



Endurance without Resolution: Ethos, Time, and the Failure of Critical Moments to Produce Historical Settlement

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ABSTRACT

This study provides an explanation of the Will-Time Equilibrium (WTE) framework, which helps to understand how collective will can survive even when there are major transformative events which don't result in sovereign or institutional or political settlement in the process. The study sees unresolved conflicts not as failures, but as continuations of collective significance that happen when historical possibilities reappear and then fade without resolution. This study uses an interpretive comparative-historical framework to examine four trajectories, one of revolution in Algeria, one of negotiated transformation in South Africa, one of specific Indigenous experiences of settler-colonial disruption, and one of the Palestinian experiences of enduring without resolution. According to the study, political settlement failure cannot mean the failure of collective will. Ethos, when perceived as a value anchored in time, can be categorized as memory, language, symbolic continuity, and future-oriented agency. Palestine demonstrates that although every uprising and conflict, every diplomacy and political opportunity has come and gone, the will to keep going persists and is expressed in language, story, memory, and symbols of return and resilience. The study introduces a new concept of non-resolution endurance as a specific historical path that demands for a non-binary approach to success and failure in theories of political change.

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1. Introduction

Analyses of political change often start with an apparently simple question: Did a movement succeed or fail? A revolution can be regarded as successful when it results in a new state or in a significant transformation of the institutional structure, a liberation movement as successful when it achieves independence, and a negotiated transition as successful when it leads to a new political and institutional order (O'Donnell & Schmitter, 1986; Przeworski, 1991; Skocpol, 1979). In contrast, the lack of this outcome is frequently interpreted as failure, incompleteness, or historical postponement. This language is helpful in many instances, but breaks down when there is a prolonged struggle that has occurred over the years even though there were a number of opportunities to resolve it during key periods.

Political events can create transformative opportunities but don't always lead to lasting institutional settlement or institutional closure (Sewell, 1996).

This conceptual problem is especially apparent in the case of the Palestinians. It is characterized by a long succession of crucial events such as uprising, conflict, displacement, occupation, intifada, negotiation, confrontation, and diplomatic impasse, none of which has resulted in a sovereign or institutional ending. But the lack of any resolution has not broken the will of the Palestinian people. The community's ability to sustain the future-oriented connection to history through memory, language, narrative and symbolic assertion remains. Prior studies of Palestinian identity, collective memory, and the Nakba have established the significance of memory, narration, displacement, and the demand for return to the maintenance of Palestinian historical consciousness (Khalidi, 1997; Masalha, 2012; Sa'di, 2007). The objective is not to romanticize suffering or to imply that cultural continuity is an alternative to sovereignty. Instead, the Palestinian situation requires political theory to look at the persistence of collective will in the face of expected processes of change.

This research tackles this question by developing the Will-Time Equilibrium (WTE) framework. This framework brings together four ideas, Chronos, Kairos, Collective Will and Ethos. Chronos refers to the sum of historical time, the long-term building and cultivation of memory, resentment, institutions, expectations, structural constraints. The word Kairos means a "historic opportunity" for change. Chronological and opportune or critical time has always been a focus of philosophical and social-theoretical discussions on temporality and historical action. Collective Will refers to the collective power of the group to maintain political significance and action over time, while Ethos refers to the value-temporal structure that sustains collective meaning, memory, and future-oriented agency where change is deferred, blocked or deferred. In this respect, the framework is based on the theories of historical temporality, collective memory and symbolic construction of political community (Anderson, 2006; Halbwachs, 1992; Ricoeur, 2004). Main argument is that failure or blockage of Kairos does not necessarily result in a breakdown of collective will. Depending on the circumstances of time, organization, language, memory, and political structure, blocked transformation can result in a dissolution, negotiated transition, revolutionary resolution, or endurance without resolution. The central idea of this study is the final trajectory. It is the condition of collective will that is evident despite the lack of the institutional settlement typically associated with political success.

To clarify this argument, the study juxtaposes four trajectories. Algeria is revolutionary resolution: an amalgamation of colonial time, critical revolutionary moment, collective will, and a meaningful liberation ethos. South Africa is the situation of negotiated transformation, in which historical pressures were negotiated into institutional transformation, rather than ruptured. Indigenous experiences selected as cases of settler-colonial disruption are a boundary case because language, land-based institutions, and story continuity are all highly disrupted, and Ethos can be diminished, fragmented, and/or culture survival. Settler-colonial scholarship has focused upon the importance of land, continuity and disruption in such historical formations (Kauanui, 2016; Wolfe, 2006). Palestine is endurance without resolution: Chronos is stretched; Kairos repeats without settlement; Collective Will is resilient in the face of political division; Ethos lives on through language, memory, narrative, and symbols. The research problem can thus be formulated as follows: What happens when there is no institutional, sovereign, and political solution after consecutive critical moments? Current conceptions tend to refer to unresolved conflicts as "failed transitions," "unfinished revolutions," and "suspended state-building processes. These categories provide a way to express significant features of political reality, but do not exhaust the ways in which a collectivity can maintain its historical engagement when settlement is repeatedly postponed or blocked.

The present study thus investigates the circumstances in which endurance is not just a transitional period between success and failure, but a separate historical trajectory. The question is not just whether a society will act at a given time, it is whether it can maintain the moral and symbolic frameworks that give action any significance when the critical moments do not reach resolution. As such, endurance is not an encounter with waiting, but instead a historically dynamic, active engagement between memory, meaning, and future expectation. This study has three main objectives. First, it makes explicit the conceptual link between Chronos, Kairos, Collective Will and Ethos in the context of the WTE. Second, it offers an account of how Ethos can be maintained, altered, broken apart, or lost through language, story, memory, and symbolic continuity. Third, it sees endurance without resolution as a specific, new way of historical action instead of as a flawed way of change. The study also helps to advance political theory, temporal sociology and comparative historical analysis by contesting the fact that unresolved conflict is synonymous with failure. Provides a vocabulary framework for situations where there is a collective will in an extended historical state of suspension. This vocabulary is especially relevant to conflict that is produced by displacement, settler-colonial frameworks, denied sovereignty, and repeated, yet never-achieved, political opportunities.

