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THE PHENOMENOLOGY OF INTERPELLATION

The Digital Gestell and the American Dream

Human Interpellation in North America through the A2R Triad

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PROLOGUE

North America: the place from which the being-in-the-world of all humanity is shaped

There exists today a single place on earth from which a handful of engineers, entrepreneurs, and investors make decisions that reconfigure the way billions of human beings call, respond, and resonate. That place is called Silicon Valley. And what it does to human interpellation is the most urgent philosophical question of our time.

I. A Continent That Conceived of Itself as a Universal Call

North America — and the United States in particular — is the only civilization in modern history to have been founded explicitly upon a universal philosophical Call. The Declaration of Independence of 1776 is not merely a political document — it is an act of interpellation addressed to all of humanity: we hold these truths to be self-evident — that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.

This Call carries a remarkable phenomenological power. It does not address any particular community — it addresses every human being as a human being. But it carries within it, from its very origin, a tension that the phenomenology of interpellation can name with precision: it is a universal Call formulated from a particular experience that structurally excluded those it claimed to include. African slaves, indigenous peoples,

women — all were present on American soil at the moment this universal Call was formulated, and all were excluded from it in the reality of the institutions that gave it effect.

II. Silicon Valley: the New Gestell of Being-in-the-World

Martin Heidegger introduced the concept of Gestell — enframing — to designate the way in which modern technology becomes a mode of revealing the real that structures the way in which all that exists appears. Within the Gestell, the real appears as standing reserve — as a resource to be exploited, optimized, and held in readiness for future use.

The digital Gestell of Silicon Valley enframes something radically more intimate: it enframes interpellation itself. What digital platforms have accomplished is the transformation of the human Call into an exploitable resource. Every Call formulated is captured, analyzed, vectorized, and converted into a signal within an optimization system whose purpose is not human fulfillment but engagement. The digital Gestell does not destroy the triad — it captures it. It takes its structures and places them in the service of a purpose that is not the fulfillment of persons and collectives, but the extraction of economic value from human behaviors.

III. The American Dream and the Digital Gestell: Two Faces of One Civilization

The American dream and the digital Gestell are the two expressions of the same deep anthropological structure: the individual as project. In the American dream, the individual is a project to be realized. In the digital Gestell, the individual is a project to be optimized. These two visions converge toward the same phenomenological result: a subject who perceives himself as a project to optimize cannot formulate a Call from his vulnerability, cannot engage in a Response from his freedom, cannot allow a Resonance to transform him. He can only perform, optimize, grow.

IV. The Central Thesis of This Volume

North America has formulated the most powerful universal Call in modern history — and has simultaneously produced, with the digital Gestell of Silicon Valley, the most sophisticated and most globally widespread instrument for impeding the triad that humanity has ever known. These two realities are not contradictory — they are the two expressions of the same anthropology of the individual as project, pushed to both its extremes simultaneously.

V. The Structure of This Volume

This volume proceeds in four interconnected movements. The first explores the American dream as a structure of collective interpellation. The second analyzes Silicon Valley as a digital Gestell. The third identifies the specific forms of North American dialogal impediment. The fourth proposes A2R resolutions oriented toward a refounded American fulfillment.

VI. A Word from Clarity and Respect

This volume is written from the position of an African philosopher trained in the European phenomenological tradition, who looks at North America with the mixture of fascination, respect, and critical frankness that this civilization deserves and demands. North America has produced contributions to humanity of extraordinary value — and it has also produced the most technologically sophisticated and most globally widespread forms of dialogal impediment that humanity has yet known.

North America is the place from which the being-in-the-world of all humanity is today being shaped — technologically, economically, culturally. This is not an exaggeration — it is a phenomenological finding. And this finding calls for a question that the phenomenology of interpellation alone can pose with the necessary precision.

CHAPTER I The American Dream as a Structure of Collective Interpellation

The American dream is not first and foremost an economic program — it is a phenomenological structure. It is a Call addressed to each human being individually: you can, through your will and your work, become what you are not yet.

1. The Founding Call: Life, Liberty, Happiness — A Phenomenological Triad?

It is tempting — and philosophically fruitful — to read the founding triad of the American Declaration of Independence from the perspective of the A2R triad. Life, liberty, and the pursuit of happiness constitute a dynamic structure that resembles, in its deep logic, the structure of the phenomenological triad. Life as the soil from which every Call can arise. Liberty as the condition of the authentic Response. And the pursuit of happiness — as the horizon of transformative Resonance in progress. Not happiness as a fixed state, but as a movement toward — a Resonance that is never completed but always in becoming.

