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**Perceptions of Shifting Time: Life Crossing the Edges of Conflict ;  
A phenomenological study of the changing nature of worldview  
schema and temporal constructs when experiencing cultural  
conflict**

Ian D. Edgerly

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Perceptions of Shifting Time: Life Crossing the Edges of Conflict  
A phenomenological study of the changing nature of worldview schema and temporal constructs  
when experiencing cultural conflict

by

Ian D. Edgerly

A dissertation presented to the  
Halmos College of Arts and Sciences of Nova Southeastern University  
in partial fulfillment of the Requirements for the Degree of  
Doctor of Philosophy

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2022

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June 2022

**Nova Southeastern University  
Halmos College of Arts and Sciences**

This dissertation was submitted by Ian D. Edgerly under the direction of the chair of the dissertation committee listed below. It was submitted to the Halmos College of Arts and Sciences and approved in partial fulfillment for the degree of Doctor of Philosophy in Conflict Analysis and Resolution at Nova Southeastern University.

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## Dedication

These works are dedicated first and foremost to my wife, Torre. You are my muse and my guide, you inspire me to dare mighty things, and without you, none of this would be possible. I must also thank you for the late nights and long hours you endured me working on this project. Your sound advice and wisdom are woven throughout these pages. You kept me pushing through the difficult times when I was lost with where I wanted to take the project and for that I am truly thankful. I must also thank my parents, David, and Diane. Without your loving guidance throughout my life, I would not have the courage to begin such undertakings. You have also endured long conversations with me about these topics, and your insights changed the trajectory of the project on more than one occasion. Thank you for instilling in me the drive and understanding that it is only through labor, painful effort, and resolute courage that we move on to better things. Our dogs, Teddy, Morty, and Rosie must also be thanked. They endured more hours listening to me pore over theorems and rant over arguments embedded within this paper than anyone. For all my family, it is one of my hopes that by understanding time in the absolute we might be able to make the best with the time that we have.

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## Abstract

The conflict process has numerous facets and characteristics, but one of the least discussed within conflict or peace studies literature is the effect that time has upon, or within the conflict continuum. This project's focus was the identification of changes within certain temporally sensitive worldview schema by members of the Charlotte, North Carolina area refugee community when entering cultural conflict. This exploration specifically focused on the shifts that occur between moving from their transient locations prior to coming to the United States, whether that be a refugee camp or living in another country under refugee status, and their final relocation to Charlotte. The research was conducted using transcendental phenomenology supplemented with Relational Mapping. The research was designed to answer the primary research question: "How do recently arrived (within two years) refugee individuals within the Charlotte, NC region experience cultural conflict within their enculturation experience?" as well as several secondary research questions. Individual interviews were conducted with ten members of the diverse refugee population in the Charlotte North Carolina region. With the specific strain of conflict being explored defined as cultural conflict, three key schemata were identified as experience focal points: Cultural Belonging, Refugee Transnationalism, and Expectations. Non-verbal signals termed Spatial Construals of Time (SCTs) were utilized to identify chronological and experiential time orientations within their refugee experiences. From these findings suggestions are made towards the development or augmentation of existing conflict intervention modalities where refugees are involved to increase the chances for a successful transformation of the specific conflict.

## Chapter 1: Background and Way Forward

### **Introduction**

In the context of cross-cultural and inter-group dynamics, conflict proves to be an extremely diverse and complex phenomenon. Within this complexity are a myriad of potential factors and variables that drive its inception and, in some cases, lead to protraction or intractability. One potential driver of this type of conflict comes in the form of temporality and the influence that time constructs have upon dynamic worldview schemata and the possible resulting impacts on conflict resolution mechanisms. These time constructs specifically range from clock time to philosophical experience in their representation within large swaths of scientific fields. The idea and understanding of time, or temporality, is something that all humans on earth are well versed in. Even with this familiarity, time is often found to be taken for granted in its impacts upon societal dynamics such as conflict. This dearth of temporal considerations provides a difficulty within the decipherment of chronistic experiences, but in the end, there are numerous ways in which a researcher might identify these abstract concepts and interpret their gravitational pull upon potential or realized conflict.

As a proposed engine of conflict, and as one of the driving reasons for this study, it is postulated within this project that societal or individual temporal constructs which have been thrown into disarray by other forms of violent or social conflict have the potential to cause greater structural issues within a multitude of communities. As an example, structural issues referred to could take the form of identity-based conflict, amount of shame carried by a community, to even more easily deciphered behaviors such as the inability of the cultural other to integrate into a host society due to the differences in how daily life is ordered. Specifically, this project explored the temporal worldview schemata shift, otherwise known as schema

incongruence, of refugees embroiled within cultural conflict. My hope upon entering into this study was that the data collected would help to decipher larger scale temporal conflict which may be occurring between conflicting world views. With this foundational need for a better understanding of the drivers of schema incongruence in mind, this research focused on how individuals might change, both sub-consciously and consciously, when they enter destructive cultural conflict. Specifically, this project analyzed at a much deeper level of understanding the nature of time or temporality within a society or individual, and how destructive cultural conflict changes this internally consistent nature of how the world is temporally ordered.

This chapter is broken into several sections, all designed to provide an understanding of the project parameters and subsequent research. The background section serves as a description of the genesis of the project, to include a discussion on the knowledge gaps within the field and needs for the study. A description of the problem statement and purpose sections assist in building a logical series of stepping-stones as the reader is presented with the research questions that were developed from the needs assessment and gap in the literature. As this project was rooted in numerous fields of study and as the sociological and conflict analysis fields are limited on their breadth and depth of inquiries into the possibilities of time as an antecedent variable in conflict, a section is devoted to discussion of the theoretical and conceptual framework of the research. Further sections are devoted to a brief discussion of the research tradition that serves as the engine of the study to include a brief synopsis of study populations and inclusion criteria (to be further discussed in chapter three). Finally, the significance of the identification of the potential schema incongruencies as a result of conflict, in this case cultural conflict will conclude the chapter as a major discussion point.

### **Background, Theoretical Nature of the Study, and Problem Discussion**

*“There is no warning for the unsuspecting researcher. There are no signposts for orientation in the maze of conceptual chaos. The theories are constructed around a common aim and focus but those who seek enlightenment from this body of thought are left with a sizeable problem: how to make sense of the diversity, and how to relate the isolated bits and conceptualize them into a coherent meaningful whole” (Adam, 1990, p. 15).*

This study began as a subset to a larger question posited: How does the nature of time impact human conflict? As almost a purely philosophical inquiry, this question was far too abstract and grand in requirements to warrant a sufficient response within one research study. Thus, the question was further broken down into its component pieces through various multi-disciplinary inquiries into its transcendental nature. The specific focus of this project serves to answer one of the deeper quanta of this larger focus: How does an individual’s temporal ordering of the world around them change within conflict? At its root, this question seeks to establish a foundation through which the larger, more ethereal question may be one day interrogated. With this meta level genesis of the project parameters in hand, the gaps, as well as challenges in the literature which serve to suss out the final direction of this study present themselves.

As the study of time, is often a winding path of inquiry, gaps within the literature which this project seeks to fill in part must be presented as a string of thought leading up to the gap. A presentation of the longitudinal tradition of the field is critical to understanding the complexity of the issues presented below. This is briefly discussed, as a much deeper discussions on a few of the concepts and larger literature corpus takes place in chapter two. With that, the discussion below seeks to provide a brief background on the problem prior to delving into the micro gap

which this study is directly addressing. There are of course several challenges to conducting a deep review of literature on time and temporality studies within the social sciences which focus on concepts above the individual level (Bergman, 1992, p. 83). Bergmann (1992, p. 84), in his foundational essay on the dearth of deep qualitative research within the sociological fields begins with Durkheim's analysis of the subject where the idea of social time was identified through to more recent works by Weigart in 1981. In that discussion Wiegart held a lengthy discussion concerning the social location complex social time and where it is linked to a greater system of environmental conditions or contexts. Albeit critical that time is noted as being social time, in other words an individual's sense of temporality being inextricably linked to the overall contexts within society, the only other non-philosophical outcome of the early research lay within the concepts of time orientations within a society (Mead, 1969). These include the orientations towards the past, present, or future. With that, certain societies are said to be focused, or oriented towards one of the three axiomatic "directions" of time. This was later found to be problematic as this denoted a linear view of moving through time, but some societies did not subscribe to this interpretation, and oriented towards one specific view, or multiple at the same time (LeShan, 1952; Luhmann, 1976, p. 137). These early studies dovetailed into some of the deeper philosophical works which delved deeply in the ontology and epistemology of time but viewed the concepts of time through a uniquely social systems or social practice lens. Although not able to be separated completely from the social practice inquiry, this philosophical inquiry into *what is time* must be slightly separated from the other within this background understanding as the linear progression of the overall paradigmatic thought process serves to better highlight the contemporary gaps and challenges within the literature.

Between these initial social practice inquiries and the more contemporary notations and studies concerning perceived and experienced time within the individual or society writ large, there are several key developments which serve to help the reader gain an initial understanding of temporal analysis within societies prior to delving into the purpose of the research. These bridges come in the form of the functions and form which the idea time takes within complex social systems. The proposed, empirically based forms of time are based around changing understanding of time within the hard sciences, specifically theoretical physics. As a note to the reader, this project delves into the hard sciences for some references as the social sciences have not developed the theoretical language through which a grounded understanding of multiple facets of time may be developed. In this specific case, during the 1970's and 1980's, quantum physics began to gain in explanatory power at certain levels of analysis versus the historically utilized Newtonian explanations of physics (Adam, 1990, p. 66). At its base level, this indicates that a relationship between interacting elements, in physics' case the interactive relations between sub-atomic particles showed a better understanding of observed behaviors, versus a causation argument where one action leads to another as with Newtonian explanations of object behavior. Physicists and social scientists alike began applying these changing understandings of interactions, leading to more numerous studies on what is known as the arrow of time (Hawking, 2017, p. 149). With this, time is moving in one direction, usually towards the future, but this is explained in further detail in the literature review. This was a change from the theoretical idea that time may be reversed an idea that did not withstand scrutiny within the social sciences (Adam, 1990, p. 69).

J.T. Fraser (1982, p. 29) began a series of discussion and papers concerning the forms that time takes within these complex social systems, within which the arrow of time features

heavily. Fraser (1982) presents the following forms of time in a series of *umwelts*, or sets of relativistic views or understandings of the world as experienced by a specific individual or society. The first of these *umwelts* is the *nootemporal*, or *noetic umwelt* (Fraser, 1982, p. 29). This form describes a society's ability to symbolically explain and understand the temporally ordered world around them. The *biotemporality umwelt* (Fraser, 1982, p. 30) provides and explanatory language to temporal rhythms within all living organisms that are seen and experienced, but not integrated in high level symbolic interactions. The *eotemporal umwelt* (Fraser, 1982, p. 30) allows for better explanations of temporality within physics and the astronomical universe to be integrated into a deeper understanding within society. There are some arguments that social cosmology may also be represented within this *umwelt* (Husserl, 2019, p. 123; Kohn, 2021, p. 113).

Adam (1990) builds upon these lofty philosophical and empirical and normative representations of time by developing eleven total functions of time as represented via her magisterial analysis of the literature on time within society. These eleven are as follows: order, organization, synchronization, changes between, rates of change, repetition, regulation, duration, and sequence (Adam, 1990, p. 19). Heinrich (1964) had preempted a few of these functions coined by Adam but binned them into larger descriptions. He mentions that time can serve as a social factor and within that concept as a resource, or as a social meaning. Time can also serve as a causal link. Within this, time can be understood as a setting, as a sequence, or as a measure of quantitative or qualitative relationships. Between these developments of forms and functions of time within society, relatively few studies were conducted which focused on a potential for a change in the nature of time to occur within a society. Changes of temporal horizons within individuals were captured, however, many of the arguments do not allow for, or did not research

the potential for the individual temporal perspectives and constructs to scale to the level of groups. The research concerning time concepts within a society continued within these micro traditions until normative schemata were discussed with regards to temporal functions within these overarching temporal axes to a society. This is captured very well by Barbara Adam (1990, p. 71) in her larger discussion upon the role of social time, integrating orientations such as past, present, and future. Slightly out of sync with the epistemological and ontological ideas of Fraser and Adam are the ideas of Cottle (1976, p. 183). These ideas are labelled out of synch with the prior theorists and empiricists due to the necessity of the ontologically functional theories to be discussed prior to the meso application of temporal perspectives within a society. With that, Cottle discusses two different ideas regarding schema of Gestaltist and Atomistic perspectives on time within an individual, but with the ability to be scaled to a larger society. In short, Gestaltists see past, present, and future as integrated within one another in a deep relational manner; Atomists on the other hand view the three temporal orientations as separate and distinct. This understanding is critical to identifying the gaps in the literature as at this point, the potential friction points between larger, different temporal perspectives can be seen. By example, a Gestaltist view of the world is largely different than a societal system which views temporal horizons as separate and distinct from one another. This is largely captured conceptually by a potential for the previously noted schema incongruence to occur within an individual or between elements of societies.

Potential impacts of temporal worldview schema incongruence have been noted within the research as having the potential possibility to correlate with reconciliation issues between individuals or micro societies as their conflict augmented worldviews are postulated to no longer be consistent with those that they held before (Hoy, 2009, p. 198; Read & Mac Ginty, 2017, p.

162). As an example, two communities had developed the ability to reconcile differences over land issues, but as one portion of the community became embroiled in an urbanization conflict, the two halves of the original community lost the ability to reconcile differences the way they once did. Hoy (2009, p. 199) suggests that this issue correlates to differences in time perspectives but must be studied in greater depth. In another vein, Geißler (2002, p. 138) mentions that studies pertaining to temporal diversity could prove their practical relevance by looking at issues arising from multi-temporality within mono-temporal cultures. In fact, Saulo Cwerner (2001) has challenged the social science community, specifically the immigrant studies fields, to better understand the interactions of space and time as critical contexts within numerous fields, a challenge that is largely bereft of large-scale interrogation.

Indeed, these temporality constructs help to sync subconscious and conscious schema (Boutyline, 2017; Fraser, 1999, p. 30; Konlechner et al., 2016), and when this temporality is distorted, those schemata are no longer consistent. The problem of misaligned schemata leading towards conflict has been outlined by authors such as Vamik Volkan when he mentions ideas such as time collapses when involved in various identity conflicts (1997, p. 30), and the potential intractability those issues may prescribe towards a conflict. A similar idea is also mentioned by authors Holman and Silver (1998) in their seminal empirically based article describing how traumatic events may lead towards temporal disintegration and reorientation on a smaller scale.

Temporality as an elemental driver of conflict is not new to the field of conflict studies as evident above, however, further research is needed to gain a better understanding of this phenomenon within the human condition. Another aspect which this study incorporates into its methodological, epistemological, and ontological approach towards the interrogation of time is that as a concept, time or temporality is a case study in complex dynamic systems. Evident even

within the short argument made above, research and theories on time do not follow a linear path, much like time itself in some traditions (Adam, 1990, p. 12; Hoy, 2009; Husserl, 2019; Liebovitch et al., 2019).

Finally, the importance of this study is evident within the lack of understanding and fidelity that the conflict analysis community has concerning a core element of the human condition. Granted, there are numerous works available which discuss the concept, but few which narrow the focus towards an integration of temporality as a layer of meaning, or semiotics within conflict drivers. Scholarly works and practitioner resources alike discuss the need for an understanding of the differences between the Eastern and Western traditions of enacting conflict mitigation techniques, conflict interventions, or even conflict transformation schemes. However, within this, there is little discussion on one of the basic elements of activity synchronization, perception generation, or key elements of relativity concepts. These critical elements point to the importance of this study and research. Integrating the findings of this project's research, whether minute or substantial changes occur within the postulated changes in temporal world view, has the possibility to have compounding effects on how conflict interventions might be viewed and planned in the future. Indeed, a better understanding of how time perspectives may cause deep areas of friction within an intervention plan may help to build more sustainable peace initiatives and assist the conflict analysis and peace studies fields in significant ways.

With such a diverse and complex topic, research questions must fill a particular and critical role within the overall project. Although this is slightly redundant in the fact the research questions allow for the study to be developed and completed in specific ways, in the case of the specific methodology utilized throughout the project, transcendental phenomenology, and the interpretivist nature of any interrogation of the topic of perceptual time, the manner in which the

research questions are developed and integrated within one another proves most important. As mentioned by Gore, et al. (2021, p. 6), the research questions within a qualitative study concerning the integration of objective and subjective characteristics of an individual's perception of temporality must be knitted together appropriately across the research process in order to match the worldview paradigm of the research. Although the worldview of this research follows the phenomenology tradition, there are deeper relational underpinnings within the qualitative studies of time which this project also seeks to encode into the larger phenomenological tradition. These amount to four axiomatic expressions of temporal functionality and understanding within the human condition. The following section explains this process and how the research questions are calibrated to fit both the end goals of this project, as well as ensure the worldview paradigm of the research is adhered to.

### **Research Question(s)**

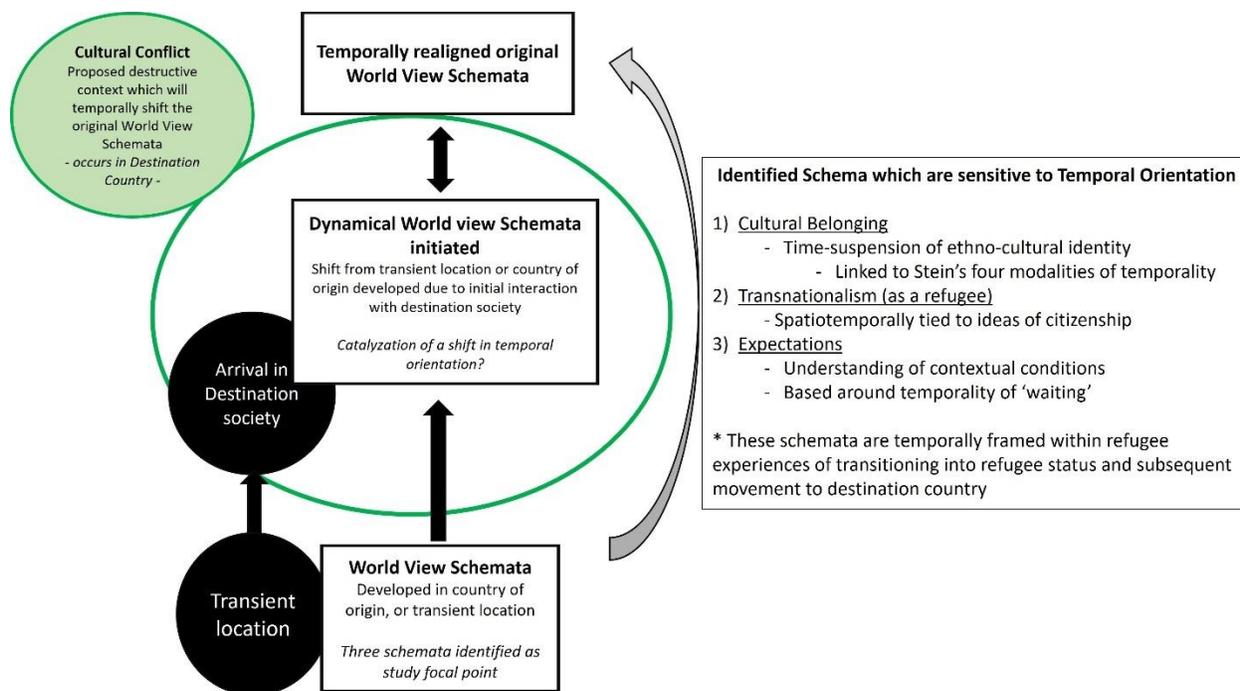
An assumption within this study is that time is a potential foundational element to all socially informed schema, and that shifts in contextual temporal schema may have more impact as an engine of conflict than previously thought within cultural conflict. As a subset, the secondary postulation designed to assist in the development of the proposed interview structure centers around the idea that destructive cultural conflict causes a complex phase shift within potentially open complex systems of ordering and meaning making which is critically informed by an individual's learned and developed prior schema. To that point, the primary research question of this project is as follows:

*How do recently arrived (within two years) refugee individuals within the Charlotte, NC region experience cultural conflict within their enculturation experience?*

The primary research question is designed to explore the overall experience within their enculturation journeys and assists in the overall emphasis on their lived experiences, helping to define their overarching world view schemata. The first sub-research question seeks to identify and define the specific temporal schemata within their destructive cultural conflict experience: How do individuals within the specified refugee community experience temporality when entering cultural conflicts with the destination society, and how do these experiential impacts, if any, change their organic temporal world view schemata? Although bounded within acute experiences, these questions may serve to complicate the research via their abstract nature.

**Figure 1**

*Visualization of Critical Relational Schema and Potential Contexts of Change*



The process diagram within Figure 1 is helpful in mapping and understanding the phenomenon of refugees immigrating to the United States, and where within this phenomenon the questions above seek to focus. Beginning from the bottom of the diagram and moving to the

top, the reader may better see the proposed areas of observation within the phenomenon in question. Refugees begin their journey to the United States from any number of transient locations. Locations are labelled as transient as the majority of refugees do not come to the United States from locations within their home countries, but from other locations that they fled to. For example refugees from central Africa flee to neighboring regions and leave from a slew of Eastern Africa countries (Chikanda & Morris, 2020, p. 6). Within these transient locations (also ‘place of origin’ within this study), there are several proposed temporally sensitive relational worldview schemata which are documented in the literature pertaining to structural refugee experiences. (Alida, 2017; Chikanda & Morris, 2020; Dobler, 2020; Lyytinen, 2017; Stasik et al., 2020; Tippens, 2020; Trefon & Kabuyaya, 2018 ). These are expounded upon within the literature review below but are identified within ontological refugee contexts as *cultural belonging* (Tippens, 2020, p. 49; Ward et al., 2011, p. 464), *refugee transnationalism* (Nyers, 2011, p. 188; 2013, p. 38) and *expectation constructs* (Anucha et al., 2021, p. 6; Cwerner, 2001, p. 9; Middleton, 2005, p. 32). Viewing the phenomenon of transitioning from a transient location to a destination society, specifically via these three schemata which are found to be temporally sensitive once movement into a refugee status begins, greatly assists to focus this project on an identification of potential temporal shifts purely within one stage of the refugee journey. This stage is specifically noted as the movement from transient location to society of destination (in this case the United States).

Further clarifying and focusing research questions are required to assist with identifying observable behaviors within the relational mapping interviews, as well as within the phenomenological coding methodologies within the data analysis phase. These clarifying research questions are as follows:

*What combined factors have been constructed to create a paradigm of conflict resolution prior to their arrival within North America?*

This question was designed to ascertain the differences between prior methods of conflict resolution within the participant's home countries or transient locations, and the current conflict resolution mechanisms they are interpreting or experiencing within their new societies. This is answered within the interviews via specific questions designed to elicit responses concerning their learned conflict resolution schema topology. Questions such as these are important towards identifying how the three identified relational schema changes through experiential and chronological time and will assist in the identification of different spatiotemporal markers within these static or dynamic schema.

Critical to note at this point, and to be further elucidated in the literature review, is that shifts within the three temporally sensitive schema noted above are specific to each individual who is interviewed. The three schemata 'bins' are conceptually universalized to bound the analysis and assist in reducing variables to aid in the identification of any change in the temporal orientation of the schema. The interviewee experiences within this phenomenon are relative to their own perceptions. This is to say that there will not be an effort within this study to identify a monolithic series of any one cultural groups' schema through which to tether this analysis within the phenomenon of movement from transient location to society of destination. From this authors perspective, this would require a completely different study and purpose. The three identified schemata have been found, via the authors mentioned above and within the literature review to bind the refugee experience of moving to the United States with one another in such a way that some commonality may be found. It is within this broader commonality that common shifts in these temporally sensitive schemata might be identified within the experience writ large.

*Within these relativistic experiences, are there identifiable discrepancies with how these refugees order the world around them, and do these ordering frames apply towards their ability to reconcile conflict?*

The discrepancies in question refer to observable changes in how past and current events within their cultural conflict experience are referred to. Specifically, the interview questions were crafted to elicit responses that seek to better elucidate if the respondent is seeing pieces of their experience in negative or positive ways where prior to their destructive cultural conflict experience they viewed those same contexts inversely. Mentioned within the literature review below, there are various temporal ordering mnemonic devices which may be observed within human speech and non-verbal communication that will also attach temporal meaning to those same emotional responses. Of note, within the definition and observation of destructive cultural conflict within this research there is no intercultural comparison of time or perceived temporality. There is of course the identification, both explicit and implicit of the postulated differences between the refugees and their host culture, but there is no direct comparison between the two potentially differing worldview schemata. Per Bergmann (1992, p. 94), intercultural comparisons of temporal interpretations or constructs require different methodological and conceptual tools in order to capture the differences than that which were utilized within this study. Although utilized as the contexts within which the postulated shifts occur, further analysis of differences between the multiple groups engaging in destructive cultural conflict must be relegated to a follow-on study; however, discussions on the importance and essence of differing temporal world-view schemata are mentioned as a few conflict precepts within chapter two. Further, one of the proposed benefits of this study is to add clarity to precisely these types of questions.

Follow on research questions delve more deeply into how temporality might be explicitly and implicitly expressed:

*What meaning does time have within the Charlotte area refugee community and how is it expressed symbolically?*

This question, although extremely broad, and a subject which this study aims to provide further granularity to when complete, is primarily answered within chapter two. This contextualization of past studies on the meaning of time and how perceived or observable time scales may change within refugee communities has the goal of aiding in the specific interview questions, to include physical drawing prompts (Leigh, 2021), via focusing towards known areas of discussion which may present more observable temporal identifiers. These include questions which require the ordering of events or emotions between current and past experiences. For example, in discussing these experiences which require ordering of events, there is the implicit requirement to bound those responses with temporal vocabulary to impart that internal knowledge to someone else in an understandable way. This then allows for a measurement of either time moving past the ego, or the ego moving through time via the respondent's experiences (Boroditsky, 2000, p. 24). There are also four axiomatic models of time measurement which are utilized throughout this study which will also allow for a foundational interrogation of these questions; however, for purposes of brevity, their discussion is largely relegated to chapters two and three. Linking to the discrepancies mentioned in a prior research question, if there are differences between the relativistic linguistic devices used to understand the passing of time in those ordered experiences, then a deeper analysis of impacts from the cultural conflict experience may be further interrogated.

Further questions include:

*Within the effects upon their temporal experiences and schemata, what impact does this have upon their internally consistent sense of self?*

*What impact will a better understanding of temporal shifts within cultural conflict experiences have upon conflict resolution paradigms?*

To this point, this chapter has discussed and presented the core postulation leading to the core interest which has subsequently led to a need's visualization via a brief literature discussion necessary to present a longitudinal gap analysis. This then led to the core research questions to be developed through a better understanding of the nature of the topic. With the course plotted, an ecological discussion on the purpose of the study will continue to provide a finer lens through which to develop the project.

### **Purpose of the Study**

This project had at its core the intention to analyze and catalogue the experiences of refugees coming to the United States with the intentions of conducting a micro analysis on their temporal perspectives both during their stay within their transient location, as well as shortly after they arrive within the United States to identify if there are mild or significant changes in their temporal world views. This is of course clear via the stated research questions and discussion above. Holistically this is the vehicle for the study, and there is a hypothesized ability to scale the methodological analysis of this phenomenon to other refugee groups, or groups of people or societies entering into conflict writ large. In essence, as mentioned in the title of these works, the purpose is to measure any temporal relational worldview schemata changes, or entropy, within individuals or a society when entering into any form of destructive conflict.

This is prescient for a few reasons. Within the contexts of a United States which is exhibiting contemporary social rifts and tumultuous political processes, a growth in cultural

conflict is currently underway (Goh & Sahashi, 2020, p. 372), necessitating a continued focus on drivers and mitigators of conflict within these contexts. For the purposes of this study, the larger U.S. cultural conflict is largely measured via comparative social metrics via The Fund for Peace's Fragile States Index (FSI)(Peace, 2020). Within this index, an increase in both group grievances and factionalized elites are noted to have increased exponentially since 2006. These are compiled into what the research site labels as cohesion indicators. With that, the intake of refugees and internally displaced persons has decreased markedly since 2006. Per the correlation indicators within the FSI, this indicates that the increased pressures from cohesion indicators have directly affected the intake of refugees. When this quantitative measurement is further refined via the Media Cultural Framing Theory (Bantimaroudis & Kampanellou, 2007, p. 82), which is defined further below, a change in internal identities and in-group / out-groups may be seen in stark contrast to past years. Refugees are certainly potential victims of this and having a better idea of drivers of potential intractability within these types of social conflicts will greatly help to more accurately tailor resolution mechanisms.

The Novel Coronavirus (COVID-19) has also had a large impact on how global refugee movements are perceived (Guimon & Rajneesh, 2020, p. 39), further exacerbating cultural conflict in many countries. Even without having recently moved from one conceptual worldview to another, as is largely the case with immigrants and refugees within a country (Griffiths, 2014), individuals and the previously mentioned micro-societies may be at risk for schema incongruence or "troubled simultaneities" having to do with multiple concepts of citizenship (Pascucci, 2016, p. 332) as the temporal structures of the globalized ecosystem have certainly changed due to the global pandemic, impacting many facets of daily life around the world. Although a lengthy topic, nuances of this may be seen within the dyadic relationship between

China's largely rising influence throughout the globe and the relative decline of United States Leadership (Campbell & Doshi, 2020, p. 1). This is only one example of this rich debate, but one of great importance as it has the potential to greatly affect the US society in which this study is to take place.

Critical to this study is not the argument between which of these two near-peer-powers should govern or lead the international community, but that there are vastly different ways of viewing the passing of time within each of these amalgamated societies. As these two countries seek to bolster against one another for perceived security purposes and extend outreach to the world in the form of Covid-19 relief aid, their ways of ordering the world are sure to impact many global communities in ways not seen before (Campbell & Doshi, 2020, p. 3). In brief, Westernized ideas of temporality largely fall within three bins of past, present, and future (Cottle, 1976, p. 45; Tze-wan, 2004, p. 44). These are measured by duration within and between these different experiential events, forming a largely linear expression punctuated by ideas such as 'waiting' (Adam, 1990; Anucha et al., 2021; Conlon, 2011; Leigh, 2021). This idea of 'waiting' factors heavily into one of the three temporally sensitive schemata measured within this study, specifically *Cultural Belonging*, which further increases the coherence and importance of these grander contexts. With that, Eastern traditions tend to move in a more cyclical pattern: "Space exists, but it cannot be reduced to locations; time is enduring but cannot be reduced to a temporal beginning and end" (Quingjie, 2004, p. 206). These two epistemologically different ways of organizing and interpreting the world around them signals a potential collision of basic understandings of how humans and their societies should interact with those around them. These differences can then be broken down, theoretically, within the cultural conflict argument and setting of this study. These examples identify a clear necessity to better

understand destructive cultural conflict, as well as how individuals and societies, especially refugee communities change within its contexts.

Although the research within this study is focused on the changes within the three schemata mentioned in the prior section, an understanding of how time is conceived and interpreted within multiple cultures and linguistic groups is helpful towards bounding research techniques and understanding the worldview of the research methodologies within these works. This also assists in the identification of potential areas of conflict between the general temporality of the destination society and that of the refugees. Lee Whorf (1956) posits the idea of deciphering a society's temporal structures via a concept he called Linguistic Relativity. Within this, an observer may decipher temporal structures via the conjugation of verbs within a language. In the dyadic notions of Western and Eastern concepts of time, the analysis of verb conjugation holds and bolsters the interpretations stated above. Within the Bantu family of languages, specifically Swahili as an example, there is the identification of past, present, and future tenses, but a more limited set than that of English or some of the Romantic Western languages (Jerro, 2018, p. 13). This signals, within two of the four axiomatic conceptualization of temporal structures and functions elucidated within literature review, that Swahili speakers are largely focused upon more static notions of temporality (Stein, 2018, p. 218), as well as specific ordering functions of time within society (Adam, 1990, p. 19). This is significant as it provides a picture of Swahili speaker notions of temporality that are a mix between the Western, largely stochastic interpretations of time, and the Eastern circular constructs. This hints towards a potential reasoning as to why 'waiting' is a function of Swahili speaker temporal orientation (Conlon, 2011, p. 353), whereas 'waiting' does not feature as much in Eastern societies. This is due in part to circular nature of time, things will come around again, whereas Western notions of

expectation come with view of past and present, and the ability to break the past and future into multiple tenses assist with this paradigm. Again, this brief discussion is designed as a primer case so as to establish an understanding of temporal dynamics within a linguistic group. Overall, understanding views of time will ultimately assist in the understanding of how societies, in this case a microcosm of a refugee society interprets their destination societies, and how their own temporal constructs might fit into, or serve as an engine of turbulence and friction with the established time maps of their new home.

Building from these larger impacts, this study is formulated to have a specific impact on the field of conflict analysis and resolution for a few reasons. Epistemologically, if the field as a community can better understand the nature of how refugee communities and individuals change between their transient location and society of destination when entering destructive cultural conflict, the prescription or facilitation of more consistent resolution techniques may prove tenable. Within that, a better understanding of the deeper cognitive impacts of refugee settlement within their destination society might be gleaned from the results of the study. As a reminder of the scope of this study, the changes in three temporally sensitive schemata mentioned above are measured for change between the refugee's transient location and their destination society. This will allow for a better understanding of a refugee's experience with cultural conflict when entering the United States. Finally, this will also help to build our understanding of what further impacts cultural conflict has on refugee communities in portions of the United States, and how peace may be fostered within the larger communities they now call home. Ontologically, this study may help to better understand the role of time within conflict on a grander scale. As mentioned, there may be compounding benefits towards understanding how to better integrate temporal constructs into large scale transformation mechanisms. There are precedents for this at

the micro scale where shame, memory, and temporality have been utilized conceptually within psychological fields to better understand why individuals turn to violence or digress into a depressive state (Hinton & Willemsen, 2018, p. 7). This has also occurred at an applied research level where psychologists have sought to use temporal mapping within patients to better develop treatment options (Schmidgen, 2020, p. 226), and implicitly within Lederach's third party intervention model with regards to the *gathering perspectives* phase (1995, p. 95). However, as these transformation methodologies scale upwards in scope and depth, as within Lederach's works, the integration of temporal horizons begin to lose definition and rely on a priori concepts. This study aims to provide further methodologies regarding temporal horizon identification in an effort to increase the effectiveness of some of these current models.

### **Philosophical Basis and Key Terminology**

Prior to delving into the nature of this study, there are few points which must be developed to better understand the argumentation ahead. As a baseline, the philosophical approach to this study is largely interpretivist. This is due to the relativistic nature of the time and temporal paradigms utilized throughout this project and larger contextual study. There is much argumentation for the universality of temporal arguments, some of which this author finds substantiated within the literature (Gale, 1967, p. 295), but the argumentation surrounding worldview schema and how they are impacted by dynamic spatial, and temporal orientations are based largely on cultural and social queues, thus necessitating a relativistic and subjectively interpretative philosophy to this study.

Regarding necessary terminology, the terms time and temporality are utilized throughout this study, as they have been already. Time should be recognized as the thing itself, and temporality as the understood meaning of time within human beings and societies (Adam, 2004,

p. 6). Time, although comprised of many facets, should be understood at a base level as a “convergence and divergence of movements which persist in discontinuous succession and change in a continuity of heterogeneous moments” (Gell, 1996, p. 61). It should be noted that this is a universalistic view of time that encompasses many traditions and views time as ‘moving and dynamic’ thing, thus omitting many philosophical tenets and arguments within both the Eastern and Western traditions. These nuances are integrated into the more complex understandings to the types and functions of time presented below.

Although time and temporality are critical theoretical bins, it is the effect of these theories as change agents within the schema and subsequent impact on conflict intensity and duration that make them one of the primary focal points of the study. Within this, there are two specific ideas that are utilized from the larger idea of how time might be interpreted and understood by the observer. The concepts of experiential and chronological time are of critical importance as basal understanding mechanisms throughout this project. Although there are numerous definitional methods of decanting the vernacular of time studies, these two basic epistemological definitions of time greatly help to elucidate the experience of time, which is the focus of this research versus static and basic understanding of temporal orientations. McTaggart (Adam, 1990, p. 21; McTaggart, 1967, p. 86) outlines two relational schema-based temporal orientations, of which he names A and B series time. The A series time constructs are based around time moving past the ego, or in other words, chronological time denoting a past, present, and future orientation. His B series time is subjective in nature due to its orientation on the ego moving through time, focusing on the observer within the experience. The latter is better known as experiential time and is of great interest within this research. Phase transitions are also of importance throughout this paper, but their descriptions are relegated to chapter two.

Building off this dynamic idea of convergence and divergence, the theory of dynamic schemata as developed by Kuhn (1974) is utilized as the guiding theory within these works. Although this theory is better developed below, the essence of the concept states that schemata are not static in nature, and may change with time, or via certain experiences. In the case of this study, the postulation is that certain types of conflict might change these schemata, specifically those influencing how time is interpreted by the individual. Entropy is also a term that is utilized throughout this study as it helps to link social sciences to the hard sciences, a necessity presented above. This term is represented within the second law of thermodynamics as the unidirectional flow of change, in this case time (Rifkin, 1980, p. 6). The deeper intricacies of this unidirectional law of change are further expounded upon in chapter two; however, this discussion on the building blocks of this study helps to build towards a better notion of the driving propositions behind the study, as well as how the study is being structured around several key ideas within the foundational literature.

### **Nature of the Study and Scope of Population**

An in-depth explanation of the nature and methodological direction and flow of this project is necessary within this introductory chapter for a few reasons. The most substantial of which is a nod to the relativistic nature of the basic human understanding of time within their own lives, something which Adams mentioned is a challenge within any project seeking to better define time and chronistic studies within the human experience. A solid grounding in the direction of this project is essential as each step or chapter is developed. Without this anchor, the reader, and in fact the author might stray from the path which is necessary to help provide definition and guardrails to this phenomenon, instead utilizing pre-loaded subconscious understandings of time as a placeholder for less definition at the onset. The fusion of two

different areas of research, temporality as applied to social systems as well as complex and dynamic systems in and of themselves (implicit to the primary research question) serve to influence the research methodology. Inherent to the core research questions is a dive into the human sub-conscious via learned cultural and societal traits and norms, specifically with how humans define time and its impact on their lives, as well as how this then transfers up to the larger group, or in some cases vice versa. With this understanding, the methodology utilized for this project is a phenomenological study, specifically the transcendental aspect to the typology. Phenomenology itself fits the purpose of this study as “phenomenology as a philosophy is rooted in the notion that in order to gain knowledge of an object, it must be understood through the consciousness of the one who experiences it” (Cooper, 2014, p. 70). This is further exemplified within the works of Clark Moustakas (1994), one of the founders of the modern utilization of the methodology. As Cooper also mentions, phenomenology is an appropriate methodology to select if little work has been done on the chosen research topic (2014, p. 71). In the case of this research question, little work has been done towards developing a coherent notion of temporality and any shifts that may occur in that construct when and if an individual or groups enters destructive cultural conflict, or any conflict for that matter. There is no shortage of works on time as a critical element of the human condition, but the literature is largely devoid of the specific focal points of this study as has been mentioned, less of course the works of Holman and Silver (1998) and their experiential understanding of temporal impacts of localized trauma events. Further, the interpretive (post-modernist) and anti-foundationalist nature to phenomenological research allows for the accurate portrayal of the individual and collective notions of temporality to be portrayed within the study (Willis, 2007, p. 108).

