

CONTEMPORARY CRISES AND THE MAHOUKOU LAW

A triadic phenomenological reading
of the great crises of meaning and relation

Call · Response · Resonance

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Transversal introduction the Mahoukou Law as a reading grid for contemporary crises

Five major crises run through the contemporary world with a depth that exceeds the reach of ordinary political, sociological, or media analysis: the crisis of alterity, the fragmentation of the lived world, the crisis of meaning and the sacred, the normalisation of violence, and technological alienation with its attendant loss of presence. These crises are typically described separately, treated as distinct dossiers belonging to different disciplines. This document proposes a radically different reading.

"These five crises are not five distinct problems. They are the five faces of
one and the same civilisational dialogal impediment."

The Phenomenological Law of Interpellation — known as the Mahoukou Law — offers an instrument of analysis of unparalleled precision and originality. Founded on the structural triad Call · Response · Resonance, this law states that every authentic interpellative phenomenon necessarily presents these three constitutive moments, whose alteration or interruption at any one point constitutes what it names the dialogal impediment. This is not an empirical description

among others: it is an eidetic law — a necessary structure which says what must be in order for something to be, and whose absence is structurally significant.

What the Mahoukou Law achieves that no sociological, political, or even classical philosophical analysis can accomplish is to locate with precision the point of rupture in each crisis. Where ordinary analysis says "something is wrong," the triad asks: is it the Call that has degenerated? The Response that remains merely formal? The Resonance that is being impeded? This precision diagnosis is both philosophically original and practically orienting.

The present document proceeds in five movements corresponding to the five crises identified, each analysed according to the same trilogical protocol. A systematic correspondence table precedes the synthetic conclusion, which reveals the profound unity of these five crises as manifestations of one and the same underlying movement: the weakening of authentic interpellative experience in contemporary societies.

The C·R·R triad recalled in its structure

The Call is the first moment. It is characterised by three essential properties: it is always addressed (it targets a singular addressee), it is in excess of itself (it cannot be reduced to transmitted information, but engages the very existence of the addressee), and it opens a dialogal space in which encounter becomes possible. A Call without a response remains a dead letter, without phenomenological realisation.

The Response is the second moment. It is not a simple causal reaction to the Call, but an act in the fullest sense: a free gesture which commits the responding subject, who recognises herself as the legitimate addressee of the Call received. A purely formal Response — one that makes no existential commitment — falls short of what the triad requires.

Resonance is the third moment and the most original contribution of the Mahoukou Law to contemporary phenomenology. It is distinguished from Response by three irreducible characteristics: it is retroactive (it affects the caller, not only the called); it is transformative (it modifies the existential state of both parties); and it is often deferred (revealing itself only in retrospect, over time). Its absence is the sign of the phenomenological failure of interpellation: both subjects exit the exchange exactly as they entered it.

"A triad formally complete yet existentially empty: this is the cardinal pathology of our contemporary interactions."

I. The crisis of alterity when the other ceases to be a face

1.1 The classical phenomenological diagnosis and its limits

Emmanuel Lévinas posed the problem of alterity with incomparable force: the other is not, first and foremost, an object I perceive or a category I define. He appears to me as a face — a living presence that interpellates me before I even understand — and as an irreducible ethical assignation: "You shall not reduce me." The Lévinassian phenomenology identifies the structure of the Call with remarkable precision. But it stops there: it thinks the Call and sketches the Response (the "Here I am"), under the sign of a radical and non-reciprocal asymmetry. Resonance — the transformative return that affects both parties — is not thematised.

Hannah Arendt, for her part, insists on the importance of the common world as the space in which human beings appear to one another, not as identical, but as distinct while nonetheless sharing the same reality. The crisis of alterity is, for her, also a crisis of this common world. But here too, the structure of the degradation remains without a precise map.

1.2 Reading through the Mahoukou Law: Locating the rupture

The Mahoukou Law allows us to go further and identify with precision where, within the triad, the crisis of alterity takes root. It is not simply that the other ceases to appear as a face — it is that the interpellative triad degrades at distinct points depending on the context.

Impediment at the level of response: Refusing to recognise oneself as addressee

The first form of crisis occurs at the second moment of the triad. The other does indeed launch a Call — through his presence, his speech, his face. But the addressee refuses to recognise herself as such. She classifies, categorises, files: "migrant," "political opponent," "believer of another religion." To respond would require existential commitment; the category makes it possible to avoid that commitment. This is a formal Response that evades what the triad requires.