But this phenomenological intuition is immediately limited by the way it has historically been interpreted. The American triad tends to be read as an individual triad — life, liberty, and happiness of the individual, for the individual, by the individual. The communal dimension of Resonance — the fact that authentic fulfillment always engages collectives — is structurally underdeveloped in the dominant interpretation of the American dream.

2. Radical Individualism as Soil and as Trap

American individualism is the organizing principle of American civilization across nearly all of its dimensions. What the A2R triad sees in this radical individualism: it is a soil of

simultaneous richness and danger. On the side of richness: American individualism has produced forms of Call of a remarkable singularity and audacity. On the side of danger: this same radical individualism produces subjects whose capacity for Resonance is structurally limited. A subject who perceives himself as fundamentally alone — whose success depends exclusively on his own efforts — is a subject who struggles to allow the other to really transform him.

This tension explains a remarkable paradox that observers of American society have noted since Tocqueville: the United States is simultaneously one of the most dynamic and creative societies in the world — and one of the developed societies where loneliness, social fragmentation, and a sense of existential disorientation are most widespread.

3. American Democracy as a Space of Interpellation — and Its Impediments

American democracy is, in its founding principle, an architecture of the triad at the political scale. It has produced moments of collective Resonance of remarkable power: the civil rights movement, the feminist revolution, the great progressive reforms of the twentieth century. These moments are examples of the fulfillment of the triad at the political scale.

But contemporary American democracy also produces forms of dialogal impediment of growing gravity. Political polarization transforms the Call of the adversary into a threat rather than an interpellation worthy of a Response. The concentration of economic power produces a massive inequality in the capacity to formulate politically audible Calls. And the mediatization of political debate transforms dialogue into spectacle — into a representation that substitutes itself for authentic encounter.

4. The American Dream and Its Excluded: Confiscated Calls

American history is also the history of confiscated Calls. The African-American experience is the longest and deepest of these histories. From the transatlantic slave trade to contemporary forms of systemic discrimination, it is a history of subjects whose Call has been structurally impeded. And simultaneously, it is a history of extraordinary phenomenological resistance — of subjects who kept their Call alive and produced cultural Resonances of incomparable richness and global influence.

The experience of indigenous peoples touches on the destruction not only of subjects but of the cosmic space from which their Calls could arise. The great moments of transformation in American democracy are all moments in which subjects whose Call had been confiscated forced the structure to hear them — producing Resonances that really and durably transformed the political community.

5. A2R Reading: A Universal Call, A Confiscated Resonance

North America has formulated the most powerful universal Call of modernity and has simultaneously produced structures that have partially confiscated the Resonance that

Call was calling for. A democracy without Resonance is no longer a democracy in the full sense — it is a formal procedure for aggregating preferences frozen in sealed camps. What North America has preserved — despite all its impediments — is the conviction that the universal Call is legitimate, that every human being deserves to be heard, that democratic Resonance is possible.

The American dream is a Call of remarkable power. What the phenomenology of interpellation asks of North America is to be faithful to the depth of that Call — to build the structures that allow everyone to respond to it from their own freedom.

CHAPTER II Silicon Valley: the Digital Gestell as Global Reconfiguration of the Call

There exists no precedent in the history of humanity for what is happening from Silicon Valley. Never before had a handful of engineers and entrepreneurs held the power to simultaneously reconfigure the way billions of human beings call, respond, and attempt to resonate.

1. Platforms as Architectures of the Algorithmic Call

A digital platform is not simply a communication tool — it is an architecture of the Call. It determines who can call whom, from what position, in what form, with what reach. It determines which Calls are amplified and which Calls are smothered. Algorithms have empirically learned that negative content — Calls of anger, fear, conflict — systematically produces more engagement than nuanced content. And they have optimized accordingly. Digital platforms have built the first large-scale system of industrial production of degraded Calls — stimulations designed to produce predictable reactions rather than authentic interpellations.

2. Artificial Intelligence as New Subject of Interpellation — or Its Simulacrum?

The emergence of generative artificial intelligence systems introduces a phenomenological question of radical novelty: can a machine formulate an authentic Call? The authentic Call arises from an existence — it is not produced by calculation. It exposes the one who emits it. It has an existential depth. An AI system can produce simulacra of the Call — structures that resemble Calls, that trigger similar reactions, but that lack the constitutive dimension of the authentic Call: the existential commitment of the subject who calls. This is not a provisional technical limitation — it is a structural impossibility.

