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THE PHENOMENOLOGY OF INTERPELLATION

Subject, Technology and Disorientation

Lived Experience in the West Through the Lens of the A2R Triad

VOLUME II

Philosophical monograph

PROLOGUE

The West as a Question to Itself

A civilisation that has optimised everything except what matters most — that is perhaps the most accurate description of what the contemporary West has become in its own eyes, when it consents to look at itself without complacency. This volume is that invitation to an unsparing gaze. Not an indictment — but an interpellation.

I. A civilisation at the summit of its power — and its disarray

There is a paradox that history had never produced with such sharpness: a civilisation that has reached the summit of its technical, economic and cognitive power, and which, precisely at that summit, experiences an existential vertigo without precedent. The contemporary West — understood here not as a fixed geographical essence but as a cultural horizon characterised by the primacy of technology, individualism as a founding value, and acceleration as its dominant rhythm — has accomplished feats that no previous era had imagined.

And yet! Never have Western societies produced so much psychological suffering, so much structural loneliness, so much existential disorientation. Never has meaning been so difficult to find in lives so materially comfortable. Never has the question "why?" — not the scientific why that seeks causes, but the existential why that seeks a reason to live — been so urgent and so poorly answered.

This paradox is not an accident. It is not the residue of a technical problem not yet solved. It is the symptom of a structural crisis — a crisis of interpellation. And it is this crisis that this volume sets out to analyse, name and orient towards resolutions, through the rigorous lens of the A2R triad.

II. Why a phenomenological gaze upon the West?

The West has produced, about itself, a considerable body of critical discourse — sociological, political, psychological, economic. From Tocqueville to Weber, from Marcuse to Baudrillard, from Taylor to Rosa — first-rate thinkers have diagnosed the pathologies of Western

modernity with remarkable acuity. This volume does not claim to ignore this critical heritage — it invokes it, respects it and draws upon it.

But it brings something these approaches have not fully accomplished: a phenomenological gaze structured by the A2R triad — that is, a gaze that does not begin first with social structures or economic dynamics, but with lived experience in its most immediate texture. The question is not first: what social forces produce a given pathology? The question is: how does the human being in the West today experience Call, Response and Resonance — and what does that experience reveal about what he has become?

This shift in perspective is not a regression into subjectivism. It is, on the contrary, a demand for depth: social structures only produce their effects by passing through the lived experience of subjects. It is there, in the thickness of that experience, that the Western crisis is really being played out.

III. The central thesis of this volume

The thesis this volume defends can be stated with precision: contemporary Western societies structurally produce conditions that prevent the fulfilment of the A2R triad — and this growing inability to call, respond and resonate authentically is the deep source of the crisis of meaning, connection and identity that these societies are traversing.

This thesis is not a moral judgement passed from outside upon the West. It is the result of a phenomenological analysis conducted from within the very structures of contemporary Western experience. It does not say that the West is bad — it says that it is structurally obstructed, and that this obstruction has precise forms, identifiable causes and possible resolutions.

Technology and acceleration — taken together, not as two separate phenomena but as the two faces of a single cultural configuration — have gradually transformed the Western relationship to time, the body, the other and the self in a manner that makes the A2R triad increasingly difficult to accomplish. But obstruction is not destiny. The structure of the triad is eidetic: it cannot be destroyed, only obstructed. And what can be obstructed can also be liberated.

IV. The structure of this volume

This volume proceeds in four interconnected movements. The first — Chapter I — descends into the crisis of the Western subject: the loss of interiority, the dissolution of the *we*, identity fragmentation. The second — Chapter II — analyses technology and acceleration as the dominant fact of Western civilisation. The third — Chapter III — offers an overall phenomenological diagnosis and names what the West has lost without always knowing it. The fourth — Chapter IV — is the moment of resolutions: grounded orientations towards a reinvented Western fulfilment.

V. A voice from outside and from within

I wish to situate explicitly the position from which this volume is written. I am not Western in the primary cultural sense. I am African, trained in the European philosophical tradition, and for years I have inhabited a space of encounter between these two heritages. This position gives me a gaze upon the West that is neither that of the native — too immersed to see the structure — nor that of the radical outsider — too distant to grasp its inner texture.