Impediment at the level of resonance: The triad empty in its reality

The second form — more insidious — is one in which the exchange has apparently taken place. Call and Response have been formulated, but no transformation has occurred, no trace has been left. Both subjects exit the exchange exactly as they entered it. This is what the Mahoukou Law names a triad formally complete yet empty in its reality: a façade dialogue, a simulation of interpellation. This is perhaps the most widespread form of the crisis of alterity in contemporary societies — not open hostility, but polite indifference that never truly encounters.

Impediment at the level of the call: The silent disappearance of alterity

The most radical form occurs upstream: the other no longer even appears as the emitter of a Call. He is not opposed — he is absent from the dialogal space altogether. Technological mediation contributes powerfully to this: one sees representations, profiles, avatars — not presences. Social and political polarisation transforms the other into a camp, not a person. Moral fatigue leads to simplification, reduction, and self-protection from the complexity of the other's Call.

"The crisis of alterity is not only that we oppose each other more. It is that we no longer truly encounter one another. And the question becomes almost spiritual: are we still capable of being touched by the presence of another?"

1.3 What the Mahoukou Law adds to Lévinas

The properly original contribution of the C·R·R grid is twofold. On one hand, it shows that even when the other appears as a face — even when the Call is received — the crisis can occur at the two subsequent moments. The Lévinassian phenomenology of the face is necessary but insufficient to account for the crisis of alterity in its full complexity. On the other hand, the Mahoukou Law introduces an immanent normative dimension: to fail the other's interpellation is not a transgression against an external moral rule, but a breach of the very structure of the phenomenon. It is an ethics born of the phenomenon itself.

II. The fragmentation of the lived world when parallel realities dissolve the call

2.1 The shattered lebenswelt: Husserl confronting informational bubbles

Edmund Husserl designated by *Lebenswelt* — the life-world — that background of shared self-evidence upon which all human experience rests. This is not a theoretical or constructed world: it is the pre-reflective soil of all possible encounter, the common horizon without which no exchange can take hold on a shared reality. Husserl's diagnosis of the crisis of the European sciences is thus also a diagnosis of the endangerment of this common ground.

With fragmented social media and media ecosystems, what Husserl feared as a theoretical possibility has become structural reality: each person now lives within a perceptual bubble. There is no longer a common self-evidence of the real — facts themselves become disputed,

contested, and reinterpreted according to membership in one or another world-bubble. The question Husserl poses then becomes burning: how is a common experience of the world still possible?

2.2 Reading through the Mahoukou Law: Plethoric impediment

The Mahoukou Law allows us to name with precision what occurs in the fragmentation of the lived world. The problem is not the absence of Calls — it is, on the contrary, their infinite and simultaneous multiplication. Yet the Manifesto states it with rigour: "a Call that is everywhere is nowhere — it loses its structure as event." This is what the law names plethoric impediment.

Each informational bubble is a space where the triad can only unfold internally, among subjects who already share the same perceived reality. What then occurs is not authentic interpellation, but circular confirmation: a dyad closed upon itself that simulates the triad without having its structure. The Call is no longer addressed to an other — it addresses the like-minded. The constitutive excess of the Call — that by which it engages the existence of the addressee — is neutralised.

The dissolution of the condition of possibility of the call

What the Mahoukou Law reveals that Husserl did not thematise in this form: the fragmentation of the Lebenswelt is not merely a cognitive or social crisis. It is a crisis of the very condition of possibility of the Call as a singular event addressed to a singular addressee. Without a common world, without a shared background of self-evidence, the Call can no longer circulate — it strikes impermeable surfaces and rebounds without penetrating. Resonance, which presupposes a reciprocal transformation operating within a shared existential space, becomes structurally impossible.

The echo chamber as degenerate form of the triad

The algorithmic echo chamber is the most visible manifestation of this impediment. It produces the appearance of interpellation — Calls circulate, Responses multiply — but within a closed space that never admits genuine alterity. This is not dialogue: it is a collective monologue that mistakes itself for dialogue. Resonance there is not reciprocal transformation, but amplification of what was already present. The triad is formally present and structurally absent.

"Without a common world, the Call strikes impermeable surfaces and rebounds without penetrating. The fragmentation of the Lebenswelt is a crisis of the very condition of possibility of authentic encounter."

III. The crisis of meaning and the sacred saturation without depth and absence without mourning

3.1 The Phenomenological Diagnosis: From Heidegger to Marion

The crisis of meaning and the sacred is perhaps the deepest of the five, because it touches on the very way in which the world gives itself as bearing something that exceeds the subject. Martin Heidegger had outlined its contour with the notion of disenchantment: in a world where everything becomes available, usable, optimisable, being manifests itself only as resource. The sacred does not necessarily disappear — but it no longer gives itself as such.