Although phenomenology serves as the larger construct for the methodology, the subset of transcendental phenomenology allows finer tuning of the exact data collection and data analysis schemes that are employed within. The transcendental specification allows the study parameters to focus on the lived experiences of the participants, as well as via essential insights (Cibotaru, 2020, p. 36). This “perception, knowledge and meaning” allows for a deeper look into the human condition in order to identify “structural description(s) of an experienced phenomenon” (Cooper, 2014, p. 74). As was mentioned at the onset, it is this structural nature to the methodology that is critical, as temporality has been noted to transcend individuals and apply towards close knit cultural and social groups (Fraser, 1999, p. 181). This paradigm specific structuralist viewpoint also allows for the collected data to be viewed via a complex systems paradigm, specifically the physics model of a complex phase shift between two different states (Thom, 1975, p. 107).

The specific population to be utilized within this study on how individuals or social groups understand the experience of time within their worldviews and if they perceive those structures to have changed or shifted once entering into destructive cultural conflict between their transient locations and destination society is a mix of refugee populations in the Charlotte North Carolina region via the Carolina Refugee Resettlement Agency. These populations have a few social and political stratification's within, which are bound on the surface level to socioeconomic status and language barriers, so the selection criteria must in turn be robust in order to better identify deeper striations (Pachner et al., 2020, p. 8). As mentioned again by Pachner et al. (2020) these stratified contexts are also bound to age groupings. With this in mind, this is a potential cause for concern with regards to representation within the sample, the inclusion criteria below are tailored towards specific numbers of respondents within certain age

grouping bands. As this study is utilizing a methodology of transcendental phenomenology, its goal is to build an understanding of the phenomenon of the experience of time, thus the hermeneutics strategy must be built around the correct individuals to help develop this understanding through rich description (Willis, 2007, p. 293). As a note, this study utilizes a sample size of 18 individuals. These parameters are explained in further detail in chapter three.

### **Summary**

This project, transitioning from the theoretical and philosophical into an empirical exploration of personal experiences will help the conflict resolution and peace studies community in many diverse ways. The largest of these is the deeper understanding of knowing the temporal orientation of an individual or micro-society as they enter into, and attempt to extract themselves from cultural conflict situations. By understanding the impacts that cultural conflict may have upon how an individual orders and structures their world views within various temporal frames, resolution mechanisms may be better crafted. Although robust resolution and transformational models and mechanisms exist within the multidisciplinary field of conflict analysis and resolution, the greater the depth of variables that may be leveraged within those models, the more robust the output transformation.

Time is certainly a difficult subject to discuss within conflict analysis circles as it is arguably one of the most relativistic concepts within the human psyche according to the literature, but this project argues that the better the field understands the concept and impact upon conflict, the more applicable the resolution mechanisms are. Examples of these mechanisms, as mentioned above, may take the form of more appropriately timed interventions into conflict zones, better structured working groups that take into account local understandings of temporal orderings to how past and future initiatives may better contribute to end goals, and

perhaps a better understanding of the effects that even third-party interventions may have upon the psychology and shifting schema of conflicting parties. This introductory chapter has brought these goals and methodology through which this project means to achieve them into better focus. Chapter two builds upon these focal areas and specifically develops an ecological view of the research and prior works concerned with this subject area.

## Chapter 2: Review of the Literature

*“You have all the pieces, but you are missing the rules.”*

Susan Engel – The Nature of Memory (1998, p. 10)

### **Introduction**

Established within chapter one, the study of time within society or the individual is a complex undertaking. Discussions eb and flow with the changing philosophies of the decades, creating a cacophony of twists and bends through which to view the nature of temporal studies. There is also the multidisciplinary nature to time and temporality studies. Philosophy as a field views it in a different light than anthropology, and even more so than the hard sciences such as physics. With that, and one of the most intriguing aspects to the study of time is that all fields of study and practice are looking at and analyzing the same phenomenon within the scope of human understanding. The difference is merely in scope and the purpose that time as a phenomenon serves within each type of scientific inquiry. This is not found often within the scholarly fields of research. Sociological or anthropological principles largely apply only to those fields, but within this research project there exists a unification of multiple fields through a singular phenomenon. Granted, forces such as gravity have a profound effect upon society as we know, by that it is inferred that there would be nothing to study sociologically if not for gravitational fields; but the forces and implications of the flow of time have compounding effects upon everyday life that largely go un-noticed. As mentioned in the last chapter, the purpose of this project is to tease out these notions, perceptions, and understandings of time from the rich fabric of daily life within an observable conflict in order to better understand time’s own dynamic forces within the parameters of the identified conflict. In order to best achieve this observation, a dynamic and multidisciplinary methodology must be utilized. A comprehensive review of the existing

literature is the work of this chapter so that a common perspective on perceived and measured time within conflict may be developed prior to moving into a deeper discussion on the methodology through which data are collected and horizons identified.

Time in-and-of-itself continues to be studied and researched within many fields to include the psychological and sociological. The philosophy, physics, phenomenology, integration into daily life, and impacts on the human psyche are all areas that present wonderfully intricate studies and knowledge on the human understanding of time, many of which are cited below. However, there are relatively few articles, books or empirical studies pertaining to time, society, and conflict as a package or focus of research; but the few conducted and published point to a gap within the field of peace studies, and how time might impact its goals and direction (Boutyline, 2017; Cwerner, 2001; Fraser, 1999; Geissler, 2002; Holman & Silver, 1998; Hoy, 2009; Keefer et al., 2019; Konlechner et al., 2016; Volkan, 1997). To affect a narrowing and understanding of this knowledge gap, as well as the literature applicable to this project, this chapter is built around the Ecological Systems Model of information inquiry posited by Ettekal and Mahoney (2017) and further discussed by Greenwood (2014). This model nests information within a scalar continuum from macro to micro. Specifically, this paper will follow within five levels of this model: Macro system, Exo system, Meso system I, Meso system II, and Micro system. Two meso systems are necessary in order to parse the complex discussion on cultural conflict out of the equally complex and dynamic phenomenon of individual schemata shifts within cultural conflict contexts. This approach is designed to allow for transition from a wide field to a narrow field of understanding within the complex topics prior to attempting an analysis of how another group of people view or experience temporality. Perception, as is the case in any empirical study, is of paramount importance.

### **Ecological Systems Inquiry of Existing Research**

Ecological systems theory is in essence an analytical model calibrated to view how humans, either as individuals or groups interact with a multitude of disparate yet interacting systems around them (Ettetal & Mahoney, 2017, p. 2). As the basis for the multidisciplinary approach within this chapter and the project writ large, modern complexity sciences are indeed critical to understand in their application in order to best interrogate how we humans interact with the world around us, often with vast temporal orientation and perspective implications. Although ecological systems modeling was not established by Ettetal and Mahoney (2017), their novel utilization of ecology modeling as a cross-discipline method of better understanding dynamical systems is well suited for this project. As the model is originally from the biological sciences, a few modifications were made by the authors to help establish better attributional links between a hard science methodology and the social sciences. Specifically, these modifications are the linkages of the multiple systems to the individual versus the systemic linkages as the focus of the inquiry. This allows for a different view of the systems and their effects. In essence, if utilizing a Venn diagram analogy, the ecological model and levels are the interacting phenomenon that a human finds themselves deeply integrated within, such as a society or a world view that stems from their socially informed identity, and the intersection of all the interacting phenomenon is the individual human. This is critical to the structure of this chapter, and something the reader must keep in mind throughout.

With regards to the biological strain of the theorem, it is not the individual species which are viewed as the focus of the expanding systems which grow in size, complexity, and greater impact distance from the initial start point. The interacting systems are the focus of the analysis and inquiry. The societal version of this model can be utilized in the same manner, but as

mentioned, this study focuses on the center of the interacting systems where the individual retains a larger importance throughout the systems as great effects can be felt within each level, moving from the proximal to the more distant macro level. This criticality of the individual is of paramount as the perceptions of time can indeed remain constant throughout multiple interacting levels (Ettetal & Mahoney, 2017, p. 3). Although informed by culture and society, as is discussed in the following sections, an individual retains much of their own interpretations throughout various dynamic contexts. The utilization of the macro system as the starting point for this conversation serves this purpose of highlighting how the individual generates temporal concepts via unconscious and conscious methods. Although largely populated by grand theoretical constructs, the largest of the systems still retains many aspects of the individual and the societal impacts on the individual psyche.

### **Macro System: Time's Movements Deeply Hidden**

The Macro System centers around the concepts from the hard sciences to include quantum mechanics and entropy. This extremely high level of understanding with regards to a study designed around experiences within time is necessary as expressed via many authors within the field of socio-temporal studies (Di Biase & Rocha, 1999; Fraser, 1982; Hawking, 2017; Rovelli, 2018). Precedence for the utilization of these cross-disciplinary models can be seen in the application of mechanisms such as a “social laser” to view different waves of social protest as resultants of social group collective decision making via the interaction of humans in the social model; but these same protests are in effect particles in the hard sciences parent model (Tsarev et al., 2019). Indeed, there must be an understanding concerning agents of change and interacting time structures (Haven & Khrennikov, 2013) so that time at its most basic level may begin to be understood. For the purposes of this study, this time structure interaction in relation

to human understanding of the experiential phenomenon is complex and relativistic but is the culminating work of this entire chapter. Within this section, quantum mechanics heuristics are utilized to best annotate the different ideas of time and temporality, specifically with regards to relationships of experiences forming a unified whole of perception. Further, the idea of consciousness is discussed as stemming out of this interactionism at a quantum level within a human, linking the understanding of one's-self to the multiple interactions of physical and experiential time structures. Separately, but not distinctly, the phenomenon of entropy builds upon this interactionism positing that within the phenomenon of time there can be both a flow forwards and backwards, but within human based experiences within time, there can only be a future oriented flow, i.e. an arrow of time (Hawking, 2017; Levine, 1997, p. 97). In summary, the esoteric nature of time studies highlights the necessity for an understanding of complexity models via the utilization of interactive quantum theory heuristics within the social sciences. This assists the with the development of a basic understanding of time within the human experience as there are a great number of interacting systems that do not always equate to a predetermined antecedent or causal equilibrium (Mathews et al., 1999; Mikhailovsky & Levich, 2015).

### **Quantum Temporality and Emergent Behaviors**

To begin this theoretical journey, these foundational thoughts on the meaning of experiential time are interrogated via a multidisciplinary approach. The applications of physics, to include quantum theorems or models to social phenomenon as heuristic mechanisms is not necessarily new to the sociological or even conflict study fields (Mathews et al., 1999, p. 449). The utilization of this methodology also serves as a bridge between the physics notions of time, and the social experience of time. Within the literature, these two are often inseparable, so a

linkage and brief explanation of this is further helpful within this project. Quantum mechanics, at its most basic form, states that a particle has a probabilistic location, versus in previous Newtonian concepts where the particle has an identifiable location and velocity (Carroll, 2019, p. 19; Rovelli, 2018, p. 88). In essence quantum mechanics states that particles, and the universe on a larger scale form a wave function versus fixed points moving through time, i.e., the probabilistic location of something within that wave function. For the purposes of this study, this idea of a wave function of particles, scaled up to a human being moving through time is extremely helpful as a model to underlie all other conversations to come within this study. Understanding that time is not a function of the specific place an object (or particle) occupies in space, but of the potential space that the object occupies moving through time, interacting with countless other objects and fields helps to better visualize a human moving through a sea of social time. Interaction and relationships with other agents (particles in the parent model) is a critical aspect of this heuristic. Further, within this sea of social time, an individual moves in a future direction and interacts with many other fields (other notions of time), but never occupies one specific space. As mentioned, this idea has been utilized within the study of social time by several authors. Rovelli (2018, p. 193) utilizes a similar methodology and makes the case that quantum heuristics are necessary as social time is inseparable from time itself as defined by physics; and Fraser utilizes quantum theory as a stepping stone towards a discussion on entropy as a better notation of the source of experiential time within individual psychological schema (Fraser, 1982, 2005).

This utilization of interaction characteristics of disparate systems lends especially well to developing a better understanding of how time moves. To define that movement, the human perception must be removed from the equation for a short while as that perception serves to

cloud the lens through which one needs to view the phenomenon. Specifically, at this stage of the theoretical argument, humans are moving through time, versus time moving past the individual human or a society (Perception is largely tied to the later). This will of course be discussed later, but at this moment picture a single human moving forward through time, much like a quantum particle, interacting with various other particles and this interaction forming a wave function that describes an approximate location of the human within the relational ecosystem of individual actors. This concept is referred to throughout this project as an implicate order, i.e. the multiple processes and systems folding and unfolding with each other forming a vast web of interaction that exhibit their own behaviors, one of which is the physical passage of time (Di Biase & Rocha, 1999, p. 320; Nichol, 2003, p. 92) Within these contexts, there are a few complex emergent behaviors that serve to further develop an epistemological understanding of movement through time, namely a perception of a sense of self (Strawinska, 2013, p. 37), and a few specific foundational theorems on consciousness (Nichol, 2003, p. 79; Northoff & Lamme, 2020). There are of course a litany of behaviors that may present themselves from a human's movement through time; however, this project limits description to these two due to the explanatory capability within the overall ecosystem model of this chapter. Of note, and as a reminder, the following discussion on perception does not concern a human's perception of the flow of time but the mentioned perception of self is a by-product of that human moving through time.

As the first of these emergent behaviors, the notion of self via ideas such as cognitive congruence/incongruence and self-perceptions as noted by Strawinska (2013) is a critical outcome of a human moving through time and interacting with a multitude of other social systems. Within this behavior, an individual is working to evaluate multiple pieces of information within the system to determine if that information, either projected or observed by

the individual helps or hinders self-perception (Strawinska, 2013, p. 39). This self-perception allows an individual to maintain a holistic sense of self and provides deeper abilities to triage the multitude of signals being processed and projected to ensure information is processed for meaning. Although hard to separate from a concept to be discussed next, entropy, an individual's movement through time is noted by differences in interaction with the other agents within the ecological system forming the overarching wave function. This change is observed by relational interactions with the other systems, thus forming idiosyncratic experiences through which the idea of self is compared with and against (Strawinska, 2013, p. 46). Finally, this idea of a coherent self, defined by interactions with various systems and a propensity to move towards different attractor evaluator mechanisms is a critical by-product of the movement through time (Strawinska, 2013, p. 42). This proposed by-product of moving through time greatly impacts the subsequent proposed emergent property of movement through time, a holoinformational notion of consciousness, via a creation of certain ideas and notions of what represents the self. Argued below, it is these ideas and memories which form the stitching and patchwork of this specific quantum philosophy of consciousness.

To begin a discussion on this particular philosophy of consciousness, entropy, a concept mentioned above and critical to this section, must be defined. Time itself moves in cone shaped movements away from an individual but is only visible and detectible via changes around that individual. This is highlighted by the entropy paradigm within temporal studies (Nishi & Masuda, 2014; Rifkin, 1980). The concept of entropy drives vast disciplines and understandings within the hard sciences, but factors on a limited scale within the social sciences. To that, there are limited precepts within the social science sub-disciplines which utilize the idea, necessitating an explanation of its explanatory power. Entropy is in essence the change from a high order state to

one of less order (Mikhailovsky & Levich, 2015; Rifkin, 1980, p. 8). This concept may be famously viewed by pouring cream into a cup of coffee. The cream particles are ordered prior to being poured in, but once they mix with the coffee particles, they become intermixed and almost impossible to separate. This is tied the forward trajectory of time which this section critically highlights. Of note, within physics models, the process can theoretically be reversed algorithmically, and the two liquids taken back to their ordered form. However, this is a strictly mathematical methodology of analyzing the interpretation and structure of time, a methodology which has been proven to be quite impossible within the human experience (Durkheim, 1974; McKenna, 2004, p. 117).

With that, the research builds to the second emergent behavior of movement through time via the holoinformational view of consciousness (Di Biase & Rocha, 1999; Fraser, 1982, p. 65; Nichol, 2003). This concept posits that memories are simply echoing structures within the brain that interact with various quantum states to form a “likeness” to the original perception. Merleau-Ponty (2014, p. 23) from a phenomenological point of view argues a similar point from the social sciences perspective, further assisting in grounding the hard sciences within those of the social.

*“A field always available to consciousness that, for this very reason, surrounds and envelops all of its perceptions; it is an atmosphere, an horizon, or even the “settings” that assign consciousness a temporal situation – such is the presence of the past that makes distinct acts of perception and remembering possible”* (Merleau-Ponty, 2014, p. 23).

This holoinformational view of how consciousness via memories interacts with the experience of time is a universal trait within all humans that will form the foundation of this paper’s understanding and postulations on the base formation of the idea of self. As the literature points towards an interactive notion of the idea of self and other elements such as consciousness

and the recognition of time passing via entropic paradigms, the holoinformational view of consciousness and self provides the best explanation to understand this interaction of a human moving through time and interacting with a litany of other dynamic systems (Hankey, 2019).

Although esoteric in nature, as mentioned at the onset, a keen study of the human experience within a conflict context via a temporal lens must be understood at its deepest level prior to an attempt at understanding another's perception of that movement through time. In fact, it is argued by many philosophers and theorists in diverse fields that time consciousness is itself grounded in phenomenology (Kent & Wittmann, 2021, p. 2). The idea that it is an individual's experiences which help to identify these concepts is certainly not lost on the hard sciences. Quantum mechanical heuristics prove useful in providing an epistemological breakdown of the basic tenets of temporal perception. Ideas such as a forward movement and trajectory through time (Arrow of Time), emergent behaviors such as a sense of self and a holoinformational view of consciousness help to highlight this deep core of temporal experience. These foundational, cross-disciplinary theorems and philosophies on the understanding of experience within time help to build to the next level within the ecosystem model, the experiential nature of time within the human experience.

### **Exo System: Experiential Time**

The next section, termed the Exo System, delves into the canonical discussions on the nature of time and temporality via both generalized Western, Eastern, and specific Bantu linguistic groups (Central African and Congolese), Iraqi, and Islamic constructs. This section builds upon the notions of self and interacting systems discussed within the previous section. The initial portions of this section will encompass discussions on the works of the foundational philosophers and thinkers with regards to time, temporality, and the social sciences. This is done

so as to build a foundation of knowledge within the paper stemming from the idea in the previous section, and not as a critique or pure exploration of only those specific authors' works. Although based around an idea that builds from a basic understanding of the movement and interactive nature of time (prior section) and further defines how humans have traditionally experienced and perceived time, this section is largely broken up around the different interpretations and theorems presented by the seminal researchers and theoreticians concerning this subject.

### **Foundational Theorems**

The journey starts with a string of literature juxtaposing and developing the ideas and essences of experiential versus chronological time. The following concepts of experiential time are presented out of order within this section as there is merit in reviewing them through an epistemological lens versus a chronological. Although the dates will ebb and flow, the description of the human perception of time will form a logical track. The discussion begins via Bergson and his idea that time is a lived temporal duration which is a spatialized, abstracted, and mathematized concept (Bergson, 2015). Heidegger's idea that humans are forward looking and thus are constantly within a future oriented state helps to build out a better frame for lived experiences in that perceived time now has both a duration, and a direction in the future (Adam, 1990). The forward direction of time is consistent with the arrow of time heuristic postulated in the previous section, further identifying the need to a complex and modular view of time. Husserl (2019) and Kant (Adam, 2004) develop the ideas of time collapses and temporal horizons, helping to solidify the understanding of past, present, and future orientations within humans. The idea of past, present, and future focal points of time, all forming different horizons may appear contradictory to the postulation of the arrow of time, but one must remember that

time is still flowing in a forward direction, even if the observer is remembering a past moment in spacetime. Although this would be a very cogent place for a temporal prime directive discussion a la Star Trek, past studies on perceived time within the human experience show that remembering past experiences of moments in time have much to do with context (Engel, 1998), and aspects of our consciousness (Nichol, 2003). A human's ability to mentally "jump" back and forth through time via the ability to apply past events and lessons to future ones is certainly an evolutionary trait that has allowed humans to identify our own perceptions of time, but the most critical piece is that we are able to communicate these perceived temporalities, as well as interpret their meaning (Buonomano, 2017, p. 212; Miles et al., 2010, p. 222). With this knowledge a critical stage is reached within this chapter. The future oriented flow of time as an interactive wave function via quantum mechanical heuristics has been established, as well as a notion that humans can perceive their movement through time via several emergent function to include the identified perceptible duration and distinct temporal horizons. This indicates that time movements are perceptible to humans, and that they can be seen both within memories and via concepts such as entropy.

Building upon this idea of a human moving through time, McTaggart (1967) creates the interactive dyad of experiential time and chronological time. This idea will form much of the temporal analytical structures in the subsequent research. McTaggart (1967, p. 87) labels these two different perceptions of time within the human experience as A and B series time. His A series "[is a] series of positions which run from the far past through the near past to the present, and then from the present through the near future to the far future" (McTaggart, 1967, p. 88). This forms the perceived dyad of time within his model. Within this "bin" of time, interaction with an event can be perceived to be in the past, or as in the case of a human's ability to project

themselves forward into the future to anticipate an event, it can be perceived to have not yet occurred. There is much that goes into perceived time as it is extremely subjective and relativistic, but specific cultural constructs of temporal meaning, and perception are developed in the next sub-section to provide a richer understanding of what these perceptions might look like. McTaggart's B series is the philosophical opposite to experiential time in that it forms the idea of chronicity, or watch time (1967, p. 88). This notion states that time flows only from past to future. Within this, events have a specific location in time and in some cases space; whereas in a perceived time (A series) events can fall within multiple temporal locations and can sometimes be mis-remembered. As an example, when time collapses within the human mind, a past event can appear to be occurring in the present. Emotions and physiological reactions help to create this perception. However, in terms of B series descriptions, the event happened in the past, and that is where it "lives." The physiological or current memory being accessed is only occurring in the present, without any true linkages to the past. This highlights one of the main arguments against this breakdown of experiential versus chronistic temporality perceptions: Are the past, present, and future perspectives of time within the human experience just that, artifacts of the human experience, or do they actually belong to the concept of time (McTaggart, 1967, p. 91)? These are ontological questions which do indeed still plague the fields of temporal studies, but they form a small subset of counter arguments. The discussion within these works are able to proceed without much consternation as the majority of temporal scholars remark that the three perspectives are artifacts of both the human and time itself. Without the interaction of the two there would be neither one, nor the other.

To further place the notion of time as a function, i.e., McTaggart's B series time or chronicity, and time as experience, i.e., McTaggart's A series time or experiential time into the

contemporary era, Keefer, et al, developed the theory of time-space distancing (Keefer et al., 2019). Within this theory, there are individuals and societies which view time and space as extremely relational with one representing the other and vice versa. This view is deemed to have low time space distancing as they see the two as similar concepts. Key to note here is that those with this worldview characteristic will express temporal perspectives through special metaphors, a critical concept which highlights the ability for a researcher to assess an individual's temporal perspectives, and the linkage of many of the theories on time up to the point with the embodiment of temporal perspectives within each person. The alternate worldview in this is the idea of high time space distancing. In this case, the individual or society views time and space as two different phenomenon and express their temporal perspectives in a different manner. Important to note as the discussion moves forward towards the next section and dynamical schema theory applications, Keefer, et al., (2019, p. 302) posit that with a misalignment of time space distancing schema there is an increased risk of conflict, both internal and external to the individual as large amounts of dissonance build up between the misaligned schema.

Following some of these pivotal insights, J.T. Fraser (1982, p. 29) began a series of discussion and papers concerning the forms that time takes within these complex social systems, within which the arrow of time features heavily. Fraser discussed the topic of temporality in a deeper philosophical way, similar to the foundational theorists above and building out a typology of time within the human experience (Fraser, 1999, p. 36), many more contemporary theorists deal with the concepts via observed phenomenon approaches. Even within his topology and vast writings on the subject, the effect of conflict upon temporally related worldview schema is largely absent. Fraser (1982) penned the following forms of time in a series of umwelts or sets

of relativistic views or understandings of the world as experienced by a specific individual or society. The first of these umwelts is the nootemporal, or noetic umwelt (Fraser, 1982, p. 29). This form describes a society's ability to symbolically explain and understand the temporally ordered world around them. The biotemporality umwelt (Fraser, 1982, p. 30) provides and explanatory language to temporal rhythms within all living organisms that are seen and experienced, but not integrated in high level symbolic interactions. The eotemporal umwelt (Fraser, 1982, p. 30) allows for better explanations of temporality within physics and the astronomical universe to be integrated into a deeper understanding within society. There are some arguments that social cosmology may also be represented within this umwelt (Campion, 2017, p. 10).

Adam (1990) builds upon these lofty philosophical and empirical and normative representations of time by developing eleven total functions of time as represented via her magisterial analysis of the literature on time within society. These eleven are as follows: order, organization, synchronization, changes between, rates of change, repetition, regulation, duration, and sequence (Adam, 1990, p. 19). Although speaking primarily to the constructs of power, she speaks to the differences in industrialized society versus non-industrialized and how the nature of time between them are far more complex than monochronic versus polychronic. Even with this, conflict is only tacitly mentioned, but identified as an area for future research. Richard Fenn (2001), in his book on *Time Exposure*, begins to develop correlate drivers that build upon the functions of time mentioned by Adam, which potentially assist in the description of time within conflict. The outcome of conflict upon temporal understandings within microcosms of society, particularly within secular societies, is described within his works as "out of sync" (Fenn, 2001,

p. 54). Although helping to build epistemological grounding to the topics, he called for further studies to be conducted.

Heinrich (1964) had preempted a few of these functions coined by Adam but binned them into larger descriptions. He mentions that time can serve as a social factor and within that concept as a resource, or as a social meaning. Time can also serve as a causal link. Within this, time can be understood as a setting, as a sequence, or as a measure of quantitative or qualitative relationships. Between these developments of forms and functions of time within society, relatively few studies were conducted which focused on a potential for a change in the nature of time to occur within a society. Changes of temporal horizons within individuals were captured, however, many of the arguments do not allow for, or did not research the potential for the individual temporal perspectives and constructs to scale to the level of groups (Lansing & Cox, 2019, p. 97). The research concerning time concepts within a society continued within these micro traditions until normative schemata were discussed with regards to temporal functions within these overarching temporal axes to a society. This is captured very well by Barbara Adam (1990, p. 71) in her larger discussion upon the role of social time, integrating orientations such as past, present, and future. Slightly out of sync with the epistemological and ontological ideas of Fraser and Adam are the ideas of Cottle (1976, p. 183). These ideas are labelled out of sync with the prior theorists and empiricists due the necessity of the ontologically functional theories to be discussed prior to the meso application of temporal perspectives within a society. With that, Cottle discusses two different ideas regarding schema of Gestaltist and Atomistic perspectives on time within an individual, but with the ability to be scaled to a larger society. In short, Gestaltists see past, present, and future as integrated within one another in a deep relational manner; Atomists on the other hand view the three temporal orientations as separate and distinct. This

understanding is critical to identifying the gaps in the literature as at this point, the potential friction points between larger, different temporal perspectives can be seen. By example, a Gestaltist view of the world is largely different than a societal system which views temporal horizons as separate and distinct from one another.

All of the discussion up to this point within the literature builds toward to the convergence of these canonical descriptions and understandings of temporality into four axiomatic models of time measurement utilized within this research. The first of these axioms is the previously mentioned experiential and chronological 'bins' of perceived time postulated by McTaggart (1967). Within the socially informed, yet individual perceived temporally ordered worldview schema, these two 'bins' of time fall within the eleven total functions mentioned above (Adam, 1990, p. 19). These functions serve as the second axiomatic measurement of time. The third is formed by a model developed by Murrey Stein (2018, p. 215) wherein McTaggart's temporal perspectives, parsed by Adam's functions of temporality are placed within a bi-axial diagram that maps an individuals' location within four temporal modalities. These speak to whether the individual is viewing the ego moving through time in a static manner (Achronicity), or in a linear sequential event-based manner (Chronicity). The individual may also move back and forth within the dyschronistic and synchronistic axis via their perceptions of events being meaningfully linked with one another (Stein, 2018, p. 235). Finally, the Zimbardo time perspectives inventory (Zimbardo & Boyd, 2008, p. 52), to be further defined in the micro section of this literature review, helps to refine the naming conventions that Stein put forth. For example, as an observed individual moves between an achronistic and chronistic perception of time in their daily lives, which happens quite often, Stein's model begins to lose its explanatory granularity. The Zimbardo time inventory helps with this by defining that orientation as either

past-negative, past-positive, etc. Overall, these four axiomatic models of time measurement are utilized to define the shifts in the three temporally sensitive schema identified in the next ecosystem section.

### **Regional, Ethnic Group, and Cultural Perceptions of the Passage of Time**

As mentioned above, all time is social time as the interpretation and understanding of time is often an emergent behavior of the societal requirement to coordinate actions to drive the group towards a common goal (Adam, 2004, p. 71). This need not be existential in nature as the collective goal can often hinge on group survival within adverse conditions. There is also the idea, which has been alluded to in the previous section that experiential time may not exist outside of one's ability to base changes in the local contexts around them off the actions of others. In essence, this idea postulates that experiential time does not exist outside of social interactions as there is the potential that there may be no need for temporal concepts if one does not need to coordinate events with others, or communicate the meanings of events throughout the group (Adam, 1990; Fraser, 1999, 2008). As the concept of social time is clearly an important aspect to take into consideration when developing a holistic picture of how an individual may interpret their movement through time, it is important to differentiate, as well as to find similarities between how different societies interpret the passage of time. The groups below are focused on the populations interviewed for this project and are subsequently not all encompassing. However, there are a great number of similarities between many of the groups mentioned below, mainly in the duality of temporal structures that posit that time should be broken into endless time of the Gods and the limited and experiential time of humans and our ability to interpret such things in our daily lives.

As an example interpretation of these abstract concepts, Buddhism as a religion and an identity binding force defines time as both finite and infinite, in essence stating that all temporal horizons can exist at the same time (Dessein, 2016). Furthering this idea, Buddhists break the ubiquity of temporal horizons into two somewhat distinct notions of time: cyclical “great” time and cosmological “no” time (Kohn, 2021, p. 40). These two interpretations of time present an idea that appears in many different cultural and distinct societal interpretations and constructions of time. The idea of “no” time is normally tied to the time of God, as most cultural cosmological narratives note that God(s) largely exists outside of time, or at the very least they create the general timeline from the beginning of their universe that they created (Kohn, 2021). If the specific God narrative does not live outside of the concept of time, as with the Buddhist tradition, the narrative annotates that chronological time, or the very idea of time is created by God. This is the counterpoint to the idea of “great” time within the Buddhist tradition as within this idea, “great” time is linked to the dynamic motion which can be found in everyday life (Kohn, 2021). The dynamic motion is cyclical in nature within the Buddhist tradition, and events continuously link with one another to form a cycle of the seasons, of life, and of global events.

This is very close to the Daoist view of temporal relativity presented within the impacts section above, where time moves in a circular manner as there is no clearly defined beginning and end to time (Qingjie, 2004, p. 206). Daoism, as one of the largest sets of Eastern worldviews is based around the cosmic notions of yin and yang (Kohn, 2021, p. 34). Without delving into a long diatribe on the eb and flows of balanced opposites between yin and yang, temporality as related to these two concepts follows a similar trajectory. Just as yin and yang signal self-generating and continuous change, so too does temporality within the Daoist worldview. Time is constantly changing, reinforcing itself in episodes like the replay of the seasons every year, but

forming a continuous and dynamic loop. Within the vernacular utilized within the Buddhist temporal worldview stated above, this would form the cosmological or “no” time aspect to the duality of temporality within the Daoist school of thought. Essentially time loops and repeats itself, forming an endless wave of time. Daoist’s also work within more chronological forms of time and utilize different calendars set to lunar cycles as well as those of a Gregorian nature (days and weeks) (Kohn, 2021, p. 46). To this point, Chinese cultures, being largely Daoist in foundation are largely past oriented, evident within ancestor worship and tradition practices (Guo et al., 2012, p. 1031). Overall, Daoism’s temporal worldviews form a very similar construct to that of other Eastern models, as well as exemplifies the dyadic idea of time presented by McTaggart, i.e. an experiential axis and a chronological derivative.

The Western perspective, as a relative dyad, views time as largely linear with various punctuations throughout that timeline. Events are gauged and referenced off their temporal distance from one another (Kern, 2003 ). Understanding a generalizable model of the Western view of time and temporality is quite necessary as the phenomenon being explored within these works is at its most basic a measurement of different cultural time perspectives coming into contact with those of a majority Western society within a cultural conflict setting. Prior to delving into the characteristics of Western temporal worldviews, it must be noted that there has been work already conducted upon the interaction of monochronic and polychronic peoples and the issues that may arise from attempting to reconcile those temporal worldview differences (Levine, 1997, p. 97). Levine (1997) calls these two different types of temporal worldviews M-time and P-time peoples. Those that ascribe to an M-time perspective are largely linear and prefer to work a task from start to finish. P-Time practitioners tend to work more things at one time, and view time more cyclically. Fearing an overgeneralization, most cultures who view their

experiential time in some form of a circular construct can be generally binned into P-time, and those that largely see experiential time as moving in a linear fashion with a “clear” beginning and end tend to fall into the M-time bins (Levine, 1997, p. 97). With that, Western ideas of temporality largely fall into the M-time bin, being very linear in fashion (Adam, 2004, p. 128), as well as future oriented (Guo et al., 2012, p. 1031). Rifkin (1987) states this well in his thoughts on the commodification of time, which is a creation of the enlightenment and later industrialization that stemmed from Western technological advances.

*“If centralization, concentration, and accumulation epitomize the bigger-is-better theme of spatial politics, then efficiency and speed characterize the time values of the modern age....The idea of saving and compressing time has been stamped on the psyche of Western civilization and now much of the world”* (Rifkin, 1987, p. 3)

Although somewhat critical in its phrasing, the passage above highlights a few of the ideas within Western notions of time that must be understood, especially within the contexts of cultural conflict. The commodification of time has become an important aspect of temporality within the Western traditions. Most have heard the sayings “time is money,” or “don’t waste you time.” These ideas are challenged in many other cultures’ ideas of time, especially with the idea of waiting being acceptable in everyday contexts. This is discussed heavily with regards to the three schema to be utilized in the analysis of the interviews later in this project, but the idea of waiting is not well received in many Western societies. Progression forward in time is an important aspect to life, highlighted by the focus on punctuality (Levine, 1997, p. 98; Roennenberg, 2012, p. 107).

Also of interest within this Western notion of temporality are the differences in how men and women interpret time. This distinction is critical within this project as social roles often

dictate how men and women approach the world (Cottle, 1976, p. 183). The follow description is of the Western typology of the phenomenon, but there are large similarities between different cultures, as stated again by Cottle (1976, p. 95), but also remarked within Fenn's (2001, p. 20) works on secular societies, of which many of the cultures mentioned within this section correlate. Through a largely positivistic lens, men tend to lean towards worldviews which embody a forward, or future looking temporality due to the nature of how many Western and secular societies characterize men as the breadwinners of family, which represents a need to apply lessons of the past to the future in an attempt to maximize benefit in the current actions that one is taking (Cottle, 1976, p. 95). This is not the case all of the time, and studies within Cottle's works have revealed that men who look to the distant past tend to be less present focused but are able to increase future dominance. If this temporal perspective is shifted, then views of the future can of course change. In the language mentioned in the section above, men in Western and secular societies tend to be Gestaltist in their views, separating past, present, and future into distinct, atomistic temporal perspectives.

Women within Western and secular societies tend to focus on present temporal perspectives within their daily lives (Cottle, 1976, p. 95). This is largely due to the societal roles that are placed upon women during the time period in which Cottle's study was conducted. These effects can even range so far as to gender temporal economics (reference the idea of "lost" time within the Western perception of time above) where women can be seen as "time poor" due to their inability to control their own time (Turner & Grieco, 2000). This can take the shape of being at a disadvantage in the modern workplace as there are assumed household roles that women are expected to serve, again, a deep assumption, but a characteristic of the gendering of temporality within many Western societies. Enough to be a full study on its own, the idea of the

engenderment of temporality within these works will remain at the level of a differentiation between Western men and women with women viewing time in a largely Gestaltist view, or the linkage of all three major temporal perspectives with one another, and men largely viewing them as separate and distinct (Cottle, 1976; Gell, 1996, p. 61).

Although the distinction between men and women's views of time is to remain within the Gestaltist versus Atomistic views of temporality of lived time as derived from Western sources, there is support for this within ethnically homogenous and heterogenous anthropological studies. Indeed, Salo (2010) discusses studies conducted within South African contexts which included ethnically diverse societies of pre-Apartheid white South Africans, post-and pre-Apartheid black South African's, and others of differing nationalities all within these diverse communities. Within these contexts, time was seen as lived through interpretations of space as meaning, but also of place which was largely seen as settled, timeless, and "occupied by people sharing a homogenous identity" (Salo, 2010 p. 96). Remarkably later within the article is that is the women of these communities that view time and temporality within this manner (Salo, 2010 p. 97). Interpreting a whole community from disparate parts, further highlighting this Gestaltist view of time, as linked to the anthro-geographical space and place in this case. She further moves to accentuate these differing views on temporality through a brief discussion on how different ethnographers have interpreted and catalogued these same social contexts that she was studying. In her research, male ethnographers tended to describe the community in question through "disembodied, gender-neutral narration of 'the community's experience' of the community's identity" (Salo, 2010 p. 97). At the inverse, female ethnographers discuss the temporality of the community through relational means that incorporate the shared experiences of those in the community into a specific way of understanding (Salo, 2010 p. 97).

Finally, within the contexts of Southeast Asia, there are multiple concepts of cyclical temporality that serve to complicate this differentiation between gendered views on temporality. The idea of the present, or *Nikon* in Mahāyāna Buddhist tradition does not necessarily differentiate between Gestaltist or atomistic views of lived time but serves as a state of being which allows for the measurement of temporality against one another (Shimizu & Noro, 2020, p. 11). It is this relationality between the individual perceptions of temporality that make allows for time to exist as well as for differing to be identified. This further leads to the developmental understandings that there are multiple temporalities at play at any one time to include the past and future within the present state of mind. Even with this view of temporality, there are still noted differences between men and women and their views on temporality. As with the Western notions, this is largely a product of the native culture, as once again, temporal perspectives are relational to others. Much to the point above, and in large part due to cultural roles the differentiation between male and female views guide towards the atomistic for males and Gestaltist for females (Lee & Piper, 2017, p. 240). Although fitting within the paradigm, some differences do exist where men are likely to see time a fluid and changing versus profoundly stochastic. These differentiations certainly help to dull the deterministic idea that men and women must fall into certain view of temporality, but there is even more to this counter-deterministic logic.

