillips's study of the world's largest asset management firms reveals that fewer than two hundred individuals are responsible for managing tens of trillions of dollars of interlocking capital. These individuals are the practical facilitators of the global capitalist status quo — an empirical extension of C. Wright Mills's earlier account of a national 'power elite' to a genuinely transnational scale.¹⁵ The *military-industrial complex* — a term coined by Dwight Eisenhower in his 1961 farewell address to warn the public about the 'unwarranted influence' of a permanent alliance between a large military establishment and a permanent armaments industry — provides the coercive capacity to guarantee extraction where consent is withheld. This can be achieved through direct military presence or the security apparatus of an extractive state.¹⁶

According to this account, none of these three complexes is a self-standing power. Each depends on the Cosmobian world, as discussed in Section 4 regarding the Synthobian's logic of extraction. William I. Robinson's account of a genuinely transnational capitalist class —

organised beyond any single nation-state and coordinating production, finance and governance on a planetary scale — provides a description similar to that of the present paradigm's concept of an '*invisible*' and effectively unaccountable power. This is a coordinating structure that does not need to appear on any government's organisational chart to determine which territories are extracted, which projects are financed and which arrangements are defended by force.¹⁷ When read alongside the CPCV's own description of the colonised elite as 'a living reservoir for the parasite' (Section 3), the technical, financial and military-industrial complexes illustrate the operational machinery of that same viral process: the technology to monitor, the capital to fund and the force to guarantee an extraction that could not otherwise be sustained against Cosmobian resistance.

6. THE CAVE WALLS AND THE MANUFACTURED SPECTACLE

Once the Synthobian system has extracted the material substance of a Cosmobian world, it does not leave the resulting emptiness unoccupied. It builds an institutional architecture — markets, bureaucracies, cities, media and curricula — from the proceeds of extraction, and then projects an entire apparatus of characters, images, symbols, signs, colours and figures onto the inner surface of that architecture, designed to distract and entertain the population it has captured and dispossessed. The paradigm's interpretation of Plato's Allegory of the Cave provides the dominant image for the second symbolic stage of extraction. What a dispossessed population perceives as reality is a projection cast onto walls they did not build, from an unseen position, by an uncontrollable fire. Wonesis, the paradigm's proposed antidote, is defined in these terms as '*the prior and more fundamental act of recovering the capacity to see*', a reorientation of consciousness towards an ordering principle that precedes politics, religion, governance and fabricated realities.¹⁸

Guy Debord's account of the Spectacle — social relations mediated by images that replace direct relations — describes the same process using twentieth-century critical theory. Once direct, reciprocal relations are foreclosed, a manufactured symbolic world occupies the attention and eventually the identity of the dispossessed.¹⁹ The cave and the spectacle represent the same structure from two theoretical traditions: an architecture constructed from what has been taken and adorned with images intended to stop its inhabitants from questioning the origin of the walls.

7. THE MUSEUM CONDITION: THE PHENOMENOLOGY OF SYNTHOBIAN KNOWLEDGE AND CULTURE

A further, more intimate mechanism operates within this architecture, influencing the way Synthobian systems organise the relationship between individuals and their knowledge, art and culture. In a Cosmobian world, memory is not archived; it is inhabited — carried in landscape, ceremony, kinship obligations and the oral transmission of law from elders to descendants. By contrast, in a Synthobian world, knowledge, meaning and cultural practice are manufactured, credentialed and disseminated by specialists — teachers, priests, curators and experts — who work in dedicated, enclosed institutions such as schools, museums and galleries. In this arrangement, life is something one studies, and music, art and culture are things one visits, learns and memorises in scheduled sessions before returning home to an unrelated daily life, repeating this pattern the next day. This creates a distinctive form of alienation, which might be termed the '*museum condition*': living practice is frozen, catalogued and housed as if it were already historical. Access to one's own inherited meaning becomes something that must be taught, certified or paid for. Under this arrangement, reality becomes something studied about rather than lived within, and the characteristic psychological residue is a sense of homelessness, confusion, anxiety and estrangement, as recounted by those who have experienced life inside fully Synthobian institutions. This residue is examined further in Section 14 below.

8. SPLITTING THE METAPHYSICAL ATOM: FRAGMENTATION AS METHOD

The three logics that generate the Synthobian world — *extraction*, *production*, and *consumption* — are bound together by a shared method: *fragmentation*. Just as the Synthobian project split the physical atom, so too has it split metaphysics, cosmology and every integrated facet of reality into discrete, separable components. Land, labour, belief, kinship, ritual and story are each dissected from their living context and taken into an equivalent laboratory. There, they are examined, measured and revalued in monetary or administrative terms. Finally, they are reassembled — not into their original order, but into a new, artificial configuration that serves Synthobian ends. This analytic process makes extraction, production and consumption possible: reality must first be broken into manageable, interchangeable parts before any part can be treated as a resource, priced, zoned or administered.