But AI can — and this is what it already does — reconfigure the conditions in which humans formulate their own Calls. A user who interacts daily with an AI system learns to

formulate his Calls in forms that the system can process — forms stripped of the ambiguity and vulnerability that are nonetheless constitutive of the authentic Call. AI thus produces an unprecedented form of impediment to the Call — not by suppressing it directly, but by progressively normalizing it toward forms compatible with algorithmic processing.

3. Surveillance Capitalism as Destruction of the Authentic Response

Surveillance capitalism is fundamentally a system for the destruction of the authentic Response. The authentic Response is unpredictable — because it comes from a place of freedom that no system can entirely anticipate. Yet surveillance capitalism has precisely the objective of making the Response predictable — of capturing sufficient behavioral data to predict with increasing precision how each individual will respond to a given Call in a given context.

This project of rendering the Response predictable is, in its deep structure, a project for the destruction of the freedom of the Response. A predictable Response is no longer truly a Response — it is a reaction determined by causes that can be identified and manipulated. And a determined reaction cannot produce authentic Resonance — because Resonance supposes two freedoms that truly meet, not two mechanisms interacting according to predictable laws.

4. Digital Being-in-the-World: A New Structure of Existence

The digital Gestell has introduced a new layer into the structure of being-in-the-world — a layer that has become, for a growing fraction of humanity, as constitutive of their being-in-the-world as family, community, and mother tongue. This digital layer does not merely reconfigure the tools of communication — it reconfigures the categories in which the world appears, the relationships that structure it, the rhythms that animate it. A child who grows up in a being-in-the-world deeply structured by digital platforms learns to call differently — and these forms of Call are not neutral: they form dispositions that progressively inscribe themselves in the cognitive, emotional, and social structures of the subject in formation.

5. Resistance Movements as Authentic Calls from within the Gestell

The picture would not be complete if we did not name what the digital Gestell has not managed to destroy: the capacity of certain subjects and certain communities to formulate authentic Calls from within the very system that impedes them. Social movements that have used digital platforms to formulate collective Calls of remarkable power — Black Lives Matter, #MeToo, climate movements — demonstrate that platforms can also be spaces from which authentic Calls can arise and produce real collective Resonances. These outbreaks confirm that the Mahoukou Law is an eidetic law — universally valid, irreducible to the conditions that impede it.

6. A2R Reading: When Calls Are Produced by Machines, What Becomes of the Triad?

Silicon Valley has produced the first large-scale system in which machines actively participate in the production, distribution, and suppression of human Calls. This system degrades the Call by transforming it from existential arising into algorithmic stimulation, impoverishes the Response into predictable reaction, and impedes Resonance by substituting for it the reverberation measured in metrics. But it also produces — paradoxically — the conditions in which the necessity of the authentic triad makes itself felt with unprecedented urgency.

Silicon Valley has reconfigured the being-in-the-world of all humanity. What the Mahoukou Law demands is to look this reality in the face — in order to orient technology toward what it should serve: the fulfillment of the triad in all its depth.

CHAPTER III The Specific Forms of North American Dialogal Impediment

North America is the civilization that formulated the most powerful universal Call of modernity — and that has simultaneously produced some of the most sophisticated forms of dialogal impediment that humanity has yet known.

1. Polarization as Impediment to Democratic Resonance

Political polarization destroys the structure of democratic Resonance at its second moment — at the level of the Response. It transforms the reception of the other's Call: the Call of the political adversary is no longer received as a Call deserving a Response — it is received as a threat deserving a defense. Polarization is the product of a progressive destruction of the spaces that allowed citizens of different perspectives to hear one another as subjects formulating legitimate Calls. Deindustrialization, residential segregation, media fragmentation, and the algorithms of platforms that amplify the most polarizing content — all these factors converge toward the same destruction of democratic Resonance.

2. Structural Inequality as Confiscation of the Call

Structural inequality is a differential confiscation of the capacity of the Call. An individual who commands considerable economic resources can formulate political Calls of a reach that no ordinary individual can achieve. Conversely, an individual who is poor, belonging to a racialized minority, possesses a structurally limited capacity for political Call. This inequality in the capacity for the Call is a form of profound dialogal impediment: not that certain subjects are incapable of formulating authentic Calls — it is that social, economic, and political structures systematically amplify certain Calls and smother others.

