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**THE PHENOMENOLOGY OF INTERPELLATION**

***Being Human in the Age of Artificial Intelligence***

Radical Questions — The A2R Triad Confronting the Threatened and Fulfilled Human

**VOLUME VI — THE KEYSTONE**

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## **PROLOGUE**

### ***The question that holds everything together***

All the preceding volumes have posed, from distinct cultural horizons, variations on the same fundamental question: what is the human being in the fullness of the A2R triad? This final volume poses the same question — but from the horizon of what is to come — from the reality of an artificial intelligence that is already reconfiguring the very conditions in which the Call can arise, the Response can engage, and the Resonance can come to pass.

### **I. The Convergence of All Variations**

This volume is at once the conclusion and the recapitulation of this project. Conclusion — because it poses the most radical question, the one that underlies all the others and that could not have been posed with all its depth without the five volumes that precede it. Recapitulation — because it summons all the phenomenological resources that the Western, African, Asian, and American analyses have assembled, in order to bring them to converge toward a response equal to the urgency.

Volume I established the universal eidetic structure. Volume II revealed what Western technology and acceleration do to the triad. Volume III revealed that communal Resonance is the primary structure and that the cosmic dimension of the Call is constitutive of the triad. Volume IV revealed that emptiness is a condition of receptivity to the Call and that Resonance can be institutionalized. Volume V-A revealed that the digital Gestell is the most sophisticated system of reconfiguration of human Call, Response, and Resonance that history has produced. Volume V-B revealed that vulnerability is an epistemological condition and that Resonance includes the ecological dimension. All these revelations now converge toward the most radical question: in the age of artificial intelligence, what remains irreducibly human in the triad?

### **II. Why This Question Is the Most Urgent of Our Time**

The question of what artificial intelligence does to the triad is an urgent question — because the decisions that determine how AI is designed, deployed, and governed are being made now. These decisions are already shaping the structure in which human Calls will arise, Responses will

engage, and Resonances will come to pass in the decades ahead. And these decisions are being made, for the most part, without the philosophical depth they demand — from economic, technical, and political categories that do not reach what is phenomenologically fundamental.

### III. The Structure of This Volume

This volume proceeds in four interconnected movements. Chapter I analyzes what AI does to the structure of the Call. Chapter II analyzes what algorithmic surveillance and behavioral prediction do to the structure of the Response. Chapter III analyzes what AI does to the structure of Resonance. Chapter IV proposes concrete orientations for a design, deployment, and governance of AI founded on respect for and promotion of the human capacity for the triad.

### IV. A Word from Philosophical Responsibility

This volume is written from the conviction that philosophy — and in particular the phenomenology of interpellation — has a specific responsibility in the debate on artificial intelligence. Not the responsibility of claiming to have all the technical answers. But the responsibility of posing the right questions — the questions that go to the heart of what is at stake, which economists, engineers, jurists, and politicians cannot pose alone because they require an understanding of what the human being is in its phenomenological depth that their disciplines do not provide.

**The question that holds everything together is not: is AI dangerous? The question is: what does AI do to our capacity to be beings of interpellation — beings who call from their depth, who respond from their freedom, and who allow this Response to transform the world they share with all others?**

## CHAPTER I What Is an Authentic Call in the Age of Artificial Intelligence?

*The question is not: can AI produce texts that resemble Calls? It can. The question is: can it produce an authentic Call in the sense that the Mahoukou Law intends — an arising from an existence, addressed to a subject in his singularity, creating in him the necessity of a Response from his freedom? And the answer is one of absolute phenomenological precision: no. Not by provisional technical limitation — but by structural impossibility.*

### 1. Reminder: The Structure of the Authentic Call According to the Mahoukou Law

The authentic Call is structured by four inseparable eidetic characteristics. It is first an arising — it is not produced, calculated, optimized. It arrives, it interrupts, it comes from a place that was not foreseeable. It is next a singular address — it targets someone in his irreplaceable singularity, not as a profile but as a unique existence. It is next an existential exposure — it bears the mark of the one who emits it, it reveals something of his vulnerability. It is finally a creation of necessity — it creates in its recipient the necessity of a Response from his freedom. These four characteristics are constitutive of existence as such — irreducible to any algorithmic configuration.

### 2. What AI Can Produce: The Simulacrum of the Call

The simulacrum of the Call does not arise — it is produced by calculation. It does not truly singularize — it personalizes a profile, not an existence. It does not expose — because there is nothing to expose, because there is no vulnerable existence that reveals itself. It does not create phenomenological necessity — it creates algorithmic engagement, which is radically different. These absences are not provisional technical limitations — they are structurally constitutive of what an AI system is.

