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THE PHENOMENOLOGY OF INTERPELLATION

Identity, Bond, and the Sacred

Human Interpellation in African Cultural Horizons

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PROLOGUE

Africa as a Question to Itself — and to the World

Africa does not need to be taught what it means to be human. It has known this for a long time — in its bones, in its languages, in its rites, in its way of naming the person as a being who exists only in and through relationships. What this volume undertakes is not to teach Africa about itself. It is to help Africa articulate itself in its own categories — with the phenomenological rigour that its own experience demands and deserves.

I. A Civilisation of the Bond, Facing Itself

There are civilisations that have placed individual freedom at the centre of their worldview. There are others that have placed harmony with the cosmos at the centre. Africa — in the extraordinary diversity of its cultures, languages, traditions, and histories — has placed something different and still more fundamental at the centre: the bond. Not the bond as a social constraint imposed upon a pre-existing individual — but the bond as the condition of possibility of the person itself. In Africa, one is not first born an individual who then enters into relation. One is born into relation — and it is this relation that makes one a person.

This deep conviction — that the person is constitutively relational, that the I does not precede the we but emerges from it — is one of the most original and most precious contributions that African thought can bring to universal philosophy. It is not an ethnographic curiosity. It is a phenomenological truth that the Mahoukou Law recognises and formalises — and that the analysis of the West, in Volume II, has shown to be missing at the heart of the Western crisis.

But contemporary Africa is not only the guardian of an ancient wisdom about the bond. It is also a civilisation deeply interpellated — by its own history, by the wounds of colonialism and the slave trade, by the tensions between its millennial heritage and the solicitations of a modernity it did not produce but in which it is now immersed.

II. Why a Phenomenological Perspective on Africa?

African thought has produced, about itself, works of considerable richness — from the oral wisdoms of ancestral traditions to contemporary academic philosophies. The thinkers of Négritude — Senghor, Césaire, Damas — affirmed with remarkable poetic and political force the irreducible value of African civilisations. The African analytic philosophers — Wiredu, Hountondji, Mbiti, Tempels — undertook to reconstruct African philosophy from its own foundations, in critical dialogue with the world philosophical tradition.

This volume brings something these approaches have not always fully achieved: a phenomenological perspective structured by the A2R triad — a perspective that starts from lived experience in its most immediate texture in order to draw out its eidetic structures. The question is not first: what does African philosophy say about the person? The question is: how does the human being in Africa today experience the Call, the Response, and the Resonance?

III. Africa in its Diversity: Unity within Plurality

Africa is not a monolith. It is a continent of extraordinary diversity — more than two thousand languages, cultural and spiritual traditions of infinite richness, singular histories that cannot be reduced to a single narrative. This volume therefore does not claim to speak of Africa as a homogeneous essence. It speaks of Africa as a cultural horizon — a set of traits, values, and structures of experience that, in all their diversity, share certain eidetic invariants that phenomenological variation allows us to draw out.

The communal dimension of the person — the fact that identity is constituted in and through the bond — is one such invariant. The relationship to the sacred as a constitutive dimension of experience is another. The memory of ancestors as a living presence in daily life is a third. These structures traverse the Maghreb and the Sahel, Central and Southern Africa, African metropolises and diasporas — with different modalities but a common depth.

IV. The Central Thesis of This Volume

The thesis this volume defends can be stated with precision: African cultures, in their diversity, have preserved and cultivated structures of experience that correspond to conditions of possibility of the A2R triad that the West has progressively lost — and in so doing, they have something essential to say to all of humanity about what human fulfilment requires.

This thesis is not an idealisation of Africa. It does not claim that African societies are perfect societies where the triad is fulfilled without impediment. But it affirms that African traditions carry, in their depth, phenomenological resources of considerable value — resources that neither Négritude in its sometimes romantic affirmation, nor African modernism in its sometimes mimetic impatience, have fully thematised in their structural rigour.