3. The Culture of Performance and Spectacle as Impediment to the Authentic Response

American performance culture permeates all dimensions of social existence. In this culture, what counts is not what one is in one's depth — it is what one shows, what one projects, what one performs. The culture of spectacle produces a systematic destruction of the authentic Response. In a culture of performance, vulnerability is structurally discouraged. One learns to respond not from what one is, but from what the audience expects. The phenomenon of influencers — those individuals whose primary activity consists in performing their existence for a digital audience — is the purest expression of this culture in which authentic Resonance is structurally impossible.

4. Mass Loneliness as Symptom of the Crisis of Resonance

North America is simultaneously one of the most connected and one of the loneliest civilizations in human history. This paradox is the clearest symptom of the crisis of Resonance. The substitution of spaces of embodied Resonance by spaces of virtual connection has produced a paradoxical form of existence: an existence in which one is constantly in contact with hundreds of people, and simultaneously deeply alone — with the specific loneliness that comes from the absence of authentic Resonance. Digital connection does not produce Resonance in the sense of the Mahoukou Law — it produces reverberation, not transformation.

5. What North America Has Lost — and What It Still Seeks

North America has preserved the culture of voice — the deep valorization of speaking up, of self-affirmation, of formulating a Call from one's own position. It has preserved the culture of voluntary community — the remarkably vital associative fabric despite its relative decline. It has preserved the culture of creative resistance — the capacity to formulate authentic Calls from positions of exclusion. And it still seeks the forms of community, meaning, and Resonance that its radical individualism has made difficult to reach.

The forms of North American dialogal impediment are not fatalities — they are historically produced structures, and therefore historically transformable. The A2R triad furnishes the rigorous understanding of what is at stake — of what human fulfillment requires and of what the current impediments destroy.

CHAPTER IV A2R Resolutions: Toward a Refounded American Fulfillment

North America does not need to be reinvented from the outside — it needs to be refounded from its own depth. For its truest depth is this founding Call — life, liberty, pursuit of happiness — which calls for precisely what the A2R triad formulates: the real fulfillment of persons and collectives.

1. Refounding the Call from Universal Dignity

The first movement is the rehabilitation of universal dignity as the foundation of the Call. Taken seriously phenomenologically, the affirmation that all human beings are created equal means that every human being is a subject capable of formulating a Call from his own depth, and that this Call deserves to be heard as such. The refoundation passes through the struggle against structural inequality that differentially confiscates the capacity for the Call — not simply as a requirement of distributive justice, but as a phenomenological requirement.

The second movement is the rehabilitation of vulnerability as the condition of the authentic Call in a culture of performance. Rehabilitating vulnerability is not a call to weakness — it is a call to depth. The most powerful Calls in American history have all been formulated from an assumed vulnerability. The third movement is the regulation of the digital Gestell as protection of the singularity of the Call — platforms designed to favor depth rather than engagement, the singularity of the Call rather than its algorithmic amplification.

2. Relearning the Response in a Culture of Performance and Spectacle

The first movement is the rehabilitation of listening as the primary act of the political Response. A democracy without authentic listening is a democracy without Response — a space in which Calls are formulated and sent back without having been truly heard. Citizens' assemblies and deliberative dialogue practices are practical and phenomenologically grounded responses to this crisis. The second movement is the rehabilitation of slowness as the condition of the deep Response. A Response formulated immediately from emotional reactivity is not yet a Response in the sense of the triad — it is a reaction.

The third movement is the rehabilitation of responsibility as the form of freedom. American individualism has often produced a conception of freedom as the absence of constraint — freedom from rather than freedom for. The phenomenological resolution proposes a deepening: freedom not as absence of constraint, but as the capacity to answer for what one does — to engage from one's own depth in Responses that create connection and responsibility.

3. Rebuilding Resonance in a Fractured Democracy

The first movement is the deliberate reconstruction of spaces of encounter between different perspectives. Experiences of bipartisan dialogue — such as those developed by organizations like Braver Angels or Essential Partners — are phenomenologically

grounded attempts to recreate the conditions of democratic Resonance in a context of intense polarization. They do not seek to erase disagreements — they seek to recreate the possibility that Calls formulated from different perspectives are heard as Calls deserving a Response.

The second movement is the refounding of civic education as formation in the triad — not a transmission of constitutional knowledge, but a formation of dispositions: the capacity for authentic listening, assumed vulnerability, engagement from one's own depth, and openness to being transformed by encounter with different perspectives. The third movement is the democratic regulation of artificial intelligence as protection of collective Resonance — an evaluation of AI systems based on their impact on the capacity of persons to formulate authentic Calls and produce transformative Resonances.