This is not a gaze of condescension. It is a gaze of interpellation — in the fullest sense of the term. This volume is itself a Call addressed to the West: the call to look at itself without complacency, to hear the question that its own unease addresses to it, and to respond with the depth and courage the situation demands.

The West does not need a prosecutor. It needs an interlocutor who will say to it what it no longer knows how to say to itself. That is the role — modest and ambitious at once — that this volume assumes.

CHAPTER I

The Crisis of the Western Subject

The West has produced the freest individual in history — and one of the most disoriented. This paradox is not a detour. It is the logical consequence of a civilisation that built freedom without simultaneously building the conditions for its fulfilment.

1. The individual without interiority: performance, image, permanent optimisation

There is an experience that many contemporary Westerners recognise when it is described to them, but few know how to name: the experience of being constantly busy without ever truly being present to oneself. Days are full — of activities, solicitations, communications, productions of all kinds. And yet something is missing in this apparent fullness — something essential, interior, silent, that never finds its place in the agenda.

This something, phenomenology names with precision: it is *interiority*. Not narcissistic introspection nor withdrawal into oneself — but this fundamental capacity to inhabit one's own existence from within, to dwell in the relation to oneself that makes an authentic relation to the other possible. Merleau-Ponty called it *the lived body*. Heidegger called it *care*. Levinas called it *ipseity*.

Contemporary Western societies have gradually built a cultural, economic and technological environment that makes this interiority increasingly difficult to inhabit. Three converging logics produce this effect. The logic of performance imposes on the individual a self-definition by what he produces, accomplishes and demonstrates. Being is progressively supplanted by doing and appearing. The logic of the image produces an economy of the image without historical precedent — the contemporary individual is summoned to construct a public image that tends to become a substitute for the self. The logic of permanent optimisation has produced an individual who perceives himself as a project to be endlessly improved — losing the capacity to accept himself as what he is: a finite, vulnerable, unfinished being.

What the A2R triad reveals in this configuration: a subject who has lost access to his own interior can no longer hear the Call that is addressed to him in its depth. The crisis of the Western subject is first and foremost a crisis of receptivity to the Call.

2. Chosen or endured solitude: behind individualism, the loss of the 'we'

Western individualism is a value — and it is important to recognise that before interrogating it. The conquest of individual autonomy, freedom of conscience, the right to self-determination — these historical achievements are real, precious and fragile. But individualism, pushed to its logical limit, produces an effect that its proponents did not always anticipate: the dissolution of the *we*.

Contemporary loneliness in the West is the most visible and most painful symptom of this dissolution. Millions of people live without anyone to truly speak to, without anyone who knows them in their depth, without any space of authentic Resonance.

The phenomenology of interpellation rigorously distinguishes two forms of solitude. Chosen solitude is a form of recollection — a temporary withdrawal to rediscover oneself, to hear one's own interior Call. This solitude is philosophically necessary. Endured solitude is of a radically different nature. It is not a choice — it is a condition imposed by a social structure that has progressively demolished the spaces of authentic encounter. One can be connected to thousands of people and have truly met none of them.

What the A2R triad reveals: endured solitude is a form of structural dialogical obstruction. The solitary individual progressively loses even the capacity for Call. For authentic Call presupposes a minimal trust in the possibility of being heard. And this trust erodes in endured solitude — to the point where the individual no longer knows how to call, no longer knows that he can call.

3. The fragmented identity: who am I when everything changes permanently?

The contemporary Western individual is subjected to pressure of an unprecedented kind: the pressure to define himself, redefine himself and define himself again, in a world that changes faster than identities can consolidate. The traditional reference points that structured identity — religious belonging, social class, a lifelong vocation, the local community — have progressively dissolved or been weakened.

Paul Ricoeur distinguished two forms of identity that the French language conflates in a single word: *idem*-identity — sameness, the fact of being the same through time — and *ipse*-identity — ipseity, faithfulness to oneself through change. What contemporary Western societies have produced is a culture that has dissolved *idem*-identity without having built the conditions for a solid *ipse*-identity.