2. Theoretical Framework: Ethos and the Will-Time Equilibrium

2.1. Time and historical action

The WTE framework begins with the principle that "time is not a 'neutral' setting in which political events take place." It is a part of the historical action structure. The study by Elias (1993) shows that time is not a natural or mechanical process but a social construction. Historical consciousness is shaped by the interaction between the "space of experience" and the "horizon of expectancy," argue Koselleck (2004). These ideas are significant as political action seldom arises from a singular occurrence. It develops by the accumulation of memory, organization, anticipation and limitation. Many theories of change make an emphasis on empirical disruptions such as revolution, regime change, transition, or institutional failure. These are moments of importance, but not all of historical agency. A movement can never reach the resolution; it can remain relevant historically. The WTE framework aims to elucidate this overlooked state. It asks for the dynamic of historical time, collective will and value continuity in the event that a decisive result does not emerge from a critical moment.

2.2. Chronos and Kairos

The temporal foundation of the framework is given by differences between Chronos and Kairos. Chronos refers to cumulative, successive and prolonged historical time. It includes the long growth of the grievance, political awareness, institutional limitations, memory of the people, and the forces of structure. Kairos, on the other hand, refers to the time of the opportunity, the time of the crisis, the time when the conditions have been "cumulating" and become "politically actionable. Smith (1969) is pertinent as he differentiates between time as duration and time as qualitative potential. Comparative historical analysis uses Chronos to see how colonial governance, social inequality, institutional exclusion, and political mobilization have developed over time. (Skocpol, 1979) and Mahoney and Rueschemeyer (2003) show that there are numerous historical events that have little or no impact on the grand events of the period. But accumulation does not always mean change. The critical moment must come, and political actors must be able to change the moment into institutional reform. Kairos isn't just a happening. This is a historic opening, and in such situations, past time is a factor that can generate a political crisis, negotiation, or restructuring. When a moment of dispute is transformative, two ingredients come together: political opportunities and mobilizing mechanisms, and collective action (McAdam, Tarrow, & Tilly, 2001). When these happen again without getting resolved, the following theoretical problem is presented. Then, Chronos goes on, Kairos falters or is impeded, and the fate of people will depend on the strength and stability of Ethos.

2.3. Collective Will as Temporal Continuity

Collective Will is a phenomenon with a long history of political and social theory. According to Rousseau (1993), it is related to sovereignty and to the general will. Durkheim (1976) states that collective existence is linked to moral density and a social consciousness of the community. Arendt (1963) highlights the possibilities of political action to bring new beginnings. These customs are not the same, but they have one thing in common, they are based on a major premise that collective will is not the sum of individual preferences. It is a group capacity through which a group imagines, acts, and enforces a political space. The WTE framework moves the concerns of collective will not as a momentary expression of mobilization to collective will as a capacity that can be maintained over a long-time span of history. This shift is essential in cases where a people continue to head themselves towards a political future in spite of continuous disillusionment. The question is not only whether a group can act in case of a crisis but also whether it can sustain the importance of action in the event that resolution is delayed, impeded, or routinely denied. In this work, the term of Collective Will is used to refer to the collective capability of a group to retain political relevance, memory and future oriented agency across time. It can be undivided, fragmented, repressed, altered or weakened. Its existence is not necessarily ensured. This determination is based on the value-temporal framework on which it is based, which this research paper refers to as Ethos.

2.4. Ethos as a value-temporal structure

The key connecting concept in the WTE is Ethos. The term should be used judiciously; it can easily become too broad. Classical rhetoric is concerned with character, believability and moral temperament, all of which Aristotle (1926) links to Ethos. Modern social theory includes ideas contained in Bourdieu (1990) account of the habitus as a historically-accumulated system of dispositions, and in the analysis of moral frameworks which shape identity and self-perception (Taylor, 1989). This study uses Ethos in more specific context. Ethos transcends mere culture, morals, passion, identity, or rhetoric. It is a value framework that has been frozen over time and enables a group to hold meaning, memory and future orienting agency when transformation is blocked, delayed, or stopped. It's the layer of value and memory that keeps collective will from disintegrating into individual responses or personal memories.

Ethos therefore is different from Collective Will. Collective Will is the power to maintain political meaning and action; Ethos is the value-time horizon which makes this continuity possible. Ethos does not replace sovereignty, organization, leadership or strategy. On its own, it doesn't provide a political solution. The question of its function is fundamental: it helps a collective to see itself as a historical actor. In the WTE framework, Ethos performs three types of analyses. First, it is a linkage between experience and expectation, as Koselleck (2004) understands historical consciousness. Secondly, it helps to stabilize Collective Will when Kairos does not provide a solution. Third, it operates in the medium of language, narrative, memory, symbols and intergenerational transmission. These are the ways a community keeps itself alive as a focus to a future which has yet to be institutionalized.

2.5. Language and Narrative Temporal Mediators

Language is a major conduit of Ethos that is passed down through history. The theory Ricoeur (1984) of narrative time is significant as it illustrates the manner in which stories structure memory, identity, and temporal continuity. In another study, Anderson (2006) shows that language can create a sense of community beyond interpersonal relationships. Language is not only interpreted as a sign of identity in the WTE context. It helps to connect historical loss, present resilience, and future claims. Language provides communities with the means of remembrance, the power to articulate political aspirations, to transmit symbols and to hold possibilities for intergenerational action. Although there is a lack of political resolution, Ethos can remain active when language and narrative continue. Ethos can be broken down or

lose the ability to express a collective will for a future endeavor when interrupted. This issue needs equilibrium. Language is necessary but not sufficient for political solution and for Ethos. People can preserve their language and story without having to become a state. The loss of language, and/or the loss of narrative, can profoundly affect Ethos's capacity to sustain a future-oriented collective effort. The comparative sections that follow make use of this distinction to compare Palestine, Algeria, South Africa, and some Indigenous experiences of settler colonial disruption.

2.6. The Will-Time Equilibrium (WTE) framework

The WTE framework explains historical paths as a combination of four elements such as Chronos, Kairos, Collective Will and Ethos. Chronos is that which has accumulated over time. Kairos enquires if a critical opportunity for transformation arises and the subsequent consequences. Collective Will asks the question: Does the collective still have the ability to act as a unit across history? Ethos elucidates the factors that sustain, adapt, fragment, or diminish that capacity across time. The framework does not assume that oppression itself is liberating or that a build-up of grievances is a prelude to political reform. It does not make a failed key moment to be historical failure. Different combinations of the four factors result in different trajectories. Algeria is a case in point where revolutionary solutions can emerge where mature Chronos intersects with effective Kairos, organized Collective Will, and cohesive Ethos. Once Chronos matures and Kairos becomes negotiable, there can be institutional transformation as in the case of South Africa. When Chronos is disrupted, and Ethos forfeits its temporal bearers, either dissolution or cultural persistence without complete political resolution may ensue. If the stress is on Chronos, then Kairos always seems to be lacking, and Ethos holds on; the result can be a perseverance which lacks resolution, as in Palestine.

