

# The Peace Cattle Egret Theory (TPCET): A Theoretical Framework on Peace and Unity as Indispensable Foundations for Achievement and Development in Social Movements and Organisations

Jackson Matsanga

Nkumba University, Entebbe, Uganda.  
St. Lawrence University, Kampala, Uganda.

**Abstract** – Peace and unity are frequently recognised as desirable values, yet their combined contribution to achievement and development within social movements and organisations requires clearer theoretical explanation. This paper developed the Peace Cattle Egret Theory (TPCET), a conceptual and philosophical framework inspired by the behavioural characteristics of cattle egrets. The theory contends that peace and unity are indispensable foundations for achievement and development in social movements and organisations. The objectives were to examine peace as a foundation for achievement and development, examine unity as a foundation for achievement and development, examine the moderating role of environmental factors, and develop TPCET as a conceptual and philosophical framework. The paper employed a qualitative conceptual theory-development design involving behavioural observation, documentary analysis, literature synthesis, analogical reasoning and philosophical interpretation. Findings established peace and unity as the independent variables, achievement and development as the dependent variables, and environmental factors as the moderating variable. Peace creates conditions for trust, dialogue and constructive conflict management, while unity coordinates members' efforts around shared purposes. Environmental conditions, including leadership, communication, resources, policies, organisational culture and security, can strengthen, weaken or obstruct this relationship. The peaceful association, collective movement and environmental responsiveness of cattle egrets provide the central analogy underlying the theory. TPCET concludes that peace and unity increase the possibility of organisational achievement and sustained development, but their influence depends partly upon prevailing environmental conditions. The theory is applicable to educational institutions, religious organisations, political movements, workplaces and community-based organisations. Empirical testing through quantitative, qualitative, mixed-methods and longitudinal studies is recommended to validate and refine its propositions.

**Keywords** – achievement, cattle egret, development, environmental factors, organisations, peace, social movements, unity

## I. INTRODUCTION

Peace and unity are essential conditions for the effective functioning of social movements and organisations. Peace creates an atmosphere in which individuals can interact without fear, hostility or destructive conflict, while unity enables members to combine their abilities, resources and efforts in pursuit of shared objectives. Although the two concepts are distinct, they complement and reinforce each other. Peace without unity may produce passive coexistence without collective direction, while unity without peace may be weakened by internal tension, mistrust and conflict. When peace and unity operate together, they create a strong foundation for coordinated action, institutional achievement and development.

Social movements and organisations are established around shared interests, needs, values and goals. However, the existence of a common purpose does not automatically guarantee success. Members must learn to coexist peacefully, recognise their interdependence and direct their efforts towards agreed objectives. Social interdependence theory explains that positive interdependence exists when individuals understand that they can achieve their goals when others with whom they are connected also achieve theirs. Such interdependence encourages cooperation, mutual assistance and shared responsibility (Johnson &

Johnson, 2005, 2009). This suggests that collective achievement depends not only on the competence of individual members but also on the quality of the relationships connecting them.

Peace is therefore more than the absence of open violence or physical confrontation. Within social movements and organisations, it includes mutual respect, tolerance, trust, dialogue, fairness and the constructive management of differences. Peace allows members to express their views, contribute ideas and perform their responsibilities without intimidation. It also enables leaders and members to direct their time and resources towards productive activities rather than repeated conflict resolution. The importance of peace to institutional effectiveness and sustainable development is recognised internationally. The United Nations' Sustainable Development Goal 16 connects peaceful and inclusive societies with effective, accountable and inclusive institutions, demonstrating the close relationship between peace, institutional strength and sustainable development (United Nations, 2015).

Unity refers to the willingness and capacity of individuals to remain connected and act together around a common purpose. It does not require members to possess identical opinions, abilities or responsibilities. Instead, it allows diversity to exist within a shared direction. In united

movements and organisations, members recognise their belonging, support one another and coordinate their actions. Unity transforms individual contributions into collective strength. When members become divided, even a well-designed movement or organisation may lose direction, waste resources and fail to achieve its intended objectives. Conversely, when members remain united, they can respond collectively to opportunities, challenges and changes within their environment.

The relationship between peace, unity, achievement and development can be illustrated through the behaviour of cattle egrets. Cattle egrets are commonly observed feeding and moving in groups and associating closely with cattle and other large grazing animals. As cattle move through grass, they disturb insects and other small organisms, making them more accessible to the birds. Studies of cattle-egret ecology indicate that the birds obtain food from insects disturbed by grazing cattle and may also feed on ticks found on cattle (Kour & Sahi, 2012). Their association with cattle therefore demonstrates how peaceful coexistence, environmental opportunity and coordinated behaviour can support the fulfilment of needs.

The cattle egrets also display a visible form of collective movement. They commonly fly, feed and settle together. When one bird identifies a suitable feeding place and descends, others frequently follow. A bird that delays may observe the direction taken by the flock and later rejoin it. Their generally shared white plumage provides a visible representation of common identity and belonging. These observations correspond with the Lumasaba saying that birds of the same feathers fly together. Philosophically, this saying suggests that individuals who share values, identity or purpose are naturally inclined to associate and move together.

However, the relationship between the cattle egrets and cattle also depends upon favourable environmental conditions. If insects and other food sources were unavailable around the cattle, the birds would have little reason to settle near them. Similarly, if the animals were hostile or posed a threat of predation, the egrets would avoid them despite their unity as a flock. The environment consequently determines whether peaceful association and collective behaviour can produce beneficial outcomes. In social movements and organisations, environmental factors such as safety, leadership, resources, policies, opportunities, culture and external support can similarly strengthen or weaken the contribution of peace and unity to achievement and development.

It is from these behavioural observations and philosophical reflections that the Peace Cattle Egret Theory was developed. The theory does not claim that human behaviour is identical to bird behaviour. Rather, it uses the cattle egret as a natural analogy through which the importance of peaceful association, collective identity, shared direction and environmental suitability can be understood. The analogy provides a simple but meaningful basis for explaining why some social movements and organisations

advance collectively while others struggle because of conflict, fragmentation or unfavourable operating conditions.

The Peace Cattle Egret Theory therefore contends that peace and unity are critical foundations for achievement and development in social movements and organisations. In the theory, peace and unity constitute the independent variables, achievement and development constitute the dependent variables, and environmental factors perform a moderating role. The framework seeks to explain how peaceful coexistence and collective action contribute to desired outcomes and how surrounding conditions can strengthen, weaken or prevent that contribution. It thus offers a conceptual and philosophical foundation for studying collective behaviour, organisational effectiveness and sustainable development.

### 1. Background to the Theory

The Peace Cattle Egret Theory was developed from the understanding that peace and unity are interconnected foundations of collective achievement and development. Its background is examined from four complementary perspectives: historical, theoretical, conceptual and contextual. The historical perspective traces the recognition of peace and unity in collective human advancement. The theoretical perspective examines established explanations of cooperation, interdependence, identity and conflict transformation. The conceptual perspective clarifies the relationships among peace, unity, environmental factors, achievement and development. The contextual perspective presents the observed behaviour of cattle egrets from which the theory draws its principal analogy.

#### Historical Perspective

Peace and unity have long occupied an important place in the organisation and development of human society. Families, communities, religious groups, political movements and formal institutions have depended on some form of peaceful coexistence and collective cooperation to pursue common interests. Although societies have differed in their values and structures, collective achievement has generally required individuals to regulate conflict, establish common expectations and coordinate their actions. Deutsch (1949) provided an early systematic explanation of cooperation and competition by distinguishing situations in which individuals' goals are positively related from those in which the success of one party is perceived to obstruct another. His work established an important basis for understanding why cooperative relationships can support collective achievement.

The destructive effects of the First and Second World Wars increased international recognition of peace as a necessary condition for human security and development. Following the Second World War, the United Nations was established in 1945 to maintain international peace and security, develop friendly relations among nations and facilitate international cooperation. These purposes reflected the understanding that states could not adequately address shared political, social, humanitarian and economic

challenges through isolation and conflict. The Charter of the United Nations consequently placed peace and cooperation at the centre of organised international action (United Nations, 1945).

During the twentieth century, several social movements also demonstrated how unity and peaceful collective action could contribute to political and social transformation. The American Civil Rights Movement, for example, mobilised communities through nonviolent protest, grassroots organisation and civil disobedience in pursuit of legal equality. Martin Luther King Jr. and the Southern Christian Leadership Conference promoted nonviolent resistance during the 1950s and 1960s, demonstrating how disciplined and united collective action could challenge discriminatory laws (King Institute, Stanford University, n.d.). The movement illustrated that peace does not necessarily mean passivity. It may involve organised, courageous and persistent action against injustice without resorting to destructive violence.

The relationship between peace, justice and social conditions was later developed more systematically in peace research. Galtung (1969) distinguished negative peace, understood as the absence of direct violence, from positive peace, which requires the removal of structural conditions that produce inequality, deprivation and injustice. This distinction expanded the meaning of peace beyond the temporary absence of fighting. It suggested that sustainable peace should create conditions in which individuals and communities can participate, flourish and pursue development. This understanding is particularly relevant to TPCET because peaceful appearance alone may not produce achievement when the surrounding environment remains hostile, unjust or deprived.

Within Africa, unity became a central aspiration during struggles against colonialism and in the formation of continental institutions. In 1963, independent African states established the Organisation of African Unity to promote unity and solidarity, coordinate cooperation, defend sovereignty and intensify efforts to improve the lives of African people. The organisation embodied a Pan-African vision in which collective action was considered necessary for political liberation and continental advancement (African Union, n.d.). The establishment of the OAU demonstrated that individual states, despite their differences, could organise around shared historical experiences and common aspirations.

The transition from the Organisation of African Unity to the African Union further strengthened the relationship among unity, peace and development. The African Union, officially launched in 2002, retained the objective of achieving greater unity and solidarity among African countries and peoples while also seeking political and socioeconomic integration (African Union, 2000). Its Constitutive Act linked continental unity with cooperation, peace, security and development. This historical development indicates that unity is not merely symbolic association; it can provide an institutional foundation for

addressing shared challenges and pursuing collective progress.

At the international level, the relationship between peace and development was reaffirmed through the adoption of the United Nations Sustainable Development Goals in 2015. Sustainable Development Goal 16 calls for peaceful and inclusive societies, access to justice, and effective, accountable and inclusive institutions. Its formulation recognises that sustainable development is difficult to achieve where violence, exclusion, weak institutions and injustice prevail (United Nations, 2015). Peace is therefore both a valued outcome and an enabling condition for broader social and institutional development.

The historical record nevertheless shows that unity does not always guarantee positive achievement. Groups may unite around harmful objectives, while apparently peaceful organisations may preserve injustice or suppress legitimate disagreement. Galtung's (1969) distinction between negative and positive peace demonstrates why peace must be associated with justice and constructive relationships. Similarly, unity must be guided by a legitimate common purpose, mutual respect and concern for members' welfare. TPCET consequently treats peace and unity as mutually reinforcing foundations whose influence depends partly on the environment and the purposes towards which collective action is directed.

The historical perspective establishes that peace and unity have repeatedly shaped the formation, survival and progress of social movements and organisations. International institutions, African continental bodies and nonviolent social movements demonstrate the continuing importance of peaceful cooperation and collective direction. However, these historical experiences also reveal that outcomes are influenced by political, social, economic and institutional environments. This provides a historical foundation for TPCET, which proposes that peace and unity contribute to achievement and development while environmental factors strengthen or weaken their influence.

### **Theoretical Perspective**

The Peace Cattle Egret Theory is supported by ideas drawn from social interdependence theory, general systems theory, social identity theory and conflict transformation theory. These theories explain different aspects of collective relationships, including cooperation, interdependence, shared identity, environmental interaction and the constructive management of conflict. However, none of them independently integrates peace, unity, environmental factors, achievement and development through the behavioural analogy of the cattle egret. TPCET draws relevant insights from these established theories while advancing its own distinct proposition and conceptual relationships.

### **Social Interdependence Theory**

Social interdependence theory originated from the work of Deutsch (1949) and was subsequently developed by Johnson and Johnson (1989, 2005, 2009). The theory

explains that social interdependence exists when the outcomes attained by individuals are affected by their own actions and the actions of others. The structure of individuals' goals determines how they interact, and their patterns of interaction subsequently influence the outcomes they attain (Johnson & Johnson, 2003).

Social interdependence may be positive, negative or absent. Positive interdependence exists when individuals perceive that they can attain their goals when the people with whom they are connected also attain theirs. This perception encourages members to support one another's efforts, share resources and coordinate their actions. Negative interdependence exists when individuals believe that they can succeed only when others fail, thereby encouraging competition and obstruction. No interdependence exists when individuals perceive their outcomes as unrelated to those of others (Johnson & Johnson, 2005).

Social interdependence theory supports TPCET by demonstrating that members' outcomes are connected and that cooperation can produce beneficial collective results. The cattle egrets' collective feeding, flying and settling behaviour symbolises positive interdependence because individual birds obtain advantages through association with the flock. Similarly, members of social movements and organisations may improve their capacity for achievement when they cooperate, share direction and recognise their connected interests.

Nevertheless, TPCET differs from social interdependence theory in three important ways. First, it gives explicit and equal attention to peace and unity as foundations of collective achievement and development. Second, it introduces environmental factors as a moderating variable that can strengthen or weaken the influence of peace and unity. Third, it uses the association between cattle egrets and cattle as a philosophical analogy for explaining peaceful coexistence, collective movement and environmental suitability.

### General Systems Theory

General systems theory was advanced by von Bertalanffy (1968) to explain the common principles governing organised wholes in biological, social and other fields of knowledge. The theory views a system as an arrangement of interconnected and interacting elements whose relationships contribute to the functioning of the whole. It challenges the examination of individual components in isolation and instead emphasises relationships, organisation and interaction among the parts (von Bertalanffy, 1968).

An organisation can accordingly be understood as an open system composed of interdependent members, departments, structures and processes. Open systems interact with their environments by receiving inputs, transforming them through internal processes and producing outputs. Their survival and effectiveness depend partly on their capacity to adjust to environmental changes (Katz & Kahn, 1978). A weakness or disturbance in one part of the system may

affect the performance of other parts and the organisation as a whole.

General systems theory supports TPCET in two principal respects. First, it explains why the members of a social movement or organisation cannot be understood as completely isolated actors. Their actions, relationships and responsibilities are interconnected. Peace and unity can improve the coordination of these interconnected parts, while conflict and disunity may disrupt the functioning of the wider system. Second, systems theory recognises the influence of the external environment upon organisational functioning. This supports the inclusion of environmental factors as a moderator in TPCET.

The cattle-egret flock can be interpreted as a coordinated natural system whose members respond to one another and to surrounding conditions. Its feeding opportunities depend upon the presence and movement of cattle, the availability of insects and the absence of serious threats. In the same way, the achievement and development of social movements and organisations depend not only on their internal relationships but also on the political, economic, cultural, institutional and physical environments within which they operate. TPCET extends this systems understanding by specifying peace and unity as the principal internal foundations under examination.

### Social Identity Theory

Social identity theory was developed by Tajfel and Turner (1979) to explain how membership in social groups contributes to individuals' self-concepts and influences intergroup behaviour. The theory proposes that people categorise themselves and others into social groups, identify with particular groups and compare their groups with others. Through social identification, individuals develop a sense of belonging and attach emotional value to their group membership (Tajfel & Turner, 1979).

Shared social identity can strengthen cohesion, commitment and coordinated action because members increasingly understand themselves as part of a collective rather than as isolated individuals. In organisational settings, identification with an organisation can influence members' loyalty, behaviour and willingness to act in support of collective interests (Ashforth & Mael, 1989). A common identity can therefore provide a psychological basis for unity.

Social identity theory supports TPCET by explaining the importance of belonging and collective identification. The common white appearance of cattle egrets is interpreted within TPCET as a visible symbol of shared identity. Their tendency to fly, feed and settle together similarly represents collective belonging and common direction. In social movements and organisations, shared identity may encourage members to remain connected and act together in pursuit of common objectives.

However, social identity can also create exclusion, prejudice and competition between groups when members



favour their own group and treat outsiders negatively (Tajfel & Turner, 1979). TPCET therefore does not interpret unity as unquestioning conformity or hostility towards outsiders. It understands constructive unity as collective belonging guided by peace, mutual respect and a legitimate common purpose. Peace helps prevent unity from becoming an instrument of exclusion or aggression.

### **Conflict Transformation Theory**

Conflict transformation theory is strongly associated with the work of Lederach (1995, 1997, 2003). It views conflict as more than an isolated disagreement requiring immediate settlement. Conflict is understood as part of broader patterns of relationships, structures and social conditions. Its constructive transformation requires changes in personal, relational, structural and cultural dimensions rather than merely ending visible confrontation (Lederach, 2003).

This perspective is relevant to TPCET because peace does not necessarily mean the complete absence of disagreement. Social movements and organisations contain individuals with different experiences, interests, responsibilities and opinions. Such differences may generate conflict, but they do not automatically destroy unity. When conflict is handled through dialogue, fairness, mutual respect and constructive change, it may strengthen relationships and improve organisational functioning.

Conflict transformation theory also shows that a peaceful environment must address the conditions that repeatedly produce hostility, exclusion and injustice. This supports the moderating role of environmental factors within TPCET. Even where members desire peace and unity, unfavourable leadership, inadequate resources, discriminatory policies, insecurity or an intolerant organisational culture may weaken their capacity to achieve and develop.