Karl Polanyi's concept of fictitious commodities describes this process in economic terms. Market society treats land, labour and money as if they had been produced for sale, even though

they had not. This fiction tears the economy loose from the social and ecological relations in which it was once embedded.²⁰

The Psycho-Cosmocide paradigm extends this same fragmenting logic beyond economics to cosmology itself. This paradigm argues that what Polanyi observed happening to land and labour also happens to memory, ancestry and meaning. Each of these is dissected from a living whole and reassembled as an administratively legible fragment: a curriculum, a heritage listing or a cultural product.

9. HISTORICAL PERIODISATION: FROM TORDESILLAS TO BERLIN AND THE EXCLUSION OF COSMOBIAN VOICE

The Synthobian project is a historical phenomenon with a specific beginning and end. Its modern phase is conventionally dated to the late fifteenth century, when European maritime powers began formally partitioning a planet, they had not yet fully mapped. The Treaty of Tordesillas (1494), negotiated between Spain and Portugal under papal arbitration, drew a meridian line dividing the non-European world between the two crowns. The Treaty of Zaragoza (1529) extended this line into the Pacific to settle their competing claims to the Spice Islands.²¹

These treaties are the focus of the present analysis, which observes that the first European powers to launch the modern Synthobian project divided the planet between themselves as though it were a cake. This happened well before most of the territories in question had been mapped, surveyed or even encountered.

This founding act of partition is not a single event, but rather the opening move in a recurring pattern. The same logic reappears four centuries later at the Berlin Conference (1884–85), where European powers partitioned the African continent among themselves, taking no account of existing societies, kinship networks or cosmological boundaries. The Civi-lie-sation/Evi-lie-sation paradigm names this recurring administrative gesture exactly: partition presented as order and extraction as governance.²²

Tordesillas, Zaragoza and Berlin are united not only by the fact that they redrew territory, but also by the absence of the people whose land was being redrawn from the table at which it occurred. According to the argument presented in Section 5, a Synthobian system that engineers such an agreement has already, at the point of negotiation, defined the territory's population as material or collateral consideration rather than as a party with standing to consent.

This status is confirmed rather than contradicted by the fact that the inhabitants of the territory become a central subject of the agreement while remaining absent from its authorship. West Papua supplies a documented instance of exactly this pattern within living memory. The New York Agreement of 1962, negotiated between the Netherlands, Indonesia and the United Nations, transferred administration of the territory and set out the terms of its future status, despite the absence of any Papuan representative party at the negotiations.²³ The Act of Free Choice that followed in 1969 — in which just over a thousand Papuan representatives, selected by the Indonesian administration rather than elected by the population at large, were asked to vote on incorporation into Indonesia — has been thoroughly examined by independent archival scholarship. John Saltford's study of United Nations, British and Australian government records, and Pieter Drooglever's Dutch government-commissioned history both conclude that the process fell well short of the 'one man, one vote' standard specified in the New York Agreement. Nonetheless, the UN General Assembly took note of the outcome without a dissenting vote later that year.²⁴ Within the present framework, this episode illustrates Section 4. The general claim is that the future of a Cosmobian people was settled through treaty-making, from which they were substantially absent — the same structural absence that characterised the planet's founding partitions three and five centuries earlier.

Interpreted in this way, the distinction between Cosmobian and Synthobian is not a static typology, but rather the record of a five-hundred-year historical process that is still ongoing. Singapore, Hong Kong, Taiwan and West Papua are simply more recent and more legible chapters of this process.

10. FURTHER COMPARATIVE THEORETICAL RESOURCES

The Cosmobian/Synthobian distinction converges with, and can be further clarified against, several established lines of argument beyond those already introduced.

Karl Marx's account of the fourfold *alienation of the worker* — from the product of labour, the process of labour, collective species-being and other persons — describes a structurally similar estrangement at the point of production.²⁵ Within the Psycho-Cosmocide paradigm, this alienation is extended beyond the factory to encompass an entire people's estrangement from the land itself. It is not merely the worker who is separated from the product of labour; it is a whole people who are separated from the ground of their memory and identity. Max Weber's 'iron cage' of bureaucratic rationalisation describes the administrative aspect of the same

transformation: modern life confined within calculable, impersonal procedures.²⁶ David Harvey's '*accumulation by dispossession*' describes the continuous political and economic seizure of common and customary resources required to reproduce capital.²⁷ Arturo Escobar's argument for *relational ontologies* — worlds in which entities exist only through their relationships rather than as separate objects — provides a contemporary vocabulary for the Cosmobian principle that Synthobian fragmentation dissolves.²⁸ Aníbal Quijano's concept of the '*coloniality of power*' — the idea that colonial hierarchies of knowledge and being persist long after the end of formal colonial rule — anticipates the argument concerning postcolonial states that remain enmeshed in Synthobian machinery after independence, which is developed below in Section 12.²⁹

On this reading, individualism, alienation, dislocation and disconnection are not incidental features of the Synthobian world, but rather its psychological signature — a claim that is developed further in Section 14.

