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The Labyrinth of Papuan Extinction

Paradox, Participation, and the Collapse of Recognition

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“The deepest tragedy is not that a colonised cosmopolitan world is destroyed. It is that the faculties through which its people might recognise that destruction have already been destroyed.”

Yamin Kogoya, Psycho-Cosmocide

Abstract

How and why does a colonised people come to participate in their own destruction? This paper argues that a colonised people can become the most effective agents of their own extinction — not through deception or weakness, but because the very faculties that would let them recognise that extinction as extinction have themselves been systematically reorganised. When the perceptual, cognitive, and cosmological structures through which danger is normally seen and resisted are disabled, the dismantling of language, stories, memory, cosmology, and ecosystems no longer registers as a threat to collective existence. It appears instead as education, development, opportunity, progress, and success — and the colonised come to invest, willingly and even enthusiastically, in a social, political, economic, and cultural order that undermines the very foundations of their own continuity.

Through the case of West Papua, the paper develops this argument by identifying the mechanism that produces such participation: the Civilisational Psycho-Cosmocide Virus (CPCV) — not a literal pathogen, but a structural pattern through which a society's capacity to recognise threats to its own existence is systematically disabled, rewired, and redirected. Under CPCV conditions, the work of destruction is no longer carried out against the colonised but reproduced *through* them: through their own social capital, aspirations, and the everyday choices and practices they take to be their own. The paper names this condition the Paradox of Papuan Extinction: a people pursuing what they experience as a better future while that pursuit dismantles the conditions of their own existence.

Keywords: Psycho-Cosmocide, Paradox of Papuan Extinction, Civilisational Psycho-Cosmocide Virus, Eight Atlases of Human Existence, West Papua, misrecognition, cosmobian existence, epistemicide, decolonial philosophy, settler colonialism, Wonesis, Lani ontology

INTRODUCTION

The most effective forms of colonial domination are not those that destroy a people in ways the people can clearly recognise. They are those that reorganise the conditions through which destruction, survival, freedom, progress, and the future are perceived in the first place. At that point, domination no longer appears as domination. It appears as opportunity. Extinction no longer appears as extinction. It appears as development. The destruction of a world becomes indistinguishable from the construction of a future. This paper argues that contemporary West Papua confronts precisely such a condition. It names this condition the Paradox of Papuan Extinction. The paradox does not begin with the observation that the Papuan people face threats to their lands, languages, memories, cosmologies, and collective future. Such pressures are visible, can be named, and have been extensively documented. Colonial occupation, demographic transformation, resource extraction, cultural displacement, and linguistic decline are neither hidden nor conceptually difficult to recognise. The paradox emerges elsewhere: when the dismantling of the Papuan world is no longer experienced as a threat but as a pathway toward a better future, reproduced through actions undertaken in the name of education, development, religion, professional achievement, and community advancement — and when the people most committed to securing their children's future become participants in undermining the conditions that make that future possible. This is not a paradox of stupidity, weakness, false consciousness, or moral failure. Nor is it an argument that Papuans lack agency. It is a philosophical investigation into the conditions under which a colonised people can become participants in processes that progressively undermine the foundations of its own collective existence while sincerely believing it is pursuing a better future. The central claim is this: colonial domination reaches its most advanced form when it no longer operates primarily through external force but through the reorganisation of the perceptual, cognitive, linguistic, and cosmological structures through which reality itself is understood. Under such conditions, the categories through which danger is recognised, extinction is named, progress is measured, and the future is imagined become progressively aligned with the logic of the colonial order. The result is not the disappearance of agency but its enclosure within a reality whose organising principles increasingly originate outside the colonised world: the colonised continue to think, choose, dream, and act, but within a framework progressively organised by the colonial order itself, one that determines the limits of what can be meaningfully seen, desired, pursued, and believed. They pursue education, formulate political programmes, and search for meaning, purpose, and hope through categories supplied by that framework. Even resistance increasingly unfolds within conceptual boundaries established by the very order being resisted.

The paradox, then, is not that the colonised lack agency, but that agency itself comes to operate within a reality whose organising principles have been established elsewhere: the colonised genuinely believe they possess a future within the colonial structure because that structure has become the primary horizon through which a future can be imagined at all. The tragedy is not that they cannot see a future. The tragedy is that they can no longer see beyond the future that has been prepared for them.

The argument unfolds across eight parts. Part II develops the Paradox of Papuan Extinction and its eight interlocking layers of philosophical horror. Part III examines the paradox across the Eight Atlases of Human Existence: *Physical/Material*, *Biological/Organism*, *Cultural/Mythological*, *Metaphysical/Transcendental*, *Particle/Energy*, *Space/Time*, *Memory/Consciousness*, and the *Ultimate Unknown* — through the symbolic archetypes that make its logic visible: the axe, the parasite, the cancer, and the forgotten language. Part IV situates the argument within broader philosophical traditions concerned with coloniality, memory, consciousness, and domination. Part V analyses the immunological crisis generated by recognition. Part VI addresses the narrowing horizon of recovery and the urgency of the present moment. Part VII examines the major objections the framework must answer. Part VIII concludes.

Naming this paradox is not a solution. It is, however, the beginning of recognition, and recognition is the necessary precondition for any meaningful act of recovery, resistance, and cosmopolitan renewal.

Before entering the structure developed throughout the remainder of this paper, consider a simple and ordinary scene. A Papuan parent in the highlands enrolls a child in an Indonesian-medium school, convinced it is the most loving and responsible decision available. Nothing about the decision appears tragic; it appears hopeful, an act of care directed toward the future. Yet folded within that ordinary moment is the central paradox this paper seeks to understand. The parent does not intend harm. The parent seeks opportunity, security, knowledge, and a better life for the child. Nevertheless, the decision also draws the child into a system that progressively reorganises the language, memory, history, values, and cosmological assumptions through which reality itself is understood. What appears at one level as an act of love may, at another level, become part of a process contributing to the erosion of the very world that made that love meaningful in the first place. The concepts that follow exist to make visible what is contained within that single moment. The parent and the child therefore remain at the centre of the analysis. They reappear throughout the argument—in the school gate that opens one of the paper's central horrors, in the classroom that becomes one of the principal sites through which the paradox reproduces itself, and in the conclusion to which the analysis ultimately returns.

PART I

CONCEPTUAL FOUNDATIONS

A note on method and the use of the Psycho-Cosmocide corpus

This paper is a work of philosophical analysis, not of demographic or land-tenure documentation. That evidentiary record exists, and belongs elsewhere: most fully in *The Ecosystem of Papuan Extinction* (Working Paper No. 6) and *Remaking the Settler World from Inside the Papuan World* (Working Paper No. 13), with the linguistic record in *The Mystery of “O” in Papuan Lani Cosmology* (Working Paper No. 15) and the comparative transmission data cited in Part III below. Readers seeking that record are directed to those papers; this paper’s task is to ask what the record means philosophically. Independent corroboration is cited directly throughout — most substantially the UN and Human Rights Monitor displacement figures (note 3), the Papua New Guinea language-transmission survey (note 40), and the language-policy, education, and Indonesian-studies literature engaged in Parts III and IV and the bibliography below. For transparency: Psycho-Cosmocide Studies, the Kurumbi Wone Working Paper Series, and Wone Press are self-published venues for this single-author research programme, issued under the NATAKA Research Institute, which the author founded; PhilArchive, where several companion papers are deposited, is a preprint repository, not a peer-reviewed journal.¹ Citations within this paper to other working papers in the series should be read as cross-references within one ongoing research programme, not as citations to independently reviewed literature.²

Because this paper draws on evidence of different kinds, it is worth stating plainly what support each kind actually carries. Three kinds recur. First, claims independently verifiable outside this corpus: displacement and demographic figures (UN OHCHR, Human Rights Monitor, Elmslie, McNamee), the antiquity of highland occupation (Summerhayes et al.), and the language-transmission and racial-stigma studies (Kik et al.; Sianturi, Chiang, and Sumarsono; Kafryawan and Mursyid), which hold independently of the Psycho-Cosmocide framework and would remain true if the framework itself were rejected. Second, claims resting on this paper’s own prior working papers — the Eight Atlases, the CPCV mechanism, the Wonesis response, developed at greater length elsewhere in the series — which carry the status already noted above. Third, claims resting on oral tradition and insider testimony not independently checkable by an outside reader: the Wone etymology (note 3) and the Lani land and cosmological vocabulary (notes 27, 47), transmitted through the Kunume institution rather than a published reference grammar. The first kind carries the ordinary evidentiary weight of the cited literature; the second and third carry the weight of a single, sustained research programme not yet tested by independent scholarship.

A Note on the Senses of “Extinction”

This paper uses the word “*extinction*” to name several distinct domains that are easily run together and should not be. Biological extinction concerns population: whether bodies continue to exist and reproduce. Linguistic extinction concerns transmission: whether a language continues to be

spoken, and with what depth, across generations. Cosmobian extinction concerns the collapse of a people's capacity to reproduce and sustain their own mode of existence through land, language, memory, cosmology, and the institutions that emerge from them, as the relationships that make that world possible are progressively severed, replaced, or rendered non-viable across generations. Cosmological extinction concerns reality-making capacity: whether the perceptual and ontological framework through which a colonised people constitutes their world — the cosmobian immune system this paper analyses — remains intact, regardless of what is happening at the other three levels. This paper's primary subject is the third and fourth domains, and most precisely their interaction across the Eight Atlases of existence developed in Part III: the way in which the destruction of cosmological recognition allows cosmobian dismantling to proceed unopposed, and even celebrated, by the very population it diminishes. Where the paper invokes biological or linguistic extinction, it does so to ground the cosmological claim, not as its primary empirical burden. Readers should take every subsequent use of “extinction” in this paper as referring, unless otherwise specified, to the cosmological and civilisational domains defined here.

A Methodological Note on the Term “Virus”

The Civilisational Psycho-Cosmocide Virus (CPCV) is a structural and analytical metaphor, not a biological or epidemiological claim. The framework borrows from virology and immunology because that vocabulary describes a recurring structural pattern: a process that disables the very mechanism by which a system would otherwise recognise and resist what is harming it, operating through the system's own components rather than against them from outside. The claim of this paper is that colonial domination in West Papua exhibits this structural pattern — not that colonialism is literally a pathogen, that Papuan institutions are literally infected, or that the people participating are biologically or medically compromised. The framework analyses structures and systems, not the intrinsic qualities of colonised people. Readers who find the virus vocabulary distracting may substitute “*structural mechanism of misrecognition*” throughout without loss to the argument; it is retained for its economy in naming this paper's subject: self-directed, self-reinforcing harm.

A Note on Key Terms

This paper draws several technical terms from the wider Psycho-Cosmocide corpus without redeveloping them from first principles; they are gathered here for readers meeting them for the first time. Readers already familiar with the corpus may proceed directly to Part II.

The terms below are not a flat list but a hierarchy, given in this order because each level depends on the one above it for its meaning. Psycho-Cosmocide names the paradigm — the widest claim, the field itself. The Eight Atlases of Human Existence name its architecture — the structure through which the paradigm is organised into analysable parts. The CPCV names the mechanism that operates within and across that architecture. Cosmobian and cosmological extinction name the condition the mechanism produces. The Paradox of Papuan Extinction, finally, names the phenomenon this paper exists to describe in West Papua. Later in the corpus, once this hierarchy

has done its orienting work, the relationship between levels loosens; this paper's own conclusion treats the paradigm less as a ladder than as a single mirror in which paradigm, architecture, mechanism, condition, and phenomenon are seen at once.

Cosmobian describes a mode of existence in which land, language, memory, cosmology, and ecological relationship are not separate domains but a single, mutually constituting world-making system. A new term is used in preference to available alternatives such as “indigenous,” “relational,” or “ontological” because each carries disciplinary baggage or political connotations that would constrain the concept's analytical scope: “indigenous” is tied to legal and political categories of recognition; “relational” has been absorbed into mainstream sociological discourse with diminished ontological force; and “traditional” implies stasis. The term is used throughout as both adjective (“cosmobian world,” “cosmobian existence”) and shorthand for a people living in that mode, in contrast with “civilisational” existence. Cosmobian existence is best understood not as a binary category but as a degree of integrated coherence across the Eight Atlases of Human Existence: the more that coherence is maintained, the more fully cosmobian the mode of existence is; the more systematically it is dismantled, atlas by atlas, the further the society moves along the trajectory the CPCV produces. This is the canonical definition of the term for the Kurumbi Wone Working Paper Series; earlier and later uses of “cosmobian” in the series should be read as elaborating it, not amending it.

Psycho-Cosmocide is the name of the overall theoretical framework developed across the working paper series and of the general process it describes: the systematic destruction of an indigenous people's cosmology, consciousness, and metaphysical order, as distinct from — though frequently accompanying — the destruction of bodies, territory, or political institutions considered separately. The term is positioned alongside, rather than as a replacement for, Raphael Lemkin's concept of genocide and its descendants in the literature on cultural genocide, ethnocide, and epistemicide: where genocide centres the destruction of a group's physical and social existence, and epistemicide (Santos) centres the destruction of its knowledge systems, Psycho-Cosmocide is narrower in evidentiary ambition than either and concerns specifically the disabling of the perceptual and cosmological apparatus through which a people would recognise those other forms of destruction as destruction in the first place. The paradigm's name compounds two prior terms developed at greater length elsewhere in the corpus: Wone, the Lani concept of the primordial ordering principle that constitutes and sustains reality at every scale, and Psycho, the condition of disturbance produced in the psyche when that ordering principle is displaced by an alien symbolic system; Psycho-Cosmocide names what results when that disturbance operates at civilisational scale.³

Civilisational Psycho-Cosmocide Virus (CPCV) is this paper's name for the specific mechanism that produces Psycho-Cosmocide: a structural pattern, not a literal pathogen, in which the perceptual, cognitive, and cosmological apparatus through which a people would recognise and resist a threat to their own existence is itself disabled or redirected, so that the work of destruction comes to be carried out through the colonised population's own institutions and aspirations rather than against them from outside. The CPCV operates through a civilisational project that

structurally redirects the cosmopolitan colonised people by means of language, image, symbol, sign, colour, and cultural myths, narratives, legends, and names embedded in them — the same instruments through which, atlas by atlas, the Labyrinth of Psycho-Cosmocide is built and rebuilt. The result is a reconfigured perceptual framework that does not empower the colonised to protect their land, language, or memory, but instead disconnects, dislocates, and alienates them — physically, and most devastatingly, cosmologically.

Eight Atlases of Human Existence names the architecture, developed in *The Labyrinth of Psycho-Cosmocide* and in the companion paper *From the Wreckage*, through which the CPCV operates: the Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and Ultimate Unknown atlases together constitute the total architecture of a people's reality-making capacity.

Three further terms recur below and are introduced briefly here, each developed fully where it is first put to work. Immunological crisis names the stage, discussed at length in Part V, at which the reorganised perceptual framework turns against those who name what is happening, so that critics are experienced as threats and the system's defenders as protectors. Wonesis, developed at length in a companion paper, names the proposed response to that crisis: not a political programme but the prior reconstruction of the perceptual framework within which what is being lost can be seen as worth protecting. Its role within this paper is taken up in Part III's treatment of the Ultimate Unknown atlas and in Part V.

The question that animates this paper is not simply whether the paradox exists. It manifestly does. The question is: what makes it so philosophically terrifying? What is the precise structure of horror at work here? Through which structure of human existence does it operate, atlas by atlas? And why does grasping that structure matter — not merely academically but existentially, practically, and urgently?

PART II

THE LABYRINTH OF PAPUAN EXTINCTION

Core Statement and Eight Horrors

The Labyrinth is not a prison built around a people. The Labyrinth is a prison rebuilt inside the atlases through which a people understands reality.

*The walls are language, the corridors are symbols, the gates
are institutions, the maps are myths, the guards are memories,
and the prisoners eventually become the architects.*

This is the core statement of the Psycho-Cosmocide Labyrinth, and it is the statement this paper exists to apply, in full philosophical and evidentiary detail, to the case of West Papua. What follows

in this Part states the paradox in its bare form, and identifies the eight layers of horror that compound to give that statement its force. Part III then walks the Labyrinth atlas by atlas — through the walls of language, the corridors of symbol, the gates of institution, the maps of myth, and the guards of memory — to show precisely how, in West Papua, the prisoners have been made into architects.

The Paradox

Begin with the condition this paper diagnoses. The Papuan world is undergoing processes of cosmobian and cosmological extinction — the erosion of a cosmological architecture, language systems, ancestral memories, ecological knowledge systems, and world-making capacity accumulated across at least forty-four thousand years of continuous habitation in one of the most complex ecological environments on earth — accompanied in some regions by documented military violence, forced displacement, and demographic transformation.⁴

Now add the second element of the diagnosis, which sits beside the first in a relationship so disorienting that the mind tends to flinch from holding both simultaneously. The people who face this extinction are, in significant part, structurally conditioned to carry it out themselves. Some cosmobian colonised parents send their children into educational systems that progressively detach those children from dimensions of ancestral existence, and they do this out of love. Some communities dismantle their ecological relationships to pursue economic integration, and they experience this as development opportunity. Certain Indonesian-educated Papuan elites — often among the most educated, professionally accomplished, and publicly visible members of the cosmobian society — may become articulate advocates and defenders of the structures through which their people's world is being dismantled, and may experience this defence as intellectual responsibility, civic duty, and genuine service to their communities.⁵

This is the Paradox of Papuan Extinction. The tragedy is not merely that Papuans are being destroyed through direct violence, military force, dispossession, imprisonment, marginalisation, or the visible machinery of colonial domination. Such destruction, however brutal, is not paradoxical. Throughout history, conquerors have always attempted to destroy those they conquer. The paradox emerges elsewhere. It emerges when the mechanisms of destruction no longer appear as destruction. It emerges when the colonised are gradually formed, redirected, and institutionally conditioned to participate in processes that diminish the conditions of their own existence, while simultaneously experiencing those very processes as progress, development, success, and hope. In this condition, the instruments of extinction are no longer external. They become internal. The system no longer needs to compel obedience through force alone because it has succeeded in reorganising desire itself. Papuans pursue education for the sake of their children. They seek employment to provide for their families. They enter bureaucracies to improve their communities. They participate in elections to pursue justice. They serve in institutions to create a better future. They devote themselves to development, advancement, professionalism, citizenship, and national belonging. Each action is motivated by love, each aspiration is sincere, each intention is understandable, and each decision appears normal and rational.

Yet collectively, these same actions reproduce and strengthen the very civilisational order that systematically displaces Papuan land, memory, language, identity, cosmology, sovereignty, and future cosmopolitan existence.

The deepest horror is not that Papuans are destroyed by what they hate. The deepest horror is that they are drawn into participating in their own extinction through what they love most. They seek education for their children, security for their families, dignity for their communities, and hope for the future. Yet the very pathways through which these aspirations are pursued become the pathways through which the foundations of their world are systematically dismantled. The most terrifying aspect of the paradox is that the system does not depend upon a single object of desire. If one promise fails, another is offered. If one dream loses its attraction, a new dream is constructed. If one vision of the future is rejected, another is projected in its place. The objective is not merely to govern behaviour but to organise desire itself. Only when attraction fails does force become necessary. The highest achievement of the system is therefore not that people obey it, but that they come to love the futures through which it reproduces itself. At that point, the structure of extinction no longer advances against the will of the colonised. It advances through their hopes, their aspirations, and their deepest commitments to those they love.