The overall consistency of Gestaltist and atomistic temporal perspectives is found within a multitude of studies, but there are also other dimensions which must be discussed in brief prior to moving forward. As with the driving question within this study, is there the ability for these gendered views on temporality to change over time? Indeed, there is some capability for these views and perceptions to change over time; however, there is much rigidity throughout multiple

societies (Conlon, 2011, p. 358; Yeoh et al., 2020; Zimbardo & Boyd, 2008, p. 97). Migration as a topic is very much in line with the refugee considerations within this project so a discussion on migrant ideas of temporality depending on who migrates for work, and who stays and cares for family is prescient. In a rich study conducted by Yeoh, et al. (2020), there was evidence that notions of temporality can indeed change if the mother within a family migrates for work and becomes the sole breadwinner. These women's perceptions of temporality begin to focus on the future versus the present. In contrast, men who stay at home to be the care-taker of the family within these Singaporean contexts begin to view the world through slightly different lenses, namely more concern with the present and the past (Yeoh et al., 2020). However, the changes are scattered within their study, and the authors find that there are real limits to the transformation of structured perspectives on temporality.

With the idea of linearity, punctuality, a focus on chronicity versus experiential temporal perspectives, and singular task orientation the hallmarks of homogenous Western perspectives of time, it must be noted that this is the prototypical idea of time in the Western lexicon. As with identities and other human cultural traits, there is rarely a singular notion of temporality within an individual, regardless of social or cultural up-bringing. Globalization is a large catalyst for this multiplicity of temporal worldviews, aided of course by the connectivity that the internet provides. Finally, colonization, being a largely Western induced event, has also aided in the ubiquitous utilization of the Western clock in most global South and some Asian societies (Adam, 2004, p. 136). With a basic understanding of two the larger cultural ideas of temporality, Eastern and Western, the following discussion will work towards creating a more granular understanding of some of the micro-cultural interpretations of time. Specifically, as to remain

within the scope of this section and this project, the following descriptions will focus on nationalities and larger ideas that feature heavily within the interview participant groupings.

In the case of the central and eastern African perspectives on temporality, of great interest as two participants within the study originate from the region, their temporal perspectives are largely akin to Western temporal linearity, but with a focus on the near past and present (as mentioned in previous sections). This can be seen “[d]riven by normative temporal narratives of modernity and development, citizens and states imagined in linear incremental movements through time” (Stasik et al., 2020, p. 3). This focus on the present and near future is interpreted as a phenomenon of a mix between traditional temporal constructs of mild circular interpretations, mixed with the linearity of colonization constructs. This amalgam has thus formed a regional focus on what is ‘next,’ but in very temporally near terms, thus breeding the paradigm of ‘waiting,’ or continuous perception of events as being largely a-temporal, or static in nature. Indeed, this will have a large impact on the further development of ‘waiting’ temporal constructs as refugees, and even further once they arrive in the destination society of the United States.

Islamic notions of temporality also follow a similar path within the duality of temporal structures seen in the other examples above. Specifically, many Islamic scholars agree that there is God’s time, and that of humans. God’s time is circular and non-ending, whereas human time is very subjective and linear (Alwan, 2019; Bowering, 1997, p. 62). Part of the teachings within the religion focus upon helping individuals to reconcile the difference between these two interacting concepts of time. As mentioned at the onset of this section, all time is social time, and never more so than in the interpretation of time in Islamic cultures. As stated by Bowering (1997), time is a mere relation. This relation is the linkage between the divine time and the human time, but

this relative link can be broken down in any substructure that one may like. This in turn forms the utilization of lunar cycles as time keeping instruments, as well as the utilization of strict year and day calendars.

This section discusses the notions of space, time, and culture in an effort to provide greater linkages between the first section and subsequent ones which describe cultural conflict in detail. Time as not just a thing or concept, or state or flow, and as such will also be discussed via a methodology towards developing it as a heuristic. As a relation to the heuristic that is designed to help structure the descriptions of temporality throughout this project, the wave function described by quantum physics holds true within these cultural notions of time. Within each one described above, time proves to be relational to multiple different things. Whether that be the daily rhythm of life in relation to the cosmological working of the universe as within the Eastern and Islamic notions of temporality, or even the relationship of time and finitude within the Western canon. Overall, the macro views and descriptions of time do coincide well with the culturally shifted aspects of time. Of course, there are other relativistic aspects to individual temporal worldviews (Bergson, 2015; Durkheim, 1974; Gell, 1996; Heidegger, 2008), but these will largely be relegated to the philosophical arguments mentioned above. Finally, as mentioned at the onset of this section, McTaggart's A series and B series, chronicity and experiential time respectively, are evident within each of these cultural interpretations of time, adding to its explanatory power within this project.

The experiential and chronological dyad within the individual, not to be confused with the highly dyadic Western concept of time, can now be interpreted within a more granular schema theory, specifically dynamical schema theory. This is a critical juncture within the literature review as this linkage informs one of the catalyzing premises of the research project

question, that schema can indeed change and ebb and flow when a person enters a dynamic conflict. Although seemingly logical, there is much debate as to the ability for schema to shift quickly, if at all. Providing a rich description of this is the work of the next section.

### **Meso System I – Dynamical Worldview Schema**

This third section explores ideas and literature pertaining to Dynamical Schema theory, three temporally sensitive schema to be utilized within this study, as well as phase transitions. This section is critical in linking the abstract concepts in the previous sections towards an application within observable human behavior, albeit still theoretical at this point. As Dynamical Schema theory forms one of the major theoretical underpinnings of this project, an in depth understanding of it is critical. However, prior to delving into the potential dynamism of schemata, a definition of a schema and one of this concepts' emergent behaviors, a frame, is necessary to synchronize the readers' understanding. Within the auspices of this project, a schema is essentially a form of individual culture which embody repeated experiences to form nondeclarative memory structures which are used to make sense and analyze the world of experiences around the ego (Wood et al., 2018, p. 246). In essence, schema are the meaning-making structures within the human mind. Frames, as derived from these schemata are defined interaction between generalized schemata, and well defined and specific interactions with the world around us (Wood et al., 2018, p. 249). Further, frames are informed by schemata, which in turn, per the argument of Kuhn below, become dynamic and shift due to the new or critical information being taken into the system from the immersive contexts.

Building upon this experiential construct of schema and frames, Kuhn (Nickles, 2000) describes past experiences as having a large impact upon future experiences via schema or schemata. These unconscious constructs are largely conditioned by past experiences in his

argumentation, but whether it is physical stimuli, perception, or even cultural artifacts (Konlechner et al., 2016, p. 132) which create the schema is largely up for debate. However, within this, the idea of dynamical schema allows for the capability of schema to change with time, and with the right stimuli (Proulx & Heine, 2008; Taylor & Uchida, 2019; Wood et al., 2018, p. 244). Still much is unknown about how or why these schemata change, especially within the multidisciplinary understandings of temporal effect on these schemata. This slight gap in the foundational understanding of schema shifts or changes is one of the foundational drivers of this project.

Relational schema, as outlined by Boroditsky (2000, p. 3) helps to further refine this idea of schemata by outlining four relational schemata via an experimental methodology. In this case, relational schemata refer to the ability for spatial schema to relate to temporality, and vice versa. This is a very important step within the overall scope of this chapter. At this point the discussion has moved from abstract time to dual understandings of time perspectives (experiential and linear / chronistic) within the human condition, to dynamics schemata which can house these temporal understandings of the workings of the world, to now linking temporal schema with those of the space around us. These metaphors will become increasingly important as the discussion moves into the next section. However, within her study, the schema of ego moving through time, time moving past the ego, spatial schemas, and temporal schemas presented themselves from the experimental outcome data. Of even greater importance, and warranting much greater discussion, is that Boroditsky (2000, p. 4) also outlines the idea of a weak metaphorical structuring which explains that spatial metaphors have a strong effect on the shaping of temporal schema. This is for a few reasons, but the most important here is that the spatial schemata, which is richer in description than the temporal schemata that individuals hold,

allows temporality to be described in greater detail with hopes that actions may be coordinated more efficiently between individuals (Boroditsky, 2000). This firmly links the ability for researchers to practically measure an individual's temporal world views via spatial means outlined in the final section of this literature review. This discussion is held within this section as it is these relational schemata that link the Dynamical Schema theory to the notion of phase transitions; another critical concept that helps to outline and quantify the abstract notion of a schemata shift.

Shared Cultural Schema have proven useful research topics for some within the temporal studies fields as mechanisms through which schemata may be viewed and analyzed as being detected (Boutyline, 2017, p. 384). Boutyline's (2017) study helps to provide a better view of the linkage of schema between multiple peoples. She specifically looks at musical taste schema as an easily identifiable measure of cultural schema, and notes via Correlational Class Analysis (CCA) that implicit schema from a certain population within larger quantitative studies have the ability to provide a greater holistic picture through which to view these elusive and hard to describe schemata. The model specifically looks to correlation across the populations, a method that this project does not utilize, but which I none-the-less wanted to discuss in brief due to its description of what the art of the possible is within identifying and naming schema.

Although largely for use within the data analysis chapter, there are three specific schemata which are to be utilized within these works which bear discussion at this point due to the nature of dynamical schema and the criticality of linking these transcendental concepts within the literature corpus. As mentioned in several of the schemata topics above, schemata can be relativistic in nature, but can also share traits between groups of individuals, even whole societies. An introductory discussion on these shared schemata among refugee populations

within North Carolina, regardless of nationality, will help to provide a sound starting point prior to delving into what schema may look like when they change.

There are three specific schemata tied to the target population within this study, as well as the larger refugee experience which have been noted to shift within their temporal orientation when shifting between different societies en-route to their destination society. Although it is discussed in detail in the next chapter, the nationalities interviewed within this study focus on Afghanistan, Syria, Iraq, Myanmar, Central African Republic (CAR), and Eritrea. As the discussion of this section pertains to schematic dynamism, the identification and description of their consistency is most applicable. The first of the three schemata identified is that of *cultural belonging* (Alida, 2017, p. 44; Pascucci, 2016, p. 330; Tippens, 2020, p. 45). Indeed, it does not take a stretch of the imagination to see how this ordering schema within each individual refugee, or any for that matter, shifts on a regular basis when moving between transient locations. Critically, changes within this schema may impact the rhythmic passage of daily life and will in turn throw identities into further disarray. Specifically, Ward, Stuart, and Kus (2011, p. 464) posit the model of Ethno-Cultural identity to assist in the definition of the schema. This model is comprised of descriptors such as self-concept clarity, sense of coherence, identity distress, psychological and sociocultural adaptation, and social desirability.

The second schema is that of *refugee nationalism* and the spatiotemporal orientation within this ordering mechanism (Lyytinen, 2017, p. 996; Nyers, 2011, p. 188). Although closely linked to the first schemata, this ordering device pertains the idea of self-unmaking of citizenship. Within this, migrants and refugees achieve alternative forms of political and social belonging through autonomous organization as well as differing solidarities (Nyers, 2013, p. 38). This is seen via a constant shift in the ordering schemas like belonging and citizenship. This

further builds from a formation of methodological nationalism within these transient locations and from prior societal groupings (Sutherland, 2020). This, tied with the already mentioned ever-present sense of ‘waiting’ for many refugees create an extremely dynamic schemata which can shift almost at will depending on the situational contexts, thus making it extremely sensitive to alternative temporal interactions.

The third and final schemata to be assessed for temporal shifts between the specified refugee’s movement between their final transient location and their destination society within the United States is that of *expectations* (Cwerner, 2001, p. 9; Geissler, 2002, p. 138; Lyytinen, 2017, p. 1000; Middleton, 2005, p. 32). Although a seemingly ambiguous term for a schema, as it may apply to any concept really, this term is quite telling of how refugees temporally order their own worlds. Specifically, these protections are sought in the form of social services, protection from harm as that is why they left their places of origin, and mental protections in the form of answers as to when they might achieve economic independence and other such concerns. This is very closely linked with the idea of temporariness and must be viewed again through the lens of perceived waiting. Within this, there is also a very important sub-schema of becoming non-migrant (Gray, 2011, p. 418). This critically involves psychological contexts such as escaping the “sense of pervasive, brooding hopelessness at home, the emptiness, the incomprehensible remorse” (Gray, 2011, p. 418). Overall, these schemata were found to holistically represent the only universal schematic aspects of multiple nationality refugees’ experiences with regards to temporal ordering of these same experiences. Indeed, the measurement of these schema between transient locations and the destination society will allow an acute view of any changes, or phase shifts that might occur within their temporal ordering due entrance into destructive cultural conflict with the destination society.

Within many studies, some of which have been mentioned above, time and conflict are primarily addressed via phase transition paradigms, better described as changing from one understanding of time to another, but anything further than a strict time-collapse or temporal disintegration (Holman & Silver, 1998; Volkan, 1997, p. 50) once an individual enters conflict is somewhat absent from the literature. A model for these phase changes within a schema are explored shortly but developing what these phase changes might look like in practice will help to better understand the model once it is described below. De Le Fuente et al. (2014, p. 1687) describe the idea of a temporal-focus hypothesis (TFH). This hypothesis states that temporal induction, or how we understand temporal queues within our daily lives, can direct and focus temporal orientation. As such, if a queue is given that pointing to the front along the sagittal line equates to an indication that one is referring to the past, then that is what one will assume that means from that point on. Where this indicates a phase transition is that the socially accepted way of spatially referring to the past may have been to point behind oneself; but now in the current context within another group pointing to the front indicates the past. This is a low-level phase transition. As stated above, the individual has shifted from one understanding of the time to another, albeit a very basic one. As a note, this idea of suggestable temporal perspectives is an extremely powerful idea, one that is revisited within the next chapter as this must be controlled for within the interview process.

Two other examples of potential phase changes within schemata include phenomenon such as the possibility of having two different perspectives on temporality within an individual if they are bi-lingual (Miles et al., 2011). Phase shifts within that individual's temporal perspectives can fluctuate between the two ideas of time, resulting in proposed changes in how the individual perceives the world around them. As an example, reference the differences

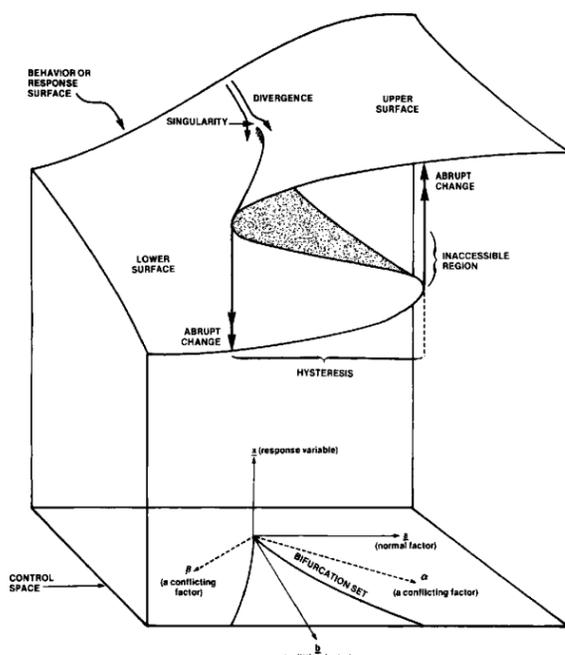
between Western English speakers' notions of temporality and those of Daoist Chinese mentioned above. The third and final example of a phase shift that is discussed here is that of projections of time onto special frames of reference (Torralbo et al., 2006). To state this simply, temporal or chronistic understandings are often represented by spatial metaphors (drawing of circle in the air or indicating to the back or front, side to side) which differ from person to person but often span cultures with regards to normative synchronization. This is discussed further within the next section, but when the normative spatial representation of time is shifted by necessity, or out of confusion from the individual, a phase shift has likely occurred within their perspectives on time.

As mentioned, a potential model that explores the complexity behind and within changing behaviors (phase transitions) is Rene Thom's Catastrophe Model (1975). This model applies geometric analysis to changes in behavior within complex and dynamic systems, helping to add structural understanding to what drives behaviors to change quickly (versus a standard linear progression), and what characteristics those behaviors then possess. Bayesian analytics or games might also help to provide structural understanding to these complex experiences, but only Thom's model has been applied to contexts such as changing worldviews and the differentiation of conflict strata within complex systems (Thom, 1975, p. 7). As a pretext to the analysis chapter within these works, a short description of how Thom's model represents phase changes should be noted. Thom describes the idea of morphogenesis as a change in the underlying structure of the system being analyzed. Per various complexity models, it may be difficult to determine what some of the underlying drivers of change are within a system, as there are numerous which often lie hidden from the researcher. By fully placing a system into Thom's model, phase transitions may be better understood. "Whenever point M [underlying dynamics of

a system] meets point K [the systems trajectory along a pre-defined path], there is a discontinuity in the nature of the system which we will interpret as a change in the previous form, a morphogenesis” (Thom, 1975, p. 8). The basic outline of the model can be seen in the figure below. The fold in the top plane of the diagram is the phase transition represented in visual form.

**Figure 2**

*Rene Thom's Catastrophe Model*



Throughout this section the previous discussions concerning deeply hidden concepts of temporality and temporality as perceived by humans were further refined into how those temporal perspectives and orientations are “housed” within an individual’s mind. These concepts come in the form of schemata that are temporally oriented, three of which were named specifically due to the importance they serve within these analytical works. Schemata are then postulated to be dynamic in nature, thus can shift when entering some type of event that may cause turbulence within their structures. Turbulence can come in the form of suggestibility, perceptions, or other mechanism which are developed in the next section.

## **Meso System II – Schemata and Conflict**

The fourth section, Meso System II, presents the idea of cultural conflict and temporal schema integration into identified cultural conflict. Within that, this section also discusses brief theoretical arguments of cultural conflict in order to better build a picture of the carrier conflict which is to be utilized as the phenomenon analyzed within this project. Also of importance is that the main measurement of changing temporal schemata will occur per the research question within the paradigm and phenomenon of cultural conflict. Although this author postulates that any conflict may be utilized as a carrier of temporal schemata shifts, it is cultural conflict that may provide the most recognizable shifts, especially when working with refugees. This section will develop a striated approach to looking at this conflict paradigm within the larger ecosystem model of this chapter. To enable this, the path below will chart through a scaffolded view of cultural conflict and how it is understood within this project followed by some of the prevailing theories which have connected temporal schemata with cultural conflict.

### **Cultural Conflict**

Major descriptions and discussions within this system level of understanding utilizes Avruch's (Avruch, 2013) ideas of cultural networks that may pass schemata between members, as well as the cultural antecedents to conflict. Avruch (Avruch, 2013, p. 11) first develops the idea of cultural conflict which stems from his base definition of culture. In essence, cultural conflict "(re)appears – literally in sharp relief – when constraints come into contact from significantly different cultural backgrounds and that share few frameworks for interpretation." Although a deep and erudite definition of cultural conflict, which could serve quite well as a final definition within these works, there is more that Avruch builds off this that helps to enrich the base layer of this projects' understanding of cultural conflict. With that, cultural can

clearly be seen as an antecedent to any given conflict, but there remains the idea of passing schemata structures between members that must be teased from Avruch's vast works on culture and conflict. Namely, Avruch (2013, p. 115) discusses the idea that culture is the driver of network formation, and of network location. Similar to the discussion throughout this chapter, culture is a proposed wave function of a similar type as the wave function of the universe mentioned in the first section. This wave function, in Avruch's case, serves as a locator for the individual identity, and creates the networks that the individual shares with those of common identity. There is certainly a "chicken or the egg" argument to be made within this representation of foundational culture, but for the purposes of these works, Avruch's thoughts on culture as the identifier of interlinking schema via acting as the proposed engine of network formation and the outcome of where that network is located in time and space.

Building upon this, Ngo (2008) describes dynamic cultural identities within his works on difficulties found with individuals reconciling host culture versus cultural of origination schema. His study identified the idea of origination schema from multiple points of orientation, such as the host culture or the refugees themselves. Within this he also identifies the complexity of these identity defining schemata and stresses that this complexity must be understood when attempting to understand how refugees build their identities within their transient or host cultures. This is critical within this project, most remarkably within the contexts of the phenomenological methodology utilized within as Ngo stresses that there cannot be an "either-or paradigm" (Ngo, 2008, p. 9) utilized when assessing refugee identities, especially when references against the host culture as there are multiple identities at play, often within each individual. Although complex in their nature, these identities can indeed become fixed in time and this can sometimes lead to being "stuck in time" as Pascucci (Pascucci, 2016) describes. This concept of being stuck in time

is likely the closest to an empirical study conducted on the shifting nature of time within conflict as this author found, but still stops a little short of a measurement of change. Holman and Silver (Holman & Silver, 1998, p. 1158) build upon this idea in extremely important ways by better discerning the characteristics of temporality within internal trauma and coping settings as derived from disrupted foundational schema of right and wrong. They state that “temporal orientation is likely to be vulnerable to the challenging effects of highly stressful or traumatic experiences, especially when they occur early in life” (Holman & Silver, 1998, p. 1158). This empirical nod towards shifting schemata within a conflict setting, although only posited as a potential area for future study and exploration greatly helps to link schemata dynamism with conflict settings.

Finally, the idea of cultural memory as tied into the dynamic and static schemata are further explored by authors such as Volkan (Volkan, 1997), Anderson (Anderson, 2016), and Durkheim (1974) where they develop ideas such as time collapses (Volkan) which are similar to being stuck in time as an entire culture via structurally significant narratives of trauma within the culture. Other authors discuss this idea of a temporal collapse, or temporal cleavages specifically with regards to climate changes as a modern source of cultural conflict. Hanusch and Meisch (2022) argue that much ‘otherization’ is occurring between two temporally distinct groups: Sometimers and Anytimers. They link these two social terms to how the two groups view the climate emergency, with the Sometimers looking to the past for answers and comfort when faced with social problems, where the Anytimers largely look to the future and current scientific trends. As a baseline, these two groups are at odds in complex ways with differences in temporal perspectives that inform their actions taking center stage (Hanusch & Meisch, 2022, p. 15). As a nod to comments made in chapter five of this project, Hanusch and Meisch discuss the idea that temporal cleavages such as these may represent a conflict line or division which translates into

political action. The socially structural nature of time as posited by Durkheim (1974) is critical within this argument that temporal perspectives can catalyze cultural conflict. Although his was not the first to posit this idea, his writings are the most prolific concerning time and the structures it provides within daily life.

The idea of temporal perspectives providing catalyzing effects towards the beginning or continuation of cultural conflict covers a wide variety of fields and topics aside from the core discussions above. The idea has been brought in to develop hauntological notions of temporal collapse within feminist scholarship (Kosmina, 2020, p. 910). This evokes the notion that scholars within some branches of feminine theory inherently reach to the past for examples and discussion points in contemporary times. Examples can include leveraging the same discussion points used during the suffrage movement in modern arguments discussion certain aspects of various critical theories. This reanimation of past events is given the term ‘hauntology,’ firmly linking it to the idea of temporal perspectives providing insight into cultural conflict. Temporal distances have also been discussed as providing insight into perspectives on justice depending on whether the individual is the perpetrator or victim within inter-group transgressions (Li et al., 2021, p. 670). The authors of the study which produced the insight also found that victims are more likely to remain empathetic towards perpetrators the longer the temporal distance is between the act and the current moment, whereas the perpetrators grew less interested in justice or felt less empathetic towards the victims the longer the duration.

Other discussion concerning cultural conflict and temporality delve into the new social contexts which contemporary advent of social media provides. Brandtzaeg and Luders (Brandtzaeg & Luders, 2018, p. 8) conducted a study whereby they identified that “the experience of time collapse [within social media] makes it more complicated for an individual to control life

events, such as how content and expressions flow and when and where they can be observed by others.” Specifically, this study adds to the corpus on temporality and cultural conflict by establishing the ‘right to be forgotten’ or the idea that individuals should not be held to their past actions on social media and be allowed to go about their lives without the frequent temporal collapses. Finally, this idea of internal consistency of narrative can be reified the country level of analysis. Countries have been determined to not only view international relations through the lens of physical security, but also through that of temporality. It is argued that countries do not just make security relationship decisions for ontological reasons, they also do so in a manner that is consistent with their temporal pasts and the contemporary narrative that they are espousing around themselves (Bachleitner, 2021). Examples from the literature are numerous, but one such episode is exemplified by the actions taken by West Germany and Austria during the 1967 and 1973 wars involving Israel. West-Germany supported the Israelis and Austria supported the Palestinians specifically. They argued that their policies were in keeping with their desire to not repeat their past mistakes and to be ‘good partners’ with their new allies. West-Germany wished to de-couple with their former Nazi past, and Austria wished to side with those that needed the support against a larger aggressor, namely Israel (Bachleitner, 2021, p. 18). These critical linkages between shared schemata and culture assist in the postulated idea that cultural conflict can indeed drive shifts within schemata as there are many schemata which may prove to be linked between individuals and societies. To better define how these schemata might be viewed, a deeper understanding of the nature of cultural conflict must be identified.

Indeed, the idea and definition of cultural conflict is a diverse one which could bear its own dissertation, but for the purposes of this project this author utilizes two specific concepts to suggest a unified model through which to identify the traits of cultural conflict, both of which are

largely based on the definition suggested by Avruch. This allows for the overall identification that the sample sets described below are in fact embroiled within a cultural conflict as well as allowing for that specific conflict to be decanted from other conflicts that they may be experiencing. Within the contextual descriptions of the precepts and theoretical underpinnings of cultural conflict mentioned via the authors above, a conceptual framework for an analytical model is integrated into the overall discussion via the axiomatic works of John Burton regarding universalized human needs (Burton, 1979, p. 72) and the Media Framing Theory of culture as utilized by Bantimaroudis and Kampanellou (2007, p. 82).

John Burton's model of human needs provides a model with greater universal application across a multitude of nationalities and cultures. Burton helps to also bring the theory into the realms of conflict analysis and theory via placing social needs as the essence of his macro theory. The specific ontological needs mentioned include belonging, identity, recognition, security, personal achievement, and a few others (Burton, 1979, p. 57). The difference between Burton's interpretation of the long-lived theory of human needs is nuanced from other theorists such as Maslow and Galtung, but in this case the nuances help to better define the specific aspects of cultural conflict that are occurring. Burton places an individual squarely within the contexts of a society (be reminded that this is the same frame posited by the ecological model), and argues that it is difficult to separate the individual from the collective whole with regards to needs requirements and valuation to include the idea that needs are non-negotiable (Burton, 1979, p. 60).

Burton also argues that needs do not require a hierarchical order, accentuating the necessity of his critique of Maslow that an individual may live anywhere along the continuum, to include at a different level than the society around them. Whereas earlier theorists inadvertently

attempted to place valuation on where a person or society was at the point of analysis along the needs continuum, Burton posits that needs are not the same as values or interests, and thus have a propensity to spark intractable conflict due to the requirement to fill those needs. As this is the closest that needs theory comes to universality and a grounded assessment of conflict drivers, it is the refinements of John Burton that will help to provide greater richness within the developing idea of cultural conflict and some its drivers. This needs element helps to provide a sub-level below the notion of pure cultural conflict, providing a proposed source of conflict drivers.

The Media Framing Model is the liminal model utilized to highlight the projections of humans needs into a cultural framework which is ubiquitous in contemporary times. There are of course numerous definitions of cultural conflict, of which Galtung and Avruch (Avruch, 2006) feature heavily, however, this author found that within the literature, models of cultural conflict which focused on perceptions of need versus the reality of need delved more deeply into discussion on temporality. With that, the model assists in identifying “audience perception of cultural entities, and subsequently, perhaps for artificial constructs of cultural belonging” (Bantimaroudis & Kampanellou, 2007, p. 82). Further, being that the model is based around perceptions expressed and derived from mass media approaches to disseminating ideas and societal queues there is also the argument that “the frames of cultural portrayals, produced and promoted by the modern media industry in the form of cultural products intended for mass consumption, are partially responsible for audience perceptions of cultural entities, and subsequently, perhaps for artificial constructs of cultural belonging” (Bantimaroudis & Kampanellou, 2007, p. 82). This model also integrates analysis of media sources, something in which recently arrived refugees might derive large amounts of cultural interpretation as they are attempting to enculturate into their new society.

To further bolster the utilization of this model (needs theory tied with the media framing model) within these works as the primary heuristic for identifying some of the drivers of cultural conflict, other authors discuss different measures of ethno-cultural identity conflict. Ward, Stuart, and Kus (2011, p. 464), in their study on postulated causes of ethno-cultural conflict, identify a few key aspects which help to build a better understanding of cultural conflict. As a taxonomy of ethno-cultural identity conflict, some of the characteristics surround the idea of self-concept clarity, sense of coherence, identity distress, psychological and sociocultural adaptation, and social desirability (Ward et al., 2011, p. 464). Many of these characteristics are extremely similar to some of those within the media framing model, dynamic schemata, as well temporal constructs inducing and stemming from consciousness theorems mentioned in the first section of this chapter. Ward et al. (2011, p. 471) conclude at the end of their mixed methods study that identity conflict is significantly related to adaptation measure. This included psychological symptoms, life satisfaction, and correlated positively with perceived discrimination. This is also determined to potentially affect conflict styles as discussed by Katz, Lawyer, and Sweedler in their development of a two-dimensional model of conflict (Katz et al., 2011, p. 83) The inclusion of conflict style change as a correlate of cultural conflict is an idea that features within chapter four and five of these works, thus it is alluded to at this point as being intimately connected to this concept. As mentioned above, perception is a critical aspect to the specific strain of cultural conflict phenomenon being assessed within these works.

As mentioned above, cultural conflict as a phenomenon is merely a context within which this study endeavors to describe shifts in temporally sensitive schemata. This section serves as a vessel to better identify some of the characteristics of cultural conflict which feature within some of the temporal schema and theorems, both chronistic and experiential, mentioned above. As is

discussed in the next chapter, it is important within the participant inclusion criteria that participants are able to be identified as being in cultural conflict. The granularity that the concepts of needs-based conflict feeding into cultural conflict provide for that delineation are critical to the nature of this study. These two concepts, needs based conflict drivers and cultural conflict via the media framing model will meld into the next section by providing a groundwork for the identification and study of the practical work that has been accomplished to date towards a better understanding of the subject of temporality and conflict.

### **Micro System: Practical Interpretations of Expressed Temporality**

To finalize this chapter, the fifth systemic level is the Micro System which describes and explores prior and current attempts to understand and express temporality within the community of practice. Even with the limited literature on conflict and potential changes in temporality as it applies to worldviews, there has been groundbreaking work done regarding Spatial Construals of Time (SCTs) which will prove most influential for the methodology below. These SCTs range from linguistic analysis and cross-cultural fieldwork to psychological experiments (Nunez & Cooperrider, 2013, p. 225) and develop a profound analysis of how humans use space around them to tell stories, to indicate meaning, and to also indicate their temporal worldviews (Casasanto, 2012, p. 645; Nunez & Cooperrider, 2013, p. 221). Nunez & Cooperrider (2013, p. 221) map much of their research methodology onto Taggart's notions of A series and B series time. This helps to enunciate the linkages between the systems within this ecological view of understanding and interpretations of time within conflict and the human condition. Within this model of analyzing human gestures to interpret their own understandings and expressions of time, metaphors and linguistic aids such as verb tenses may be utilized to provide a starting point for understanding temporal worldviews.

Developing this further, “analysis of spontaneous co-speech gestures, which is ubiquitous in humans and occurs naturally without elicitation, offers especially fruitful compliment to careful linguistic analysis in small-scale groups” (Nunez & Cooperrider, 2013, p. 225). Co-speech gestures feature heavily within the research as clear methods for interpreting temporal perspectives and orientations within a multitude of societies (Bylund et al., 2020; Casasanto, 2012; Nunez & Cooperrider, 2013; Nunez et al., 2006; Starr & Srinivasan, 2021). In keeping with the prior discussion focusing on Nunez and Cooperrider’s research (2013), a deeper linkage is made between McTaggart’s A and B time (mentioned in great detail above) and these researchers’ mapping of Deictic (McTaggart’s A Time, or experiential time) and Sequence (McTaggart’s B time) time. Within these, SCT’s take the form of patterns which follow several rules within a chosen culture. Often, the SCT will follow the direction of how the individual reads the written word. For example, in an English-speaking society, the past will often be indicated as being to the left, as that is where a thought written on paper originates from, indicating that the past ideas are read prior to the future ones.

The inverse is also applicable, when indicating a future perspective on time, the right will often be indicated as that is where future ideas come from in keeping with reading left to right. Finally, the present is indicated as directly in front of the individual, such is the same with the written word and the sequence of reading left to right. All is not as simple as it appears; however, and the spoken word must also be linked to the SCTs as the spoken word, to include verb tenses are required to identify if the individual is referring to experiential time, or sequential (Whorf, 1956). Although this is developed further in the data analysis chapter, experiential time does not have a center, as experience does not have need of a central, or present location. Chronological time also does not have an exact requirement for a sound understanding of one’s current location

in time and space, but it does have some affect upon where one perceives themselves to be on the timeline; however, culture has a large hand in determining this as past-present-future concepts are largely based off of societal interpretations of the flow of time. As abstract as this sounds, when reading a timeline, or passages out of a history book, one can easily orient themselves via the events on the timeline as they have a sense of their current “location” in space-time. From another perspective and diving deeper into abstraction, a timeline does not have a future component as one cannot predict events of the future, whereas perceived time can be set purely in the future depending on many contextual factors within the individual. Anticipation may provide the semblance of a future aspect to the timeline, but within the literature, anticipation is an amalgam of past experiences drawn together in the form of frames developed from schema and falls quite esoterically within temporally experiential perspectives (Carreira de Silva & Vieira, 2020, p. 975).

If attempting to reference within perspective or experiential time, some context is necessary in order to better identify where the ego is within reference to that experience. This context does not necessarily have to be bound to a set chronological time as the mind or sense of self can be perceived to be in the future, i.e., daydreaming. This can often be referred to as the intersection of *durée* (Ansell-Pearson, 2018; Bergson, 2015), or the lived experience of time, and *Dasein* (Heidegger, 2008, p. 94) or what has occurred. This discussion in-and-of-itself is the work of an entire philosophical debate; however, due to the practical application scope of these works, an understanding that differences are identifiable within how an individual perceives time as being either representative of a chronological timeline, or of an experiential process and understanding is sufficient to move forward. The purpose of this reversion back to a discussion on perceived time is to re-emphasize the idea that temporal perspectives are extremely

relativistic. Culture and social learning may inform time perspectives, but ultimately there is an ecosystem of schema within the individual that informs those perceptions and interpretations. This perception of course is only recognizable once the individual sense of time is referenced against another. SCT's are ultimately tied intrinsically to the individual, and thus a deep understanding of the generalized meanings of different metaphors and movements is necessary.

To compliment the understanding of SCTs that involve left to right indications with hands and eye movements, there is also the sagittal, or front to back SCTs which must be considered (Casasanto, 2012; De La Fuente et al., 2014; Nunez et al., 2006; Starr & Srinivasan, 2021; Walker et al., 2014). These can also indicate future and past and are often utilized interchangeably with the left to right movements. The difference between the left and right, and front and back is often the difference between chronological and experiential time (Casasanto, 2012, p. 671; De La Fuente et al., 2014; Nunez & Cooperrider, 2013, p. 222). This idea of sagittal SCTs being linked to experiential temporal construal's is that they are interpreted, via numerous empirical studies, to indicate that the individual is showing the motion of their ego through time (Casasanto, 2012, p. 671). As indicated in numerous discussion throughout this chapter, the ego moving through time is an important concept as it expresses numerous understanding of temporal foci interacting to form a consistent sense of temporal location (Bylund et al., 2020). There is of course large interactions between the chronological and experiential, as indicated previously in Stein's (Stein, 2018) models of temporal perspectives, but there are numerous findings suggesting that individuals, regardless of cultural interpretations, separate their perspectives via the SCTs mentioned here (Walker et al., 2014, p. 323). Further, within the SCTs, there is also the indication that the future may be indicated via downward motions, but the empirical research is not well developed within the up and down direction (Starr

& Srinivasan, 2021, p. 3). However, it is important to understand that Spatial Construals of Time, including their coupling with verbal metaphors is a burgeoning field, and much work is still to be accomplished in this sector.

As a final point within this field of the research of coupling SCTs and spatial metaphors, Lee Whorf (1956) must be mentioned as potentially the original disruptor. His propositions towards cognitive linguistics as well as towards language and consciousness have led to groundbreaking studies on language as symbols as well as linguistic relativity. These help to form the underpinnings of the SCTs and their methodological insights towards understanding expressed temporality, and how that plays out in daily experiences. As an example, spatial metaphors do indeed present themselves differently in every society, and within every individual but there are a few common traits, namely the utilization of movement vocabulary to indicate motion through time. These can take the form of phrases such as: “The weekend is finally *here*, [...]When I *look back* on my past...., [or] The future *ahead* looks bright” (Walker et al., 2014, p. 317). These passages clearly indicate a movement of the body and ego, either the physical act of looking, or the movement forwards indicated by ‘ahead,’ all are indications of a temporal perspective. These linked together with the physical motions of the body via spatial indicators have proven to create powerful explanatory heuristics of possibly one of the most abstract of human experiences.

Finally, the Zimbardo Time Perspectives Inventory (Zimbardo & Boyd, 2008) provides an axiomatic measurement of experiential and chronological time to include the deeper temporal orientations within, as well as with the relational schema mentioned above. This model is important and is provided within this chapter as an accentuation of the developmental work being accomplished by numerous fields upon the understandings of individual interpretations of,

and perspectives on time (Davis & Ortiz, 2016). Although there are markedly few models which are easily utilizable, such as the Zimbardo time scale, it proves that there is the ability for an external entity to create a heuristic through which to understand another's perspectives on time. This time scale is based around a survey methodology designed to assess an individual's temporal orientation via a specific taxonomy: Past-negative, Past-positive, Present-fatalistic, Present-hedonistic, Future, and Transcendental-Future. Ultimately, an amalgam of multiple methods is utilized within the data interrogation methodology, but a sound understanding of the major tools utilized within multiple fields is an important pre-text to any methodological discussion.

Time is a burgeoning field within the cutting-edge topics of peace research, one that needs further exploration as to its driving nature behind human actions and perceptions within conflict. Although proven to be quite abstract, temporal perspectives and understandings within the human condition have decades of research assisting in the development of utilitarian and relativistic tools and models through which to assess another's temporal perspectives. A development of this understanding was the work of this chapter. This is offered as a developmental tool for the reader to better understand the paradigm and phenomenon in question, and to be better armed when entering the methodological discussions of these works. The next chapter develops the methodology through which all this background is focused towards understanding temporal transitions within the experiences of refugees.