V. The Structure of This Volume

This volume proceeds in four interconnected movements. The first — Chapter I — explores the African person as a constitutionally relational being. The second — Chapter II — explores the sacred as a constitutive dimension of African experience and what imported desacralisation does to this structure. The third — Chapter III — explores the tension between heritage and modernity as a specific form of interpellation facing contemporary African societies. The fourth — Chapter IV — proposes A2R resolutions oriented toward a self-assumed African fulfilment.

VI. A Voice from Within

I wish to situate explicitly the position from which this volume is written. And this time, the position is different from the one from which I wrote Volume II. In facing Africa, I write from within more deeply still. I am African. I carry within me the languages, memories, and structures of perception and relation to the world that this volume analyses. I do not analyse them from the outside — I analyse them from within what they have made of me.

This volume assumes this tension. It speaks of Africa from within — with love and with rigour. With the conviction that genuine love of a tradition is the love that also tells it what it has not yet accomplished, what it risks losing, and toward what it can still go.

Africa has something essential to say to the world. Not because it is better than other civilisations — it is not. But because it has preserved, in its depth, truths about the human that Western acceleration has covered over — and that contemporary humanity needs to hear in order to find again the path of its fulfilment.

CHAPTER I

The African Person: Being in the Bond

In the West, one says: I think, therefore I am. In Africa, one says: I am because we are. This difference is not a linguistic or anthropological curiosity. It is a fundamental phenomenological difference about the nature of the person, about what constitutes it, about what makes it possible.

1. Ubuntu: I Am Because We Are

The word Ubuntu comes from the Nguni languages of Southern Africa — Zulu, Xhosa, Ndebele — but the reality it designates traverses the entire African continent under various names and forms. In Swahili, one speaks of ujamaa — kinship, familial belonging. In Wolof, teranga — hospitality as the structure of the bond. In Lingala, boyokani — concord, agreement among beings. These different words name the same deep conviction: the human being is not first an isolated individual who then chooses to enter into relation. The human being is first a relation — constituted in and through the bond with others.

The most well-known formulation of Ubuntu — Umuntu ngumuntu ngabantu in Zulu — can be translated literally as: a person is a person through other persons. John Mbiti, the Kenyan theologian and philosopher, has rendered it in its most familiar form: I am because we are, and since we are, I am. Desmond Tutu made it the heart of his political theology and his ethic of reconciliation.

What the phenomenology of interpellation sees in Ubuntu — and what these thinkers have not always formulated in these terms — is an eidetic structure of collective Resonance as the primary condition of the person. In the Ubuntu worldview, Resonance is not the endpoint of a process beginning with the Call and the Response — it is the ground from which the Call and the Response become possible. One does not resonate because one has called and responded — one calls and responds because one is already within a space of communal Resonance that precedes and constitutes the self.

2. The Communal Dimension of the Person: What African Philosophy Brings to Phenomenology

Contemporary African philosophy has developed, around the question of the person, an internal dialogue of remarkable richness between two great families of thinkers. The thinkers of Négritude — Léopold Sédar Senghor, Aimé Césaire, Léon-Gontran Damas — affirmed with considerable poetic and political force the irreducible value of African civilisation. Senghor developed a vision of African intuitive reason as complementary to Western analytic reason — a way of being in the world that privileges participation, resonance, and emotion as paths of knowledge.

The African analytic philosophers — Kwasi Wiredu, Paulin Hountondji, John Mbiti, Placide Tempels — undertook a different and complementary approach. Wiredu worked toward the conceptual decolonisation of African philosophy. Hountondji criticised the ethnophilosophy that tended to treat African thought as an anonymous collective wisdom. Mbiti analysed the African conception of time as a key to understanding the structure of African existence.

What African philosophy brings to the phenomenology of interpellation can be formulated in three propositions. First proposition: the community is not a context within which the triad unfolds — it is a condition of possibility of the triad. Second proposition: the accomplished person is not the autonomous individual who is self-sufficient — it is the relational subject who has fully assumed its constitution through the bond. Third proposition: collective Resonance has an ontological dimension that European phenomenology has not fully thematised.