The paradox is not that Papuans fail to resist. The paradox is that they resist extinction through the very institutions, values, aspirations, and pathways that have already been configured to convert resistance into reproduction of the system producing the extinction.

In this sense, Psycho-Cosmocide reaches its most advanced stage when destruction no longer appears as destruction, captivity appears as opportunity, displacement appears as development, dependency appears as progress, and when the gradual disappearance of a people is experienced not as a collective catastrophe but as the ordinary achievement of a successful life. The paradox is that Papuans are structurally incentivised to compete and celebrate within a system whose cumulative operation threatens the conditions of their collective continuity.⁶ The paradox described here does not manifest uniformly across all Papuan communities, all linguistic groups, or all historical moments. Papua encompasses hundreds of distinct language communities, ranging from those in deep highland interiors with relatively recent sustained contact with Indonesian state institutions to coastal and urban communities that have navigated colonial and post-colonial structures across multiple generations. The intensity of the CPCV's operation varies across these contexts. A family in Jayapura whose grandchildren speak no Lani, Dani, or Mee is in a different position from a community in the Baliem Valley where inter-generational transmission remains partially intact. A Papuan academic at an Indonesian university navigates a different configuration of the paradox than a land defender in a remote highland community. The analysis that follows identifies a structural pattern that is most fully realised in some contexts and partially realised in others — it does not claim that every Papuan person, in every situation, occupies the same position within the paradox's logic.

What it does claim is that the paradox names a direction of movement — a trajectory visible across the range of Papuan situations — whose likely endpoint, where the underlying asymmetries remain uninterrupted, is the progressive erosion of cosmobian continuity.

This paper argues that the paradox is the product of a specific process that the Psycho-Cosmocide framework designates the CPCV: a structural logic operating not upon the body but upon the perceptual, cognitive, and cosmological immune system of a cosmobian world — the structures through which a people recognises threats to their own existence. The CPCV does not merely suppress that immune system. It redirects its operation, so that the immune system targets the physicians rather than the virus — attacks those who name the danger rather than those who deliver it. And it provides in place of the immune system's original orientating function a substitute framework, a counterfeit cosmology, in which the processes of destruction have been renamed: *education, development, progress, civilisation, salvation, success*.⁷

The Structure of the Paradox: Eight Layers of Horror

For reference: (1) the destruction wears the face of the future; (2) the immune system is the first target; (3) the colonised become the instrument of their own extinction; (4) the destruction is experienced as virtue; (5) the destruction is experienced as salvation; (6) the critics are treated as the enemy; (7) the destruction accelerates as the end approaches; (8) the extinction does not know it is an extinction. Each is developed in turn below.

To say that the Paradox of Papuan Extinction is terrifying is not rhetoric. It is a philosophical claim that requires justification. There are many forms of political tragedy, patterns of colonial violence, and varieties of historical horror. What is it about this particular configuration that warrants the designation *terrifying* in a sense that exceeds and differs from those others? The answer lies in the paradox's compound structure — it is not one horror but eight, each nested within the other, each magnifying the one before it. Part III shows how each of these eight horrors recurs, in its own register, across each of the Eight Atlases.

The First Horror: The Destruction Wears the Face of the Future

Conventional colonial violence presents the coloniser as an identifiable enemy. The enemy may be powerful, the resistance may fail, and the violence may be catastrophic — but the structure of the situation retains a basic moral and perceptual legibility. The people know, at some level, that they are being harmed. They know by whom and they know that resistance is the appropriate response, even when resistance fails.⁸ The CPCV operates through the inversion of this structure. It does not appear as the enemy. It appears as a *future*. It carries the face of everything people most desire for their children: educational qualifications, literacy, professional achievement, economic security, political participation, social mobility, and escape from poverty.

People can organise resistance against an enemy they recognise but they cannot organise resistance against a future they desire. This is the first horror: the mechanism of destruction is dressed in the garments of hope, and hope is difficult to resist for those who need it most.⁹

The Second Horror: The Immune System Is the First Target

The Psycho-Cosmocide framework — developed across the Eight Atlases of Human Existence — identifies the interconnected structure of language, memory, cosmology, ecological knowledge, and symbolic order as the primary archive of a people's reality-making capacity.¹⁰

What the CPCV targets first and most systematically is not the most visible elements of that archive — not the bodies, not the political institutions, not even the land in the first instance — but the *capacity for recognition itself*. Before a cosmopolitan society can be destroyed, it must first be made unable to recognise its own destruction as destruction. The cosmopolitan immune system — the perceptual, cognitive, and cosmological apparatus through which threats are identified and responded to — must be dismantled first. Only then can the destruction of everything else proceed without generating organised resistance.¹¹

The second horror is that what is attacked first is not the body but the capacity to protect the body. The lock is picked before the house is entered. The alarm is disabled before the theft begins. The most essential faculty of survival — the faculty of recognition — is the first casualty. And once it is gone, all subsequent losses proceed into a void where they cannot be fully felt, named, or mourned.

The Third Horror: The Colonised Papuan People Become the Instrument of Their Extinction

Having disabled the immune system, the CPCV achieves something more disturbing than mere subjugation — it *recruits*. The colonised people do not merely fail to resist. They actively participate in the reproduction of the system responsible for their own destruction — and do so with greater effectiveness, greater intimacy, deeper local knowledge, stronger legitimacy, and greater moral authority than any external coloniser could achieve.¹²

The Papuan teacher who transmits Indonesian as the medium of all serious knowledge may displace Papuan cosmopolitan cosmological consciousness with a degree of intimacy and legitimacy unavailable to an external administrator, because the Papuan teacher is trusted by Papuans. The Papuan politician who defends the development project that removes a community from their ancestral land may lend that project a legitimacy unavailable to an external bureaucrat, because a Papuan politician speaks with the authority of shared origin. The Papuan parents who send their children into an Indonesian colonial-run school whose institutional structure does not provide equivalent support for ancestral language and cosmological knowledge may achieve what no colonial law could compel, because a Papuan parent acts from love.¹³

This is the third horror: that some of the most efficient instruments of Psycho-Cosmocide can emerge from within the colonised population itself.

A proverb in the symbolic atlas of this framework compresses the third horror into a single image: “*The trees voted for the axe because its handle was made of wood and they thought it was one of them.*” A portion of the forest has been turned into the instrument that cuts the forest, and it is the handle's familiarity — not any deception about what the axe does — that lets it swing unopposed. The image is developed at length, and applied directly to West Papua, in Part III's treatment of the Cultural/Mythological atlas below; it is introduced here only to name the shape the third horror takes.

The Fourth Horror: The Destruction Is Experienced as Virtue

The third horror might be bearable — philosophically, if not practically — if the people carried out the work of their own destruction in a state of resignation, of knowing compromise, of tragic acknowledgement that there is no better option available. But the CPCV does not produce reluctant compliance. It produces *enthusiastic participation*, and it does so precisely because it has succeeded in reorganising the moral categories through which the people evaluate their own actions.¹⁴

Return to the parent at the school gate from this paper's opening scene. Papuan parents who choose such schools generally do not believe they are delivering their child to a mechanism of civilisational destruction. They believe they are doing the most loving, most responsible, most morally admirable thing available to them as a parent. The community leaders who endorse the mining project do not believe they are consigning their community's ancestral archive to permanent destruction. They believe they are securing economic futures for people who are suffering in poverty. The Papuan academic who publishes in metropolitan journals governed by epistemological frameworks external to Papuan knowledge systems does not believe they are deepening the epistemological dependency that sustains Psycho-Cosmocide. They believe they are advancing understanding and building the international recognition that might one day serve their people's cause.¹⁵

This is the fourth horror: that the moral sincerity of the participants is not a sign of the virus's failure. It is the sign of its *success*.

A system that produces reluctant compliance remains permanently at risk of resistance. A system that produces moral conviction is self-sustaining. The extinction that is experienced as virtue does not need to be enforced. It is carried forward by the people themselves, with all the energy that virtue commands.

The Fifth Horror: The Destruction Is Experienced as Salvation

The fourth horror is already difficult to comprehend. A people participates in processes contributing to its own destruction because those processes are experienced as virtue.

The fifth horror extends the paradox further. The destruction is not merely experienced as morally good. It is experienced as spiritually necessary.

The Papuan convert who abandons ancestral cosmologies does not believe they are participating in the dismantling of a world. They believe they are embracing truth. The church leader who encourages the replacement of ancestral rituals with imported religious practices does not believe they are contributing to cosmological displacement. They believe they are guiding their community toward salvation. The family that discourages the transmission of ancestral stories, sacred knowledge, and traditional spiritual practices does not believe it is weakening the foundations of Papuan continuity. It believes it is protecting its children from error and preparing them for a higher destiny.

These actions are not undertaken in bad faith. They are undertaken with the deepest sincerity possible — motivated by love, conviction, devotion, sacrifice, and genuine concern for the wellbeing of others. The participants do not experience themselves as destroyers. They experience themselves as servants of truth.

This is precisely what makes the process so powerful. A system that attacks a people's cosmology directly invites resistance. A system that persuades a people to participate in the abandonment of that cosmology as an act of spiritual virtue becomes vastly more effective. The displacement of the ancestral world is no longer experienced as loss. It is experienced as redemption. The rejection of ancestral frameworks is no longer experienced as rupture. It is experienced as moral progress. The forgetting of sacred geographies, stories, rituals, and metaphysical relationships is no longer interpreted as destruction. It is interpreted as faithfulness.

Yet the metaphysical structure installed through this process is not neutral. Many of the images, symbols, names, colours, and figures placed at the centre of the colonised people's spiritual universe carry a specific chromatic signature. Dominant imported Christian imagery has frequently represented sacred authority, salvation, and divine perfection through whiteness, while associating blackness with darkness, sin, danger, and damnation. The colonised person is invited into a cosmic drama in which the colour of their own skin marks the territory of what must be overcome, and the colour of their coloniser's skin marks the territory of what must be desired, emulated, and finally become. This paper is not aware of a documented case in which the relationship runs the other direction — a colonised people whose entire metaphysical world was constructed from the imagery of whiteness as corruption — and treats that asymmetry as a claim about the state of the comparative literature rather than as an exhaustively verified historical universal. This asymmetry is not incidental. It is structural. It is the chromatic grammar through which the cosmopolitan world is taught to distrust itself at the deepest possible level — the level not of politics or economics but of salvation itself. This is a historical and visual-cultural claim; the corpus's own account of it would be strengthened by independent scholarship on racialised Christian iconography and missionary visual culture in Melanesia specifically, which this paper has not undertaken to assemble.¹⁶ This chromatic structure is the first of four such gospels — religiosity, development, progress, and success — that together function as a single, mutually reinforcing system of aspiration, each measuring the colonised subject's advancement by how far they have travelled from the cosmopolitan world rather than by any harm internal to the pursuit itself.¹⁷

The result is a particular kind of waiting. The colonised person lives in hope, suffers in hope, endures in hope, prays in hope, and dies in hope — convinced that the white figures painted across the walls of their metaphysical world will one day arrive to restore, rescue, and redeem them. Every year spent in this waiting is a year spent inside a cosmological structure designed by those who, while promising salvation, simultaneously supplied the weapons used to dispossess, subjugate, and destroy the cosmopolitan world the colonised person no longer knows how to defend. The colonised person becomes good, moral, compassionate, forgiving, and patient — and, in becoming so, becomes the most peaceful and cooperative participant in the very system whose cumulative operation works to erase the world from which they came. This is the fifth horror: that the destruction is experienced not merely as virtue but as the fulfilment of a spiritual vocation, and that the deepest energies of the colonised people — their devotion, their hope, their endurance, their capacity for sacrifice — are redirected into the very logic of their own disappearance.

The problem named here is not compassion, forgiveness, or patience themselves. These remain, on any account, admirable qualities. The problem is their political redirection into unconditional submission, endless waiting, and the suspension of collective self-defence — a redirection that operates on the same virtues a coloniser could not credibly condemn.

This account of Christianity as an instrument of Psycho-Cosmocide is not the whole picture, and it is not offered as one. Papuan Christianity has also been a site of reinterpretation, resistance, and indigenous theology: Papuan clergy who have defended land and language, congregations that have fused biblical language with the register of Papuan liberation, and local transformations of imported symbolism that return authority to Papuan meaning-making rather than replacing it. The chromatic and cosmological argument developed above describes a dominant pattern in imported religious imagery, not a claim that Papuan Christian experience is uniformly or irreversibly colonising. This paragraph is offered as a documented balance to that argument rather than as an independently sourced one; a fuller treatment would draw on Papua-specific scholarship on church advocacy, Papuan liberation theology, and clergy involvement in land and human-rights defence.

The Sixth Horror: The Critics Are the Enemy

From the virus's perspective, the single greatest threat to its operation is the appearance of someone who names it. Recognition is the one intervention that the virus cannot absorb, *because the virus's entire operation depends upon non-recognition*. If the colonised people cannot perceive that what they call development is destroying the conditions of their cosmopolitan continuity, they cannot choose otherwise. If a Papuan philosopher, linguist, or land defender names the process — demonstrates what the school is actually doing to Papuan cosmological consciousness, what the mining project is actually doing to the ancestral archive, what the colonised elite formation process is actually doing to their dying people — then the voluntary participation that the virus depends upon is placed at risk.¹⁸ The redirected immune system responds. Those who name the Psycho-Cosmocide are experienced not as defenders of collective survival but as obstacles to progress, nostalgia merchants, impractical romantics who would condemn Papuan children to marginalisation by denying them the tools of the modern world. A Papuan thinker who argues for

the priority of indigenous language preservation is accused of selfishly denying children access to Indonesian and English. A Papuan land defender is accused of standing in the way of development projects that would benefit the community. A Papuan intellectual who names the CPCV is accused of foreign-influenced radicalism, or of manufacturing grievance where gratitude would be more appropriate.¹⁹

This is the sixth horror — perhaps the most operationally devastating — that the immune system attacks the physician. The very act of naming the disease is experienced as the disease. The antibody is mistaken for the pathogen. The person most committed to collective survival is experienced as the person most committed to collective harm. At this point the paradox becomes not merely tragic but structurally self-sealing: the virus has produced a social environment in which its own detection is the act most likely to be punished.

The Seventh Horror: The Destruction Accelerates as the End Approaches

The temporal structure of cosmobian extinction follows a logic that is the inverse of what an alarmed immune system would produce. When a biological immune system is working correctly, it responds to threats with increasing urgency as those threats become more severe. The closer danger comes, the stronger the response.²⁰ The CPCV produces the opposite temporal structure. As Papuan languages approach the threshold of transmission breakdown, fewer elders remain who carry the full depth of cosmobian cosmological vocabulary, and the social conditions that would motivate a young person to invest years in recovering that depth have been systematically eliminated. As the ancestral land base is further eroded, the knowledge systems encoded in specific landscapes are further diminished, reducing both the availability of the knowledge and the lived relationships through which it was transmitted. As the educational system becomes more thoroughly established, each new generation enters it with less prior exposure to the ancestral cosmobian world that might otherwise create points of friction, dissonance, or resistance.²¹

This is the seventh horror: that the extinction accelerates as it nears completion, not because external violence intensifies — though it may — but because the conditions of recovery become progressively narrower. The window does not remain open indefinitely. It closes.

A language with ten thousand fluent speakers and robust inter-generational transmission exists in fundamentally different conditions from a language with two hundred elderly speakers and a twenty-year-old generation that understands fragments. The former can be revitalised with sufficient commitment. The latter is approaching the point at which even the commitment of an entire people cannot reconstruct what is being lost. Part III's treatment of the Space/Time atlas returns to this acceleration in its specifically temporal register.

The Eighth Horror: The Extinction Does Not Know It Is an Extinction

Every horror listed above would be more bearable — philosophically, existentially, morally — if the people undergoing the extinction *collectively knew* what was happening to them. Knowledge does not automatically produce resistance, but it creates the conditions under which resistance becomes possible. A colonised people that knows it is approaching extinction can grieve, choose, orient their energy differently, and make decisions about what they will protect and what they will sacrifice with full understanding of the stakes.²²

The CPCV denies this final dignity. The civilisational virus systematically distorts, fragments, and dismantles the perceptual, cognitive, and cosmological faculties through which a people recognises threats to its own existence. The framework through which knowledge of the extinction would become possible — through which what is disappearing would be recognised as irreplaceable, through which what is being destroyed would be mourned rather than celebrated, and through which the difference between education and epistemicide would remain perceptible — has itself been the primary target of the virus from the very beginning.

The extinction proceeds in a condition of enforced unknowing. The colonised carry it forward in a condition that resembles, from the outside, a form of deep collective sleep: not the unconsciousness of the anaesthetised patient but the purposeful, energetic, morally animated activity of people who believe they are fully awake and fully oriented toward a good future.²³

This is the eighth and deepest horror. The extinction does not know it is an extinction. The people carry their own disappearance forward in a condition of enforced unknowing — purposeful, morally animated, and fully convinced they are oriented toward a good future.

Papuan tragedy described in this paper's framework is not merely that a people faces extinction. It is, as the chromatic tragedy analysis establishes (a tragedy that dismantles the very faculty of anagnorisis — the recognition through which suffering becomes visible to itself), a tragedy more tragic than tragedy — because classical tragedy grants its victims the dignity of *anagnorisis*, the recognition through which suffering becomes visible to itself.²⁴

The Paradox of Papuan Extinction operates by dismantling that capacity. The people cannot be a tragic protagonist in the classical sense because the virus has removed the faculty through which the protagonist would recognise the dimensions of the drama in which it participates. The forest votes for the axe, and it does not know it is voting for an axe. It knows only that it is voting for the future.

Having stated the paradox and its eight layers of horror, the paper now turns to the structure through which the CPCV produces them: the Eight Atlases of Human Existence, walked one at a time, with West Papua as the case through which each atlas's logic becomes visible.

PART III

THE EIGHT ATLASES OF PAPUAN EXTINCTION

The Paradox of Papuan Extinction is not an abstract philosophical structure. It operates through specific, identifiable, and precisely analysable mechanisms across the concrete domains of Papuan life. The Psycho-Cosmocide framework identifies eight such domains — the Eight Atlases of Human Existence — each of which is examined in detail across the corpus, most systematically in *The Ecosystem of Papuan Extinction*, *Remaking the Settler World from Inside the Papuan World*, and *The Labyrinth of Psycho-Cosmocide*, which first generalised the architecture walked here.²⁵ The analogies, parasites, myths, proverbs, and biological examples that recur throughout this Part should not be treated as separate categories. They are diagnostic instruments showing how the CPCV enters, captures, rewires, and reproduces itself within each atlas in turn. A note on scope: Atlases One through Four and Seven below receive extended treatment, with full archetypal analysis, case material, and CPCV strategy sections. Atlases Five (Particle/Energy) and Six (Space/Time) receive condensed treatment in this paper; their fuller development, with complete Papuan case material and structural analysis, is addressed in the companion studies identified in the relevant footnotes. Readers seeking the complete analysis of those two atlases are directed to those papers; what is offered here is sufficient to situate each atlas within the overall structure without reproducing the companion papers' detailed arguments.