## Chapter 3: Research Design and Methodology

*“What, then, is time? If no one asks me, I know; if I want to explain it someone who does ask me, I do not know”* (Augustine, 2014, p. 253)

### **Introduction**

#### **Research Design and Rationale**

The prior two chapters have helped to set the groundwork of purpose and knowledge for the overall project. With that, the stage is set for a deeper discussion concerning the methodology through which data were collected and analyzed to ascertain answers for the research questions. With that, this chapter will discuss in great detail the transcendental phenomenology methodology utilized to frame the collection of the data, how the collection strategy was prepared, and finally how the data were analyzed. The fusion of two different areas of research, temporality as applied to social systems as well as complex and dynamic systems in and of themselves (implicit to the primary research question) served to influence the research methodology. Inherent to the core research questions is a dive into the human sub-conscious via learned cultural and societal traits and norms. These learned traits and norms specifically discuss how humans define time and its impact on their lives, as well as how this then transfers up to the larger group, or in some cases vice versa. With this understanding, the methodology utilized for this project was a phenomenological study. Phenomenology fit the purpose of this study as “phenomenology as a philosophy is rooted in the notion that in order to gain knowledge of an object, it must be understood through the consciousness of the one who experiences it” (Cooper, 2014, p. 70). This is further exemplified within the works of Clark Moustakas (1994), one of the founders of the modern utilization of the methodology. Prior to delving into the application of the methodology within conflict analysis fields, as discussed by Cooper (2014, p. 70) in great

detail, a review of a few of the methodological and foundational insights from the original philosophers in phenomenology bears mentioning. This is primarily as a way of understanding the deep underpinnings of phenomenology which aim to largely “capture experience in its primordial origin essence without interpreting, explaining, or theorizing” (Manen, 2017, p. 775).

This interpretation of the phenomenology was famously coined by Husserl (2014), which stands in mild contrast to another prominent definition which predated Husserl’s by a few years: “To let that which shows itself be seen from itself in the very way in which it shows itself from itself” (Heidegger, 2008, p. 59). This somewhat cryptic description of phenomenology cuts directly to the heart of the concept in that it is the *being* of the individual which must be allowed to present itself in its own mannerisms. This idea of being can be covered and hidden over the life years of an individual, and in some cases forgotten altogether (Heidegger, 2008, p. 59). In the case of the utilization of phenomenology towards temporal studies, Husserl has much to say on the matter: “Again, phenomenologically given are the moments of lived experience which specifically establish apprehensions of time as such, and, therefore, establish, if the occasion should arise, the specific temporal content (that which conventional nativism calls the *primordially temporal*)” (Husserl, 2019, p. 24). Shortly after this discussion within his prose, he mentions that the *primordial temporal* is very difficult to identify phenomenologically, thus another facet of the methodology must be coupled with the underlying concepts and methodologies within phenomenology. This comes in the form of transcendentalism, a philosophical model of understanding which is discussed further below.

Even with this clear direction given by the philosophers above with regards to the utilization of phenomenology as a coherent model through which to view individual being, and more importantly temporal understandings within that concept of being, the model as utilized as

an analytical tool continued to provide deeper reasonings for its utilization within this project. As Cooper also mentions, phenomenology is an appropriate methodology to select if little work has been done on the chosen research topic (2014, p. 71). In the case of this research question, little work has been done towards developing a coherent notion of temporality and any shifts that may occur in that construct when and if an individual or groups enters destructive cultural conflict. There is no shortage of works on time as a critical element of the human condition, but there is a dearth of literature with the specific focal points of this study as has been mentioned, less of course the works of Holman and Silver (1998) and their experiential understanding of temporal impacts of localized trauma events. Further, the interpretive (post-modernist) and anti-foundationalist nature to phenomenological research will allow for the accurate portrayal of the individual and collective notions of temporality to be portrayed within the study (Willis, 2007, p. 108). Finally, this paradigm specific structuralist viewpoint also allows for the collected data to be viewed via a complex systems paradigm, specifically the model of a complex phase shift between two different states (Thom, 1975, p. 107).

Although phenomenology served as the larger construct for the methodology, the subset of transcendental phenomenology allowed for finer tuning of the exact data collection and data analysis schemes employed within this study. The transcendental specification allows the study parameters to focus on the lived experiences of the participants, as well as via essential insights (Cibotaru, 2020, p. 36). This “perception, knowledge and meaning” allows for a deeper look into the human condition in order to identify “structural description(s) of an experienced phenomenon” (Cooper, 2014, p. 74). Mentioned at the onset, it is this structural nature to the methodology that is critical, as temporality has been noted to transcend individuals and apply towards close knit cultural and social groups (Fraser, 1999, p. 181). Further, Husserl (2019, p.

25) states that this idea of transcendence is critical towards understanding temporal perspectives as studying only the phenomenon leads to a visage of only subjective temporal understandings. Mentioned within the previous chapter, both the objective and subjective temporal understandings (McTaggart's A and B series time) must be understood and factored into any analysis of an individual in order to gain a holistic understanding of their temporal worldviews within a specific phenomenon. Indeed, the transcendental model of the methodology allows for a discernment of durational concepts within an individual which further provides clarity as to how that individual "sees" themselves in relation to others within the structure of chronological time.

The transcendental modifier to the underlying research heuristic of phenomenology does indeed spark much debate and discussion within multiple fields. On one hand it is argued that a priori factors are necessary in order to best understand something as abstract as *time*. Indeed, the whole of chapter two is dedicated to just such an endeavor in the hope of providing sound theoretical basis for some of the arguments to be made in subsequent chapters. However, although chapter two appears to outline specified worldviews, i.e., the three main schema which serve to focus coding within the data analysis section, they are not designed to act as set analytical structures. Again, Husserl describes this understanding of a priori understandings and their place within some anthropological reasonings. "From a transcendental point of view, indeed, everything is taken for granted: the a priori is not a pre-given nature that falls to human beings. Categories are originally and spontaneously produced by the understanding, which means that they are not more innate than empirical" (Partene, 2020, p. 89). Maurice Merleau-Ponty (2014) also discusses such an inclusion of the transcendental within the psychology and narrative analysis fields: "[...] since we know the objective world through them – psychological reflection is led to integrate each possible object with the phenomena and to seek out how this

possible object is constituted through them. At that very moment, the phenomenal field becomes a transcendental field” (p. 61). As time is extremely subjective when viewed through human perception of the phenomenon, the methodology selected for this study is one of the few that can truly keep the data collection and more importantly data analysis focused throughout the length of the study. The above discussion and thoughts from some of history’s great philosophers represents a mere iceberg tip of the true volume of literature and thought on the topic of the transcendental. However, there are clear foundations within the transcendental phenomenological line of inquiry towards a study on the subjectively temporal and the potential for change within that understanding. Finally, the transcendental modifier helps to ensure that the study remains along the phenomenological path by ensuring that it emulates the reflective methods and thoughtfulness prized within phenomenological inquiry (Manen, 2017, p. 776).

With the overall methodological and philosophical school of thought used to guide this study in mind, the collection and analysis of the data had an overall phased approach. The first phase involved the development and planning of the semi-structured interviews in the form of a relational mapping interview structure (Boden et al., 2019, p. 223). The second phase was to set up the interviews, prepare for travel, and the data gathering exercise planned for below. The third phase, or chapter four, is a review and coding of the data where the phenomenological process is applied through horizontalization, transcendental reduction, clustering, and finally rich textural descriptions. The fourth phase is the final phase and involves identification of essences from the themes and structures, as well as the application of Thom’s catastrophe model (mentioned within the previous chapter) to the essences to assist in forming a potential follow-on application model which is both qualitative and prepared for any follow-on quantitative analysis. As a preamble to that section, and as a note of clarification, Thom’s model is not utilized within these works as a

quantitative tool for depicting any visual meaning to the data. The tool was instead applied in a qualitative method, helping to bring both clarity to the data and unique horizons found within said data via visual means to accompany the rich description innate within phenomenology and via the rigor of a model which influenced many developments within phase transition discussions. This final phase to the data collection and interrogation portion of this project encompasses the final chapter of these collected works.

### **Phase One**

#### **Population for the Study and Inclusion Criteria**

The specific population utilized for this study on how individuals or social groups understand the experience of time within their worldviews and if they perceive those structures to have changed or shifted once entering destructive cultural conflict between their transient locations and destination society is a mix of Eritrean, Central African, Iraqi, Syrian, Afghan, and Burmese refugee populations in the Charlotte North Carolina region. This diversified group is the result of the criterion outlined below, and the pure eclectic nature of the refugee community in Charlotte, North Carolina. Although seemingly disparate with regards to any proposed or assumed temporal worldview schemas, the inclusion criteria outlined below allows for similar worldview types to be binned together. These groups share explicitly similar ways of viewing temporality within some of their cultural grouping foundational worldviews. Some of these concepts were mentioned in the previous chapter, with regards to Islamic, Taoist, and Western views on how time impacts and directs many aspects of their societies.

The main emphasis within the inclusion criteria is that the participants were willing and able to participate (Vogt et al., 2012, p. 116). This factors implicitly into the follow criterion. First, the participant must have moved to the United States from the country where they claimed

refugee status, or from the camp, settlement, or country where they were displaced to within the past two years. This includes those that have recently fled the multitude of countries within the cultural groups mentioned above, and those that have been living in transient locations for some time. Even with this potential for individuals or families to come from comparatively different locations, i.e. the country of origin which has the potential for the refugee to still be embroiled in the original traumatizing condition or from a transient location that has a potentially different set of conditions, there will still be some universalized traits amongst their temporally sensitive schema (Griffiths, 2014; Sircova et al., 2020). Further, this potential for some disparity between temporal perspectives which may have been formed within one location versus another proved to be a non-issue as the study is focused on the changes in the three identified temporally sensitive schemata between their move from either their country of origin or a transient location where they have been living since fleeing the home countries and their destination society. As the change is the focal point, there should not be a large impact from the potential for change, i.e. does coming from the country of origin or from the transient location lead to greater or lesser capabilities for change.

The idea that prior conditions, i.e., cultural background of the refugees should not have a large impact upon the postulated changes requires a bit deeper of a discussion as it is likely to raise questions. As an example of both the complexity and mitigation of the prior conditions, the idea of *waiting*, which is embedded within the focal point schema of refugee transnationalism is discussed briefly. Mentioned within the literature review, the longer a refugee spends in a transient location, the greater the impact the idea of ‘waiting’ has upon them. As identified, this idea of ‘waiting’ has the capability to greatly enflame perceived transgressions against the protection schema mentioned in the literature review. At the inverse, and mentioned within the

literature review, the region of the Great Rift Valley (as an example) has large scale societal schema temporally oriented towards the near future and the present, indicating that there is an organic sense of waiting, thus linking even recently departed refugees to this same notion of engrained ‘waiting’ (Dobler, 2020, p. 12; Stasik et al., 2020). It must be mentioned that this notion of waiting is philosophically and empirically complex and that the concept can be both an action and inaction. The example of The Great Valley societies is utilized to illustrate that some societies integrate the idea of waiting more than others into their worldviews as there are representations of dynamic interactions between the perceptions of the present and the future (Stasik et al., 2020, p. 3). As a prelude to chapters three and four, this “pre-refugee” state of culturally significant waiting concepts integrated into worldview schema become important with one of the participants from Eritrea. Further, as this is only an example, assumptions about entire societies cannot be drawn from one conceptual outline, thus a relativistic lens must be taken even when measuring only for the change between two points. In sum, even with a temporally sensitive schema such as *waiting*, impacts on perceptions due to length of time in a transient location versus the country of origin has little negligible effect due to many of these schemata being endogenous to the sample groups. This same idea translates throughout all the cultures mentioned within the available sample in part due to both refugee-status generated waiting toposes as well as pre-refugee culturally integrated notions of waiting. Granted, there are a few controls to help prevent a large divergence in case one individual has a differing presentation of one of the three schema which is out of sync with the other respondents, such as someone who has already found faster avenues to citizenship (transnationalism schema) than others that are interviewed. These controls are mentioned at a later stage, but the idea of identifying individuals who are at similar stages of enculturation within the Charlotte area is critical towards that end.

As a final note on pre-existing, or a priori temporal perspectives of the participants with regards to those perspectives' impacts upon how the change is measured in experiential and chronological temporality when transitioning to the Charlotte area, there are several caveats that require mentioning. The first is with regards to the ability to measure or identify temporal perspectives prior to entering into the interview. There are methods of doing so that are static in nature such as the Zimbardo Temporal Scale (Zimbardo & Boyd, 2008), but in order to gain that knowledge the refugees must be identified prior to their movement to the Charlotte area, given the battery of tests, and then given the battery of tests again post movement to identify if any perspectives changed. This is outside the scope of this initial inquiry into the idea of shifting temporalities and is vastly more complex than it sounds. The Zimbardo series of questions are not designed in a dynamic manner, i.e., they only look at the present state of the individual, and are developed from a Western perspective, potentially skewing how other societies might answer the questions. To that, there is limited development of cultural understandings of time from the viewpoint of multiple micro-societies within the literature. As an example, temporal perspectives of Buddhists are catalogued prolifically, but there is a dearth of information when looking at a sub-society within northern Myanmar as with one of the participants.

The other major caveat is that temporal perspective identification and analysis of a cultural other has been largely developed around non-verbal identification of the above mentioned SCTs, and/or metaphorical expression within the participant's native tongue. Mentioned within the literature review is the idea that humans have a difficult time interpreting and expressing their perspectives on temporality. This is why spatial representations are in turn utilized to express these abstract concepts. Even a simple action such as pointing a watch is a utilization of spatial measurements to identify the abstraction. The refugees' foundational

perspectives on temporality certainly to not deviate from this. Although it could be asked how they view time within the interview, spatial representations will still be utilized, thus the importance of them within the data analysis methodology. Finally, there is the concept of temporal induction, or temporal priming which must be kept in mind (De La Fuente et al., 2014). By asking about prior temporal perspectives in the present, it may impact how they interpret those prior states or feelings. Indeed, the identification of prior temporal perspectives is fraught with the potential for misinterpretations or the inability for the participant to remove themselves from the present and identify how they interpreted time in the past. In fact, these prior worldviews are not shed, but built into their current interpretations of experiences, adding complexity and layers upon the past. The identification of macro-temporal orientations is brought into this research as both a starting point and as a path of cairn stones through which one may prevent themselves from getting lost in another's worldview. Albeit imperfect, this is state of temporal perspective analysis at this point in time.

Second, the participant had to be between the ages of 30 and 50. Specifically, the age breakdown within the study mapped to the following: four participants in the 30-37 age bracket, four participants in the 38-45 age bracket, and two in the 45-50 age bracket. Within the next chapter, or the data analysis phase, this will allow for a diffusion of the ages across a continuum and prevent aggregation at one end of the spectrum. This is important as between the three different age stratifications mentioned here, there are different ways of interpreting time, as well how the enculturation experience is handled and perceived (Pachner, et.al., 2020, p. 8). The 45-50 age bracket, amongst refugees have been found to receive larger amounts of social discrimination and social isolation within host societies. This may have a profound effect on changes in temporal schema as the shift between transient location and destination society may

be more severe than others. The 38-45 age bracket is also shown to receive large amounts of social discrimination, but less isolated than the older population. 'Waiting' is more prevalent within this age band as the concept is tied in large part to economic independence, or the anticipation of it (Dobler, 2020, p. 15). Finally, the 30-37 bracket has the highest concentration of 'waiting' identifiers within their temporally sensitive schema such as the *refugee transnationalism* and *expectations* schemata (Dobler, 2020, p. 12; Chikanda & Morris, 2020, p. 3). Youth and early 20s is relegated to another study as different schema are present within this group.

Third, the participant must understand what cultural conflict, or at a minimum what culture shock is. This was largely measured within the initial questions posited to the respondent during the preliminary discussions with them prior to the actual interviews. Although a direct question as to their familiarity with culture shock was likely to yield a lack of knowledge on the concept, discussing how they are finding life in the United States helped to indicate their current stage of culture shock. Although there are five total phases of culture shock (Cupsa, 2018, p. 186), the respondent's reflexive response concerning how they saw/see their new society and their integration into it were able to tell whether they are in the honeymoon phase, disintegration phase, or even the final autonomy phase. As mentioned, their knowledge of the theory was largely a moot point, but if they indicated that they understand their world views are mixing or clashing with those around them, this provided an indication that they understand that there is a conflict occurring. As a note, this understanding was not always presented explicitly. Implicit understanding can be found in their descriptions of staying in the home to avoid being embarrassed by their lack of English skills or the like. This is a tricky question that must be analyzed on several levels and varying degrees.

This requirement is due in part to the necessity that they be able to differentiate between what time meant prior to moving to the United States, what it means now, or how it has changed. The idea of cultural conflict only serves as a phase boundary to bifurcate experiences. Finally, as a note on the multiple cultural groups within the sample grouping, this multiplicity helps to provide a diverse perspective regarding stories on conflict with multiple examples of how conflict paradigms are seen, as well as resolution mechanisms to transform that same conflict. This also allows for a diversity of prior worldviews, as those from different prior cultural and country locations may have different ways of viewing the passage of time within their new socially constructed schema.

### **Sampling Strategy**

The sampling strategy within this project is structured around a judgement sample that is following the lines of a non-probability theme (Vogt et al., 2012, p. 126). This deliberate selection was done for a few reasons. The first was that although there is access to the diverse population, access to the entire population is not available, so a randomized sample was not possible. The second reason is important as it allows the project to focus in on the cases that are more relevant to the overall study, versus a general phenomenon within the recently immigrated refugee population within the United States. This helps to inform the notions of relevance and representativeness within the population, ensuring that observations are dedicated towards relevant groups for this study. This topic is a somewhat abstract one that necessitates a group of individuals who were able to manipulate the questions posed to them, as well as to be able to identify bouts of conflict within their lives. Although the project's ultimate aim is to measure changes within temporal perspectives due to metaphorical conflict boundaries, questions of this nature will largely go un-answered due to their esoteric nature.

The potential for their notions of time to present as stochastic remembrances from their prior lives to their entering the United States also points towards their ability to better answer the interview questions. As tacitly mentioned above, younger generations of the same refugee groups that identify as digital natives and have been impacted by Westernized cultures for longer than the target sample within the population have the potential to harbor different schema than the three being measured within the study. Thus, there would be a difficulty within this demographic group of separating their past and current experiences, negating the ability to identify a potential difference between past and present experiences with cultural conflict. Finally, this group also allowed for the ability to include one of the critical pieces to the interview and data collection techniques: Relational Mapping Interviews. Not only would this target group be able to manipulate the questions posited to them, but they were also better able to draw their interpretations of change between prior lives and their current ones, as with before, they have lived the majority of their lives within their countries of origin and have only two years or less experience in the United States. This allowed them to have more recent memories of how their society constructed worldviews, and how they may have changed recently due to some strain of cultural conflict.

The Sample size itself was required to be ten or fewer individuals due to the inclusion criteria specifying that each individual must have experienced the phenomenon in question (Cooper, 2014, p. 79). The fewer caveat was designed to allow for augmentation to the sample size if a data saturation point was reached. As was mentioned above, these ten individuals took part in both the semi-structured interviews and the Relational Mapping Interviews. In an effort to maximize the amount of data available for the conclusions within this study a sample of this size was at the upper end of manageability on my part due to several factors mentioned above.

## Recruitment

Building upon access and the inclusion criterion, recruitment was specifically accomplished by utilizing a singular source: The Carolina Refugee Resettlement Agency in Charlotte North Carolina. This extremely diverse region was utilized out of a dual necessity of the need for a location rich in a diverse community of refugees within the sample group as mentioned above, and a via a utilitarian need. Over the past few years very few refugees have been approved to enter the United States via US Government policies, and the population that fits the inclusion criteria is extremely limited. For example, in conversation with the Carolina Refugee Resettlement Agency, there were only 100 refugees allowed to enter North Carolina in 2020, down from near 300 in years past. This impacts the sample size, demographics, and locations as although there are only ten individuals required per methodological guidelines, having that many agree to the study out of a limited population which is difficult to reach is something to be mindful of within the project parameters. Although there is a perceived ease of access, I needed to understand that there may be individuals within the networks of refugees that may want me to only speak to certain individuals for face saving reasons; however, with the topic of the study, there was a lower likelihood of someone wanting to manage the image of their community, as this study has an overall neutral and agnostic view on the topic of immigration and refugee status writ large.

As a note, gate keeping was kept to a minimum by the case managers at the resettlement agency. This was identified via the fact that they gave this author a list of participants who wanted to work with the project. This list was generated by wide canvassing of the population via the inclusion criteria outlined above. The list of around 20 potential candidates was produced and then provided prior to an NGO event where the majority of them would be present in person. I

was then able to meet with each of the 20 who fit the inclusion criteria to further describe the project. Within this entire process the participation of the case managers was minimal, leading to extremely limited instances of gatekeeping. Further, the meeting times and locations were completely up to me and the participants, the agency had no part in that coordination.

Although my entry points into the population, case managers at the Carolina Refugee Resettlement Agency, have a very solid knowledge of the community, and could allow for random sampling (Vogt et al., 2012, p. 140), the need for a focused sample precludes this. It must be mentioned at this point that I ensured Institutional Review Board approval of the above-mentioned processes and recruitment methods prior to reaching out to the individual respondents. Also, of great importance was how I entered and left these interviews, as well as the community. Upon entering the community, I ensured that they understood I was there to hear their stories, not to change those perspectives and understandings of their own experiences within the phenomenon of interest into Westernized concepts and purely utilize the data points and narratives within the academic community for personal and knowledge gain. After collecting their stories, transcribing their answers to the interview questions, and analysis of those recollections, I presented each interviewee with professionally bound copies of their stories, as well the drawings they made within the Relational Mapping Interview process. This ensures that I am leaving them with more than I came with, and that I find their stories to be the most important thing, not the data that I took with me.

Regarding more explicit ethics, the primary concern here was to ensure that I have consent, written primarily but also verbal, throughout the process with everyone (Vogt et al., 2012, p. 291). I also ensured that at every step they understand that their participation is voluntary. I am asking deep questions that some may not want to answer or want to make sure

that their anonymity is preserved. This was my highest goal throughout this exercise, as without the trust of the participants, the questions at hand are likely be answered differently.

With the inclusion criteria in mind, there were ten total participants who were eligible out of a possible twenty who were interested in participating in the study. This is indicative of criteria number one for inclusion as the invitation went out via the Carolina Refugee Resettlement Agency to over eighty potential participants. As the twenty were willing to participate, the selections continued from there. In the end the ten participants were selected due to their unique abilities to provide insights into the research questions. Further, each potential participant within the original twenty potential candidates were interviewed in-person at a non-profit shoe-drive event hosted by the Carolina Refugee Resettlement Agency in May of 2021. These in-person meetings were very beneficial as the author was able to intimately discuss their pasts, as well as build rapport prior to sitting down for the longer interviews. This helped to put the participants at ease when being asked the difficult or personal questions during the main interviews. The following is a breakdown of the final ten participants and the reasons for their inclusion via the stated inclusion criteria. All names are pseudonyms to protect that participants' identities.

Jim, hailing from the Mizo culture within Myanmar, migrated to the Charlotte area from Maylasia around two years ago, fit the age criteria as he is 35 and clearly identified in his pre-interview that he understood that there were differences between his culture and that of the Charlotte area. As with all participants, the last inclusion criteria of knowledge of culture shock were tacitly inducted from the conversation that this author had with each participant during the pre-interviews. Stephen, aged 38, migrated from Ethiopia but was a refugee from Eritrea. He arrived at almost the same time as Jim two years ago and discussed his issues at work

extensively during his pre-interview indicating that there were cultural conflict aspects at play. Bashir and Kathrine, 50 and 49 respectively, migrated from Turkey but were escaping persecution and the death of several family members in Baghdad, Iraq. After arriving two years ago they quickly established themselves in a secluded area of Charlotte and only engaged in work. It was this later portion of their disposition that tipped off that there were cultural conflict aspects at play. Although they are a married couple, their interviews occurred at different times.

Laura is a young woman, aged 31, who immigrated from Syria with her family around a year and a half ago. She is unique in that she stated right up-front that she disliked being in the United States and doesn't really know why her family migrated from Syria. This is an interesting perspective that was not seen from any other participants, but one that clearly denotes cultural conflict at play. Thomas and Julie, also hailing from Syria, fit within the 40-45 age criteria. They identified that they were in cultural conflict when they spent that majority of the latter part of their initial conversation with this author mentioning that they live in a community of people who are of Hispanic decent and that they had major trust issues with people who refused to speak English around them. Although tangential, this certainly identified a few elements of conflict. As with Bashir and Kathrine, this husband-and-wife couple were interviewed separately.

Glenn, age 45 also fit well within the selection criteria as he had arrived from Syria around a year ago and indicated that he sensed there was an issue with him from the community that he lived within due to the fact that he was Muslim. Will hails from the Central African Republic and had a truly tragic story of why he became a refugee. Although his initial stories of life in the U.S. were those of elation of no longer being embroiled in a violent and deadly conflict, there were still aspects of how he perceived he was viewed in his new community that indicated a modicum of cultural conflict. He arrived around a year ago and is aged 41 years.

Finally, Zach, age 37 from Afghanistan, came to the U.S. on a special issuance visa (SIV). This skewed his accounts of potential culture shock as he was less at home in Afghanistan than in the U.S. as he had been working with the American military for the majority of his adult life. From that experience he understood the culture and was right at home within its ebbs and flows. His inclusion ultimately came as the result of needing a litmus test for the others. Zach's cultural conflict is with his home culture of Pashtunwali in Afghanistan. If there was a similar result for him, only in reverse, from the research interviews, further validity to the model would be added. Indeed, Zach's position of privilege in the U.S. juxtaposed with his ostracized position in Afghanistan has the potential to be marked as a control case. Although nuanced, any degree of difference between the other participants and Zach with regards to changes in temporal perspective crossing the cultural conflict boundary will help to further refine the characteristics of cultural conflict experiences as well as how that conflict impacts temporal schema shifts.

With an understanding that the sample group with which this study has access to is an extremely diverse one, and with the ultimate participants identified to highlight the success of the inclusion criteria, there are a few caveats which bear further discussion so as to assist anyone repeating this methodology. These refugee populations have a few social and political stratification's within, which are bound on the surface to socioeconomic status and language barriers, so the selection criteria were required to be robust in order to better work around these deeper striations (Pachner, Schuman, & Parekh, 2020, p. 8). Although a deep discussion, these striations within the groups are mentioned to assure that these factors were taken into consideration when assessing how to best understand the multiplicity of factors which go into defining a group of people to best develop a plan to meet multiple individuals from all walks of life within that same social grouping. As mentioned again by Pachner et al. (2020) these

stratified contexts are also bound to age, and gender groupings. This is a potential cause for concern with regards to representation within the sample, with that the inclusion criteria below were tailored towards specific numbers of respondents within certain age grouping bands. Gender, as mentioned in chapter two is indeed a factor within how temporality is interpreted and viewed, i.e., through an atomist or Gestaltist paradigm, but as these factors apply to the individual and not that larger social group, gender is taken into account within the sample as largely an individual factor with regards to temporal perspective, vice a socially induced interpretation. This topic does bear greater discussion, but within the scope of this initial dive into the phenomenon, some factors were hard to control for. This is mentioned later in this project as limitations. As this study is utilizing a methodology of transcendental phenomenology, its goal is to build an understanding of the phenomenon of the experience of time, thus the hermeneutics strategy must be built around the correct individuals to help develop this understanding through rich description (Willis, 2007, p. 293).

Finally, it must be mentioned again that the temporal structures are not purely based around religious identification or the impact of those religious identity traits within the individual, but that they merely serve a convenient structure within which to discuss and couple multiple notions of temporality. Religion does of course have a large impact on vast swaths of the global population, and as mentioned within the last chapter, it must be taken into account when attempting to understand or interpret multiple aspects of an individual's interpretation of their own temporal perspectives.

### **Epoche**

As mentioned, epoche is an important concept within phenomenology for a number of reasons, the principle of which is identifying one's own perspectives on the topic being

researched, to include one's own attitudes and beliefs (Cooper, 2014, p. 80). This serves a critical purpose within this project as temporal perspectives are difficult to identify within a proposed population, and almost, if not more so in ourselves. This author conducted a bracketing, or epoche session prior to each interview in the form of assumptions that might come up during the interviews. These assumptions that might take the form of preemptive coding of SCTs, or the invoking of stereotypes as a form of assuming where the participant might be trying to go with their descriptions of their experiences, vice just letting them tell their stories was a potential issue. Putting these worries down on paper served to alleviate many of these fears and allowed for a clearer mind when asking interview questions. Further, this author also tried to note their own temporal perspectives that day. Whether they be long term in focus, or short term; whether they were affected by a frustrating event that week, or anything that could affect the overall interpretations within the interview events.

Although temporality and any identified shifts in those perspectives once entering conflict is the main focus of this project, the carrier conflict in the form of cultural conflict must also be considered within the epoche sessions. A sound understanding of one's own perspectives on conflict that day are also very important. The author made every attempt to jot a few notes down as to his understanding of the conflict that the participant being interviewed that day had gone through, as well as the one that they were currently going through. This was an extremely helpful process as many of the conflict assumptions that the author made going into the process proved to be moderately skewed. This was due in large part to the generalized knowledge of the conflicts in Myanmar with the Rohingya, as an example, that the author was aware of, but the little knowledge that he had on the conflicts the Mizo people (Participant One was ethnically Mizo) in the north of the country were also having with their government. Although every

interview was viewed through a relativistic and emic lens, prior knowledge did prove to provide a skewing capability. Finally, although the epoche sessions were identified as occurring prior to each interview, it was in fact a recursive process. The author continued to check in with his thoughts and assumptions during each interview, as well as during the coding and analysis portions of the project.

### **Data Collection**

As mentioned above, the Relational Mapping Exercises was the first foray into work with the participants and was a unique way to open the relationship between myself and the interviewee as it allowed them to express their ideas in a creative form prior to discussing the spoken nature of time within semi structured interview styled questions (Boden, 2019, p. 224; Nielson et al., 2021, p. 9). This initial connection, formed via drawing with the participants during the research interviews is a continuation from the first conversation that I had with them during the selection process. At this point I was meeting with them in their homes, per their request, or in a common space at the apartment complex where many of the participants still resided. Even within the common space, there was still a requirement to build rapport and lessen the perceived tension of the topic. As a brief reflection on the overall process, this reestablishment of rapport is found to be more critical within the common space than within the participants' homes. This is likely due to the invitation aspect of being invited into one's home and the authority given to the homeowner by the act. The common space required an establishment of social norms for the interview, a process that required more attention to the initial conditions of the interview.

Overall, the interview process developed around an interview arc (Boden, 2019, p. 224). This involved basing the questioning within the draw-talk-draw-talk oriented organization within

the overall exercise around certain touchpoints that guided the interviewee along a journey. This journey is best explained by the types of open-ended interview questions that were asked during both the drawing segments as well as during the oral interview segments.

Interview questions:

- *Can you tell me a story of your journey to the United States?*
- *Can you tell me a story of your childhood?*
  - o Relates to research questions two and five
- *Do you have any stories of conflict as a child or young man/woman that you feel comfortable sharing? How did you work to resolve that conflict?*
  - o Relates to research questions two and four
- *How would you describe your experiences as a refugee in the place you lived prior to coming to the United States?*
  - o Relates to research questions one, three, and four
- *What was it like coming from that place to the United States? How did that experience feel?*
  - o Relates to research questions one and three
- *How do you see yourself fitting into your new host society?*
  - o Relates to research questions three, four, five, and six
- *Can you tell me of a conflict experience you've had recently? Names are not important, just how you experienced the event.*
  - o Relates to research questions one, three, and six

The drawing portions of the Relational Mapping exercises were prompted via a request to explain their lives pictorially past, present, and future within the questions asked during the

course of the interview. Interviewees were told that the types of drawings did not matter. No prompt was given as to how they *must* draw the bins of chronological or experiential time; that was left up to the interviewees as how they draw their experiences, to include the ordering within which they draw is part of the data being collected. As I was drawing along with the participants, I would do my best to mirror their drawings styles so as not to temporally prime how they were drawing. If they began to follow my lead too much, as occurred with one participant, I would begin talking more to shift focus from my drawing to what I was asking or saying. I also shifted the discussion towards their drawing and had them walk me through what they were doing. What is being measured with the addition of the drawings to the interview arc structure is primarily experiential time (explained above). The prompt for the drawing was during the initial phases of the interview where I would ask them to “draw your experience coming to the Charlotte area.” From there they were free to draw whatever they wanted, but I would try to keep them on track by also drawing a journey I took when moving from Germany to the United States. This set up a mild process flow and at least gave some indication or guideline that they should be drawing some type of journey versus only one event. The ordering of the events is critical when they explain the story, as well as the order in which they draw the events, symbols, or written word clouds (anything really counts in this case). There are numerous other temporal gestures that may, and did in some cases, present themselves via drawing, or within the coordinated telling of stories.

Some of these can appear as rhythms of daily life via the utilization of their internal imagination to highlight the punctuation of everyday life and how the individual makes sense of the world around them (Leigh, 2021, p. 73). Analyzing these rhythms which may present themselves within drawings that are orchestrated during the recounting of a story or perspective

is a process called rhythm analysis (Leigh, 2021, p. 73). Rhythm analysis itself is often designed as a reflexive analytical tool used via retrospective longitudinal analysis, however, this project does not utilize this methodology in its pure form. This idea and methodology is utilized as a general heuristic within which a rhythm may be analyzed and categorized within the overall process of analysis. More is discussed on this in the data analysis section below.

Overall, these drawn temporal gestures are largely related to the co-speech gesturing and experiential ordering that is mentioned above and will delve deeper into subconscious experiential ordering. As a note, I drew with them while discussing the interview questions and applying active listening technique. This helped, per the literature mentioned above, to mitigate the dark voyeurism or observed effects that may accompany a method that merely watches the participant draw. As drawing may be viewed differently in many societies, this exercise was not centered around meaning making, but the ordering of how things are drawn. This has been utilized within research of many different societies and has proven to be quite effective (Nunez & Cooperrider, 2013, p. 221). However, there is also a tradition of meaning making through drawing in the many East African countries and other refugee cultures (Reliefweb, 2012), especially within larger refugee camps, helping this to be an effective modality of discussing and representing temporally significant topics. With that, if drawing were given meaning explicitly throughout the interview, as was the case with three of the respondents, that meaning was investigated.

Overall, the semi-structured interview questions, which occurred simultaneously with the drawing exercise related to above sought to understand the meaning and experiences that these individuals have had within the phenomenon of temporal worldview schema shifts within a conflict environment. I was looking for descriptive and exploratory information, thus wanting to

learn as much as possible about the individual's views on time as possible. Critical to this was to not prompt specific answers, but allow their imagination, subconscious and learned behaviors to come out in their answers (Vogt et al., 2012, p. 34). Open ended questions that pertain to the topic of stories of how things were perceived to have happened in the past, how they are happening presently, and how they are likely to unfold in the future were utilized to prevent stove-piping them into primed responses (Cooper, 2014, p. 81)

### Figure 3

#### Examples of Spatial Construals of Time

PAST		FUTURE			
		<b>(A)</b>	<b>(B)</b>	<b>Which Way Is Tomorrow?</b> Spatial metaphors for past and future vary around the world.	
		<b>(C)</b>	<b>(D)</b>		
		<b>(E)</b>	<b>(F)</b>		
English (and many others)	Past = behind, future = in front		BASIS OF METAPHOR Walking forward		
English (and many others)	Past = leftward, future = rightward		The quick brown fox jumps over the lazy dog. The quick brown fox jumps over the lazy dog. The quick brown fox jumps over the lazy dog.	Writing, calendars, and timelines	
Hebrew	Past = rightward, future = leftward		Writing direction		
Mandarin	Past = above, future = below		Writing direction		
Aymara (South America), Vietnamese	Past = in front, future = behind		Past is known and seen; future is unknown and unseen		
Yupno (Papua New Guinea), Tzeltal (Mexico)	Past = downhill, future = uphill		Unknown		
Pormpuraaw (Australia)	Past = east, future = west		Path of the sun		

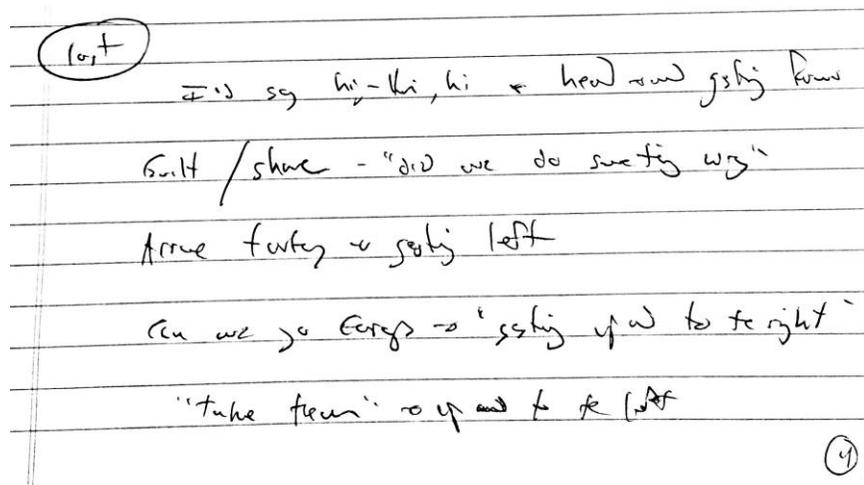
During the entire process, I requested permission to video-record as it is critical to track their co-speech gestures (Casasanto, 2012, p. 645). This is important within the data analysis to link certain phrases and portions of stories to their specific relativistic and experiential time recollections. Any change in speech referents to time or the co-speech gesture when shifting from their country of origin to the United States within their stories must be coded as these are

the key insights into the change in temporal worldview that may indicate their correlation to conflict (See figure 3.1 (Cooperrider & Nunez, 2016; Cooperrider & Walker, 2015) for example). As this is a vulnerable population that I interviewed, there was a requirement for certain precautions to be taken while video recording. I had two cameras in total, one pointing at the back so that the face cannot be seen, and one pointing at both of our drawing pads as we are drawing at the same time. With this set-up I was able to observe the non-verbal spatiotemporal symbols utilized by each respondent, as well as track the order of how things were drawn. To assure accuracy, I numbered each drawing pad so that each respondent may be easily identified without seeing their face. This also allows the drawing to be connected to an individual alias when mentioned in the next chapter. All of this was of course dependent upon the participant agreeing to being taped in this manner within their written consent form. If they did not consent, written notes were taken while I conducted the relational mapping exercise, with the caveat that I did not draw with the respondent as I might have been otherwise. There were only four instances out of the ten total participants that did not allow me to video tape. In these situations, I asked if it would be alright to tape record the conversation and they agreed to do so. When taking notations during their stories I ensure that I put locator phrases alongside the hand gestures, spatial construals that I noted the respondent made when mentioning those particular anecdotes (See figure 3.2 below). Not all portions of their stories involved gestures or other non-verbal signals which corresponded to temporal schema, so not all gestures were recorded due to the large volume. There was also an effort to focus upon portions of stories that dealt with the three temporally sensitive schemata mentioned in chapter two. Without this focus within follow-up questioning or within written notations, the analysis of that same data would be extremely

difficult. As with the written notes and analysis below, the videos and notes collected during this phase are held on a secure hard drive and are disposed of per the respondent's request.

#### Figure 4

*Example of Memoing and Notations Taken During Interviews*



#### Procedure for Data Analysis

During this phase, I took the volumes of data collected above and began to code in a very specific manner that is tied to Transcendental phenomenology coding frameworks (Figure 3.3).