3. The I without the We Is Not Yet an Accomplished Person

This proposition deserves to be developed with all the philosophical precision it requires. It does not mean that the individual does not exist in Africa — that singularity is absorbed into the collective. African traditions recognise and value the singularity of each person — they have developed elaborate practices of recognition of the individual in their irreplaceable particularity: naming rites, divinatory practices, wisdom traditions that value the voice of the sage in their irreducible singularity.

What the proposition says is something more precise: that the person is fulfilled only in and through relation. That the isolated individual, turned inward, cut off from the web of relations that constitutes it, is not yet a person in the full sense — it is a fragment of a person, a possibility of personhood not yet actualised. It means that the Call, in the African tradition, is always in some sense a Call from the community through a singular person — and a Response is always a Response that engages the entire community.

4. The Word as the Locus of Communal Resonance

In African traditions, the word is not first a tool of communication — a means of transmitting information from one individual to another. It is an ontological act — an act that creates, sustains, and transforms the fabric of the real. The African tradition of the founding word — that of the griot, the sage, the chief, the elder — is a tradition in which the word is recognised as having a power that exceeds its informational content. The word that names creates what it names. The word that blesses transforms what it touches.

The African oral tradition — which has preserved and transmitted knowledge in living, embodied, communally shared words — is a tradition in which Resonance is constitutive of transmission itself. This relationship to the word reveals a dimension of the A2R triad that analysis from the Western horizon had underdeveloped: the performative dimension of the Call. The authentic Call does not merely transmit information — it creates a new reality in its very utterance.

5. A2R Reading: A Culture of Collective Resonance as the Primary Structure

At the end of this analysis, the phenomenological diagnosis can be formulated with precision. The African tradition has developed a culture in which collective Resonance is the primary structure of human experience. Not an endpoint to be reached at the conclusion of a process — but a ground from which everything begins, a condition of possibility of the Call and the Response themselves.

What this reveals about the West: the dissolution of the we in Western individualism is not merely a sociological or psychological loss. It is a destruction of the prior ground of communal Resonance from which authentic Calls can arise. What Africa preserves — and what the West has lost — is precisely this ground. What this reveals about the

necessity of transcultural dialogue: neither the West nor Africa alone holds the complete truth about the triad.

The African person is not less free than the Western person because they are constituted in the bond. They are differently free — with a freedom that is not wrested from relation but accomplished in and through it.

CHAPTER II

The Sacred as a Constitutive Dimension of African Experience

When the sacred withdraws, it is not only God who departs. It is the ground of the Call that trembles. It is the very structure of interpellation that wavers — because in African traditions, the sacred is not one department of existence alongside others. It is the dimension from which every Call takes its origin, every Response finds its depth, and every Resonance receives its fullness.

1. The World Inhabited by an Invisible Presence: The African Ontology of the Sacred

There is a fundamental difference between the way African traditions and Western modernity relate to what is called the sacred. In Western modernity — even when it is not atheist — the sacred is a dimension separated from the ordinary world. In African traditions, the world is not divided between a profane space and a sacred space. The world is inhabited — entirely, in all its dimensions — by invisible presences that are not separated from the real but are its constitutive depth.

The ancestors are not in a beyond separated from the world of the living — they are present in the world of the living, active in the affairs of the community, calling and responding through the ritual practices that maintain the bond between the two shores of existence. This cosmic extension of the triad is one of the most original contributions of African ontology to the phenomenology of interpellation. It reveals that the triad, in its universal eidetic structure, can unfold at scales and in dimensions that analysis from the Western horizon had not fully anticipated.

2. The Call of the Sacred: Ancestors, Rites, the Founding Word

In African traditions, the most fundamental Call is not first the Call from one individual to another. It is the Call of the sacred — the Call that comes from the invisible dimension of the real and addresses itself to the community of the living to remind it of who it is, where it comes from, and toward what it goes. This Call of the sacred takes three principal forms.