Table 1: Core Concepts of the WTE Framework

Concept	Definition	Analytical Function	Key Question
Chronos	Accumulated historical time and long-term structural formation	Explains how historical conditions mature, intensify, or become interrupted	What has accumulated over time?
Kairos	A critical moment in which transformation becomes historically possible	Explains whether accumulated conditions are converted into decisive change	Did a transformative moment emerge, and what happened to it?
Collective Will	The shared capacity of a collectivity to sustain political meaning and action	Explains the degree to which a group remains capable of historical agency	Does the collectivity retain the capacity to act?
Ethos	A temporally stabilized value-structure preserving meaning, memory, and future-oriented agency	Explains how collective will persists, fragments, or dissolves across time	What sustains or weakens collective meaning when resolution is absent?

The table is intended for interpretation only and not as a quantitative model. The goal is to keep the comparison focused on comparable conceptual traits in numerous historical situations. Calibration based models of breakthrough results may be used for a beneficial comparison. Abu Nahel and Ewaida (2026) theorize the revolutionary outcome as a product of the interaction between Drive, Will and context; meaning that similar degrees of popular mobilization may result in different outcomes depending on the coincidence of organizational will, political strategy and structural context. The WTE framework takes into account the relationship between agency and constraint but shifts the focus of the analysis from immediate revolutionary outcomes to historical stamina. In this study, calibration is not viewed as a numerical score but rather as the qualitative configuration in which Chronos, Kairos, Collective Will and Ethos either move towards a resolution or remain unresolved.

3. Methodology and Comparative Logic

3.1. General approach

An interpretive comparative-historical approach is used in this study. This is suitable due to the primarily theoretical and concept-development nature of the article as opposed to a statistical or hypothesis-testing type of article. The aim is not to measure causal effects on many cases, but to elaborate a conceptual model that is able to explain the interaction of collective will, historical time and ethos in varying political circumstances. Comparative-historical analysis is especially helpful in understanding how similar historical stresses can produce different results over time and in different politics contexts (Mahoney & Rueschemeyer, 2003; Skocpol, 1979). The study is a structured focused comparison. It's structured because each case is explored along the conceptual dimensions of Chronos, Kairos, Collective Will, and Ethos. It is focused in that the analysis only deals with parts of each case that shed light on the Will-Time Equilibrium (WTE) framework. Accordingly, the cases are not intended to be full historical narratives. Instead, they serve as analytical tools to help explain the concept of the framework. The goal is analytical generalization: to find patterns in the correlation of time, will, ethos and historical events. It does not ask in the study therefore how many cases correspond to a model. Rather, it asks what can be understood about the potential paths of collective struggle by considering the different historical contexts. The trajectories involve revolutionary resolution, negotiated transformation, fragmenting or diminished ethos and endurance without resolution.

3.2. Source base and analytical material

The study has been structured mainly as a secondary historical and theoretical research. These encompass scholarly publications concerning revolutions, negotiated transitions, settler colonialism, collective memory, nationalism, Palestinian identity, Indigenous political life and historical temporality. These sources are not intended to be used in order to recreate all the details of each case, but rather to draw out the most important historical and conceptual elements related to the WTE framework. Particular attention is paid to four kinds of evidence in the analysis. First, from historical evidence, we gain an understanding of accumulated pressures, grievances, institutional constraints, and political conditions. Second, political evidence is analyzed to explore moments of mobilization, confrontation, negotiation or institutional change. Third, symbolic and narrative evidence is employed to evaluate the role of language, memory, story and symbolic in maintaining collective meaning. Fourthly, organizational evidence is analyzed to determine if Collective Will is unified, fragmented, strategically coordinated or politically constrained. The article has a theoretical orientation and the evidence is understood in terms of the concepts rather than coded numerically. The idea is based on the premise that each example represents a unique combination of Chronos, Kairos, Collective Will and Ethos, and that the combination ultimately results in a specific course of history.

3.3. Implementing the comparison

The same four dimensions are used for each case analysis. The word Chronos means historical time, as in a "Chronos" of an era. It does involve long-term patterns of historical conflict, social memory, grievances, institutional experience, expectations, and institutional constraints. Kairos means the urgent moment, the opportune time, the time ripe for change and action. Collective Will is the ability of a group to maintain political meaning and action over time through organization, mobilization, representation and strategic adaptation. Ethos is the value-temporal structure in which language, memory, narrative coherence, symbol and intergenerational continuity hold collective meaning. A concept of interpretive alignment instead of mathematical calibration is used to guide the comparison. Alignment is the degree to which historical pressure, political opportunity, organizational capacity, symbolic continuity, and structural conditions are mutually reinforcing. Also, a case can be replete with historical grievance and a potent symbolic ethos, and still fail to yield political solutions. Resolution is based on the way Chronos, Kairos, Collective Will and Ethos are set regarding each other.

This distinction is important for the WTE framework. Collective Will is not simply a mobilizing or protest movement. It is recognized as the ability to remain politically relevant, to organize action, to hold on to meaning, to adjust to the shifting historical situation. In the same way Ethos is not taken as a measurable variable. It can be deduced on the basis of indicators of the interpretation, namely language, memory, continuity in the narrative, symbolic claims, value transmission from one generation to another. To clarify the analysis, there are three conditions for Ethos distinguished. Persistence is the continuity of shared meaning when faced with a challenge, displacement, repression or ineffectiveness of institutions across generations. Fragmentation is the process of maintaining shared meaning that is diffused across competing organizations, leaderships, strategies or political vocabularies. Diminution is the phenomenon of memory without a future-oriented political project, that is, memory that does not persist in a continuous future-oriented political project but remains as history, archive, and/or cultural identity. The differences are based on theoretical considerations of narrativity, memory, imagined community and Indigenous political continuity under settler-colonial disruption (Anderson, 2006; Ricoeur, 1984; Simpson, 2014).