Jean-Luc Marion refines this diagnosis with the notion of saturated phenomena: certain phenomena give themselves in excess of any intentionality that would seek to master them — they overflow, they seize, they transform. The crisis of the sacred can then take two equally pathological and opposing forms: the absence of any saturating phenomenon (nothing exceeds the subject any longer) or confused saturation (too many images, too many emotions, but without depth or direction).

3.2 Reading through the Mahoukou Law: Two pathologies of resonance

The Mahoukou Law maps these two pathologies with a precision that Marion himself did not develop in this form, by situating them within the triadic structure and identifying at which precise moment each produces its rupture.

First pathology: The void — The call not received as a call

In secularised societies, the crisis is not that the sacred no longer gives itself — it is that the subject no longer recognises herself as the addressee of its Call. The Call of the sacred arrives, but is received as noise, as archaism, as a phenomenon to be explained rather than received. The Response — the Lévinassian "Here I am" — is structurally impossible, not through conscious refusal, but because the subject no longer inhabits the interior availability that reception of the Call requires. This is an impediment at the very level of the reception of the Call: attention, silence, availability — conditions of possibility of all reception — have been progressively dismantled.

Second pathology: saturation — resonance confused with reverberation

The second pathology is symmetrical and more insidious: the Response is formulated with intensity — devotion, emotion, engagement — but Resonance is truncated. Emotion replaces transformation. One exits the experience agitated rather than transformed, stimulated rather than seized. This is the confusion the Mahoukou Law names with precision: mistaking Resonance

for reverberation. Contemporary religious metrics — number of participants, emotional intensity, media visibility — measure reverberation. They do not measure Resonance.

The sacred without ethics: When resonance becomes dangerous

Lévinas warned: the sacred can become violent when it is no longer bound to responsibility towards the other. The Mahoukou Law allows us to specify this risk: it occurs when Resonance — interior transformation — is disconnected from Response to the other's Call. A sacred that resonates in a closed chamber, that transforms the subject without opening him to alterity, produces a spiritual energy without dialogal anchorage. This is a Resonance without a complete triad — unilateral, potentially explosive.

"The crisis of the sacred is perhaps not, first and foremost, the disappearance of God, but an alteration of our capacity to perceive and receive what gives itself as transcendent. The Mahoukou Law names this alteration: impediment of Resonance."

3.3 A phenomenological path for liturgy and creation

The triadic reading opens a concrete direction for liturgical and musical creation: not to seek first to produce emotion or beauty, but to create the conditions of possibility of Resonance. This requires integrating silence as a space of maturation between Call and Response, resisting saturation that short-circuits depth, and aiming not for reverberation — numbers, immediate intensity — but for the deferred transformation that is the proper sign of authentic Resonance.

IV. The normalisation of violence anaesthesia as impediment of resonance

4.1 The banality of evil revisited

Hannah Arendt, in her analysis of the Eichmann trial, identified something profoundly unsettling: evil is not always the fruit of hatred or conscious cruelty. It can arise from a failure of thought — an inability to represent to oneself what the other is living, to allow oneself to be affected by his reality. The Arendtian analysis remains at the level of moral and political description. It lacks the tools to say where, structurally, the rupture occurs within lived experience.

4.2 Reading through the Mahoukou Law: Anaesthesia as a pathology of resonance

The Mahoukou Law enables a major philosophical reversal: the failure of thought described by Arendt is not primary — it is itself the product of a structural impediment of Resonance. The normalisation of violence follows a process that the triad renders legible with unprecedented precision.

First stage: The de-individualisation of the call

The Call of violence — the cry of the victim, the image of conflict, the presence of suffering — is progressively de-individualised. It loses its structure of singular address: one no longer receives the Call of this singular person, but a statistical datum, a figure, a category. Distance — mediation through screens, processing through numbers — accomplishes this work of de-individualisation. The Call that should seize can no longer seize: it has become abstract before it could interpellate.

Second stage: The formalisation of the response

The Response is formalised accordingly: surface indignation, content sharing, comment, like — gestures that have the form of Response without its substance. The existentially engaged Response — the one implying that the subject recognises herself as the addressee of the Call and assumes responsibility for it — is absent. One reacts; one does not respond. And to react is not to respond in the sense of the triad.