The first is the Call of the ancestors. In most African traditions, the ancestors are living beings of another order, present in the community, attentive to its affairs, capable of interpellating the living when they stray from the just path. The second form is the Call of the rite. The rite is an act of interpellation — a way of keeping open the channel between the visible world and the invisible world. What the A2R triad reveals: the rite is an institutional architecture of Resonance. The third form is the Call of the founding word — the word of the griot who recites the history of the community, the word of the chief who proclaims the law — Calls that engage the entire community in a Response that is not optional.

3. The Imported Desacralisation: What Becomes of Interpellation When the Sacred Withdraws?

The desacralisation of African societies is not a spontaneous process — it is above all a product of history — a consequence of colonisation, evangelisation, and Islamisation which, with very different intentions and methods, contributed to deconstructing the

ontologies of the African sacred by qualifying them as superstition, animism, idolatry, or paganism.

When the sacred withdraws, the Call loses its cosmic origin. In a world where the ancestors no longer speak, where rites have lost their power of interpellation, where the founding word is no longer recognised as such — the Call progressively reduces to the horizontal dimension of human relations. When the sacred withdraws, the Response loses its character of total commitment. In the African tradition, responding to a Call engages the totality of the person: their body, their word, their relations, their community, their ancestors. When the sacred withdraws, Resonance loses its transgenerational dimension. Resonance in African traditions is not only a transformation of present subjects — it is a transformation that engages the ancestors and future generations in the same movement. When the sacred withdraws, the rite loses its architectural function. Contemporary African societies undergoing rapid desacralisation are societies losing their institutionalised spaces of Resonance without always being able to create new ones.

4. The African Sacred Tested by Christianity and Islam

African societies have known — and continue to know — a transformation of their relationship to the sacred through the mediation of the two great Abrahamic religions. Christianity and Islam brought to Africa new forms of Call — universal, transcendent, addressed to each individual in their absolute singularity before God. These forms of Call resonated deeply with something in the African experience. African Churches and African Islamic communities are often spaces of Resonance of remarkable vitality.

But these religions also introduced deep tensions with the pre-existing structures of the African sacred. Monotheism in its most rigid forms has often presented the relationship to ancestors, divinatory practices, and African communal rites as forms of idolatry to be combated. African syncretic forms — which attempt to hold together the heritage of the African sacred and the contributions of Christianity or Islam — are, from the perspective of the A2R triad, phenomenologically legitimate attempts to reconcile different structures of the Call within a space of Resonance broad enough to contain them both.

5. A2R Reading: The Sacred as Primordial Call and the Community as Space of Resonance

African traditions have developed a structure of the Call of a depth and amplitude that European phenomenology had not fully thematised. This structure is that of a primordial Call — a Call that comes from further than any human subject, that addresses itself to the community as a whole, and that engages in the Response not only the present subjects but the entire cosmic fabric in which they are woven.

The African community, in its traditional form, is the most elaborate space of Resonance that humanity has ever built — a space in which the living, the dead, and the divine resonate together in a web of relations that gives each singular existence its depth and meaning.

When the sacred withdraws, it is not only a tradition that disappears. It is a way of hearing the Call — the deepest, the broadest, the most cosmic — that gradually goes silent. And with it, a way of responding and resonating that was perhaps

Africa's most precious contribution to the universal understanding of what human existence can be at its most fulfilled.

CHAPTER III

The Tension between Heritage and Modernity: Africa Interpellated

Contemporary Africa lives a tension that no other civilisation has lived with the same intensity and in the same timeframe: the tension between a millennial heritage of remarkable depth and an imported modernity arriving at a speed that leaves no time to digest it, to critique it, to truly choose it.

1. Being Oneself in a Globalised World: Authenticity or Alienation?

There is a question that every contemporary African — whether living in Lagos or Paris, Dakar or Montreal, Nairobi or Brussels — carries within, often without being able to formulate it clearly: who am I in a world that proposes identities I have not chosen? This question arises in the most concrete daily life: in the language one speaks at home and the one spoken at work, in the values received from one's parents and those the external world valorises.