3.4. Selection of cases

The cases are chosen for conceptual divergence, and not for statistical representativeness. The aim of case selection is to provide a better understanding of the various historical trajectories in the WTE context. Algeria, South Africa, selected Indigenous experience and Palestine are thus selected, because in each case the configuration of Chronos, Kairos, Collective Will, Ethos and historical outcome is different. Algeria is with revolutionary resolution. A sum of colonial time, an important moment of revolution, a fairly homogeneous ethos of liberation, and an organized Collective Will was combined in this trajectory. South Africa is negotiated transformation. This trajectory saw historical pressures and collective mobilizations translated into changes in institutions, not revolution. The selected indigenous experiences under settler-colonial disruption can be considered a boundary condition. They are not assumed to be a single, coherent history, but rather cases that reveal that language, land-based institutions, story continuity and political ethos can be fractured, diminished or contained within cultural survival in the midst of profound settler-colonial disruption. Palestine is a case of stamina without a solution.

In this trajectory, Kairos keeps recurring without ever settling, Collective Will keeps being alive amidst political fragmentation, and Ethos is alive in language, memory, narrative and symbols. There is a deliberate asymmetry in the comparison. Palestine is the main illustrative case because it represents the main theoretical challenge of the study: the fact that, despite repeated failure of critical moments to create sovereign, institutional, and political settlement, there is still collective will. Contrasting trajectories are Algeria, South Africa and selected Indigenous experiences. They are not about replacing the Palestinian issue, but about explaining the nature of endurance without resolution, of revolution, of negotiated transition, or of the loss of historical continuity, analytically speaking. Through this case-selection strategy, the study of Palestine does not aim to be either an outlier to political theory or to treat Palestine as a failed transition or an unfinished state-building process, but rather a historical configuration that needs a specific vocabulary.

3.5. Analytical matrix

The comparative logic of the study may be summarized through the following analytical matrix:

Table 2

Case trajectory	Chronos	Kairos	Collective Will	Ethos	Historical outcome
Algeria	Accumulated colonial pressure and anti-colonial grievance	Revolutionary opening	Relatively unified and organized	Coherent liberation ethos	Revolutionary resolution
South Africa	Long-term racial domination and institutional exclusion	Negotiated political opening	Organized but redirected through negotiation	Reconfigured through reconciliation and democratic reconstruction	Negotiated transformation
Selected Indigenous experiences	Settler-colonial disruption of land, language, institutions, and continuity	Often obstructed or unevenly available	Restricted, dispersed, or locally sustained	Fragmented, diminished, or confined to cultural survival in some contexts	Boundary condition of disrupted historical continuity
Palestine	Extended displacement, occupation, memory, and unresolved sovereignty	Recurrent critical moments without settlement	Persistent but politically fragmented	Sustained through language, memory, narrative, and symbols	Endurance without resolution

This matrix is not quantitative. Instead, it offers a logical framework of interpretation to compare the cases. It guarantees that the analysis of every case is approached with the same conceptual parameters and yet retains sensitivity to the historical particulars.

3.6. Directive analytical questions

In each case the following questions are asked to ensure consistency in the comparison:

1. Which is the type of historical accumulation that formed the case?
2. Did a critical moment of transformation occur?
3. Was that moment resolved, negotiated, obstructed, or was it hard to put into action?
4. In what manner was Collective Will organized, divided, altered or limited?
5. Has Ethos stayed the same, changed, divided or weakened?
6. What was the history that resulted from this configuration?

These questions are methodological in nature and connect the WTE framework with the comparative case analysis. They help to take the study beyond the stage of mere descriptive comparison and into the realm of conceptual development.

3.7. Methodological limitations

While the framework is not a statistical generalization, it is an analytical one. It is not meant to account for all aspects of political change, nor is it a generalizable predictive model. It is a very narrow focus and deals specifically with the relationship between Chronos, Kairos, Collective Will and Ethos. The decisions made at the micro-level, the tactical choices, the balances of power in the military, the economic pressures, the diplomatic changes and the geopolitical interventions are taken into account, only insofar as they impact this relationship. The study is also mainly secondary historical and theoretical sources. The framework could be further developed in future research, using methods such as archival analysis, discourse analysis, interviews, oral histories, or longitudinal studies of language, memory, and mobilization. Selected Indigenous experiences are intended as a boundary comparison and are not meant to be a complete representation of Indigenous histories. A variety of indigenous

experiences exist which need to be analyzed on a case-by-case basis. Their presence here is only for conceptual clarity regarding how Ethos can endure, break apart or become lessened in a context of settler-colonial disruption.

4. Palestine: Endurance without Resolution

4.1. Analytical Perspective on the Palestinian Case

The Palestinian case is important as representative of the most difficult set-up for traditional transformation theories. It fuses a massive historical accumulation, a series of turning points, an enduring but situated Ethos and the absence of sovereign or institutional resolution. Theoretically, it lies in the way it shows that collective will can endure while the political resolution mechanisms are structurally blocked. The phrase, "endurance without resolution" does not mean "endurance without achievement" in the case of Palestine. But it is not to say that Ethos makes up for the lack of sovereignty either. The claim is more precise: Palestinian collective meaning, memory, language, and agency for the future remains active despite the numerous moments of Kairos that does not bring closure.

4.2. Palestinian Chronos: extended accumulation of duress

The history of the Palestinians is a long and complex one with political undertones. It covers the late Ottoman and British Mandate periods, the rise of the Zionist project, the 1936 uprising, the 1948 Nakba, cycles of displacement and geographical fragmentation, and the Oslo era as well as recurrent confrontations and the absence of sovereign settlement. These moments are not a chronological track. They create a vast temporal space where loss, resistance, memory and expectation are deeply connected. This historical period is not impartial. It reflects settler-colonial frameworks, displacement, military occupation and an ongoing delay of political resolution, which have all influenced it. In this sense, it is important to remember that settler colonialism is an ongoing structure and not a single event, as stated by Wolfe (2006). The ongoing structure generates a timeless politics in the Palestinian context, a politics where the future remains forever postponed and the past persists as a political presence. But this long-duration Chronos is not a deadener of collective determination. It has also set the time line on which the Palestinian ethos has been perpetuated. Narratives on dispossession, return, steadfastness and continuity have been passed down through generations through familial memory, education, literature, religious and national symbols, political discourse and the Arabic language. Palestinian Chronos is not only a record of community suffering, it is also the time frame in which shared significance is preserved and rejuvenated (Khalidi, 2020; Sayigh, 1997; Tamari, 2009).