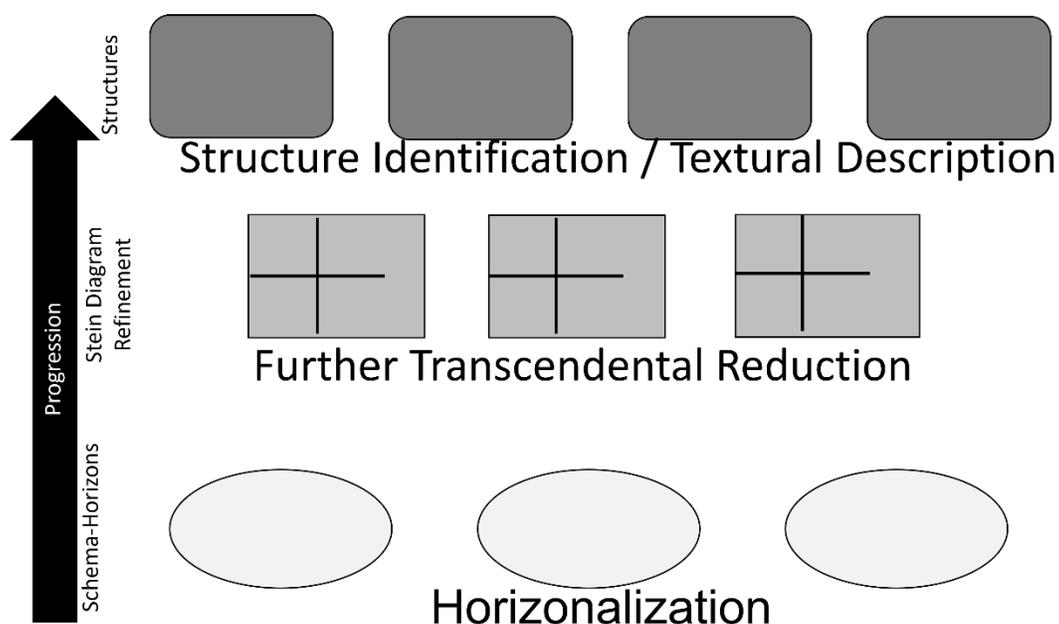
Horizontalization comprised the initial phase. Within this, each temporally linked statement was treated with equal value (Moustakas, 1994, p. 96). This was largely accomplished via highlighting all relevant data and excerpts within the interview transcripts, nothing was skipped over as seemingly too abstract or insignificant as it may have led to a new understanding of the phenomenon, i.e., new horizons. I utilized this portion of coding as my first cycle coding, with horizontalization forming the primary method (Moustakas, 1994, p. 95) Within this, I lumped and split the data via unique horizons that I found within my field notes during, and upon initial review of the semi-structured interviews within the relational mapping exercise.

Specifically, these horizons were annotated when the section of transcript contained moments of

an experience that were sufficient for understanding it (Moustakas, 1994, p. 121) Per the lexicon guidelines mentioned in detail above, the function of time vernacular was utilized to identify portions of the transcripts which described temporal language or SCTs being utilized to provide meaning to the telling of a story or the answering of a question. Vague expressions were eliminated as they did not add to the understanding of the experience. As videotaping was allowed in all but three instances, this was reviewed via a similar methodology, with initial horizons noted.

**Figure 5**

*Data Analysis Process*



The horizon jottings focused on the relativistic and experiential time paradigms noted above and what form they took within the narratives and were triaged in the same manner as the transcripts from the interview process. One difference between the horizontalization of the transcripts and the video footage was that the video footage was required to provide elucidation of the Spatial Construals of Time mentioned above and within chapter two. By this, expressions

and symbolic movements which noted an identified temporal representation correlating to the verbal or pictorial representation of that same spatial identification of temporal qualifiers were coded as horizons. Although addressed tacitly throughout the prior discussions concerning SCTs, there are a few particularistic aspects to these temporal identification markers that bear explication. Culture is certainly a large factor within the entirety of the discussion as culture impacts world views and more to the point temporal interpretations of experiences. It would stand top reason that individual cultures would have their own specific modalities of expressing time. Indeed, there are numerous specific constructs within individual cultures that inform different ways of expressing time, however these are largely through linguistic metaphor as discussed within chapter two. The non-verbal motions captured in the several experiments catalogued within the literature and utilized as a baseline for data analysis within these works were conducted on several macro cultures which resulted in the SCT indicators discussed above. The largest impact upon the differentiation of the SCTs between cultures was in fact how their languages were written down. Hundreds of participants across numerous cultures were found to fall within these SCT developments.

To ensure the accuracy of the SCTs so as to not draw unfounded universalized conclusions there were two specific calibration techniques used. The first is that one or more chronological SCTs were identified and linked to a chronological word. For example, if a participant said, “back in the refugee camp” and pointed to the left while saying that, there is a confirmation that the afore mentioned SCT construct holds true. The second calibration method was in fact the absence of certain discussion points. Through the epoche process I did all that I could to remove any temporal priming statements within my questioning except for the chronological indicators placed within the core interview questions. This helped overall to keep

the temporal perspectives of the participants their own with as little influence from me as possible. Finally, the participants were not asked to explain how they interpreted time or what their gestures meant to them. From the literature there are indications that humans have a hard time interpreting their own non-verbal's unless they practice introspection to a certain extent. Cultural meaning can often be lost even within one's own culture, unless of course it is juxtaposed to the cultural other and then differences are identified. This omission of direct questioning of the participants was done intentionally through reviews of the current literature on all available techniques for interpreting expressed time which provided a way for each specific culture interviewed to be viewed individually. There was also the omission of up and down indications as those have not been extensively studied as well as other non-verbal's such as the wringing of hands or movements of the head. Indeed, the interpretation of temporally significant gestures is a nascent field, one that becomes more refined with every study conducted.

Ambiguous movements or ordered drawings and sketches were dismissed (figure 3.1) as not providing identifiable understandings to the overall phenomenon. As a note, their dismissal was not a complete disregard for their meaning. Understanding the overall paradigm and contexts within which the temporally significant schema was inhabiting is extremely important towards understanding the narrative as an ecosystem of meaning. Without this the temporally significant quanta might have been taken out of context, leading to a potentially different meaning altogether. As an example of the operationalization of horizontalization, within the data analysis phase this took the form of reading through transcripts and highlighting sections of text which identified some aspect of the three schema, later termed schema-horizons. Different color highlighters were utilized to denote these different concepts. Notations were made next to highlights as jottings to identify any linkages between the significant phrases and identified

SCTs from either the video footage or the memos made during the interviews. Non-schema or horizon aligned SCTs were also coded to ensure consistency in the coding process. Further, the schema-horizon passages of significance were compiled into lists of those that aligned with experiential SCTs and those that aligned with chronological SCTs. This delineation proved very influential in identifying shifts between pre-and post-arrival. To identify the potential shift, the numbers of specific schema tied SCTs, both chronological and experiential, were indicated on a white board so that frequencies could be identified. This served as a mere identification process and not a statistical methodology. Finally, the non-schema linked SCTs were added into the counts on the white board to finalize that micro-process. Although the pre-identified schemata were utilized to ground the process per the discussion on epoche and bracketing, sub-horizons were identified to allow for an in-vivo style identification of perspectives.

The horizontalization phase was followed by Phenomenological Reduction (Moustakas, 1994, p. 91). Although a term that includes the entirety of data analysis within phenomenology, an application of this reduction methodology allowed the true outliers to be removed and helped to determine the characteristics of clustered horizons throughout the rest of the binning of data. At this point Stein diagram utilization allowed for a deeper view of any shifts of temporal perspectives pre-and post-arrival into the Charlotte area. By interrogating the horizons noted in the previous step and looking for deeper differences between pre-and post-arrival characteristics of the participants temporal perspectives and experiences more granular descriptions were developed. This also allowed for a systems view of any shifts to be identified. Also, during this step trends were annotated via rich description, both individually and overall. The trends were then viewed through the vernacular and perspective lenses of the identified schema-horizons and developed into thematic clusters.

These clusters, per the lexicon developed at the outset of this section, as well as within the previous chapter were developed via the functions of time utilized by the individual respondents and the ideas presented within the three temporally significant schema (cultural belonging, refugee transnationalism, and expectations). This is to ensure that the proper schemata were being analyzed as there were numerous schemata present within the overall narratives discussed by the respondents. Key to this was a sound reflexive strategy of looking and describing, and finally annotating textural descriptions in the form of relevant spatio-temporal functions, as well as thoughts, feelings, and identified situations which portray the overall perceived experience in order to identify the clusters (Moustakas, 1994, p. 47). These textural annotations were formed of the vivid descriptions of the individual participants' experiences (Moustakas, 1994, p. 135). Individual textual descriptions were the next phase, where the 'what' of the individual experiences was broken down. The third step was comprised of Thematic Clustering, essentially the culminating event of this portion of the process. Within this second cycle of coding, I utilized thematic coding as an analytical technique (Saldana, 2016, p. 236). The thematic clusters helped to form bins around the relativistic and experiential time paradigms, further assisting in the ordering of the data surrounding the overall phenomenon or essence. Finally, thematic structural description was built out via a graphic via methods such as imaginative variation (Moustakas, 1994, p. 98) to better portray the findings and provide an interrogation of the 'how' of the individual experiences (Cooper, 2014, p. 85). This graphic also assists in the visualization of the data for the process of teasing out the effects of conflict upon the lived experiences that is outlined below.

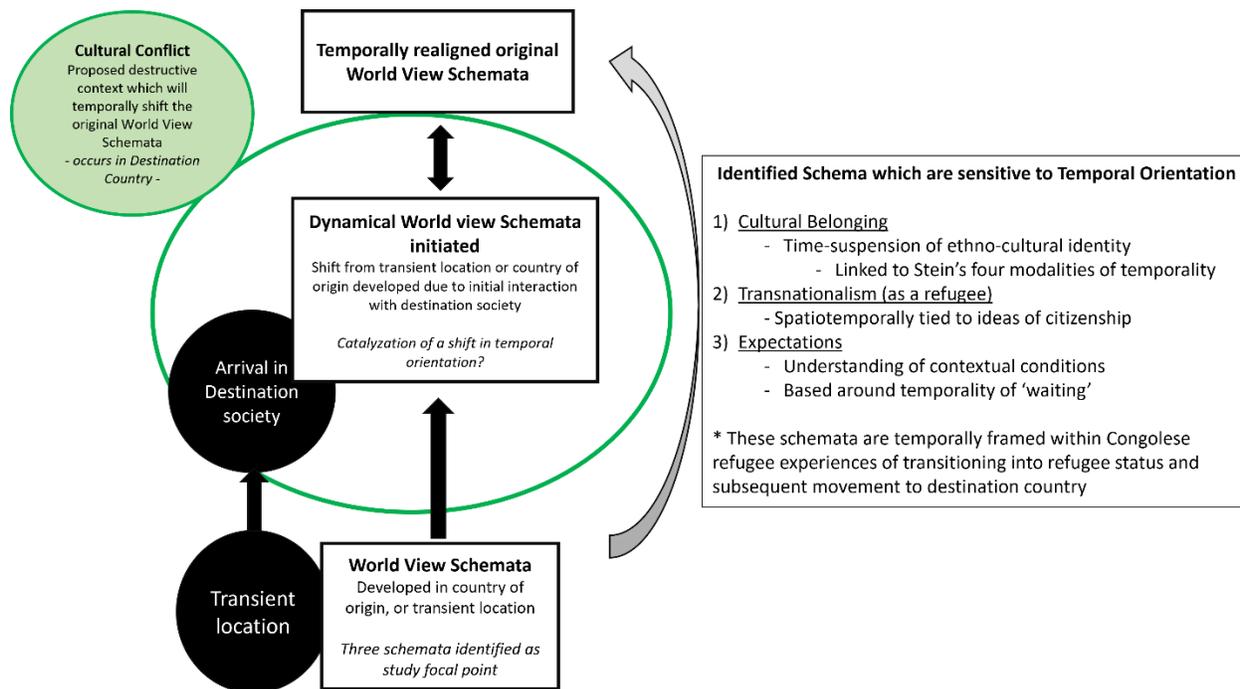
Prior to the application of the analytical methodology to the data, the development of a few heuristics was required in order to assist in the development of structure to the data sets

which at this stage includes transcripts, video footage, tape recordings, drawings, and handwritten notations made during the interview sessions. As these are augmentations to Moustakas' overall methodology, they must be described in detail. Although having the potential to add a priori concepts into the process of data analysis which is intended to be "a transcendence of a world open to any possible experience (de Warren, 2009, p. 209), temporality, as mentioned in prior chapters, is fraught with the ability to lead quickly into pure abstraction when analyzed by an external viewer. One need only refer to St. Augustine's quote at the beginning of this chapter to better understand this notion. Indeed, a strategy must be devised to better focus the researchers journey through the abstraction of personal experiences of time without adding expressed theories of temporality prior to the outcomes of the methodology. As noted within the epoche section, it is critical that the researcher utilizing a phenomenological approach maintain an open mind during the data collection and interrogation process. This ideal was rigidly followed within this project, to include with the application of these developed heuristics. The models discussed here are solely for the focusing of the researcher's thought process when viewing the data and for a prescribed deductive process. Further, a neutral heuristic such as those developed here assisted in limiting the temporal priming issue that is mentioned in the section on limitations. By keeping a wide aperture regarding temporal meaning making and a focus on how the interviewee were interpreting and communicating temporality via specific modalities, the researcher can limit the inclusion of their own interpretations of temporality into the data interpretations. The following two diagrams (figures 3.4 and 3.5 below) were developed to assist with this. In figure 3.4 the overall context of the interview questions are asked within is mapped out to better illustrate where within the interviewees narrative the temporal indicators (SCTs) may be occurring. The three temporally sensitive schema identified within chapter two are outlined on the right-hand

side of the diagram to identify their continued presence, per the literature, within the refugee experience that all the participants identified with.

**Figure 6**

*Visualization of Critical Relational Schema and Potential Contexts of Change*

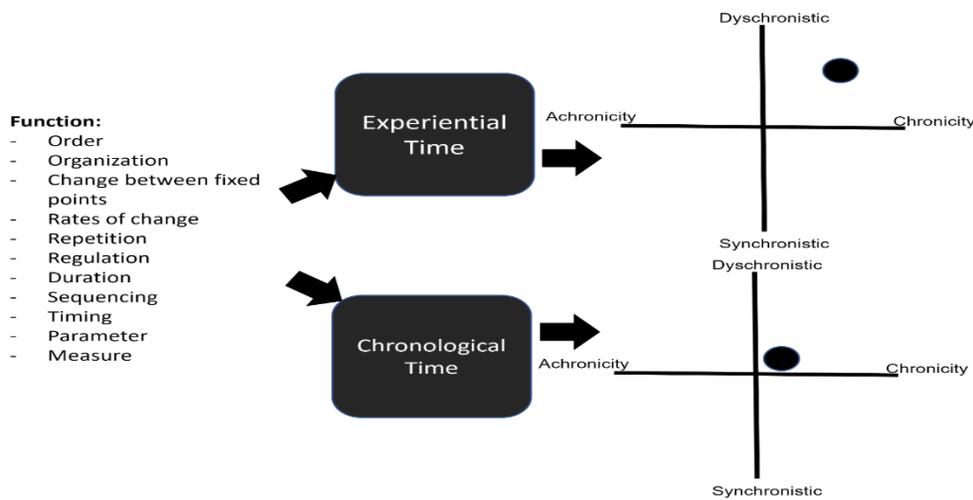


A heuristic for providing structural language to the coding process, specifically the horizontalization phase of the data analysis is also recommended by this author as throughout the development of the data analysis methodology within the transcendental school of philosophy and phenomenology there are many foreign concepts and worldviews through which the interviewees see and interpret the world. If there is a hope to understand these foreign worldviews, a common lexicon and process for viewing temporal indicators and for identifying abstract concepts such as the ego flowing through time or time flowing past the ego must be developed and utilized. Per Husserl: “The transcendental reduction is a kind of transformation of one’s whole way of life, one that completely transcends all life experience hereto after and that,

due to its absolute foreignness, is hard to understand both in its possibility and actuality” (de Warren, 2009, p. 15) . The diagram within figure 3.5 serves to better define the lexicon and structure through which data are viewed during the horizontalization phase can be seen below.

**Figure 7**

*Granular Data Analysis Process*



This diagram provides the required lexicon in a few different ways. On the left hand side there are the functions of time as collated and proposed by Adam (Adam, 2004). These functions are linked to the manner in which time is presented within the participants recount of their stories. As mentioned in chapter two, time, both chronological and experiential, is influenced almost exclusively by social factors within the environment surrounding the individual. As such, when time or temporal perspectives are utilized within a response, there is a very specific implicit and often explicit functions that they serve. Again, as there may be a wide range of responses and manners in which these temporal perspectives are labelled within the interviews, these common temporal function names serve to allow a modicum of uniform thinking at the outset. Granted, imagination is a hallmark of phenomenological reduction (mentioned further below), however if there are no waypoints for this imagination of link to, there may be a large

decoupling of the discussions within these works and the established literature. Even with these efforts to establish a heuristic prior to and during data analysis, all efforts are made to allow for the data to identify which function time is serving in the stories gathered during the data collection phase. As mentioned throughout these works, a priori notions of temporality may have the capability of heavily skewing to the analysis as the researcher's temporal orientation may be projected onto the data analysis.

The functions are then broken out into experiential and chronological orientations based upon the Spatial Construals or time and the manner in which the respondents talk about their experiences. If the functions serve to follow a largely linear progression, for example sequencing, then that is viewed through a chronological lens, if utilized for a discussion on duration or organization, then the expression focuses more on experiential time. The reason for this differentiation harkens back to earlier in chapter two, and the overall purpose of temporal perspectives within the human condition. Chronological understandings and perspectives largely explain our unidirectional movement through time due in large part to the entropy paradigm which allows us to differentiate between past, present, and future in somewhat distinct ways. The experiential understanding helps us in understanding alternative flows of time, and in some cases the meaning. After this distinction is made, then the heuristic moves into actual perspectives on time that the individual is taking.

The bi-axial diagram within figure 3.5 bears explanation as although it the terms within the pictorial representation were mentioned within the previous chapter, the terms and the behavioral traits which indicate their expression need refinement to understand how they are to be utilized within the data analysis phase via Stein's (Stein, 2018, p. 216) model. Firstly, chronicity on the right side of the graph is described as an embodiment of the past-present-future

continuum. This concept is formed by the center of memory as well as a conscious state of awareness. This is countered by the opposite side of the  $x$  axis by the idea of achronicity. This forms the counterpoint in that it is a no-time temporality. At its most extreme, the three generalized temporal perspectives (past-present-future) run together as one, and time is not perceived to move in any direction with all events being perceived to take place in the present tense. In essence, this is the absence of consciousness towards the sense of objective time. In terms of the ego and temporality, this axis forms the time moving past the ego function as described by Boroditsky (Boroditsky, 2000).

The  $y$  axis identifies the deeper idea of experienced time, or the ego moving through time. At one pole there is the notion of synchronicity which forms acausal correspondences, or a convergence of chronological sequences (Stein, 2018, p. 216). This basically refers to an individual's subconscious being able to identify two separate timelines converging into one so as meaning and understanding might be derived from their interaction. In the case of this project this may look like the interviewee being able to identify things within their refugee experience which has helped within in their current lives in the United States. There are two potential timelines within this idea, the timeline of refugee experiences and the timeline of experiences within the United States. As seen within the interview data (to be discussed in detail in the next chapter) there are distinctions between these two experiential timelines. Although this portion of the model is designed to measure sub-conscious temporal perspectives, there are instances where they map onto and integrate experiential perspectives and concepts. At the inverse of the synchronicity of temporal sequences there is the novel idea of dyschronicity. Stein (Stein, 2018) developed this idea within the model via a few different factors, but namely as a way to fill the void in some of the temporal measurement criteria that the author found within the literature.

Dyschronicity is identified by two parallel sequences in time that are experienced simultaneously, but do not form a convergent experience writ large. Per the example above, this would manifest as an interviewee living within the refugee temporality as well as within the temporal perspectives espoused by impacts upon their worldview schema by differing American perspectives on temporality.

Finally, at the center of the model, although lightly indicated within figure 3.5 is the idea of a temporal self. This is where the notion of self is brought in from the prior chapter. The two axis which form the description of temporal perspectives taken by the individual may ebb and flow with how the respondent is perceiving the world moving around them, or they themselves moving through the world. By example, when observed through interviews or behavior observation, a researcher may notice that an individual is living within two different temporalities with a mild identification that these two distinct worldviews are clashing and distorting how they see the world. There may also be indications that the respondent also sees events take place more often in the present than in the past, or even in the future. This would indicate a skewness to the model placing the center of the axis, the temporal self, further to the bottom left rather than in the dead center. These types of visualizations were utilized primarily within the memoing phase of analysis as a sense-making exercise but do feature as visual representations of individual respondent perspectives on temporality within the next chapter. They were also utilized to identify some similar clusters of data within the thematic clustering phase of the data analysis. Indeed, the utilization of this entire modular flow as a structure designed to provide a lexicon to an abstract concept will act as just that, a guide. The structure of the data analysis follows the phenomenological model as outlined by Moustakas (Cooper, 2014; Moustakas, 1994) so as to be in keeping with the essence of this project. Identifying how the

individual participants perceive their own worldview schema via the phenomenon of temporality within cultural conflict may only be achieved via a profound viewing through the methodological construct.

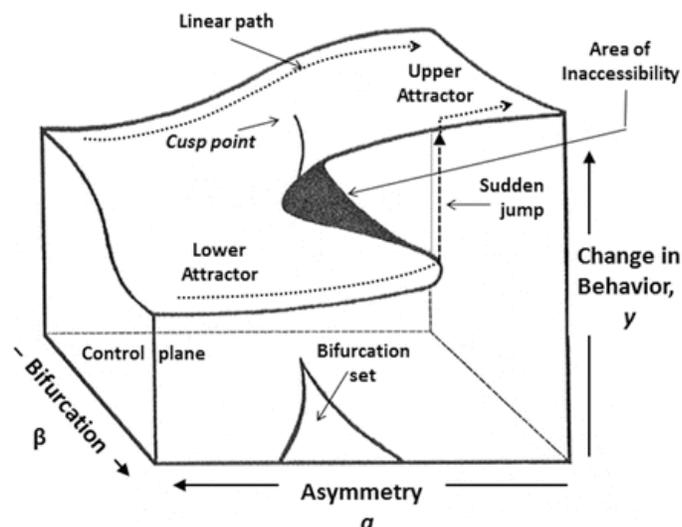
The above descriptions and modular development both pre-established phenomenological analytical methodologies were chosen and designed to provide meaning making structures that were utilized to identify whether temporally sensitive schema shift when entering cultural conflict. Per the larger research question, an existential goal of this project was to better identify if there was a shift in temporal perspectives when passing through a phenomenological conflict boundary so as to better understand conflict transformation protocol effectiveness. The above data only provided the identification of a shift, or phase transition, but more is needed to better utilize the data towards potential modifications to those same transformation protocols or third-party interventions (per the original proposed impact of this project). Thom's model is utilized within these works to propose a methodology through which impacts or possibilities of change in temporality may be measured or anticipated. The model is also utilized explicitly within the essence identification phase as a meaning making heuristic, another critical aspect to this project. The overall utilization of this model is incredibly important as without a proposed structure through which to measure in the future, the impact of the data within this project has little chance of impacting future conflict intervention models.

To that point, within the next step of the data analysis termed essence identification, and the final stage in the greater methodology, Thom's (1975) Catastrophe Model is applied towards identifying meaning within the essences in an attempt to develop a better picture of the effect of cultural conflict upon the thematic clusters teased from the data above that indicate individual perceptions of ordered or disordered relativistic and experiential time. This was necessary as a

pure narrative description of the potential impacts would be somewhat incomplete towards the proposed impact goal of this project. This structural model (figure 3.6) of phase shifts was utilized within the discussion section and sense making exercise via its essence or basal structure versus its mathematical properties (Thom, 1975, p. 129).

### Figure 8

#### *Rene Thom's Catastrophe Model*



Indeed, Thom himself stated that quantitative studies were ultimately incomplete without the qualitative component, mentioning that the meaning behind the stochastic phase transition within his model could only be understood with a synchronization between the two methodologies (Thom, 1975, p. 4). This is due to a few factors, primary of which is that there is not enough data collected within a phenomenological study to develop the large N statistical data necessary to conduct the mathematical survey. However, the descriptive understanding that this model brings to the discussion over potential phase shifts within temporal world views is powerful. This also helped to better develop a practical element to the study, in hopes that the visual and descriptive understanding of these phase shifts potentially caused by the impacts of

temporal worldview shifts may help to better inform conflict transformation methods and practices. Further, at the end of the data analysis process, a specific set of data, the catastrophe set (Thom, 1975, p. 7). This data set encompasses the factors that inform the dynamic that induce the temporal shift. As mentioned, the mathematical model itself is not to be utilized within this project, merely a set-up for the utilization of the mathematical model at a later stage. However, the development of the dynamical factor data set is the difficult portion of the utilization of the model, but as mentioned to provide for a sound normalization of the model, more data are needed than that which this study may provide. Further, a semblance of the visualization within figure 3.5 is constructed to help illustrate the type of shift seen within the data surrounding the cultural conflict boundary contexts. This is to show the impact of the model, even without the full data set to undergird it.

Finally, the broader narrative description of the essence of the experience of how time is perceived and experienced by refugees within the Charlotte, NC area and how or if cultural conflict affected those temporal worldviews is presented. Thom's behavioral complexity model presented above is the tool utilized to help discern the impact of conflict, specifically cultural in this case, upon temporal worldviews, and is not designed as a second order study. It does serve the purpose of exploring the notion that physics models might benefit the conflict resolution community writ large as analytical models to help discern difficult to describe concepts such as temporality and world view construction.

### **Ethics & Considerations when Working with Refugees**

Ethics, as a final discussion within this chapter are a critical aspect of any research study, necessitating a modicum of explanation here. Phenomenological inquiry allows for a tempering of the researcher's bias and interpretation of the findings by not allowing for a lengthy

integration within the context of the researched group, unlike with an ethnographically informed study (Willis, 2007, p. 233). The reasoning for this necessary distinction is that one of the variables that was required to be controlled for during the overall data collection process (although problematic as this is not an experimental study with a null hypothesis) was the potential for the researcher's notion of time to be influenced when delving into another society's temporal construct, thus impacting the analysis of the data. There was also the ethical consideration of not influencing the studied group by presenting an external paradigm or worldview that may change their viewpoint on their current situation (De La Fuente et al., 2014, p. 1687; Miller et al., 2012, p. 56).

As this study interviewed refugees, there were other considerations which were required to be taken into account on top of the generalized ethical tenets above. Ellis et al. (2007) mentions several key ethical and methodological challenges to working with refugees as they form an extremely vulnerable population. This vulnerability comes largely from the traumatic experiences that they have likely endured, as well as the increased marginality of their legal and political standing within their newly adopted host culture (Perry, 2011, p. 906). To this, the scientific validity of the study was clearly defined and shows how the information and data garnered from the specific refugee population will help refugees in the future (Ellis et al., 2007, p. 463). Other factors bearing scrutiny included fair subject selection and favorable risk to benefit ratio. There was also the notion of respect for the enrolled participants in that there was certainly an observer effect within any data collection mechanism which stems from the liminal role of the refugee within the society. Finally, the potential trauma endured by the participant must be / was kept in mind as the recounting of past experiences and life details had the potential to un-earth buried memories, leading to a potential re-traumatization (Kevers et al., 2018, p.

662). The potential effect of this were lessened as the relationship between the interviewer (myself) and participant were reflected upon within the exercise. These were not dependent relationships, but ones of support and mutual respect. This helped to assuage any fears that the participant had about sharing intimate and traumatic life details and better postured the researcher to support the interviewee if they appear to become distressed (Kevers et al., 2018, p. 660).

### **Limitations**

As mentioned earlier within the scope of this study, there are several limitations, realized or potential, that must be taken into consideration when working towards an application of these works towards further conflict transformation or methodological development of conflict research tools. The first of these limitations is the scalability of the anticipated findings. Granted, this study's purpose is to better inform intervention methodologies and practices with regards to larger scale third party interventions into fragile states, but it is imperative that the scope and scale of the study be kept in mind. The population utilized for the data collection, albeit a necessary tool through which to interpret and analyze a specific groups' chronic experiences and perceptions within cultural conflict, indicates that that the data will inherently be at a micro level within a much larger framework. As mentioned earlier in this chapter, an assumption is that these experiential horizons will translate and scale into larger groups' experiences within conflict as there is much research to support the notion of a marginally universalized approach and interpretation to temporally sensitive schema across cultural groups, there is still the possibility that the scalability of these schema is limited to small groups or individuals. Granted, this will still add critical data and knowledge to the field of peace studies writ large, but caution must be

headed within the study to not overestimate the transferability. With that, there are numerous precepts for this universalization and scalability which are expanded upon in the next chapter.

The second limitation is the nature of time itself. There are numerous interpretations within an individual's own worldviews. This also includes the differentiation mentioned above between differently cultures' ways of interpreting time. Although there are numerous methodologies for interpreting these temporal perceptions via spoken word and gesturing, many of which are utilized within this study, there are still gaps that might arise when interpreting the data collected. Noted above and in chapter two, chronistic or temporal studies are set around nomological notions and theories of time but are further understood via extremely relativistic concepts. This paradox is not lost on those that attempt to interpret social experiences of time via qualitative means. Although a limitation of implicit and explicit nature, this in no way suggests that the study should be structured via a different methodology or that there is a potential that the data will not provide necessary experiential horizons needed for analysis. There is groundbreaking research which helps to counter some of these limitations, allowing for these complex schemata to be coherently catalogued. Elucidation of this prior research is the work of chapter two.

### **Credibility of the Data**

Credibility of the data, along with the limitations is important to establish prior to any cogent conversation occurring around the findings. As mentioned within this chapter, the methodological process designed within transcendental phenomenology allows for a baseline credibility factor inherent in the data by the way the data gathering and analytic processes are facilitated, as well as robust mechanisms that allow for credible and consistent meaning making pulled from participant transcripts. Specifically, by following a two-part process within the

phenomenological and temporal orientation models utilized within this project there are specific linkages between the two modalities of sense-making that allow for increased credibility via a modicum of triangulation. As mentioned, within the transcendental phenomenological approach the process of horizontalization, phenomenological reduction, clustering, and rich description were followed throughout the project. Likewise, analysis of temporal orientations followed the process of determining the function of the temporal phrase, a specific code applied to various forms of SCT (which is discussed in greater detail below), and finally binned into different experiential and chronological perspective areas. Triangulation occurred when the temporal perspective process was utilized within the analysis structure required by phenomenology via linkages that developed when using the lexicon developed via the temporal conversation within the reduction phase as well as the structure forming phase. Overall, the utilization of a secondary model within the primary methodology assisted greatly in determining the importance of specific experiences within the phenomenon of cultural conflict.

Even with the development and inclusion of certain practices that increase the credibility of the data, there are some processes that may insinuate that a modicum of that credibility might be lost via omissions of certain analytical mechanisms. Within this project there are two elements of the temporal marker and perspective analysis described in both chapter two and three that were omitted from the final analysis framework. Although not critical to the analysis, incorporating both verb tense-based coding as a specific construal or indication of a temporal perspective (Whorf, 1956), and a rigid method of analyzing SCTs were both mentioned within the literature as elements of a study aiming to analyze temporality. The first of these limitations, the verb tense-based coding, was omitted from the final analysis for one reason: the participants within the project were not native English speakers. This led to broken English being utilized

during the interview, or in some cases a mild interpretation through a translator. When conducting an initial review of verb-tenses as a modality of identifying temporal perspectives and any shifts in those perspectives when entering into cultural conflict, there was a lack of consistency in how verbs were being conjugated. Prior to making the decision that this method of identifying temporal perspectives would hinder the overall coding process and potentially lead to great inaccuracy in the final textual descriptions and ultimate structures that formed from the horizons, three participants' interviews were coded in their entirety for all three mechanisms: SCTs, verb-tense/metaphors, and SCTs within the three designated schemata. Ultimately, it was decided that verb-tense coding would prove problematic with non-native English speakers.

The second of these limitations that could potentially have impacts upon the credibility of the data is that all SCTs were coded, no matter if they were identified within a specific schemata indicator, or if they were stand-alone and just used during the entirety of the conversation. The determination was made after reviewing several of the transcripts and identifying those important perspectives and insight on the participants' overall experience of being engrossed in a cultural conflict were occurring via both descriptions within the three identified temporally sensitive schemata and during connecting thoughts between them. After the complete coding of three transcripts this trend was identified and all SCTs were coded and included in the final analysis. This goes a little against what has been done before within the literature, but one difference between those studies and this project is that those SCTs were coded within specifically established experiments designed to look for particular SCTs that coincided with either an individual chronological or experiential time perspective. This study incorporates all of these measures within its corpus of coding and analytical methodologies, so a wider view is warranted.

Within this limitation of the data analysis techniques there is also the ambiguity of analyzing up and down spatial construal's of time (Boroditsky, 2000). Although some work has been developed on the significance of these “present” tense SCTs, there is much debate surrounding their utilization within certain societies. For this reason, they have been largely left out of the data analysis. However, they were counted during the synthesis of the SCTs after watching the recorded interviews and collating them with the transcripts which were coded for horizon / worldview schemata indicators. Overall, there were markedly few of them, a total of five downward indications across three of the participants. In relation to the amount of experiential and chronological SCTs collected, the downwards indications amount to a tiny fraction that would have had little effect upon the overall horizontalization process, or the meaning garnered from that method.

Although potentially having an effect on the final credibility of the data, these two limitations were identified as having such a limited potential effect that a slight augmentation to the final strategy would not impact the credibility of the data or analysis. Ultimately, the exclusion of these two limitations allows for a more refined and consistent coding scheme. Inclusion or further refinement to these limitations will most certainly assist in a greater ability to define the concepts of and perspectives on temporality within future studies. This is discussed further in the subsequent chapter.

### **Protecting the Methodology**

As the core of the research project, this chapter forms the basis through which the project was designed and executed. Via a dearth of literature on the subject of the impact of cultural conflict upon chronistic and experienced temporality within refugee experiences, the projects focus was identified; but only through the identification of transcendental phenomenology can it

be truly interrogated. The inclusion of sense making and lexicon development structures in the form of the modular temporal function descriptions informing the modality of temporal perspectives via Stein's bi-axial model help provide direction and some structure to an otherwise abstract concept. As mentioned above, this is for a few reasons, but the primary of which is the idea that humans are not able to explicitly describe their own temporal perspectives as they must be in relation to another's or else there would be no grounds to describe them. Through this the most common method used to impart one's own understanding of their temporal perspectives is via Spatial Construals of Time or via spatial metaphors to describe temporal concepts (i.e., time keeps slipping into the future, with "slipping" being used to describe the action of time in this case).

With the lexicon structure in place, the phenomenological inquiry was able to begin in earnest. This progression through the data analysis and discussion on the findings within this fascinating study is the work of the next chapter; however, as this study is also labelled at the onset as being constructivist in nature, there is a final idea that the reader should bear in mind while transitioning into the next chapter.

*"[Structuralism] starts from the assumption that knowledge, no matter how it is defined, is in the heads of persons, and that the thinking subject has no alternative but to construct what he or she knows is the basis of his or her own experience"* Von Glasersfield in (Meyer, 2009, p. 333).

If nothing else is taken from this chapter, the idea that the individual knows their experiences better than anyone is the most important of all. Even with the models, frameworks, and sense-making devices leveraged to assist with the data analysis, all are built to better understand the experience of the individual within the phenomenon in question. This is what is

meant by protecting the methodology. A keen focus on the experiences of the refugees interviewed must be maintained at all costs, else-wise a true understanding might never be developed. The next chapter is built upon this foundation. The findings are presented via a breakdown into three primary horizons, a standalone discussion on Spatial Construals of Time, and a fourth horizon that encompasses the entirety of the initial horizontalization discussion. The data are then presented via stein diagrams to illustrate any changes in temporal perspectives for both chronological and experiential for both pre-and post-transition to Charlotte. Finally, a richer description ensues via a composite structural description where four structures are identified.

## Chapter 4: Findings

*“Under the influence of a time collapse, people may intellectually separate the past event from the present one, but emotionally the two events are merged” – (Volkan, 1997, p. 35)*

### **Introduction**

As described within the previous chapter, the perspectives of numerous refugees within the Charlotte North Carolina area were captured and catalogued via various qualitative techniques. Some of the techniques were coupled in new ways, such as the relational mapping exercises and the identification of Spatial Construals of Time (SCTs), and some were more traditional like the open-ended question interview techniques. What is profound is that although described as extremely difficult to detect and codify within much of the prior research discussed within this project, temporal descriptors and markers were indeed identified within the related experiences of those interviewed without great difficulty. This chapter provides a deep description of those temporal markers and identifiers within that serve to elucidate the experiences within the phenomenon of cultural conflict.

The chapter is broken down into subsections that inherently follow the transcendental phenomenology data analysis procedures. Prior to this, however, is a discussion concerning the credibility of the data that was collected, to include how that data was coded by the author and an elucidation concerning how the idea of epoche or bracketing, which was described in the previous chapter was utilized and embodied prior to, and during the larger process of this project. From there the process of horizontalization of the data flows into phenomenological (transcendental) reduction. These two processes are technically combined within the overarching methodology, but a distinction between the two is helpful for breaking the discussion between the initial coding of the data into identified SCTs within the interviews, the identification of

indicators within the multiple transcripts that showed a presence of any of the three identified temporally sensitive schemata (also termed horizons in this chapter), and any linkages between the relational mapping exercise and chronological or experiential time perspectives from the discussion on the individual participants' overall shift in temporality. The latter will also be visually represented via Stein diagrams (Stein, 2018). This distinction between the sub-phases also allows for a better reading of the individual participants' perspectives and stories. In a topic such as this phenomenon, there is a high potential for individual perspectives to be lost in the jargon and necessary descriptors. This rich process then flows into clustering these horizons into themes which is followed by imaginative variation. Within this process the textural descriptions from the prior processes are developed into representative drawings and diagrams in the hopes that a deeper linkage might be identified between the individual experiences. Finally, an overall textural description within the structures of the experiences is developed so that a rich discussion on the overall findings and implications may occur within the follow-on chapter.

The reader will notice that even with the project being built around a series of research questions, a necessity in any research project, those questions will not be directly addressed within this chapter. This chapter is built around the phenomenological process as stated above, but it is important to understand where and when discussions on the research questions are to occur. This chapter will set the base line of knowledge garnered from the experiential interviews gathered. From those structures and rich descriptions, a deeper discussion can occur as to the findings and their implications. This chapter will also not structure around the interview questions that were utilized within the interviews. As each interview occurred in a different manner, with a slightly different flow of question, not all information concerning the SCTs were gathered in the same chronological location during the interviews. A chapter built around this

would be rather unwieldy and difficult to read, thus this methodology was not followed. Finally, and as mentioned in the prior chapter, there is a specific lexicon that is to be utilized to help describe the temporal indices that present within the interviews and subsequent coding. When read, the original passage from the transcript are utilized and all attempts are made to utilize the verbiage and statements from the participants as structural descriptors. Only on a few occasions are the lexicon devices (namely the descriptors of the SCT or the specific schemata) used to help discern meaning from the transcripts. Overall, the criticality of this project becomes quite apparent within this chapter as hearing the perspectives of these refugees embroiled within cultural conflict within the United States indicates that temporal perspectives play a larger part within conflict than previously thought, and in some ways more importantly than previously thought.