Why eight, and why these eight, is worth stating on the paper's own terms rather than only by reference to where the structure was first assembled. The number is not arbitrary, and it is not exhaustive in the sense of claiming to partition reality into eight discrete, non-overlapping boxes. It is exhaustive in a narrower, more defensible sense: each atlas names a register in which a people constitutes its world — what it stands on, what it is biologically, what it tells itself, what it takes ultimate meaning to be, what tools and energies it commands, where it locates itself in time, what it remembers, and what it takes the unanswerable questions to be — and the eight together cover the domains in which the case material examined here actually occurs, without leaving an obvious gap in the domains most relevant to this case. The atlases overlap by design rather than by oversight: land (Atlas One) cannot be discussed without touching cosmology (Atlas Four), and memory (Atlas Seven) cannot be discussed without touching language, which is also cultural and mythological (Atlas Three). The architecture's purpose is diagnostic, not taxonomic: it gives the analysis a consistent set of entry points into a single, interconnected phenomenon, in the way a body can be examined system by system without implying that the nervous system and the circulatory system are causally independent. Two further design choices are worth flagging rather than leaving implicit. First, biological extinction in the literal sense — population decline, mortality, displacement — is not assigned its own atlas; it is treated, throughout, as a consequence that runs through several atlases (most directly One and Two) rather than as a ninth domain, because this paper's claim is about reality-making capacity, not about demography as such. Second, the ordering of the eight, from the physical to the unknown, follows a rough movement from the most concrete register of dispossession to the most abstract, which is an expository choice

rather than a claim that the atlases operate in temporal sequence; in the cases examined below, several operate simultaneously. The structure is developed at full length, including its claim to exhaustiveness, in the companion paper from which this paper draws it; what is offered here is the minimum needed to use the structure without simply asserting it.

No analysis of the Paradox of Papuan Extinction is complete without attending to the symbolic architecture through which its logic can be illuminated. The choice to work through image, proverb, and analogy alongside propositional argument is not rhetorical decoration; it is epistemologically necessary. The CPCV operates precisely by destroying the colonised people's mental maps and frames of reference — the very vocabulary and conceptual framework through which the condition of destruction would otherwise be understood. Analogy and metaphor function as epistemological pointers toward an ontological condition, capable of illuminating what has lost its epistemological framework to be known through. This is why the Psycho-Cosmocide paradigm treats its symbolic resources not as illustrations but as instruments of recognition. The same logic extends to the area in which this Part is occasionally written: where the prose intensifies beyond the customary domain of academic analysis, that intensity is a deliberate methodological choice rather than a lapse in analytical discipline. Naming the paradox in language that registers some of its force is a considered judgment that clinical distance would itself misdescribe what is being analysed.

ATLAS ONE

Physical / Material — Land

Core Question: *How is land transformed from ancestor into resource?*

Analogies: *Tree cutting its own roots; miner digging beneath his own house; river drinking its own source; last firewood; Midas; Enkidu.*²⁶

West Papua: Land, the Archive That Cannot Be Backed Up

For the vast majority of Papuan societies, land is not primarily territory or economic resource. It is the primary archive — the living repository within which the entirety of the society's knowledge, memory, identity, cosmology, and ecological understanding is stored and continuously renewed through relationship. Mountains carry genealogies and sacred histories. Rivers are pathways connecting the living with ancestors. Forests are pharmacopeias, classrooms, and spiritual landscapes simultaneously.²⁷ This is not merely a claim about cultural attachment to place but an ontological one: every act of thought presupposes an embodied thinker, every embodied thinker presupposes an ecological world, and ecology in turn presupposes land, so that land is the canvas upon which every cosmology is painted and colonisation is never merely the seizure of territory but the repainting of reality itself.²⁸

The CPCV operates through land destruction by ensuring that the terms within which land's value is assessed are precisely those that render its archival functions invisible. Within the evaluative

frameworks that most directly shape land-use decisions in West Papua, cosmological, ancestral, and relational value is structurally underweighted and difficult to translate into the categories those frameworks recognise: a sacred mountain registers primarily through its extractable minerals, a complex forest ecosystem primarily through the agricultural land it could yield. The archival functions of land — its role in maintaining the society's memory, knowledge, and cosmological orientation — rarely appear in the resulting assessments. Mountains become mines, forests become timber, rivers become extraction corridors, and land becomes a commodity. The reclassification is not merely rhetorical: between 1971 and 2000, state-sponsored transmigration produced an annual population growth rate for the non-Papuan population roughly six times that of the Papuan population, concentrated precisely in the coastal and resource-accessible regions where land is most readily reassessed from archive into asset.⁴ The people remain, but the world that sustained them, gave them meaning, and anchored their existence slowly disappears.

The paradox operates here with particular viciousness when Papuan administrators, elected with genuine community support, authorise the development projects that destroy the archival landscape. They do so because the framework through which they assess the choice — the framework installed through the colonial education system, and a developmental ideological indoctrination — is the framework within which the land is a resource, not an archive. They are not betraying their communities. They are doing their best for their communities within the evaluative framework institutionally rewarded and recognised by the state. The archive burns while those responsible for its protection celebrate the economic progress.²⁹

CPCV Strategy

1. Reconceptualise: land ceases to be ancestor and becomes asset.
2. Reclassify: the sacred is filed under the secular categories of national planning.
3. Revalue: only what can be extracted, measured, and sold appears on any ledger of worth.

The sacred becomes resource. This is the first wall of the Labyrinth. The attack begins with the ground beneath a people's feet, but it does not end there. Once land has been transformed from ancestor into asset, the process advances to the next atlas: the body itself. What begins as the reclassification of territory becomes, in time, the reorganisation of the organism that inhabits it.

Psycho-Cosmocide begins when a people are taught to dig wealth from the ground beneath their feet without recognising that they are excavating the foundations of their own existence.

ATLAS TWO

Biological / Organism — The Body and the Self

Core Question: *How are people taught to reject their own biological existence, and how does a colonised society's own institutional life become the instrument of its cosmopolitan destruction?*

Analogies: Cancer; Autoimmune Disease; Saturn Devouring His Children; an organism consumed by its own growth.

In West Papua, this atlas operates at two depths: At the surface, colonised people learn whose bodies are beautiful, whose skin is superior, whose ancestry is desirable, and whose humanity counts — the construction of biological, species, and racial hierarchy that Frantz Fanon analysed as the colonisation of desire, discussed at greater length in Part IV below.³⁰ The specific racial grammar through which this hierarchy is constructed in the Papuan case is not a spontaneous local prejudice but a symbolic vocabulary assembled across centuries of European travel writing, racial taxonomy, missionary discourse, and physical anthropology, subsequently inherited and reauthorised within Indonesian nationalist and developmental institutions.³¹ This is not solely an inference from theory: a peer-reviewed study of Lani schoolchildren in the Baliem highlands documents children internalising stigma attached to skin colour and hair texture and consequently imitating their Indonesian peers — independent confirmation, from outside the Psycho-Cosmocide corpus, of the same dynamic this atlas describes. At its deepest level, the same logic produces a civilisational cancer: a condition in which the body's own cells — the society's own institutions — begin multiplying without regard for the organism's integrity.

The Cancer Archetype: The Self Becomes the Destroyer

Cancer dissolves the distinction between self and threat that the parasite archetype, discussed in Atlas Seven below, maintains, however blurrily. Cancer is not an external invasion. It is a failure of internal regulatory systems — a condition in which the body's own cells begin multiplying without regard for the organism's integrity, consuming resources without contributing to the system's coherence, and eventually destroying the very conditions necessary for the survival of the organism from which they emerged.³²

The CPCV produces a civilisational cancer when it successfully recruits the indigenous cosmopolitan people's own institutional and aspirational life as the primary vehicle of their cosmopolitan destruction. At this stage the colonial system no longer requires continuous external pressure. It has generated, through the educational system, religious indoctrination, professional formation process, and developmental ideology, a class of people whose interests and aspirations are sufficiently aligned with the colonial system that they will spontaneously reproduce it, defend it, and resist challenges to it — not in the service of the colonial power but in what they genuinely experience as the service of their own community.³³ This is the stage at which the paradox becomes most painful to confront, because the cancer metaphor strips away the possibility of identifying an external agent as the source of harm. At earlier stages, it is possible, in principle, to point to the

colonial power, the educational policy, the development corporation, the legal framework — to identify an external source and organise resistance against it. At the cancer stage, the mechanisms producing destruction are the society's own mechanisms of aspiration and development. To challenge those mechanisms is to challenge what the society has come to understand as the very conditions of their own future.

This is where the cancer archetype does something that neither the axe (Atlas Three) nor the parasite (Atlas Seven) can fully capture. The axe image preserves a distinction between the forest and the blade: even when the handle was once a tree, the axe itself remains identifiable as other. The parasite image similarly retains an external source — a virus, a fungal spore, a colonial project that entered from outside. The cancer image dissolves both of these distinctions. There is no external source to identify and resist, no blade to recognise, no handle to trace back to its original community. The malignant cells are the organism's own cells. They share its origin, its biology, its history. What has changed is not their identity but their *function*: they have lost the internal regulatory mechanism that governed their relationship to the whole. At this stage, the diagnostic question can no longer be “*who is doing this to us?*” It must become: “*what regulatory capacity have we lost, and how might it be reconstructed?*” That question is precisely what the Wonesis framework, discussed in Atlas Eight below, is designed to answer.

The Labyrinth of Papuan Extinction survives not because Papuans lack intelligence, courage, or agency. It survives because the pathways leading deeper into the labyrinth are experienced as the pathways leading out of it. Education appears as liberation, development appears as advancement, integration appears as opportunity, and success appears as survival. The tragedy is not that the people refuse to leave the labyrinth. The tragedy is that many of the routes they believe lead to freedom have already been incorporated into the structure of the labyrinth itself.

CPCV Strategy

1. Create biological hierarchy; create species hierarchy; create racial hierarchy — the colonised body becomes alien to itself.
2. Recruit the colonised people's own institutional and aspirational life as the vehicle of their destruction, so that no external agent remains to resist.

Atlas Two reveals the point at which colonial domination ceases to appear as an external force and becomes a reorganisation of the organism itself. The deepest danger is no longer the presence of an enemy outside the body but the loss of the regulatory capacities that once enabled the body to distinguish what sustains it from what destroys it. At this stage, the struggle is no longer simply against colonial institutions but for the reconstruction of the capacities through which a people can recognise, protect, and reproduce the conditions of their own existence.

Psycho-cosmocide reaches a deeper stage when the need to attack a people from outside disappears, because the structures that sustain the collective body have been reorganised to consume the world that sustains it.

ATLAS THREE

Cultural / Mythological

The Forest That Becomes the Axe

Core Question: *Who holds the paintbrush — and who is recruited to paint with it?*

Analogies: *Trojan Horse; Worm in Fruit; Vampire Invitation; the Forest Growing the Axe Handle; the Library Burning Its Own Books.*

In West Papua, the body remains Papuan, but the mythology, symbols, stories, signs, colours, words, dreams inside the colonised Papuan body become colonial. The CPCV's strategy here is to replace meaning, replace stories, replace categories, and replace imagination — and it pursues that strategy most effectively not through propaganda imposed from outside, but by recruiting Papuans themselves as the storytellers, administrators, and educators through whom the replacement is carried out. The axe archetype and the mechanism of elite formation are, in this sense, a single phenomenon viewed from two angles: the image and the institution through which the image becomes operative.

The Axe Archetype: The Axe Archetype: The Victim Becomes the Handle

The axe archetype is the defining image of the Paradox of Papuan Extinction. It is often expressed through the proverb that the forest votes for the axe because the handle is made of wood. At its simplest level, the image describes a failure of recognition. The trees see the wooden handle and assume that what resembles them must also serve them. Familiarity generates trust, trust generates support, and support enables destruction. Yet the deeper horror lies elsewhere: the handle was once a tree. Before it became part of the axe, it belonged to the forest. It emerged from the same soil, drew nourishment from the same ecosystem, and shared in the same collective existence as every other tree. But once cut, reshaped, and attached to the blade, its function changed. It no longer participated in the reproduction of the forest. It became an instrument through which the forest is cleared and destroyed.³⁴

The axe cuts because the blade strikes, but the blade moves because the handle lifts it. Without the handle, the blade remains motionless. The destruction of the forest therefore depends upon the successful transformation of a tree into something that no longer recognises its relationship to the forest from which it came. This is precisely the logic that the Psycho-Cosmocide framework identifies in West Papua. The Papuan administrator who implements policies that accelerate the conversion of ancestral lands into extractive economic zones is not necessarily acting from malice. The Papuan educator who teaches exclusively through frameworks that progressively detach students from their own cosmological inheritance is not necessarily a colonial agent in any conscious sense. The Papuan politician who promotes developmental models that further marginalise indigenous languages, memories, and knowledge systems may sincerely believe they are serving their people. What unites these figures is not intention but function.

Each has been formed within a framework that systematically reorganises the relationship between the individual and the collective cosmopolitan world. Like the tree transformed into a handle, they continue to appear and speak as Papuans, often acting from genuine concern for Papuan futures — yet the practical effect of their actions increasingly serves the destruction of the very world from which they emerged.

The deeper horror is not that the forest is attacked by an external enemy — forests have always faced those. It is that selected trees are cut from the forest, transformed into handles, and returned to participate in cutting the remaining trees. The forest disappears not because it chooses extinction, but because enough of its own trees have forgotten they are part of a forest.³⁵

This is also why resistance becomes so difficult under conditions of advanced Psycho-Cosmocide. Resistance presupposes recognition. The colonised can organise against an enemy only when they can identify the enemy as an enemy. They can defend what is threatened only when they can still recognise that thing as worthy of protection. They can choose survival only when they can still distinguish survival from extinction. The paradox dissolves these distinctions because the axe no longer appears as an axe. It appears as opportunity, development, education, progress, modernity, and success. The handle speaks the language of the forest, carries the memory of the forest, and bears the appearance of the forest. The individual tree that has become the handle no longer experiences themselves as participating in the destruction of the forest. They experience themselves as serving the future.

Under such conditions, the ordinary moral and political vocabulary of resistance begins to fail. The categories through which people traditionally distinguish friend from enemy, protector from destroyer, liberation from capture, and survival from extinction dissolve: the enemy arrives wearing the face of a benefactor, and those who facilitate the process appear responsible and virtuous while those who question it appear obstructive or dangerous. Resistance increasingly directs itself toward the wrong objects — no longer against the axe, but against the inability to recognise the axe as an axe. The deepest victory of the Psycho-Cosmocide process is the destruction of the conceptual and moral maps through which the forest could understand what is happening to it; once those maps are lost, resistance becomes trapped within a labyrinth whose exits can no longer be recognised.

Elite Formation: The Paradox of Indigenous Success

The mechanism through which trees are cut from the forest and transformed into handles has an institutional name within the Psycho-Cosmocide framework: elite formation. The most successful colonial projects are rarely those that rely primarily upon armies, prisons, bombs, visible violence, or direct coercion. Such methods are costly and unstable, and often generate resistance because they make the colonial relationship visible and reveal the existence of an enemy.

The most effective colonial systems operate differently. They govern indirectly. They recruit. They cultivate intermediaries. They transform selected members of the colonised population into administrators, professionals, intellectuals, politicians, educators, religious leaders, and managers

of the colonial order itself. Through this process, a relatively small colonial apparatus acquires the capacity to govern territories, populations, and worlds vastly larger than itself. This transformation depends upon the production of a powerful civilisational myth — the very mythology this atlas concerns. The colonial order presents itself as the embodiment of progress, development, civilisation, rationality, modernity, and historical advancement. Simultaneously, the colonised world is represented as incomplete, deficient, backward, irrational, underdeveloped, or unfinished. One side becomes associated with the future. The other becomes associated with the past.

Once this asymmetry is successfully installed, the system begins reproducing itself from within the colonised population: selected individuals are educated, promoted, and elevated into positions of influence, becoming the visible evidence — and proof — that the system works. The paradox is that many of these individuals are neither traitors nor collaborators in any simple sense. Their dedication is often genuine, their concern for their people is often sincere, and their achievements are often real. Yet from the perspective of Psycho-Cosmocide, the decisive question is not *intention but function*. What matters is whether the individual's activity contributes to the protection and reproduction of the cosmopolitan world or to the reproduction of the structures systematically replacing it.

This is what makes elite formation one of the most painful dimensions of the paradox. The people entrusted with defending the future of the community increasingly derive their authority, legitimacy, and success from institutions whose fundamental orientation lies elsewhere; the more successful they become within the system, the more difficult it becomes to question the system itself. The result resembles a person attempting to clear mud from a spring while others continually stir the water: every effort at recovery is followed by a new disturbance. The problem is no longer the external force that first polluted the spring, but that the disturbance has become internalised within the system itself.

For this reason, the Psycho-Cosmocide framework arrives at a difficult conclusion. The greatest obstacle to the recovery of a colonised cosmopolitan society is not the distant colonial centre but the local structures through which colonial logic continues to reproduce itself. The most dangerous carriers of the system are not necessarily those who created it, but those who have become convinced that no reality, no future, and no possibility exist outside it. At that point, the labyrinth no longer requires guards at the gate. Its inhabitants become the guardians of its walls.³⁶

If the Psycho-Cosmocide framework were required to identify a single mechanism that most effectively explains the durability and success of the Indonesian colonial project in West Papua, it would not begin with military force, bureaucratic administration, legal authority, or economic extraction. It would begin with elite formation. The framework argues that the most successful achievement of the Jakarta-centred colonial project has been its ability to cultivate, elevate, and institutionalise a class of Indonesianised Papuan elites capable of governing the colonised world from within. Through this mechanism, the colonial system systematically reduces the need for direct intervention. The administration of the Papuan world increasingly passes into the hands of individuals who are themselves Papuan by origin, language, ancestry, and appearance, yet whose

professional formation, political imagination, institutional loyalties, and developmental aspirations have been shaped within the structure of the Indonesian state. This is what makes the strategy so effective. The system does not merely govern Papuans; it governs through Papuans. It does not merely speak to Papuans; it speaks through Papuans — increasingly recruiting Papuans to administer their own world's transformation.

The deepest success of this arrangement is not that it secures compliance. It is that it obscures its own operation. The strategy becomes difficult to perceive because the visible face of authority increasingly resembles the people over whom authority is exercised. The distinction between external power and internal representation becomes increasingly blurred. The handle of the axe appears indistinguishable from the forest from which it was cut.

From the perspective of Psycho-Cosmocide, this is the grand paradox. The system achieves its highest level of effectiveness precisely when the colonised cease to recognise the mechanism through which it operates. The more thoroughly local intermediaries are integrated into the reproduction of the colonial order, the less visible the colonial order itself becomes. Domination no longer appears as domination. It appears as representation. Incorporation appears as participation. The management of decline appears as development.