4.3. Palestinian Kairos: persistent opportunities for resolution

In contemporary Palestinian history, there are many moments of Kairos, such as the First Intifada, the Oslo Accords, the Second Intifada, cycles of confrontation that have come in the past, the uprising of 1936, and then the events of 1947-1948. Each moment was a chance for change. No sovereign/ institutional resolution was generated. This pattern is not representative of the lack of scenes of critical moments in the Palestinian cause. Such times that haven't been able to produce a viable resolution. In the WTE framework, Kairos succeeds only when the institutional or political transformation occurs due to the pressure that has accumulated over time. Asymmetric power relations, fragmentation, lack of sovereignty, power relationships in foreign governance, and internal political strife have all posed constraints on Kairos in Palestine (Khalidi, 2020; Sayigh, 1997). The Intifadas are of great significance. The First Intifada was a demonstration of how effective mass mobilization, civil resistance, grassroots organization and symbolic solidarity was in interfering with the activities of the occupation. The Second Intifada was a different context and influenced by the failure of the Oslo Accords, militarization and escalation of the conflict. Both were historic moments, but neither a definitive end. They brought new life to collective will and political consciousness, without solving the structural obstacles to sovereign resolution.

4.4. Palestinian Ethos: tenacity, fragmentation, constraints

The case's main mystery is the Palestinian ethos. In spite of political loss, geographical dismemberment, institutional division, and prolonged exile, Palestinian collective memory has not been reduced to a personal recollection or cultural memory. It follows the themes of dispossession, return, resistance, perseverance and historical continuity. This Ethos isn't to be romanticized as a perfect whole. Rather, it's more easily described as long-term but not continuous. The lack of an in-house political fighting over the ability of the collective will to become a unified institutional strategy. Many different Palestinian collective wills (leaderships, organizations, ideas, and territorial governments) have led to the fragmentation of its political representation. The WTE framework separates the long-term aspect of Ethos from organizational effectiveness of Collective Will. The Palestinian ethos is retained through memory, language, symbols, and the continuation of the story. However, it's becoming a definitive Kairos is hindered by outside structures and hampered by internal discord. The reflections of Said (1999) on Palestinian identity as the rejection of erasure and other studies that focus on memory, displacement and story as keys to sustaining Palestinian identity in fractured contexts are relevant.

4.5. Language and Narrative as Mediators

Language in Palestine is not just an identification of identity but also a time intermediary. Language is used to describe experiences, but the use of terms such as, exile, homeland, steadfastness, resistance, intifada, and Sumud communicate more than just the experience. They frame the link between past loss, present resilience and entitlements in the future. This function can be understood with the statement of Ricoeur (1984) that narrative is connected to memory, identity and chronological continuity. This is in line with Anderson (2006) who portray the language as a means to perpetuate an imagined political community. Linguistic continuity in the Palestinian context provides a means of maintaining a collective framework of meaning in spite of geographical dispersion and political disintegration. Thawra, intifada, Sumud is more than a linguistic shift in political speak. It shows how Palestinian discourse is changing with different historical backgrounds but has a vision for the future. This process has been greatly impacted by literature. Ibrahim Tuqan, Ghassan Kanafani, Mahmoud Darwish, and others used the lexicon of grief, exile, quiet and homecoming to connect them in a meaningful way. Tuqan's Mawtini entered into a transgenerational tradition of identity and struggle (Abu Nahel, 2020). Kanafani's Men in the Sun highlights the impact of history's self-neglect, while Darwish's poetry transforms exile and loss into a fortress of national identity (Darwish, 1995; Kanafani, 2013). Nonetheless, language is not to be regarded as a replacement for political settlement. It asserts Ethos; it does not produce sovereignty. Organization, leadership, political strategy and structural conditions underpin the institutionalization of language and memory change. Those pre-conditions continue to be obstructed in the Palestinian situation.

4.6. Palestine under the WTE framework

The Palestinian structure may be encapsulated, as follows:

1. Colonial, territorial and political accumulation augments and exacerbates Chronos.
2. Kairos returns, but brings no sovereign or institutional resolution.
3. Collective Will lives on, but is splintered both organizationally and ideologically.
- 4.
5. Ethos continues through memory, language, narrative, symbol, is fragmented internally.

The resulting track is that of endurance without resolution.

Palestine presents a duality in terms of the presence of a long-term Ethos and settlement potential when it comes to calibrating. Collective Will is present in its symbolic,

linguistic and narrative dimensions but these dimensions are undermined by the absence of a unified representation, unequal power relations and a hostile structural context (Khalidi, 2020; Sayigh, 1997). Lack of determination is not the problem, however. Failure to synchronize sustainable Ethos, coherent organization, strategic positioning and supportive environments into an effective Kairos (Abu Nahel & Ewaida, 2026). This is clearly different from endurance without resolution and revolutionary resolution or negotiated transformation.

5. Comparative Trajectories within the WTE Framework

The following comparative histories are not intended to be detailed historical accounts. They are rather analytical frameworks that are used to explain and improve the WTE Framework. The selected relationships between Chronos, Kairos, Collective Will, and Ethos are represented in Algeria, South Africa, and the selected experiences of the Indigenous people, and Palestine. Their importance lies in the fact that they show that historical struggles do not move in one direction, as a failure, to success. They can eventually lead to revolutionary settlement, negotiated settlement, historical disintegration, or non-resolution.

5.1. Algeria: Revolutionary Resolution and the Fulfilment of Kairos

The example of Algeria demonstrates the development of the revolutionary resolution on the WTE platform. Its value lies in neither the achievement of independence, but in the intersection of the historical accumulation, revolutionary organization, collective will, and liberation ethos at a point of crisis, of Kairos. The Algerian case is a good analogy to the situation in Palestine. The two cases involve long periods of colonial rule and a lot of historical accumulation; but Algeria has managed to turn that accumulation into national decision making, where Palestine is trapped in a state of historical discontinuity. The Algerian Chronos was influenced by over a century of French colonial domination commencing in 1830. The colonialism transformed land tenure, social stratification, cultural identity, political authority and citizenship. With time, the loss of land, colonial aggression, oppression of cultures and unequal citizenship created a mass of resentment, resistance memories and political consciousness. This background gathered is vital in the perspective of comparative historical analysis. Revolution is not the result of one event, but the creation of structural strains and institutional contradictions and historically built conflicts (Mahoney & Rueschemeyer, 2003; Skocpol, 1979).