This tension between heritage and modernity is experienced by Africa with particular intensity for three reasons. The first is the depth of the heritage — deep structures of the constitution of the person that are not mere cultural ornaments easily replaced. The second is the violence of the introduction of modernity — the systematic disqualification of African knowledge that produced a deep epistemological wound. The third is the speed of transformation — what the West lived over several centuries, Africa lives in a few decades, without the time to digest the changes.

2. The Specific Forms of Dialogical Impediment in Contemporary Africa

The impediment of identity fragmentation is perhaps the deepest and most specifically African form. The contemporary African subject is often torn between two universes of values that do not yet dialogue sufficiently with one another. This fragmentation produces an impediment to authentic Response: the torn subject cannot respond fully from within either of the two universes.

The impediment of mimicry is a form of alienation that political decolonisation did not suffice to dissolve. The impediment of intergenerational rupture is particularly painful: intergenerational transmission is today profoundly disturbed. Young urban Africans have often lost access to the languages, rites, knowledge, and values of their grandparents. The impediment of the confiscation of speech — by authoritarian political powers and patriarchal dynamics — is a destruction of the Call at its source. The impediment of institutional corruption is a destruction of the Call structure of the institutions themselves.

3. What Africa Has Preserved — and What It Risks Losing

Despite the impediments named, Africa has preserved structures of experience of considerable phenomenological value. Africa has preserved the culture of the bond as a primary value. In the great majority of contemporary African societies — including the most urbanised — the relationship to the extended family, to the community of origin, to networks of mutual solidarity remains a constitutive dimension of existence. Africa has preserved the culture of living orality — the word remains an act that mobilises the body, the voice, gesture and relation in a single movement. Africa has

preserved the culture of solidarity as a primary structure. Africa has preserved the thirst for the sacred — even in the most modernised societies.

But each of these resources is today threatened. Communal bonds are weakened by accelerated urbanisation. Living orality faces competition from screens. Solidarity is placed under pressure by capitalist economic logics. And the thirst for the sacred is sometimes exploited by forms of religiosity that capture African spiritual energy without orienting it toward authentic fulfilment.

4. What Africa Has Lost — and What It Can Recover

Intellectual honesty demands that we name also what Africa has already lost. Africa has already largely lost the continuity of ritual transmission. In many contemporary African communities, rites of passage have been abandoned, reduced to forms emptied of their substance, or transformed into folkloristic spectacles. Africa has already largely lost mastery of its own narration — the history of Africa is still told predominantly from the outside. Africa has already largely lost confidence in its own knowledge — colonial disqualification produced a deep epistemological wound.

But what has been lost can be recovered — not in its original form, but in a new form that honours the heritage by transcending it. Transgenerational Resonance can be restored. Mastery of narration can be reconquered. Confidence in one's own knowledge can be restored — not in a narrow cultural nationalism, but in a rigorous affirmation of the universal value of African contributions.

5. What Africa Reveals to the Phenomenology of Interpellation

Africa reveals the transgenerational dimension of Resonance. Authentic Resonance does not occur only between contemporary subjects — it traverses the generations, it engages the dead and the yet-to-be-born in the same fabric of meaning. Africa reveals the cosmic dimension of the Call — the authentic Call can come from the sacred, from the ancestors, from the cosmos as a whole. Africa reveals the fragility of the cultural conditions of the triad — the architectures of Resonance can be destroyed very quickly, far more quickly than they can be rebuilt.

The tension between heritage and modernity in Africa is not a condemnation — it is an interpellation. It calls Africa to do what no other civilisation has yet fully accomplished: to assume its own heritage 'creatively' — neither to repeat it, nor to abandon it.

CHAPTER IV

A2R Resolutions: Toward a Self-Assumed African Fulfilment

Neither a nostalgic return to an idealised past, nor a Western mimicry that would betray the proper depth of the African experience. The path that the A2R triad opens for Africa is more demanding and more promising: the path of creative assumption — to assume one's heritage in order to transcend it, to receive it in order to transform it, to honour it in order to fulfil it in new forms.