Third stage: The structural impediment of resonance

This is the decisive point. Resonance — the interior transformation that should occur in the subject confronted with violence — is structurally impeded. The repetition of violent images creates habituation that progressively degrades the capacity to be affected. The acceleration of the information flow prevents the Call and the Response from having time to inhabit each other. Moral anaesthesia is therefore not a primary moral failure: it is a consequence of systematic dialogal impediment. The subject does not choose not to see — she has lost the structural capacity to be touched.

"Moral anaesthesia is not a primary moral failure. It is the consequence of systematic dialogal impediment. Understanding this changes the diagnosis — and the possible response — radically."

4.3 The scope of this reversal

This reversal is philosophically and practically considerable. If moral anaesthesia is first and foremost a pathology of Resonance and not primarily a failure of moral judgement, then the appropriate response is not first moral — it is experiential. The task is not to prescribe rules, but to restore the conditions of possibility of Resonance: real presence, sufficient time for the Call to penetrate, suspension of immediate reaction, contact with the singularity of the other rather than with her statistics.

V. Technological alienation and the loss of presence the simulation of the triad as the most insidious form

5.1 Heidegger and technology as a transformation of the mode of appearing

For Martin Heidegger, technology is not merely a collection of tools: it constitutes a way of being in the world, a mode of disclosure that transforms our relation to all reality. Under the regime of modern technology, everything that is becomes Bestand — available stock, usable fund, optimisable resource. The world is no longer encountered: it is managed. This analysis, formulated in the 1950s, has acquired a striking contemporaneity with the deployment of digital technologies.

5.2 Reading through the Mahoukou Law: Simultaneously degenerate forms of all three moments

What the Mahoukou Law adds to Heidegger is decisive: technological alienation does not suppress the triad — it produces simultaneously degenerate forms of all three moments. This is precisely what makes it so difficult to diagnose and so dangerous: the triad appears to be present — Calls circulate, Responses multiply, platforms measure millions of interactions — yet each of its moments is structurally altered.

The algorithmised call: A call without address

The digital Call has undergone three profound mutations. It has multiplied to the point of saturating space: in the regime of interpellatory hyperstimulation generated by permanent notifications, a Call that is everywhere is nowhere. It has been algorithmised: the digital Call is no longer necessarily the fruit of human intentionality — it is produced by systems that optimise engagement, not meaning. It does not target me as a subject; it targets me as a profile. It has lost its eventful character: designed to produce a measurable effect, it no longer arises — it is programmed. Diagnosis: the digital Call tends toward the degenerate form — stimulation or concealed injunction rather than authentic interpellation.

The pre-formatted response: The existential act absent

The Response is pre-formatted in the digital world: like, heart, thumbs-up — forms that quantify what was qualitative and replace singular expression with a validation gesture. It can be delegated to a machine: a Response produced by artificial intelligence has the form without the essence — it is a ghost-response, the existential engagement absent. It is subject to image management: one edits, anticipates, optimises — the constitutive vulnerability of a true Response is concealed behind the digital persona. What is lost is the very heart of Response within the triad: the free act of a subject who commits herself from within her own existence.

Resonance confused with reverberation: The most fragile moment

Resonance is the most profoundly threatened moment in the digital environment. Digital metrics measure views and shares — but content can have ten million views without having resonated in a single life. Resonance is short-circuited by acceleration: it takes time — it requires that Call and Response have had time to inhabit each other. It demands embodied presence — the body, the gaze, the real voice — which the digital can only partially restore. Digital Resonance remains possible, but as an exception, a resistance, a grace within a system that has not designed for it.

"The digital does not suppress the triad. It produces simultaneously degenerate forms of it: the Call without address, the Response without engagement, Resonance confused with reverberation. It is a phantom triad — and that is precisely why it is so difficult to diagnose."

5.3 The algorithmic avatar and the phenomenological limit of the triad

The case of the algorithmic avatar of a deceased person — which companies propose to create from a person's digital data — constitutes the most radical test of the Mahoukou Law. The algorithm can preserve the Call better than any human memory. It can simulate the form of Response in the style of the departed. But it cannot produce Resonance — for Resonance presupposes a reciprocal transformation, and the algorithm cannot be transformed. The algorithmic avatar of a deceased person is not an interlocutor: it is a sophisticated mirror. This is not dialogue — it is a mirror monologue, in which the addressee speaks to his own representation of the absent, amplified and made interactive by the machine.

What the Mahoukou Law reveals in depth: it is a law of presence, not of trace. It describes what occurs when living subjects interpellate one another in the reciprocity of their existence. Exchanges between archives, between traces, between simulations may have value — but that value is not dialogal in the full sense of the triad.