The ultimate achievement of the system is not simply that it governs a colonised people, but that it recruits sections of that people to participate in their own civilisational reduction while experiencing that participation as service, responsibility, and success. At that point, the colonial project no longer requires constant external enforcement. The labyrinth begins reproducing itself from within.

CPCV Strategy

1. Replace meaning, stories, categories, and imagination.
2. Recruit selected trees of the forest, reshape them into handles, and return them to the forest to cut.
3. Make the visible face of authority indistinguishable from the people over whom it is exercised, so that domination appears as representation.

The forest becomes the axe. This is the third wall of the Labyrinth: the attack no longer operates primarily through land or through the organism, but through meaning itself — stories replaced, symbols repainted, categories reorganised, imagination redirected. Domination no longer depends upon force but upon the successful transformation of the colonised into the narrators, administrators, and guardians of the very order that diminishes them. Once the forest forgets it is a forest, the axe no longer needs to hide.

Psycho-Cosmocide takes its most deceptive form when the axe no longer enters the forest from outside; instead, its handle grows from within the forest itself. This continues until the axe speaks with the forest's voice, acts with its hands, and is mistaken for its future.

ATLAS FOUR

Metaphysical / Transcendental — Development as the Colonisation of Heaven

Core Question: *What happens when a people's relationship to ultimate meaning — to what counts as salvation, progress, and a good future — is replaced?*

Analogies: *Plato's Cave; Faust; the Tower of Babel; Pandora.*

In West Papua, the sacred geography of Papua becomes secondary while sacred geography elsewhere becomes primary. Meaning migrates, and reality follows. Nowhere is this migration more visible, or more thoroughly disguised, than in the master narrative through which the CPCV organises the meaning of the entire civilisational project: development.

Development Ideology: The Master Narrative

Development ideology is the CPCV's master narrative — the overarching framework of meaning within which all other viral operations are legitimated and given moral authority.

It presents itself as the answer to genuine suffering: the poverty that colonial dispossession has produced, the inadequate infrastructure that decades of neglect have allowed to deteriorate, the lack of access to healthcare and education. These conditions are real. The suffering they produce is genuine. The desire to address them is rational and morally admirable.³⁷ Development is one of four such gospels — alongside religiosity, progress, and success — that together function as a single, mutually reinforcing system of aspiration, each promising a distinct horizon while measuring fulfilment by standards external to the cosmopolitan world.³⁸ The virus operates through development ideology by ensuring that the terms within which the response to genuine suffering is conceived are precisely those that require the further sacrifice of the conditions upon which civilisational continuity depends. Development means integration into the national and global economy, resource extraction to generate investment capital, educational reform oriented toward workforce production, and governance structures aligned with national and international institutional requirements. Each element is presented as a solution to Papuan suffering and each simultaneously accelerates Psycho-Cosmocide.

The asymmetry of measurement here is the paradox's operational mechanism in its most visible form. No global index measures the vitality of an ancestral language with the authority with which it measures gross domestic product. No development assessment captures the integrity of a cosmological tradition with the precision with which it captures infrastructure investment. No institutional framework calculates the destruction of ecological knowledge with the rigour with which it calculates the extraction of natural resources. The things that are being destroyed are precisely those that do not appear on any dashboard of progress.

Development cannot see what it is destroying because the categories through which it sees were designed in the same developmental intellectual paradigm that is doing the destroying.

From the perspective of Psycho-Cosmocide, the word development occupies a unique position within the structure of the CPCV. It functions not merely as a descriptive term but as one of the most powerful *symbolic codes* through which the civilisational system presents itself to the colonised world. Like words such as *progress*, *civilisation*, *modernity*, *success*, *salvation*, and even *heaven*, the word development arrives already surrounded by powerful emotional, moral, and psychological associations. It evokes images of prosperity, security, advancement, abundance, achievement, dignity, opportunity, happiness, and a better future. The word is rarely encountered as a neutral concept. It is presented as a promise. It is projected as a destination. It is preached as a necessity. It is marketed as the pathway through which suffering will be overcome and fulfilment attained.

For this reason, the Psycho-Cosmocide framework treats development as one of the principal symbolic vehicles through which the CPCV reproduces itself — the precise instrument, in this atlas's terms, through which native cosmology is deleted and foreign salvation inserted. The attraction is not created by force. It is created by desire. The colonised are not compelled to pursue development solely because it is imposed upon them. They pursue it because it has been successfully associated with everything they have been taught to value, hope for, and aspire toward.

The deeper question therefore is not what development promises, but what remains hidden behind the promise. This is where the Seven Existential Cages become relevant. The framework argues that development often functions like the shadows projected upon the wall of Plato's cave. The images are vivid, attractive, persuasive, and emotionally compelling. They direct attention toward economic growth, infrastructure, consumption, professional achievement, and institutional expansion. Yet the very brightness of these images can conceal another process occurring simultaneously beyond the field of vision.³⁹

While the eyes remain fixed upon the promises displayed upon the wall, languages disappear. Memories dissolve. Sacred geographies are transformed into economic resources. Ecological knowledge systems are displaced. Cosmological frameworks fragment. The conditions necessary for the reproduction of the cosmopolitan world are progressively weakened.

The paradox is therefore not that development produces benefits. In many cases it does. The paradox is that the benefits are frequently measured within a framework that remains incapable of measuring what is simultaneously being lost. Within the Psycho-Cosmocide framework, some of the greatest acts of civilisational destruction in human history have not been carried out in the language of war, conquest, or extermination. They have been carried out in the language of improvement, advancement, progress, and development. Entire worlds have been dismantled in the name of making them better. Entire peoples have been persuaded to participate in the erosion of their own foundations because the process was presented to them as the pathway toward salvation. The deepest violence is therefore not always the violence that destroys bodies. It is the violence that persuades a people to celebrate the destruction of the very world that made them possible.

CPCV Strategy

1. Delete native cosmology; insert foreign salvation; redirect transcendence.
2. Install development, progress, and modernity as the names ultimate meaning now goes by.
3. Measure everything development promises and nothing development destroys.

The word *development* (*pembangunan*) becomes salvation. This is the fourth wall of the Labyrinth. The attack has now moved beyond land, organism, and story into the realm of ultimate meaning itself. The question is no longer merely how a people lives, but what it believes life is for. Once transcendence has been redirected, the destruction of a world can be experienced not as loss but as fulfilment. The labyrinth no longer governs behaviour alone. It governs destiny.

Psycho-Cosmocide enters the metaphysical realm when conquest is no longer about occupying land, but about occupying the destination towards which people believe life itself must move.

ATLAS FIVE

Particle / Energy — Technology, Extraction, and the Instruments of Development

This atlas is presented in condensed form; its full treatment appears in the companion studies cited below.

Core Question: *How does technological and economic power amplify Psycho-Cosmocide?*

Analogies: *Prometheus; Frankenstein; the Sorcerer's Apprentice; Fire Consuming Its Own Fuel.*

The technological and energetic instruments through which development (Atlas Four) is delivered are largely the same instruments through which land (Atlas One) is converted from ancestor into resource: the mining equipment, the logging machinery, the surveying technology, and increasingly the digital infrastructure through which communication, education, and commerce are mediated. This atlas receives condensed treatment here; its fuller development, with complete Papuan case material, is addressed in the companion studies on the ecosystem of Papuan extinction and the institutional architecture of settler administration identified in note 34 below. What this atlas adds, rather than merely restates, is a question the other two do not ask on their own: who controls the rate and direction of technological deployment, and what happens once that deployment exceeds the capacity of any single actor, coloniser included, to fully steer it. The Promethean and Frankensteinian analogies named above point to something more specific than extraction: a technology introduced to solve one problem — connectivity, mobility, access to markets — routinely exceeds the purpose for which it was introduced and begins reorganising the society that adopted it, including the colonial administration itself. A mobile network built to extend state services into the highlands also becomes the infrastructure through which Indonesian-language media, advertising, and entertainment saturate attention in ways no single policy decision intended or fully controls. In West Papua, technology therefore enters as development, becomes surveillance, becomes extraction, and becomes a vehicle of behavioural programming that operates

with a momentum partially independent of the institutions that introduced it — converting attention into resource, perception into commodity, and human energy into extraction by a logic closer to the Sorcerer's Apprentice than to a centrally directed plan. A fuller treatment of the specific technological and infrastructural mechanisms through which this conversion proceeds in West Papua — mining technology, surveillance infrastructure, and the digital mediation of Papuan public life — lies beyond this paper's scope and is addressed at greater length in the companion studies on the ecosystem of Papuan extinction and the institutional architecture of settler administration. Independent sources on internet and mobile infrastructure, digital surveillance, and platform effects specific to West Papua would strengthen this atlas beyond what the present treatment, largely developed through theoretical analogy, can offer.⁴⁰

CPCV Strategy

1. Convert attention into resource.
2. Convert perception into commodity.
3. Convert human energy into extraction.

Fire becomes hunger. This is the fifth wall of the Labyrinth. The same instruments introduced to illuminate, connect, and empower become instruments that consume the conditions of their own existence. The energy released by development no longer remains under the control of those who unleash it. Like the Sorcerer's Apprentice, the system continues expanding long after its original purpose has been forgotten, converting attention into resource, perception into commodity, and life itself into fuel.

The machine does not know when to stop. It only knows how to extract, accelerate, produce and consume. Psycho-Cosmocide begins when people enter the machine believing it will take them into the future, only to realise that it is their land, attention, memory and life that keep it running.

ATLAS SIX

Space / Time — The Drifting Compass and the Acceleration of Loss

Core Question: *How do colonised peoples lose their historical compass?*

Analogies: *Compass Slowly Turning; Drifting Ship; Prisoner Decorating Cell; Bridge Demolished After Crossing.*

In West Papua, history becomes foreign, future becomes foreign and present becomes an administrative waiting room. This atlas also receives condensed treatment here; its fuller development is addressed in the companion studies identified in note 35 below. The CPCV's strategy in this atlas is to rewrite origin, rewrite future, and rewrite destination — and the clearest evidence that this rewriting has occurred is temporal rather than spatial: it is the seventh horror identified in Part II, that the destruction accelerates as it nears completion. As Papuan languages

approach the threshold of transmission breakdown, fewer elders remain who carry the full depth of cosmopolitan cosmological vocabulary — the same pattern, named there only in general terms. What this atlas adds is the shape that pattern takes when read as a trajectory rather than a snapshot. The compass does not break suddenly; it turns, by degrees, until a generation raised entirely within its drift no longer remembers that north once pointed elsewhere. Part VI below, *Why This Paradox Matters Now*, returns to this acceleration as a question of urgency rather than structure. The drifting-compass and demolished-bridge analogies named above are developed at greater length, with full Papuan case material, in the companion studies on colonial parasitism and settler administration.⁴¹

CPCV Strategy

1. Rewrite origin.
2. Rewrite future.
3. Rewrite destination.

The compass turns. This is the sixth wall of the Labyrinth. The danger is not that a people suddenly forgets where it came from or where it is going. The danger is that the drift is gradual enough to appear normal. Each generation inherits a slightly altered horizon, a slightly revised destination, and a slightly diminished memory of origin. By the time the displacement becomes visible, the bridge back has already begun to disappear. The tragedy is not that the people lose their way. The tragedy is that they continue walking with confidence long after the compass has ceased to point home.

Psycho-cosmocide does not require a people's past to be erased in a single generation. It merely needs to shift the compass gradually, until the children inherit their grandparents' displacement as history, their parents' captivity as the present, and someone else's destination as their future.

ATLAS SEVEN

Memory / Consciousness — The Central Battlefield

Core Question: *Who controls memory?*

Analogies: *Toxoplasma gondii*; *Ophiocordyceps unilateralis*; *Cymothoa exigua*; *Ampulex compressa*; *Sacculina carcini*; *Dicrocoelium dendriticum*; *the language forgetting itself*.

In West Papua, children increasingly know and memorise the name, image and stories of colonial heroes, colonial history, colonial saints, and colonial maps, but cannot name their own rivers, ancestors, cosmologies, and sacred geographies. The CPCV's strategy here is to delete memory, insert memory, and rewire consciousness — so thoroughly that the host comes to experience the parasite's interests as its own. This is where the forest begins voting for the axe. Three mechanisms make this atlas the central battlefield of the entire paradox: the parasite, which redirects the host's vital energies; education, which operates upon the consciousness of children before any immunity

has formed; and the forgotten language, the paradox's most final and precise image, in which an entire cosmological structure disappears while the people who carried it continue to live.

The Parasite Archetype: The Host Serves Another Life

The parasite archetype — *Ophiocordyceps unilateralis*, *Cymothoa exigua*, *Sacculina carcini*, and their biological kin — illuminates a different dimension of the paradox that the redirection of the host's vital energies toward parasite's reproduction. The analogy is structural rather than literal, and is bounded by a single point of comparison stated here so that it travels with the image rather than arriving only as a later correction: the zombie ant's nervous system is physically commandeered, leaving no point at which deliberation could intervene, whereas the Papuan teacher, politician, or parent this atlas describes is reasoning, under constrained and unevenly distributed options, toward conclusions that remain available to be questioned, debated, and changed. What the analogy captures is narrower and more precise than total incapacity: that redirected effort can look, from inside, indistinguishable from self-directed striving.⁴²

The most philosophically disturbing feature of advanced parasitism is behavioural modification. The parasite reprograms the host's behaviour so that the host actively facilitates the parasite's objectives. The zombie ant infected by *Ophiocordyceps* climbs to the precise location on a leaf that maximises the fungus's spore dispersal, clamps down, and dies — experiencing, so far as we can determine, nothing that resembles a recognition of what is happening. The ant does not experience the climb as serving the fungus. It experiences the climb as *doing what it does*. It is the ant's own legs that carry it. It is the ant's own mandibles that clamp. The parasite operates through the host's own neurology, using the host's own capacities as its delivery mechanisms.⁴³

The CPCV produces an analogous condition at the civilisational level. The most educated, most ambitious, most professionally accomplished members of Papuan society (the colonised elites, or *Tokoh* in the Indonesian word) — those in whom the educational system has achieved its most thorough effect — become the most efficient vehicles for the reproduction of the system that is systematically eliminating the conditions of Papuan cosmopolitan continuity. Not because they are reprogrammed in any simple or mechanical sense, but because the motivational logic within which their ambitions, aspirations, vision, desire, mission, agenda and professional identities have been formed is the motivational logic of the colonial system. Their energy, intelligence, and dedication are their own — but the direction in which all of that flow is the direction the virus has established as the path of success. Put differently: the CPCV enters the colonised host through the colonial project and remakes that host from within, so that the host comes to serve the existence and continuation of the parasite.

The parasitological analysis in the Psycho-Cosmocide corpus — developed most extensively in the *Colonial Parasites and Colonised Hosts* paper is not mere metaphor. It is structural homology: the identification of a recurring pattern of relationship in which a host's vital resources and behavioural capacities are redirected toward the reproduction of something other than the host's own continuity. The horror is that the redirection is invisible to the host. The host carries on living

with full vigour. It continues aspiring, striving, achieving. It simply does so in a direction that serves, not itself, but the system that has redirected its destination.⁴⁴

One of the central issues identified within the Psycho-Cosmocide framework is that the most dangerous threats confronting colonised cosmopolitan societies are not always external. External powers may initiate the process, construct the institutions, and establish the conditions of domination, but the long-term survival and reproduction of the system ultimately depend upon the successful formation of local hosts capable of carrying and transmitting its logic from within. The most effective agents of Psycho-Cosmocide are therefore often not the original architects of the system but those colonised individuals who have been transformed into its most efficient vehicles of reproduction. Through them, the civilisational parasite extends its reach across all Eight Atlases of Human Existence — the full spectrum of dimensions through which a people reproduces its world.

At its most advanced stage, the parasite no longer survives through coercion alone. It survives through consent. It survives because the host comes to believe that its own future depends upon the continued existence of the parasite. The relationship is inverted. What began as a mechanism of capture is experienced as a condition of survival. What diminishes the host is perceived as sustaining it. What systematically displaces the cosmopolitan world is experienced as the only path toward progress, development, security, and success. *This is the deepest horror of the Psycho-Cosmocide process. The host does not merely carry the parasite. The host comes to believe that it cannot live without it.*

The moment this inversion is recognised, however, a profound transformation becomes possible, the colonised cease to function merely as hosts and begin once again to act as historical agents. Recognition restores the distinction between what sustains a people and what consumes it. It reopens the possibility of recovering land, language, memory, cosmology, and the conditions of collective continuity. In this sense, recognition is not yet liberation, but it is the indispensable precondition of liberation. Yet the historical record suggests that such moments are rare. Systems of domination rarely surrender their hosts willingly. Where recognition emerges, it is frequently met by intense resistance from the structures whose survival depends upon maintaining the existing arrangement. For this reason, the transition from host to agent has often been accompanied by periods of profound conflict, instability, and violence. The parasite's greatest vulnerability lies in the moment the host recognises that the relationship was never necessary for survival. It is precisely this recognition that advanced systems of domination work hardest to prevent.

Education: The Paradox's Most Efficient Delivery System

If the parasite archetype names the mechanism by which consciousness is redirected, education names the institution through which that redirection is delivered — and it is the CPCV's most efficient delivery system because it operates upon children, a generation that has not yet formed the attachments, knowledge, or perceptual frameworks that might provide some immunity.

Education shapes the categories of recognition at the moment they are being formed, and it does so through an institutional authority experienced not as domination but as opportunity.⁴⁵

This is the school the parent from this paper's opening scene has chosen for the child. The Indonesian national education system in West Papua does not present itself as a mechanism of civilisational destruction. It presents itself as an avenue of opportunity — where Papuans are told to access the key to a better future, and in many individual respects, it can and does deliver one. A Papuan cosmopolitan child who masters Indonesian gains access to a wider world of information and economic opportunity. A Papuan graduate who obtains professional credentials gains forms of security unavailable without them. These are real benefits, and the parents who sacrifice enormously to secure them for their children are acting from genuine love. However, this colonial education system also delivers a systematic reorganisation of the categories through which reality is understood. Papuan students learn Indonesian national history rather than their own. They learn to measure intelligence through examinations designed for knowledge systems external to Papuan cosmological traditions. They learn that the knowledge of elders — ecological, genealogical, ceremonial, cosmological — is not knowledge that matters where careers are made and futures secured. The most successful students are those in whom this reorientation has been most thoroughly achieved. They are the paradox's finest products: genuinely accomplished, dedicated, and genuinely equipped to serve as the virus's most effective transmitters.

Within the Psycho-Cosmocide paradigm, the ultimate measure of a colonial education system is not how many students graduate, how many degrees are awarded, how many professionals are produced, or how many Papuans successfully integrate into the structures of the colonial state. The deeper question is whether those who pass through the educational corridor emerge with an enhanced capacity to recognise, defend, and reproduce the conditions necessary for the survival of their own cosmopolitan world.