### **Horizontalization Identification of Shared Experience**

The process outlined in the previous chapter is largely recursive throughout this section, most notably within the horizontalization processes. For each of the ten participants a similar process within the analysis and coding scheme accompanied each participant in the form of a interrogation as to the function that temporal indicis served within their stories, where the three temporally sensitive schemata were utilized to help elucidate perspectives of their experience, and finally a sound identification of what SCTs were utilized and for what purpose. As noted within the last section, both SCTs aligned with the three schema and non-aligned SCTs were coded throughout the transcripts and videos. The drawings were analyzed, but only one or two highlighted temporal meaning making from the illustrations. In order to utilize the drawings to a greater extent, the literature points towards a deeper interpretation, a methodology which is slightly outside the scope of transcendental phenomenology. In a slight break from the traditional

transcendental phenomenology process of horizontalization as developed by Moustakas (Cooper, 2014; Moustakas, 1994), specific phrases within the interviews were not necessarily utilized to find key words that indicated a shared experience. The process is slightly more complicated. Although there is in fact a shared experience within cultural conflict, the path towards identification is found via a mixture of SCTs and the chronological location of the refugee's response either being prior to their movement to the United States, or post.

Finally, as a quick note towards the method for ensuring a calibrated identification of SCTs as they correspond to temporal perspectives of the participants, during the coding phase a marker phrase for both the experiential axis and chronological axis were identified. In practice they look like the following statement from Glenn. "Yeah [,] so I, I went over there, then took the plane ticket. Then we go, it's not like, uh direct the plane from Jordan to here." Within this statement the participant indicated backwards with both of his hands when saying *Jordan* and indicated forward with both hands when saying *here*. Indications of forward and backward coincide with the ego through time, or experiential axis of temporal perspectives. As he left Jordan and came here, this phrase provides a good indication that throughout the discussion that when he indicated forward, he was pushing his ego through time, and when indicating backwards, he was pushing his ego backwards in time. As this field is a burgeoning one, the science of SCTs is not exact, however, very close approximations are able to be garnered.

### **Horizon A: Cultural Belonging**

The refugee experience of moving to Charlotte, North Carolina and becoming embroiled in cultural conflict presents extremely interesting results when analyzed for temporal perspectives. Pre moving to Charlotte, the experiences of all refugees highlighted a high concentration of Spatial Construals of Time focused on both experiential and chronological

perspectives. Specifically, they indicated a focus on an ego forward through time and a forward into the future chronological expression. To be juxtaposed in a subsequent section, the respondents also indicated more diversified temporal reference points when speaking to their experiences in their transient locations prior to moving to the Charlotte area. These reference points took the form of number of SCTs which indicated an important temporal reference that the speaker wanted to ensure I was aware of either consciously or subconsciously.

### **Pre-Charlotte Characteristics**

When discussing their experiences prior to moving to Charlotte, there was a great difference in the verbal expressions utilized by the participants. Stephen, who is originally from Eritrea indicated this multifaceted horizon via stating that “[y]ou always have to ask for papers, for every move,” and “I moved to the city, to improve myself, to learn work things like that,” and “[m]ost of my life, my childhood is attached to that place, to that school.” All these statements were accompanied by forward indications with his hands, suggesting a forward movement through time. Bashir, who is originally from Iraq, indicated his time pre-Charlotte in a similar manner, stating that “[his family] don’t know the Turkish language and, uh, not like here because they told us, you are not, not here for, for, or something. You are waiting for approval to, to be in another country.” Indicated by intense forward indications, he was discussing his family’s time in Turkey, their transient location coming from Iraq. As another example, Laura (who originally came from Syria) projected herself forward into time while saying “[a]t the beginning I was like depressed, I left my family, my friends here and have no one, even though we were altogether, the families, the refugee families.” Although discussing their move overall, the contexts for the phrase place this during a discussion on what life was like prior to coming to the United States during the initial stages of her journey. Of note, all these quotations fall within the first

temporally significant schema indicating that they all focused upon cultural belonging which further indicates a perspective on self-concept clarity, a sense of coherence, identity distress, and psychological adaptation.

Although fewer indications of pushing the ego backwards through time or putting themselves back into their shoes in a past orientation, versus a movement forward orientation, this axial direction does form an important horizon within this schema-horizon pre-movement to the Charlotte area. Stephen indicated to his back while also stating that “[he] found himself a supporter in Addis Ababa.” Laura also indicated to her back when discussing her perceptions of the United States prior to her moving here. “Like, its, for me, it seems like it just surrounded by a lot of water. Something happened again, I go back to my country or anything, so it seems like really far for me.” As mentioned, there are far more examples of forward projections through time when discussing topics or stories that fall within this first schema, a characteristic that will prove important during reduction and structure forming within the data.

Indications of chronicity, or the chronological axis to their perspectives within this first schema-horizon of cultural belonging were not as prevalent as the experiential perspectives. Within this indicator the respondents largely motioned to the past when mentioning aspects of their experience’s pre-movement to Charlotte. Although the sagittal gestures, or the forward and backward indications of experiential time are similar across most cultures and linguistic groups (Whorf, 1956) the chronological indications have more to do with language spoken due to the direction in which one reads. A few of the participants wrote in Arabic, indicating that their past reference direction is to the right, versus the left with English speakers and writers. Indications to the chronological past make sense as the respondents were discussing past events, but the phrases that the SCTs were connected to were not always expected. Laura indicated to the past

when mentioned that “like, if you couldn’t give them, they’re just gonna kill him and throw him at your door.” This was in reference to groups of armed men who controlled neighborhoods and extorted money for ransom within the place she used to live in Syria. In a more difficult to decipher statement, Glenn, who also originated from Syria, mentioned that “[he and his family] don’t choose [the city] because we didn’t know anybody here. So, we don’t have any relationship with anyone right here.” This appears to be out of context and more suited to a post movement to Charlotte discussion, but in fact he is referring to the decisions being made by him and his family prior to coming to the United States. At the inverse, there were a few cases within this first schema-horizon of respondents locating their statements in the future when discussing past events. By example, Julie (who came from Syria) mentioned that they were going through “normal [immigration] interviews and nice interviews until the president Trump came, like was very difficult because he stopped all the cases. That’s why we, we waited all that years.”

As this project is endeavoring to remain outside of the psychological interpretation realms, some of the interspersed indications of past events being expressed to happen in the future, and future events being discussed as occurring in the past are analyzed as just being what they are. Interpretation is an area for future research in the topic for certain but is left out of this analysis. To that, the dearth of chronological indications within this first schema-horizon are telling of the experiential importance of life prior to coming to the United States and prior to being involved in a pronounced cultural conflict of a specific nature. Experiential perspectives show that the participants were placing themselves into the events that they were discussing, indicating a deeper identification with those events, even though they occurred in the past. Chronologically the participants largely placed the events pre-movement to the US in the past, fitting with entropic and arrow of time characteristics. However, the dearth of chronological

SCTs and indications is stark in relation to the number and richness of the experiential indications, a finding that proves to be critical later in the analysis.

### **Post-Movement to Charlotte**

Prior to moving to the post-movement to the Charlotte area discussion of experiential and chronological indicators, there are two cases that stand out in contrast to the others. Out of the ten refugees interviewed, there was one (Jim, who migrated from Myanmar via Indonesia) who showed a complete reversal of SCT presentation than the others, and one (Zach) who was a Special Issuance Visa (SIV) holder from Afghanistan. Zach is largely used as a litmus test within these works as he indicated no cultural conflict as he had been working with American military personnel in Afghanistan for many years. His case file followed the requirements for inclusion within this study and proved to be an important identifier that the overall methodology works. In sum, Zach was identified to be in cultural conflict, but in a reverse way in that he conflicted with this home country of Afghanistan in a cultural manner by indicating that “Afghanistan is not a good country” often throughout his discussions. He also mentions that “he is looked at in a different way from his home society because he worked with Americans.”

Jim on the other hand began his journey in the United States by expressing a modicum of cultural conflict, but ultimately integrated into the Mizo community in Charlotte, mitigating a depth of cultural conflict he was presented with. To that point he presented no chronological or experiential SCTs prior to coming to the United States which were connected to the cultural belonging schema-horizon. There are however indications post-movement to the United States. Interestingly, within the experiential indications he mentions that “[s]ometimes when you are over in joy, you don’t have much comment, you are just happy.” This presented as a forward motion indicating that he was pushing himself through time into the future. Further, Jim also

expressed pushing himself forward through time in a not-so-rosy discussion point. “I am scared because the work I can actually do, but the working face to face, sometimes they send me estimates but I cannot share, that’s why, its scary.” Although tied to his worries over his lack of English abilities, this is not necessarily a cultural conflict indication. It does fit well within the cultural belonging schema as this is certainly a self-concept clarity and identity distress concern.

The other eight participants showed a different dynamic. In juxtaposition to the pre-movement to Charlotte discussion, post-movement showed a marked decrease in overall temporal indicators, but an increase in diversity of those indicators. This decrease is certainly noticeable within this first schema-horizon. However, within this decrease there is a continued focus on pushing the ego through time towards the future when utilizing an experiential SCT. Stephen mentions that when he is discussing his ability to speak English that “[he’s] ok, but at the same time people speak very fast, especially when you speak with youngsters, some people may not have the patience to speak with you.” Although interesting that he presents this as seeing himself in the future, there is a continued view of cultural conflict. “Actually, you work, it’s very, it’s very hard, United States, you must work, yeah.” With this statement Bashir highlights an aspect of sociological adaptation requirements in the Charlotte area. Supported by Kathrine, coming from Iraq, who states a very similar point, there is much agreeance that to become a part of US society one must work (Bean et al., 2012; Huntington, 2004; Thompson, 2019). This featured heavily within most responses to both pre and post arrival the United States questioning, raising interesting points about the interpretation of what it is to be and American citizen or member of society.

In a nod towards identity distress, Will, who comes from the Central African Republic by way of Cameroon discussed his anxiety for “bringing his country’s problems here,” and that

“newly arrived refugees must respect the rules or face the punishment.” Although this is a normative feeling when entering into any new society, this was only mentioned explicitly within his interview. Others alluded to this idea, but never directly said it. As a representation of pushing one’s-self backwards through time Laura states that “like, like as a, as a man, they don’t really see your hijab on, they don’t see, so then they don’t see us, we understand this.” As a reference to living and working with other members of the Syrian refugee community in the Charlotte area, she projected herself backwards in a discussion about how it feels to continue to work around those from her country who still identify with societal traits from that location. Further, and as a highlight of potential impacts of a defined cultural conflict, she also states that “I wouldn’t see myself as, um religion wise and culture wise raising my children here.” As she discusses this delicate point, she projects herself backwards in time.

Chronologically speaking there was a similar trend of placing events into the future, albeit only slight. Julie, who migrated from Syria mentions that “[a]ll the refugees in Ecuador and another country come, come here and they start a new life and started correctly in work.” This idea of starting correctly certainly features heavily within the responses but most pronounced in those refugees coming from the Middle East. This is further corroborated by Bashir when he states very plainly that “they must live correctly.” Phrases such as these are largely established as chronologically in the future, which may indicate there is a consideration that they are not living correctly, further adding to the cultural conflict contexts.

Although this horizon is labelled as cultural belonging as a nod to the schema through which it is largely analyzed via, there are two sub-horizons which stand out within everything discussed above: Starting correctly, and Ambiguity of experience. Starting correctly featured heavily within multiple accounts of post-movement to the Charlotte area. This can also be seen

in many of the experiences prior to their movement to the Charlotte area. As the conflict in question is a cultural one, this is extremely telling of a potential cultural conflict as fitting into the host society is important for a litany of reasons, many of which were laid out in chapter two. Ambiguity of experience spans both the pre and post experiences within this schema as there were largely an even amount of past and future projections and spatio-temporal placement of events. Participants continuously projected themselves into the future when discussing past events, perhaps indicating a worry for the future and what may be in store. There was a largely consistent placing of events within either the past or the future when indicating chronological importance of a discussion point or within a certain narrative idea. When discussing matters post-arrival to the Charlotte area, however, there was a bifurcation in past and future indications, signaling a larger trend which presents itself as these findings further develop.

### **Horizon B: Refugee Nationalism**

Within this second horizon identified within the both the literature and the perspectives of the participants there was an overall lower frequency of occurrence than the first horizon, but the participants utilization of lexicon within this schema is further telling of their temporal perspectives on their experiences. As mentioned, this schema-horizon is centered around the un-ordering of political and social belonging, much akin to the cultural belonging schema, but increases focus on the concept of waiting. This is essentially about knowledge expectancy, and how an individual utilizes past knowledge to provide insights into potential future happenings. Key to note is that waiting is largely described as a future orientation with a focus on uncertainty and absence of a chronistic value. As with the last horizon, pre-movement to the Charlotte area proved to harbor more experiential perspectives than chronistic. Stephen expressed this ego movement through time with statements such as “I lived most of the time I was in Addis Ababa.

Um, in the Tigrayan region I used to be in a camp.” This was tied together with emphatic movements of the hands in a forward motion, showing that he was projecting himself through time. He further hints at this idea of being beset within a refugee sense of nationalism highlighted by indications of waiting in other ways:

*“Two weeks after I arrived in Addis, so that was a very good chance, if I had been able to continue that education at the very early age of my refugee life I could have achieved a lot of things.”*

Counter to this idea of a projecting oneself into the future even when speaking about chronologically past events there were also presentations of participants projecting themselves backwards into the past. Thomas mentioned that “[a]nd uh, cause like they, they have had times in another country waiting” when discussing the plight of other refugees. Julie mentions a very similar point when discussing her own experiences within the past. This idea of duration as a function of time is a very important one in any discussion on the meaning of time to an individual, one that features heavily within this construct.

### **Post-Movement Trends**

Transitioning to post-movement to the Charlotte area, as there were no presentations of chronistic SCTs prior to the participants’ movements to the United States, the experiential axis is evident once again. Post-movement experiences showed a slight differentiation between projections into the future versus the past, but most fell within the future category which is largely in keeping with the literature on the schema. Stephen again discusses his ability to regulate his own control over time with “[w]e were not on a busy schedule, the set-up [to life in the Charlotte area], not busy. One thing that I noticed in the United States, everything is, I have to adjust slowly to the pace.” While stating this he motioned backwards with both hands,

indicating a projection into the past, perhaps juxtaposing his current situation with how time was ordered within his prior life. He continues to project himself into the past when discussing control over time as a resource. “That is the emotion that I have in the US, it has some...of course you don’t have time to do a lot of things at the same time, you get busy at work.” Although appearing like a normal statement that any reader of this project has mentioned at some point in their life, this in concert with the story that Stephen was telling would clue any analyst into the fact that he was worried about his ability to control his own day in a new society, or that he was worried if he had the knowledge of society to be able to understand how to control his own day.

From that point the other responses which fell within this schema horizon with regards to the experiential axis were projections into the future. Laura mentioned that “like, [the refugee agency] guys are really helpful, but what I found here it’s really hard to make friends.” Within the contexts of the other topics, she was talking about at that stage of the interview, this phrase was a large indication of a perception of difficulty in controlling time. This can also be seen through the lens of a dis-ordering of social structures as friends often form the integral bonds that can produce a sense of order in a person’s life. There are many sociological and psychological indicators at play here, but time is certainly present. In this same vein of post-movement to the United States, there appear more chronological SCTs tied to the schema-horizon of refugee transnationalism. Although already established as being an outlier with respect to a decreasing amount of overall SCTs tied to schema post movement to the Charlotte area, Jim mentions that [he has] kind of a, I do live in a very crowded, very big community, but maybe that makes it difficult for me to speak English in that type of environment.” While mentioning this he motions to the right indicating these events are future based. The community he is referring to is the Mizo

community that he is part of in the Charlotte area. This is a good representation of why his responses are slightly different than the others. One of his main cultural conflicts is that he is not integrating into the host society but is instead choosing to live almost solely within a community of his own culture and ethnicity. This has a few side effects, one of which being his inability to practice his English as much as he would like within that community, thus making him nervous to use it, something that he stated several times. This perhaps indicates a waiting paradigm which he projects into the future due to his desire to get better at his English skills.

Other indicators took the form of experiences like Stephen had where he remarked that “one day, sometime, our country is one part, then also a small one.” Although a reversal of the norm for this schema, a left SCT indication was made pointing to this even potentially happening in past, or that he wished it had happened in the past. Waiting is once again pronounced within this experience as waiting for one’s own country to cease its conflict and integrate again is engulfed in the dis-ordering of political and social belonging. Overall, there were indicators found within this schema bin, but the impact of many of the statements certainly indicate that waiting is a temporal perspective that the participants had pre-and during cultural conflict. As with the prior horizon, there are several sub-horizons which bear mentioning as they certainly help label the experiences that participants had within this phenomenon. The first is the idea of duration. During periods of waiting, many of the participants indicated that time was something that was out of their control and the length of time that they would have to wait was really unknown to them. An example of this is when Stephen mentions what he “could have achieved” if he was able to continue schooling. This is a powerful statement in that there is a linkage between the projection of his ego through time and the pure temporal aspect to having to wait to achieve when he feels he could have achieved already. Building upon this is also the idea that

time is a resource. When Laura mentions that “for the first six-month time while [refugees] are supported by the refugee settlement agency, they have to take that advantage to get something quick, a certificate,” there is a clear reference to time being an important resource. With a great deal of waiting occurring in their journey to the United States many indicated that they need to make things happen quickly as they may not have control of time in the future. This further points towards refugee nationalism being an appropriate macro bin for these experiences as there is a continuity with how time is thought of and defined amongst the participants.

### **Horizon C: Expectations**

This third and final schema-horizon that provides a larger horizon bin is developed as a sense of expectations that refugees coming from disparate parts of the globe have for what their current and future situations may bring. In many cases, per the literature, this takes the shape of expectations surrounding becoming non-migrant / refugee, but also builds in certain concepts of temporal duration and waiting. Although there are clear differences between the three different horizons or schema at this point, there are certainly concurrent aspect between them which feed off one another. In similar keeping with the prior macro horizon of refugee nationalism, this horizon is largely represented post-transition to the United States. There were only a few instances of SCTs lining-up with phrases that embodied this schema prior to the transition. In one experiential case Stephen mentioned that “[he] moved to the city, to improve [himself], to learn work, things like that, but after two weeks, after I began [in the city] I returned to the camps.” This phrase was accompanied by a mix of pushing himself through time with his discussion of moving to the city, and a pushing himself backwards through time when he mentioned having to move back to the camps. There was an expectation that he would be able to better find his way and support himself as a refugee in the capital city of Addis Ababa, but

expectations were not met when he had to return to the camp. There are potential explanations as to why there are only one or two statements like this across the sample of refugees, such as a structural tie with the idea of waiting in their prior situations tempered the expectations that they may have had for opportunities prior to arrival in the United States. However, a deeper explanation of this is built out as the chapter continues into deeper levels of analysis. There were no chronological SCTs that presented prior to coming to the United States.

### **Post-Arrival Shifts**

Post-arrival in the Charlotte area presented numerous instances of SCTs aligning with phrases within this horizon. Bashir motions backwards, pushing himself backwards through time when mentioning that “in Hickory, it’s a dead city. It’s not, yeah, it’s not easy. I thought, uh, I didn’t imagine the, the life here in the United States.” Stephen, like Bashir motions backwards when elaborating on what he thought it would be like in the United States while going through the refugee process. “You can’t predict in the refugee culture that its going to be like this, it’s difficult, they have to realize this.” Further, Laura discusses the “like, you would be scared about that person stealing from you.” She mentions this while motioning forward but continues to discuss how she felt when she arrived in the Charlotte area. Again, experiences of expectations within this phenomenon of cultural conflict weigh heavily towards experiences post-transition to the United States but do highlight a few more sub horizons that may prove beneficial in later structural analysis. Specifically, there is a propensity for participants to allude to a desire to be able to predict what will happen next, especially once they have arrived in the United States. The inability or difficulty in predicting what may happen is perhaps another reason why cultural conflict is occurring as not knowing what indicators within a society to look for when attempting to anticipate future events may create some frustrations. The phrase “not easy” is also mentioned

more than a few times. As another horizon this certainly plays towards the proposed temporal sensitivity of refugees as difficulty in a task or in the creation of a new life may correlate to, or even cause a change in how the world is viewed. There is certainly a correlation between participants mentioning the difficulty of a task and their reference towards pushing their selves backwards through time.

Finally, there are similar numbers of chronological SCTs attributed to sentiments within the horizon of expectations post arrival within the Charlotte area. Glenn mentions that “you expect like, uh, road in the United States very clean and you come here for the city, this [apartment] complex, you see trash and you tell yourself; this is the United States.” While discussing this he motions right, indicating that this is occurring in the past (reminder that Glenn is an Arabic speaker and writer). Laura also delves into expectations of what she thought she might be able to do in the United States while indicating that the event occurred in the past: “like just look for schools, I don’t have time to anything.” Further, Stephen mentions that what he expected when he arrived in the US was to work something like 16 hours a day as a requirement: “I have seen that you can do that, I used to say, people used to work 16 hours.” Interestingly he indicates that this happens in the chronological future, indicating that he expects this may still be a perception of the US that he holds to this day. Finally, and as a reversal to the participants discussed to this point within this horizon, Jim shows why his outlier status revolves around his finding things exactly as he expected, or even better than expected here in the United States.

*“When I came to the USA, I get a lot of different things I didn’t expect from the government and from the environment. NGO, they provide some free food and some clothing. There were a lot of different things that I didn’t expect to get.”*

While discussing this he motions to the left, indicating that this event or feeling took place in the past. Adding to the other horizons mentioned herein, their notion of being scared comes up with frequency. Fear is certainly tied to expectations, especially if one does not know what to expect or how to interpret the environment to temper or reify those expectations. Indeed, this is powerful horizon that indicates something more complex may be occurring outside of these three larger schema horizons.

### **Stand Alone Spatial Construals of Time**

Of interest within this project is not just the horizons mentioned above that formed the bulk of the SCTs, but also SCTs that were separate from any meaningful statements that informed the above schema-horizons. It must be clarified that all statements made by the participants are in fact meaningful, but some help to elucidate their experiences better than others. SCTs that are labelled as stand-alone were determined to have less explanatory power within the phenomenon, however, they provide an entirely different modality of insight. The importance of looking at the ecosystem of SCTs within the interviews did not present itself until after all the interviews were initially coded for the horizons noted above. After seeing that there are dozens of SCTs that were not linked to those horizons, another picture came into view. This overall picture is left to the next chapter, but a brief description of these SCTs is relevant at this stage. As an example, Thomas indicated to the left when mentioning “[that] like it’s cause like it like another country from Kurdistan, we went to Irbil to Turkey, Turkey to Tokyo, and then to Ecuador.” This simply showed a process map of their journey and does not explain their perceptions of the phenomenon. Even with less explanatory power, statements like this still prove to be important.

Chronological stand-alone SCTs like the one above were certainly prolific within the conversations but paled in comparison to the experiential axis. Even those that took a similar form to Thomas' statement had different meaning to whomever may have been saying it. Glenn mentioned that when traveling out of Syria, "it's not like, uh, direct plane from Jordan here." When he mentioned Jordan he indicated backwards, projecting himself backwards in time, and when he then says 'here' he points forward, suggesting that he is perceiving himself moving forward into the future. A basic analysis would say that he was putting himself back in his shoes during that time, something that most every human being has done at some point in their lives. A similar pattern continues after participants transition into the post-movement to the United States discussions. Laura states that "in our culture, like, um, is this thing it's like a guest he's welcome like for three days after three days, he's more like, he's just gonna stay forever." The forward indication highlights that she is projecting herself through time, perhaps presenting her perception that this guest was going to be in their lives for quite some time. Further, Will mentions that "after like five years, uh, we, we moved to another city, which is much further, city is called Dar." While indicating forward he discusses this portion of his family's journey out of the Central African Republic and into Uganda. Again, a projection forward may have meaning that occurs outside of the coupling of a statement that falls within an indicator of one of the horizons above, but this project postulates that this meaning must be viewed as a larger picture vice a surgical view.

When viewed through this larger lens, the picture changes dynamically from just a view of the horizons and their frequency of utilization throughout the responses. Coupled with these stand-alone SCTs, the change in SCT utilization frequency shifts in a most interesting way between pre-and post-transition to the Charlotte area. Minus the two outliers of Zach and Jim,

every participant decreases their overall utilization of SCTs post movement to Charlotte, but there is a noticeable increase in the diversity of both the schema-horizons utilized to express their experiences, as well as a differentiation in both the experiential and chronological stand-alone SCTs. As an example, Laura expresses her experiences prior to moving to Charlotte, North Carolina by utilizing all four modalities of the stand-alone SCTs, experiential forms of schema-horizon one, and the chronological left (past) indication of schema-horizon one. No others were utilized. Post transition her utilization of stand-alone SCTs increased, largely in the experiential forward category, but her utilization of other SCTs within the schema-horizons decreased and diversified. She utilized schema-horizon one's experiential axis again, but also utilized both chronological aspects of temporal perspective indication. She used a forward projection within schema-horizon two, and likewise in schema-horizon three. Finally, she utilized three instances of post transition chronological right indication within schema-horizon three. As mentioned, eight of the ten participants follow this pattern, indicating a deeper meaning to their experiences, to include outcome behaviors, when embroiled within cultural conflict of a different nature in their new host society.

#### **Horizon Four: Avoidance as Cultural Conflict**

Prior to developing the key findings, especially the notion of what is termed a kaleidoscope effect exemplified by a decrease in frequency but increase in diversity of SCTs linked to both the established experiential schema-horizons and stand-alone when crossing the conflict boundary of a transition into the Charlotte area and subsequent involvement in cultural conflict, a deeper discussion on what the cultural conflict in question looked like within the accounts of the participants must be addressed. With respect to the schema-horizons, a large tendency towards cultural belonging was found to be important towards defining the conflict

styles, and the effects of the cultural conflict phenomenon on those conflict styles. Ultimately, it was within portions of the conversations with the participants where they turned to cultural belonging tropes as methods to explain their experiences that the styles of conflict were identified via certain open ended question topics. When analyzed for meaning during the horizontalization and transcendental reduction phases, there at first appeared to be a lack of a cultural conflict once the participants arrived at the Charlotte area. This caused the author to delve back into the transcripts and memos to identify more clearly what the contexts were as this would cause a larger structural problem within the research question. After looking holistically at both the pre-and post-arrival experiences, a trend was identified between the folds of their stories that finally identified that there was a cultural conflict at play.

Initially, most of the participants mentioned that they utilized a compromising conflict style prior to coming the United States, but within their transient location. Glenn mentioned that prior to coming to the Charlotte area he “you know, you [would] talk about it and come to a compromise, so you can still do things you want to work with.” Bashir also would utilize a form of compromise by acting as a sort of negotiator between his friends: “I am a good speaker and yes, I remember for me, between my friends, yes, a good way to convince people or so I used to take certainly yes, speech better than any other thing.” Julie, on the other hand discussed that there was avoidance utilized prior to coming to the United States as their transition from Syria through Ecuador yielded a starker contrast between cultural styles and the accounts above. Julie states that “now when we arrived [in the US], we trying to forget everything about Ecuador, and not only Ecuador, we don’t want to remember anything about our past in Iraq or in any country.” Finally, in the pre-arrival to the United States phase, there was one other difference in response that bears mentioning as it helps to highlight the shift in conflict styles, leading to a better

understanding of the cultural conflict writ large. Laura states that when living in Syria and confronted by several boys in school (she was a refugee in Syria for around six years) she “jumped and she fought them, all of them.” There are few ways of describing a direct conflict style, and this is certainly one of them.

Post-arrival into the Charlotte area conflict styles noticeably shifted. Glenn shifted from a compromising style to an avoidance style noticed when he was discussing a conflict with this employer about workman’s compensation: “I just got my, what I work over there, so no extra money, so I don’t like to get conflict with anybody.” Bashir skipped around the topic altogether and instead went back to discussing how he resolved conflict in his old life, mentioning once or twice that life was hard at the place of employment he was currently working at. Laura shifted from a direct confrontation modality to an avoidance style exemplified by a discussion where she and a fellow employee were having a conflict over resources at work and Laura ceded and said “yeah, just do whatever you want.” Finally, Julie states that when presented with conflict at their place of work “there was no, like they not speaking.” There was a clear avoidance by multiple parties on the issue of language differences with their supervisors.

Ultimately, there was a noticeable shift when crossing the conflict boundary from various styles of conflict, but namely compromising, to that of avoidance. Per the discussion in chapter two concerning the stages of culture shock, which again is the metric by which cultural conflict is largely being measured in this case, avoidance is a concerning development within the stages of cultural conflict. Granted, the discussion to this point has only described the identified shift in conflict styles when crossing the conflict boundary but has yet to integrate the larger conflict trend into the mix. As mentioned, the overall cultural conflict is difficult to see with a cursory reading of the transcripts, but once a wider view is taken there is clear indications that the type of

cultural conflict that the participants, minus Jim, and Zach, are engaged in is in fact avoidance of the host society outright. Participants almost never mention their communities, how they interact within those communities, nor what other activities they might have taken part in. The interview questions outlined in chapter three were designed to illicit such discussions, but none occurred. As indicated in the post-arrival to the Charlotte area styles of conflict, the participants only discussed work related contexts.

There may be a trust or “need-to-know” barrier between the researcher and the participants, but there is likely something larger at play. Indicated within the other horizons, the participants mention work numerous times as being part of what they envisioned when coming to the United States, in fact identifying it as an element of American culture. It would stand to reason that there is even further avoidance of the host culture as perhaps they find that United States culture is work in-and-of-itself. Regardless, there is a clear lack of participation or attempt to engage in their local communities, signaling the type of conflict they are having.

Finally, avoidance within the five phases of culture shock signals that the participant likely succumbed to the frustration phase and decided not to engage at all. However, there are deeper elements of cultural conflict which should also be discussed. Per the notions of John Burton (Burton, 1979), needs are a critical aspect within cultural conflict. Needs are often defined by cultural traits, for example social belonging needs, and when engrossed in another society or culture, it can be difficult to fill those needs. Indications of this are abundant when characteristics of conflicts center around avoidance, as with the participants above. Avoidance certainly indicates that need fulfillment is likely not to happen from the host society, so they look elsewhere for that needs fulfillment. With regards to the Media Framing Model (Bantimaroudis & Kampanellou, 2007) suggested as a heuristic in chapter two, the perceptions of need

fulfillment according to the host culture is that one should focus on work and achieving the American dream, according to the responses garnered during the interviews. Indeed, per the notations of Ward, et al. (2011, p. 471), identity conflict is related to adaptation measures. Avoidance of the host society is an indication that adaptation has meant retreating to one's own internal culture, potentially intensifying or catalyzing intractability of a cultural conflict. However, it should not be ruled out that there are elements from within the new host society that are creating un-favorable, or unwelcome conditions for the refugees. With that, there were few indications of adverse treatment within the participants' stories, but as mentioned above, there is potentially a trust barrier as the interviews were short in duration and the participants may not have told all that they were feeling. Regardless, the complexity of engagement within a new society is difficult to ascertain at face value and via anecdotal coding processes, but the avoidance aspect of cultural conflict is utilized here with a high degree of certainty due to the statements of the participants. Even at this phase of the analysis, the kaleidoscope effect of SCTs within the first three schema-horizons and the avoidance of the host society all-together begin to form a larger structure of what is occurring at a deeper level within the phenomenon.

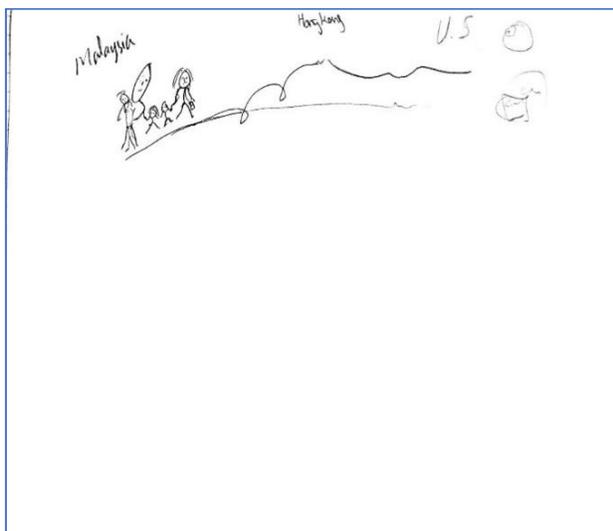
### **Notations on Relational Mapping Products**

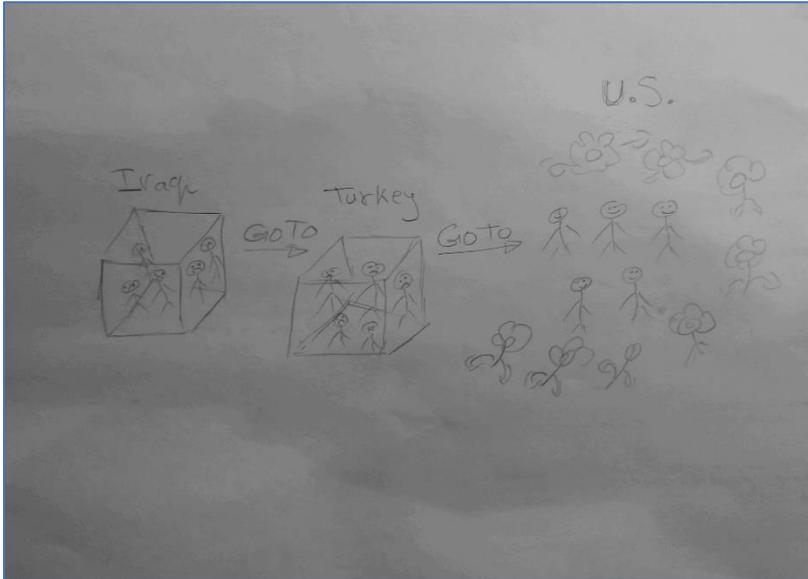
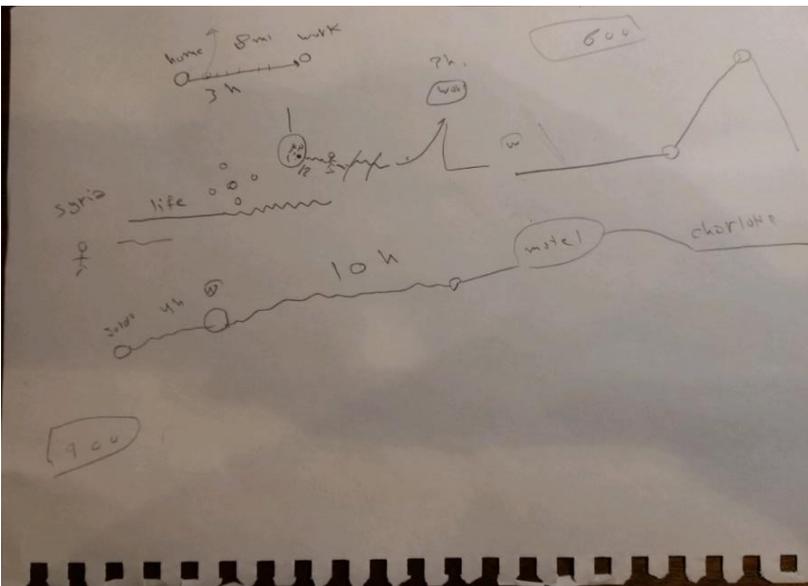
Some temporal ordering was able to be garnered from a few of the relational mapping segments of the interviews. However, only one participant, Glenn, utilized the exercise to talk portions of his experience moving from Syria to the Charlotte area (Figure 4.3). This is noticeable by the writing and complex systems of lines and circles he utilized to discuss the matter. Spatial construal's of time were utilized during the relational exercise, which were coded, but there was difficulty in determining anything but a linear progression while their drawings were taking place. Some, such as Kathrine (figure 4.2) did backtrack and drew the Turkey box

second, but overall, the relational exercises were difficult to develop into temporally meaningful diagrams. With that being said, the participants did find the exercises useful to allow for a further development of their experiences and would refer to them often to help illustrate their stories. Although there was difficulty garnering temporal information from within this specific strain of phenomenology, there is the potential for much to be coded if the Interpretive Phenomenology methodology is used. Although very little was explicitly pulled from the drawings, there is a great deal that could be interpreted, such as the boxes that Kathrine (figure 4.2) drew around her family prior to the conflict boundary and the freedom they had after. This can also be viewed in Jim's (figure 4.1) where there is clarity in the drawings prior to moving to the United States, and a perceived confusion after words. Regardless, the exercise was useful within the process of the interviews, and there is a likelihood that the responses from the participants would have been less rich without another modality to both lighten the weight of remember difficult times and to provide another form of meaning making to help the interviewer understand what they were trying to describe.

### **Figure 9**

#### *Jim's Relational Mapping Exercise*



**Figure 10***Kathrine's Relational Mapping Exercise***Figure 11***Glenn's Relational Mapping Exercise***Clustering via Stein Diagrams (Themes)**

Clustering of the horizons occurs via an experimental methodology postulated by Stein (Stein, 2018) and further discussed in chapter two. Within this model, there is a measuring of the

space-time location of an individual within a diagram where experiential time is hosted on the vertical axis, and chronological on the horizontal. The horizons above noted a shift when moving across the conflict boundary, but how can this shift be identified in a visual manner? This is important to consider due to the abstract nature of a perceived shift in temporality, and as mentioned throughout this project, humans utilize metaphor and symbols to communicate these perceptions and experiences as we have difficulty describing it visually in a meaningful way. The schema-horizons language are used sparingly for a moment within this section as within Stein's model, there is difficulty in imparting those terms. Instead, just the noted shift in frequency and kaleidoscope phenomenon are utilized for this descriptive analysis. In the follow-on section the two are joined again to provide a finalized version of what the perspectives tell us about temporal orientations and perspectives tell us about moving across a conflict boundary according to the refugees interviewed.