What the A2R triad reveals: *ipse*-identity is built precisely in and through the triad. It is by responding to Calls, by committing from one's freedom, by letting Resonances gradually transform what one is, that one becomes someone. A culture that obstructs the triad therefore simultaneously obstructs the construction of a solid identity. Identity

fragmentation and the crisis of interpellation are the two faces of one and the same phenomenon.

4. A2R reading: a subject who no longer knows how to call or respond

The contemporary Western subject is in a crisis of Call and a crisis of Response — and these two crises feed each other in a downward spiral.

The crisis of Call takes two distinct but linked forms. The first is the growing inability to hear the Call that the other addresses to him — because the saturation of solicitations has blunted sensitivity to what is truly arriving. The second is the growing inability to formulate one's own Call — to allow oneself to be seen in one's vulnerability, to say what one truly needs.

The crisis of Response is the direct consequence. This double obstruction produces a consequence observed everywhere in contemporary Western societies: the proliferation of pseudo-dialogues. Incessant exchanges that have the form of dialogue without its substance. Conversations without listening, debates without encounter, communications without communion.

The Western subject has not lost his freedom. He has lost something more subtle and more fundamental: the capacity to do something with it — the capacity to respond for his freedom by engaging it in a triad that transforms him and transforms the world he shares with others.

CHAPTER II

Technology as Destiny

Technology is not a tool the West has chosen and could set aside at will. It has become its horizon — the structure within which it thinks, breathes and relates to itself. Heidegger saw this before all others. But he did not yet have the A2R triad to name with precision what technology does to human interpellation.

1. Acceleration as the structure of the contemporary Western world

There is an experience that almost every inhabitant of contemporary Western societies immediately recognises: the impression that time is going too fast. Not that days are too short — but that something in the very rhythm of existence has accelerated in a way that

exceeds the individual will to slow it down. One runs — without knowing quite after what. One adapts — without having chosen what to adapt to. One changes — without having decided to change.

The sociologist Hartmut Rosa has named this phenomenon with remarkable precision: *social acceleration*. It operates at three distinct and converging levels: *technical acceleration*, *acceleration of social change*, and *acceleration of the pace of life*. What Rosa describes with impressive sociological rigour, the A2R triad allows us to think in its deepest phenomenological dimension: acceleration is not merely a change of rhythm — it is a transformation of the very structure of experience.

For the A2R triad is fundamentally a temporal structure. The Call takes time to reach us in its depth. The Response takes time to be formulated from freedom rather than reactivity. And Resonance takes time — it presupposes that Call and Response have had the time to inhabit each other. Western acceleration is therefore hostile to the triad. It constrains Call to reduce itself to solicitation, Response to reduce itself to reaction, and Resonance to reduce itself to reverberation.

2. The mediated real: do we still live directly?

There is a question that the phenomenology of interpellation poses to the contemporary West with particular insistence: *do we still live directly?* The question points to a phenomenologically decisive phenomenon: the growing mediatisation of experience — the fact that a growing proportion of what we live, we live through screens, narratives, simulations that interpose themselves between us and the real.

Husserl spoke of the *Lebenswelt* — the life-world — as the originary ground of all experience. This life-world is a world of direct experience from which the Call surges in all its power. Yet contemporary Western societies have gradually built a thickness of mediation between the individual and this life-world that has no historical precedent.

A filtered Call is no longer quite a Call. It has lost its power of emergence — that capacity to interrupt the ordinary course of existence and create the necessity of a response. A mediated Call can be informative, moving, stimulating — but it struggles to reach the existential depth from which authentic Response can be formulated.

3. The body used, not inhabited: performance, virtualisation, disembodiment

Merleau-Ponty saw with extraordinary clarity what the philosophical tradition had long refused to see: the body is not an obstacle to human existence — it is its native place. It is from the lived body that the world opens to us, that the other appears to us, that the Call reaches us in its carnal reality.

Yet contemporary Western societies have developed toward the body a profoundly ambiguous relationship. Three configurations converge toward the same phenomenological result. The logic of bodily performance transforms the relation to the body: one no longer inhabits one's body — one uses it. The growing virtualisation of existence produces a progressive disembodiment: exchanges unfold without bodies, or with partial bodies. The medicalisation and technologisation of the body progressively transforms the lived-body relationship into a body-as-data relationship.