11. THREE SYNTHOBIAN FORMATIONS: SINGAPORE, HONG KONG AND TAIWAN

Singapore, Hong Kong and Taiwan each began life as coastal, forested or agrarian societies bound by fishing, kinship and customary land relationships. Within a century, however, each had been substantially re-engineered around economic output, administrative zoning, and infrastructural efficiency — albeit by three distinct routes.

11.1 Singapore: Engineering Land

Since gaining independence in 1965, Singapore has expanded its territory through land reclamation and dredging, increasing its land area by about a quarter — from roughly 581 to more than 720 square kilometres.³⁰ The ecological cost of this expansion has been severe in Cosmobian terms: nearly all of the island's original shoreline and mangrove forests have been lost, as have roughly two-thirds of its coral reefs. The landscape has also been altered by the disappearance of fishing villages, offshore kelong platforms and small indigenous island communities that once depended on the sea.³¹ The extraction that fuels this transformation is regional as well as domestic: much of the sand used in reclamation has been sourced from the coastal waters of Indonesia and Malaysia. Some fishing communities in these countries report severe declines in income as a result of this arrangement, in which the labour that builds the

reclaimed city is often migrant labour drawn from the very coastlines being depleted to supply it.³² It is a manufactured commodity in the fullest sense, a territory produced by engineering rather than inherited through ancestry. Few cases better illustrate the Synthobian principle that land ceases to be ontological ground and becomes an input fabricated to economic demand. Nor does any case better demonstrate fragmentation as a method: sand, seabed and coastline are quite literally dissected from their regional context and reassembled elsewhere as new national territory (Section 8).

11.2 Hong Kong: Density, Zoning and the Bureaucratic Preservation of Nature

Hong Kong presents an apparent paradox: roughly three-quarters of its territory remains formally undeveloped and is designated as a country park, green belt or protected catchment area. However, its urban core has some of the highest population densities on Earth, with districts such as Mong Kok housing well over one hundred thousand residents per square kilometre.³³ This apparent abundance of green space is itself a Synthobian achievement rather than a Cosmobian survival. The undeveloped land exists because a 1976 ordinance zoned it as legally protected catchment and recreation land. This was enforced by a colonial and post-colonial administrative apparatus rather than by a living relationship of ancestral obligation.³⁴ The forest is preserved by statute rather than kinship, and access to it is regulated by the planning authority rather than by ceremony. Meanwhile, the built quarter into which the population is compressed is organised almost entirely around real estate value, transport infrastructure and land price optimisation — the density itself being a direct expression of land being treated as a scarce productive asset rather than as inhabited ancestral ground.

Hong Kong thus demonstrates a distinct pathway to Synthobian formation, not involving the wholesale destruction of nature, but rather its administrative capture — nature is preserved as a managed category within a synthetic planning system and the population lives at an extraordinary density within the residual synthetic core. In effect, this is the museum condition (Section 7) applied to an entire landscape: nature is retained, but as something zoned, scheduled and accessed administratively rather than inhabited.

11.3 Taiwan: Compressed Urbanisation and Indigenous Displacement

Taiwan's urbanisation is one of the fastest sustained transitions on record. It compressed a shift that took European industrial societies over a century into a few decades. Available data indicate that approximately 27 per cent of the population was urban by around 1970, rising to

nearly 80 per cent by the early 2020s. Some sources instead cite a comparable increase from around 25 per cent urbanisation by 1950. These two baselines differ, and the present analysis highlights, rather than resolves, this discrepancy since the main point is not dependent on which decade is used as the starting point. Within a single working lifetime, Taiwan has transitioned from a predominantly rural to an overwhelmingly urban society.³⁵ This transformation has concentrated population and economic activity in a few coastal special municipalities, while rural and mountainous districts — many of which have significant Austronesian indigenous populations — have experienced sustained population decline over the same period. Indigenous students also have markedly lower rates of progression to higher education than the general population.³⁶

Unlike in Singapore, where land is physically fabricated, and Hong Kong, where zoning is bureaucratically controlled, Synthobian architecture advances through the demographic emptying of Cosmobian communities. While customary indigenous relationships with mountain and coastal land are not destroyed outright, they are gradually abandoned as people are drawn towards the concentrated economic and educational opportunities of the synthetic urban core, leaving the ancestral world thinly populated and its transmission increasingly fragile.