If those who receive the highest levels of education become the most effective defenders of their people's land, languages, memories, cosmologies, and collective continuity, then education has functioned as a mechanism of empowerment. If, however, those who pass through the system emerge detached from these foundations and become the most effective administrators, managers, intellectuals, and facilitators of the very structures driving the extinction of their own society, then the educational system has achieved a different objective entirely. The most effective educational system is therefore not the one that produces obedience through force, but the one that produces consent through aspiration. It does not teach the colonised to love domination. It teaches them to imagine no future outside the structures through which domination reproduces itself. The student leaves the classroom believing they have acquired the keys to freedom, while remaining unaware that many of the doors those keys open lead deeper into the labyrinth. This is why education occupies such a central place within the Psycho-Cosmocide framework. It is not merely a site where knowledge is transmitted. It is a site where reality is re-invented, reorganised, futures are reimagined, desires are redirected, and the boundaries of the possible are reestablished. Whoever

controls that process does not simply educate a people. They shape the world that people will come to regard as real.

The Forgotten Language Archetype: A World Disappears While the People Remain

The forgotten language is the paradox's most precise and most final image. A language that is being forgotten does not announce its disappearance dramatically. It fades. Words become less used. The younger generation shifts to the dominant language for the domains of daily life — work, education, commerce, digital communication — while the ancestral language retreats to ceremonial occasions, conversations with elders, and increasingly symbolic expressions of identity. Eventually the ceremonial occasions become rarer, the elders fewer, the symbolic expressions emptied of the living content that once made them meaningful. Where this trajectory has been measured at scale, the collapse is a matter of a single generation: a large-sample survey across the wider Melanesian region found only 58 percent of secondary-school students fluent in their indigenous language, against 91 percent of their parents, with modelled trends predicting further decline; data of comparable scale specific to West Papua does not yet exist in the published literature, a gap this atlas's documentation treats as itself consistent with the asymmetry of institutional attention under discussion.⁴⁶

What makes the forgotten language such a philosophically precise image for the paradox is that institutional discourse frames this process not as loss but as practical adaptation; in many cases, the very vocabulary needed to name the loss as loss has already gone, leaving no grammatical map by which to identify what is happening. The shift to Indonesian is projected as progress. The mastery of English is promoted as advanced opportunity, and the colonised child who can navigate both worlds with fluency is taken to be the child whose parents have succeeded.

But a language is not merely a communication system. The Psycho-Cosmocide framework — grounded in the Lani ontological vocabulary and the analysis developed in *The Mystery of "O" in Papuan Lani Cosmology* — argues that the Lani language encodes an entire cosmological architecture. The word "O" — a single vowel — carries within it the integrated concept of space, time, cosmos, environment, season, epoch, home, and condition: a compressed ontological framework that Western modernity has distributed across separate disciplines and that cannot be translated into Indonesian or English without substantial ontological and semantic loss. When that word is forgotten — when the child grows up thinking in Indonesian and the concept "O" has no equivalent available to their experience — something has disappeared that is not recoverable by any act of political will, however sincere.⁴⁷

The forgotten language is the paradox's final form because it is the form in which the replacement is most complete. The body lives on and the people continue, however, the world that the language sustained — the cosmological framework, the relational ontology, the integrated understanding of existence that the language carried — has been replaced by a different world. The people are alive physically but alive in someone else's world, pursuing someone else's future, memorising someone's history with no remaining vessel through which the original world can be recovered.

From a Psycho-Cosmocide perspective, language is not merely a tool of communication but a cosmological atlas — the living medium through which a people organises reality, preserves ancestral memory, transmits ecological knowledge, and situates itself within the universe. This is why its destruction does not announce itself as destruction. Languages disappear not through prohibition alone but through schools, labour markets, media systems, and the ordinary aspirations of everyday life. The process arrives as opportunity, education, and progress. By the time the language falls silent, the violence responsible has become almost invisible. The people do not experience the loss as an attack upon their world. They experience it as adaptation to a new one.

This is precisely what makes linguistic Psycho-Cosmocide the paradox's most devastating form — and produces its most unbearable instance. The colonised scream for freedom using the language of their captors. They dream of liberation using categories inherited from the civilisation they seek to escape. They plan resistance through conceptual frameworks generated by the very order they oppose. They imagine a future through the vocabulary of the system that has organised the destruction of their past. The deeper the Psycho-Cosmocide process advances, the more invisible this paradox becomes. The colonised come to believe that they are thinking independently when the structure of thought itself has already been furnished by another world — that they are choosing freely when the available categories of choice have already been organised in advance — that they are walking out of the labyrinth while following maps produced by the labyrinth itself.

For this reason, the Psycho-Cosmocide Paradigm holds that the deepest form of resistance is not political, economic, or military alone — it is linguistic and cosmological. The struggle over language is a struggle over reality itself. Land can be taken and recovered. Institutions can collapse and be rebuilt. But when a people loses the language through which they understand reality, they lose the compass by which recovery itself becomes possible. The most radical act of resistance is therefore the recovery, creation, or reconstitution of an independent reality-making language: not merely a language of communication, but one capable of naming existence from outside the conceptual framework of the civilisational system that displaced it.

The ultimate horror is that this form of violence rarely announces itself as violence. It arrives as education, development, success, and the promise of a better future.

CPCV Strategy

1. Delete memory; insert memory; rewire consciousness.
2. Redirect the host's vital energies toward the parasite's reproduction, so that ambition itself becomes the delivery mechanism.
3. Let the language forget itself before anyone notices it is being forgotten.

Memory becomes territory. Consciousness becomes the battlefield. This is the seventh wall of the Labyrinth and its deepest chamber. Every previous atlas ultimately converges here. Land matters because it stores memory. Language matters because it carries memory. Stories matter because they organise memory. Education matters because it shapes memory. The struggle is therefore not merely over resources, institutions, or political authority. It is a struggle over the conditions

through which a people remembers who they are, where they came from, and what futures remain imaginable. Once memory itself is colonised, the labyrinth no longer requires walls. It is carried within the consciousness of its inhabitants.

The final territory of Psycho-Cosmocide is neither the mountain, the forest, the body nor the state. It is the place from which people recognise reality itself. Once memory has been rewritten and consciousness redirected, the coloniser no longer needs to stand outside the gate because the labyrinth has entered the mind and the host carries its walls wherever they go.

ATLAS EIGHT

The Ultimate Unknown — Who Owns Mystery

Core Question: *Who owns mystery?*

Analogies: *Flood Myths; Ragnarök; Kali Yuga; the Descent into the Underworld; Ultimate Darkness.*

West Papua: Mystery Claimed by Doctrine and by the State

In West Papua, the questions this atlas names — where the Papuan people came from, what their dead become, what the land owes the unborn — increasingly arrive pre-answered, and from elsewhere. National curricula teach a single account of where Indonesia, and Papua within it, originates and where it is going. Imported religious doctrine, often genuinely held and genuinely consoling, supplies a single account of what happens after death, displacing the cosmological accounts through which Lani and other Papuan traditions had answered the same question for thousands of years before any missionary arrived. State ideology supplies a single account of the nation's destiny, into which the Papuan future is folded without remainder. None of these answers are imposed at gunpoint; each is offered, and often received, as comfort, as truth, and as belonging. What disappears is not any single answer but the prior Papuan capacity to ask the question on cosmopolitan terms and to live, undogmatically, inside its not-yet-being-answered — the condition this atlas calls mystery.

The final conquest is not land, not language and not memory in the narrow sense. The final conquest is convincing colonised cosmopolitan people that the mystery itself — the ultimate horizon of meaning toward which a cosmology orients its people — already belongs to somebody else. This is the domain in which the eighth and deepest horror identified in Part II operates: the extinction does not know it is an extinction, because the very faculty through which the mystery of existence would be inhabited on cosmopolitan rather than civilisational terms has itself been displaced. This is the point at which history, the present, the future, time itself, life, death, purpose, origin, destiny, mystery, possibility, alternative realities, untimely truths, possible truths, what comes after death, what existed before birth, why we are here, where we came from, where we are going, and what existence ultimately means have all been colonised by the CPCV. The virus does

not merely colonise land, institutions, economies, or political systems. It colonises the deepest questions human beings can ask. It inserts its own manufactured answers into the consciousness of the colonised cosmopolitan people and presents those answers as final, universal, absolute, and unquestionable truth. The issue is not that a society adopts answers originating elsewhere — all societies do this — but that its own institutions lose the authority, continuity, and material conditions necessary to ask and answer these questions on their own terms. *The colonised subject is taught not merely how to live, but how to understand reality itself.* They inherit ready-made answers to questions that no civilisation, religion, philosophy, science, empire, or intellectual tradition has ever resolved with certainty. They are taught what history means, what the future means, what life means, what death means, what salvation means, what truth means, and what it means to be human.

Yet the deeper paradox is that dominant civilisational institutions possess no final or infallible answer to any of these mysteries. It does not know with certainty why existence exists. It does not know what preceded birth. It does not know what follows death. It does not know the ultimate purpose of consciousness, the final meaning of history, or the ultimate destiny of humanity. Nevertheless, despite this uncertainty, dominant civilisational institutions present their own interpretations as universal truth and demand that alternative cosmologies, metaphysics, and ways of knowing submit to their authority. A systematic survey of the eighteen major hypotheses through which religious, philosophical, scientific, and Indigenous traditions have attempted to answer the question of what reality is confirms this directly: no cluster of answers — Creator, Condition, Epistemological, or Evolutionary/Existential — achieves the certainty its civilisational proponents claim for it.⁴⁸

From the perspective of Psycho-Cosmocide, this is one of the deepest forms of colonisation. The colonised people are not merely separated from their land, resources, languages, and institutions. They are separated from their own capacity to ask fundamental questions about existence and to pursue answers through their own cosmological traditions. The tragedy is not simply that one set of answers replaces another. The tragedy is that uncertainty itself is colonised, the mystery of life is colonised, the possibility of another reality is colonised, and the alternative future is also colonised. What remains is a world in which one particular civilisational interpretation of reality is elevated to the status of absolute truth, despite possessing no greater certainty regarding the deepest mysteries of existence than the worlds it displaced.

It is through this claim to universality, inevitability, and absolute truth that the civilisational project justified conquest, domination, dispossession, conversion, assimilation, and countless other forms of colonial violence. The crimes committed in the name of civilisation become difficult to challenge because they are presented not as choices, interpretations, or historical contingencies, but as the inevitable expression of truth itself.

The Psycho-Cosmocide corpus names the horizon toward which recovery at this depth must orient itself. *Four Worlds, One Dying Earth* identifies four modes of existence — civilisational, cosmopolitan, lost and pre-historical, and a speculative post-civilisational mode — of which the

fourth represents the horizon toward which the Wonesis framework orients its recovery project: not a return to the past but the reconstitution of cosmopolitan conditions of existence on foundations that can survive the civilisational crisis of the present (Kogoya, *Four Worlds, One Dying Earth*, 2026).

The Wonesis framework — developed in *Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide* proposes that the response to this deepest atlas's loss must begin not with political programmes or policy proposals but with the prior act of recognition: the reconstruction of the perceptual and cosmological framework through which what is being destroyed can be seen as worth protecting, and through which mystery can be reclaimed as the colonised people's own rather than ceded as the exclusive property of the civilisation that displaced them. Wonesis names the conditions under which the virus's operation can be named, its mechanisms identified, and an alternative orientation toward collective survival constituted. It is not a programme. It is the prerequisite for any programme — the necessary prior act of seeing, naming, and refusing the comfort of the celebration that the virus offers in place of understanding. The cost of that act of naming, and the “immunological crisis” it provokes once the reorganised perceptual framework turns against those who attempt it, is discussed at length in Part V below.⁴⁹

CPCV Strategy

1. Replace wonder with certainty.
2. Replace humility with dogma.
3. Replace mystery with authority — and call the replacement salvation.

Psycho-Cosmocide is not the destruction of a people at a single point of existence. It is the systematic and merciless dismantling and replacement of all eight atlases through which people know, remember, locate, reproduce, imagine themselves, and ultimately exist. The final victory of the CPCV occurs not when the colonised disappear, but when they continue living while carrying within themselves a foreign structure of reality. At that point, the forest no longer needs an external axe. The forest has learned to grow the handle, sharpen the blade, and teach its children that the cutting is progress. This is the eighth and final wall of the Labyrinth. At this depth, the struggle is no longer over land, bodies, stories, technologies, institutions, memories, or even language. It is over the right to ask the deepest questions of existence on one's own terms. When a people lose ownership of mystery, they inherit not only another people's answers but another people's horizon of reality. The final conquest is therefore not the occupation of territory but the occupation of possibility itself.

Psycho-cosmocide is reached when people are dispossessed of not only their land, memory, language and future, but also the mystery of existence itself — when someone else has already decided where they came from, why they are here, what happens when they die, where history is going and what they are permitted to believe reality ultimately means.

The Atlas of Parasites

The biological examples developed across Atlases Two and Seven above belong to a single diagnostic table, gathered here so that their pattern can be seen at a glance. Consistent with the methodological note in Part I above, these are treated here as disciplined structural metaphors rather than loose illustration: each names a specific, bounded point of comparison to how the CPCV reproduces itself inside colonised populations, not a claim of literal biological identity — developed most fully, with complete biological and structural argument, in *Colonial Parasites and Colonised Hosts: The Psycho-Cosmocide of Cosmobian Existence in West Papua* (Kogoya, Working Paper No. 18, 2026).⁵⁰

Parasite	Psycho-Cosmocide Function
<i>Toxoplasma gondii</i>	Fear and desire redirection
<i>Ophiocordyceps unilateralis</i>	Behavioural control
<i>Cymothoa exigua</i>	Replacement of function by the parasite itself
<i>Ampulex compressa</i>	Removal of the escape impulse
<i>Sacculina carcini</i>	Reproductive capture
<i>Dicrocoelium dendriticum</i>	Navigational manipulation
<i>Cancer</i>	Internal self-destruction
<i>Autoimmune Disease</i>	Protection attacking itself

PART IV

THE PHILOSOPHICAL ARCHITECTURE — FROM PREDECESSORS TO PARADIGM

The analysis developed across the Eight Atlases in Part III stands within a philosophical tradition that has approached this territory from multiple angles without, until the Psycho-Cosmocide framework, assembling the full eight-part architecture of the paradox. Each of the predecessors

below grounds, in a vocabulary independent of the Psycho-Cosmocide corpus, a dimension of one or more of the atlases already walked.

Fanon and the Colonisation of Desire

Frantz Fanon's foundational analysis in *The Wretched of the Earth* and *Black Skin, White Masks* identifies the mechanism that the CPCV framework designates the colonisation of desire — the predecessor, in Western political thought, of the biological hierarchy analysed in Atlas Two above. Fanon's central insight is that colonialism does not operate solely through military force and economic extraction but through the reorganisation of the symbolic environment within which the colonised subject encounters reality. The colonial project installs the coloniser's standards, values, and aspirations as the measures of human worth. The colonised subject then pursues dignity, recognition, and advancement through the very institutions responsible for producing its degradation — not because it is deceived in a simple sense, but because it has been equipped with a motivational logic that makes those pursuits appear as the only rational available options.⁵¹

The Psycho-Cosmocide framework extends Fanon's analysis in a specific direction. Fanon analyses the colonisation of the individual psyche — the psychological damage inflicted upon the colonised subject whose identity has been structured through the colonial encounter. The CPCV framework shifts the level of analysis from the individual psyche to the civilisational immune system: it is not merely the individual's desire that is colonised but the collective's capacity for recognition — the shared perceptual and cosmological infrastructure through which a collective colonised knows what it is, where it comes from, what it needs to survive, and what constitutes a threat to that survival.⁵²

Ngũgĩ and the Disappearing World

Ngũgĩ wa Thiong'o's analysis in *Decolonising the Mind* establishes the relationship between linguistic displacement and ontological transformation that the CPCV framework elaborates as the central mechanism of Atlas Seven above. For Ngũgĩ, a language is not merely a communication system. It is the carrier of an entire civilisation's memory, culture, emotional structure, and historical consciousness. Displacing a language therefore constitutes not a linguistic change but a *world change*: the medium through which a people's particular way of being human has been stored, transmitted, and reproduced across generations is replaced by a medium that is oriented toward a different world.⁵³

What the Psycho-Cosmocide framework adds is an analysis of how linguistic displacement generates the paradox itself. The displacement of indigenous languages is rarely experienced as the destruction of a world. It is experienced instead as access to a larger one. A Papuan parent who encourages proficiency in Indonesian is not consciously choosing the destruction of one world over the survival of another. Rather, they are choosing their child's future as that future appears within a perceptual framework shaped by the broader Indonesianisation of Papuan life. The paradox resides in the gap between what that choice appears to accomplish and what it actually

produces — a gap created by the virus itself. Ngũgĩ's own bilingual practice — publishing simultaneously in Gikuyu and English — enacts this gap rather than resolving it, and this paper's contribution, if any, on this point is narrower than a claim about what Ngũgĩ's extensive and independently theorised body of work does or does not accomplish on its own terms: it is the more limited claim that the specific mechanism by which a well-intentioned individual choice reproduces a structural pattern is not this paper's invention but a reading the CPCV framework extends from Ngũgĩ's own diagnosis of linguistic displacement as world-change.

Quijano, Santos, and the Persistence of the Viral Architecture

Aníbal Quijano's concept of the colonality of power and Boaventura de Sousa Santos's concept of epistemicide together establish a crucial principle running through every atlas examined above: the viral logic does not require continuous external enforcement once it has been sufficiently installed.⁵⁴

Quijano demonstrates that formal decolonisation — the withdrawal of direct political administration — leaves intact the deeper epistemological structures through which colonial power organised perception, knowledge, and value. Santos demonstrates that colonial expansion was simultaneously an epistemological event: the systematic suppression and destruction of the knowledge systems through which non-European peoples had historically reproduced their worlds. Together they establish that a post-colonial society can continue hosting the CPCV in fully operational form while being, by every formal political measure, independent. Papua is not post-colonial in the sense that these frameworks identify as critical, but the point is structurally essential that the virus operates through internalised logic of perception, not merely through external impositions. This means that the removal of external compulsion does not automatically produce recovery. The virus continues operating through the educational systems, developmental ideologies, professional formation processes, and aspirational structures that the colonial period installed — and through sincerely held convictions of the people who were shaped by them.⁵⁵

Gramsci and the Self-Sustaining System

Antonio Gramsci's concept of hegemony provides the final architectural element, and the closest predecessor in Western political thought to the mechanism analysed across Atlas Three above. Gramsci's central contribution is to distinguish between forms of power that operate through coercion and forms that operate through the organisation of common sense — the taken-for-granted assumptions about reality, value, possibility, and normality that constitute the invisible structure within which people reason, aspire, and act.⁵⁶

A hegemonically successful system is not one that compels obedience through force. It is one that has organised common sense so thoroughly that its dominance appears natural, inevitable, and morally correct. People reproduce it not because they are forced to but because its categories of evaluation, its measures of success, and its definitions of a good life have become their own.