1. Neither Return nor Mimicry: The Path of Creative Assumption

Before developing the specific resolutions, it is important to clarify the nature of the approach — for two symmetrical temptations lie in wait for any reflection on African fulfilment. The first temptation is nostalgic return. This gesture had its historical necessity — it allowed wounded peoples to recover their dignity. But it produces a grave phenomenological error: it confuses the value of African structures of experience with the value of the historical forms in which these structures have expressed themselves.

The second temptation is Western mimicry. When it is radical — when it adopts not only Western techniques but also Western values and anthropologies — it produces a form of deep phenomenological alienation. The path that the A2R triad proposes is creative assumption: to assume the heritage fully — in its depth, in its rigour, in its truth — in order to transform it into a resource for a fulfilment that is at once rooted and open, faithful and innovative, African and universally fruitful.

2. Can the Ground of Communal Resonance Be Reconstituted?

The resolution of the crisis of Resonance passes through three movements. The first is the rehabilitation of communal spaces of speech. The resolution does not consist in mechanically restoring the traditional palaver — but in recreating its spirit and function in contemporary forms. African experiences of deliberative democracy, participatory transitional justice — such as the gacaca in Rwanda — and communal governance are examples of this creative reconstitution.

The second movement is the revitalisation of mutual solidarity practices. African solidarity practices — the tontine, the harambee, the kitemo, the likelemba, the networks of family and communal mutual aid — are concrete architectures of collective Resonance. The resolution consists in defending them, adapting them to urban contexts and to the diaspora. The third movement is the reconstruction of intergenerational bonds — the deliberate creation of spaces and practices that allow generations to meet, to speak to one another, to transmit something real.

3. Can One Relearn How to Call from One's Own Depth?

The first movement is the reappropriation of speech through one's own languages. African languages are not mere vectors of communication — they are ways of inhabiting the world, structures of the Call that carry within them conceptions of the person and of the bond constitutive of deep African identity. The promotion of African languages as languages of rigorous thought and intellectual creation is a phenomenologically grounded resolution to the crisis of the authentic Call.

The second movement is the epistemological decolonisation of knowledge. It is not a matter of rejecting external knowledge, but of receiving it critically from an assumed epistemological position. The third movement is the valorisation of African experience as a universal philosophical resource. Ubuntu is not merely an interesting local wisdom — it is a universal philosophical contribution. The African relationship to the sacred is not superstition — it is a phenomenology of the real of remarkable depth.

4. Can One Find Again an Engaged Response in a World of Fragmentation?

The first movement is the critical integration of the two heritages. Not their indistinct fusion — but their rigorous dialogue, in which each can question and enrich the other. The African value of communal bonds can critique and enrich Western individualism. The critical rigour of modernity can question and purify certain forms of African tradition that impede rather than fulfil — patriarchal practices that confiscate the speech of women, communal dynamics that crush individual singularity.

The second movement is the resolution of the question of the African woman as a condition of collective Response. A community in which half of its members cannot formulate an authentic Call nor engage in a free Response is a community whose Resonance is structurally diminished by half. The liberation of the speech of African women is not only a requirement of equality: it is a condition of possibility of the fulfilment of the triad at the scale of the entire community. The third movement is the refounding of African institutions on the logic of interpellation.

5. Concrete Directions: Person, Family, Community, Nation

At the level of the person, the A2R resolution passes through a work of existential integration — the patient construction of an identity that holds together the African heritage and the contributions of modernity. This means concretely: learning one's own language and heritage with the same rigour with which one learns external knowledge; cultivating the relationship to elders and traditions not as a constraint but as a resource.

At the level of the family, the A2R resolution passes through the deliberate reconstruction of spaces of intergenerational speech. At the level of the community, the resolution passes through the revitalisation of spaces of collective deliberation — on the African model of consensus built through speech that takes time to hear itself. At the level of the nation, the resolution interpellates African states on their capacity to be spaces of authentic interpellation rather than structures of domination or clientelism.

6. What Africa Brings to the Triad — and What the Triad Brings to Africa

What Africa brings to the triad: the transgenerational dimension of Resonance. The cosmic dimension of the Call. The primary communal dimension of Resonance. The performative dimension of the word — the revelation that the Call creates what it names, that the word engages the real and not only consciousnesses.