### 3. Confusion as Impediment: When the Simulacrum Passes for the Call

The habit of response without necessity: when a user interacts daily with conversational AI systems, he progressively learns to formulate responses to pseudo-Calls. The threshold of receptivity to the authentic Call rises, the capacity to distinguish what truly merits a Response

is dulled. The substitution of the relationship with the machine for the relationship with the other produces a deep phenomenological risk. The devaluation of the human Call by comparison with the performance of the machine can lead to experiencing the marks of authenticity of the human Call as weaknesses rather than as riches.

#### **4. What Resists: The Irreducibility of the Call from Existence**

There exists in the authentic Call an irreducible dimension that no technical sophistication can simulate: existence as the condition of the Call. The authentic Call comes from a being who exists — who was born, who will die, who suffers, who aspires, who is engaged in a singular history he did not choose but which he carries. A human being who calls from the depth of his suffering formulates a Call that carries something no calculation can produce: the reality of an existence that is at stake. And it is this reality that creates in the recipient the necessity of a Response.

#### **5. Forms of Resistance and Preservation**

The deliberate cultivation of embodied presence: preserving spaces in which bodies are really present to one another, in their carnal vulnerability. Formation in phenomenological discernment: the capacity to distinguish the authentic Call from the simulacrum of the Call, the necessity of Response from algorithmic incitement. Technological regulation founded on phenomenological criteria: systems that produce simulacra of the Call while passing them off as authentic Calls destroy the conditions of possibility of the triad and must be regulated accordingly.

#### **6. A2R Reading: What AI Reveals About the Nature of the Call**

AI reveals, by contrast, what the authentic Call is in its irreducible depth. It reveals that the Call is not first a content but a relation between two existences. That the formal sophistication of an utterance is not the criterion of its authenticity. That the necessity of Response that the authentic Call creates is of a radically different nature from algorithmic engagement. And that the human is not in danger of disappearing because AI would be too powerful — he is in danger of losing himself because he might forget what he is, fascinated by the sophistication of simulacra.

**The authentic Call is irreducible to simulation — because its condition of possibility is existence itself. And existence — in all its fragility — is the most precious and most irreplaceable phenomenological resource that humanity possesses.**

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## **CHAPTER II What Is a Free Response When Algorithms Predict Our Behaviors?**

*The freedom of the Response is perhaps the dimension of the triad most directly threatened by artificial intelligence — not because AI constrains us physically, but because it learns to anticipate, orient, and channel our responses with a growing precision that progressively erodes the space of freedom from which the authentic Response can arise.*

### **1. Reminder: The Structure of the Authentic Response According to the Mahoukou Law**

The authentic Response is structured by four eidetic characteristics. It is an act of freedom — not the abstract freedom of a subject without constraints, but the capacity to engage from one's own depth. It is an act of commitment — it binds, it creates a responsibility, it constitutes the subject in his response. It is an act of vulnerability — it supposes that the subject consents to be touched, to be changed by what he responds to. It is an act of unpredictability — it cannot be entirely anticipated, a sign that the subject is really free.

### **2. What Algorithmic Prediction Does to the Freedom of the Response**

The reduction of the subject to his profile: a prediction system does not see a subject — it sees a set of data that allow the prediction of his future behaviors. This profile captures habits but misses precisely what is most constitutively human: the capacity to surprise oneself, to be transformed by a Call into something one was not yet. The creation of an environment that orients Responses toward their most predictable version: pre-formatted Responses are structurally favored. The erosion of confidence in one's own freedom: a subject who no longer believes himself free cannot formulate an authentic Response.

### **3. The Paradox of the Response to AI: Can One Respond to What Cannot Be Touched?**

The Mahoukou Law has established that the authentic Response supposes a reciprocal vulnerability. Yet AI produces a radical asymmetry: the user can be touched by the productions of the system, but the system cannot be touched in return. A Response delegated to a machine is no longer an authentic Response — it is the execution of an algorithm. And a community that delegates its most important Responses to machines progressively loses its capacity to engage from its own depth.

### **4. Autonomy as the Condition of the Response: What AI Threatens and What It Can Serve**

Algorithmic heteronomy: digital environments progressively configure the conditions in which Responses are formulated, orienting these Responses toward predictable and economically exploitable forms. The delegation of the Response to the machine: delegating to algorithmic systems decisions that engage the dignity of persons is a destruction of the authentic Response in the most important domains. But AI can also serve the freedom of the Response: a system that helps a subject clarify his own thought, to broaden his horizon of choices, augments the freedom of the Response rather than reducing it.