VI. Systematic correspondence table

The following table sets in correspondence the five crises, the moments of the triad affected, the specific form of dialogal impediment, the classical thinkers invoked, and the original contribution of the Mahoukou Law in relation to each.

Crisis	Moment(s) of the Triad Affected	Form of Dialogal Impediment	Thinkers Invoked	Original Contribution of the Mahoukou Law
I. Crisis of Alterity	Response + Resonance	Formal Response without commitment / triad empty in its reality	Lévinas, Arendt	Locates the rupture after the face: even a received Call can produce no Resonance
II. Fragmentation of the Lived World	Call	Plethoric impediment: saturation of Calls that neutralises the singularity of each	Husserl (Lebenswelt)	Reveals that fragmentation destroys the condition of possibility of the Call as singular event
III. Crisis of Meaning and the Sacred	Resonance (double pathology)	1) Call not received as a Call (void) / 2) Resonance confused with reverberation (saturation)	Heidegger, Marion, Lévinas	Distinguishes two symmetrical pathologies of Resonance; names the Resonance/reverberation confusion
IV. Normalisation of Violence	Resonance	Progressive anaesthesia: structural impediment through de-individualisation + repetition + acceleration	Arendt (banality of evil)	Reversal: moral anaesthesia is consequence, not cause; it arises from the impediment of Resonance
V. Technological Alienation	Call + Response + Resonance (simultaneously)	Phantom triad: simultaneously degenerate forms of all three moments	Heidegger (Gestell), Buber (I-Thou / I-It)	Names the complete simulation of the triad: more dangerous than its absence, as it is undetectable

VII. Synthetic conclusion dialogal impediment as a civilisational crisis

7.1 The profound unity of the five crises

This traversal of five major contemporary crises reveals a conclusion that only the Mahoukou Law can formulate with the rigour it demands: these five crises are not five distinct problems belonging to five different disciplines. They are the five faces of one and the same underlying movement — the weakening of authentic interpellative experience in contemporary societies. In other words: a civilisational dialogal impediment.

This underlying movement can be described as follows: the contemporary world does not disappear — but it appears in an impoverished, mediated, or disaffected manner. Less presence, less density of lived experience, less interior resonance. The triad is formally present everywhere — Calls circulate, Responses multiply — and structurally deficient: no reciprocal transformation takes place. Subjects exit exchanges exactly as they entered them.

7.2 What the Mahoukou Law achieves that other approaches cannot

The first contribution is structural: the triad unifies without reducing. Each crisis retains its proper physiognomy, but the Mahoukou Law shows that they share a common deficient architecture, without dissolving them into a single explanation.

The second contribution is diagnostic: the law locates the point of rupture. Where ordinary analysis says "something is wrong," the triad asks exactly where: is it the Call that has degenerated? The Response that remains merely formal? The Resonance that is being impeded? This precision diagnosis is clinically and philosophically unprecedented.

The third contribution is normative: the Mahoukou Law is normative without being prescriptive. The norm emerges from the structure itself — it is not imposed from outside. This is why it can critique without moralising, and orient without dogmatising. An ethics of encounter thereby arises from the phenomenon itself, not from an external rule.

The fourth contribution is prospective: the triad as compass. If the C·R·R triad is an eidetic structure — a condition of possibility of every authentic dialogal phenomenon — then it can serve as a compass not only for the diagnosis of crises, but for the very design of spaces of encounter: liturgical, political, educational, digital.

7.3 The horizon of a science of interpellation

The five crises analysed in this document are not mere social or moral dysfunctions. Their convergence reveals the necessity of a new mode of thought — a science of interpellation endowed with its own proper object, its own proper method, and its own proper criteria of validity. The great contemporary challenges are, in depth, crises of interpellation: the crisis of social bond is a crisis of collective Resonance; the crisis of democracy is a crisis of political interpellation; the religious crisis is a crisis of spiritual Resonance; the digital crisis is a crisis of the quality of Call and Response in environments designed to simulate dialogue while short-circuiting its structure.

"The Mahoukou Law is a law of presence. It names what occurs when living subjects interpellate one another in the reciprocity of their existence — and what is lost when that reciprocity is impeded. In this sense, it is not merely an analytical tool: it is itself a Call."

This document is thus, in its own way, an instantiation of the law it exposes: a Call addressed to those for whom the crises of meaning and relation constitute an intellectual and practical urgency, in the hope of an engaged Response and a transformative Resonance.

Finis coronat opus

The end crowns the work — but here, the end is not a closure. It is an opening.

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