TPCET complements conflict transformation theory by placing transformed peaceful relationships alongside unity and collective direction. It proposes that constructive peace enables members to manage their differences without destroying their shared purpose. Unity, in turn, provides the collective strength through which members can pursue achievement and development.

### **Theoretical Position of TPCET**

The four theories provide important but partial explanations of the relationships addressed by TPCET. Social interdependence theory explains how connected goals influence cooperation and outcomes. General systems theory explains the interconnection of organisational parts and their interaction with the environment. Social identity theory explains belonging and collective identification. Conflict transformation theory explains how conflict and relationships can be constructively changed.

TPCET brings these insights together through a new conceptual and philosophical formulation. It places peace and unity as the independent variables, achievement and development as the dependent variables, and environmental

factors as the moderating variable. Its distinctive argument is that peace and unity must operate together: peace creates conditions for constructive interaction, while unity directs collective effort towards shared objectives. Environmental factors determine the extent to which these foundations can produce achievement and development.

The theoretical perspective therefore supports the central proposition that peace and unity are critical foundations for achievement and development in social movements and organisations. It also reveals the need for a theory that integrates peaceful coexistence, collective identity, coordinated movement and environmental suitability. TPCET addresses this need through the philosophical interpretation of cattle-egret behaviour.

### **Conceptual Perspective**

The Peace Cattle Egret Theory is organised around five principal concepts: peace, unity, achievement, development and environmental factors. Peace and unity constitute the independent variables, while achievement and development constitute the dependent variables. Environmental factors serve as the moderating variable. The theory proposes that peace and unity contribute to achievement and development, but the strength and direction of this contribution depend partly upon the environment within which a social movement or organisation operates.

### **Peace**

Peace is commonly understood as the absence of violence, hostility and destructive conflict. However, this understanding presents only the negative dimension of peace. Galtung (1969) distinguished negative peace, characterised by the absence of direct violence, from positive peace, which involves the removal of structural violence and the presence of conditions that support justice and constructive human relationships. This broader conception shows that people may not be openly fighting but may still experience inequality, fear, exclusion or oppression.

Within TPCET, peace refers to a condition of constructive coexistence characterised by mutual respect, tolerance, trust, dialogue, fairness, safety and the nonviolent management of differences. Peace does not mean that members must always agree or remain silent when problems arise. Instead, it provides an atmosphere in which disagreement can be expressed and resolved without destroying relationships or the group's common purpose. This understanding corresponds with conflict transformation, which considers conflict an opportunity for changing relationships and structures rather than merely an event that must be suppressed (Lederach, 2003).

Peace is treated as an independent variable because it is expected to influence how members interact, share ideas, use resources and pursue common objectives. A peaceful environment may reduce the energy and resources consumed by destructive conflict and allow members to concentrate on productive activities. Nevertheless, TPCET does not assume that peace alone automatically produces

achievement and development. Peace must operate alongside unity, legitimate purpose and favourable environmental conditions.

### Unity

Unity refers to the connection of individuals around a shared identity, purpose and direction. It involves belonging, cooperation, mutual support and willingness to coordinate individual contributions for a collective objective. Social identity theory explains that individuals derive part of their self-concept from membership in social groups, and this identification can influence their attitudes and behaviour towards the group (Tajfel & Turner, 1979). Organisational identification may consequently strengthen members' sense of belonging and willingness to support collective interests (Ashforth & Mael, 1989).

TPCET does not define unity as uniformity. Members of a social movement or organisation may differ in background, ability, role and opinion while remaining united around a common purpose. Constructive unity therefore respects diversity but prevents difference from becoming destructive division. It requires members to recognise their interdependence and understand that their individual actions can affect collective outcomes.

Unity is also treated as an independent variable because it brings separate efforts together and directs them towards shared goals. Positive interdependence encourages members to support one another because they recognise that their outcomes are connected (Johnson & Johnson, 2005). Within TPCET, unity is represented by the tendency of cattle egrets to fly, feed and settle collectively and by their shared white appearance, which symbolically communicates identity and belonging.

Unity without peace may become coercive, intolerant or aggressive. Peace without unity may permit coexistence but fail to create coordinated movement. TPCET therefore presents peace and unity as distinct but mutually reinforcing foundations. Peace regulates the quality of relationships, while unity strengthens the connection and common direction of members.

### Achievement

Achievement refers to the successful attainment of intended objectives, targets or desired results. It may be observed through the completion of planned activities, improvement in performance, effective use of resources, fulfilment of a mission or accomplishment of collective goals. In social movements, achievement may include policy change, increased public awareness, protection of rights or successful community mobilisation. In formal organisations, it may involve service delivery, productivity, institutional stability, academic performance or attainment of strategic objectives.

TPCET treats achievement as a dependent variable because its occurrence is expected to be influenced by the degree of peace and unity within the group. Social interdependence theory proposes that the way goals are structured shapes

interaction and that patterns of interaction influence outcomes (Johnson & Johnson, 2003). This provides a basis for expecting peaceful and cooperative relationships to contribute to collective achievement.

Achievement in TPCET is not limited to short-term success. An organisation may attain an immediate objective while damaging relationships, excluding members or exhausting its resources. Such an outcome may represent temporary accomplishment without sustainable development. Achievement is therefore connected to development but remains conceptually distinct from it.

### Development

Development refers to a progressive and meaningful improvement in the condition, capacity and functioning of individuals, groups or institutions. It may involve growth in knowledge, skills, resources, structures, opportunities, participation, wellbeing and the ability to respond to changing needs. Sen (1999) conceptualised development as the expansion of substantive freedoms and capabilities that enable people to live in ways they have reason to value. This perspective demonstrates that development extends beyond economic growth to include human opportunities, participation and effective agency.

Within social movements and organisations, development may be reflected in stronger systems, improved leadership, increased member capacity, wider participation, better services, institutional learning and greater sustainability. TPCET treats development as a dependent variable because peaceful and united groups are expected to possess better conditions for learning, adaptation and collective advancement.

Achievement and development are related but not interchangeable. Achievement concerns the attainment of defined objectives, while development concerns progressive improvement in capacity, condition and functioning. Achievement may provide evidence of progress, whereas development strengthens the ability to achieve further objectives. For this reason, TPCET retains both concepts as separate but connected dependent variables.

### Environmental Factors

Environmental factors refer to the internal and external conditions that surround a social movement or organisation and influence its operation. Internal environmental factors may include leadership, organisational culture, communication, policies, resources, member attitudes and institutional structures. External factors may include political conditions, economic circumstances, laws, social values, technology, security, stakeholder support and the physical environment. Open-systems thinking recognises that organisations interact continuously with their environments and depend upon environmental inputs and conditions for their functioning and survival (Katz & Kahn, 1978).

In TPCET, environmental factors operate as a moderating variable. A moderator affects the strength or direction of the relationship between an independent variable and a dependent variable (Baron & Kenny, 1986). Environmental factors may therefore strengthen, weaken or prevent the influence of peace and unity on achievement and development.

This moderating role is illustrated by the cattle-egret analogy. The peaceful unity of the birds does not by itself guarantee successful feeding. Their achievement depends upon environmental conditions such as the presence of cattle, availability of insects, suitable feeding grounds and safety from predators. If food is unavailable or the surrounding animals are hostile, the egrets may avoid the area regardless of their unity. Similarly, peaceful and united organisations may struggle to achieve their objectives when they lack resources, supportive leadership, legal protection or physical security.

### Conceptual Relationship among the Variables

TPCET proposes a direct conceptual relationship in which peace and unity contribute to achievement and development. Peace creates constructive relationships and reduces destructive conflict, while unity combines members' efforts and directs them towards common objectives. Achievement represents the attainment of desired results, whereas development represents progressive improvement in capacity and functioning.

The relationship is moderated by environmental factors. Supportive conditions may strengthen the positive effects of peace and unity, while hostile or inadequate conditions may weaken them. The theory can therefore be expressed conceptually as follows:

Peace and unity influence achievement and development, while environmental factors determine the conditions under which this influence is strengthened or weakened.

This conceptual perspective establishes the relationships that will guide the development of the propositions and conceptual framework of TPCET.

### Contextual Perspective

The contextual foundation of the Peace Cattle Egret Theory is derived from the observable behaviour of cattle egrets, particularly their association with cattle, collective movement, shared appearance and responsiveness to environmental opportunities. The theory emerged from reflecting on these natural behaviours and interpreting them as a philosophical analogy for peace, unity, achievement and development in social movements and organisations.

### The Cattle Egret and Its Natural Environment

The cattle egret is a member of the heron family that commonly occupies grasslands, pastures, farmlands, wetlands and other open habitats. Its diet consists mainly of insects, including grasshoppers, locusts, beetles, flies and moths, although it may also consume spiders, frogs, lizards and other small organisms (BirdLife International, n.d.).

Unlike many other herons that depend mainly on aquatic environments, cattle egrets frequently feed in relatively dry grasslands where cattle and other large grazing animals are present.

Cattle egrets are highly social birds. They commonly forage in flocks, gather in communal roosts and breed in colonies. The Cornell Lab of Ornithology describes them as among the most gregarious herons because they flock throughout the year and form dense breeding colonies and nonbreeding roosts (Cornell Lab of Ornithology, n.d.). Their regular group association provides the behavioural basis for interpreting them as symbols of collective identity, connection and coordinated movement.

### Peaceful Association with Cattle

The most distinctive behaviour of the cattle egret is its close association with cattle and other large grazing animals. As cattle move through vegetation, their feet and feeding movements disturb insects and other small organisms. The egrets take advantage of this disturbance by capturing the exposed prey. Studies have shown that cattle egrets associated with cattle make more feeding attempts and expend less energy in obtaining prey than birds foraging without cattle (Dinsmore, 1973; Seedikkoya et al., 2005).

This association is largely peaceful because the egrets move close to the cattle without being attacked or driven away under normal conditions. The birds benefit from the insects disturbed by the cattle. They may also consume flies, ticks and other organisms found on or near the animals, although the degree of direct benefit to cattle varies across observations and studies. Dinsmore (1973), for example, established a clear feeding advantage for the egrets but cautioned that the corresponding benefit to cattle had not been conclusively demonstrated. TPCET therefore draws mainly upon the evident peaceful coexistence and feeding opportunity rather than claiming that every cattle-egret association provides equal benefits to both species.

The association demonstrates that different creatures do not need to be identical to coexist peacefully. Cattle and egrets differ in size, species, physical capacity and immediate purpose, yet they occupy the same environment without persistent hostility. In social movements and organisations, members may similarly differ in authority, responsibility, culture, experience and ability while maintaining peaceful relationships around shared interests and opportunities.

### Collective Flying, Feeding and Settling

Cattle egrets commonly move, feed and rest in groups. Individual birds may respond to the behaviour of other flock members when selecting feeding locations and deciding how long to remain within a particular area. Metz and Weatherhead (1991) examined whether cattle egrets use the behaviour of other flock members as information about where to forage and how long to remain at a feeding site. Their work supports the view that the actions of individual birds may provide useful cues to others within a flock.

The observations underlying TPCET indicate that when one bird recognises that it is time to leave and flies away, others frequently follow. When one bird identifies cattle or a suitable feeding place and descends, the others may also descend. A bird that delays can observe the direction or location of the flock and later rejoin it. These behaviours are interpreted philosophically as representations of awareness, shared direction, responsiveness and social inclusion.

The theory does not claim that cattle egrets never compete or disagree. Scientific accounts indicate that an egret may sometimes defend a feeding position near a grazing animal from other egrets, particularly when food is limited. However, their broader pattern of flocking, communal roosting and colonial breeding remains evidence of a strongly social way of life (Cornell Lab of Ornithology, n.d.). TPCET therefore derives its peace principle from their sustained capacity for close group association rather than from an absolute absence of competition.

### **Shared Appearance and Collective Identity**

Cattle egrets are commonly recognised by their predominantly white plumage, although adult birds may develop buff or orange colouring on parts of the head, chest and back during the breeding season. Their similar appearance makes a flock readily identifiable as a collective group (Cornell Lab of Ornithology, n.d.).

Within TPCET, their shared white appearance symbolises collective identity, belonging and common purpose. This interpretation corresponds with the Lumasaba saying that birds of the same feathers fly together. The saying expresses the cultural understanding that individuals who share values, interests, identity or purpose are likely to associate and act together. In the theory, the saying is treated as indigenous wisdom that reinforces the principle of unity rather than as a literal requirement that members must be physically or socially identical.

The value of shared identity in an organisation lies in its ability to connect members to a common purpose. However, TPCET does not use common colour to promote exclusion or discrimination. Instead, the cattle egrets' shared appearance serves as a metaphor for agreement in purpose and direction. Members may retain their personal differences while remaining united in their commitment to the collective mission.

### **Environmental Opportunity and Safety**

The behaviour of cattle egrets also demonstrates that peaceful association and collective movement depend upon environmental conditions. The egrets are attracted to cattle because their movement makes insects easier to locate and capture. Dinsmore (1973) found that egrets foraging with cattle captured more food while taking fewer steps than those feeding alone. The presence of cattle therefore creates an opportunity that improves the birds' feeding achievement.

Food availability is not the only relevant condition. Safety also affects whether the birds approach and remain in a particular location. If the animals present were hostile predators rather than non-predatory grazing cattle, the egrets would be unlikely to settle near them. Recent behavioural research similarly examines cattle-egret association as a balance between feeding benefits and perceived predation risk (Kuang et al., 2024). The suitability of the environment consequently determines whether collective behaviour can produce beneficial outcomes.

This natural relationship supports the inclusion of environmental factors as the moderating variable in TPCET. In a social movement or organisation, members may be peaceful and united, but their achievement can be weakened by inadequate resources, hostile leadership, oppressive policies, insecurity or lack of social support. Conversely, supportive leadership, sufficient resources, favourable policies, effective communication and physical safety can strengthen the contribution of peace and unity to achievement and development.

### **Contextual Application to Social Movements and Organisations**

The cattle-egret context provides a natural analogy for collective human action. The flock represents members of a social movement or organisation. Its peaceful association represents constructive coexistence. Its collective movement represents unity and common direction. The successful identification and use of feeding opportunities represent achievement. Its continued adaptation, survival and improvement represent development. The presence of cattle, insects, suitable habitat and safety represents the environmental conditions that enable or constrain collective success.

However, TPCET does not reduce complex human behaviour to animal instinct. Human beings possess moral judgement, cultural values, institutional responsibilities and the capacity to make deliberate decisions. The cattle-egret analogy is therefore used as a source of philosophical reflection rather than as proof that human groups will automatically behave in the same manner. Its purpose is to provide a clear and accessible way of understanding how peaceful relationships, unity and environmental suitability may interact.

The contextual perspective consequently establishes the natural inspiration of TPCET. Cattle egrets demonstrate that association, collective awareness and responsiveness to favourable conditions can contribute to the satisfaction of common needs. Applied to human settings, these observations support the proposition that peace and unity are critical foundations for achievement and development in social movements and organisations, while environmental factors determine the conditions under which these foundations are most effective.



### 3. Statement of the Problem

Peace and unity are widely recognised as important conditions for collective action, institutional effectiveness and sustainable development. The United Nations' Sustainable Development Goal 16 connects peaceful and inclusive societies with effective, accountable and inclusive institutions, indicating that development is difficult to sustain where violence, exclusion and institutional weakness persist (United Nations, 2015). Despite this recognition, many social movements and organisations continue to experience destructive conflict, mistrust, fragmentation, exclusion and competition that weaken their capacity to pursue common objectives. Workplace conflict, particularly when poorly managed, can damage relationships, employee wellbeing and organisational functioning (Castellini et al., 2022).

Unity is equally important because collective objectives normally require members to coordinate their responsibilities, share resources and maintain commitment to a common purpose. Research has established a meaningful relationship between group cohesion and performance, although the strength of this relationship varies according to how cohesion and performance are defined and measured (Beal et al., 2003). Social movements also depend on coalitions to mobilise sufficient people and resources, but the formation, survival and success of such coalitions are influenced by social relationships, identity, organisational structures, resources and the institutional environment (Van Dyke & Amos, 2017). These findings suggest that collective achievement cannot be explained by unity alone.

Existing theories provide valuable but separate explanations of relevant aspects of collective life. Social interdependence theory explains how positively connected goals encourage cooperation and influence outcomes (Johnson & Johnson, 2005). General systems theory explains the interdependence of organisational components and their interaction with the environment (von Bertalanffy, 1968). Social identity theory explains how group membership contributes to belonging and collective behaviour (Tajfel & Turner, 1979). Conflict transformation theory explains how relationships, structures and cultures can be changed to address conflict constructively (Lederach, 2003). However, the literature reviewed for this theoretical development revealed limited integration of peace and unity as joint foundations for both achievement and development, with environmental factors explicitly moderating these relationships.

The problem is therefore not the complete absence of knowledge about peace, cooperation, identity, cohesion or organisational environments. Rather, it is the lack of a simple and integrated conceptual and philosophical framework that explains how peace and unity operate together to promote achievement and development in social movements and organisations while recognising that their influence depends upon surrounding environmental conditions. Treating peace, unity or environmental conditions separately may provide only a partial

explanation of why some collective groups progress while others fail despite possessing committed members or a shared purpose.