The beginning of the Algerian Revolution in 1954 marked a turning point. It was not merely a case of resisting but the critical historical moment when the established colonial antagonisms were converted into organized revolutionary action. The National Liberation Front (FLN) played a key role in this transformation by bringing together the divided opposition groups to a unified independence movement. The three-related conditions that determined the success of this Kairos were the maturity of the historical accumulation, the organization capability of the revolutionary movement, and the clarity of the sovereign purpose. As opposed to a situation where critical moments are constrained, fragmented, or delayed, the Algerian revolutionary moment escalated into a prolonged struggle that eventually led to the withdrawal of colonizers and the achievement of independence (Horne, 1977; Meynier, 2002). The Algerian Collective Will was not, therefore, solely emotive or entirely spontaneous. Revolutionary institutions, nationalist rhetoric, diplomatic work and the FLN claiming to be the liberation cause helped organize the organization. This organizational feature helped to transform the disjointed resistance to a more consolidated revolutionary movement. In this setting, ethos was intricately linked to anti-colonial legitimacy, sacrifice, national liberation, and the repudiation of partial settlement. Arabic, Islam, historical memory, and narrative of liberation served as symbolic resources serving to support this Ethos. During the revolution, Ethos associated the memory of the colonial suffering with the future of sovereignty.

After gaining independence, there was a radical change in the Algerian ethos. It shifted to a state-building ethos as opposed to the resistance-based one. This change verifies that Ethos is dynamic. When Kairos succeeds in reaching an institutional resolution, Ethos can be reorganized to meet a new historical requirement. The end of colonial power in Algeria did not put an end to historical time; it marked the beginning of a new institutional Chronos of state formation, postcolonial power, and impediments of national restoration (Bennoune, 1988; Fanon, 2004). The Algerian case implements the axis of resolution in the WTE framework. The historical accumulation does not guarantee change in itself. It is only when Chronos, Kairos, Collective Will and Ethos come together with enough force to create institutional rupture that endurance is achieved. The difference between Palestine and it is thus analytically significant. The difference between the two cases is not simply pegged on the presence or absence of collective volition. It relates to the capacity or lack of capacity to transform historical pressure into sovereign and institutional settlement. Algeria is the embodiment of the WTE cycle resolution, which is revolutionary, and Palestine is the embodiment of the WTE cycle suspension.

5.2. South Africa: Negotiated Transition without Revolutionary Disruption

South Africa is an example of a unique path in the WTE framework such as negotiated change. Unlike in Algeria, the accumulation of history was not achieved through the armed overthrow of the old regime or through a revolutionary break. Unlike Palestine, a long-standing historical pressure led to an institutional one. The case of South Africa shows that Kairos does not necessarily occur as a revolutionary event. It is also possible to be created via the negotiation process as political actors recognize that the continuation of the existing order has become unsustainable. The South African Chronos was informed by a long history of colonial racial stratification and legalization of apartheid in 1948. Although apartheid became enshrined in the middle of the twentieth century, it was based on the deep-rooted colonial institutions that defined land, labor, citizenship, political rights, and social status based on the racial differences. Generations of racial persecution, land and labor inequity, political disenfranchisement and state-sponsored violence have over decades led to a high level of accumulated grievances. At the same time, resistance grew in the African National Congress (ANC), the labor movement, religious groups, student groups, civic groups, and international networks of solidarity. These reasons made it easy to transform the disjointed resistance to a sustained national and global campaign against apartheid (Lodge, 2006; Saul & Gelb, 1981).

This ever-growing Chronos did not immediately lead to discontinuity. Rather, it started a long process of political development. The late 1980s and early 1990s also brought about a political opportunity that the regime and the opposition could not escape, due to internal dissent, economic stress, international ostracization and the diminishing legitimacy of apartheid. The release of Nelson Mandela, the legalization of previously banned organizations, deliberations in the constitution, and the democratic elections in 1994 all came together as a negotiated Kairos. This pattern coincides with negotiated transition theories that emphasize on the role of elite bargaining, strength of opposition, institutional compromise, and management of uncertainty during political transformation (O'Donnell & Schmitter, 1986; Sparks, 2003). The South African Kairos was not found in the WTE terminology, rather, it was created. The tensions of the Chronos that were accumulated were politically actionable because the organization of the Collective Will was sufficient and the flexibility of the political moment offered an opportunity to transform the institutions without a radical upheaval. This is unlike the case of South Africa, Algeria, and Palestine. Kairos was revolutionary in Algeria. Kairos has always come out in Palestine but has been structurally handicapped. In South Africa, Kairos was negotiated.

The South African case is an example of adaptive capacity of Ethos. Ethos was concerned with anti-apartheid struggle which centered on resistance, equality, liberation and

moral rejection of racial oppression. This Ethos did not disappear in the course of the transition, and, on the contrary, it was re-defined by the discourse of reconciliation, democratic citizenship, constitutionalism and transitional justice. The key to this moral re-focusing was the leadership of Mandela. He made the symbolic meaning of the struggle shift to the notions of vengeance to inclusive democratic rebuilding (Lodge, 2006; Mandela, 1994). This changed ethos was further institutionalized by the Truth and Reconciliation Commission which transformed the memories of violence into a process of recognition, witnessing and moral healing of the people (Tutu, 1999). Reconciliation, in this case, acted as a transitional time. It bridged the memory of historical injustices to the possibility of a shared political future. It failed to do away with war and suffering, but it helped them to be transformed into a new institutional age. Comparison with Palestine is enlightening. These two examples involve long histories of oppression, international solidarity and constant popular will. Nevertheless, the designs of their WTE framework differ greatly. In South Africa, Chronos transformed into an agreed Kairos as the legitimacy of apartheid declined, opposition organizations were sustained and a political settlement structurally viable was reached. In Palestine, Chronos is stretched, Kairos reuses without providing a definite resolution, and Collective Will still holds but in a disorganized and disjointed form organizationally and politically. It is not only the success and failure that is contrasted. South Africa proves that negotiated transformation does not just mean perseverance, it requires a political receptiveness that is capable of facilitating the transformation of Collective Will into institutional reconfiguration. South Africa is a country with an intermediate strategy towards the WTE framework. It shows that historical change does not necessarily come as a revolutionary upheaval, as the case in Algeria, and that an unresolved struggle need not always lead to disintegration or infinite stagnation. When Chronos, Kairos, Collective Will, and Ethos are reorganized with the negotiation, transformation may come. The South African example is an illustration of adaptive Ethos, such as moral value of resistance was maintained and turned to the process of democratic rebuilding.