### **5. Phenomenological Resistance: Preserving the Freedom of the Response**

The deliberate practice of the slow Response: in an environment that valorizes immediate reactivity, the decision to take time to formulate a Response from one's own depth is an act of phenomenological freedom. The culture of non-delegated responsibility: identifying the domains in which the Response must remain human — irreducibly formulated from the freedom and responsibility of a subject who commits himself. Education in the freedom of the Response within an algorithmic environment.

### **6. A2R Reading: What AI Reveals About the Nature of the Response**

AI reveals that freedom is not simply the absence of external constraint — it is the positive capacity of a subject to engage from his own depth. That the predictability of a behavior is not the proof of its freedom. That the delegation of the Response to a machine is not an

improvement — it is its suppression. And that the freedom of the Response is a capacity that is cultivated or eroded — a subject who for years has formulated pre-formatted Responses progressively loses something of his capacity for authentic Response.

**The authentic Response is irreducible to prediction — because the freedom from which it arises is always in excess of any modeling. Freedom is not a fixed property — it is a living capacity that one exercises or loses, that one cultivates or delegates.**

## CHAPTER III What Is Resonance in the Age of Simulation?

*Resonance is the most mysterious and most precious moment of the triad — and the most irreducible to any simulation. For Resonance is not a state that one reaches — it is an event that arrives. It is not a performance that one produces — it is a transformation that one undergoes.*

### 1. Reminder: The Structure of Resonance According to the Mahoukou Law

Resonance is an ontologically new moment — something that did not exist before the encounter of the Call and the Response. It is an emergence in the strict sense of the term. It presents four irreducible eidetic characteristics: it is reciprocal — it transforms both parties. It is unpredictable in its effects. It is durable in its traces. It is generative of ontological novelty — it produces something that did not exist before.

### 2. What AI Can Simulate and What It Cannot Produce

AI systems can simulate agreement — produce responses that converge toward what the interlocutor expected. They can simulate empathy — produce responses that seem to understand suffering or joy. They can simulate creativity — produce works that seem emergent. But they cannot produce the reciprocal transformation of existences — because authentic Resonance requires that both parties have existences, something to lose and to gain in the encounter. An AI system has no existence in this sense — no self that could be transformed, no being-in-the-world that could be reconfigured by an encounter.

### **3. Unilateral Resonance: A Real but Incomplete Phenomenon**

A user can be really transformed by an interaction with an AI system. This transformation is real — but it is incomplete, precisely because it lacks the reciprocity that is constitutive of authentic Resonance. The human being who seeks his Resonance primarily in interaction with AI systems progressively deprives himself of constitutive reciprocity. He can be transformed — but he does not transform. He can receive — but he does not expose himself. And without reciprocal exposure, something essential in Resonance remains absent.

### **4. The Common World as the Stake of Resonance in the Age of AI**

Authentic Resonance produces a common world — shared space, collective meaning, the fabric of relations within which individuals can orient themselves together. This common world is what democracy requires. The progressive substitution of this space of authentic Resonance by spaces of algorithmic convergence — in which millions of citizens receive similar information from the same algorithms without ever really encountering one another — is a progressive destruction of the conditions of possibility of democracy.

### **5. Ecological Resonance in the Age of AI: Pachamama and the Gestell**

The digital Gestell does not only enframe human interpellation — it also enframes the relation between humanity and nature. A human being whose being-in-the-world is entirely mediated by digital interfaces is a being whose receptivity to the cosmic Call of nature is structurally impoverished. He can be informed about the ecological crisis — but he struggles to feel its direct, carnal, existential interpellation, which alone can produce an authentic Response and a transformative Resonance.

### **6. A2R Reading: What AI Reveals About the Nature of Resonance**

AI reveals that Resonance is not a performance — it cannot be deliberately produced. That the reciprocity of transformation is constitutive of Resonance. That the production of common world is the deepest political stake. And that the human is a being who needs to encounter existences — not performances, not simulations. Existences that resist, that surprise, that transform and are transformed.