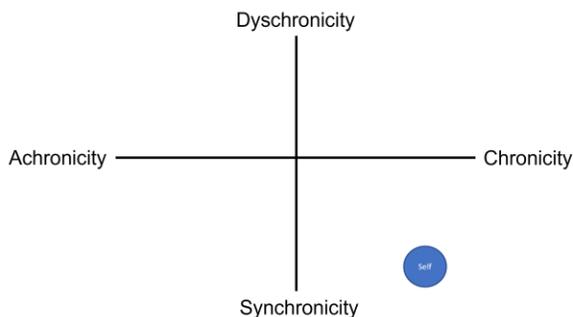
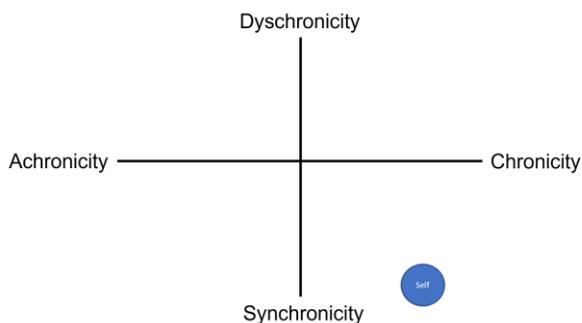
Chronological time is more straight forward than experiential and can largely be applied within the model without a deeper explanation. Experiential, or synchronicity within the model does require a short discussion as the bifurcation or divergence of timelines can be complex, especially during the coding process. In the model synchronicity indicates a convergence of chronological sequences in a sub-conscious merging of multiple timelines. In short, an individual may see themselves in the life they thought they would have, refugee transnationalism in the case of this project, as well as in the life that they currently live. The two can be linked together forming a coherent experience. At the inverse there could be an event that caused these two timelines to be viewed separately, and within the model this is termed as dyschronicity. Essentially the two timelines are lived simultaneously. For example, a refugee may consider

themselves a refugee and American. These two different identities, per the literature, bring with them distinct timelines.

In addition to the descriptions laid out by Stein, there are some additions to the model that this author added to aid in the identification and coding of these difficult to identity experiences. The first concept that is required for better understanding the potential divergence in timelines (dyschronicity / experiential time) is the idea of relationality (Kurki, 2020, p. 65). This applies as the timelines are jointly viewed as moving backwards and forwards through time. Some of the key ideas within this are the openness of the future and the closed nature of the past (Husserl, 2019). Further, the ability to project forward in time is dependent upon our semantic memory (Buonomano, 2017). With that, our experiences in the past are held as contextual knowledge. Continuously traveling backwards in time via experiential accounts is a sense making exercise to enlighten the present or anticipate and plan for future events. In-sum, the partial ability to distinguish between implicate timelines and explicate observances is bound to how the two temporal-self projections and perspectives relate across the conflict boundary. Finally, the second and final addition to the model that helps to better identify any shifts is the afore mentioned concept of entropy. In this case the arrow of time as it relates to experience (Rovelli, 2018, p. 25). Simple in its interpretation, this idea helps to look for divergences between the indicated temporal reference point, i.e., the interview question and its temporal context attribute of happening prior to the transition to the United States or after and the temporal perspective of the provided response. Via the further insight provided to Stein's model, a greater diversity in temporally experiential perspectives post transition would indicate an increase in dyschronicity. Counter to that, a decrease in diversity in perspectives would indicate an increase in synchronicity.

To better explore the potential for further divergences to be detected within the participants' experiences within conflict, and as a means through which to further provide textural descriptions towards a development of meaning, each participant who exhibited a shift are discussed in more detail below. Diagrams accompany each description to provide the visual element that discussed above. The only participant who will not be discussed is Zach as there were no shifts due to his special case.

Jim showed an overall increase in temporal orientations. Within the experiential form of temporal perspectives, he showed a general shift from backward to forward between his pre-and post-arrival in the Charlotte area. Although he did not increase the frequency of experiential temporal perspectives, he did show an increase in chronological SCTs tied to both the horizons developed above and stand-alone SCTs. Many of these chronological occurrences are referencing past events or indicating a higher conceptualization of past events and applying them to current or future imagined or perceived contexts. As seen in figure 4.4, a representation of his pre-movement to Charlotte, Jim was consistent with this utilization of experiential perspectives, thus a low likelihood of diverging timelines. Overall, in this phase he was looking largely back in time. In his post-movement to Charlotte phase, figure 4.5 he presented a clear sense of temporal perspective where he was largely looking forward experientially but reached to the past chronologically. As a reminder, Jim has stayed insular within the Mizo community in Charlotte where he gains employment and meaning from them. Ultimately this proved important in the consistency between the two phases.

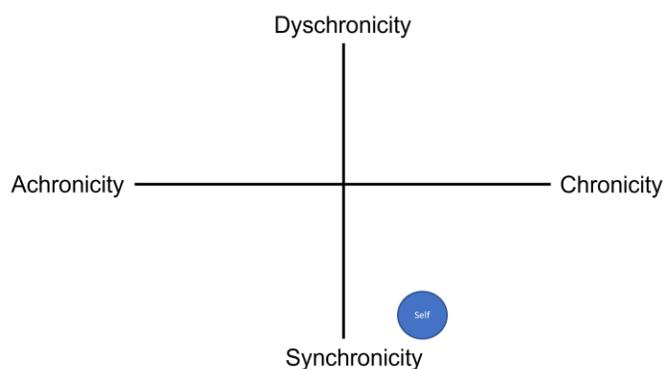
**Figure 12***Jim's Pre-Stein Diagram***Figure 13***Jim's Post-Stein Diagram*

Stephen on the other hand showed more distinction between timelines, in part due to his avoidance of his new host society characteristic of cultural conflict. Overall, there was a general decrease in his temporal orientations post transition, however, the kaleidoscope effect of temporal indicators is evident with an increase in overall diversity in chronological and experiential perspectives which include those coupled with schemata-horizons and those which were not. Regarding experiential perspectives there was an overall increase in backward projections in time, especially when referencing topics that fell within the expectation horizon. Chronologically an overall identified increase in right (future) orientation post transition. This coupled with the increase in backwards experiential projections indicates a mismatch between

viewing a thought or feeling as in the future, but in the past experientially. In his pre-movement to the Charlotte area perspectives (figure 4.6) there is a large dispersal of forward and back, but consistency in how they were used indicating a low level of dyschronicity. Post-transition there were major shifts in dyschronicity. The conflict between the chronicity and experiential perspectives, according to both relationality and the arrow of time theories reason that there are multiple temporal perspectives that do not necessarily intersect, leading to a slight divergence in identities tied to time, although only slightly.

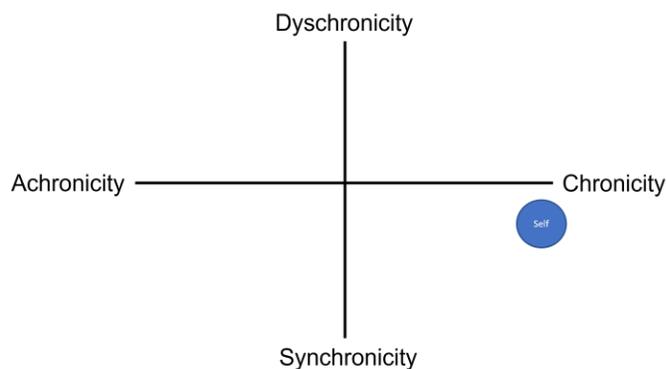
### Figure 14

*Stephen's Pre-Stein Diagram*

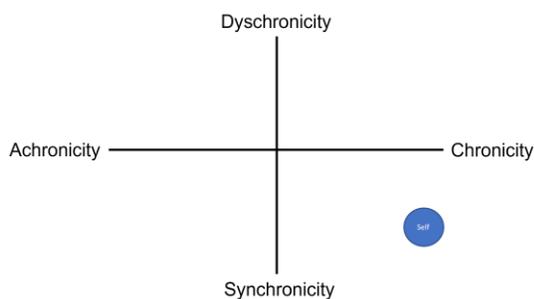
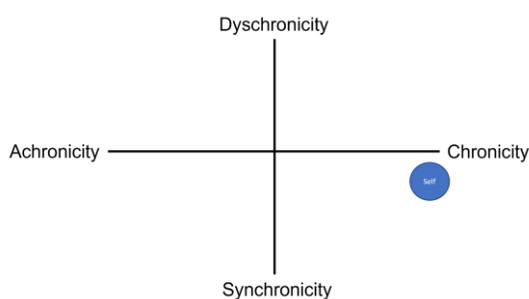
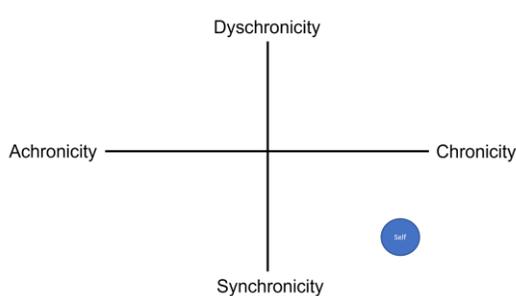
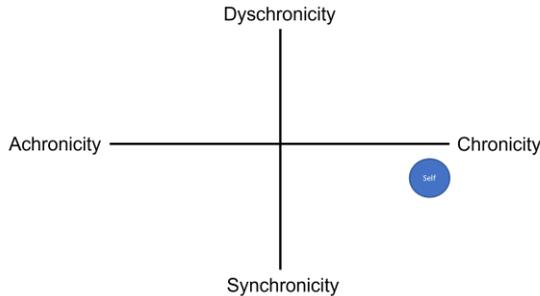


### Figure 15

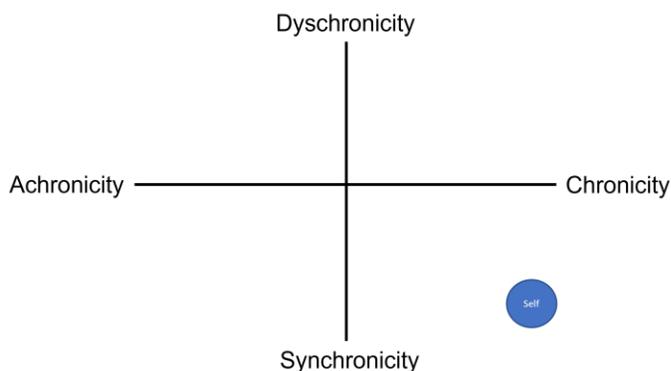
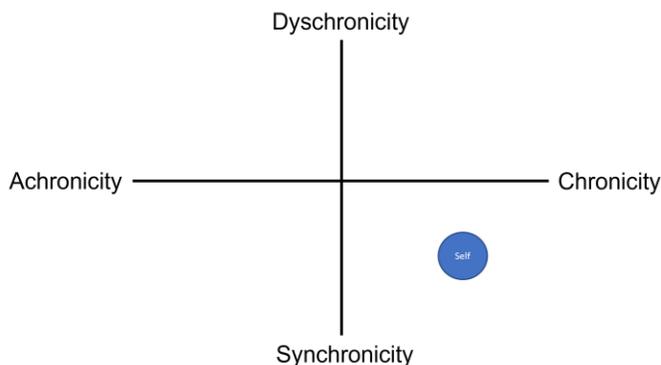
*Stephen's Post-Stein Diagram*



Both Bashir and Kathrine presented similar structures to their temporal perspectives. This is likely linked to the fact that they are husband and wife (interviewed separately) and went through the same experiences along their journeys to the United States. Both saw a steeper decrease in temporal perspectives and projections than Stephen did, but the same kaleidoscope effect was witnessed with the increase in diversity of perspectives. Experientially they both saw a large decrease in SCTs, even between forward and backwards projections. There was however an overall increase in backwards projections within the expectations horizon. Chronologically the past perspectives remained consistent across the conflict boundary, however, indications of future perspectives decreased. Overall, their perspectives were very linear with chronicity being their main way of communicating. In their pre-movement to the United States (figures 4.8 (Bashir) and 4.10 (Kathrine)) their chronicity is well established as most phrases were given with some form of chronological time stamp. There were also large projections forward from the past, but these were offset with a high number of backwards projections. This gives the slight indication that there may be some timeline dispersal with regards to experiences, but overall things were largely synchronized. Post transition (Figures 4.9 (Bashir) and 4.11 (Kathrine)) both show an increase in dyschronicity as there is almost an even split between forward and backwards projections, indicating that they are living in two different experiences.

**Figure 16***Bashir's Pre-Stein Diagram***Figure 17***Bashir's Post-Stein Diagram***Figure 18***Kathrine's Pre-Stein Diagram***Figure 19***Kathrine's Post-Stein Diagram*

Laura also showed an overall decrease in SCTs post transition boundary but only slightly, however, as with the three prior participants there is also the observed kaleidoscope effect. In the experiential category there was an increase in general forward projection through time post transition, but a presence of forward projections of transnationality and expectations related horizons. With regards to the chronistic aspect to her perspectives there was an increase in past projections post transition which may be an indication of past events towards anticipating those of the future. Although there was a general increase in dyschronicity post conflict boundary (figure 4.13), it is not as drastic as those of Bashir and Kathrine or even Stephen as there is an expected forward shift post conflict boundary due to the openness of the future concept within the relationality paradigm.

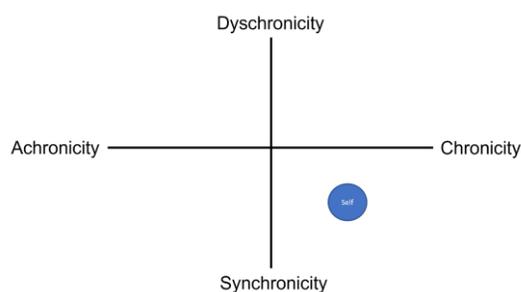
**Figure 20***Laura's Pre-Stein Diagram***Figure 21***Laura's Post-Stein Diagram*

The next participants are Thomas and Julie, another husband-and-wife pair who were interviewed separately, but who showed similar perspectives both pre-and post-transition. For both, there was an extreme decrease in experiential temporal perspectives. An absence of experiential SCTs linked to the three major horizons as well as the general SCTs altogether. Most chronological orientations remain past focused across the conflict boundary. Staying with that vein of thought, chronologically the foci remain moderately uniform, albeit with a decrease in future perspectives in relation to past ones. Overall, there is a decrease consistent with the underlying trend of the participants within this project. Experientially they show a predominance

of past projections when SCTs were indicated pre-conflict boundary. Refugee nationalism as a horizon featured heavily within the represented SCTs post-conflict boundary. Evident within the two pre-transition graphic representations (Figures 4.14 (Thomas) and 4.16 (Julie)) there were a larger number of temporal orientations and SCTs. Keeping relationality in mind, this account is more temporally askew than the post conflict perspectives indicating potential dyschronicity. Post conflict (figures 4.15 (Thomas) and 4.17 (Julie)) show fewer markers overall but could be seen as more chronologically consistent.

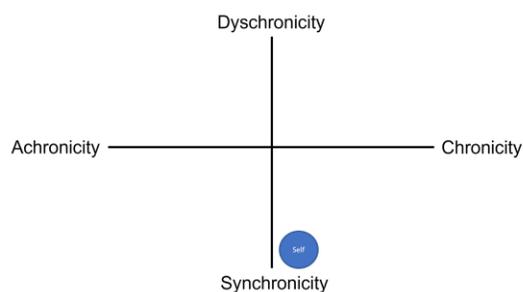
**Figure 22**

*Thomas's Pre-Stein Diagram*



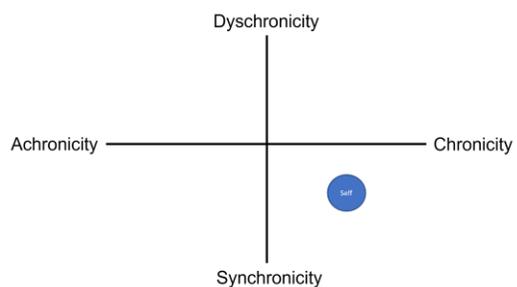
**Figure 23**

*Thomas's Post-Stein Diagram*



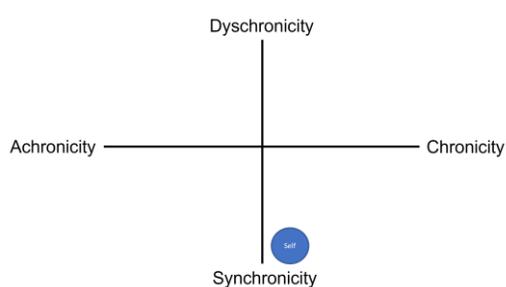
**Figure 24**

*Julie's Pre-Stein Diagram*



**Figure 25**

*Julie's Post-Stein Diagram*

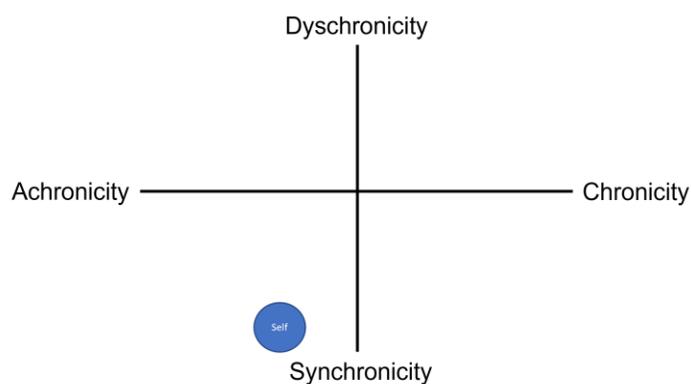


With Glenn there was a decrease in overall presentations of SCTs, both schemata / horizons linked and stand-alone. There was a decrease in stand-alone SCTs by almost half post conflict boundary. Prior to the conflict boundary temporal focus, both experiential and

chronological were future focused. After the boundary focus between post and future became even. Future focused schema-horizon two was the only addition after the conflict boundary. Experientially there was a shift from forward focused perceived movement through time pre-conflict (figure 4.18) boundary to ambiguity between future and past movement through time post-transition (figure 4.19). Chronologically there was also an overall decrease in temporal SCT markers, but a shift towards future perceptions post-transition (figure 4.19). The refugee nationalism horizon features heavily within this post-transition phase.

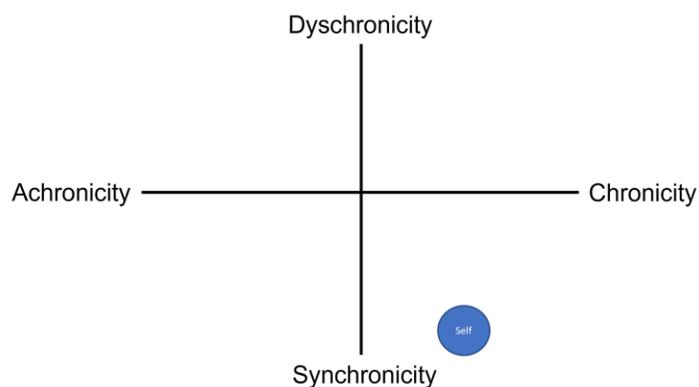
### Figure 26

*Glenn's Pre-Stein Diagram*



### Figure 27

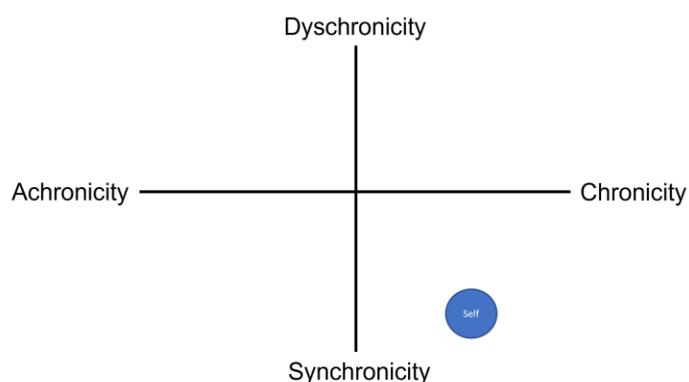
*Glenn's Post-Stein Diagram*

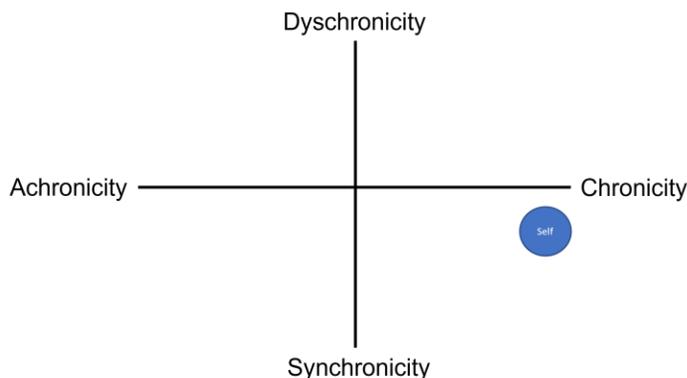


Finally, Will presented a steep decrease in perspectives similar to the prior participants, highlighting a further example of the kaleidoscope phenomenon. Experientially he exhibited a decrease in SCTs between the pre-and post-transition phases. There was equality between forward and backward projections between the phases, but there was an overall increase in the expectation horizon within that. Chronologically his perspectives remained consistent across the boundary, but there was an observed decrease in future focused SCTs. Overall, his perspectives were very linear with chronological SCTs being his primary way of imparting the temporal aspect to his experiences. Figure 4.20 shows that chronicity is established, but a large projection forward from the past indicates a slight decoupling of the chronological perspectives from the established timeline (pointing to the past usually accompanies a discussion of a past event and vice versa). Post-conflict boundary he shows an increase towards dyschronicity as there is an even split between forward and backward projections within this post-transition phase.

### Figure 28

#### *Will's Pre-Stein Diagram*



**Figure 29***Will's Post-Stein Diagram*

### **Composite Structural Descriptions Tied with Imaginative Variation**

Building on the discussion within this chapter, a deeper sense of structure can be discerned from the complex temporal perceptions of the participants from within these specific conflict experiences. Several structures are identified to include the trend towards dyschronicity or diverging / separate timelines within the experiential perceptions of time. Others include the identification of the type of cultural conflict as a potential outcome of the specific temporal references indicated herein, and the kaleidoscope effect identified within the horizons.

The trend towards dyschronicity has been discussed in part above, but the phenomenon bears further discussion as a slight trend towards divergent timelines indicates that there are greater impacts of crossing the conflict boundary identified than just with the schema-horizons independently discussed. By forming this larger structure via the Stein diagrams above the divergence after crossing the conflict boundary builds towards other structures. This divergence, presented within the data as differences in how the participants identified their experiences within their moving from their transient location to the Charlotte area provides further meaning to the first schema-horizon of Cultural Belonging as well as the second identified via refugee transnationalism. Expectations, the third schema-horizon also featured within this bifurcation.

Critical to this project is that the participants continued to project their past experiences forward post-transition without any real identification of new experiences as providing meaning to their experience in their new host society. Not only were there more future projections of past experiences, potentially indicating that they were still living in those lives, but there were also indications of greater diversity in the schema-horizons, or worldview schemata post-transition. Participants diversifying their temporal perspectives in such a way pre-and post-transition also indicates a potential for these shifting timelines. At the inverse, a decrease, or a maintenance of temporal horizon diversity would indicate synchronicity, as timelines and experiences are consistent across the conflict boundary.

Building upon this complexity, another structural description presents in the form of cultural conflict that the participants are embroiled within. As mentioned above the type, versus style of conflict, that the participants were presented with or induced post-transition to the United States was that of cultural conflict. In chapter two multiple theories and identifiers of cultural conflict were synthesized to allow for a better picture to emerge with regards to indicators of conflict and how the participants were experiencing that conflict. Alluded to above, cultural conflict to these select participants came in the form of expectations (nested within schema-horizon three) of what they thought life would be in the United States. Some, like Glenn, mention that they thought the streets would be clean, whereas Laura thought that the society would be more accepting. However, eight out of the ten participants mentioned that work was their main expectation of culture within the United States. Stephen mentioned that he thought it would be 16-hour workdays, and everyone discussed similar concepts. This idea of the American Society as an individualistic and work-based society is not a new idea, and one that is corroborated by these accounts (Huntington, 2004; LaMere, 2019; Thompson, 2019). This also

nests within the common experience within the participant recollections that their impetus for coming to the United States was to firstly get away from the situation they were currently in, and to seek the ability to fend for themselves by providing for themselves and their families through work.

Further, this is would also stand to reason why they largely engaged with others, less Jim and Zach, only during worktime, providing the perception that they were avoiding the larger society around the Charlotte area. Never-the-less, their responses, as identified within their experiences, were that of avoidance of their new host culture writ large. Indeed, the participants appear that they did not get past the frustration stage of culture shock, nor did they attempt to enter it via the perspectives that established and corroborated the cultural belonging horizon. This is noticeable via their reach back to their pasts to identify cultural ecosystems that they have something in common with. Ultimately this type of cultural conflict and their reactions to it prove very important towards the interpretation of these findings.

A third structure is found with the decrease in amount of both experiential and chronological SCTs tied to the three focal point schema-horizons, as well as stand-alone SCTs. The decrease in overall presentation of SCTs is discussed separately from the kaleidoscope effect as this is a separate structure of its own. There is the possibility, as this is the first study of its kind, that when this methodology (Phenomenology) and its findings are utilized in follow-on studies in this same line of inquiry the dispersal of the temporal perspectives may not be as extensive. Thus, looking at these two structures separately and in manifold helps to provide greater explanatory power within the methodology. The experiential temporal perspectives are the main focus of this decreasing nature of the SCTs as they are largely utilized to place one's sense of meaning and understanding within time and space via their representation of their ego

moving through time. This is more impactful for understanding the experiences of others, especially with regards to temporality within conflict situations. Chronological is still important within this structure as understanding where an individual places events they find important within their stories and perspectives provides a more holistic understanding of where the individual sees themselves.

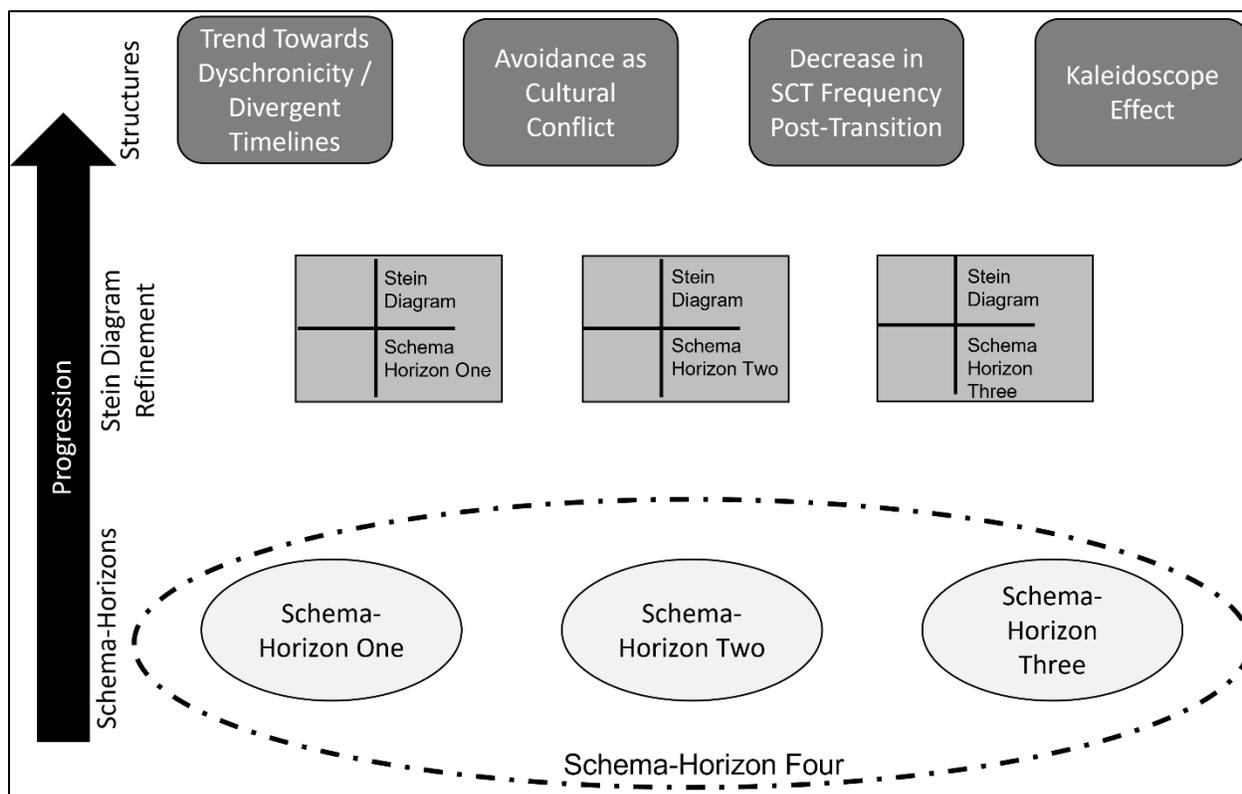
Within this structure fall the schema-horizons. Although they informed the development of the two prior structures, here is where they provide the greatest explanatory power. Within schema-horizon one, or the cultural belonging world-view schema, the decrease in instances of its utilization after the conflict horizon or boundary indicated a slight temporal suspension of ethnic cultural identity. Post-movement to the Charlotte area the schema-horizon presented in four out of the ten participants and was evenly spread between pre and post conflict boundary when it was identified, however, as discussed there is deeper meaning to this vice just counting indicators. The SCTs coupled to certain passages are not only decreasing post conflict, but their dispersal becomes telling. This slowing of ego projection indicates that there is a disruption in the participants' ability to link experiences to their current state within the conflict phenomenon. As further discussion on the importance of this is integrated into the next chapter, an understanding of this at a baseline is sufficient for understanding this structure overall.

Schema-horizon two, refugee transnationalism presented in four out of the ten participants. Between those four there was an even disbursement between pre-and post-transition point. However, within the cases that indicated that this schema-horizon had meaning within their recollections of their experiences, three out of four developed more ego through time into the past views (physically indicating backwards) post conflict boundary. This highlights a focus on waiting, described in detail in previous chapters and above. Important to this structure is that

waiting has to do with knowledge expectancy, and that it demonstrates that we know the unique time scales of natural things, artifacts, and their processes. By pushing their egos into the past, there is significance in that a shift from looking to the future to provide input on the present to looking to the past to provide input on the present while immersed in cultural conflict highlights an impact from that conflict on temporal perspectives. Waiting is also a forward focused phenomenon. Focusing to the past while exemplifying waiting for something is certainly a paradox that warrants a deeper study at a later point.

The third schema-horizon identified by expectations, in essence how worlds are ordered, and the duration of waiting is understood or mitigated, presented itself experientially post conflict boundary. Within its representations post conflict boundary there was an emphasis on past focused ego perspective. One of the main ideas within this is the notion of becoming non-immigrant, if the respondents are perceiving a backwards movement in time perhaps, they do not think they are moving out of the immigrant phase. This would help to under-gird the modality of cultural conflict that many of the respondents found themselves within.

The final structure is an amalgam of the prior and is identified by the kaleidoscope effect of a dispersion of the schema-horizons and the stand-alone SCTs. This includes the experiential orientations, both future and past, as well as the chronological future and past pre-and post-crossing of the conflict boundary. As this has been discussed in detail above, the significance of this dispersal is left to the next chapter as it plays a key role within the interpretation of the findings.

**Figure 30***Structure Development Process*

Transcendental phenomenology has allowed for a unique view into how individuals embroiled within latent conflicts, in this case ten refugees from varying locations who have moved to the Charlotte, North Carolina area and have subsequently become engaged in a form of cultural conflict, experience, interpret, and express their understandings of their own temporal perspectives. The data garnered from this population via the afore mentioned interview questions with follow on phenomenologically and temporal specific coding and analysis methodologies have provided sufficient horizons and structures to allow for a deeper interpretation of the findings. In the next chapter a final discussion on the project will develop a succinct idea of towards the meanings that may be synthesized out of the structures found within the data, or

essence, as well as implication towards how this simple, yet complex, process might be utilized recursively and to great effect within the conflict resolution community.

## Chapter 5: Interpretation of the Findings

### **Introduction**

As demonstrated throughout this project, the postulation that temporality within conflict is both observable and dynamic has been developed. The literature corpus is extensive with regards to the philosophy and science of time as perceived by humans, however the non-decisive nature of time in the fields of philosophy and burgeoning understanding within the hard sciences does express a need for further development of the field. Conflict studies, on the other hand, have largely left the idea of temporality within conflict up to relativistic and neo-modern interpretation, somewhat skipping over the potential for a modicum of normalization to any theory of time as applied to more than the individual. Within the last chapter this idea of non-normative application of temporal theories towards the phenomenon of cultural conflict has been challenged. The reader has seen that seemingly disparate experiences within the sample of refugees who have come from all over the world with varying experiences and perspectives along the way have presented rather similar temporal perspective aspects to their situations. The horizontalization and structurization of their temporal perspectives provided deeper identification of what this temporal fabric within conflict and its postulated shifts and changes look like within the phenomenon. Although a clearer picture of this dynamism of temporal perspectives when crossing the cultural conflict boundary is provided via the previous chapter and its structures, there remains deeper meaning within those contexts.

This culminating chapter seeks to provide that deeper meaning to the horizons and structures developed via the transcendental phenomenological approach. Two major essences presented out of the structures: The lack of temporal reference points when involved in cultural conflict, and the kaleidoscope effect that although featured as a structure proves to be of greater

significance. In discussing these the idea of a lack of temporal reference points is developed as well as its overall importance. From that, it is argued that the lack of temporal reference points leads to the kaleidoscope effect. Within the deeper discussion on that effect, Rene Thom's model of catastrophes is utilized to discuss the stochastic nature to some of these changes via continued qualitative methods. Within both essences the topic of conflict will feature heavily to include the impact that these dynamics might have upon the conflict cycle, especially that of cultural conflict. These two areas are then presented to a quick analysis of the original research questions to provide succinct answers to those inquiries.

Building upon this are recommendations from the findings and essences of the phenomenon and experiences towards the conflict resolution field. Of great importance is the question: How then can an intervention be developed so that third-party temporal perspectives match those of the host society or individual refugee? It is from this inquiry that the entirety of the recommendations section is built. A discussion is then developed around the notion of avoidance as a form of cultural conflict and what that might mean for those working towards the alleviation of cultural conflict and how temporal perspectives might also assist with these efforts. Overall, this chapter works to turn the abstract ideas presented within this project towards usable methods and ways-forward for practitioners.

### **Essence Identification**

#### **Essence One: Temporal Reference Points**

Presented in the previous chapter is the phenomenon of decreasing numbers of SCTs tied to temporally meaningful and stand-alone statements post-transition across the cultural conflict boundary. However, when viewed through a mildly positivistic lens where one event must lead to another in a direct relational manner, there appears to be a piece of the story missing. How

does an individual, refugee perspectives in this case, transition from a relatively consistent idea of temporality prior to entering cultural conflict to one of multiple perspectives and a decreasing number of overall temporally significant indicators post-entry into the conflict context? With a deeper look at what is happening when crossing the conflict boundary, an observer can witness that there is the noted shift, but what is harder to see are the multiple temporal reference points that the individual is reaching out for. Seeing this requires a few steps and the synthesis of certain points of information garnered from the prior chapter. First, prior to moving to the Charlotte area the participants were largely residing in regions or countries that had a similar culture to their own. This includes how those societies perceive time. Granted, there were multiple stories of not fitting in with the transient location society, especially with Thomas and Julie moving from Syria to Ecuador, but most of the participants found some similarities. These similarities provide a likely explanation as to why there is consistency in temporal ordering prior to crossing the conflict transition boundary.

The second parcel of information that is required is the information garnered from within the conflict boundary. Interpreting data from within this transition boundary is a difficult task. Mentioned later in this chapter as an area for future research, identifying where exactly this transition can be difficult. However, within this project the transition is identified as the entry into the Charlotte area and subsequent start of the frustration phase of culture shock. The interview questions were designed to illicit these responses and were largely successful in doing so. With that, what happens within this conflict transition boundary phase is a recognition that there are many differences within the new host-society that may not fit with prior-held world view schema. This is evident via the shift from largely experiential SCTs prior to the boundary, and a mix of both experiential and chronological temporal perspectives post-boundary. The

diversification across the temporally sensitive world-view schema and stand-alone SCTs indicates both a searching for temporal meaning to their new experiences and the utilization of past experiences to help inform their new ones. This search for temporal meaning is indicative of a lack of temporal reference points as this author is terming them. Prior to moving to the Charlotte area all the participants had reference points within which to attach their experiences to, but post they found a dearth of cultural similarities through which to temporally link their experiences. Indeed, this proved problematic, likely leading to the avoidance characteristics of the conflict.

These reference points prove important as without them, temporal worldviews appear to become un-bounded and explicate, potentially leading towards intractable cultural conflict. These reference points serve as an essence in a few important ways. Internal to the structures developed in the last chapter, reference points feature implicitly within each one. The trend towards dyschronicity can be viewed through a lack of reference points through which to bound the multiplicity of timelines together into a singular perspective on temporality. As those perspectives are subsequently applied to the interpretation of the world around the individual, the lack of temporal reference points echoes through the differing views of the self, in this case the view of the self as a refugee and as an American, further impacting the cultural conflict ecosystem that the individual is involved in. As the second structure encompasses avoidance as cultural conflict, a coupling of a lack of temporal reference points to the exacerbation of this conflict is easy to surmise. Building from the first structure there is a clear line of correlation towards a lack of these reference points and the worsening or lengthening of conflict. If an individual is not able to establish meaning within a conflict and subsequently link that to an

established timeline that is linked to their identity, then outcomes such as avoidance are likely to present themselves as witnessed here.

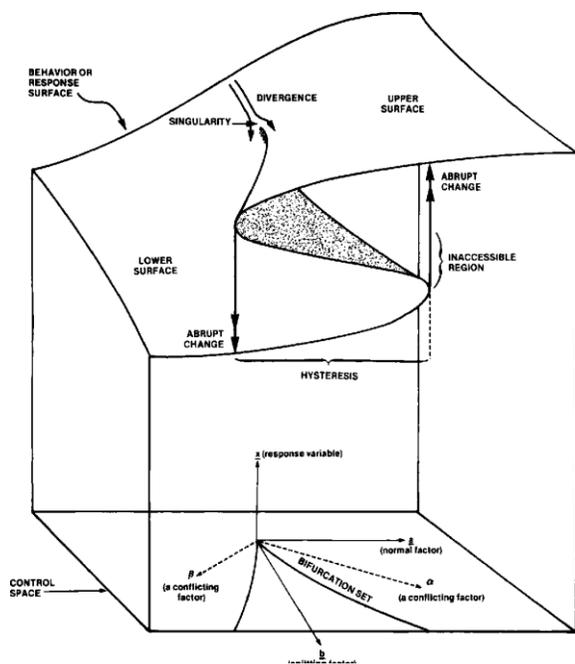
This is argued to potentially happen for a few reasons. Although schema have been proven to be dynamic throughout this project, and temporal perspectives have been proven to change, it is within the words of the participants that one can see where this meaning is somewhat forestalled or confused. When Bashir mentions that the city he initially moved to was a “dead city,” when Stephen mentions that “we used to socialize a lot, so you don’t get that here, that is deep inside us,” and when Kathrine states that “actually, you work, it’s very, it’s very hard in the United States, you must work, yeah,” they are all indicating that they are finding issues with the host society through a difficulty in reconciling prior notions of the self and what the new society is asking for. Within this the temporal reference points link to the schema-horizons as ideas such as refugee transnationalism, cultural belonging, and expectations are identified as shifting within the conflict context, as well as informing the individual on how to establish meaning within that same conflict. As the schema-horizons are established via linking to temporal reference points so as the individual can determine how they should be acting in conjunction with the time scales of the new society, as well as what experiences they should be pulling from (creating new ones or firmly linking to the past), an inability to establish those points is logically detrimental. In sum, it is likely that an inability to establish and link to temporal reference points within a new society leads to the inability to reconcile the three schema-horizons which then leads to the establishment of cultural conflict, or the exacerbation of it as those in cultural conflict are seeking meaning to order their experiences and unable to find it. This then correlates to a total avoidance of the host society as there is potentially little utility in it for the refugee, further resulting in avoidance as cultural conflict.