The behaviour of cattle egrets provides a natural analogy through which this gap can be addressed. The birds commonly associate peacefully with cattle, move and forage in groups, respond to one another's actions and benefit from insects made accessible by grazing animals (Dinsmore, 1973; Metz & Weatherhead, 1991). Their feeding success nevertheless depends upon environmental conditions, including the presence of cattle, availability of prey, suitability of the habitat and relative safety. Their peaceful and collective behaviour alone would not produce the same outcomes in an environment without food or in the presence of serious threats.

Without an integrated framework, leaders, members and researchers may inadequately explain how peaceful relationships, collective identity, shared direction and environmental suitability interact to influence organisational and social outcomes. They may promote peace without building unity, demand unity without establishing peaceful and just relationships, or expect achievement without addressing hostile environmental conditions. Such fragmented approaches may weaken collective action and limit sustainable development.

The Peace Cattle Egret Theory was therefore developed to address this conceptual and philosophical gap. It positions peace and unity as independent variables, achievement and development as dependent variables, and environmental factors as the moderating variable. The theory seeks to explain how peace and unity jointly provide critical foundations for achievement and development in social movements and organisations and how environmental conditions strengthen or weaken that relationship.

### 4. Purpose of the Theory

The purpose of the Peace Cattle Egret Theory is to develop a conceptual and philosophical framework that explains how peace and unity serve as critical foundations for achievement and development in social movements and organisations. The theory also seeks to demonstrate how environmental factors strengthen or weaken the relationship between peace and unity and the achievement and development of social movements and organisations.

Using the behavioural characteristics of cattle egrets as a natural analogy, TPCET provides a framework for understanding peaceful coexistence, collective identity, shared direction, responsiveness to opportunities and the influence of environmental conditions on collective outcomes. It is intended to guide theoretical understanding, leadership practice, organisational decision-making and future empirical research concerning peace, unity, achievement and development.

### 5. Objectives of the Theory

The Peace Cattle Egret Theory is guided by the following objectives:

- To examine peace as a foundation for achievement and development in social movements and organisations.
- To examine unity as a foundation for achievement and development in social movements and organisations.
- To examine how environmental factors moderate the relationship between peace and unity and achievement and development.
- To develop the Peace Cattle Egret Theory as a conceptual and philosophical framework for understanding achievement and development in social movements and organisations.

## 6. Theoretical Questions

The Peace Cattle Egret Theory is guided by the following theoretical questions:

- How does peace contribute to achievement and development in social movements and organisations?
- How does unity contribute to achievement and development in social movements and organisations?
- How do environmental factors moderate the relationship between peace and unity and achievement and development?
- How can the behavioural characteristics of cattle egrets inform the development of a conceptual and philosophical framework for understanding achievement and development in social movements and organisations?

## 7. Significance of the Theory

The Peace Cattle Egret Theory is significant because it provides a conceptual and philosophical explanation of how peace and unity contribute to achievement and development in social movements and organisations. It further recognises that this relationship does not occur in isolation but is strengthened or weakened by environmental factors. The theory may be valuable in the following ways.

### Contribution to Theory Development

TPCET contributes to knowledge by integrating peace, unity, achievement, development and environmental factors within one framework. Existing theories explain cooperation, interdependence, social identity, systems and conflict transformation from different perspectives. TPCET brings these related ideas together through the behavioural analogy of cattle egrets and presents peace and unity as complementary foundations for collective progress.

### Social Movements

The theory may help leaders and members of social movements understand the importance of peaceful relationships, shared identity and collective direction. It may guide movements in maintaining internal unity while managing differences constructively. It may also help them recognise environmental conditions, including political space, public support, resources and security, that can influence the achievement of their objectives.

## Organisations and Institutions

TPCET may assist formal organisations in understanding how internal peace and unity affect performance, institutional growth and sustainability. Schools, universities, government departments, businesses and nongovernmental organisations may apply its principles to strengthen cooperation, communication, mutual respect and commitment to common objectives.

## Leadership and Management

The theory may help leaders appreciate that authority and strategic plans alone cannot guarantee achievement and development. Leaders must create peaceful relationships, encourage unity and establish supportive working environments. TPCET may therefore guide leaders in conflict management, team building, resource allocation, communication and the creation of inclusive organisational cultures.

## Educational Institutions

Educational institutions may use the theory to promote peaceful coexistence and unity among administrators, teachers, learners, parents and community members. A peaceful and united school community may be better positioned to coordinate teaching, learning, discipline, resource use and institutional improvement. The theory may also support peace education and cooperative learning.

## Religious Organisations

Religious organisations may apply TPCET in promoting fellowship, reconciliation, shared identity and collective service. The theory may help religious leaders and members recognise that spiritual or doctrinal identity should be accompanied by peaceful relationships, unity of purpose and an environment that enables meaningful ministry and development.

## Government and Policymaking

Governments and policymakers may use the theory when designing policies intended to promote peace, national unity, institutional effectiveness and development. It draws attention to the need for supportive environmental conditions, such as fair laws, security, inclusive leadership, adequate resources and opportunities for participation.

## Community Development

Community groups may use TPCET to mobilise members around common needs and development priorities. The theory may encourage communities to resolve differences peacefully, combine their resources and respond collectively to opportunities. It may also help them identify environmental barriers that must be addressed before sustainable development can occur.

## Conflict Resolution and Peacebuilding

TPCET may contribute to conflict resolution by showing that the termination of open hostility is not sufficient. Sustainable collective progress requires the rebuilding of trust, unity, shared direction and supportive conditions. The theory may therefore guide reconciliation, dialogue and post-conflict institutional rebuilding.

### Research and Empirical Testing

Researchers may use the theory to formulate hypotheses and investigate the relationships among peace, unity, environmental factors, achievement and development. Its variables can be operationalised and tested in different social movements, educational institutions, religious organisations, government bodies, businesses and community organisations. Empirical testing may confirm, refine or extend the theory.

### Indigenous Knowledge and Natural Observation

The theory demonstrates how local observation, indigenous wisdom and natural behaviour can contribute to scholarly theory development. Its connection with the Lumasaba saying that birds of the same feathers fly together recognises the intellectual value of culturally grounded knowledge. TPCET therefore contributes an African philosophical perspective to the broader study of peace, unity and organisational development.

### 8. Scope of the Theory

The scope of the Peace Cattle Egret Theory is presented under three dimensions: conceptual, contextual and philosophical scope.

#### Conceptual Scope

Conceptually, TPCET focuses on five principal variables: peace, unity, environmental factors, achievement and development. Peace and unity are the independent variables, while achievement and development are the dependent variables. Environmental factors constitute the moderating variable.

Peace is considered in terms of mutual respect, tolerance, trust, dialogue, fairness, safety and constructive management of differences. Unity concerns shared identity, common purpose, cooperation, mutual support and coordinated action. Achievement refers to the attainment of intended collective objectives, while development concerns progressive improvement in the capacity, functioning, wellbeing and sustainability of a social movement or organisation. Environmental factors include the internal and external conditions that strengthen or weaken the influence of peace and unity on achievement and development.

The theory does not examine every possible determinant of organisational achievement and development. Its primary concern is the relationship between peace and unity and how environmental conditions influence their contribution to collective outcomes.

#### Contextual Scope

Contextually, TPCET applies to social movements and formal organisations. Social movements include organised collective efforts established to promote or resist social change. Organisations include educational institutions, religious organisations, government institutions, businesses, nongovernmental organisations and community-based organisations.

The theory is not restricted to a particular country, culture or type of institution. Its principles may be examined and applied in different social and organisational settings. However, its original inspiration is grounded in observations of cattle-egret behaviour and the Lumasaba cultural saying that birds of the same feathers fly together. The natural context considered by the theory includes the cattle egrets' peaceful association with cattle, group feeding, collective flying and settling, responsiveness to other flock members, common white appearance and dependence on suitable environmental conditions. These behavioural observations are used as an analogy for understanding human collective relationships rather than as a claim that human and bird behaviour are identical.

#### Philosophical Scope

Philosophically, TPCET examines the values, meanings and logical relationships underlying peace, unity, collective achievement and development. It interprets cattle-egret behaviour as a source of reflection on peaceful coexistence, shared identity, common direction, mutual support and adaptation to environmental conditions.

The theory is concerned with what exists within collective relationships, how knowledge about such relationships may be developed, which values should guide collective action and whether the proposed relationships among its concepts are logically coherent. Its philosophical scope will therefore be developed through ontological, epistemological, axiological and logical perspectives.

TPCET is a conceptual and philosophical theory rather than a fully established empirical law. Its propositions provide explanations and predictions that require testing in different social movements and organisations. Empirical studies may consequently be conducted to determine whether peace and unity significantly influence achievement and development and whether environmental factors moderate these relationships.

### 9. Operational Definition of Key Terms

The following terms are defined according to how they are used in the Peace Cattle Egret Theory.

#### Achievement

Achievement refers to the successful attainment of the intended objectives, targets or desired results of a social movement or organisation. It may be reflected in completed activities, improved performance, effective service delivery, policy influence, problem resolution or fulfilment of an institutional mission.

#### Cattle Egret

A cattle egret refers to a predominantly white, highly social bird commonly found in association with cattle and other grazing animals. In TPCET, the bird provides the natural analogy for peaceful association, collective identity, coordinated movement and responsiveness to environmental opportunities.

### Conceptual Framework

A conceptual framework refers to the organised representation of the major variables of TPCET and the proposed relationships among them. It shows peace and unity as independent variables, environmental factors as the moderating variable, and achievement and development as dependent variables.

### Development

Development refers to progressive and meaningful improvement in the capacity, functioning, wellbeing, growth and sustainability of a social movement or organisation. It includes improvement in structures, leadership, knowledge, skills, resources, participation and the ability to respond to changing needs.

### Environmental Factors

Environmental factors refer to the internal and external conditions that strengthen, weaken or alter the relationship between peace and unity and achievement and development. They include leadership, communication, organisational culture, policies, resources, security, social support, political conditions, economic circumstances and physical surroundings.

### Independent Variables

Independent variables refer to the factors expected to influence other variables within a conceptual relationship. In TPCET, peace and unity constitute the independent variables because they are proposed to influence achievement and development.

### Moderating Variable

A moderating variable refers to a factor that changes the strength or direction of the relationship between the independent and dependent variables. In TPCET, environmental factors constitute the moderating variable because they may strengthen or weaken the influence of peace and unity on achievement and development.

### Organisation

An organisation refers to a formally structured group of people working under established leadership, roles, rules and procedures to achieve defined objectives. The term includes educational institutions, religious organisations, government bodies, businesses, nongovernmental organisations and community-based organisations.

### Peace

Peace refers to a condition of constructive coexistence characterised by mutual respect, trust, tolerance, fairness, safety, dialogue and the nonviolent management of differences. In TPCET, peace does not mean the absence of disagreement but the ability to address differences without destroying relationships or collective purpose.

### Peace Cattle Egret Theory

The Peace Cattle Egret Theory refers to a conceptual and philosophical framework which contends that peace and unity are critical foundations for achievement and

development in social movements and organisations, while environmental factors moderate this relationship.

### Philosophical Framework

A philosophical framework refers to an organised system of reasoning that explains the reality, sources of knowledge, values and logical relationships underlying the theory. In TPCET, it comprises ontological, epistemological, axiological and logical foundations.

### Social Movement

A social movement refers to a collective and sustained effort by individuals or groups seeking to promote, achieve or resist social change around a shared cause. It may operate through formal or informal structures and may not possess all the features of a formally established organisation.

### Unity

Unity refers to the state in which members remain connected through a shared identity, common purpose, mutual support and coordinated action. Unity does not require uniformity of opinions or abilities; rather, it enables diverse members to work together towards agreed objectives.

### Dependent Variables

Dependent variables refer to the outcomes expected to be influenced by the independent variables. In TPCET, achievement and development constitute the dependent variables because they are expected to be influenced by peace and unity under particular environmental conditions.

## II. REVIEW OF RELATED LITERATURE

### 1. Introduction

This section reviews literature related to the principal concepts and theoretical relationships of the Peace Cattle Egret Theory. The review establishes what scholars and existing theories have explained about peace, unity, environmental factors, achievement and development in social movements and organisations. It also identifies areas of agreement, disagreement and insufficient theoretical integration that justify the development of TPCET.

The literature is organised into four main parts. The first part presents the theoretical review, covering social interdependence theory, general systems theory, social identity theory and conflict transformation theory. These theories provide foundations for understanding cooperation, connectedness, collective identity, environmental interaction and the constructive management of conflict.

The second part presents the conceptual review of peace, unity, achievement, development and environmental factors. It clarifies how scholars have understood these concepts and how their meanings relate to the variables incorporated in TPCET.



The third part reviews literature according to the objectives of the theory. It examines peace as a foundation for achievement and development, unity as a foundation for achievement and development, and the moderating influence of environmental factors. It further considers how the behavioural characteristics of cattle egrets can inform the development of a conceptual and philosophical framework.

The fourth part examines peace and unity specifically within social movements and organisations. The section concludes by identifying the theoretical gap and summarising the major insights obtained from the reviewed literature.

The review adopts a critical and integrative approach. It does not merely describe the views of different scholars but compares their arguments, identifies their relevance and limitations, and relates them to the emerging structure of TPCET. This approach ensures that the new theory is grounded in established scholarship while retaining its original philosophical contribution.

## 2. Theoretical Review

The theoretical review examines established theories that explain important aspects of peace, unity, collective behaviour, environmental interaction, achievement and development. Although these theories were briefly introduced in the background, this section critically analyses their principal propositions, supporting evidence, limitations and relevance to TPCET.

### Social Interdependence Theory

Social interdependence theory provides an important foundation for understanding how relationships among individuals influence collective behaviour and outcomes. Its intellectual origins are associated with the work of Lewin (1935, 1948), who proposed that a group is a dynamic whole in which a change in one part may affect other parts. Deutsch (1949) later formulated the theory of cooperation and competition by examining how the relationships among individuals' goals influence their interactions and outcomes. Johnson and Johnson (1989, 2005, 2009) subsequently refined and applied the theory extensively, particularly within cooperative learning and group performance.

The central proposition of social interdependence theory is that the way goals are structured determines how individuals interact, and their interaction patterns influence the outcomes they attain (Johnson & Johnson, 2003). Interdependence exists when the outcomes of individuals are affected by their own actions and those of others. Members are therefore not entirely independent because the behaviour and performance of one person may facilitate or obstruct the success of others.

Social interdependence may be positive, negative or absent. Positive interdependence occurs when individuals perceive that they can attain their goals only when the people with whom they are connected also attain theirs. This condition

encourages promotive interaction, in which members assist, encourage and support one another's efforts. Negative interdependence occurs when individuals perceive that they can attain their goals only when others fail, thereby encouraging competition and oppositional interaction. No interdependence exists when individuals perceive that their outcomes are unrelated to those of others (Johnson & Johnson, 2005).

Positive interdependence does not arise merely from placing individuals in the same group. It requires goal arrangements and relationships that enable members to understand that their contributions are connected. Johnson and Johnson (2009) identified important elements of effective cooperation, including positive interdependence, individual accountability, promotive interaction, appropriate social skills and group reflection. This indicates that unity must involve purposeful coordination and responsibility rather than physical proximity alone.

The theory has been widely applied in education. Johnson and Johnson (2009) reported that extensive research on cooperative, competitive and individualistic learning structures generally associates cooperative learning with stronger achievement and interpersonal outcomes under appropriate conditions. Cooperation may enable learners to exchange explanations, share resources, challenge one another's reasoning and provide mutual encouragement. These processes illustrate how connected effort can improve individual and collective outcomes.

Social interdependence theory is relevant beyond classroom learning. In organisations and social movements, members often depend on one another for information, skills, resources, legitimacy and implementation of decisions. When their goals are positively connected, they may share responsibility and coordinate their contributions. When goals are negatively connected, competition for authority, recognition or resources may weaken collective performance. The theory therefore helps explain why unity around common goals can contribute to achievement.

The theory also possesses an indirect relationship with peace. Deutsch (1973) argued that cooperative processes tend to encourage open communication, trust, recognition of shared interests and constructive approaches to conflict. Competitive processes, by contrast, may encourage suspicion, restricted communication and attempts to gain advantage over others. Johnson and Johnson (2005) similarly connected positive interdependence with constructive conflict management and peaceful relationships.

### Relevance to TPCET

Social interdependence theory supports TPCET's treatment of unity as a foundation for achievement and development. The collective movement and feeding of cattle egrets illustrate a condition in which individual birds respond to the presence and actions of others. Their flocking behaviour provides access to information about feeding locations, movement and potential opportunities. Metz and

Weatherhead (1991) found that cattle egrets may use the foraging behaviour of other flock members as information when selecting feeding locations.

The theory also supports TPCET's understanding that collective outcomes emerge from patterns of interaction. Peaceful, supportive and coordinated interactions are more likely to preserve relationships and direct members' energy towards shared objectives. Competitive hostility and obstruction may weaken both unity and performance.

TPCET nevertheless extends social interdependence theory in several respects. First, it identifies peace and unity as two related but distinct independent variables. Social interdependence theory primarily concentrates on the structure of goals and the interaction resulting from that structure. TPCET gives peace an explicit position by arguing that unity must operate within relationships characterised by respect, safety, dialogue and non-destructive management of differences.

Second, TPCET distinguishes achievement from development. Social interdependence theory often focuses on immediate or measurable outcomes, particularly performance and learning. TPCET includes achievement as the attainment of objectives and development as progressive improvement in collective capacity, functioning and sustainability.