11.4 Synthesis

Taken together, the three cases demonstrate that Synthobian architecture does not necessitate a singular method of displacement. It can create land outright (Singapore), preserve nature as a managed bureaucratic category while compressing the population into an intensely synthetic core (Hong Kong), or simply outcompete Cosmobian ground demographically and economically (Taiwan). The underlying logic set out in Section 4 applies in every case: a system with no generative capacity of its own converts land, sea and forest into production and consumption inputs, rather than sustaining them as the ontological basis of a people's memory and identity.

11.5 The Hidden Dependence of the Synthobian World

The three cases also illustrate a central tenet of the Psycho-Cosmocide paradigm: the Synthobian world has no ontological foundation of its own. No matter how technologically sophisticated, economically productive or administratively efficient it becomes, it remains fundamentally dependent on the Cosmobian world for its continued existence. No financial

system, however sophisticated, can manufacture the fertile soil, fresh water or breathable air that sustain life. Every Synthobian achievement ultimately relies on material conditions that they did not create. Singapore provides perhaps the clearest illustration of this paradox. Despite having few natural resources of its own, it has become one of the world's most technologically advanced and materially prosperous societies. It is characterised by modern infrastructure, financial wealth, medical excellence and exceptionally high standards of living. Yet none of these achievements eliminates its dependence on ecological systems beyond its borders. Food, water, energy, construction materials, labour and countless other necessities continue to originate from living landscapes elsewhere. The Synthobian world's apparent autonomy is therefore sustained by ecological relationships that remain largely invisible within its own narrative of progress.

According to the Psycho-Cosmocide paradigm, one of the greatest illusions of civilisation is the belief that the Synthobian world represents humanity's final destination, while the Cosmobian world is merely a primitive past to be overcome. In reality, however, the relationship is asymmetrical. The Cosmobian world can exist without the Synthobian world, as human societies did for millennia before the advent of industrial civilisation. However, the Synthobian world cannot exist without the continual ecological foundations provided by the Cosmobian world. It does not replace these foundations, but rather reorganises, extracts from and depends upon them.

Therefore, the tragedy is not only that many colonised peoples are encouraged to leave their Cosmobian worlds in pursuit of the Synthobian ideal. Rather, it is that they are persuaded to regard the very source of all life — land, water, forests, oceans, memory and ecological relationships — as backward, while treating systems that remain entirely dependent on these foundations as the pinnacle of civilisation. Within the Psycho-Cosmocide paradigm, this inversion is one of the defining features of the Civilisational Psycho-Cosmocide Virus (CPCV): it obscures the Synthobian world's dependence on the Cosmobian world while encouraging the progressive abandonment of the conditions that make both worlds possible.

12. FAKE INDEPENDENCE: POSTCOLONIAL SOVEREIGNTY WITHIN SYNTHOBIAN MACHINERY

If the analysis stops at territorial transformation, a further dimension of the argument is easily missed: political sovereignty itself. Across Africa, Oceania and Asia, most Cosmobian peoples

subjected to the partitions described in Section 9 have gained formal political independence within living memory. Yet formal independence has rarely meant exit from Synthobian machinery. States that inherited colonial borders also inherited colonial administrative structures, market relationships, curricula and legal systems designed to extract rather than sustain. Consequently, a newly sovereign government often continues to operate as an agent of extraction, production and consumption on behalf of the same global architecture from which it has formally seceded. This frequently occurs through the same technical, financial and military-industrial channels examined in Section 5. Quijano names this condition 'coloniality of power' at the level of structure, and the CPCV's later stages name it at the level of psychology: Indigenous officials administer a system built on someone else's terms. They believe they are advancing, developing or saving their own people precisely because the faculties that would allow them to recognise the system as exploitative have themselves been reorganised by that same system.³⁷

On this account, independence changes who holds formal office without necessarily changing the generative logic that organises the territory. Therefore, a Cosmopolitan people can acquire full juridical sovereignty while remaining substantially Synthobian in terms of the architecture that organises their land, education, and economy. This is a distinction that the present essay considers to be sharper and more consequential than the distinction between colonial and postcolonial status as ordinarily understood.