Applying this essence to the structure of a decrease in SCTs post transition across the conflict boundary further helps to link it to the second essence of the kaleidoscope effect. The decrease in overall SCTs is now understandable when viewed through the lens of lacking temporal reference points. The inability to view the world through the same schema-horizons that were utilized pre-transition logically leads to a scattering of experiential and chronological SCTs across the gamut of schema-horizons in search of meaning. Granted, there are likely more schema that could be identified, but the scope of this project limited the amount for observability and codability purposes. No-doubt the effect would be more pronounced with more attempted schema linkages to observe. The decrease also indicates that there may be a lack of utility in the present experiences towards providing meaning. Many of the participants began to both look to the past, and project themselves into the past in a likely attempt to fill this gap. As a note, this should not be interpreted to be chosen traumas or a return to traumatic experiences, that may be a part of it, but trauma did not factor heavily within many of the experiences discussed by the refugees. Of course, there is trauma in their past and that should not be forgotten, but caution should be taken when being quick to assume a rear-view view when looking for meaning indicates a trauma only response.

There was also the trend towards chronistic SCTs which may also signal a lack of present experiences, especially within the expectations schema-horizon, which provide that meaning. Disillusionment may also be a factor; however, this was not specifically identified within the analysis process but does match some of the experiential descriptors from the participant stories. Finally, this decrease of SCTs tied with the interpreted lack of temporal reference points builds into the kaleidoscope effect, the second major essence of cultural conflict's effects on temporal perspectives and the experience of the participants.

**Essence Two: The Kaleidoscope effect**

This essence is arguably the more important of the two for building an understanding of what is occurring with temporal perspectives within cultural conflict. As a structure stemming from the last chapter, this essence level utilization of the concept includes further insights to raise it to this level of explanation. Further, it is this essence that provides many of the answers to the project's guiding questions. However, prior to delving into the direct answers to the research questions, further rich developments, or insights, of this essence are required. As discussed, Rene Thom's catastrophe model (figure 5.1) is utilized to provide this further rich description. Although utilized as a qualitative meaning making heuristic at this stage, this discussion is ultimately designed to provide a future path for further inquiry once larger data sets are collected. Indeed, this suggests a model through which impacts, or possibilities of change may be measured or anticipated. The study has discerned experiential meaning from the phenomenon of cultural conflict, but how can this meaning be applied towards a model that might link together multiple fields of study? Although a quantitative model in its current design, Thom himself admitted that only meaning may be derived from the qualitative and the catastrophe model can only be induced via empirical data (Thom, 1975, p. 118).

**Figure 31***René Thom's Catastrophe Model*

As Thom's overarching premise behind his model is discussed in chapter two, the nuanced application of his model, and where certain aspects of the data collected within this study may be applied are the primary points addressed below. Within the model there is a specific catastrophe set of equations. Although those specific equations will not be discussed within these works as they will cloud the additional meaning to the kaleidoscope essence that the model brings, at least at this stage, the data that would be used to develop them are presented via two discussion points. These two discussion points, centering on equilibrium and the detrimental interaction of systems, are presented here as qualitative descriptors but can easily be represented via quantitative measures. The first of these discussion points is what equilibrium looks like within the model, specifically of temporal ordering when moving into a potential conflict situation. Equilibrium, in this case involves identifying what temporal equilibrium looks like, as well as several other systems that either stem from that equilibrium or are part of the

environment within which the individual is living within. Although temporal equilibrium is not a topic of scholarly discussion with regards to conflict, it has the potential to be impacted by conflict as shown through this project's findings. The scope of this project does not allow for a sound identification of what this temporal equilibrium characteristics look like, but it can be abstracted to be present via the horizons, and the kaleidoscope effect. Logically there must be an equilibrium to upset if a scattering of SCTs and schema horizons are measured when crossing a conflict boundary.

For ease of discussion on interacting systems, only two systems are discussed, the temporal system of the individual, and the cultural system (which includes the host culture temporal markers) that the refugee is moving into from their transient location. If these two systems continue to progress along their kinematic trajectories, or the directions that they are being attracted into when the refugee moves into the new cultural system, then little conflict is likely to occur as the two systems are not competing with one another. Competition would occur if the two systems were being attracted towards one another in a destructive way. Examples of this can be seen with schema-horizon one where refugees have trouble defining what it is to belong to the Charlotte area society and schema-horizon two where refugees have expectations of what life is like in the US, only to be slightly dismayed. These attractors would serve to pull the refugee's temporal system towards that of the host culture, only to be met with a disturbance of their equilibrium due to the identified lack of temporal reference points. This provides the underlying premise of the second discussion point: When systems interact in detrimental ways, conflict can occur between the systems. The caveat of detrimental is an important modifier to the idea of the conflict process as not all conflict is detrimental. Overall though there is the potential for a stochastic change in the temporal system that would lead to a disturbance of that

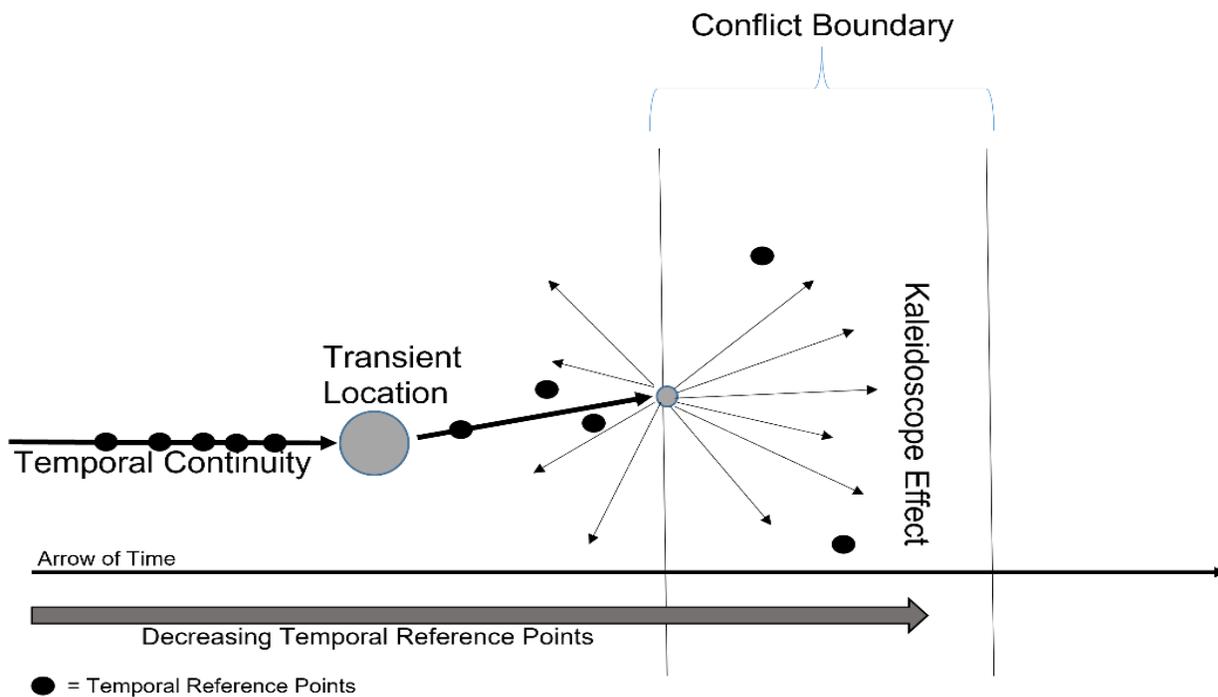
equilibrium. Within this project, observances of that disturbance are postulated to be seen with a move from synchronicity towards dyschronicity. A bifurcation of experiential timelines, especially after they cross over the conflict boundary are witnessed within the experiences of Stephen, Bashir, Kathrine, and slightly with Will and Laura.

These two discussion points, while helping to better define what the characteristics of the conflict boundary look like in a practical sense also allow for a better understanding of how the model (figure 5.1) is developed and interpreted. When viewing the model graph, the furthest side of the three-dimensional figure is discussion point one, or the equilibrium state. There is a natural progression and change to the system, but due to the two systems not interacting in a detrimental way, equilibrium is maintained. At the inverse, the near side of the graph exemplifies a non-linear progression of the two, or multiple, system interactions. Phenomenon such as the kaleidoscope effect and the movement towards dyschronicity indicate a state of disequilibrium within the temporal system, but also of that system's interaction with others. The second discussion point above summarizes this dynamic. The near side of the graph presents a basic wave with that wave representing a folding, or rapid / stochastic change in that progression of the system. This can mean many things, but within this project, it is within this 'fold' of the systems interaction that indicates the conflict space, or boundary as it has been referred to within these works. Variables that go into the definition of this shift in the system are the temporal reference points, the decrease in SCTs once crossing this invisible boundary, and the outcome behavior of avoidance. Certainly, this is a very complicated phenomenon, and as such there are likely many more variables that go into it. However, this rich description of dynamic temporality within the overall phenomenon of cultural conflict allows the reader to gain a deeper understanding of what the conflict boundary looks like via experiences of the refugees interviewed for this project.

Understanding what this boundary looks like is critically important towards understanding the meaning of the kaleidoscope essence. The scattering effect (figure 5.2) is proven to be identifiable, but the conflict boundary is much more difficult to pinpoint. The interview questions allowed for a central pivot point to occur within the temporal (chronological) contexts of the questions which gives a rough estimation of when the boundary is reached. However, the application of Thom's model in qualitative description allows for a further mental visualization of an interaction of multiple systems with a subsequent shift to another state of each system in the folding of the super-system back upon itself. Indeed, the heuristic is revisited in the implications for future research section as portions of the catastrophe model can be used to great effect to gain even deeper understanding of the phenomenon in question as well as the continued testing of the identified dynamical shift within different populations.

**Figure 32**

*The Kaleidoscope Effect*



Both essences provide an extremely detailed understanding of what refugees coming into the Charlotte area from different transient locations experience with regards to shifting temporally linked schema-horizons when entering and remaining in cultural conflict. Temporal reference points, or the postulated lack of them once entering cultural conflict catalyzes a search for temporal meaning within their current experiences. This search for meaning initiates an overall decrease in Spatial Construals of Time but correlates with an increase in diversity. In sum, the refugee experience crossing the conflict boundary of cultural conflict is a tumultuous one. Any temporal equilibria that might exist prior to entering the Charlotte area appears to dissolve into a search for meaning in past experiences as little may be found (temporally) within their current ones. This is further corroborated by the two outlier cases that have remained insular to their own cultural communities within the Charlotte area who have exhibited an inverse reaction of increasing SCTs and a far less pronounced kaleidoscope effect. With a firm understanding of the phenomenon, this chapter turns to address how well the research questions have been answered via the transcendental phenomenological methodology.

### **Performance of the Research Questions**

Although the research questions developed within chapter one have not been explicitly addressed up to this point, they have driven all development of the study and lines of inquiry within and have certainly been implicitly answered. This section is devoted to directly identifying how well each question was answered, if the questions were well calibrated towards answering the overarching research question, and to what ends each question provides implications towards further developments of temporal understanding within conflict phenomena. The sub questions were developed towards providing multiple avenues through which to better understand and interpret the primary research question, vice a direct line of

questioning. As mentioned in the first chapter, a direct inquiry towards understanding temporality would likely not address all aspects of interpreting temporal schema as they are complex in nature, thus this section will follow a similar structural path and will discuss the sub-research questions first.

Sub-research question one: How do individuals within the specified refugee community experience temporality when entering cultural conflicts with the destination society, and how do these experiential impacts, if any, change their organic temporal world view schemata?

Answered via the process in the last chapter, individuals within the Charlotte area refugee community experience temporality through four structures: A decrease in SCTs, a trend towards divergent experiential timelines post conflict boundary, avoidance as cultural conflict, and the kaleidoscope effect. These of course lead into the two essences, which can certainly answer this research question; however, they are better suited towards answering the overall research question as this one is developed to look specifically for a multitude of different experiences versus a an overarching one. This is specified via the operative term “change” within the question. The question was indeed well calibrated towards providing guiding structure within the data interrogation process witnessed via the development of a heuristic structure within the overall phenomenological methodology that sought out dynamic schema and provided various modalities through which they could be described. With regards to future implications, this question opens up avenues towards further defining the change that occurs within the conflict boundary zone. Although discussed within the second of the essences, Thom’s model of catastrophe’s could be of great assistance towards this goal.

Sub-research question two: What combined factors have been constructed to create a paradigm of conflict resolution prior to their [the individual refugees] arrival within North

America? This question was answered, albeit in different ways during the interviews. The styles of conflict resolution varied from collaboration with Glenn and Stephen, to direct confrontation with Laura. Even with this direct identification, assisted by the two interview questions which asked the participants to discuss how they handled conflict prior to coming to the United States and how they now handle it within their new communities, the factors which went into the development of these conflict styles was slightly lacking. This is likely due to the lack of specificity built into the interview questions, but the questions were required to remain open ended so that deeper experiential stories might be told by the participants versus simplified yes or no questions. This is an artifact of the phenomenological method, without which the first sub-research question would likely have not been identifiable within the data. Indeed, the sociological elements that would have likely gone into the development of a conflict style at a young age would have been difficult for the participants to answer, and ultimately did not have a perceived effect upon the development of an answer to the overarching research question. The calibration of the question was originally designed to assist with the identification of changes in conflict types moving across the cultural conflict boundary and was successful in this goal evident in the development of the avoidance conflict style describing the cultural conflict writ large. Out of the multiple research questions, this one might be the least useful with regards to future implications. Within this project, the conflict style is identified as a correlate or outcome of the equilibrium disturbance when passing through the conflict boundary. As such, any future work towards identifying temporal reference points for individuals such as refugees to grasp on to in an effort to continue forward motion towards maintaining a conflict style of developing a better one would be an outcome of that baseline temporal change. However, this question did provide overall valuable structure to the data analysis process.

Sub-research question three: Within these relativistic experiences, are there identifiable discrepancies with how these refugees order the world around them, and do these ordering frames apply towards their ability to reconcile conflict? This question was answered through many different portions of the data analysis process. The discrepancies were identified once entering the conflict boundary as well as post via the decrease in SCTs and kaleidoscope phenomenon. These two structures described a large shift that occurred in temporal ordering, but where this question serves the most purpose is the connection between the temporal discontinuity and the avoidance characteristics of this specific strain of cultural conflict. This question is again another axis through which to gain insight into the primary research question, and with that are continuous elements that run through each question so that they may be linked into an end description of the phenomenon. Even with other questions identifying the avoidance aspect of cultural conflict within this phenomenon, it is this question that assisted with the definition and refinement of which factors within the transcripts and subsequent analysis concretely defined what the cultural conflict was composed of. With that, the question was indeed calibrated to provided nuanced analytical inquiries within the data analysis process and helped to develop the interview questions that sought to provoke stories of conflict styles and what changes the respondents might have seen within their own experiences. Finally, this question does provide much to consider within the future implications of this research. The identification of the temporal discontinuity (kaleidoscope effect) will help to define where researchers and practitioners should look for the temporal reference points that might assist in the maintenance of temporal continuity.

Sub-research question four: What meaning does time have within the Charlotte area refugee community and how is it expressed symbolically? Although the metaphor analysis into

temporal meaning making as well as the Wolf-Sapir hypothesis (Skerrett, 2010) angle of analysis on verb conjugation had to both be relegated to another study due to language differences, there was still a modicum of temporal symbolism within the participants' stories. These of course came in the form of the Spatial Construals of Time but were also visible within how the stories were experientially ordered. Of great symbolic significance is the perceived inability for the participants to discern temporal meaning from their current environments. Symbols do not necessarily have to be a tangible item; they can often be the communicated lack of something. What makes these symbols interesting is that the participant does not necessarily intend to communicate them, but through subconscious inclusion of said temporal indicators within the conversation to express their understanding of time to the other party in the discussion, symbols are imparted. The first portion of the question is answered multiple times within various other questions, but this one is calibrated to derive the exact answer from the multiplicity of analytical points. In sum, the meaning of time for the refugees interviewed is that it does not necessarily have a meaning, at least not one that they can interpret and consolidate with their a priori notions of temporality.

The calibration of the question was well suited to the interrogation of the data, as well as towards its integration within the overall methodology. Phenomenology is a search for meaning within certain experiences, something that the question was able to do well. Further, although slightly abstract and likely to provide some large N data set analytical complications, this question will also serve well within future research. Meaning is a critical aspect to the identification of temporal reference points, especially when they do not align with those that participants hold already as the lack of meaning which is derived from the experiential SCTs allows the researcher to focus in on what does not coincide with what they are currently looking

for. This is defined via both the schema-horizons and structures. In the case of this project, it is the trend towards dyschronicity that highlights this effect of lack of temporal meaning.

Sub-research question five: Within the effects upon their temporal experiences and schemata, what impact does this have upon their internally consistent sense of self? The most succinct answer to this question stems from the trend towards dyschronicity structure. Although some aspects of internal concepts of self were developed from the anecdotes and stories told by the participants, this question indeed proved extremely abstract even within the topic of the study. This is largely due to the nature of the interview questions, which, as mentioned, were left open ended as experiential perceptions and perspectives were needed to answer the litany of research questions. As with a few of the prior research questions, this open-ended nature to the questions allowed for the topics of discussion to eb and flow within certain conceptual boundaries. The discussions did not necessarily elaborate on this question, leading to the focus on the phenomenon of experientially divergent timelines as a window into the participants' senses of self. Even with only this small window through which to gaze into the internal worlds of the participants, an observer can still see that the changing nature of the dynamic schema has the potential to impact the sense of self. Divergent experiential timelines in this case signal a potential discontinuity which could impact other schema that further construct the sense of self. To that, this question although well calibrated, would require further refinement to delve any deeper into the psyche of the participants. Further, it may be argued that this is potentially a separate project, vice a refinement of a question of this nature within a follow-on study designed to build on the knowledge base established here. Finally, this question did help to develop a deeper sense of knowledge of the experiences of refugees in the Charlotte area and its importance cannot be understated within this body of research, but there is much more that this

question could reveal if given deeper bandwidth and focus within a study. This is the challenge of this question, which is indeed postured to provide valuable follow-on studies within temporal research as it pertains to understanding conflict dynamics.

Sub-research question six: What impact will a better understanding of temporal shifts within cultural conflict experiences have upon conflict resolution paradigms? Designed to drive the entire process within this project towards an end-goal of providing information that may be utilized by scholars and practitioners alike, this question is better answered in a follow-on section which discusses the impacts of this study towards transforming intervention methodologies. As a precursor to that discussion, this question was well calibrated to ensure that the entirety of this project remained on track towards that goal. Although not specifically utilized towards developing interview questions and the like, it certainly served a higher order purpose.

As established throughout the project, the overarching research question inquired the following: How do recently arrived (within two years) refugee individuals or families within the Charlotte, NC region experience cultural conflict within their enculturation experience? As a culmination of the sub-research questions, this is indeed a soundly answered question within the project. Established via the two essences at the beginning of this chapter, the answer to this question follows as such. Refugees moving into the Charlotte area from various transient locations experience cultural conflict through avoidance which is catalyzed via both the dearth of relatable temporal reference points and the kaleidoscope effect on their temporal perspectives. This occurs not only within their experiential temporality, but also their chronological perspectives. As cultural conflict is undoubtedly complex, it should not be assumed that only temporal indicators provide a sound causation argument. However, from the data analyzed

within this project there is much explanatory power for this avoidance from simply observing temporal perspectives.

Further enriching this description is the discontinuity of experiential time once entering into cultural conflict. This discontinuity indicates that there are concerns surrounding meaning making within the new host society for the refugees. Indeed, these descriptions of how cultural conflict is experienced by the participants is likely in line with much of the prior research concerning cultural conflict, especially with the idea of avoidance. What is novel about the findings and their interpretation within these works is the linkage of temporality discontinuity and the phenomenon of avoidance. This certainly opens new avenues of inquiry within the field of conflict studies.

The research questions served to establish sound guideposts through which to inquire into a topic that will prove most beneficial to the conflict analysis and resolution community. The calibration of the questions proved well versed at answering the overarching research question, and also served to guide the analysis of the data towards a sound understanding of entropic principles of both worldview schemata and temporal perspectives within cultural conflict. With an addressment of the limitations, both real and artificially inserted into the project, the research questions may have allowed for even deeper interrogation of this fascinating topic.

### **Unique Contribution to Chapter Two Discussion**

As discussed, this study stems from the thoughts and writings of philosophical and hard science foundational theorems and postulations about the nature and workings of the human condition as well as human society's interaction with the physical world. An ecosystem approach was required early within this project to best describe the foundational thoughts and trends which allowed for this project to develop and grow. Although complex, there are certainly gaps within

this scientific thought ecosystem which concerns itself with time and temporality. This short section discusses where this project fits within this larger ecosystem of work on temporality. Indeed, the challenges made by several authors at the onset of chapter one concerning the dearth of studies which expand the understanding of time and space in the immigrant studies field (Cwerner, 2001) as well as intra/inter-community relations (Hoy, 2009; Keefer et al., 2019) are engaged within this project.

Although largely in line with the research, this project did assist with the further identification that there are emergent temporal systems and behaviors with the interaction of disparate systems. Here those systems are scaled down for ease of analysis, but they encompass the refugee systems which are described by the schema-horizons, structures, and essences identified above that interact with the culture systems in the Charlotte area. Relationality proved very influential in understanding the meaning developed between the interacting systems, or in the case of the post-movement to Charlotte *the lack* of meaning derived from that interaction. As this study was not designed specifically to critique these foundational axioms of quantum physics and emergent behaviors, and their impacts upon social understanding, little of novelty is added to that corpus of research.

Where this study does add to the literature with regards to the larger theorems utilized within these works is with the function and arrow of time as they apply to the human condition. Specifically, this study confirmed that experiential time does serve as a source of social meaning (Heinrich, 1964). The net decrease in experiential time SCTs post-movement to the Charlotte area provides an insight into the need for temporal views and perceptions to interact so as meaning is made between the individual and a society. This of course alludes towards identity and belonging but provides a deeper sense of what factors are involved within that belonging,

and what can ultimately cause a de-coupling or disequilibrium within this critical social interaction. Conversely to the confirmation seen with time as a provider of social meaning, the arrow of time must garner a modicum of scrutiny. Although championed by many leading thinkers and numerous fields discussed in chapter two, the arrow of time is not all that it appears within the human condition. Although not a complete refutation of the concept, the kaleidoscope effect clouds the efficacy of the arrow of time as a descriptor of humans in conflict. Although no research is identified that stated that the arrow of time holds within all situations or contexts concerning human conflict, it implicitly postulates that time can only move towards the future due to entropic principles.

Indeed, entropy featured heavily within the study and was identified throughout, so much so that it was used as a direct analytical instrument when identifying structures from the schema-horizons. However, linking this concept of entropy with the divergent experiential timelines identified via the Stein diagram exercise, there are different characteristics of both entropy and the arrow of time which start to emerge. Granted, literature is discussed in chapter two that mentions time collapses and people or societies being “stuck in time” due to the reliving of traumas, but this takes on a different characteristic than those, or at a minimum develops those ideas to a greater depth. It is true that physical entropy only moves in one direction, into the future; however, the arrow of time is shown to shift within this study. Much like light entering a black hole, there is a shift in the trajectory as well as a slowing or increase of speed as the photons bounce off or become ensnared in the event horizon. Time influenced by conflict exhibits some of these same characteristics. The scattering (kaleidoscope) effect once crossing the conflict boundary exemplifies this novel characteristic of the arrow of time when viewed through a phenomenological lens. Time does not continue strictly forward, nor does it recidivate with the

concept of a temporal collapse. The individual appears to come to a temporal stand-still (to an outsider but continue to move from their perspective) and begins to look for temporal meaning as described with the social function of time in both the past, present, and future (search for temporal reference points). It is this specific effect, which is most unique within this study, and of which was not identified within the literature. The individual continues to move forward in time, but there is a shift within their experiences of time, represented by the avoidance as cultural conflict structure. The outcome of the search for temporal meaning may take different forms within different types of conflict, but those continuing within this line of inquiry should not look purely for a forward or backward temporal perspective within the research participants. The phenomenon is vastly more complex. Further, the schema-horizons shift while moving through the conflict boundary towards this phenomenon of avoidance, indicating that the arrow of time is not as it appears. Although a minor change in the understanding of the arrow of time within the human condition, this study certainly adds greater definition to the conversation.

Of great importance within the literature review is the idea that relational world-view schemata can shift, and that they might do so due to external stimuli (Boroditsky, 2000, 2018; Boutyline, 2017; Konlechner et al., 2016). Indeed, this project found that schema do shift once entering conflict. Three specific schemata were found through an exhaustive review of the literature to be linked to spatial notions of temporality, namely cultural belonging, refugee transnationalism, and expectations. Each of these three were found to shift in novel ways when moving through the conflict boundary. Although identified from the literature, this is the first time they were compiled into a utilizable model / heuristic and applied towards an analytical methodology. This utilization is certainly unique within the field. Another area of interest is that of the cultural conflict phenomena. Cultural conflict can be defined in numerous ways and as

mentioned in chapter two it is largely built around identity, belonging, and perceived meaning within a new society. Culture shock paradigms are utilized to identify those participants who are currently engaged in cultural conflict, but this is not a new application of the theory. Where this project adds to the literature on cultural conflict is that this is the first conflict type to be analyzed for its effects towards shifting temporal perspectives at a deep individual and sociological level. Although time's influence on culture and conflict is discussed within the literature, this project is again novel in the ways in which these concepts are linked and analyzed.

Finally, this project adds to the literature discussion with regards to the interpretations of expressed temporality. There are certainly groundbreaking research and works on this aspect of the topic (Boroditsky, 2000, 2018; Boutyline, 2017; Cooperrider & Nunez, 2016; Nunez & Cooperrider, 2013; Nunez et al., 2006; Walker et al., 2014) and this project certainly used the knowledge developed within those studies and experiments to maximum effect. Where this project adds to these works is the application towards the analysis of temporal perspectives within conflict. Most of the prior studies were developed within rigid experiments, and to that point those restrictions were required due to the nature of those methodologies. Although utilizing the SCT methodologies from those studies, this project helps to add to this literature via the application within both a field environment and during data analytics. The utilization of those same methodologies within both the transcript and video analysis was also novel to this study. Finally, the Stein diagrams (Stein, 2018) were extracted from their philosophical and hypothetical postulations and utilized to great effect. Overall, this study has utilized many concepts in novel modalities towards developing a utilizable model through which temporal perspective shifts might be measured within other types of conflict. Indeed, the multi-disciplinary understanding of social time and conflict's effects upon it has been further refined

within this study with hopes that future students of temporality and conflict may benefit from it. With the interpretation of the data complete, an overall understanding of how refugees in the Charlotte area experience cultural conflict, how this study fits within the literature corpus, and how temporal perspectives within that experience shift, a few recommendations of how to proceed with applying the data towards conflict intervention methods can be discussed.

### **Recommendations**

The penultimate section of this chapter is devoted towards suggestions on how to use the information obtained from within this project towards the development, or redevelopment of third-party intervention measures so as they are better suited to all parties involved. At the onset this study desired to assist in the reformulation of interventions, whether they be interventions into group conflicts, or international interventions into weak or fragile states. Interventions, especially international ones have a large amount of risk involved, whether that be from the amount of donor country materiel and persons involved, to misunderstandings of what might be driving the conflict being intervened into. Indeed, temporality is often not a consideration when developing a plan on how to utilize those resources, or what the resolution of conflict looks like. Established within these works is that conflict, at least cultural conflict shifts one's temporal perspectives in such a manner that if temporal reference points which convey meaning cannot be found within the conflict situation, the individual has a high likelihood to look to their past experiences for temporal continuity, vice establishing links with the current situation. With an increase in complexity due to the kaleidoscope effect, practitioners or peacemakers/keepers might have a hard time identifying which schema-horizons to include within their planning cycles of working groups. To that, there are a few suggestions that this author will make to allow the idea of temporality to be easier to integrate into planning.

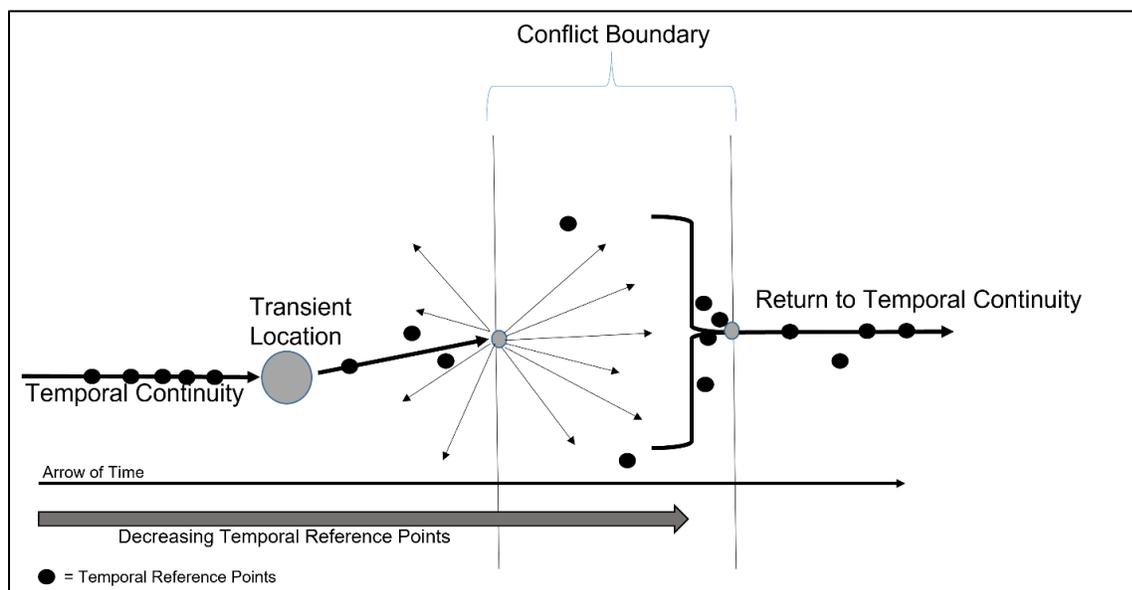
The first suggestion is to ensure that when planning temporality considerations into intervention plans it must be remembered that time perspectives are only developed in relation to others. This is visible within these works as the refugee participants attempting to identify temporal continuity tropes within the host society of Charlotte, when meaning is not established they turned towards other ways of establishing meaning. In the case of an intervention, adding the temporal indicators of the intervening party and their plan to an already tumultuous temporal phenomenon could have similar, or compounding effects. The parties that are being assisted by the intervention force, party, or individual are going to bring their own senses of meaning into the picture as they are looking from another lens than those they are trying to assist. Whether that be from a Western sense of task accomplishment to timescales of resolution that play to how bureaucracies envision success, or to internal parties coming in with their own agendas towards resolution, temporal markers are inserted into the resolution process that may not mesh with how the conflicting parties see or experience time (Ricoeur, 1985). Just keeping this in mind, the idea that the conflicting parties will endeavor to establish temporal meaning through the process that is developed by the intervenor will change how they establish meaning. This may have the consequences seen within this study, or perhaps others, if it is not kept in mind.

Just keeping that idea in mind is only the first step, the idea of temporal reference points must then be developed into the intervention strategy in such a way that the conflict parties are able to establish temporal meaning from the process in a way that they are able to minimize any temporal discontinuity. How then can the intervention be developed so that the third-party temporal perspectives match those of the conflicting society, or in the case of this project the individual refugees? At the onset, this question directs the reader towards intervention strategies with an emic focus (Lederach, 1995) as the inclusion of temporal reference points that the

conflicting parties will identify with is slightly outside the scope of an etic strategy where little of the conflicting parties' ways of resolution are taken into account. That said, there may be ways in which emic aspects might be added to a purely external intervention, but much restructuring will have to be done to the entirety of the plan. As an example, if one were to intervene in the case of the refugees coming to the Charlotte area, a person without the experience of being a refugee might develop an intervention strategy that would utilize numerous facilities and opportunities around the Charlotte area to try and alleviate any cultural conflict. This may have limited effect as the temporal reference points that the refugees are looking for, such as cultural belonging and expectation fulfillment within the host society may not be found within the resources that are being suggested. In order to bypass the avoidance as cultural conflict paradigm, one facet of the intervention strategy must involve properly aligned temporal reference points (figure 5.2)

**Figure 33**

*Return to Temporal Continuity*



In the case of this example, there is the potential that involving a prior refugee into the planning process could help establish what activities or processes might alleviate some of the searching for temporal reference points seen within the participants. Processes such as expectation management, discussion about what work looks like in the US (as this came up often in the interviews), and where to meet others who are having similar experiences might all be beneficial towards ensuring the synchronicity of timelines within the individual. However, a deep understanding of where to find those markers is required, and there is the potential that only certain parties or individuals may understand how to establish them.

On a large scale, this can also be applied towards international interventions into other countries, such as United Nations or humanitarian operations. Granted, in these large-scale interventions the plans are developed in order to bring about a cessation of hostilities, but there can be deeper aspects and processes which are developed within those plans. Much like the example above, the intervention strategy should involve an emic approach in conjunction with an integration of individuals or groups who understand the perspectives of the conflicting parties to such an extent that they can assist in the identification of those aspects of the intervention which may trigger temporal discontinuity. Granted, in extremely destructive conflict such as open war or violent aggression, temporal reference points may already be diffused as seen in the conflict boundary zone in figures 5.1 and 5.2, but there is the potential the same effects of the destructive conflict might be alleviated if temporal continuity is incorporated into the overarching plan. The utilization of local peacemaking methodologies, or at a minimum the inclusion of locals in the development of the peacekeeping/making plan may help to establish these temporal markers within the plan.

As this project is focused at establishing the dynamic of temporal discontinuity within cultural conflict, violent conflict such as war may have different dynamics upon temporality. However, it is likely that similar effects are witnessed. In sum, local ways or those that are in keeping with how the conflict parties see and interpret the world and conflict should be included within intervention strategies from the onset of their development. Although this is a suggestion which is well established within the conflict resolution community, the temporal continuity aspect is unique. Not keeping temporal continuity in mind when planning may have the effect of further exacerbating conflict as temporal meaning which is already in the process of becoming diffuse could be made worse by an external party entering the conflict with a plan that does not consider any of these attributes. Further, there is the potential to create intractable situations as the ultimate effect of even the avoidance property seen here is yet to be understood.

In keeping with the relationality argument presented in chapter four, the background contexts of the conflict cannot be assumed away when developing a plan. Although the idea of a conflict ecosystem is nascent to the field, there is much to be gained from viewing conflicts through this lens. The conflict process is a complex one and there are numerous proximate and antecedent variables that drive it. The importance of taking all of these variables into account is important as shown within this study. Small disruptions in underlying worldviews can have compounding effects. Refugees who did not find temporal meaning within their new society turned away from the society in various fashions exemplified by the avoidance paradigm. Within this avoidance the two essences of the kaleidoscope effect and the lack of temporal reference points were witnessed. All of these are small indicators with large impacts. Looking only at the conflict situation might lead to a misdiagnosis of what is occurring to drive the conflict. Bringing in local perspectives or including methodologies such as the one utilized here in order to gain

perspectives on how those in conflict find temporal meaning in the world around them will ultimately help to strengthen the intervention. Creating greater connections with those in conflict and the resolution process itself can be achieved in part with the knowledge gained from this study.

### **Areas for Future Research**

Although there is a baseline understanding of how refugees in the Charlotte area experience conflict and specifically how their temporally sensitive world-view schemata shift and change within cultural conflict, there is much more work to be done to gather a clear picture of how conflict writ large affects temporal worldviews. To this point, future studies need to focus on gather more data to normalize the effects witnessed within this study regarding cultural conflict. There is also the necessity for studies which focus on different types of conflict to identify how effects might differ within disparate conflicts. As a methodology, transcendental phenomenology proved to be most adept at discerning the “underlying and precipitating factors that account[ed] for what [was] being said” (Moustakas, 1994, p. 98). Although this process is necessary for an initial study of this type, future project may have to look towards other methodologies to distill the experiences of larger populations. Once a large enough data set is developed, perhaps then this line of inquiry may step into the quantitative methods. At this point, much more experiential data needs to be collected in order to find consistency within the temporal effects of conflict upon worldview schemata.

Mentioned within the second essence above, the concept of a conflict boundary warrants deeper inquiry and discussion. Thom’s model of catastrophes is proven to be adept at discerning this boundary condition via its ability to decipher non-linearity within the equilibrium states of systems via their folding characteristics. Utilizing this methodology along with the greater

amount of data gathered in continuing study on this topic will certainly allow for the development of a catastrophe set (Thom, 1975, p. 44) that may be applied towards large N data sets. Once the variables that indicate a potential for temporal discontinuity within conflict situations are more fully understood and normalized across a type of conflict, or even a specific culture or society, the model can be used to greater effect to identify when the conflict system begins to fold on itself indicating a structural catastrophe. By identifying both the initiation and subsequent normalization of the changed system via the two essences described here, the initial conflict transition boundary might be better understood. With this information the capability to anticipate conflict and how to better address temporal discontinuity within those conflicts may be achieved.

Finally, there is potential for experimental studies to be conducted on the efficacy of this model and findings being applied towards applied conflict resolution strategies. Temporal therapy has been utilized for years as a psychological therapy modality, but not at a group or large-scale level (Kelber et al., 2020; Xiao et al., 2018). The application of temporal considerations and concepts such as these are in need of testing within the afore mentioned conflict intervention efforts and processes. It is this author's hope that this work will continue to continuously improve the conflict resolution and peace studies field.

### **Concluding Thoughts**

This chapter has endeavored to bring together the complex structures and schema-horizons into two digestible essences. The refugee participants' insular response to cultural conflict once entering the Charlotte area led to an overall loss of temporal reference points and a decreasing frequency coupled with an increasing diversity in SCTs, both stand alone and tied to three specific schemata. Within this their experience of cultural conflict is one of discontinuity of

temporal experiences and a search for meaning in the past. This phenomenon is largely hidden from view as the conscious interpretation of temporal indicators in daily conversations is difficult to discern from the litany of signals received from those being communicated with. It is because of this that conflict resolution processes and programs rarely take the concept of internal understandings and perspectives on time into account when created programs of response. Evident throughout this project is that neither time nor temporal aspects to worldview schemata should be overlooked when intervening in a conflict, especially cultural conflict. The impact that experiential temporal discontinuity has upon an individual can prove to be quite profound when they are presented with the makings of a conflict. Human conflict is without doubt complex but understanding the deeper and hidden drivers of conflict can help to reduce that complexity. Understanding time's role in this complexity helps, but there is certainly more work to be accomplished.

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