Applied to the CPCV, Gramsci's framework explains why the paradox becomes self-sustaining: once the colonial system has sufficiently reorganised the common sense of the colonised people, it no longer needs external enforcement. The people enforce it themselves — through education, aspiration, professional standards, and the moral convictions with which they evaluate their own choices and the choices of their children.⁵⁷

Rutherford, Kirksey, and the West Papua–Specific Ethnographic Record

The predecessors surveyed above ground this paper's architecture in general theory; two anthropologists with sustained West Papua-specific fieldwork ground it in the case itself, independently of the Psycho-Cosmocide corpus. Danilyn Rutherford's *Laughing at Leviathan* documents how Papuan political imagination has been shaped by, and continues to address itself to, an audience of foreign observers whose recognition West Papuans have had to court in idioms not their own — a structural condition this paper's account of the recognition gap names in different terms but identifies as substantially the same phenomenon. Eben Kirksey's *Freedom in Entangled Worlds* traces how Papuan activists, journalists, and ordinary people navigate, collaborate with, and are partially absorbed into the very structures of power they resist — collaboration and resistance interleaved rather than opposed, which is closer to this paper's own claim than a simpler story of straightforward domination would allow, though Kirksey's emphasis falls on the spaces of surprising agency such entanglement still permits, a more optimistic register than Part II's eight horrors generally allow themselves. Neither author writes in the vocabulary of cosmocide, virus, or atlas, and neither should be read as endorsing this paper's framework; what their independent, peer-reviewed fieldwork supplies is confirmation, from outside this corpus, that the entanglement of Papuan aspiration with the structures that constrain it is a documented feature of West Papuan political life and not an artefact of this paper's own vocabulary.

Foucault and the Boundary of Discursive Power

Michel Foucault's analysis of biopower, discipline, and governmentality — developed across *Discipline and Punish* and the lecture courses collected as *Security, Territory, Population* — occupies an ambiguous position relative to the CPCV framework, and that ambiguity is worth stating rather than leaving a reader to wonder why a thinker this central to the study of power goes otherwise unmentioned. Foucault's account of power as productive rather than merely prohibitive, operating through the normalisation of bodies and the government of conduct rather than through coercion alone, shares its closest affinity with the elite-formation analysis of Atlas Three above: both describe a system that governs most effectively when its subjects discipline themselves.

What the Foucauldian apparatus does not supply is an account of cosmological replacement: the destruction of an entire reality-making system, rather than the disciplining of bodies and populations within a discursive field assumed already to exist. Foucault's subjects are produced within a shared field of discourse; this paper's deepest claim, developed across Atlas Eight above, is that the discursive field itself — including the categories through which a colonised people would name its own disciplining as disciplining — is what the CPCV replaces. This is not a

deficiency in Foucault's analysis, which was never built to address cosmological substitution; it is a boundary condition, and naming it explains why Foucault receives this brief, situating treatment here rather than the extended treatment given Fanon, Ngũgĩ, Quijano, Santos, and Gramsci above. Where those five each ground one or more atlases directly, the Foucauldian apparatus operates one level beneath all of them, describing the mechanics of normalisation that the CPCV, once installed, then puts to use. This paper's contribution begins at the point Foucault's analysis takes as already settled.

The Psycho-Cosmocide paradigm synthesises and radicalises this tradition by extending the analysis beyond the political and into the cosmological, beyond the seven atlases nearest the surface of social life and into the eighth and deepest. The coloniality of power, as Quijano describes it, operates at the level of racial hierarchy, institutional domination, and epistemological organisation. Psycho-Cosmocide operates at a deeper level: the level of reality-making itself, where a people do not merely acquire knowledge but inhabits, reproduces, and transmits an entire world. The distinction between epistemological colonialism and cosmocide is therefore not merely terminological but ontological. It marks the difference between the destruction of a people's knowledge systems and the destruction of the very conditions through which that people can continue to exist as a distinct mode of being in the world.

PART V

THE IMMUNOLOGICAL CRISIS AND THE POLITICS OF RECOGNITION

The Psycho-Cosmocide framework designates the condition described in Part II's Sixth Horror — the stage at which the redirected immune system attacks the physicians — as the *immunological crisis*. Understanding its structure is essential to any genuine engagement with the question of how the paradox, across all eight atlases, might be confronted.

The immunological crisis has a precise dynamic. As the CPCV achieves deeper penetration across the atlases walked in Part III, the proportion of the population whose perceptual framework has been thoroughly reorganised by the virus increases. This means that the social environment within which critics of the colonial system operate becomes progressively less hospitable. The audience available for the naming of the paradox shrinks. The authority available to those who name it diminishes. The moral framework within which the naming can be received as legitimate and important — rather than nostalgic, impractical, or politically motivated — becomes narrower.⁵⁸

These dynamic produces what might be called the *recognition gap*: the gap between what the paradox actually requires — a complete reassessment of the terms through which development, education, progress, and success are evaluated — and what the available social and political environment can accommodate. A Papuan intellectual who proposes such a reassessment does not merely face political opposition. They face the deeper problem of being heard through a framework

of evaluation that has been designed, by the virus, to dismiss their proposal as the one thing the framework cannot process as serious: a challenge to the categories of evaluation themselves.

Wonesis — developed at length in a companion paper — proposes that the response to the immunological crisis must begin not with political programmes or policy proposals but with the prior act of recognition described in Atlas Eight above: the reconstruction of the perceptual and cosmological framework through which what is being destroyed can be seen as worth protecting. Here, in the specific context of the immunological crisis, that act of naming carries a cost Atlas Eight did not need to dwell on: it is precisely what the reorganised perceptual framework is built to punish, treating the namer as threat rather than physician. This is why Wonesis cannot be mistaken for a programme without losing what makes it necessary. A programme proposes what to do once a people can see what is happening to it. Wonesis is the prior, harder achievement of being able to see it at all — and of surviving, politically, the seeing.

PART VI

WHY THIS PARADOX MATTERS NOW

The urgency of naming the Paradox of Papuan Extinction is not merely philosophical. It is temporal. The window of recovery — the conditions under which the paradox can be named, the damage reversed, and the foundations of Papuan cosmobian continuity rebuilt across all eight atlases — does not remain open indefinitely.⁵⁹

The seventh horror established that extinction accelerates as it nears completion, a dynamic Atlas Six above identified specifically as the drifting compass. This is not merely a structural claim. It is a claim about time, urgency and the specific historical moment in which the Papuan people find themselves in 2026. Available regional evidence suggests accelerating intergenerational loss of cosmological vocabulary in languages like Lani, Dani, Mee, and others, documented for the wider region in note 40 above, although comparable West Papua-wide data remain unavailable. Landscapes that encoded ancestral knowledge in specific ecological relationships are being transformed by Indonesian colonial administration expansion and civilisational extractive industries at accelerating rates, against the backdrop of the displacement scale recorded in note 3 above and analysed at length in *The Ecosystem of Papuan Extinction* (Working Paper No. 6). The colonised Papuan generation currently entering the educational system may therefore be decisive in determining how much linguistic and cosmological knowledge remains recoverable.

What this paper therefore argues — alongside the foundational analysis it provides — is that the naming of the paradox is not an academic exercise. It is an act of civilisational recognition that is itself the necessary precondition of any other act. A people cannot protect what it does not recognise as worth protecting. It cannot resist a process it cannot name. It cannot choose a different future while the categories through which the future is imagined continue to be organised by the very system responsible for its disappearance.⁶⁰

The most important work available to those who have retained or recovered some degree of immunity to the CPCV — those who have, through particular life experiences, encounters with elders, or engagement with decolonial thought, regained access to a perceptual framework from outside the virus's structure — is the work of recognition and naming. To see what the virus has made invisible. To call the forest's voting by its true name. To stand at the edge of the clearing and ask, for the first time in a very long time, what the axe is for.

PART VII

OBJECTIONS AND LIMITS OF THE FRAMEWORK

A framework this totalising invite, and deserves, serious objection. The following five are the strongest available against the Paradox of Papuan Extinction as developed across the Eight Atlases above. Each is stated in the form its proponents would recognise, not in a weakened form designed to be easily answered.

Scope and Limits of the Claim

Before turning to the five objections in detail, their common upshot is worth gathering in one place, since it is otherwise scattered across the discussion that follows. Four limits on the claim are stated here together; each is developed, and earns its place, in the objection that follows it. First, this framework does not claim that every instance of social, economic, religious, or educational change in West Papua is an operation of the CPCV: it names a specific, falsifiable pattern of institutional asymmetry, with a stated disconfirmation criterion, not a description that covers all change as such — see Objection Three below. Second, it does not claim that Papuan participation in colonial structures amounts to false consciousness: the structural/individual distinction developed in Objection Three holds that individuals reason well, under constrained and unevenly distributed options, and that it is the constraint on those options, not the reasoning itself, that the framework identifies. Third, it does not deny Papuan agency: the same distinction depends on preserving a notion of agency exercised within, rather than erased by, structural constraint, and the paper's own practice — addressing readers it holds capable of being persuaded — presupposes that agency throughout, as Objection Five makes explicit. Fourth, it does not treat hybridity, bilingualism, or institutional participation as inherently pathological: Objection Four specifies the asymmetric and one-directional erosion of the ancestral side of a bicultural life, not biculturalism as such, as the pattern under analysis, and supplies a prospective institutional criterion for telling the two apart in advance of any individual outcome. What follows develops each of these four limits at the length its corresponding objection deserves.

Objection One: Education Brings Real Benefits

Literacy, numeracy, professional credentials, and access to wider economic and informational networks are not illusions. They expand the range of lives a person can choose and frequently

improve material security. A framework that treats education primarily as a delivery system for civilisational reduction — as Atlas Seven above does — risks being read as opposed to Papuan children acquiring these goods, which is not the paper's position and would not survive contact with the people whose lives it claims to describe.

The response is not to deny the benefit but to insist that the paradox concerns the terms on which the benefit is delivered, not the existence of the benefit. The claim is not that Indonesian literacy harms a child; it is that an education system which delivers literacy while offering no equivalent institutional investment in Papuan languages, cosmological knowledge, or land-based learning forces a trade that need not exist in principle and that does, as a matter of observed institutional design, exist in practice. The objection is correct that the paper must not be read as counselling withdrawal from education.

The strongest version of this objection does not stop there. It grants the asymmetry and asks why it should require anything as large as a cosmological-recovery project rather than a policy fix: invest in Papuan-language curricula, fund land-based learning alongside the national syllabus, and the trade this paper describes dissolves without need for Wonesis at all. This paper's answer is that the asymmetry is not contingent in the way that response assumes. A curriculum reform that added Papuan-language instruction within an assessment system still calibrated entirely to national examinations, national credentials, and national labour markets would change what is taught without changing what is rewarded; the institutional incentive that currently makes detachment from ancestral language and land the rational path to security would survive the reform intact. This is not a claim that policy reform is impossible or pointless — a sufficiently thorough one, reaching into assessment, credentialing, and labour-market recognition rather than curriculum alone, would address a great deal of what this paper describes, and would itself be a form of the recognition Wonesis calls for, not a substitute that makes it unnecessary. The paper's claim is narrower than “policy cannot fix this”: it is that the kind of policy reform capable of fixing it presupposes the prior act of seeing the asymmetry as a problem worth that scale of institutional cost, which is precisely the recognition this paper exists to produce.

Objection Two: Development Improves Living Standards

Roads, clinics, electricity, and markets address real and often severe deprivation. A framework that casts development uniformly as a vehicle of civilisational destruction — as Atlas Four above does — risks romanticising poverty and denying communities the right to want, and to obtain, material improvement.

This objection has real force and the paper's framing of development as “master narrative” should be read narrowly. The underlying move is the same one made in response to Objection One, and is worth naming rather than silently repeating: the critique targets a measurement asymmetry, not the goods being measured. The claim is not that material improvement is undesirable, nor that every development project destroys what it touches. The claim is that the specific development projects examined in this paper's account of land and mining have, in the cases analysed, been

structured so that the metrics used to evaluate them do not register the archival and cosmological functions of land at all — not that development as such is incompatible with those functions. A development process that incorporated Indigenous valuation of land alongside extractive valuation would not fall under this paper's critique; the critique is of an asymmetry in measurement, not of material improvement as a goal. Whether that asymmetry is necessary to development as currently practised in West Papua, or merely contingent upon decisions that could be made otherwise, is a further question this paper does not resolve.

Objection Three: Papuans Possess Agency

This is the most serious objection available against the framework. A theory in which the colonised population's choices are consistently redescribed as the effects of a virus operating through them risks erasing exactly the agency, deliberation, and political judgment that any account of a people's situation owes them. Papuan parents, teachers, politicians, and academics make decisions for reasons they can articulate and defend, weighing trade-offs no framework devised from outside their situation is entitled to dismiss as misrecognition. A theory that cannot be wrong about any individual's reasons — because any expressed reason can be redescribed as the virus speaking through them — has stopped being a theory about the world and become a theory immune to the world.

The framework's only available answer is a distinction between agency and the conditions under which agency operates, and the answer is only partial. The paper's claim is structural rather than individual: it is a claim about the distribution of institutional options, incentives, and categories of evaluation available to a population across the eight atlases, not a claim that any particular person's choice, examined on its own, is somehow not really theirs. A Papuan parent choosing an Indonesian-medium school for a child is exercising agency in a fully ordinary sense; the paper's claim is about why that choice is, for many parents, the only one that appears to lead toward security, and about who decided which options would appear that way. This distinction reduces but does not eliminate the force of the objection. Coulthard's account of recognition politics faces a structurally similar tension between honouring Indigenous political agency and identifying the colonial structures that constrain its exercise, and resolves it no more completely than this paper does. The honest position is that any framework operating at this level of structural generality will under-describe individual reasoning, and that the present framework has not solved this problem so much as inherited it.

The structural/individual distinction does real analytical work where it is most needed — in the cases this paper returns to most often. Consider the Papuan academic who publishes in metropolitan journals governed by epistemological frameworks external to Papuan knowledge systems. To evaluate this choice at the individual level is to encounter a person making a rational decision under constrained options: metropolitan publication is, within the available institutional structure, the pathway through which international recognition is secured, and that recognition may itself be intended, sincerely and not unreasonably, to serve the Papuan cause. The structural claim of this framework is not that this individual is wrong in their reasoning. The structural claim

is that the institutional structure which makes this the rational pathway — and which simultaneously makes Papuan-language publication, ancestral-knowledge-grounded research, and land-based epistemology institutionally marginal — was not designed by this individual and cannot be corrected by their individual choices alone, however deliberate.

A sharper version of the same objection asks what, if anything, could count against the framework rather than merely against an individual application of it. If every reason a Papuan parent, teacher, or politician gives for a choice can be redescribed as the structural pattern operating through them, and every instance of resistance can be redescribed as resistance that the system has already learned to absorb, the framework risks being compatible with any possible pattern of evidence — which is a way of saying it forecloses on the question it claims to answer. The present framework's only honest response is to specify, rather than evade, what would disconfirm it: a development process in which Indigenous valuation of land was incorporated into the metrics of assessment rather than excluded from them; an education system that invested in Papuan languages and land-based knowledge to a degree comparable with its investment in national integration; an elite-formation pathway in which institutional success was not systematically correlated, across cases, with distance from ancestral language and land relationships. At the individual level, the framework is also disconfirmed by cases where the most thoroughly institutionally educated Papuans are systematically and durably the most vigorous defenders of cosmopolitan language, land, and cosmological continuity — not, in this paper's own observation, as an isolated exception — though that observation has not been tested against a systematic sample, and the claim should be read as illustrative rather than as established statistical fact. Where these conditions hold, the structural claim is wrong for that case, not merely unrecognised. The paper's claim is therefore falsifiable in principle. The cases discussed here are consistent with the framework, but they do not constitute a systematic test of it.

Objection Four: Hybrid Identities Are Not Inherently Pathological

A Papuan who speaks Indonesian, holds a university degree, practises a global religion, and also maintains ancestral land relationships and ceremonial knowledge is not necessarily a divided or diminished person. Postcolonial scholarship since Bhabha has generally treated hybridity as a generative and ordinary condition of colonised and diasporic life rather than as evidence of loss. A framework that treats every instance of fluency in the coloniser's institutions as evidence of civilisational reduction risks pathologising the ordinary, often skilful, bicultural lives that most Papuans actually lead.

This objection identifies a genuine and important distinction. The framework does not treat hybridity as inherently pathological; what it identifies as the mechanism of Psycho-Cosmocide is not bilingualism, biculturalism, or institutional participation as such, but the asymmetric and one-directional erosion of the ancestral side of that equation across generations. A bilingual, dual-credentialed Papuan who also speaks Lani fluently and can name the genealogy of their land is in a fundamentally different position from one for whom Indonesian and metropolitan credentials have no Papuan counterpart at all. The paradox described in this paper applies with force to the

second case and considerably less force, if any, to the first. The CPCV framework's claim is therefore not that every instance of fluency in the coloniser's institutions constitutes civilisational reduction, but that the institutional structure currently in place in West Papua makes that asymmetric erosion the default outcome rather than the exception — not because bicultural lives are impossible, but because the educational, economic, and professional systems are structured to reward fluency in one direction and to offer no comparable institutional investment in the other. The distinction between supplementary hybridity and displacive erosion is this: in the former, the ancestral side of the equation remains institutionally supported, transmitted, and valued; in the latter, it is left to individual or family effort alone, while every institutional reward flows toward the colonial side.

As stated so far, the distinction is diagnosed retrospectively: a reader can tell which case a given bicultural life falls into only by checking, years later, whether the ancestral side survived. That leaves the objection's strongest form unanswered, since it invites the same unfalsifiability worry raised in Objection Three. A prospective criterion is available, and is institutional rather than biographical: ask not what an individual life will turn out to contain but whether the institutions a child passes through offer the ancestral language and land-based knowledge the same things they offer Indonesian and metropolitan credentials — examinable status, employable certification, and a recognised pathway to social standing. Where a school, a church, or a local government offers Lani-language instruction, land-based learning, or ceremonial knowledge no such standing, the asymmetric outcome can be predicted in advance, before any individual life unfolds one way or the other, from the structure of the institution alone, not from the result. Where an institution does offer that standing — a bilingual curriculum with genuine credentialing weight, for instance — the prediction reverses. This criterion does not eliminate the need to check outcomes; it gives the prediction something to be checked against in advance, which is what a purely retrospective distinction cannot do.

Objection Five: The Parasite Analogy Risks Determinism

The parasite archetype, developed above in Atlas Seven through *Ophiocordyceps* and related examples, describes a host whose behaviour is mechanistically reprogrammed and who has, on any reasonable account, no capacity to resist that reprogramming. If the structural homology between parasite and host is taken seriously rather than as loose illustration, it implies that colonised Papuans who participate in their own civilisational reduction are as incapable of doing otherwise as an infected ant is incapable of not climbing the leaf. That implication is both empirically false and, if asserted, ethically corrosive: it would deny the very moral and political responsibility that resistance, refusal, and the recovery the paper calls for all presuppose.