12.1 The colonial state as a Synthobian imperial resource-extraction outpost

From the perspective of the Psycho-Cosmocide paradigm, the colonial state is one of the most significant manifestations of the Synthobian project. It is not merely understood as a political or territorial arrangement, but as an institutional architecture organised around the systematic extraction, production, administration and circulation of resources. According to this paradigm, the colonial state is characterised as a Synthobian Imperial Resource-Extraction Outpost: an administrative apparatus designed to reorganise Cosmopolitan worlds into territories capable of sustaining the expansion and continuity of the wider Synthobian civilisation. Within this framework, government departments, legal systems, educational institutions, financial organisations, bureaucracies, security agencies and commercial enterprises are not viewed as isolated entities. Instead, they constitute an interconnected administrative machinery through which land, labour, knowledge, ecological wealth and human relationships are gradually

incorporated into the Synthobian order. Their primary purpose is not to preserve Cosmopolitan worlds, but to maintain, reproduce and expand the Synthobian system itself.

The Psycho-Cosmocide paradigm further argues that one of the greatest achievements of the Civilisational Psycho-Cosmocide Virus (CPCV) is its ability to enlist the colonised to manage this machinery themselves. Through successive generations of education, administration, professionalisation and institutional reward, many indigenous and formerly colonised elites come to administer, defend and reproduce the very structures that displaced and replaced their ancestral worlds. This is not necessarily achieved through coercion alone, but because the Synthobian system presents itself as the natural pathway to development, civilisation, progress, prosperity and moral advancement. This transformation is possible because Cosmopolitan and Synthobian worlds operate according to fundamentally different existential logics. The Cosmopolitan world is organised around reciprocal relationships between land, ecology, ancestry, memory, language and community. By contrast, the Synthobian world organises reality through institutions, markets, bureaucracy, technological systems, administrative efficiency and continuous economic expansion. As the latter becomes dominant, the former is increasingly repositioned as a reservoir of extractable resources rather than a living world with intrinsic ontological value.

Consequently, in many postcolonial societies, Indigenous territories are valued more for their natural resources, such as minerals, forests, rivers and oceans, or their strategic location, than for the people who inhabit them. The living world becomes an asset to be managed, extracted and monetised, while the Cosmopolitan relationships that sustained it become gradually marginalised, fragmented and displaced. From the standpoint of the Psycho-Cosmocide paradigm, this inversion is one of the defining characteristics of the later stages of the Civilisational Psycho-Cosmocide Virus.

13. MATTER AND SYMBOL: THE TWO CURRENCIES OF SYNTHOBIAN EXISTENCE

In the simplest terms, human life inside a fully Synthobian territory is preoccupied with two currencies and little else. The first currency is material: extraction, production, marketing, buying and selling — the visible traffic of cities, shopping centres, industry and commerce that occupies the built environment described in Sections 11.1–11.3 and the deeper financial and technical machinery described in Section 5. The second currency is symbolic: myth, story,

image, language, sign, colour, belief, perception and feeling — the manufactured spectacle described in Section 6 and projected onto the institutional cave walls funded by material extraction. Almost everything in daily life in a Synthobian territory can be categorised as either material or symbolic: what is bought, sold, built or consumed, and what is watched, believed, felt or performed. A third register — a direct, unmediated, reciprocal relationship with land, ancestor, and cosmos — is comparatively rare. This register defines Cosmobian existence (Section 2.1) and is not provided by Synthobian architecture.

This is why Cosmobian peoples in Africa, Oceania, Asia and parts of Europe cannot simply run their lives according to Synthobian logic. The two systems are not just different customs that answer the same needs; they are incompatible responses to the question of what is real, organised around incompatible currencies.

14. INDIVIDUALISM, ALIENATION AND DISCONNECTION AS SYMPTOMATOLOGY

The Psycho-Cosmocide paradigm treats the territorial transformations examined in Section 11, the institutional architecture examined in Section 6 and the political condition examined in Section 12 as inseparable from a corresponding transformation of the psyche. As land is converted from ancestral ground into economic input, a person's identity shifts from being relationally verified within a living order, or *Inaorak*, to being an individuated legal and economic identity, verified by documentation, employment, and consumption capacity. Community, once constituted through kinship obligation, is reorganised into an aggregate of individual market participants whose relationships with one another are increasingly mediated by institutions rather than direct obligation. The widely documented conditions of alienation, dislocation and disconnection that follow are not, in this view, mere metaphors, but rather the predictable psychological consequences of inhabiting a Synthobian architecture that no longer recognises land, ancestors or the cosmos as sources of identity. This is the lived, subjective correlate of the CPCV's final stage: ontological zombification (Section 3).