5.3. Selected Indigenous Experiences: Historical Disintegration and the Rupture of Ethos

Indigenous experiences of the disruption of settler-colonial experience become a boundary case in the WTE framework. This section does not see indigenous peoples as a monolithic historical category, and does not seek to contain the full range of indigenous experiences in the America or elsewhere. The goal is to identify a setting in which the dispossession of land, the breakdown of institutions, the disruption of languages, the enforced schooling, and the interruption of narratives all attack the temporal vehicles of Ethos. This trend is important because it offers an insight into the fact that suffering and oppression does not necessarily lead to perseverance, nor does a historical injustice. In the WTE framework, Chronos refers to the total time and the broad development of collective meaning. In many cases of Indigenous resistance to settler colonization, Chronos was not allowed to evolve as it did in cases of revolutionary resolution or negotiated transition. Rather, it was invariably interrupted through the process of land expropriation, forced removal, demonetization, cultural repression, and institutional breakdown. Its analysis of settler colonialism is especially relevant as it describes not only as an isolated event but as an ongoing system that is based on elimination and a "logic of elimination" (Wolfe, 2006). This is not only a political strategy to subjugate Indigenous peoples but also a strategy that takes aim at their material and symbolic foundations which allow them to function as historical actors.

Indigenous Chronos might thus be characterized as interrupted rather than merely extended. Historical time did not just accumulate towards a critical threshold; it was halted by processes of structure that disrupted the continuity of experience, of current organization, and of future political claim. This disruption poses a clear problem of Kairos. The revolution took place in Kairos, Algeria. It was subject to negotiation in South Africa. It still exists in Palestine, but it remains blocked. Collective action in Kairos was buttressed in many

Indigenous settings. The organizational, demographic, territorial and linguistic bases were often weakened, making it very difficult to create a united transformative moment. This is not to say that Indigenous resistance has disappeared. Indigenous peoples fought against dispossession, assimilation and erasure in many ways. Yet in many settings, resistance was localized, limited or confined to the legal, cultural and recognition sphere rather than developing into a unified historical process that might bring about sovereign or institutional solutions. Coulthard's critique of colonial recognition is relevant because it shows how the political claims of indigenous peoples are often limited to a recognition of identity, while transformative political agency is limited Coulthard (2014). The problem is not just a 'failed Kairos,' as the term is used in the WTE lexicon, but a diminishing of the conditions that can make Kairos collective action.

The fall of Ethos is no indication that culture is being wiped away. Rather it represents a reduction or dissociation of the value-temporal relationship between memory and future political engagement. In many Indigenous settings, memory remains as history, archive, ceremony or an aspect of cultural identity. But it often struggles to sustain a political agenda that is cohesive and moving forward. Ricoeur's theory of narrative and memory explains this difference. Memory becomes historical when it links past experience to future expectations; when this link is broken, memory can remain relevant without being more or less politically "temporal" (Ricoeur, 1984). The differentiation is the core of the WTE concept. This does not mean that Indigenous identity or culture have been completely eliminated when Ethos is dissolved. It proposes that collective memory can become less effective in sustaining Collective Will in terms of a shared political purpose. In this respect, it is not the end of Indigenous life but the end of Ethos as a system of political temporality that has become less. One of the obvious indicators of this splitting is language. Anderson's work on imagined communities underscores the importance of language and collective identity (Anderson, 2006), while Simpson's work on settler-colonialism and the disruption and re-making of Indigenous meanings emphasizes the importance of Indigenous political existence (Simpson, 2014). Forced education, linguistic suppression, displacement policies, and cultural assimilation specifically, were detrimental to the intergenerational transfer of memory and narrative. If language transmission is lost, the link between history and future-oriented political claims becomes increasingly difficult to sustain.

This does not mean to deny Indigenous Agency. It is not meant to imply that Indigenous struggles are over. This explains one type of WTE, if the language and narrative are significantly disrupted, then Ethos can become disjointed, and Collective Will can have a difficult time generating a coherent Kairos. The issue is not one of resistance, but of a decay of the temporal framework which makes it possible for opposition to be historically structured from generation to generation. The example of the Māori is not a detailed comparative case history, but is instead illustrative. The New Zealand State policies, the educational implementation of the Māori language and collective identity, the public recognition of the language, and the revitalization of the Māori language have helped to preserve and renew Māori collective identity in New Zealand. This suggests that the continuity of language can strengthen Ethos and reduce the total collapse of the history. There is no sovereign Kairos or complete political resolution without linguistic recognition. Language revitalization is an important process, but one that exists within a wider political context, as evidenced in the idea of Durie (1998) about Māori self-determination and the analysis of Albury (2015) about Māori language policy. The Indigenous boundary instance clarifies the WTE framework, showing that there is no guarantee of endurance. Collective Will is a forward-looking force, but it depends on the temporal continuity of Ethos and the suffering and memory that produces it. This case is an example of endurance without resolution and historical breakdown. In contrast, Palestine is a case in point where Ethos persists in the face of failed Kairos and political cleavages. In reverse, Palestine is a case in point of persistence of Ethos in spite of failed Kairos and political division. Select Indigenous stories highlight the loss of language,

territory, institutions and intergenerational narratives over time can reduce Ethos' political agency. Indigenous contrast is the condition of WTE, means when Chronos is constantly ruptured, Kairos is structurally weakened, and Ethos loses its temporal channels. The Collective Will may endure culturally, however become less effective in instigating historical transformation.

6. Synthetic Comparison and Findings

6.1. From cases to configurations

To note, the comparison is not binary success-failure continuum. It establishes numerous patterns of the connection between time, will, ethos and consequence. In Algeria we see revolutionary determination. Negotiated transition is evident in South Africa. Selected indigenous experiences highlight historical dissolution or cultural endurance without political resolution, as the temporal bearers of Ethos are significantly affected. There is no resolution for Palestine but there is endurance. The move is important in that it allows the study to consider transformation a possible outcome of historical conflict. Other results are compromise, fragmentation, cultural preservation or suspended endurance. Each trajectory has its own unique engagement with the identical aspects – Chronos, Kairos, Collective Will, and Ethos.