This objection is correct, and it is the reason the methodological note in Part I insists that the virus and parasite vocabulary names a structural pattern rather than a biological mechanism. The disanalogy was stated at the analogy's first full use in Atlas Seven, precisely so that a reader who stops there does not get the deterministic version unqualified: the zombie ant's nervous system is physically commandeered, leaving no point at which deliberation could intervene, while the

Papuan teacher, politician, or parent these atlases describe is reasoning, under constrained and unevenly distributed options, toward conclusions available to be questioned, debated, and changed by exactly the kind of recognition this paper is attempting to produce. If the analogy implied otherwise, the entire second half of the paper — which calls for recognition, naming, and the Wonesis framework as a response — would be incoherent, since incapacitated hosts cannot be addressed by an argument. The paper's own practice therefore refutes a strictly deterministic reading of its central metaphor: it treats its readers, including Papuan readers, as capable of being persuaded, which a true parasite never could.

Taken together, these five objections do not refute the framework, but they do mark its limits. The paper's strongest claims are structural and institutional: about the asymmetry of measurement in development planning, about the design of an education system that has not invested in Papuan languages and knowledge to the degree it has invested in national integration, and about the recurring position in which Papuan elites find themselves when the pathways to influence run through institutions not oriented toward Papuan continuity. Its weakest claims are the ones that generalise from this structural pattern to totalising statements about what individual Papuans believe, intend, or are capable of recognising. This revision has tried to carry that caution through rather than merely flag it here: the structural claims above are stated with the confidence the argument has earned, and Part II and Part VIII qualify their claims about individual consciousness accordingly. Where the corpus's imagery intensifies beyond that register — most visibly in the closing passage of Part VIII — that intensification is the deliberate change of register flagged at the opening of Part III, not a further individual-level claim requiring the same evidentiary caution as the structural argument it follows.

PART VIII

CONCLUSION — THE EXTINCTION THAT CELEBRATES ITSELF

The Paradox of Papuan Extinction is this: a people can participate in the dismantling of the very world that makes them possible while experiencing that participation as virtue, progress, responsibility, success, and love. Across all Eight Atlases of Human Existence examined in this paper, the destruction advances not because Papuans desire extinction, but because the capacities through which extinction would be recognised as extinction have themselves become the primary targets of the process.

The paradox is terrifying in eight interlocking layers of horror because destruction no longer appears as destruction but as the promise of a better future; the immune system of a people is dismantled before the people themselves, the victims become participants in the machinery of their own extinction and the process is experienced as virtue rather than catastrophe. Those who attempt to sound the alarm are treated as enemies of progress. The path toward recovery narrows as the process advances. And at its deepest level, the institutional categories available to the colonised increasingly obstruct the recognition of extinction as extinction. They experience their own

disappearance as advancement, their own displacement as development, and their own destruction as the ordinary achievement of a successful life.

The symbolic atlas that the Psycho-Cosmocide paradigm has assembled — the forest and the axe, the zombie ant, the cancer, the forgotten language, the well poisoned at the source, the last speakers, the compass slowly turning — is not a collection of images for rhetorical effect. It is a library of recognition: an archive of images designed to restore to visibility the structure of a process that the virus has been meticulously designed to render invisible. Each image is an act of perceptual recovery.⁶¹

This corpus exists to perform that act of recognition at the depth the paradox demands. Naming a disease is not the same as curing it, but no cure is possible without the naming — and some names must be spoken now, before the conditions for hearing them are themselves one more thing the extinction erases.

A final question must be asked, and asked openly: is this only Papua? The answer this framework implies — and which the full body of the Psycho-Cosmocide corpus begins to establish — is no. The Paradox of Papuan Extinction is not a local pathology confined to one island on the western edge of the Pacific. It is a paradigm case: the most fully developed, most philosophically legible instance of a structural dynamic that operates wherever a cosmopolitan people encounters the full force of civilisational expansion through the same eight atlases walked in this paper. The structural logic is the same: the immune system is targeted before the body; destruction arrives dressed as the future; the people are recruited as instrument; virtue becomes the delivery mechanism. What makes Papua the generative case for this framework is not that it is unique but three specific features that make the paradox unusually legible here. First, the CPCV's operation is still recent enough that living memory of the cosmopolitan world it is displacing has not yet been entirely extinguished: there are still elders in the Baliem Valley who carry the full depth of cosmological vocabulary, still communities whose inter-generational transmission remains partially intact, still a window — narrowing, but not yet closed — within which naming the paradox and interrupting it remain possible. Second, the juridical and political situation is unusually stark: West Papua remains under active military occupation, with documented forced displacement at scale, making the combination of external force and internal compliance visible with unusual clarity. Third, the Psycho-Cosmocide framework emerged from within the Lani cosmological tradition rather than from an external academic observer, which means its analytical categories carry the residual integrity of the very perceptual framework the CPCV is attempting to erase. These features are historically specific to Papua; the structural logic they illuminate is not. This extension is offered as a speculative hypothesis rather than an established finding; demonstrating it would require the same depth of case-specific work this paper has given West Papua, which lies outside its scope. With that qualification stated, the same structural logic plausibly extends to the histories of the Ainu, the Aboriginal peoples of Australia, the First Nations of North America, and the Mapuche, where the documented record of residential and mission schooling, language suppression, and land alienation pursued in the name of education and improvement has been analysed in terms

compatible with this framework by scholars including Coulthard, Simpson, Alfred, and Smith, cited above and in the bibliography; whether their accounts of internalised, aspiration-driven reproduction amount to the same structural pattern this paper identifies for West Papua, or a related but distinct one, is a question for the comparative work this paper does not itself undertake.

Stated once, then, and without further scaffolding: a people can carry out their own extinction not because they are deceived, not because they lack agency, and not because they fail to resist, but because the very apparatus through which their disappearance would be recognised as disappearance has itself been reorganised by the process producing it, atlas by atlas. That is this paper's claim, and it is offered at the structural register Part VII insisted on throughout: a claim about the distribution of institutional options, incentives, and categories of evaluation available to a population across the eight atlases, not a claim that every individual Papuan life is equally or identically reorganised, nor that no register of existence anywhere retains some un-reorganised ground from which recognition becomes possible — if that were true, the act of naming this paper attempts would itself be impossible. Where the reorganisation has gone furthest, extinction requires no external enemy, because the people carry it forward themselves, and do so with love. Where it has not, as Objection Four's prospective criterion specifies, that same love still finds institutional room to protect what it loves.

The parent from this paper's opening scene is still at the gate, still certain, still loving. That certainty is not this paper's target; the structure that produced it is. West Papua is not merely a tragedy. It is a mirror. What the forest is learning to see in that mirror is not only its own face. It is the face of a process that civilisational expansion performs wherever it encounters a world it cannot yet fully absorb. The proverb says the forest votes for the axe. This paper says: let the forest know what it is voting for — and let the knowing, consistent with everything Part VII established about what this framework can and cannot claim, be the beginning of a choice rather than the announcement of a verdict already settled.

Final Reflection: When Conquest Becomes the Host

The deepest horror of the Civilisational Psycho-Cosmocide Virus is not the conquest of land or people. Conquest has always been part of history; it is loud, visible, and therefore, eventually, resistible. The deepest horror begins at the moment conquest stops being something done to a people and becomes something done as a people — when the instruments of domination are no longer wielded against the host but metabolised by it, absorbed into its bloodstream, mistaken for its own organs. Foreign realities become familiar. Imposed meanings become self-evident truths. Survival becomes participation. Adaptation becomes reproduction. This is the virus's most refined cunning: not conquest, but succession — the moment the coloniser can withdraw entirely, and nothing changes, because the work now continues without them. At that point, the coloniser no longer stands outside the walls. There is no outside left to stand in. The walls have learned to build themselves, and they build faster, more efficiently, more lovingly than any occupying force ever could — because a wall built by its prisoner is a wall that will never be stormed. The gatekeepers become its guardians. The prisoners decorate their cells and call the decorating freedom. The language forgets itself in its own mouth. The cosmopolitan burns its own ecological books and calls it progress. The forest grows the handle of the axe, hands it to its own children, and teaches them that this is what a hand is for. This is the pathology proper: a host organism that has stopped registering the parasite as foreign, because the parasite no longer behaves like one. It does not feed visibly. It does not announce itself in the wound. It rewires the immune system that would have named it a threat, so that the body's own defences are redirected inward, mistaking the self for the danger and the danger for the self. The infected do not feel infected. They feel modern, educated, developed or even civilised. This is not false consciousness in the old sense — a lie laid over a hidden truth waiting to be unveiled. It is closer to an execution carried out by the condemned, with their own hands, on themselves, across generations, each one taught by the last that the blade is a gift and the wound is growth. Psycho-Cosmocide virus in a settler colonial world like West Papua is victorious, where it is victorious, not in a moment of capture but in a permanent, self-sustaining present: a people continuing to walk, work, study, vote, develop, consume, and progress, fluently and without complaint, while the world that once made them has already disappeared — not destroyed in front of them, but vacated quietly, from the inside, while they were still living in it. But a virus, however total, is not a fate. It is a mechanism, and mechanisms can be named. Where Psycho-Cosmocide has not yet won, the labyrinth still has walls — and walls, unlike fate, have edges, seams, foundations. They can be mapped. They can be touched. And this paper insists, against the virus's own deepest cunning — the cunning of invisibility, of total internalisation, of a captivity so complete it no longer feels like captivity at all — that what has been learned by a people can also, deliberately, generation by generation, be unlearned: named, mapped, and walked back out of. The entire literatures produced under the Psycho-Cosmocide paradigm is to serve this purpose.

GLOSSARY OF RECURRING TERMS

Part I above defines the five terms a first-time reader needs before Part II; this glossary gathers, in one place, several further terms that recur without being defined at their first appearance because each is properly introduced where it is put to work. It is a lookup point for a reader returning to a passage rather than a substitute for reading the term where it is developed at length.

Synthobian — the counterpart mode of existence to cosmobian, denoting synthetic, engineered systems organised through abstraction, institutions, technology, and civilisational process rather than through reciprocal relationship with land, ancestry, and cosmos; developed in *Four Worlds, One Dying Earth* (Working Paper No. 17).

Four Gospels — religiosity, development, progress, and success, read as occupying the structural position of "good news" within the settler colonial order; introduced in the Fifth Horror above and developed in full in *The Four Gospels of a 'Civilisational' Death Cult in West Papua* (Working Paper No. 21).

Existential Cages — a separate architecture from the Eight Atlases, naming structurally imposed existential enclosures (including the Cage of Absolute Unknowing and the Cage of the Irreducible Other) that condition how a colonised people experiences time, mystery, and recovery; developed in *The Seven Existential Cages* (Working Paper No. 3) and revisited in Working Paper No. 29.

Canvas Principle — the embodiment argument, introduced in Atlas One above, that land is the ontological precondition of thought itself: every embodied thinker presupposes an ecological world, so colonisation is never merely the seizure of territory but the repainting of reality; developed in *Beyond the Papuan Rebel* (Working Paper No. 23).

Inaorak — the Lani concept, from *Inawi* (home, land, space) and *Worak* (exist, verified, confirmed), designating the cosmologically verified belonging of a people to a landscape; used in Atlas One above and, per the evidentiary-status note in Part I, transmitted through the Kunume institution rather than a published reference grammar.

Chromatic tragedy — a form of suffering that exceeds classical tragic theory because it dismantles the very faculty of *anagnorisis* through which suffering becomes visible to itself; introduced in the Eighth Horror above and developed in *A Papuan Tragedy Is More Tragic Than Tragedy* (Working Paper No. 12).

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Endnotes

1. Yamin 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). The concept of the Civilisational Psycho-Cosmocide Virus is developed across the working paper series but receives its most systematic treatment in that foundational paper, in the expanded second edition (2026), and in *The Labyrinth of Psycho-Cosmocide*, the companion paper whose Eight Atlases architecture this revised edition adopts. The architecture itself is developed at full length, and published, as Yamin Kogoya, *From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination*, 11th ed., Kurumbi Wone Working Paper Series, No. 11 (2026), available via PhilArchive; see note 10 below.
2. The full corpus of the Kurumbi Wone Working Paper Series, including all papers cited in this article, is available via PhilPapers, Academia.edu, ResearchGate, and psychocosmocide.com.
3. Yamin Kogoya, *A Foundational Theoretical Framework for the Study of Psycho-Cosmocide: Wone, Psyche, Psycho, Cosmocide, and Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, No. 1(b) (2026). That paper derives these terms from the Lani concept of Wone, situating it comparatively against the Greek Logos, Egyptian Ma'at, Chinese Dao, Hebrew Dabar, Hindu Rita and Dharma, and Lakota Wakan Tanka, and grounds the etymological claims in first-hand Lani oral tradition transmitted through the Kunume institution rather than a published reference grammar. See also note 52 below.
4. Yamin Kogoya, *The Ecosystem of Papuan Extinction: A Five-Hundred-Year Civilisational Architecture of Ecosystemic Replacement, Structural Containment, and Manufactured Extinction*, 6th ed., Kurumbi Wone Working Paper Series, No. 6 (2026). See also Yamin Kogoya, *The Papuans: A Stranded Cosmopolitan Society on the Highway of Civilisation*, 14th ed., Kurumbi Wone Working Paper Series, No. 14 (2026). On the antiquity of habitation referenced in the text, archaeological evidence places human occupation of the New Guinea highlands at approximately 49,000–44,000 years before present; see Glenn R. Summerhayes et al., “Human Adaptation and Plant Use in Highland New Guinea 49,000 to 44,000 Years Ago,” *Science* 330, no. 6000 (2010): 78–81. The figure of “at least forty-four thousand years” used in this paper reflects the lower bound of this evidenced highland occupation date; the wider Sahul migration horizon may extend further into the past, but the highland-specific figure is the one directly attested in published archaeological literature. On the documented military violence and forced displacement referenced in the same sentence, see UN Office of the High Commissioner for Human Rights, “Indonesia: UN Experts Sound Alarm on Serious Papua Abuses, Call for Urgent Aid” (1 March 2022), reporting an estimated 60,000–100,000 people displaced since December 2018; and Human Rights Monitor, *Annual Report 2025: Human Rights and Conflict in West Papua*, reporting over 105,000 internally displaced persons as of December 2025. On the demographic replacement referenced in the same sentence, see Jim Elmslie, “The Great Divide: West Papuan Demographics Revisited; Settlers Dominate Coastal Regions but the Highlands Still Overwhelmingly Papuan,” *The Asia-Pacific Journal: Japan Focus* 15, no. 2 (2017), documenting a long-term annual population growth rate for the non-Papuan population roughly six times that of the Papuan population between 1971 and 2000 through state-sponsored transmigration; and Lachlan McNamee, *Settling for Less: Why States Colonize and Why They Stop* (Princeton: Princeton University Press, 2023), which situates Indonesia’s transmigration programme in West Papua within a comparative, archivally documented account of settler colonialism. These sources document the political-military and demographic dimensions of the extinction named in this paper’s opening sentence; they are independent of, and do not depend upon, the Psycho-Cosmocide framework’s own analytical claims.
5. Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 37–74. For the Papuan dimension, see Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*, 13th ed., Kurumbi Wone Working Paper Series, No. 13 (2026).

6. Yamin Kogoya, *A Papuan Tragedy Is More Tragic Than Tragedy: Beyond the Architecture of Tragedy*, 12th ed., Kurumbi Wone Working Paper Series, No. 12 (2026). The concept of chromatic tragedy is introduced there as a form of suffering that exceeds the bounds of classical tragic theory precisely because it dismantles the capacity for anagnorisis — the recognition through which suffering becomes visible to itself.
7. Yamin Kogoya, *Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos*, 2nd ed., Kurumbi Wone Working Paper Series, No. 2 (2026). The designations “Civi-lie-sation” and “Evi-lie-sation” — introduced in that paper — name the progressive stages through which the civilisational order installs a systematic inversion of reality at the level of collective perception.
8. See Patrick Wolfe, “Settler Colonialism and the Elimination of the Native,” *Journal of Genocide Research* 8, no. 4 (2006): 387–409. Wolfe’s analysis of settler colonialism as a structure rather than an event parallels the CPCV framework’s account of Psycho-Cosmocide as a viral process rather than a discrete act of conquest. See also Lorenzo Veracini, *Settler Colonialism: A Theoretical Overview* (Basingstoke: Palgrave Macmillan, 2010), 1–40, which extends Wolfe’s structural analysis by distinguishing settler colonialism from other colonial formations through its logic of displacement and replacement — a distinction that maps directly onto the CPCV framework’s account of cosmopolitan worlds targeted not for exploitation alone but for systemic civilisational replacement.
9. Yamin Kogoya, *Four Worlds, One Dying Earth: The Four Modes of Existence and the War on the Cosmopolitan World*, 17th ed., Kurumbi Wone Working Paper Series, No. 17 (2026). The distinction between cosmopolitan and civilisational existence developed in that paper is foundational to understanding why the future the CPCV offers appears genuinely desirable to those it is in the process of destroying.
10. Yamin Kogoya, *From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination*, 11th ed., Kurumbi Wone Working Paper Series, No. 11 (2026). The Eight Atlases — Physical/Material, Biological/Organism, Cultural/Mythological, Metaphysical/Transcendental, Particle/Energy, Space/Time, Memory/Consciousness, and the Ultimate Unknown — are identified in that paper, and formalised as a general architecture in *The Labyrinth of Psycho-Cosmocide*, as a single interdependent ecosystem constituting the total architecture of human life, all of which are targeted by the CPCV and all of which are walked in turn in Part III of this paper.
11. Yamin Kogoya, *West Papua: Ontological Cages and Colonial Consent*, 4th ed., Kurumbi Wone Working Paper Series, No. 4 (2026). The analysis of the “second cage” — the historically constructed existential enclosure produced through systems of power, ideology, and colonial domination — is directly relevant to the mechanism of immune system dismantlement described here.
12. Homi Bhabha, *The Location of Culture* (London: Routledge, 1994), 85–122. Bhabha’s concept of mimicry illuminates the mechanism but does not fully capture the paradox: mimicry retains a residual distinction between the original and the imitation, whereas the CPCV framework analyses a condition in which that distinction has been erased within the consciousness of the people themselves. The paper’s use of “misrecognition” is also distinct from the intersubjective frameworks of Charles Taylor, “The Politics of Recognition,” in *Multiculturalism: Examining the Politics of Recognition*, ed. Amy Gutmann (Princeton: Princeton University Press, 1994), 25–73, and Axel Honneth, *The Struggle for Recognition: The Moral Grammar of Social Conflicts*, trans. Joel Anderson (Cambridge: Polity Press, 1995). Taylor and Honneth locate misrecognition in the failure of one social actor to adequately acknowledge another; the CPCV framework operates at a prior and deeper level — the dismantling of the cosmological framework through which the colonised collective would otherwise constitute the very capacity for recognition in the first place. The distinction is not terminological but ontological.
13. Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfield (Boston: Beacon Press, 1965), 79–120. Memmi’s analysis of the colonised person who internalises colonial values remains foundational, though

the CPCV framework pushes beyond Memmi's psychological focus to the cosmological dimension: it is not merely values that are internalised but the reality-making framework within which values are assessed.