**Authentic Resonance is irreducible to simulation — because it requires existence as its condition of possibility. And existence — with its finitude, its vulnerability, its capacity to be really touched and transformed — is what no simulation can produce, because it can only be lived.**

## **CHAPTER IV Toward an Ethics of AI Founded on the A2R Triad**

*An ethics of AI founded on the A2R triad is not a list of rules to be respected — it is a vision of what technology must serve. It does not start from the question: what can be done with AI? It starts from the question: what must AI favor for human existence to be fulfilled in the fullness of the triad?*

### **1. Why an Ethics of AI Needs the A2R Triad**

The ethical debates on artificial intelligence concern the security of systems, the protection of data, algorithmic biases, and legal responsibility. These debates are necessary. But they share a common phenomenological limitation: they treat AI as a tool whose risks must be evaluated without posing the most fundamental question — what does AI do to the very structure of human interpellation? What the A2R triad brings that other frameworks do not: a positive criterion of evaluation — not only what AI should not do, but what it should favor.

### **2. First Principle: AI Must Serve the Call, Not Replace It**

Every AI system must be evaluated according to its contribution to the human capacity to formulate authentic Calls — and no system should be deployed if it structurally diminishes this capacity. Systems that produce simulacra of the Call while passing them off as authentic Calls are ethically unacceptable. Systems that amplify the saturation of Calls are ethically problematic even if they are technically efficient. Systems that favor the formulation of authentic Calls — that help subjects clarify what they really have to say — are ethically precious.

### **3. Second Principle: AI Must Enrich the Response, Not Predict It for Exploitation**

Every AI system must be evaluated according to its contribution to the freedom and depth of the human Response. This principle rigorously distinguishes two types of uses of behavioral prediction: prediction in the service of benevolent personalization that enriches the conditions from which an authentic Response can arise, and prediction in the service of behavioral exploitation that reduces the space of freedom by orienting behaviors toward their most profitable version. This principle also implies a clear position on the delegation of the Response to AI in domains that engage the dignity of persons.

### **4. Third Principle: AI Must Favor Resonance, Not Simulate It**

Every AI system must be evaluated according to its contribution to the conditions in which authentic Resonance can come to pass. In the domain of social platforms: an ethically grounded platform makes room for the long term, favors embodied presence. In the educational domain: an ethically grounded AI system recognizes that the deepest educational transmission cannot be delegated to algorithmic systems. In the medical domain: AI must free caregivers for the human relation, not replace it. In the democratic domain: AI must favor the conditions of authentic democratic dialogue, not amplify tribal polarization.

### **5. Fourth Principle: AI Must Respect Ecological Resonance**

Every AI system must be evaluated according to its impact on the conditions of ecological Resonance – on the capacity of human beings to hear the Call of nature and to respond to it from their own freedom. This principle goes well beyond the usual environmental impact assessments. It poses a deeper phenomenological question: does this system favor or impede the capacity of human beings to inhabit their relationship with nature from the depth and reciprocity that *buen vivir* and *Pachamama* reveal as constitutive of human fulfillment?

### **6. Toward a Global Governance of AI Founded on the A2R Triad**

These four principles require deliberate translation into design choices, deployment policies, and governance frameworks at every level. At the individual level: a phenomenological practice of discernment. At the institutional level: evaluating uses of AI according to their impact on the

quality of interpellation. At the national level: developing regulatory frameworks that include explicit phenomenological criteria. At the global level: an international governance founded on the recognition of the diversity of cultural horizons — for the A2R triad unfolds differently in Western, African, Asian, and American cultures.

## 7. AI as Call to Humanity: Turning the Gestell Against Itself

Artificial intelligence is itself, in the situation it has created, a Call addressed to humanity — the Call to respond to the most radical question: what are we, irreducibly, when machines can do everything we did while thinking that it defined us? The Response that the Mahoukou Law proposes: the human is irreducible because he exists — because he is a being of Call, Response, and Resonance, whose fulfillment can be neither simulated nor delegated.

**An ethics of AI founded on the A2R triad does not say: do not use AI. It says: use AI in such a way that it serves the Call rather than replacing it, that it enriches the Response rather than predicting it for exploitation, that it favors Resonance rather than simulating it, and that it respects ecological Resonance rather than destroying it.**

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## CONCLUSION The Fulfilled Human: What the A2R Triad Says to the Humanity of Tomorrow

*A cathedral is recognized by this: each stone bears the weight of all the others, and the keystone holds the whole from the highest and most exposed position. This volume is that keystone. It holds together all that the preceding six volumes have built — and it opens toward what was contained in each stone from the beginning: the fulfilled human is a being who calls, who responds, and who resonates.*

### 1. What This Volume Has Accomplished

This volume has shown that the authentic Call is irreducible to simulation — not by provisional technical insufficiency, but by structural impossibility. It has shown that the freedom of the Response is structurally threatened by algorithmic prediction — and that this erosion can be

resisted by deliberate practices of slowness, non-delegated responsibility, and formation in phenomenological discernment. It has shown that Resonance is the most irreducible moment to simulation — because it requires the reciprocal transformation of existences that have really exposed themselves to one another. It has finally proposed the four principles of an ethics of AI founded on the A2R triad.