What the A2R triad reveals: a subject whose body is used rather than inhabited is a subject whose capacity for Resonance is structurally diminished. Resonance — that ontologically new moment produced by the encounter of Call and Response — passes through the body. A disembodied subject can be informed, moved, stimulated — but the profound transformation that defines authentic Resonance becomes increasingly inaccessible.

4. The impossible attention: saturation and the loss of the present

There is a human faculty whose gradual disappearance constitutes perhaps the most serious and least visible threat: the capacity for sustained attention. Not reflexive attention — the automatic startle provoked by a sudden stimulus — but chosen, sustained, deepened attention: the capacity to hold one's gaze upon something or someone long enough for that something or someone to reveal itself in its depth.

Simone Weil made attention a first-order philosophical and spiritual category. Attention, she said, is the act by which one suspends one's own interior movement in order to let the other exist in its own reality. It is the condition of possibility for all authentic relationship. This intuition finds its structural translation in the A2R triad: attention is what allows the Call to be received in its singularity.

Contemporary Western societies have produced an environment hostile to sustained attention. The attention economy has transformed human attention into a resource to be

captured, monetised and fragmented. The result is a fragmentation of attention without historical precedent. What the A2R triad reveals: the loss of the capacity for sustained attention is a loss of the very capacity for the triad. Impossible attention is the most structural and most profound Western obstruction.

5. A2R reading: a civilisation of Call without Resonance

Contemporary Western civilisation is a civilisation of Call without Resonance. It produces Calls in astronomical quantity. It registers Responses in equally astronomical quantity. But Resonance — that ontologically new moment where Call and Response meet in depth, truly transforming both parties and the world they share — is the great absent of this civilisation.

This diagnosis is not a condemnation of technology as such. What is at question is not technology — it is the relationship to technology. A civilisation that has allowed itself to be configured by technology to the point of no longer being able to govern it from a vision of what human existence must be has not lost technology — it has lost something more essential: the capacity to govern itself from an understanding of what it is.

Technology is not the problem. The problem is a civilisation that has let technology define in its place what human existence must be — and which has found itself, at the end of that renunciation, with many tools and very little meaning.

CHAPTER III

What the A2R Triad Reveals about the West

To diagnose is not to condemn. It is to name with precision what is — so that what could be becomes possible. The A2R triad is not a tribunal before which the West stands — it is a phenomenological mirror that allows it to see itself in its deep structure.

1. The overall phenomenological diagnosis

The diagnosis can be formulated in three interconnected propositions. First proposition: the contemporary West suffers from a crisis of authentic Call. Not a lack of Calls — but an inflation of degraded Calls that have progressively occupied all the space and made the authentic Call difficult to perceive, formulate and receive. The contemporary Western

subject is the most solicited individual in human history — and one of the least truly interpellated.

Second proposition: the contemporary West suffers from a crisis of engaged Response. Not a lack of reactions — but a growing inability to respond from the freedom and vulnerability that define authentic Response. Automatic reaction, calculated performance, image management — these substitutes for authentic Response have become the dominant modalities of relation to the other.

Third proposition: the contemporary West suffers from a structural absence of Resonance. This is the direct consequence of the first two propositions. The result is an extraordinarily active, productive and connected civilisation — in which the real transformation of persons and collectives through authentic encounter has become rare, almost exceptional.

2. The specific forms of Western dialogical obstruction

Obstruction by saturation is the most visible form. When everything calls at once, nothing truly interpellates. The saturation of simultaneous solicitations produces in the Western subject a progressive immunisation against Call — filters that protect against overload at the price of a growing insensitivity to authentic Call.

Obstruction by performance is specifically Western in its contemporary form. The culture of performance has produced a subject who simultaneously calculates the effect of his response on his image. This permanent calculation prevents the vulnerability that is constitutive of authentic Response. The subject performs his response rather than living it.