This is why the paradigm insists that Psycho-Cosmocide is rarely accomplished through physical destruction alone. Instead, it re-organises memory, law, education, religion and economic life until a people gradually interpret reality in Synthobian categories, believing themselves to be faithful to their own tradition. This transformation is complete when the replacements are no longer recognised as such.³⁸

Wonesis is the proposed counter-movement to this drift. It is an intentional, non-nostalgic return to a relational, reciprocal and land-grounded identity, even where the surrounding architecture has become substantially Synthobian.³⁹

15. METHODOLOGICAL NOTE: AGAINST ROMANTICISM AND AGAINST A CLAIM OF HIERARCHY

Two clarifications are necessary before the conclusion, both relating to how this paradigm has been applied in the preceding sections. First, the argument does not propose, nor should it be read as proposing, that humanity can or should return to a 'simple' Cosmobian world. Five centuries of Synthobian expansion have substantially reorganised the time, knowledge, infrastructure and even the desire required for such a return, to the point that an unmediated return is not a viable option for most of the world's population, Cosmobian or otherwise (Section 9). Secondly, the argument does not claim that the Cosmobian world is superior to or morally better than the Synthobian world. The distinction is offered as structural — a difference in generative logic — rather than hierarchical.

The argument claims that the recurring civilisational narrative of improvement, salvation, development and progress has not been matched by an equivalent record of care for the Cosmobian ground on which it depends, leaving Cosmobian peoples with few options beyond assimilation into Synthobian terms. They are frequently under continuous economic and symbolic pressure to exchange their ancestral relationships for money, status and material improvement. Recognising this imbalance does not imply that Cosmobian life is without hardship or that Synthobian life is without merit; it concerns which system depends on the other for its continued existence, not which system is preferable to inhabit.

16. CONCLUSION: FROM THREE CITY-STATES TO WEST PAPUA

Singapore, Hong Kong and Taiwan are presented not for criticism, but as clear and concise examples of a wider planetary shift occurring in slower and more contested forms in West Papua and other indigenous territories under settler-colonial administration. Therefore, the central question that the Psycho-Cosmocide paradigm poses is not whether Synthobian institutions are inherently destructive — societies have always adapted and borrowed from one another — but rather, which architecture will ultimately organise reality once the process has run its course. Furthermore, it asks whether a system with no generative life of its own and no

independent voice except through the technical, financial and military–industrial complexes it has built can be prevented from consuming the system on which it depends. Where synthetic systems remain accountable to living ecological and ancestral relationships, some coexistence between Cosmobian and Synthobian orders may be possible. However, where they progressively displace these relationships as the primary source of memory, legitimacy and identity, as predicted by the CPCV's staged progression and argued in Section 12 even after formal political independence, the Cosmobian world dissolves into the Synthobian. In this case, a people must ask themselves whether the architecture that shaped them can be recovered or must be mourned. The central question is therefore not whether humanity will continue to advance technologically, but whether the expansion of Synthobian systems can occur without extinguishing the Cosmobian worlds upon which they ultimately depend.

Endnotes

1. On *Inaorak* as a cosmologically verified, ancestrally earned condition of belonging within Lani ontology, see Yamin Kogoya, "West Papua: Ontological Cages and Colonial Consent," *Kurumbi Wone Working Paper Series*, No. 4 (2026).
2. On the four manifestations of *Wone* (*Obelom*, *Maluk*, *Mage*, *Kurumbi*) as modalities of a single underlying cosmic order, see the *Kurumbi Wone Working Paper Series* generally, which takes its name from this framework.
3. Kogoya, "Fake Heaven Must Be Destroyed So That Real Earth Can Be Defended," *Kurumbi Wone Series* (2026), on Psycho-Cosmocide as the destruction of a people's total, ontologically grounded cosmological consciousness, distinct from genocide, ethnocide, or cultural destruction narrowly conceived.
4. Kogoya, "Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos," *Kurumbi Wone Working Paper Series*, No. 2 (2026).
5. Kogoya, "Psycho-Cosmocide: A Theoretical Framework for the Systematic Destruction of Indigenous Cosmologies, Consciousness, and Metaphysical Order," *Kurumbi Wone Working Paper Series*, No. 1 (2025), on the CPCV's six-stage progression, culminating in Stage 6, "Complete Cosmological Replacement," and the condition there termed "ontological zombification."
6. Kogoya, "Psycho-Cosmocide" (2025), No. 1, on the colonised population's transformation into "a living reservoir for the parasite," simultaneously rewarded and enticed by temporary power, status, and recognition.
7. Kogoya, "Psycho-Cosmocide" (2025), No. 1, and Kogoya, "From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination — A Psycho-Cosmocide Analysis from West Papua," *Kurumbi Wone Working Paper Series*, No. 11 (2026); the eight atlases are Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and the Ultimate Unknown.
8. Kogoya, "Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide," *Kurumbi Wone Working Paper Series*, No. 16 (2026), which sets out a six-function operational model — detection, distinction, reorientation, preservation, transmission, and return.
9. Kogoya, "The Metaphysics of Power: Indigenous Survival and Lani Cosmology," *Kurumbi Wone Working Paper Series*, No. 5 (2026).
10. Kogoya, "The Papuans: A Cosmobian Society Stranded on the Highway of Civilisation," *Kurumbi Wone Working Paper Series*, No. 14 (2026); and Kogoya, "The Labyrinth of Papuan Extinction: Paradox, Participation, and the Collapse of Recognition," *Kurumbi Wone Series*, No. 19 (2026).
11. Kogoya, "Psycho-Cosmocide" (2025), No. 1.
12. Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000 [1955]), 42.
13. Kogoya, "The Labyrinth of Papuan Extinction" (2026), No. 19, on the reorganisation of perceptual and cognitive structures such that dismantling of language, story, memory, and ecosystem appears as education, development, and success rather than as threat.
14. Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York: PublicAffairs, 2019).