Third, TPCET explicitly introduces environmental factors as a moderating variable. Positive interdependence may exist among members, but its contribution can be affected by leadership, resources, policies, culture, safety and external support. Similarly, the unity of cattle egrets produces feeding benefits only when cattle, insects, suitable habitat and safety are present.

#### **Limitations in Relation to TPCET**

Social interdependence theory does not fully explain the moral and philosophical meaning of peace. A group may possess strong interdependence and internal unity while pursuing destructive or unjust objectives. Positive connections among members do not automatically guarantee peaceful relationships with non-members. Social identity and strong group solidarity may sometimes contribute to exclusion or hostility towards outsiders (Tajfel & Turner, 1979).

The theory also gives limited explicit attention to broader environmental moderation. Although goal structures and social contexts are recognised, it does not place environmental factors in the precise moderating position proposed by TPCET. Furthermore, it does not use a natural behavioural analogy to communicate the combined influence of peace, unity and environmental suitability.

Social interdependence theory therefore provides strong support for the unity component of TPCET but does not independently account for the entire framework. TPCET builds upon its explanation of connected goals and cooperative interaction by incorporating peace,

development and environmental moderation. It consequently advances the proposition that peaceful and united collective action, operating under supportive environmental conditions, provides a critical foundation for achievement and development in social movements and organisations.

#### **General Systems Theory**

General systems theory provides a broad framework for explaining the organisation, interaction and functioning of interconnected elements. The theory is principally associated with the work of Ludwig von Bertalanffy, who sought to identify principles that could be applied across biological, physical and social systems. Von Bertalanffy (1968) opposed the reductionist tendency to study individual components in isolation and argued that organised entities should be understood as wholes composed of interacting parts.

A system consists of elements that are connected through relationships and processes. The meaning and functioning of each component can therefore be properly understood only in relation to the wider system. Changes occurring in one part may affect other components and alter the performance of the whole. General systems theory consequently emphasises interdependence, organisation, boundaries, interaction and the relationship between a system and its environment (von Bertalanffy, 1968).

#### **Organisations as Open Systems**

Katz and Kahn (1978) applied open-systems thinking to organisations. They explained that organisations obtain inputs from their environments, transform those inputs through internal processes and return outputs to the environment. Inputs may include people, information, finances, materials, policies and technology. Organisational processes include leadership, communication, decision-making, production and coordination, while outputs may include goods, services, knowledge, performance and social outcomes.

An open system does not function independently of its environment. It must continuously obtain resources, respond to feedback and adjust to changing conditions. Katz and Kahn (1978) argued that organisations require negative entropy, meaning that they must acquire and renew the energy and resources necessary to resist decline. This principle demonstrates why an organisation may possess committed members and clear objectives but still fail when it lacks essential environmental support.

Systems theory also explains the importance of boundaries. Organisational boundaries distinguish the system from its environment while allowing necessary exchanges to occur. A completely closed organisation may fail to receive information, resources and support, while an organisation without effective boundaries may lose direction or become overwhelmed by external pressures. Organisational survival therefore requires both internal coordination and appropriate environmental interaction.

### Interdependence of Organisational Components

The systems perspective views organisational departments, leaders, members, structures and processes as interdependent components. The performance of one component may influence the effectiveness of others. For example, weak communication may affect coordination, poor leadership may damage relationships, and inadequate resources may prevent competent members from performing their duties. The success of the whole organisation consequently depends upon the quality of interaction among its parts.

This principle corresponds with the idea of synergy; whereby coordinated components may produce outcomes greater than those achievable through disconnected individual effort. However, synergy does not occur automatically. It depends upon the appropriate organisation of roles, relationships, resources and processes. Peace and unity may support this coordination by reducing destructive conflict and encouraging members to direct their different contributions towards shared objectives.

Systems theory also recognises feedback as necessary for adaptation. Feedback provides information about the consequences of the system's activities and enables members to correct errors or strengthen effective practices. Organisations that ignore feedback may repeat mistakes and become less responsive to their environments. In TPCET, the responsiveness of cattle egrets to the movement of other birds and the presence of cattle symbolises awareness of environmental information and collective adjustment.

### Relevance to Social Movements

Social movements can also be understood as open systems. They depend on interactions among members, leaders, networks, supporters, institutions and political environments. Their capacity to mobilise people and pursue change may be influenced by resources, cultural values, legal conditions, public attitudes and opportunities. Van Dyke and Amos (2017) found that the formation and success of social-movement coalitions are influenced by social ties, organisational structures, identity, resources and the institutional environment.

A social movement may therefore possess a shared purpose but remain unable to achieve its objectives when its internal and external systems are unfavourable. Conversely, favourable political opportunities, supportive networks and adequate resources may strengthen its collective action. These systems understanding directly supports the inclusion of environmental factors in TPCET.

### Relevance to TPCET

General systems theory supports TPCET in three main ways. First, it establishes that the members of a social movement or organisation are interconnected. Peaceful or hostile relationships among members may affect communication, coordination, decision-making and overall performance. Unity may enable the parts to work together, while disunity may produce fragmentation and weaken the entire system.

Second, systems theory demonstrates that collective outcomes are produced through interaction rather than through isolated factors. Peace alone may not guarantee achievement, just as unity alone may not guarantee development. Outcomes emerge from the interaction of relationships, collective direction, leadership, resources, structures and environmental conditions.

Third, open-systems thinking supports the moderating role of environmental factors. Cattle egrets depend upon the presence and movement of cattle, the availability of insects, suitable habitat and safety. In the same way, social movements and organisations depend upon supportive internal and external conditions. Environmental factors can consequently strengthen or weaken the influence of peace and unity on achievement and development.

### Limitations in Relation to TPCET

General systems theory is broad and can be applied to many biological, social and organisational situations. This breadth is useful, but it may also make the theory too general to explain specific relationships among particular variables. It does not independently identify peace and unity as central foundations of achievement and development. Neither does it provide detailed moral guidance concerning the quality or justice of relationships within a system.

A system may remain highly coordinated and efficient while operating through coercion, inequality or fear. Systems theory may explain how its parts interact without determining whether those interactions are peaceful, just or ethically desirable. TPCET addresses this limitation by placing peace at the centre of collective relationships and linking unity with mutual respect and legitimate common purpose.

General systems theory also does not distinguish clearly between achievement and development in the manner proposed by TPCET. Organisational outputs may indicate immediate achievement, while development involves progressive improvement in capacity, functioning and sustainability. TPCET retains both outcomes to provide a more comprehensive explanation of collective progress.

General systems theory therefore provides a strong foundation for understanding interdependence and environmental interaction, but it does not independently explain the full relationship proposed by TPCET. The Peace Cattle Egret Theory builds upon the systems perspective by identifying peace and unity as critical internal foundations and environmental factors as conditions that moderate their influence on achievement and development.

### Social Identity Theory

Social identity theory explains how individuals understand themselves partly through their membership in social groups and how this identification influences behaviour within and between groups. The theory was developed by Tajfel and Turner (1979) from research examining social categorisation, group identification and intergroup relations. It provides an important basis for understanding

unity, belonging and collective identity within social movements and organisations.

Social identity refers to the part of an individual's self-concept derived from knowledge of membership in a social group, together with the value and emotional significance attached to that membership (Tajfel, 1978). Individuals do not define themselves only through personal characteristics. They may also identify themselves as members of a family, community, religion, profession, institution, movement, ethnic group or nation.

### **Social Categorisation, Identification and Comparison**

Social identity develops through related processes of categorisation, identification and comparison. Social categorisation involves organising people, including oneself, into groups. Categorisation simplifies the social environment by enabling individuals to recognise similarities and differences among people. However, it can also exaggerate perceived similarities within groups and differences between groups (Tajfel & Turner, 1979).

Social identification occurs when individuals adopt a group membership as part of their self-understanding. They may internalise the group's values, norms and objectives and develop an emotional attachment to it. This identification can influence behaviour because members may act in ways intended to protect or advance the interests and reputation of their group.

Social comparison involves evaluating one's group in relation to other groups. Members generally seek a positive social identity and may therefore attempt to view their own group favourably. Tajfel and Turner (1979) explained that this process can produce positive distinctiveness, through which members seek to establish a valued difference between their group and relevant outside groups.

### **Shared Identity and Unity**

A shared social identity can provide an important psychological foundation for unity. When members understand themselves as part of a collective, they may become more willing to cooperate, support one another and accept responsibility for common objectives. Organisational identification occurs when members define themselves partly in terms of the organisation and experience its achievements or failures as personally significant (Ashforth & Mael, 1989).

Shared identity can also facilitate communication and coordinated action. Members who recognise a common purpose may interpret events through a similar frame of reference and become more willing to make sacrifices for the collective interest. In social movements, collective identity enables individuals to understand their personal concerns as part of a wider social cause and can strengthen mobilisation, commitment and persistence (Polletta & Jasper, 2001).

Unity, however, should not be confused with complete similarity. A group may contain members with different

backgrounds, roles, abilities and opinions while retaining a shared identity. Constructive unity allows individual diversity to exist within collective belonging and common direction. This distinction is important to TPCET because the theory understands unity as coordinated commitment rather than forced uniformity.

### **Identity in Social Movements**

Collective identity is particularly important in social movements because participation is not always maintained through formal authority or financial reward. Members may remain involved because they identify with the movement's cause, values and community. Polletta and Jasper (2001) described collective identity as an individual's cognitive, moral and emotional connection with a broader community, category, practice or institution.

A shared identity can help movements define their purpose, distinguish their concerns and mobilise collective action. It can also strengthen members' willingness to remain committed during opposition or difficulty. Nevertheless, collective identity is not fixed. It may be negotiated and reshaped as movements respond to internal differences and changing environments.

### **Identity in Organisations**

In formal organisations, identification can influence loyalty, motivation, cooperation and members' willingness to act for the collective interest. Ashforth and Mael (1989) applied social identity theory to organisations and argued that organisational identification provides members with a sense of belonging and connection to organisational successes and failures.

Strong organisational identification may support unity by connecting members across different roles and departments. However, identification may become problematic when loyalty discourages criticism, protects unethical practices or excludes people who are perceived as outsiders. Unity must therefore be balanced with reflection, fairness and openness to legitimate disagreement.

### **Risks Associated with Social Identity**

Social identity theory does not assume that shared identity always produces peaceful or constructive outcomes. Categorisation may generate in-group favouritism, prejudice and discrimination against those considered outsiders. Tajfel et al. (1971) demonstrated through minimal-group experiments that merely categorising individuals into groups could be sufficient to produce preferential treatment of in-group members, even when the group distinctions were relatively insignificant.

This limitation is important because a strongly united group may pursue harmful objectives or become hostile towards other groups. Unity can promote collective strength, but it does not independently guarantee peace, justice or development. A social movement may be internally cohesive yet engage in violence, while an organisation may possess a strong identity but suppress disagreement and exclude minority members.



### Relevance to TPCET

Social identity theory supports TPCET's treatment of unity as a principal independent variable. The common white appearance of cattle egrets is interpreted philosophically as a visible representation of collective identity and belonging. Their tendency to fly, feed, roost and settle in groups represents the movement of individuals who remain connected to a wider collective.

The Lumasaba saying that birds of the same feathers fly together also corresponds with the principle of shared identity. Within TPCET, however, "the same feathers" does not require members to possess identical personal characteristics. It symbolises shared values, purpose and direction. People from different social and professional backgrounds may therefore remain united when they recognise a common mission.

Social identity theory further explains why a delayed bird can rejoin the flock and why members who temporarily become separated may seek reconnection with their group. Philosophically, belonging provides a point of reference through which individuals identify where they fit and where the collective is moving.

TPCET extends social identity theory by positioning peace alongside unity. Shared identity may connect members, but peace determines the quality of their relationships and how they manage differences. The theory consequently proposes that unity should be peaceful, inclusive and directed towards legitimate achievement and development.

TPCET also introduces environmental factors as a moderator. A shared identity may encourage collective action, but whether it produces achievement depends upon leadership, resources, policies, opportunities, security and other surrounding conditions. This corresponds with evidence that social-movement coalitions are influenced by identity as well as organisational structures, resources and institutional environments (Van Dyke & Amos, 2017).

### Limitations in Relation to TPCET

Social identity theory principally explains how group membership influences self-concept and intergroup behaviour. It does not fully explain the role of peace in sustaining constructive relationships. It also does not explicitly distinguish achievement from development or position environmental factors as moderators of their relationship with unity.

The theory can explain why members feel connected, but it cannot by itself determine whether their unity will be constructive, peaceful or development-oriented. TPCET addresses this limitation by linking collective identity with peace, environmental suitability and legitimate common purpose.

Social identity theory therefore provides a valuable foundation for the unity component of TPCET. The Peace Cattle Egret Theory builds upon it by proposing that shared identity becomes a more constructive foundation for

achievement and development when it is combined with peace and supported by favourable environmental conditions.

### Conflict Transformation Theory

Conflict transformation theory provides a framework for understanding conflict as a dynamic process that affects relationships, structures, cultures and institutions. It is strongly associated with the work of John Paul Lederach, who argued that sustainable peace requires more than the temporary settlement or management of visible disagreements. Conflict transformation seeks to address the patterns and conditions that generate destructive conflict while also promoting constructive personal, relational, structural and cultural change (Lederach, 1995, 1997, 2003).

Conflict is a natural part of human relationships because individuals and groups differ in their interests, needs, values, identities and access to resources. Conflict is therefore not necessarily harmful. Its effects depend upon how it is understood, expressed and addressed. When handled constructively, conflict can expose injustice, stimulate dialogue and create opportunities for institutional improvement. When handled destructively, it can produce hostility, violence, mistrust, exclusion and organisational fragmentation (Lederach, 2003).

### From Conflict Resolution to Transformation

Conflict resolution generally seeks to solve a specific problem or end a particular disagreement. Conflict management focuses on controlling conflict and reducing its destructive consequences. Conflict transformation goes further by examining the wider relationships, structures and cultural patterns within which conflict occurs. Lederach (2003) argued that transformation involves both responding to immediate problems and changing the deeper patterns that repeatedly produce conflict.

The approach does not treat peace as a return to the conditions that existed before the conflict, especially when those conditions were unjust. Instead, it seeks to create new relationships and structures that are more equitable, constructive and sustainable. This corresponds with Galtung's (1969) distinction between negative peace, understood as the absence of direct violence, and positive peace, which requires attention to structural conditions associated with injustice and inequality.

### Dimensions of Conflict Transformation

Lederach (2003) identified four interconnected dimensions of conflict transformation: personal, relational, structural and cultural.

The personal dimension concerns the ways conflict affects individuals emotionally, psychologically and spiritually. Constructive transformation seeks to reduce harmful effects while strengthening individual wellbeing, understanding and capacity to respond nonviolently.

The relational dimension focuses on communication, perceptions, emotions, power and patterns of interaction between parties. It aims to improve mutual understanding, rebuild trust and establish respectful communication.

The structural dimension concerns the social, political, economic and institutional arrangements that contribute to conflict. Transformation at this level may require changes in policies, leadership practices, distribution of resources, participation and decision-making structures.

The cultural dimension examines the values, beliefs, traditions and social practices that influence how conflict is interpreted and addressed. Cultural resources can either justify hostility or provide meaningful foundations for reconciliation and peaceful coexistence (Lederach, 2003).

These dimensions show that peace depends upon both internal relationships and surrounding environmental conditions. A group may resolve an immediate disagreement but remain vulnerable to future conflict when unfair structures, poor communication or hostile cultural practices continue unchanged.

#### **Conflict within Social Movements**

Social movements frequently bring together individuals and groups with different interests, identities and strategies. Although members may share a broad cause, they may disagree over leadership, priorities, methods and allocation of resources. Such disagreement does not necessarily destroy a movement. Constructive dialogue and inclusive decision-making may enable members to clarify their objectives and improve their strategies.

However, unresolved internal conflict can divide coalitions, reduce participation and weaken public legitimacy. Van Dyke and Amos (2017) observed that the formation, durability and success of social-movement coalitions are influenced by social ties, identity, organisational structures, resources and institutional conditions. Conflict transformation is therefore relevant to maintaining unity without suppressing legitimate diversity.

#### **Conflict within Organisations**

Formal organisations also experience task, relationship and process conflicts. Task conflict concerns differences about the content or objectives of work. Relationship conflict involves personal tension, dislike or hostility, while process conflict concerns disagreements about responsibilities and how work should be completed (Jehn, 1995, 1997). These forms of conflict can affect organisational relationships and performance differently.

Moderate task disagreement may sometimes stimulate critical thinking, but persistent relationship conflict is commonly associated with reduced satisfaction and weaker group performance. De Dreu and Weingart's (2003) meta-analysis found that relationship conflict and task conflict were generally negatively associated with team performance and member satisfaction, although the strength of these relationships varied across contexts. This evidence

shows that conflict should neither be romanticised nor treated as uniformly destructive.

Conflict transformation provides organisations with a framework for addressing both visible disputes and their underlying causes. Peaceful dialogue, fair procedures, inclusive leadership and structural reform can help organisations protect relationships while learning from disagreement.

#### **Relevance to TPCET**

Conflict transformation theory provides a strong foundation for the peace component of TPCET. It supports the understanding that peace is not silence, passivity or the complete absence of disagreement. Within TPCET, peace involves the constructive management of differences through respect, dialogue, fairness and nonviolence.