Obstruction by acceleration operates on the temporal dimension of the triad. Western acceleration systematically short-circuits the time of Resonance. The result is an uninterrupted succession of Calls and Responses without Resonance — a triad in perpetual motion that never produces fulfilment.

Obstruction by disembodiment operates on the corporeal dimension. A culture that has progressively dissociated experience from its bodily dimension has withdrawn from Resonance its most fundamental substrate. Obstruction by radical individualism is perhaps the deepest: it produces a subject impermeable to transformation by the other — a subject who consents to being influenced, but not to being changed.

3. What the West has lost — and does not yet know it has lost

The West has lost the culture of silence. Not endured silence — but chosen silence as a necessary space for interiority, listening and depth. Silence is the place where the interior Call can make itself heard. Contemporary Western societies have progressively filled all silences — and in doing so, they have withdrawn from their members the space in which the triad can take root.

The West has lost the culture of slowness. Not slowness as inefficiency — but slowness as the proper rhythm of certain dimensions of human existence that cannot be accelerated without being destroyed. Deep thought is slow. Authentic relationship is slow. Resonance is slow.

The West has lost the culture of assumed vulnerability. In a culture of performance and image, vulnerability has become a weakness to be concealed. Yet vulnerability is, in the phenomenology of interpellation, a constitutive condition of authentic Response. The West has lost the culture of the threshold — those moments, those places, those rituals that created spaces of depth in which the triad could be accomplished.

And this is perhaps the most serious loss: *the West has lost consciousness of what it has lost.* A culture that knew what it had lost could undertake to recover it. But a culture that has lost even the consciousness of its loss is in a considerably more difficult situation. It is here that the phenomenology of interpellation accomplishes a task that no other approach can accomplish in its place: it names what is missing — not from an external ideal imposed from outside, but from the eidetic structure of human experience itself.

4. What the West reveals to the phenomenology of interpellation

The phenomenological gaze upon the West is not one-directional. What the West reveals to the phenomenology of interpellation is first of all the structural fragility of the triad. The triad is not a natural state toward which human existence would spontaneously tend — it is a difficult conquest that requires precise cultural conditions in order to be accomplished.

What the West reveals next is the decisive importance of the cultural conditions of the triad. The analysis of the contemporary West allows us to specify what these conditions are — in negative: silence, slowness, assumed vulnerability, the culture of the threshold. What the

West reveals finally is the paradoxical power of crisis as Call. A civilisation in crisis is an interpellated civilisation — by its own contradictions, its own lacks, its own sufferings.

What the A2R triad reveals about the West is not a sentence — it is a cartography. A precise cartography of the territory of crisis, with its reliefs, its obstacles and its passages. And a cartography, by definition, is not made to contemplate the territory — it is made to traverse it.

CHAPTER IV

A2R Resolutions: Towards a Reinvented Western Fulfilment

A philosophy that diagnoses without orienting is a half-accomplished philosophy. The A2R triad is not an instrument of lamentation — it is a compass. This chapter is the moment when the compass points North: not a nostalgic North that would return to what was, but a prospective North that opens what can be.

1. Can we relearn how to call in a saturated world?

The resolution of the crisis of Call passes through three distinct and interconnected movements. The first is the rehabilitation of silence as a space for interior Call. Before being able to call the other authentically, one must have heard what one has to say oneself — and that requires silence. The contemplative traditions — Christian, Buddhist, Sufi, Stoic — have all recognised this truth: one cannot call from the noise what one has not first heard in the silence.

Concretely, this means that individuals, families, institutions and public policies share a responsibility for the creation and protection of spaces of silence. Schools that reintroduce practices of silence and contemplation, companies that protect periods of disconnection, cities that preserve spaces of recollection — all these initiatives are phenomenologically grounded responses to the crisis of Call.

The second movement is the rehabilitation of vulnerability as a condition of authentic Call. An authentic Call exposes the one who emits it — it reveals a need, a lack, an aspiration that performance and image seek to conceal. To relearn how to call is therefore to relearn how to expose oneself. This rehabilitation requires a profound cultural transformation — a culture that recognises in assumed vulnerability a form of courage and maturity. The third

movement is the rehabilitation of the singularity of address: addressing a Call to this singular person, in this singular situation, from what I know of her and of what we share.