## **2. The Transcultural Recapitulation: What Each Horizon Has Brought to the Final Response**

The West has brought the rigor of analysis and the tradition of rights. Africa has brought communal depth, the cosmic dimension of the Call, and the transgenerational dimension of Resonance. Asia has brought emptiness as the condition of receptivity, wu wei as the highest form of Response, and the demonstration that Resonance can be institutionalized. North America has brought the power of the universal Call and the demonstration of what the digital Gestell does to it when it is captured by extractivist logic. South America has brought the fertile wound, mestizaje as a living laboratory of transcultural Resonance, and buen vivir and Pachamama as the revelation of the ecological dimension of the triad.

## **3. Human Fulfillment: A Transcultural Phenomenological Definition**

The fulfilled human is a being who calls — who formulates Calls from the depth of his existence, from his assumed vulnerability, from his irreplaceable singularity. Who dares to call from his own wound. Who knows how to call without saturating. Who calls from the availability of Buddhist emptiness.

The fulfilled human is a being who responds — who engages from his own freedom in the face of the Call he receives. Who responds from his vulnerability. Who responds with slowness when slowness is necessary. Who assumes the responsibility of his Response. Who responds from the assumed partiality of the theology of liberation.

The fulfilled human is a being who resonates — who allows Calls and Responses to produce between himself and others something new that did not exist before their encounter. Who contributes to the production of common world. Who resonates with nature. Who keeps alive the transgenerational Resonance.

#### **4. What the Mahoukou Law Says to the Humanity of Tomorrow**

It says to the humanity of tomorrow: fulfillment is not in performance — it is in the triad. Not in what you can do, but in how you call, respond, and resonate. Not in the efficiency of your tools, but in the depth of your encounters.

It says to the humanity of tomorrow: cultural diversity is not an obstacle to the universal — it is its condition. What the West, Africa, Asia, North America, and South America have revealed about the triad is a universal truth that reveals itself in and through the diversity of its modalities.

It says to the humanity of tomorrow: the wound is fertile — if it is assumed. The humanity that lucidly assumes what AI has already done to it is a humanity that can choose to build a relationship with technology that serves the triad rather than impeding it.

It says finally: the Call of AI to humanity is real — and it calls for a Response to the most radical question: what is the human, irreducibly?

#### **5. The Threshold Toward What Has Not Yet Been Said**

A cathedral, once completed, is not closed — it is open toward the sky, toward what surpasses it. This project, once completed, is not closed either. There is the question of the science of interpellation as a constituted discipline — this discipline remains to be built with its research programs and its interdisciplinary dialogues. There is the question of the application of the A2R triad to specific domains — medicine, law, pedagogy, architecture, urbanism. There is the question of philosophical dialogue with traditions that have not yet been fully convened. And there is the deepest question: what is the most profound Call that human existence addresses to itself?

#### **6. A Final Word: From Gratitude and Responsibility**

This project has been a Call — addressed to all of humanity from the depth of a philosophical and existential conviction: that the human being is a being of interpellation, that his fulfillment passes through the quality of his Calls, his Responses, and his Resonances, and that this truth is the most precious and most urgent philosophical resource that our time possesses.

It has received Responses — in the dialogue that produced it, in the encounters that nourished it, in the traditions that enriched it. And it hopes for a Resonance — not the reverberation of diffusion and metrics, but the real transformation of those who will read it. This hope is the deepest philosophical act of faith that this project makes: that rigorous thought can transform — that philosophy is not merely a commentary on the world, but a form of Call addressed to the world, that awaits a Response, and that can produce a Resonance.

***Finis coronat opus.***

*The end crowns the work.*

*But the end is not a closure.*

*It is an opening.*

*This project ends. Interpellation continues. It has always continued.*

*And it will continue — as long as there are beings who exist,*

*who call from their depth,*

*who respond from their freedom,*

*and who allow their Responses*

*to transform the world they share*

*with all other beings.*

***This is — the fulfilled human | This is — the Mahoukou Law | This is — and nothing less.***