15. Peter Phillips, *Giants: The Global Power Elite* (New York: Seven Stories Press, 2018); C. Wright Mills, *The Power Elite* (New York: Oxford University Press, 1956).
16. Dwight D. Eisenhower, "Farewell Address to the Nation," 17 January 1961.
17. William I. Robinson, *A Theory of Global Capitalism: Production, Class, and State in a Transnational World* (Baltimore: Johns Hopkins University Press, 2004).
18. Kogoya, "Plato's Cave and the Architecture of Psycho-Cosmocide in West Papua," *Kurumbi Wone Working Paper Series*, No. 8 (2026), drawing on Plato, *The Republic*, Book VII, and on Steve Biko, *I Write What I Like* (London: Bowerdean Press, 1978).
19. Guy Debord, *The Society of the Spectacle*, trans. Donald Nicholson-Smith (New York: Zone Books, 1994 [1967]), thesis 4.
20. Karl Polanyi, *The Great Transformation: The Political and Economic Origins of Our Time* (Boston: Beacon Press, 2001 [1944]), ch. 6.
21. On the Treaty of Tordesillas (1494) and the Treaty of Zaragoza (1529) as the founding partition instruments of the modern European maritime empires, see J. H. Parry, *The Age of Reconnaissance* (London: Weidenfeld & Nicolson, 1963).
22. On the Berlin Conference (1884–85) and the partition of Africa, see Thomas Pakenham, *The Scramble for Africa: White Man's Conquest of the Dark Continent from 1876 to 1912* (New York: Random House, 1991); read within the present paradigm as a recurrence of the Tordesillas/Zaragoza pattern rather than an isolated event.
23. New York Agreement between the Kingdom of the Netherlands and the Republic of Indonesia concerning West New Guinea (West Irian), 15 August 1962.
24. John Saltford, *The United Nations and the Indonesian Takeover of West Papua, 1962–1969: The Anatomy of Betrayal* (London: RoutledgeCurzon, 2003); Pieter Drooglever, *An Act of Free Choice? Decolonisation and the Right to Self-Determination in West Papua* (Oxford: Oneworld, 2009); UN General Assembly Resolution 2504 (XXIV), 19 November 1969.
25. Karl Marx, *Economic and Philosophic Manuscripts of 1844*, trans. Martin Milligan (Moscow: Progress Publishers, 1959 [1932]), "Estranged Labour."
26. Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, trans. Talcott Parsons (London: Routledge, 1992 [1930]), 181.
27. David Harvey, *The New Imperialism* (Oxford: Oxford University Press, 2003), ch. 4.
28. Arturo Escobar, *Designs for the Pluriverse: Radical Interdependence, Autonomy, and the Making of Worlds* (Durham: Duke University Press, 2018).
29. Aníbal Quijano's concept of the colonality of power is discussed within the paradigm's own literature in Kogoya, "Fake Heaven Must Be Destroyed So That Real Earth Can Be Defended" (2026); see generally Aníbal Quijano, "Coloniality of Power, Eurocentrism, and Latin America," *Nepantla: Views from South* 1, no. 3 (2000): 533–580.
30. Singapore's land area has grown from approximately 581.5 km² in 1960 to roughly 720–729 km² today, an increase of about 25 per cent achieved principally through reclamation and dredging since independence in 1965. See Department of Statistics Singapore, *Yearbook of Statistics Singapore* (Singapore: Department of Statistics, various years).
31. Nearly all of Singapore's original shoreline and mangrove forest, and roughly two-thirds of its coral reefs, were lost to reclamation and coastal development, with associated loss of fishing villages, offshore *kelong* platforms, and small outer-island communities; see M. J. Hilton and S. S. Manning,

"Conversion of Coastal Habitats in Singapore: Indications of Unsustainable Development," *Environmental Conservation* 22, no. 4 (1995): 307–322.