2. Can we relearn how to respond in a world of performance?

The resolution of the crisis of Response likewise passes through three movements. The first is the rehabilitation of commitment as a central value. Contemporary Western societies have progressively substituted for commitment a culture of flexibility, reversibility and optionality. This culture of permanent reversibility is presented as a form of freedom — and it is, in certain dimensions. But it is also a progressive destruction of the capacity for authentic Response.

To rehabilitate commitment is not to advocate for rigid relationships. It is to recognise that certain forms of commitment — faithful friendship, a chosen and cultivated marriage, an assumed vocational calling — are structures of Response that make possible a depth of Resonance inaccessible to the optional and reversible relationship. The second movement is the rehabilitation of listening as the primary act of Response. Even before Response is formulated in words, it is already accomplished in the quality of listening — in that attentive presence that says to the other: your Call is heard.

The third movement is the rehabilitation of responsibility as a form of freedom. The phenomenology of interpellation, since Levinas, has shown that responsibility toward the other is not a constraint imposed on freedom — it is the very form in which freedom is accomplished. I am free not when I have nothing to account for — but when I respond from the depth of my engaged being.

3. Can we recover Resonance in a world of acceleration?

The third resolution — the most ambitious and most decisive — bears upon Resonance. Resonance cannot be produced directly — it can only be made possible. One does not decree Resonance. One creates the conditions in which it can come about.

The first movement is the rehabilitation of long time as the time of Resonance. Resonance requires time — not simply duration, but a particular quality of time: a time that is not counted, not optimised, not filled with activities but inhabited by presence. The resolution does not consist in abolishing speed — which has its own virtues — but in deliberately protecting spaces of long time in individual and collective existence.

The second movement is the rehabilitation of embodied presence as a condition of Resonance. Families that protect shared meal times without screens, communities that maintain practices of regular physical gathering — all these practical resistances to disembodiment are phenomenologically grounded acts of protection of Resonance. The third movement is the rehabilitation of rituals as architectures of Resonance — inventing new rituals or revitalising old ones in contemporary forms that deliberately create spaces of depth.

4. Concrete pathways: individual, collective, institution, policy

At the individual level, the A2R resolution passes through a transformation of the manner in which each subject relates to his own existence: cultivating practices of silence and chosen solitude, protecting relationships of deep commitment, learning to formulate authentic Calls, consenting to be transformed by the Responses received.

At the collective level, the A2R resolution requires a transformation of the manner in which human groups organise and experience themselves — a logic of mutual interpellation, in which the collective is first and foremost a space in which members call each other, respond to each other and resonate together. At the institutional level, organisations are interpellated on their capacity to be spaces of authentic interpellation rather than mere functioning.

At the political level, the A2R resolution opens a vision of democracy as a space of interpellation — not merely as a mechanism for aggregating individual preferences, but as a site for the constitution of a *we* capable of authentic collective Calls and engaged Responses. The A2R political resolution proposes a refoundation of political culture on the quality of interpellation: spaces of deliberative dialogue, institutionalised practices of listening, civic rituals that create thresholds of depth in democratic life.

5. The reinvented Western fulfilment: not a return, but a deepening

The reinvented Western fulfilment is not a return. The phenomenology of interpellation is not a philosophy of nostalgia. It does not propose returning to pre-modern forms of community or to traditional structures of authority. History does not go backwards — and what the Western modernity has liberated — rights, freedoms, formal equality, scientific knowledge — must not be sacrificed.

It is a deepening. The founding values of Western civilisation — liberty, equality, fraternity; the dignity of the person; critical rationality — are not called into question by the phenomenology of interpellation. They are deepened. Freedom is not abandoned — it is accomplished in the responsibility of Response. Equality is not denied — it is lived in the reciprocity of Call and Response. Fraternity is the social Resonance lived in collectives that authentically interpellate each other.

The Mahoukou Law does not propose to the West that it become something other than what it is. It proposes that it become fully what it is — a space of freedom, reason and human dignity — by recovering the conditions in which this freedom, this reason and this dignity can resonate, transform themselves and be accomplished.