The theory also supports the relationship between peace and development. When conflict is transformed constructively, individuals and organisations may improve their communication, structures, policies and capacity to address future challenges. Peace can therefore contribute not only to immediate achievement but also to long-term institutional development.

Conflict transformation theory further supports the moderating role of environmental factors. Leadership, organisational structures, cultural norms, resource distribution and political conditions can determine whether conflicts are transformed constructively or become destructive. These factors correspond with the internal and external environmental conditions incorporated in TPCET. The cattle-egret analogy illustrates peaceful coexistence between different creatures sharing an environment. The birds and cattle do not need to possess the same characteristics or immediate purposes to coexist without persistent hostility. Applied to human settings, this suggests that diversity need not result in destructive conflict when relationships and environmental conditions support peaceful interaction.

#### **Limitations in Relation to TPCET**

Conflict transformation theory focuses mainly on understanding and changing conflict. Although it addresses relationships, structures and peacebuilding, it does not position unity as an equally central foundation for achievement and development. A group may transform a conflict successfully but still lack the shared identity and coordinated direction necessary to attain collective objectives.

The theory also does not use the specific variable arrangement proposed by TPCET. It does not present peace and unity as independent variables, achievement and development as dependent variables, and environmental factors as the moderator. Furthermore, it does not employ cattle-egret behaviour as a natural and culturally grounded philosophical analogy.

Conflict transformation theory therefore provides a valuable explanation of constructive peace but does not independently account for the full structure of TPCET. The Peace Cattle Egret Theory extends its insights by connecting peaceful relationships with unity, common direction, achievement, development and environmental moderation.

### Summary of the Theoretical Review

The four reviewed theories provide complementary foundations for TPCET. Social interdependence theory explains how connected goals influence interaction and outcomes. General systems theory explains the interdependence of organisational components and their interaction with the environment. Social identity theory explains belonging, collective identity and group-based action. Conflict transformation theory explains how conflict can be addressed through constructive relational, structural and cultural change.

Despite their relevance, none of the theories independently integrates peace and unity as joint foundations for achievement and development while explicitly presenting environmental factors as a moderating variable. TPCET addresses this theoretical gap by combining these relationships within a conceptual and philosophical framework derived from the behavioural characteristics of cattle egrets.

### 3. Conceptual Review

The conceptual review examines scholarly interpretations of the principal concepts included in TPCET. It considers their meanings, dimensions and relationships while clarifying the particular understanding adopted by the theory. The concepts reviewed are peace, unity, achievement, development and environmental factors.

#### The Concept of Peace

Peace is a broad and contested concept whose meaning extends beyond the absence of war. It may describe relationships among individuals, groups, organisations, communities or states. Its interpretation is influenced by cultural values, political conditions, justice, security and the nature of human relationships. A comprehensive understanding of peace must therefore consider both the reduction of destructive conflict and the presence of conditions that enable constructive coexistence.

#### Negative and Positive Peace

Galtung (1969) made an important distinction between negative and positive peace. Negative peace refers principally to the absence of direct or personal violence. It exists when open fighting, physical attacks or warfare have stopped. This condition is important because individuals and organisations cannot function effectively under continuous physical hostility.

However, the absence of direct violence does not necessarily mean that relationships or institutions are just. People may not be openly fighting, yet they may continue to experience discrimination, fear, exclusion, exploitation

or denial of opportunities. Galtung (1969) therefore introduced the concept of positive peace, which is associated with the absence of structural violence and the development of relationships and systems that promote justice and integration.

This distinction is relevant to organisations and social movements. An organisation may appear peaceful because members are not openly confronting one another, yet intimidation, unfair resource distribution, suppressed disagreement or discriminatory leadership may remain. Such a condition represents limited or negative peace rather than the constructive peace required for sustainable achievement and development.

TPCET adopts a positive understanding of peace. Peace within the theory includes the absence of destructive violence but also requires respect, fairness, trust, safety, tolerance, dialogue and constructive relationships. This interpretation prevents the theory from equating peace with silence, passivity or forced compliance.

#### Peace as a Culture

The United Nations General Assembly (1999) described a culture of peace as values, attitudes, traditions, behaviours and ways of life based on respect for life, rejection of violence, peaceful settlement of conflict, respect for human rights, equality, freedom of expression and commitment to development. This definition presents peace as an enduring way of relating rather than as a temporary response to conflict.

A culture of peace must be reflected in daily practices, leadership decisions, institutional structures and relationships. Within an organisation, peace cannot be sustained only through written rules or occasional conflict-resolution meetings. It must become part of communication, decision-making, treatment of members, distribution of responsibilities and responses to disagreement.

The culture-of-peace perspective supports TPCET because the theory treats peace as a foundational condition for collective life. Just as cattle egrets repeatedly associate with cattle and flock members without persistent hostility, peaceful organisational relationships must be consistent enough to support continued interaction and collective activity.

#### Peace as a Relational Process

Lederach (1997, 2003) conceptualised peacebuilding as a long-term process concerned with relationships, structures and cultural patterns. From this perspective, peace is not a fixed condition that is achieved once and permanently retained. It must be continuously constructed through dialogue, reconciliation, institutional change and attention to the causes of conflict.

A relational understanding of peace recognises that people remain connected even when they disagree. Constructive peace therefore requires the capacity to communicate,

acknowledge harm, rebuild trust and establish fair patterns of interaction. Lederach (2003) maintained that conflict transformation should respond to immediate problems while addressing the deeper personal, relational, structural and cultural patterns surrounding them.

This perspective is relevant to TPCET because social movements and organisations are dynamic. Members may enter or leave, leadership may change, resources may become scarce, and external pressures may arise. Peace must therefore involve continuous attention to relationships rather than dependence on a one-time settlement.

### **Peace and Justice**

Peace and justice are closely connected. A condition maintained through fear, coercion or exclusion may appear orderly but cannot be considered sustainable positive peace. Galtung's (1969) concept of structural violence demonstrates that social arrangements can harm individuals by restricting their opportunities or preventing them from meeting basic needs, even when no person directly attacks them.

The United Nations' culture-of-peace framework similarly connects peace with human rights, equality, democratic participation, tolerance, solidarity and sustainable development (United Nations General Assembly, 1999). These connections show that peaceful relationships require institutions that treat members fairly and provide meaningful opportunities for participation.

Within TPCET, peace therefore includes justice-oriented conditions. Members should be able to express legitimate concerns, participate appropriately and seek correction of unfair practices without being labelled enemies of unity. This understanding also ensures that unity does not become an excuse for suppressing criticism or protecting injustice. Peace in Social Movements

Peace in social movements may refer both to the methods used to pursue change and to the quality of relationships among members. Nonviolent movements seek to challenge injustice without adopting destructive violence as their principal method. Historical movements led by figures such as Mahatma Gandhi and Martin Luther King Jr. demonstrated that nonviolent resistance can involve disciplined, courageous and coordinated collective action rather than passivity.

Internal peace is equally important. A movement may publicly advocate nonviolence while experiencing hostility, exclusion or mistrust among its members. Differences concerning strategy, leadership and priorities must therefore be managed constructively. Peace enables members to debate methods and correct mistakes without destroying the movement's shared purpose.

Polletta and Jasper (2001) explained that collective identity provides cognitive, moral and emotional connections between individuals and wider movements. These connections may support peaceful cooperation, but identity

alone does not remove disagreements. Movements require dialogue, fair participation and procedures for resolving conflict if unity is to be maintained.

### **Peace in Organisations**

In organisations, peace concerns the quality of workplace relationships, leadership practices, communication and conflict-management systems. It includes freedom from harassment, intimidation and destructive hostility, as well as the presence of dignity, fairness, trust and constructive engagement. Arslan (2021) argued for the importance of developing a culture-of-peace perspective at the organisational level and proposed that such a culture could contribute to a more harmonious workplace.

Organisational peace does not eliminate task disagreement. Members may disagree about priorities, methods, responsibilities or allocation of resources. Jehn (1995, 1997) distinguished task conflict, relationship conflict and process conflict, showing that organisational disagreement takes different forms. The critical issue is whether such disagreement is managed in a way that supports learning and protects relationships.

De Dreu and Weingart (2003) found that both relationship conflict and task conflict were generally negatively associated with team performance and satisfaction, although the effects varied across contexts. Their findings caution against assuming that conflict automatically improves decision-making. Organisations require appropriate communication, psychological safety and fair conflict-management processes if differences are to become constructive.

### **Peace and Achievement**

Peace may contribute to achievement by creating conditions in which members can communicate, cooperate and concentrate on productive activities. Destructive conflict can consume time, damage trust and interfere with coordination. A peaceful environment may reduce these disruptions and enable members to direct their effort towards collective objectives.

Nevertheless, peace does not independently guarantee achievement. A peaceful organisation may still lack resources, leadership, competence or strategic direction. This limitation supports the structure of TPCET, which combines peace with unity and recognises the moderating influence of environmental factors.

### **Peace and Development**

Peace can support development by enabling continuity, participation, learning and institutional improvement. The United Nations places peaceful and inclusive societies alongside effective institutions within Sustainable Development Goal 16, reflecting the understanding that violence and exclusion can obstruct sustainable development (United Nations, 2015).

Development may also contribute to peace when it reduces deprivation, expands opportunities and strengthens



inclusive institutions. The relationship can therefore be mutually reinforcing. However, development that increases inequality or excludes particular groups may generate resentment and conflict. TPCET focuses primarily on peace as a foundation for development while recognising that the relationship may operate in both directions.

### **Peace within TPCET**

TPCET defines peace as constructive coexistence characterised by respect, trust, tolerance, fairness, dialogue, safety and the nonviolent management of differences. It is treated as an independent variable because it is expected to influence achievement and development.

The cattle-egret analogy represents peace through the sustained association of the birds with cattle and with one another. Their association demonstrates that different creatures can occupy the same environment without persistent hostility. Nevertheless, the theory does not claim that cattle egrets never compete. Their broader social association is interpreted philosophically as evidence that continued collective activity requires sufficient tolerance and relative safety.

The reviewed literature supports peace as a multidimensional concept involving the absence of violence, presence of justice, constructive relationships and supportive institutional practices. However, peace alone provides an incomplete explanation of collective progress. TPCET therefore connects it with unity and environmental factors in explaining achievement and development within social movements and organisations.

### **The Concept of Unity**

Unity refers to the condition in which individuals remain connected through a shared identity, common purpose and coordinated action. It involves a willingness to combine different contributions and move towards agreed objectives. Unity is closely related to concepts such as cohesion, solidarity, belonging, cooperation and collective identity, although these terms are not completely interchangeable.

### **Unity and Social Cohesion**

Social cohesion concerns the strength and quality of relationships that connect members of a group or society. It commonly includes belonging, trust, participation, shared values, positive relationships and orientation towards a common good. Fonseca et al. (2019) found that social cohesion is multidimensional and that its definitions frequently include social relations, identification, orientation towards the common good, shared values and quality of life.

Unity and cohesion are closely related because both concern the forces connecting members. However, cohesion may emphasise members' attraction to a group, pride in membership and commitment to group tasks. Unity places stronger emphasis on members remaining connected and directing their efforts towards a common purpose. TPCET therefore uses unity as a broad concept

incorporating belonging, shared direction, cooperation and coordinated action.

Beal et al. (2003) identified interpersonal attraction, group pride and task commitment as important dimensions of cohesion. Their meta-analysis found that these dimensions were related to group performance, although the strength of the relationship varied according to the nature of performance and team workflow. This evidence supports the view that connectedness among members can contribute to collective outcomes, but it also demonstrates that unity does not affect every group in the same way.

A later meta-analysis by Grossman et al. (2022) similarly found that the relationship between team cohesion and performance varied according to how cohesion and performance were conceptualised and measured. Task-focused and behaviourally expressed forms of cohesion showed stronger relationships with performance than more distant attitudinal measures. Unity must therefore be reflected in coordinated behaviour and commitment to collective tasks rather than existing only as a favourable feeling towards the group.

### **Unity and Collective Identity**

Collective identity refers to the cognitive, moral and emotional connection individuals develop with a wider group, community or cause. Polletta and Jasper (2001) explained that collective identity influences how social movements form claims, recruit participants, select strategies and assess outcomes. It enables individuals to interpret personal experiences as part of a shared social concern.

Social identity theory similarly explains that individuals derive part of their self-concept from group membership (Tajfel & Turner, 1979). When members identify strongly with a movement or organisation, they may experience its goals, successes and failures as personally significant. This sense of belonging can strengthen commitment and willingness to contribute to collective activities.

Collective identity provides an important psychological basis for unity, but it does not independently guarantee constructive outcomes. A group may possess a strong shared identity while excluding outsiders, suppressing dissent or pursuing harmful objectives. TPCET therefore connects unity with peace so that belonging and collective strength are guided by respect, justice and non-destructive relationships.

### **Unity and Cooperation**

Unity is expressed practically through cooperation. Cooperation occurs when members coordinate their actions and support one another in pursuing connected goals. Social interdependence theory proposes that positive interdependence encourages promotive interaction because individuals recognise that their outcomes are linked (Johnson & Johnson, 2005).

Cooperation transforms unity from an internal feeling into visible collective action. Members demonstrate unity when they share information, combine resources, assist one another and accept responsibility for group objectives. However, cooperation should not eliminate individual accountability. Johnson and Johnson (2009) maintained that effective cooperative groups require both positive interdependence and personal responsibility for assigned contributions.

Within TPCET, unity therefore requires both collective connection and individual contribution. Members cannot merely depend on others while failing to perform their responsibilities. Like a flock in which each bird moves while remaining responsive to others, organisational unity involves individuals acting within a common direction.

### **Unity and Common Purpose**

A common purpose gives unity its direction. Members may be physically together and socially connected but fail to achieve meaningful outcomes when they lack agreed objectives. Common purpose identifies what the group seeks to achieve and helps members determine how their different roles contribute to the whole.

In social movements, a shared cause enables participants to organise their experiences and actions around the pursuit of change. Collective identity and strategy may influence one another because movements develop understandings of who they are alongside decisions about what they seek and how they will act (Polletta & Jasper, 2001). In organisations, vision, mission and objectives perform a similar directional role.

TPCET consequently treats unity as purposeful rather than merely numerical. A large collection of people does not necessarily constitute a united movement or organisation. Unity exists when members recognise their connection, accept a shared purpose and coordinate their actions towards it.

### **Unity and Diversity**

Unity should not be confused with uniformity. Uniformity requires similarity, whereas unity can accommodate differences in background, role, expertise and opinion. General systems theory demonstrates that different components may perform specialised functions while remaining interconnected within one system (von Bertalanffy, 1968).

Diversity can provide wider knowledge, experience and skills, but it may also create misunderstanding when communication and inclusion are weak. Unity enables diverse members to retain their distinctive contributions while working within a shared direction. Constructive unity therefore requires respect for difference rather than forced conformity.

This distinction is important for TPCET. The shared white appearance of cattle egrets symbolises collective identity, but the theory does not suggest that members of social

movements and organisations must be personally identical. “Birds of the same feathers” is interpreted as agreement in values, identity or purpose, not sameness in every personal characteristic.

### **Unity in Social Movements**

Social movements depend upon unity to mobilise people, maintain commitment and coordinate action. They often bring together individuals and organisations that agree on a broad cause but differ in ideology, strategy and institutional interest. Coalition-building enables movements to combine networks and resources, yet coalition stability depends upon social ties, identity, organisational structures, resources and environmental conditions (Van Dyke & Amos, 2017).

Unity in a social movement is therefore not automatic. It must be negotiated and sustained through communication, inclusive decision-making and fair treatment of members. Excessive centralisation may silence participants, while uncontrolled fragmentation may weaken collective direction. Peace provides the relational environment within which movements can manage these tensions.

### **Unity in Organisations**

Organisational unity connects members and departments to the institution’s mission. It enables specialised roles to complement one another and reduces the likelihood that units will pursue competing priorities. Organisational identification may encourage members to interpret the institution’s success as part of their own identity and to act in support of collective interests (Ashforth & Mael, 1989). Unity can also improve coordination in situations where tasks are interdependent. Beal et al. (2003) found that the cohesion–performance relationship was stronger where team workflows required intensive interaction. This suggests that unity may be especially important when members must exchange information and depend closely on one another’s contributions.

However, excessive cohesion may produce conformity, discourage critical reflection or protect ineffective practices. Unity should therefore permit constructive concern and principled disagreement. Members should be able to question decisions without being regarded as disloyal, provided that their actions remain respectful and directed towards institutional improvement.

### **Unity, Achievement and Development**

Unity may contribute to achievement by concentrating members’ efforts on shared objectives. It may reduce duplication, improve coordination and make collective resources more effective. Evidence linking cohesion with performance supports this relationship, although the size and nature of the influence vary across contexts (Beal et al., 2003; Grossman et al., 2022).

Unity may contribute to development by strengthening institutional learning, continuity and capacity for collective adaptation. A united organisation may be better positioned to respond to challenges because members can share

knowledge and implement agreed changes. Nevertheless, unity alone cannot overcome every obstacle. Hostile policies, inadequate resources, insecurity or poor leadership may weaken its influence. This supports the moderating role of environmental factors in TPCET.

### **Unity within TPCET**

TPCET defines unity as the condition in which members remain connected through shared identity, common purpose, mutual support and coordinated action. It is treated as an independent variable because it is expected to influence achievement and development.