What the triad brings to Africa: a rigorous formulation of what it has lived without always being able to say it in the terms of an academically recognised philosophy. A tool for critical analysis of its own impediments. A compass for navigating the tension between heritage and modernity. And a voice in the world philosophical dialogue — no longer as an object of ethnographic study, but as a subject of rigorous thought.

The self-assumed African fulfilment is not a fulfilment defined in relation to the West — neither by copying it, nor by rejecting it. It is a fulfilment defined from the depth of what Africa is — from the wisdom of its traditions, the richness of its languages, the depth of its relationship to the sacred, the warmth of its sense of the bond.

CONCLUSION

Africa Interpellating

This volume opened with a conviction: Africa has something essential to say to the world about what the human being is. It closes with the same conviction — but enriched, deepened, rigorously grounded.

1. What This Volume Has Accomplished

This volume undertook something ambitious and necessary: to read African experience from within — through the phenomenology of interpellation — with the rigour that this experience deserves and the frankness that it demands.

It first showed that the African tradition is a universal philosophical contribution of remarkable depth. Ubuntu — I am because we are — is a phenomenological truth about the relational constitution of the person that enriches and corrects the understanding that Western modernity had built of the individual. It then showed that the African sacred is an ontology of the real of remarkable depth and coherence. It then analysed with frankness the tension between heritage and modernity. It finally proposed resolutions oriented toward a self-assumed African fulfilment — the path of creative assumption.

2. What Africa Must Now Accomplish

What Africa must now accomplish can be formulated in three phenomenological imperatives. The first is the imperative of rigorous self-knowledge. Africa must learn to know itself with the same rigour it has long applied to the knowledge of the other. This self-knowledge passes through philosophy, through history, through languages, and through intergenerational dialogue.

The second is the imperative of transcontinental and diasporic solidarity. The African diaspora is not a separated and lost Africa: it is an extension of Africa in the world. The dialogue between continental Africa and the African diaspora is one of the most urgent and most promising forms of transcontinental Resonance. The third is the imperative of active contribution to the world philosophical dialogue. Africa must not wait to be invited to the world philosophical dialogue — it must affirm itself there as a subject of thought in its own right.

3. What This Volume Opens Toward the Following Volumes

This volume has conducted its analysis from the African horizon. What it reveals about the structure of the triad — communal Resonance as the primary structure, the cosmic dimension of the Call, the transgenerational depth of Resonance — prepares the analyses that will follow.

Volume IV will explore the Asian spiritual traditions — Buddhism, Confucianism, Taoism, Shinto — which have developed approaches to the relation between the individual and the community, between the self and the non-self, that enter into natural dialogue with what the African analysis has revealed — while bringing radically different perspectives. And Volume V will carry the A2R triad toward its most radical questions: what does it mean to be human in the age of artificial intelligence?

4. Africa as the Interpellator of the World

Africa is interpellated — we have shown this throughout this volume, with frankness and with rigour. But Africa is also — and this is perhaps its deepest philosophical vocation — interpellating. Africa interpellates the West on what it has lost: the bond, the silence, the slowness, the sacred, communal Resonance. Africa interpellates Asia on the question of the bond between the non-self and the community. Africa interpellates all of humanity on the question of the sacred — on the necessity of not allowing the disenchantment of the world to destroy the vertical dimension of the Call.

5. The Threshold Toward Volume IV

This volume closes with the conviction that Africa has something essential to say to the world. And this conviction is no longer merely intuitive — it is now phenomenologically grounded, rigorously argued, open to dialogue and to critique.

The question that remains open — and that constitutes the threshold toward Volume IV — is this: what can Asia, with its traditions of the non-self, of harmony and of inner discipline, add to what the West and Africa have revealed about the structure of the triad?

Africa interpellates.

*It has always interpellated — from the depth of its traditions,
from the pain of its history, from the vitality of its cultures.*

And those who have ears to hear know that the Call calls for a Response.

And that the Response, when it is authentic, produces a Resonance.