4. Concrete Pathways: Individual, Community, Institution, Policy

At the individual level: cultivate practices of sustained attention, protect spaces of silence and slowness, choose relationships of deep engagement, deliberately practice partial and regular disconnection from digital platforms. At the community level: rebuild and protect spaces of embodied encounter — civic associations, spiritual communities, collective artistic practices — that create architectures of Resonance in the social fabric.

At the institutional level: build cultures of work founded on authentic Resonance rather than on conformity and performance. At the political level: public funding of elections that reduces inequality in the capacity for political Call, the creation of deliberative citizens' assemblies, the regulation of digital platforms, and the reform of civic education that forms citizens in the triad rather than in tribal polarization.

5. Refounded American Fulfillment: Fidelity to the Original Call

Refounding American fulfillment is not replacing American values with others — it is taking them more seriously than they have yet been taken. It is building a society in which every human being can really formulate his Call from his own depth, engage in his Response from his own freedom, and allow this Response to produce a Resonance that really transforms his life and the life of the community he shares with others. It is building a technology that serves this fulfillment rather than impeding it. And it is refounding democracy as a living space of mutual interpellation in which free and equal citizens constitute themselves as a political community through the quality of their dialogue.

Refounded American fulfillment is fidelity to the Call of 1776 — not in its historically limited letter, but in its universal phenomenological depth. Life, liberty, pursuit of happiness — taken seriously in all their existential rigor — are precisely what the A2R triad calls for.

CONCLUSION North America: Interpellating and Interpellated

North America is interpellated — by its own crisis, by its own contradictions, by the suffering of its members most excluded from the Call it claims to address to all. But it is also interpellating — from the power of its originary Call, from the creativity of its resistance movements.

1. What This Volume Has Accomplished

This volume has shown that the American dream is, in its original formulation, a phenomenological structure of remarkable depth — a founding triad in which life, liberty, and the pursuit of happiness correspond to the three moments of the A2R triad. It has analyzed Silicon Valley as a digital Gestell — the most sophisticated system of reconfiguration of human Call, Response, and Resonance that history has yet produced. It has named with frankness the specific forms of North American dialogal impediment. And it has proposed resolutions oriented toward a refounded American fulfillment — a fidelity to the originary Call of 1776 in all its universal phenomenological rigor.

2. What North America Must Now Accomplish

The first imperative is coherence between the universal Call and the structure that makes it possible for all. North America cannot continue to formulate a universal Call while maintaining structures that distribute unequally the capacity to respond to it. The second imperative is the democratic governance of the digital Gestell. Silicon Valley has reconfigured the being-in-the-world of all humanity from a geographic perimeter of a few dozen square kilometers — this global reconfiguration calls for a responsibility of corresponding magnitude. The third imperative is the active contribution to global Resonance from the depth of its own resources.

3. What This Volume Opens Toward Volume V-B

South America is, in many senses, the other side and the interlocutor of North America. Where the North formulated a universal Call from a position of power, the South has formulated Calls from positions of wound and exclusion. Where the North developed the most powerful technologies of configuration of being-in-the-world, the South has developed alternative philosophies — buen vivir, Pachamama — that call into question the very anthropological presuppositions that ground the technological civilization of the North. And where the North has developed a theology of prosperity, the South has developed a theology of liberation.

4. North America as the World's Interpellator

North America interpellates from the power of its originary Call — the affirmation that all human beings are created equal is one of the most powerful Calls that modernity has produced. It interpellates from the power and responsibility of the digital Gestell — Silicon Valley has reconfigured the being-in-the-world of all humanity, and this reconfiguration

calls for a responsibility of corresponding magnitude. These two interpellations converge toward a single Call addressed to this great civilization: be faithful to your own originary Call — in your technology as in your politics, in your institutions as in your culture.

5. The Threshold Toward Volume V-B

The question that now opens is this: what can South America, with its fertile wound, its living métissage, its theology of liberation and its philosophy of buen vivir, say to all humanity about what human fulfillment requires when one starts not from power but from vulnerability, not from the dominant Call but from the confiscated Call, not from the individual as project but from the community as soil?

North America is interpellating and interpellated.

It interpellates from the power of its originary Call.

It is interpellated by its own contradictions and its own excluded.

This volume is itself a Call — so that it may finally hear what its own depth demands it become.