The cattle-egret analogy represents unity through collective flying, feeding, roosting and settling. When one bird identifies a suitable place and others follow, the behaviour symbolises awareness and shared direction. When a delayed bird locates and rejoins the flock, it represents continuing belonging and inclusion. Their commonly white appearance symbolises a recognisable collective identity.

The literature supports the importance of cohesion, belonging, collective identity and cooperation, but it also reveals that unity can become harmful when it suppresses difference or promotes hostility towards outsiders. TPCET addresses this concern by connecting unity with peace and legitimate purpose. It consequently proposes that peaceful unity, supported by favourable environmental conditions, provides a critical foundation for achievement and development in social movements and organisations.

### **The Concept of Achievement**

Achievement refers to the successful attainment of an intended objective, target or desired result. It is concerned with what an individual, group, social movement or organisation has accomplished in relation to what it intended to accomplish. Achievement therefore requires the existence of an objective against which the realised outcome can be assessed.

The concept is closely related to goal attainment, performance, effectiveness and success. However, these concepts should not be treated as entirely interchangeable. Performance concerns the actions undertaken and results produced during a particular period. Effectiveness concerns the extent to which intended objectives are attained, while efficiency concerns the relationship between the resources used and the outputs produced. Achievement focuses specifically on the accomplishment of intended results.

### **Achievement and Goal Attainment**

Goals provide standards against which achievement can be evaluated. Goal-setting theory proposes that specific and challenging goals, when accepted and accompanied by appropriate feedback, can direct attention, mobilise effort, increase persistence and encourage the development of task strategies (Locke & Latham, 2002). Achievement is therefore easier to determine when individuals and organisations establish clear objectives.

A social movement or organisation may conduct many activities without attaining its intended objectives. Meetings, campaigns, training sessions and projects represent activities, but they become achievements only when they produce the desired results. Achievement must consequently be assessed by comparing intended objectives with actual outcomes.

Goals alone do not guarantee achievement. Locke and Latham (2002) explained that goal effects depend upon factors such as commitment, ability, task complexity, feedback and situational constraints. This observation supports TPCET's inclusion of environmental factors. Members may possess peaceful relationships, unity and clear goals, yet fail to achieve them when they lack competence, resources, feedback or supportive conditions.

### **Achievement and Organisational Effectiveness**

Organisational effectiveness is a multidimensional concept that may include goal attainment, resource acquisition, internal processes, stakeholder satisfaction and adaptation. Cameron (1986) argued that organisational effectiveness is difficult to define through a single universal criterion because organisations possess multiple objectives and serve different constituencies.

The goal-attainment approach evaluates effectiveness according to the extent to which an organisation achieves its stated objectives. This approach corresponds closely with achievement as used in TPCET. However, organisational goals may be unclear, conflicting or symbolic. Different stakeholders may also assess the same outcome differently. A school may emphasise learner performance, while parents may prioritise safety and character development. An NGO may report completed projects, while community members may judge whether those projects improved their lives.

TPCET therefore treats achievement as context-specific and multidimensional. It must be evaluated according to the legitimate objectives of the particular movement or organisation. The indicators used to assess achievement should be relevant, observable and agreed upon by appropriate stakeholders.

### **Achievement and Performance**

Performance refers to behaviour, processes or outputs associated with the pursuit of objectives. It may be assessed at individual, group or organisational levels. Achievement represents the extent to which such performance has produced the intended result. An organisation may demonstrate high activity but low achievement when its activities do not lead to its stated objectives.

Beal et al. (2003) found that the relationship between group cohesion and performance differed depending on whether performance was measured as behaviour or as an outcome. The relationship was stronger when performance was defined behaviourally and assessed through efficiency measures. This demonstrates the importance of specifying what constitutes achievement and how it will be measured.

Within TPCET, achievement is not restricted to financial or numerical results. It may include effective policy implementation, improved service delivery, successful mobilisation, conflict resolution, completion of planned activities, increased participation or attainment of educational objectives. The appropriate indicators depend upon the purpose of the social movement or organisation.

### **Achievement in Social Movements**

Social-movement achievement may involve changes in policy, law, public attitudes, institutional practices or community participation. Movements may also achieve internal outcomes, such as strengthening member identity, expanding networks and increasing the capacity for future mobilisation. Polletta and Jasper (2001) observed that collective identity influences movement recruitment, strategies and outcomes, demonstrating that achievement may include both external change and internal transformation.

Assessing the achievement of a social movement can be difficult because change may occur gradually and may be influenced by governments, institutions, public opinion and other actors. A movement may fail to attain its immediate policy objective but succeed in changing public discussion or building networks for later action. Achievement should therefore be assessed at different levels and over an appropriate period.

Unity can contribute to movement achievement by coordinating members and concentrating their efforts around a shared cause. However, Van Dyke and Amos (2017) showed that coalition success is also influenced by organisational structures, resources, identity and institutional conditions. This supports TPCET's view that environmental factors moderate the contribution of peace and unity to achievement.

### **Achievement in Organisations**

Organisational achievement concerns the attainment of established institutional objectives. In educational institutions, it may include improved learning, learner completion, effective teaching and responsible resource use. In businesses, it may involve quality, productivity, customer satisfaction and financial sustainability. In religious organisations, achievement may include discipleship, community service and spiritual growth. In government bodies, it may concern effective policy implementation and public service delivery.

Organisational achievement depends upon coordinated contributions from different members and units. General systems theory explains that organisational components are interdependent and that the functioning of the whole depends upon their relationships and interaction with the environment (von Bertalanffy, 1968; Katz & Kahn, 1978). Peace may contribute to achievement by supporting trust, communication and concentration on productive activities. Unity may contribute by aligning members' efforts and responsibilities with the organisation's objectives.

Nevertheless, neither condition is sufficient when leadership, resources, skills or policies are unfavourable.

### **Individual and Collective Achievement**

Individual achievement concerns the attainment of personal objectives, while collective achievement concerns results produced through the coordinated efforts of a group. The two may reinforce one another when personal goals are aligned with collective goals. Positive interdependence exists when individuals recognise that their success is connected to the success of others (Johnson & Johnson, 2005).

Tension may arise when members pursue personal recognition, authority or benefit at the expense of collective objectives. Such negative interdependence can weaken unity and obstruct institutional achievement. TPCET therefore places emphasis on collective achievement that does not completely ignore individual contribution but aligns it with the common purpose.

### **Immediate and Sustainable Achievement**

Achievement may be immediate or sustainable. Immediate achievement concerns the attainment of a particular short-term objective. Sustainable achievement refers to results that can be maintained without destroying relationships, exhausting resources or weakening future capacity.

A movement may achieve a temporary victory through coercion but create long-term hostility. An organisation may meet a production target by overworking members but damage wellbeing and institutional continuity. TPCET therefore connects achievement with development. Achievement shows that an objective has been attained, while development strengthens the capacity to sustain and extend progress.

### **Achievement within TPCET**

TPCET defines achievement as the successful attainment of the intended objectives, targets or desired results of a social movement or organisation. It is treated as a dependent variable because it is expected to be influenced by peace and unity under particular environmental conditions.

The cattle-egret analogy represents achievement through successful movement, identification of cattle and access to food. The birds' peaceful flocking and responsiveness to feeding opportunities support collective survival. Scientific studies indicate that cattle egrets foraging in association with cattle may capture prey more efficiently than those feeding without cattle (Dinsmore, 1973; Seedikkoya et al., 2005).

However, feeding success depends upon the availability of cattle, insects and a safe habitat. The analogy consequently demonstrates that achievement results from the interaction of collective behaviour with appropriate environmental conditions.

The reviewed literature supports the connection between goal clarity, coordinated action, cohesion and performance.



It also shows that achievement is affected by resources, ability, organisational processes and external conditions. TPCET builds upon these insights by proposing that peace and unity are critical foundations for achievement, while environmental factors determine the strength of their influence.

### **The Concept of Development**

Development refers to progressive and meaningful improvement in the condition, capacity and functioning of individuals, groups, institutions or societies. It is a multidimensional process that may involve economic growth, improved wellbeing, expanded opportunities, strengthened institutions, increased knowledge and skills, social inclusion and enhanced capacity to respond to changing needs.

Development should not be reduced to increased income or physical expansion. The United Nations Development Programme defines human development as the expansion of the richness of human life, with emphasis on people's opportunities and choices rather than economic wealth alone (UNDP, n.d.). This approach indicates that genuine development should improve what people are able to be and do.

### **Development as Expanded Capabilities**

Sen (1999) conceptualised development as the expansion of substantive freedoms and capabilities. Capabilities refer to the real opportunities individuals possess to achieve ways of living that they have reason to value. Development therefore requires the removal of conditions that restrict people's freedom and agency, including poverty, inadequate social services, political exclusion and lack of economic opportunity.

The capability approach broadens development beyond material accumulation. A community may experience economic growth while substantial numbers of people remain excluded from education, healthcare, participation or security. Such growth cannot be treated as complete development. Development must be assessed according to whether it expands meaningful opportunities and improves wellbeing.

The UNDP human-development approach similarly focuses on whether people can live long and healthy lives, acquire knowledge and access resources required for a decent standard of living. The Human Development Index measures average achievement in health, education and income, although the UNDP acknowledges that no single index captures every dimension of development (UNDP, n.d.).

TPCET adopts a similarly broad understanding. Development in social movements and organisations includes increased capacity, improved systems, wider participation, strengthened leadership, better services and greater sustainability.

### **Organisational Development**

Organisational development concerns planned and systematic efforts to improve an organisation's effectiveness, health and capacity for adaptation. Beckhard (1969) described organisational development as a planned, organisation-wide effort intended to improve effectiveness and organisational health through interventions in organisational processes.

This understanding emphasises intentional change rather than accidental growth. Organisational development may involve reviewing structures, improving communication, developing leadership, strengthening staff capacity, revising policies and transforming organisational culture. Such changes are intended to improve both present functioning and the organisation's ability to address future demands.

Organisational development differs from simple expansion. An organisation may increase its membership, buildings or income without improving its internal functioning. Numerical growth may even create new problems when leadership, systems and relationships remain weak. Development must therefore include qualitative improvement in the organisation's capacity and processes. Peace and unity can support organisational development by providing conditions for shared learning and coordinated change. Members are more likely to exchange ideas and implement reforms when relationships are constructive and collective direction is clear. However, development also requires resources, competence, leadership, policies and environmental support.

### **Development in Social Movements**

Development within a social movement may involve growth in membership, leadership capacity, organisational structures, networks, public legitimacy and ability to influence change. Movements may begin as informal expressions of shared concern and gradually develop clearer identities, strategies and structures.

Polletta and Jasper (2001) showed that collective identity influences recruitment, strategy and movement outcomes. Van Dyke and Amos (2017) similarly found that social ties, organisational structures, identity, resources and institutional environments influence coalition formation and success. These factors suggest that movement development depends upon both internal unity and external conditions.

A movement should not be considered developed merely because it attracts large numbers of participants. Development also requires the capacity to manage differences, sustain participation, transfer leadership, use resources responsibly and adjust strategies. Peace and unity can support this process, but excessive conformity may limit critical reflection and adaptation.

### **Development as Change and Transformation**

Development involves change, but not every change represents development. Change may be positive, negative

or neutral. Development specifically refers to change that produces meaningful improvement in capacity, wellbeing or functioning. An organisation may change its leadership or structure without becoming more effective. Such a change becomes developmental only when it produces beneficial and sustainable improvement.

Transformation refers to a deeper alteration in relationships, systems, values or structures. Conflict transformation, for example, seeks to change the conditions and patterns that produce destructive conflict (Lederach, 2003). Transformation may therefore contribute to development when it creates fairer relationships, stronger institutions and more sustainable practices.

TPCET treats development as progressive improvement rather than change for its own sake. Development should strengthen the ability of social movements and organisations to fulfil their purpose while protecting the wellbeing and participation of their members.

### **Development and Achievement**

Achievement and development are closely connected but conceptually distinct. Achievement concerns the successful attainment of a particular objective, while development concerns broader and progressive improvement in capacity and functioning. An organisation may achieve a short-term target without undergoing meaningful development. For example, a school may obtain improved examination results in one year but remain institutionally weak if its leadership, teaching systems and resources do not improve.

Development can support future achievement because stronger capacity enables an organisation to pursue more demanding objectives. Achievement can also stimulate development by producing experience, confidence and resources that support further improvement. The two concepts may therefore reinforce each other.

TPCET retains both achievement and development as dependent variables because focusing on only one would provide an incomplete picture of collective progress. Achievement captures realised objectives, while development captures growing capacity, improvement and sustainability.

### **Peace and Development**

Peace can create an environment in which individuals and institutions participate, learn, invest and plan for the future. Violence and destructive conflict may damage infrastructure, weaken trust, displace people and redirect resources away from development. The United Nations' Sustainable Development Goal 16 recognises this relationship by connecting peaceful and inclusive societies with effective institutions and sustainable development (United Nations, 2015).

However, peace should not be understood merely as stability. Stability maintained through exclusion and fear may prevent open conflict temporarily while obstructing genuine development. Positive peace requires attention to

justice, participation and structural conditions (Galtung, 1969). Development supported by peace should therefore be inclusive and capable of improving people's opportunities.

Development may also strengthen peace when it reduces exclusion, expands opportunities and builds legitimate institutions. Peace and development can consequently be mutually reinforcing, although TPCET primarily examines peace as a foundation influencing development.

### **Unity and Development**

Unity can contribute to development by enabling members to share knowledge, combine resources and implement collective improvements. Positive interdependence encourages individuals to support one another because they recognise that their outcomes are connected (Johnson & Johnson, 2005).

Organisational development often requires members to accept change and coordinate their efforts. Disunity may produce resistance, duplication or competing priorities, while constructive unity may help members understand how changes contribute to the common purpose.

Nevertheless, unity does not automatically produce development. A united organisation may resist necessary change or protect ineffective practices. Unity must therefore operate alongside critical reflection, learning and peaceful openness to different ideas.

### **Sustainable Development**

Sustainable development concerns improvement that meets present needs without undermining future capacity and wellbeing. It requires responsible use of resources, institutional continuity and attention to social, economic and environmental consequences. In organisations, sustainability includes the ability to maintain services, renew leadership, develop members and adapt to changing circumstances.

Peace and unity may support sustainability by protecting relationships and encouraging long-term collective commitment. Environmental factors remain essential because development cannot be sustained where resources are continuously depleted, leadership is hostile or external conditions make organisational survival impossible.

### **Development within TPCET**

TPCET defines development as progressive and meaningful improvement in the capacity, functioning, wellbeing and sustainability of a social movement or organisation. It is treated as a dependent variable because its occurrence is expected to be influenced by peace and unity under particular environmental conditions.

The cattle-egret analogy represents development through collective adaptation, survival and continued ability to locate and use environmental opportunities. Cattle egrets have demonstrated considerable adaptability by associating not only with cattle but also with other large animals and,

in some environments, agricultural machinery that disturbs prey (Dinsmore, 1973). This behavioural flexibility symbolises the importance of learning and adaptation in development.

The reviewed literature establishes that development is multidimensional, progressive and dependent upon both internal capacity and enabling conditions. TPCET contributes to this discussion by proposing that peace and unity provide critical relational foundations for development, while environmental factors strengthen or weaken their influence.

### **The Concept of Environmental Factors**

Environmental factors refer to the internal and external conditions that surround a social movement or organisation and influence its establishment, functioning, achievement and development. Organisations do not operate in isolation. They continuously interact with members, stakeholders, institutions, resources, policies and wider social conditions. Environmental factors may create opportunities, impose constraints or alter the effects of internal organisational qualities.

Within TPCET, environmental factors are not treated as a direct substitute for peace or unity. They operate as the moderating variable because they may strengthen, weaken, prevent or change the influence of peace and unity on achievement and development.

### **Internal Environmental Factors**

The internal environment consists of conditions located within a social movement or organisation. These conditions are more directly influenced by members and leaders, although they may also be affected by external pressures. Internal environmental factors include leadership, communication, organisational culture, policies, structures, resources, member competence, motivation, participation and conflict-management practices.

Leadership influences how objectives are established, decisions are made and members are treated. Supportive leadership may promote peace by encouraging dialogue, fairness and trust. It may also strengthen unity by connecting individual roles to a shared mission. Hostile, authoritarian or inconsistent leadership may weaken both peace and unity even when members initially possess a common purpose.

Communication is another important internal condition. Members require accurate and timely information to coordinate their activities and respond to challenges. Restricted or misleading communication may create suspicion, misunderstanding and division. Social interdependence theory indicates that promotive interaction is supported by open exchange, mutual assistance and recognition of connected goals (Johnson & Johnson, 2005). Organisational culture consists of shared assumptions, values and practices that influence how members interpret events and behave. A culture that values respect, inclusion and constructive disagreement may strengthen the influence

of peace and unity. A culture characterised by fear, discrimination or competition may weaken that relationship.

Resources include finances, time, information, infrastructure, technology and human competence. Peaceful and united members may possess the willingness to work together but remain unable to achieve their objectives when essential resources are absent. Resource availability therefore determines whether collective intention can be translated into meaningful action.

### **External Environmental Factors**

The external environment consists of conditions outside the immediate control of the social movement or organisation. These may include political, economic, social, technological, legal, cultural, ecological and security conditions. External stakeholders, government policies, public opinion, donors, competitors and community expectations also form part of the environment.