14. Antonio Gramsci, *Selections from the Prison Notebooks*, ed. and trans. Quintin Hoare and Geoffrey Nowell Smith (New York: International Publishers, 1971), 206–275. Gramsci's concept of hegemony as the organisation of common sense rather than the imposition of ideology is the closest predecessor in Western political thought to the CPCV's account of moral conviction as the virus's most powerful protection; see further Part IV below.
15. Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 1–50. Coulthard's critique of recognition politics — the argument that seeking recognition from the colonial state reproduces rather than challenges the colonial framework — is structurally parallel to the CPCV's analysis of the paradox of indigenous success developed in Atlas Three below.
16. Yamin Kogoya, *Capturing Papuan Cosmological Consciousness: Sacred Geography and Metaphysical Displacement in West Papua*, 7th ed., Kurumbi Wone Working Paper Series, No. 7 (2026). That paper traces the global journey of Abrahamic sacred geography to West Papua and develops at length the chromatic structure of imported salvific imagery summarised here; see also note 53 below.
17. Yamin Kogoya, *The Four Gospels of a 'Civilisational' Death Cult in West Papua: Religiosity, Development, Progress, and Success*, 21st ed., Kurumbi Wone Working Paper Series, No. 21 (2026). That paper develops the pattern named here in full, reading each of the four gospels as occupying the structural position of 'good news' (gödspel) within the settler colonial order. See further note 38 below.
18. Yamin Kogoya, *The Metaphysics of Power: Indigenous Survival and Lani Cosmology*, 5th ed., Kurumbi Wone Working Paper Series, No. 5 (2026). The theory of trust-based concentrated power developed in that paper identifies the conditions under which the civilisational immune system can be reconstructed — and thus the conditions whose absence makes the immunological crisis possible.
19. Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto* (Don Mills, ON: Oxford University Press Canada, 1999), 1–55. Alfred's analysis of how indigenous political leadership is frequently captured by the very state structures it nominally opposes provides a specific political-institutional dimension to the immunological crisis described here.
20. Erich Fromm, *Escape from Freedom* (New York: Holt, Rinehart and Winston, 1941), 185–221. Fromm's analysis of the psychological mechanisms through which populations embrace authoritarian structures that harm them prefigures the CPCV framework but operates at the level of individual psychology rather than civilisational immune systems.
21. Yamin Kogoya, *The Seven Existential Cages: A Speculative Decolonial Ontology*, 3rd ed., Kurumbi Wone Working Paper Series, No. 3 (2026). The Cage of Absolute Unknowing and the Cage of the Irreducible Other — developed in that paper — are particularly relevant to the temporal narrowing of recovery conditions described here and returned to in Atlas Six below.
22. Paul Ricoeur, *Memory, History, Forgetting*, trans. Kathleen Blamey and David Pellauer (Chicago: University of Chicago Press, 2004), 3–132. Ricoeur's analysis of collective memory as an active structure through which communities orient themselves in time, rather than a passive archive, grounds the CPCV framework's account of what is lost when the memory structures of indigenous civilisations are dismantled. Ricoeur's account itself builds on, and productively complicates, Maurice Halbwachs's foundational claim that all memory is in the first instance social: that individuals remember only as members of groups, through frameworks (cadres sociaux) the group itself supplies, and that no individual recollection is possible outside them; see Maurice Halbwachs, *On Collective Memory*, trans. Lewis A. Coser (Chicago: University of Chicago Press, 1992), 37–189. Halbwachs's framework supplies something Ricoeur's does not quite on its own: an explanation of why the loss this atlas

describes cannot be repaired by restoring memory to isolated individuals. If memory is constituted socially, a people whose social frameworks of remembering have themselves been dismantled cannot simply recall what has been lost, because the scaffolding through which recollection would occur no longer exists. Where Ricoeur supplies the active, temporally oriented dimension of memory the CPCV framework needs, Halbwachs supplies its precondition: the social structure without which no orientation in time, active or otherwise, remains available to remember with.

23. Yamin Kogoya, *Capturing Papuan Cosmological Consciousness*. (see note 16 above).
24. Yamin Kogoya, *A Papuan Tragedy Is More Tragic Than Tragedy*. The chromatic tragedy concept names this specifically: a tragedy that is more tragic than classical tragedy because it operates by dismantling the very faculty of recognition through which the tragic protagonist would otherwise understand the dimensions of the drama in which they participate.
25. Yamin Kogoya, *The Ecosystem of Papuan Extinction*; Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*; Yamin Kogoya, *From the Wreckage: Eight Atlases of Human Existence Under Total Colonial Domination*. (see note 10 above). The present paper applies the general architecture developed in the latter paper to the specific case of West Papua, with the empirical record for each atlas's operational claims documented in the two former papers.
26. On Enkidu specifically: Yamin Kogoya, *Gilgamesh and Enkidu: Participatory Extinction and the Seduction of the Cosmobian Being*, 20th ed., Kurumbi Wone Working Paper Series, No. 20 (2026), reading Enkidu's seduction into Uruk — via the 'Shamhat Mechanism' of counterfeit transcendence — as humanity's oldest recorded instance of what this paper's Introduction calls participatory extinction: displacement achieved not by force but by presenting detachment from the cosmobian world as fulfilment.
27. Yamin Kogoya, *The Metaphysics of Power: Indigenous Survival and Lani Cosmology*. The analysis of land as the primary archive is grounded in the Lani concept of Inaorak — from Inawi (home, land, space) and Worak (exist, verified, confirmed) — designating the cosmologically verified belonging of a people to a specific landscape. Inaorak is not merely territorial claim but ontological constitution: the land and the people constitute each other's reality.
28. Yamin Kogoya, *Beyond the Papuan Rebel: Land as First Ontology*; A West Papuan Philosophical Perspective, 23rd ed., Kurumbi Wone Working Paper Series, No. 23 (2026), developing this embodiment argument as the Canvas Principle in dialogue with Vine Deloria Jr., Eve Tuck and K. Wayne Yang, and Robin Wall Kimmerer.
29. Yamin Kogoya, *The Ecosystem of Papuan Extinction*.
30. See Part IV below, where Fanon's analysis of the colonisation of desire — the predecessor, in Western political thought, of the biological and racial hierarchy examined in this atlas — is developed in full (notes 50–51). For independent empirical confirmation of this specific dynamic among Lani schoolchildren, see Murni Sianturi, Chia-Ling Chiang, and Adi Sumarsono, "The Preservation of the Identity and Culture of the Indigenous Lanninese People of West Papua, Indonesia, through Education," *Culture and Education* 34, no. 2 (2022): 424–465, a peer-reviewed case study documenting Lani children in the Baliem highlands internalising stigma attached to skin colour and hair texture and consequently imitating Indonesian peers — a finding reached independently of, and corroborating, this atlas's claim.
31. Yamin Kogoya, *The Making of Papuaphobia: Colonial Genealogy, Racial Formation, and Psycho-Cosmocide*, 28th ed., Kurumbi Wone Working Paper Series, No. 28 (2026), tracing this grammar from the colonial conflation of Negro Africa and the Pacific, the 'Curse of Ham,' and craniometric doomed-race theory through to its contemporary Indonesian forms, including the August 2019 Surabaya incident and the #PapuanLivesMatter response it provoked.

32. The cancer metaphor is employed across the working paper series. For its most systematic development, see Yamin Kogoya, *Psycho-Cosmocide: The Silent Invasion of Mind, Meaning, and Cosmos*, 2nd ed.
33. Mahmood Mamdani, *Citizen and Subject: Contemporary Africa and the Legacy of Late Colonialism* (Princeton: Princeton University Press, 1996), 3–60. Mamdani’s analysis of the “decentralised despotism” produced by colonial indirect rule — in which indigenous political institutions become the local administrators of a colonial system — provides a specifically political-institutional dimension to the cancer metaphor’s general logic.
34. The axe archetype and its cluster of variants — including the forest sharpening the blade, the trees building the gallows, the sheep voting for the wolf, and the ladybird wasp bodyguarding the parasite consuming it — are developed as components of the Psycho-Cosmocide Symbolic Atlas, a resource assembled across the working paper series, and formally located within the Cultural/Mythological atlas in *The Labyrinth of Psycho-Cosmocide*, to illuminate the paradox through multiple analogical approaches. The structural logic of this archetype — in which the colonised are transformed from subjects into instruments of their own destruction — has a significant antecedent in Aimé Césaire’s account of “thingification” (chésification) in *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000). Césaire identifies the conversion of human beings into objects, tools, and instruments of colonial purpose as colonialism’s defining violence; the axe archetype extends this analysis to the specific structural condition in which the instrument is not merely rendered passive but recruited into active participation in the destruction of the world from which it came.
35. Yamin Kogoya, *Easter Performances in the Time of Extinction: The Gospel of Psycho-Cosmocide in West Papua*, 10th ed., Kurumbi Wone Working Paper Series, No. 10 (2026). That paper provides perhaps the most concentrated analysis of this specific dimension of the paradox, examining how Christian Easter celebrations in West Papua become simultaneously genuine expressions of faith and vehicles of civilisational misrecognition.
36. Taiaiake Alfred, *Peace, Power, Righteousness*, 1–55. See also Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*, which provides the most concentrated institutional analysis of elite formation specifically. For the documented political history of the Papuan elite formation this section analyses — the generational shift from Dutch-educated administrators through the post-1998 “Papuan Spring” revival to the present Indonesian-integrated political class — see Richard Chauvel, *Constructing Papuan Nationalism: History, Ethnicity, and Adaptation*, Policy Studies 14 (Washington, DC: East-West Center, 2005), which documents this elite’s formation independently of this paper’s own framework.
37. Yamin Kogoya, *Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide*. (see note 49 below). Development ideology’s structure as a master narrative is analysed at length in that paper’s account of the Seven Existential Cages, discussed immediately below.
38. Yamin Kogoya, The Four Gospels of a ‘Civilisational’ Death Cult in West Papua. (see note 17 above).
39. Plato, *Republic*, trans. G.M.A. Grube, rev. C.D.C. Reeve (Indianapolis: Hackett, 1992), 514a–520a (the Allegory of the Cave). The application developed in this paper’s account of development ideology — the bright, attractive images of the cave wall obscuring a simultaneous process beyond the field of vision — grounds the concept of the immunological crisis in a long tradition of philosophical analysis of the conditions under which error and illusion become structurally self-sustaining, a tradition running from Plato through the ideology-critique literature engaged in Part IV below.
40. Yamin Kogoya, *The Ecosystem of Papuan Extinction*; Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*. Vandana Shiva, *Monocultures of the Mind: Perspectives on Biodiversity and Biotechnology* (London: Zed Books, 1993), 1–75, supplies a structural parallel for this atlas: Shiva’s analysis of how development monocultures destroy biological and epistemic diversity simultaneously parallels the CPCV’s account of technological and economic development as a mechanism of Psycho-Cosmocide.
41. Yamin Kogoya, *Colonial Parasites and Colonised Hosts*. (see note 42 below); Yamin Kogoya, *Remaking the Settler World from Inside the Papuan World*. The drifting-compass and demolished-bridge analogies named in

this atlas are catalogued, with full Papuan case material, across these companion papers and the atlas documentation available at psychocosmocide.com.

42. Yamin Kogoya, *Colonial Parasites and Colonised Hosts: The Psycho-Cosmocide of Cosmobian Existence in West Papua*, 18th ed., Kurumbi Wone Working Paper Series, No. 18 (2026). This paper develops the parasitological analysis through structural homology with six biological examples: *Toxoplasma gondii*, *Ophiocordyceps unilateralis*, *Cymothoa exigua*, *Ampulex compressa*, *Sacculina carcini*, and *Dicrocoelium dendriticum*.
43. The *Ophiocordyceps unilateralis* example — the zombie ant fungus — is employed in the CPCV framework as a structural metaphor of the specific, disciplined kind Part I's methodological note describes: not a loose illustration, but one bounded by a single, explicitly stated point of comparison. The homology is between the mechanism of behavioural modification through neurological reprogramming and the mechanism of perceptual modification through the reorganisation of the civilisational symbolic environment — no stronger claim than that is intended, and the bound stated at this analogy's first full use in Atlas Seven above (that the ant's nervous system is physically commandeered while the human reasoner described here is not) should be read as qualifying every subsequent use of the image, including this one. Both cases produce a condition in which the host organism's own capacities are redirected toward outcomes that serve the parasite's reproduction rather than the host's survival; the metaphor's work stops there and does not extend to a claim of literal mechanistic identity.
44. Yamin Kogoya, *Colonial Parasites and Colonised Hosts*.
45. Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples* (London: Zed Books, 1999), 1–80. Smith's foundational analysis of the relationship between research, colonial knowledge production, and indigenous peoples provides the epistemological context for the CPCV framework's account of education as viral delivery system.
46. Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants* (Minneapolis: Milkweed Editions, 2013), 3–50. For quantitative evidence of the pattern of intergenerational language loss described in the surrounding text, see Alfred Kik et al., "Language and Ethnobiological Skills Decline Precipitously in Papua New Guinea, the World's Most Linguistically Diverse Nation," *Proceedings of the National Academy of Sciences* 118, no. 22 (2021): e2100096118, finding that only 58 percent of surveyed secondary-school students were fluent in their indigenous language compared with 91 percent of their parents, with modelled trends predicting further decline. This study concerns Papua New Guinea rather than the Indonesian-administered provinces that are this paper's primary subject; a systematic transmission survey of comparable scale specific to West Papua is not available in the published literature, which is itself consistent with this paper's argument about the asymmetry of institutional attention. West Papua-specific evidence does exist at a qualitative and policy-analytic register, however, and points the same direction: Wempi Kafryawan and Ahmad Maulana Mursyid, "Linguistic Diversity at Risk: Description of Endangered Languages in Papua," *KARIWARI SMART: Journal of Education Based on Local Wisdom* 4, no. 1 (2024): 60–82, catalogues the endangerment status of numerous Papuan language groups; and Murni Sianturi, Chia-Ling Chiang, and Adi Sumarsono, "The Preservation of the Identity and Culture of the Indigenous Lanninese People of West Papua, Indonesia, through Education," *Culture and Education* 34, no. 2 (2022): 424–465 (see also note 30 above), documents the same transmission pressure directly within a Lani community. Neither supplies the kind of large-sample transmission survey the Kik et al. study provides for Papua New Guinea, so the West Papua-specific claim still rests more heavily on the qualitative and working-paper sources cited elsewhere in this article than the present note can fully remedy.
47. Yamin Kogoya, *The Mystery of "O" in Papuan Lani Cosmology: Being, Space, Time, and the Living Universe*, 15th ed., Kurumbi Wone Working Paper Series, No. 15 (2026).

48. Yamin Kogoya, *What Is This Reality? An Existential Interrogation of Human Reality*, 22nd ed., Kurumbi Wone Working Paper Series, No. 22 (2026).
49. Yamin Kogoya, *Wonesis: Framework, Belonging, and the Antidote to Psycho-Cosmocide*, 16th ed., Kurumbi Wone Working Paper Series, No. 16 (2026). Wonesis is identified in that paper as the antidote framework: not a political programme or an ideological counter-narrative, but the reconstitution of the conditions under which the viral operation can be perceived, named, and refused. See also Yamin Kogoya, *Four Worlds, One Dying Earth*, whose fourth mode of existence — the speculative post-civilisational — represents the horizon toward which the Wonesis framework orients its recovery project.
50. Yamin Kogoya, *Colonial Parasites and Colonised Hosts*. The Psycho-Cosmocide Symbolic Atlas — the assembled library of images, proverbs, biological examples, myths, and archetypes developed across the working paper series — is conceived as a pedagogical and philosophical resource: a set of perceptual tools through which the CPCV’s invisible operation can be made visible to those whose perceptual framework has been partially reorganised by the virus. The atlas includes ten master archetypes: the axe, the parasite, the cancer, the Trojan horse, the rootless tree, the poisoned source, the consumed future, the drifting compass, the forgotten language, and the moth to flame. This paper develops the four that most directly illuminate the Paradox of Papuan Extinction; the remainder are catalogued at psychocosmocide.com.
51. Frantz Fanon, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967), 83–108.
52. Yamin Kogoya, *A Foundational Theoretical Framework for the Study of Psycho-Cosmocide*, Kurumbi Wone Working Paper Series, No. 1(b) (2026). This paper establishes the four core terms — Wone, Psyche, Psycho, and Cosmocide — and their relationship as the theoretical foundation of the paradigm. See also note 3 above.
53. Ngũgĩ wa Thiong’o, *Decolonising the Mind: The Politics of Language in African Literature* (London: James Currey, 1986), 4–33. For the theoretical connection between linguistic displacement and the colonality of power, see also Walter D. Mignolo, *Local Histories/Global Designs: Coloniality, Subaltern Knowledges, and Border Thinking* (Princeton: Princeton University Press, 2000), 247–313, which establishes that colonial expansion was simultaneously a linguistic event — the installation of European languages as the exclusive medium of legitimate knowledge — and thereby grounds the paradox that the CPCV framework identifies: the colonised cannot name the destruction of their world from within the language through which that world is being destroyed. For the Lani-specific analysis, see Yamin Kogoya, *The Mystery of “O” in Papuan Lani Cosmology*.
54. Aníbal Quijano, “Coloniality of Power, Eurocentrism, and Latin America,” *Nepantla: Views from South* 1, no. 3 (2000): 533–580; Boaventura de Sousa Santos, *Epistemologies of the South: Justice Against Epistemicide* (Boulder, CO: Paradigm Publishers, 2014), 92–153.
55. Yamin Kogoya, *Four Worlds, One Dying Earth*. The four modes of existence identified in that paper — civilisational, cosmopolitan, lost and pre-historical, and speculative post-civilisational — provide the framework within which the persistence of viral logic after formal political change is most clearly visible.
56. Gramsci, *Selections from the Prison Notebooks*, 206–275.
57. Achille Mbembe, *On the Postcolony* (Berkeley: University of California Press, 2001), 1–65. Mbembe’s analysis of the postcolonial condition as one in which power is exercised through the organisation of subjectivity rather than merely through institutional control parallels the CPCV framework’s account of hegemonic self-reproduction.
58. Yamin Kogoya, *The Metaphysics of Power: Indigenous Survival and Lani Cosmology*. The theory of trust-based concentrated power developed in that paper identifies the conditions under which the civilisational immune system can be reconstructed — and thus the conditions whose absence makes the immunological crisis described here possible.

59. Yamin Kogoya, *The Seven Existential Cages*. The Cage of Absolute Unknowing is particularly relevant to the temporal urgency described here.
60. Yamin Kogoya, *Capturing Papuan Cosmological Consciousness*.
61. The distinction between the Psycho-Cosmocide framework and conventional epistemicide analysis is elaborated in Yamin Kogoya, *Psycho-Cosmocide: A Theoretical Framework*. The critical point is that epistemicide names the destruction of knowledge systems, while Psycho-Cosmocide names the destruction of the cosmological foundations through which any knowledge system is constituted and within which it has meaning.

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 structure 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 structures 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.