Table 2: WTE trajectories among the comparison cases

WTE Dimension	Algeria	South Africa	Selected Indigenous Experiences	Palestine
Chronos	Mature colonial accumulation	Long negotiation-matured	Interrupted and fragmented	Extended and intensified
Kairos	Successful revolutionary rupture	Negotiated productive	Structurally weakened or difficult to realize	Recurrent but unsuccessful in producing a resolution
Collective Will	Organized and relatively unified	Organized and capable of reorientation	Fragmented or constrained by recognition frameworks	Persistent but organizationally and politically divided
Ethos	Unified around liberation	Adaptive resistance from reconciliation	Weakened, fragmented, or heritage-based	Persistent but divided
Language	Mobilizing the language of liberation	Language of reconciliation and transition	Disrupted or weakened in many contexts	Preserved as a living temporal mediator
Outcome	Revolutionary resolution and sovereignty	Institutional and democratic transformation	Historical disintegration or cultural preservation absent complete political resolution	Endurance without resolution

The matrix is of a qualitative nature and not quantitative. It illustrates the different kinds of historical paths that can be created through different usages of time, intent, ethos and language.

6.2. Principal Findings

1. There are five findings from the comparative study.
2. The collapse of Kairos does not automatically mean the demise of Collective Will. Palestine is a case in point that the people of a nation may exercise historical agency, despite the failure of key moments to provide a solution.

3. Chronos, by itself, does not engender transformation. The historical accumulation must be consistent with an effective or negotiated Kairos, an effective or negotiated Collective Will, and a stable or adaptive Ethos.
4. Ethos is more than culture or emotion. It is a value-temporal perspective; it can last, change, fall apart, or fade with respect to language, memory, story, and organization.
5. Language is an indispensable time buffer and it is not enough for political resolution. It can support Ethos and create a future-oriented agency but it cannot bring about sovereignty or institutional change itself.
6. Lack of resolution in endurance should be treated as an historical progression different in kind. It's not the ordinary success or failure. It declares an institution when there is no institution or an institution is not available.

6.3. Theoretical Value Addition of WTE

The WTE framework brings four theoretical contributions. First, it goes beyond success/failure dichotomy, showing that an unresolved conflict can be an historical agency and it cannot simply be termed defeat. Secondly, it combines the two aspects of time and will into a single framework, such as Chronos is the aspect of accumulation, Kairos is the aspect of the critical moment, Collective Will is the potential for historical action, and Ethos is the value-temporal structure that strengthens or weakens that potential. Thirdly, the framework differentiates between many outcomes that are sometimes conflated, for example, revolutionary resolution, negotiated transformation, historical dissolution, and endurance without resolution. Fourth, it places Ethos as a mediating construct between memory and political action. Ethos also helps to make sense of the possibility of collectivity of will despite impeding forces of change, but it also shows the effect of interrupting collective will at the level of language, institutions, narratives, or intergenerational transmission. Proposed framework offers a conceptual lexicon for analysis of unsolved conflict in which historical time is open, contested and suspended. Palestine is not considered an outlier in comparison. It is regarded as a 'boundary case' that illuminates a particular historical moment, namely endurance without resolution.

7. Conclusion

This study created the Will-Time Equilibrium framework to explain how collective will can endure when moments of change do not result in sovereign, institutional and political resolutions. The study argues that results of struggle or intensity of oppression are not the only factors shaping the historical outcome, but also the interplay between Chronos, Kairos, Collective Will and Ethos as illustrated in comparisons to Algeria, South Africa, chosen indigenous experiences of settler-colonial disruption, and Palestine. Algeria illustrates the power of the accumulation of Chronos, the effectiveness of revolutionary Kairos, organized Collective Will, and united liberation Ethos to give them sovereign resolve. The specific example of South Africa also shows the possibility of a Kairos realized through negotiation, compromise, reconciliation and institutional reconstruction. Some Indigenous experiences illustrate that with a significant disruption of the temporal bearers of Ethos, Collective Will can continue to exist culturally, but is becoming less effective politically in orchestrating an integrated political future. Palestine has its own trajectory: Chronos is prolonged, Kairos is repeated but blocked, Collective Will lives on but is divided, and Ethos abides in language, memory, narrative, and symbolic continuity.

Endurance without resolution can be reinvented in a unique way as a form of history-making in the Palestinian context. This does not indicate that endurance equates to success, nor does it suggest that Ethos can supplant sovereignty, organization, or strategy. A collectivity can still be historically active even if it is not possible to establish an institution. In this sense, WTE can be considered an extension of political theory and temporal sociology, offering a framework for situations that can be neither adequately understood nor grasped by the binary of success and failure. The overall message is that the collective will should not be

measured just from its ability to achieve resolution in the short term. It should also be grasped in terms of its ability to retain meaning, memory and future-oriented agency within a suspended historical continuum. WTE can support the analysis of both the development and persistence of a collective agency where change has been delayed, hindered, or incomplete.

7.1. Limitations and Prospective Investigations:

There are several limitations of this study. The WTE framework is about analytical generalization, not statistical. It is not a model of political change in general. The study relies primarily on secondary historical and theoretical sources and is limited in its ability to capture micro-level decision-making, internal leadership dynamics, tactical and everyday modes of mobilization. Future studies require more in-depth analysis of military balances, economic challenges, international diplomacy, and geopolitical upheavals. Selected Indigenous experiences are purposefully limited. It serves as a statement of a boundary and is not meant to be a comprehensive representation of Indigenous histories. Further research is needed to explore specific Indigenous cases in greater depth and avoid the generalization of Indigenous diversity. Similarly, even though both the study demarcates instances of Ethos persistence and fragmentation, these markers are not directly measurable. Future research could build upon the work of operationalizing Drive, Will, and Context in comparative revolutionary analysis and result in a qualitative calibration index for WTE. This indicator should not replace the interpretive logic of WTE, but can be used to help compare the coherence of organizations, contextual barriers and Ethos persistence in current conflicts in the future. The WTE framework can be used in the future to analyze the other unsolved and long-lasting conflicts, including Kashmir, Western Sahara and other examples of suspended sovereignty. Other methods such as discourse analysis, archival research, interviews or longitudinal methods might also be used to explore how Ethos is conveyed, fragmented, or reconfigured across generations. Further studies should be conducted on the effect of internal political divisions on the ability of Ethos to sustain Collective Will, as well as the possibility of a durable Ethos becoming institutional and/or sovereign solutions. WTE does not see unresolved conflict as being hypothetical. It sees it as a rare and special historic event and calls for special language and careful study.

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