Political and legal conditions may create opportunities for participation or impose restrictions. Social movements are particularly affected by political opportunity structures. Meyer and Minkoff (2004) explained that the way political opportunities are conceptualised influences explanations of movement emergence, organisational formation and policy outcomes. A peaceful and united movement may still fail to mobilise effectively when public assembly is prohibited or members face violent repression.

Economic conditions affect access to employment, finance, materials and services. During economic hardship, organisations may experience reduced funding and increased competition for resources. Technological conditions influence communication, access to information and the methods through which organisations deliver services. Cultural values may either support or resist the organisation's purpose.

Security is especially relevant to TPCET. Members may be peaceful and united, but they cannot operate freely in an environment characterised by violence, intimidation or predatory threats. Safety enables members to participate, communicate and pursue objectives without constant fear.

### **Open-Systems Perspective**

General systems theory provides an important explanation of environmental influence. Organisations are open systems that obtain inputs from their environments, transform those inputs through internal processes and produce outputs that return to the environment (Katz & Kahn, 1978). Their survival depends upon continued access to resources, information and feedback.

Open systems must also adapt. Environmental conditions may change because of new policies, technologies, public expectations or economic pressures. Organisations that fail to recognise these changes may lose relevance or capacity. Adaptation does not require abandoning the organisation's core purpose; it involves adjusting structures and methods

so that the purpose can be pursued under changing conditions.

TPCET adopts this open-systems understanding by recognising that peace and unity operate within a wider environment. The outcomes associated with these qualities depend upon how they interact with internal capacity and external opportunity.

### **Contingency Perspective**

Contingency theory proposes that no single organisational arrangement is universally effective. Appropriate structures and management practices depend upon the conditions facing the organisation. Lawrence and Lorsch (1967) found that effective organisations differentiated and integrated their internal units in ways suited to the demands of their environments.

The contingency perspective supports TPCET's moderating argument. Peace and unity may generally support collective progress, but their effects may differ according to leadership, resources, task requirements, organisational size and external conditions. A practice that strengthens unity in one context may be ineffective in another.

TPCET does not therefore claim that identical levels of peace and unity will always produce identical outcomes. Environmental variation helps explain why similarly peaceful and united organisations may achieve different results.

### **Environmental Factors as a Moderator**

A moderator is a variable that alters the strength or direction of the relationship between an independent and dependent variable (Baron & Kenny, 1986). It identifies the conditions under which a relationship becomes stronger, weaker or different. A moderator differs from a mediator, which explains the mechanism through which one variable influences another.

In TPCET, environmental factors moderate the relationship between peace and unity and achievement and development. For example, unity may have a stronger positive influence on achievement when leadership is supportive and resources are adequate. Its influence may be weaker when leadership is hostile or resources are unavailable. Similarly, peace may support development more strongly where members enjoy security, fair policies and opportunities for participation.

The moderating relationship may be expressed conceptually as an interaction. The influence of peace and unity on achievement and development varies according to the condition of the environment. Future empirical research may test this interaction using statistical moderation analysis.

### **Environmental Factors in Social Movements**

Social movements depend on both internal capacity and external opportunity. Resource-mobilisation theory

emphasises the importance of financial, human, organisational and informational resources in sustaining collective action. Political-opportunity perspectives focus on how political openness, elite relationships, state capacity and repression influence movement emergence and outcomes.

Van Dyke and Amos (2017) identified social ties, organisational structures, identity, resources and institutional environments as important to movement coalitions. Walker et al. (2015) similarly observed that social movements rely upon resources and political opportunities, while cautioning against explanations that treat movements as entirely determined by their environments.

TPCET adopts a balanced position. Environmental conditions influence movements but do not completely determine their outcomes. Peaceful unity may enable members to respond creatively to constraints, while favourable conditions may remain unused when members are divided.

### **Environmental Factors in Organisations**

Formal organisations interact with governments, communities, clients, markets and professional bodies. Their effectiveness may depend upon legal recognition, funding, technology, stakeholder trust and availability of skilled personnel. Internally, leadership, culture and communication influence how external inputs are interpreted and used.

An organisation may possess adequate external funding but fail because of internal conflict and division. Another may be peaceful and united but unable to expand because of restrictive policies or insufficient infrastructure. These examples show that internal qualities and environmental conditions must be considered together.

### **The Cattle-Egret Environment**

The cattle-egret analogy provides a clear illustration of environmental moderation. The birds may fly and feed in united flocks, but successful feeding depends upon the availability of insects, the presence and movement of cattle, suitable habitat and safety. Dinsmore (1973) found that egrets associated with cattle captured more food while taking fewer steps than egrets feeding alone. The cattle therefore create an environmental opportunity by disturbing prey.

If insects are absent, the birds have limited reason to settle near the cattle. If the nearby animals are predators or behave aggressively, the birds are likely to avoid the location. The unity of the flock remains important, but its contribution to feeding achievement depends upon environmental suitability.

### **Environmental Factors within TPCET**

TPCET defines environmental factors as the internal and external conditions that alter the relationship between peace and unity and achievement and development. Supportive



factors include inclusive leadership, effective communication, adequate resources, fair policies, security, positive culture and stakeholder support. Unfavourable factors include hostility, insecurity, oppressive policies, inadequate resources, poor communication and predatory threats.

The literature demonstrates that organisations and movements depend upon environmental resources, opportunities and adaptation. TPCET extends this understanding by assigning environmental factors an explicit moderating position. It proposes that peace and unity provide critical foundations for achievement and development, but their influence becomes stronger or weaker according to the conditions in which collective action occurs.

### **Peace, Achievement and Development**

The first objective of TPCET is to examine peace as a foundation for achievement and development in social movements and organisations. Literature relevant to this relationship focuses on psychological safety, trust, conflict, cooperation, institutional stability and the connection between peace and sustainable development.

### **Peace and Psychological Safety**

Peaceful organisational environments allow members to express ideas, acknowledge mistakes and seek assistance without fear of humiliation or punishment. Edmondson (1999) defined team psychological safety as a shared belief that the team is safe for interpersonal risk-taking. Her study of 51 work teams found that psychological safety was associated with learning behaviour, which supported team performance.

Psychological safety does not mean the absence of standards, accountability or disagreement. It means that members can communicate openly and take interpersonal risks without expecting unfair retaliation. Edmondson (2002) explained that psychological safety can encourage help-seeking, experimentation and discussion of errors. These behaviours are important to organisational learning and development because institutions cannot improve when members conceal mistakes or remain silent about problems. TPCET's concept of peace includes safety, trust, dialogue and constructive management of differences. Psychological-safety research therefore supports the expectation that peace can contribute to achievement by improving communication and learning. It also supports the relationship with development because organisations develop when members reflect on experience and improve their practices.

### **Peace, Trust and Performance**

Trust is an important element of peaceful relationships. It reduces uncertainty concerning the intentions and behaviour of others and can make cooperation less costly. Members who trust one another may be more willing to share information, depend on colleagues and coordinate their responsibilities.

De Jong et al. (2016) conducted a meta-analysis of the relationship between intrateam trust and team performance and confirmed a positive association. They also found that the strength of the relationship varied according to contextual and team characteristics. Morrisette and Kisamore (2020) similarly reported a positive relationship between trust and performance in business teams.

These findings support TPCET's proposition that peaceful relationships can contribute to achievement. However, they also demonstrate that the effect is not uniform across settings. Trust may improve cooperation, but performance still depends upon competence, task structure, leadership and resources. This variation provides support for the moderating role assigned to environmental factors.

### **Destructive Conflict and Achievement**

Conflict is not automatically incompatible with peace. Constructive disagreement may help members identify weaknesses and consider alternatives. The problem arises when disagreement becomes personal, hostile or destructive. Relationship conflict is characterised by tension, anger and interpersonal incompatibility and can interfere with communication and cooperation.

De Dreu and Weingart (2003) conducted a meta-analysis examining task conflict, relationship conflict, team performance and member satisfaction. They found strong negative relationships between relationship conflict and both performance and satisfaction. Contrary to some earlier expectations, task conflict was also generally negatively related to performance and satisfaction, particularly when task and relationship conflict were strongly connected.

A later meta-analysis by de Wit et al. (2012) produced a more differentiated account. It found that the effects of intragroup conflict varied according to conflict type, timing and context. Task conflict was not always strongly negative when it occurred under conditions that prevented it from becoming personal. This demonstrates that peace should not eliminate critical discussion. Rather, it should provide conditions through which disagreements remain respectful and task-focused.

TPCET consequently understands peace as constructive coexistence rather than the absence of all conflict. Achievement may be strengthened when members can question decisions without turning disagreement into personal hostility.

### **Peace and Organisational Learning**

Learning is an important connection between peace and development. Organisations develop by acquiring knowledge, evaluating outcomes and modifying practices. Members are unlikely to share incomplete ideas or admit errors when they expect ridicule, intimidation or punishment.

Edmondson (1999) found that psychological safety supported team-learning behaviour, and learning behaviour was associated with performance. This suggests that peace

may influence achievement indirectly by enabling members to discuss problems and improve their methods. It may also contribute to development by strengthening institutional capacity for continuous learning.

Peaceful communication is particularly important when tasks are complex and require different forms of expertise. Members must be able to exchange information and challenge assumptions without damaging relationships. Unity may provide common direction, while peace makes critical interaction possible.

### **Peace and Social-Movement Achievement**

Social movements frequently operate in conditions of opposition and political tension. Peace may influence both the methods used by movements and their internal relationships. Nonviolent action can enable movements to mobilise diverse participants and claim moral legitimacy, but its success depends upon organisation, discipline, strategy and political context.

Internal peace also affects movement continuity. Movements contain differences in ideology, leadership and strategy. If these differences become destructive, movements may fragment. Conflict-transformation approaches emphasise dialogue, relationships and structural change as foundations for sustainable peace (Lederach, 1997, 2003).

Peace does not require a movement to abandon resistance to injustice. Nonviolent collective action may confront oppressive conditions while rejecting destructive violence. TPCET therefore understands peace as compatible with principled and courageous action.

### **Peace and Organisational Development**

Organisational development involves planned improvement in institutional processes, effectiveness and health (Beckhard, 1969). Such change requires communication, learning and cooperation. Persistent hostility can obstruct change because members become preoccupied with personal conflict, defend established positions or resist information from others.

A peaceful culture may support development by improving trust, participation and willingness to engage in change. The United Nations General Assembly's (1999) culture-of-peace framework connects peace with dialogue, human rights, equality, participation and sustainable development. These values can strengthen institutional legitimacy and member commitment.

However, peace should not preserve ineffective structures merely to avoid disagreement. Positive peace requires attention to structural injustice and exclusion (Galtung, 1969). Organisational development may therefore require challenging policies or leadership practices that produce apparent stability but deny members fair participation.

### **Peace and Wider Development**

The relationship between peace and development is recognised in international policy and research. Sustainable Development Goal 16 connects peaceful and inclusive societies with justice and effective institutions (United Nations, 2015). The joint United Nations and World Bank report *Pathways for Peace* argued that inclusive development can help prevent violent conflict and that prevention requires attention to grievances, institutions and opportunities for participation (United Nations & World Bank, 2018).

Violent conflict can reverse development by destroying infrastructure, displacing communities, weakening institutions and diverting resources. At the same time, exclusion, inequality and weak institutions can increase the risk of conflict. Peace and development are consequently interconnected rather than strictly one-directional.

TPCET primarily positions peace as an independent variable influencing development. Nevertheless, it recognises that development may also strengthen peace when it expands opportunities, builds fair institutions and reduces conditions associated with conflict.

### **Critical Interpretation**

The reviewed literature generally supports a positive relationship between peaceful conditions and achievement or development. Psychological safety supports learning, trust is positively associated with team performance, and destructive relationship conflict is negatively associated with performance and satisfaction (De Dreu & Weingart, 2003; De Jong et al., 2016; Edmondson, 1999).

However, the literature does not justify the conclusion that every absence of conflict produces achievement. Apparent peace may conceal fear or injustice, while moderate task disagreement may support reflection under suitable conditions. Peace must therefore be understood positively, incorporating safety, fairness, dialogue and constructive relationships.

The literature also demonstrates that peace operates alongside other conditions. A peaceful group may lack common direction, resources or competence. Peace should consequently be examined together with unity and environmental factors.

## **4. Literature According to the Objectives**

This section synthesises literature according to the objectives guiding TPCET. It examines the relationships between peace and the dependent variables, unity and the dependent variables, and the moderating influence of environmental factors. It then considers how cattle-egret behaviour informs the development of the proposed theory.

### **Peace, Achievement and Development**

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These findings support TPCET's proposition that peaceful relationships can contribute to achievement. However, they also demonstrate that the effect is not uniform across settings. Trust may improve cooperation, but performance still depends upon competence, task structure, leadership and resources. This variation provides support for the moderating role assigned to environmental factors.

### **Destructive Conflict and Achievement**

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tension, anger and interpersonal incompatibility and can interfere with communication and cooperation.

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Peaceful communication is particularly important when tasks are complex and require different forms of expertise. Members must be able to exchange information and challenge assumptions without damaging relationships. Unity may provide common direction, while peace makes critical interaction possible.

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TPCET primarily positions peace as an independent variable influencing development. Nevertheless, it recognises that development may also strengthen peace

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### **Critical Interpretation**

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The literature also demonstrates that peace operates alongside other conditions. A peaceful group may lack common direction, resources or competence. Peace should consequently be examined together with unity and environmental factors.

### **Relationship with TPCET**

TPCET builds upon this literature by positioning peace as a critical foundation for achievement and development rather than as a complete or independent guarantee of success. Peace enables constructive interaction, trust and learning, while unity directs members' efforts towards common objectives. Environmental factors determine whether these relational foundations can be translated into outcomes.

The cattle-egret analogy reinforces this relationship. Cattle egrets associate with cattle and flock members under conditions of relative safety, enabling them to pursue feeding opportunities. If the environment became hostile or threatening, peaceful association would be disrupted. Applied to social movements and organisations, the analogy suggests that peace contributes to achievement and development when it operates together with unity and supportive environmental conditions.

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### **Unity, Achievement and Development**

The second objective of TPCET is to examine unity as a foundation for achievement and development in social movements and organisations. Literature relevant to this relationship focuses on group cohesion, collective identity, positive interdependence, cooperation, coordination and coalition-building.

### **Unity and Group Cohesion**

Group cohesion refers to the forces that connect members and encourage them to remain part of a group. It may include interpersonal attraction, group pride and commitment to collective tasks. These dimensions



resemble TPCET's understanding of unity as shared identity, belonging, mutual support and coordinated action. Beal et al. (2003) conducted a meta-analysis of the relationship between cohesion and group performance. They found that interpersonal attraction, group pride and task commitment were each related to performance. The relationship was stronger when performance was assessed through behaviour and efficiency and when team tasks required intensive interaction.

A later meta-analysis by Grossman et al. (2022), involving 195 studies and 12,023 participants, confirmed that cohesion is an important antecedent of team performance. The strength of the relationship varied according to the type of cohesion, performance measure and proximity of the variables. Task cohesion and behaviourally expressed cohesion were more strongly related to performance than general attitudes of social attraction.

These findings demonstrate that unity contributes more effectively to achievement when it is expressed through commitment and coordinated behaviour. Members may enjoy belonging to a group but fail to achieve its objectives when they do not translate that attachment into collective action.

#### **Unity and Positive Interdependence**

Social interdependence theory explains that positive interdependence occurs when individuals perceive that their success is connected to the success of others. This perception encourages promotive interaction, mutual assistance and shared responsibility (Johnson & Johnson, 2005).

Positive interdependence provides a logical explanation of how unity may influence achievement. When members recognise that their contributions are connected, they are more likely to share resources, exchange information and support colleagues. Conversely, negative interdependence encourages competition and obstruction because individuals believe that they can succeed only when others fail.

Johnson and Johnson (2009) emphasised that effective cooperation requires more than placing people in groups. It also requires individual accountability, social skills, promotive interaction and group reflection. Unity should therefore combine collective responsibility with personal contribution.

TPCET adopts this understanding by presenting unity as purposeful connection rather than simple physical togetherness. Members must recognise their shared direction and perform their respective responsibilities if collective achievement is to occur.

#### **Unity, Coordination and Achievement**

Many organisational objectives require specialised contributions from different members and departments. General systems theory explains that the functioning of a whole depends upon the interaction and coordination of its

components (von Bertalanffy, 1968). Unity can support this interaction by aligning specialised roles with the organisation's common purpose.

Coordination reduces unnecessary duplication and enables information, resources and responsibilities to move across organisational units. Where unity is weak, departments may protect their own interests, withhold information or pursue conflicting priorities. Such fragmentation can prevent the organisation from converting individual competence into collective achievement.

Unity is especially important when tasks are highly interdependent. Beal et al. (2003) found a stronger cohesion–performance relationship where team workflow required intensive interaction. This suggests that unity may have a greater influence on achievement in organisations where members depend closely upon one another.

#### **Collective Identity and Social-Movement Achievement**

Collective identity enables social-movement participants to understand themselves as part of a shared cause. Polletta and Jasper (2001) explained that collective identity influences movement recruitment, strategy and outcomes. It provides cognitive, moral and emotional connections through which individuals relate their personal experiences to collective concerns.