32. On sand sourced from Indonesian and Malaysian coastal waters and its impact on regional fishing communities and migrant construction labour, see United Nations Environment Programme, *Sand and Sustainability: Finding New Solutions for Environmental Governance of Global Sand Resources* (Geneva: UNEP, 2019).
33. On Hong Kong's roughly 75 per cent formally undeveloped land coexisting with extreme urban density in districts such as Mong Kok, see Planning Department, Hong Kong SAR Government, *Land Utilization in Hong Kong* (Hong Kong: Planning Department, annual).
34. The 1976 Country Parks Ordinance established the statutory basis for Hong Kong's country park and protected catchment system. See Country Parks Ordinance, Cap. 208, Laws of Hong Kong (1976).
35. Taiwan's urban population share is reported at approximately 27 per cent in 1970, rising to close to 80 per cent by the early 2020s, per United Nations, Department of Economic and Social Affairs, Population Division, *World Urbanization Prospects* (New York: United Nations, various revisions); other estimates place the starting share at roughly one quarter as early as 1950. The present essay notes rather than resolves this discrepancy in baseline year.
36. On rural and mountain township population decline and educational-continuation disparities affecting Taiwan's Austronesian indigenous communities, see Directorate-General of Budget, Accounting and Statistics, Executive Yuan (Taiwan), *Statistical Yearbook of the Republic of China* (Taipei: DGBAS, annual), and Council of Indigenous Peoples (Taiwan), annual statistical reports.
37. Kogoya, "The Labyrinth of Papuan Extinction" (2026), No. 19; and Kogoya, "Psycho-Cosmocide" (2025), No. 1, on Indigenous officials, teachers, and parents administering, teaching within, and raising children inside colonial or viral frameworks while believing themselves to be acting in those children's best interests.
38. Kogoya, "Psycho-Cosmocide" (2025), No. 1; see also Kogoya, "Plato's Cave and the Architecture of Psycho-Cosmocide in West Papua" (2026), on the "Civi-lie-sational" phase in which a constructed reality fully replaces an original ordering principle without being recognised as a replacement.
39. Kogoya, "Wonesis" (2026), No. 16.

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About the author

Yamin Kogoya is a Papuan philosopher, writer and independent researcher from the Central Highlands of New Guinea (West Papua), who is currently based in Australia. He originated the concepts of the Cosmobian and Synthobian Worlds, which are philosophical frameworks developed to examine the historical transformation of human existence and the relationship between organic and civilisational modes of being. Kogoya defines the Cosmobian World as the interconnected organic reality of land, humanity, ecology, ancestry, memory and the cosmos. In contrast, he defines the Synthobian World as an artificially constructed civilisation organised through symbolic systems, institutions, and technologies, and mediated by language, numbers, images, and other forms of abstraction. Drawing on Plato's Allegory of the Cave and the Epic of Gilgamesh — particularly the relationship between Gilgamesh and Enkidu — Kogoya interprets these narratives as enduring civilisational archetypes. He interprets the Cave as a metaphor for the symbolic architecture of civilisation, and Enkidu as the archetype of the Cosmobian being whose participation in civilisational seduction results in his own destruction. Through these archetypes, Kogoya explores how colonised Cosmobian peoples become complicit in their own historical, cultural, ecological and existential destruction.

He is also the originator of the Psycho-Cosmocide paradigm, a philosophical framework investigating how organic Cosmobian worlds are destroyed, seduced, re-engineered and absorbed into Synthobian systems through interconnected logics of extraction, production and consumption. Using West Papua and other indigenous Cosmobian communities as case studies, he examines what he describes as the final outcome of the civilisational project: *participatory extinction*.

His interdisciplinary research spans philosophy, metaphysics, cosmology, ontology, epistemology, anthropology, religion, Indigenous studies, semiotics, decolonial thought and civilisation studies.

He holds academic qualifications in Religious Studies, Indigenous Studies, Community Development, Asia-Pacific Studies and Anthropology, including a Master of Applied Anthropology and Participatory Development from the Australian National University. He also completed advanced studies in the Theory of Knowledge (Epistemology) at the University of Oxford. His research and commentary on West Papua and wider Indigenous issues have been featured by SBS News, RNZ Pacific, Asia Pacific Report, The Fiji Times and The Jakarta Post.

He is the founder of the NATAKA Research Institute, an independent research institution dedicated to investigating the philosophical, civilisational and historical conditions that shape contemporary human existence. In his work, he pays particular attention to West Papua as a critical site for understanding the encounter between Cosmobian and Synthobian worlds, and the consequences of their interactions.

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psychocosmocide.com
info@psychocosmocide.com

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