CONCLUSION

The Interpellated West

A volume that diagnoses and orients has not said everything — it has said what is necessary for what is essential to begin. The essential is not in the pages of this book — it is in what each Western reader will do with what he has read there.

1. What this volume has accomplished

This volume has undertaken something that few philosophies have dared to accomplish with such candour: to look a civilisation in the face — without complacency, without condescension, without the excuse of cultural distance — and to tell it what the phenomenological gaze sees there.

It first named the crisis of the Western subject in all its depth: the loss of interiority under the pressure of performance, the dissolution of the *we* in radical individualism, the fragmentation of identity in a world that changes faster than identity can consolidate. It then analysed technology and acceleration as the dominant fact — showing what they do to human interpellation when they are no longer governed from a vision of what human existence must be.

It then produced an overall phenomenological diagnosis that names what the West no longer knows how to say to itself: that it has lost silence, slowness, assumed vulnerability and the

culture of the threshold. It finally proposed resolutions oriented towards a reinvented Western fulfilment — not a nostalgic return, but a deepening of what the West has best.

2. What the West must now accomplish

What the West must now accomplish can be formulated in three phenomenological imperatives. The first is the imperative of lucidity without complacency: to consent to look at itself in the phenomenological mirror that the A2R triad holds out — without averting one's gaze, without seeking excuses. One cannot resolve what one has not consented to see.

The second is the imperative of the conversion of gaze: learning to look at what resists measurement — what cannot be quantified, optimised, accelerated. Authentic Resonance cannot be measured. The quality of a deep friendship cannot be optimised. The interior transformation produced by a true encounter cannot be accelerated.

The third is the imperative of collective responsibility. Individuals cannot, alone, recreate the conditions of Resonance in a culture that systematically obstructs them. It requires policies, institutions, cultural norms and collective practices that make the triad possible. This collective responsibility is not a call to the welfare state — it is a call to a civilisation conscious of itself.

3. What this volume opens toward the volumes to come

This volume has conducted its analysis from the Western horizon. What it reveals about the structure of the triad — its fragility, its cultural conditions of accomplishment, the forms that its obstruction takes — prepares the analyses that will follow.

Volume III will explore how a culture of deep communal connection, of living relationship to the sacred and of collective memory articulates differently the three moments of the triad. It will show how certain characteristics of African culture — Ubuntu, the circularity of time, the communal dimension of the person — reveal dimensions of collective Resonance that Western analysis had underestimated.

Volume IV will explore how traditions of non-self, harmony and interior discipline articulate the relationship to Call, Response and Resonance in a manner that neither Western phenomenology nor African thought had fully anticipated. 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. The West as interlocutor of the rest of the world

The West, despite its crisis, despite its obstructions — remains an irreplaceable interlocutor in the transcultural dialogue this project engages. Not because it would be superior to other civilisations. But because it has produced thoughts, institutions, practices and values that carry universal resonance.

What the phenomenology of interpellation asks of the West is therefore not to fall silent — it is to speak differently. To move from the monologue of domination to the dialogue of mutual interpellation. To learn to receive the Calls that other cultures address to it — about the meaning of community, about the relationship to the sacred, about the depth of connection — with the same openness it asks others to have toward its own contributions.

5. The threshold toward Volume III

This volume closes on a conviction that the analysis has reinforced rather than shaken: the West has not lost what makes us human. It has obstructed it. And what is obstructed can be liberated — provided one understands its structure, names its obstructions with precision, and orients individual and collective existence toward the conditions in which the triad can once again be accomplished.

The question that remains open — and that constitutes the threshold toward Volume III — is this: what can Africa, with its communal depth, its living relationship to the sacred and its collective memory, say to humanity about what the West has lost? And what does the tension between heritage and modernity, lived in African societies with particular intensity, reveal about the universal conditions of human fulfilment?

The West is interpellated.

The question is not whether the Call has been issued — it has been.

The question is whether the West will choose to respond to it — authentically, from its engaged freedom and its assumed vulnerability.

**It is this choice — and this choice alone —
that will determine whether Resonance is still possible.**