A movement requires sufficient unity to mobilise participants and maintain coordinated action. Members may face opposition, personal cost or delayed results. Shared identity and purpose can strengthen persistence by reminding participants that they are part of a wider struggle. Social movements often form coalitions to increase their numbers, resources and influence. Van Dyke and Amos (2017) found that coalition formation, continuity and success are influenced by social ties, organisational structures, ideology, identity, resources and institutional conditions. Unity is therefore important but operates alongside environmental factors.

Coalitions must also manage differences among participating groups. Complete agreement is rarely possible. Sustainable unity depends upon the ability to negotiate strategy and preserve common purpose without erasing legitimate diversity.

#### **Unity and Organisational Identification**

Organisational identification occurs when members define themselves partly in terms of their membership in an organisation. Ashforth and Mael (1989) argued that identification can influence loyalty and behaviour because organisational achievements and failures become personally meaningful to members.

Identification may support achievement by increasing willingness to contribute to collective objectives. It can also support development by strengthening continuity and commitment during organisational change. However, excessive identification may discourage criticism or cause members to protect harmful practices.

TPCET addresses this limitation by combining unity with peace and critical reflection. Constructive unity should enable members to express concern respectfully when an organisation departs from its purpose. Unity must support improvement rather than blind loyalty.

### **Unity and Organisational Learning**

Development requires organisations to combine knowledge from different members and transform experience into improved practice. Unity can facilitate this process by encouraging information-sharing, cooperation and collective responsibility.

However, unity may also obstruct learning when it produces conformity. Janis (1982) used the concept of groupthink to explain how highly cohesive decision-making groups may seek agreement so strongly that they fail to examine alternatives or recognise risks. Cohesion becomes harmful when maintaining agreement is valued more highly than accurate judgement.

TPCET therefore does not equate unity with unquestioning agreement. Members may differ in opinion while remaining committed to the same purpose. Peace makes it possible for them to raise critical concerns without destroying relationships, while unity ensures that disagreement remains directed towards collective improvement.

### **Unity and Development**

Unity may support development by enabling groups to implement planned change, build shared capacity and sustain institutional reforms. Organisational development requires members to understand the need for change and coordinate their efforts throughout implementation (Beckhard, 1969).

A united organisation may also be more resilient during environmental change because members can combine resources and support one another. Social cohesion is associated with trust, belonging, participation and orientation towards the common good, although its dimensions and consequences vary across contexts (Fonseca et al., 2019).

Unity alone cannot produce development when members lack knowledge, resources or supportive leadership. Strongly united groups may also resist necessary change. Environmental conditions and the direction of unity must therefore be considered.

### **Unity, Diversity and Inclusion**

Unity can be strengthened by diversity when members contribute different skills and perspectives to a common objective. General systems theory demonstrates that a whole may depend upon different but complementary components (von Bertalanffy, 1968). Unity does not require members to possess identical characteristics or perform identical roles.

However, diversity without inclusion may lead to marginalisation or fragmentation. Members must be given

meaningful opportunities to participate and contribute. Constructive unity recognises difference while maintaining shared identity and direction.

This interpretation is important to TPCET's use of the Lumasaba saying that birds of the same feathers fly together. The saying symbolises shared purpose and identity, not exclusion based on physical, ethnic or social similarity.

### **Critical Interpretation**

The reviewed literature generally supports a positive relationship between cohesion, cooperation and performance. However, it also shows that the relationship depends upon the kind of unity present. Task commitment and coordinated behaviour have stronger links with performance than social attraction alone (Beal et al., 2003; Grossman et al., 2022).

Unity may become harmful when it produces conformity, suppression of dissent or hostility towards outsiders. Social identity theory shows that strong in-group identification can generate favouritism and intergroup discrimination (Tajfel & Turner, 1979). Unity must therefore be guided by peace, justice, inclusion and legitimate common purpose.

The literature further demonstrates that unity operates within environmental conditions. Leadership, resources, structures, policies and political opportunities influence whether collective identity and cooperation produce achievement and development.

### **Relationship with TPCET**

TPCET builds upon this literature by positioning unity as a critical but conditional foundation for achievement and development. Unity combines members' identities, responsibilities and efforts around a common purpose. Peace ensures that these relationships remain constructive, while environmental factors determine whether the group has the opportunity and capacity to translate unity into outcomes.

The cattle-egret analogy represents unity through collective feeding, flying, roosting and responsiveness to the movement of flock members. When one bird identifies cattle or a suitable feeding location, others may follow. This behaviour symbolises shared direction and the communication of opportunity within a collective.

The literature therefore supports the proposition that unity can contribute to achievement and development. TPCET extends this understanding by explaining that unity becomes most productive when it operates peacefully, respects diversity and is supported by favourable environmental conditions.

### **Moderating Influence of Environmental Factors**

The third objective of TPCET is to examine how environmental factors moderate the relationship between peace and unity and achievement and development. This objective recognises that peaceful and united groups do not

always attain similar outcomes. Differences in leadership, resources, culture, policies, security and external opportunities may strengthen or weaken the influence of peace and unity.

### Meaning of Moderation

A moderating variable affects the strength or direction of the relationship between an independent variable and a dependent variable. It specifies the conditions under which a particular relationship becomes stronger, weaker, absent or different (Baron & Kenny, 1986). A moderator should not be confused with a mediator. A mediator explains the mechanism through which an effect occurs, while a moderator identifies when, where or under what conditions the effect varies.

Applied to TPCET, environmental factors do not replace peace and unity or necessarily explain the process through which they influence outcomes. Instead, they alter the extent to which peace and unity contribute to achievement and development.

The moderating relationship can be represented conceptually as follows:

The influence of peace and unity on achievement and development varies according to the condition of the internal and external environment.

### Leadership as an Environmental Condition

Leadership influences the relationships, direction and functioning of social movements and organisations. Leaders allocate responsibilities, communicate objectives, manage conflict and influence organisational culture. Supportive leadership can strengthen peace by encouraging fairness, dialogue and trust. It can strengthen unity by connecting individual responsibilities to a common purpose.

Hostile or divisive leadership may weaken the influence of peace and unity. Members may initially possess cooperative relationships but become divided when leaders practise favouritism, intimidation or unfair allocation of resources. Conversely, inclusive leadership can enable diverse members to remain united while contributing different perspectives.

Trust also plays an important role in the leadership–performance relationship. Legood et al. (2021) found through meta-analysis that trust in leaders was meaningfully related to leadership effectiveness and follower outcomes. This supports the view that leadership conditions may influence whether peaceful relationships contribute to performance.

### Communication as an Environmental Condition

Communication enables members to understand objectives, coordinate responsibilities and receive feedback. Peace and unity may have limited influence when information is withheld, distorted or delivered too late. Poor

communication can create misunderstanding and suspicion even among members who share a common purpose.

Positive interdependence is supported by promotive interaction, through which individuals assist and encourage one another (Johnson & Johnson, 2005). Such interaction depends upon opportunities for communication. Open and respectful communication may therefore strengthen the influence of peace and unity on achievement.

Communication also supports development because members require feedback to learn and adapt. Psychological safety encourages discussion of errors and help-seeking, but these benefits can occur only when communication channels are available (Edmondson, 1999, 2002).

### Resources as an Environmental Condition

Resources include finances, time, infrastructure, information, technology and human competence. Resource-mobilisation theory argues that social movements depend upon their ability to obtain and use material and nonmaterial resources. A movement may possess committed and united members but fail to sustain action when it lacks communication tools, financial support or organisational capacity.

Formal organisations similarly depend upon environmental inputs. Open-systems theory explains that organisations receive resources from their environments and transform them into outputs (Katz & Kahn, 1978). When essential inputs are absent, internal peace and unity may not be sufficient to produce intended results.

Adequate resources may therefore strengthen the influence of peace and unity. However, resources do not guarantee achievement when relationships are hostile or members are divided. TPCET proposes an interaction rather than a simple substitution: relational foundations and environmental support must operate together.

### Organisational Culture

Organisational culture influences which behaviours are valued, rewarded or discouraged. A culture based on respect, fairness and participation may strengthen peace and enable unity to develop constructively. A culture based on fear, silence or destructive competition may weaken both variables.

The United Nations General Assembly (1999) described a culture of peace as values, attitudes and behaviours based on respect for life, nonviolence, dialogue, human rights and participation. Applied organisationally, such values can provide an environment in which members manage differences constructively.

Culture may also determine whether unity supports learning or conformity. A group may be highly cohesive, but if its culture discourages criticism, unity may produce groupthink and ineffective decision-making (Janis, 1982).

A culture that welcomes respectful questioning can help unity support development rather than resistance to change. Policies and Institutional Structures

Policies and structures define authority, participation, accountability and distribution of resources. Fair and inclusive policies may support peace by reducing grievances and enabling members to seek redress. Clear structures may strengthen unity by clarifying how different roles contribute to common objectives.

Unfair or confusing policies may weaken peaceful relationships. Members may become frustrated when responsibilities are unclear or when rules are applied selectively. Structural inequalities may also produce apparent peace while maintaining injustice. Galtung's (1969) concept of structural violence demonstrates that harmful conditions can exist even without direct personal aggression.

Development may consequently require structural change rather than appeals for members simply to remain peaceful. TPCET treats environmental improvement as an important condition for enabling peace and unity to produce sustainable outcomes.

### **Security and Safety**

Security affects whether members can participate without fear of violence, intimidation or retaliation. A movement operating under severe repression may struggle to organise openly even when its members remain peaceful and united. Similarly, employees who fear punishment for expressing concerns may conceal information needed for organisational improvement.

Psychological safety supports team learning by enabling interpersonal risk-taking (Edmondson, 1999). Physical, social and political safety may perform a similar enabling role at wider organisational and movement levels. Safety therefore strengthens the practical value of peace by allowing members to communicate and act.

### **Political and Legal Conditions**

Political-opportunity theory emphasises how external political arrangements influence the emergence and outcomes of social movements. Meyer and Minkoff (2004) showed that explanations of movement formation and influence vary according to how political opportunities are conceptualised and measured.

Favourable political conditions may include legal protection, access to decision-makers, freedom of association and openness to reform. Unfavourable conditions may include repression, censorship, arbitrary restrictions and violence. These factors can change the relationship between movement unity and achievement.

A united movement may achieve significant change when the political environment provides channels for participation. The same movement may attain fewer visible outcomes under severe repression. This does not make unity

irrelevant; it demonstrates that its influence is environmentally conditioned.

### **Economic and Technological Conditions**

Economic conditions influence access to employment, funding, infrastructure and essential materials. Economic instability may reduce organisational resources and increase competition among members. It may also make development more difficult even where internal relationships remain peaceful.

Technology influences how members communicate, organise activities, store information and deliver services. Access to appropriate technology may strengthen coordinated action, while technological exclusion may limit participation. These factors can therefore alter the contribution of peace and unity to achievement.

### **Evidence from Cohesion and Performance Research**

Research on cohesion and performance demonstrates that contextual conditions can alter the strength of relationships. Beal et al. (2003) found that the cohesion–performance relationship varied according to performance measurement and team workflow. It was stronger when performance was behavioural or efficiency-based and when tasks required intensive interaction.

Grossman et al. (2022) also found that the cohesion–performance relationship varied according to task cohesion, measurement approach and characteristics of modern teams. These findings support the central moderation argument of TPCET: unity does not have an identical influence under all conditions.

Evidence concerning conflict similarly shows contextual variation. De Wit et al. (2012) found that the relationship between intragroup conflict and outcomes differed according to conflict type, timing and context. Peace should therefore be examined in relation to the conditions under which disagreement is expressed and managed.

### **Cattle-Egret Illustration**

The cattle-egret relationship provides a direct analogy for environmental moderation. The birds' flocking behaviour represents unity, while their relatively non-hostile association represents peace. However, their feeding achievement depends upon the presence of cattle and the availability of insects.

Dinsmore (1973) found that cattle egrets foraging with cattle captured more food while taking fewer steps than those feeding alone. Seedikkoya et al. (2005) similarly found that birds associated with cattle made more capture attempts and appeared to expend less energy. The movement of cattle therefore improves the environmental accessibility of prey.

If insects were unavailable, the presence of cattle would provide limited feeding value. If the animals were hostile predators, the birds would avoid close association. The



environment thus determines whether peaceful unity can produce a beneficial outcome.

### **Critical Interpretation**

The literature supports the claim that environmental conditions influence collective outcomes. However, it would be inaccurate to treat groups as passive victims of their environments. Peaceful and united members may alter their environment through advocacy, innovation, resource mobilisation and institutional reform. The relationship between organisations and environments is therefore interactive.

Environmental factors may also have direct effects on achievement and development in addition to their moderating influence. Resources can directly enable activities, while insecurity can directly obstruct them. Future empirical studies of TPCET should distinguish these direct effects from the specific interaction effects required to establish moderation.

### **Relationship with TPCET**

TPCET positions environmental factors as the moderating variable because they specify the conditions under which peace and unity influence achievement and development. Supportive leadership, communication, resources, culture, policies, security and external opportunities are expected to strengthen the relationship. Hostility, resource scarcity, exclusion, insecurity and restrictive policies are expected to weaken it.

The reviewed literature provides strong conceptual support for environmental moderation, although the complete TPCET relationship requires empirical testing. Future studies should measure peace, unity, environmental factors, achievement and development and test whether interaction terms significantly explain variations in the dependent variables.

### **Cattle-Egret Behaviour and Theory Development**

The fourth objective is to develop the Peace Cattle Egret Theory as a conceptual and philosophical framework for understanding achievement and development in social movements and organisations. This development draws upon natural observation, analogical reasoning, metaphorical interpretation, established literature and the logical formulation of relationships among variables.

### **Theory Development**

A theory provides an organised explanation of concepts, their relationships and the conditions under which those relationships are expected to occur. Whetten (1989) proposed that a theoretical contribution should address four central questions: what factors are involved, how they are related, why the proposed relationships should exist, and who, where and when define the boundaries of the theory.

Applied to TPCET, the what consists of peace, unity, environmental factors, achievement and development. The how concerns the proposed relationships among these variables. Peace and unity are expected to contribute to

achievement and development, while environmental factors alter the strength of those relationships. The why is explained through cooperation, trust, shared identity, coordinated action, environmental opportunity and safety. The who, where and when concern the application of the theory to members of social movements and organisations operating under different environmental conditions.

Theoretical development requires more than naming variables. The concepts must be sufficiently clear, their relationships logically justified, and their boundaries acknowledged. TPCET therefore uses existing theories and literature to support its propositions while introducing an original arrangement and behavioural analogy.

### **Observation as a Source of Theory**

Observation allows patterns in natural or social behaviour to be identified and interpreted. In conceptual theory development, observation may generate questions and relationships that are later examined through literature and empirical research. However, observation alone does not establish causality. The researcher must distinguish between what was observed and the philosophical meaning assigned to it.

TPCET originated from observations of cattle egrets associating peacefully with cattle, feeding and flying in groups, responding to the movements of other birds and using opportunities created by grazing animals. Scientific literature supports several of these behaviours. Cattle egrets commonly forage in association with cattle and capture insects disturbed by the animals' movement (Dinsmore, 1973; Kour & Sahi, 2012). They are also highly social birds that form flocks, communal roosts and breeding colonies (Cornell Lab of Ornithology, n.d.).

Metz and Weatherhead (1991) examined whether cattle egrets use information from flock members when deciding where to forage and how long to remain in a feeding area. Their study indicates that the behaviour of one bird may provide useful cues to others. This scientific evidence supports the observation that flock members can respond to the direction and activity of other birds.

The theory nevertheless distinguishes between behavioural fact and philosophical interpretation. The observed flocking of egrets is factual behaviour that can be studied scientifically. Its interpretation as a symbol of organisational unity is philosophical and analogical. This distinction protects the theory from presenting metaphor as direct biological proof.

### **Analogical Reasoning**

Analogical reasoning involves identifying meaningful similarities between two different situations and using a familiar case to illuminate a less familiar one. In TPCET, characteristics of cattle-egret behaviour are compared with collective relationships in social movements and organisations.

The analogy contains several principal correspondences:

- Cattle-egret context Social or organisational meaning
- Peaceful association with cattle Constructive coexistence
- Flocking and collective movement Unity and coordinated action
- Shared white appearance Collective identity and belonging
- Following birds that identify a location Responsiveness and shared direction
- Access to insects disturbed by cattle Opportunity and achievement
- Availability of food and suitable habitat Supportive environmental conditions
- Avoidance of threatening animals Importance of safety
- Continued adaptation and survival Development and sustainability

The analogy does not imply that human beings and birds possess identical motivations or reasoning. Human action involves moral judgement, conscious planning, culture, language and institutional responsibility. The purpose of the analogy is to illuminate relationships, not to erase the differences between biological and social life.

### Metaphor in Organisational Understanding

Metaphors enable complex organisations to be understood through familiar images. Morgan (1986) demonstrated how organisational metaphors, including organisations as machines, organisms, cultures and political systems, reveal different aspects of organisational reality. Each metaphor highlights certain features while potentially concealing others.

The cattle-egret metaphor highlights peaceful coexistence, group movement, identity, opportunity and environmental dependence. It provides an accessible image through which leaders and members can reflect on collective relationships. However, the metaphor also has limitations. Cattle egrets do not possess formal organisational objectives, written policies or human moral responsibility. They may also compete for feeding positions, meaning that their behaviour cannot be idealised as completely conflict-free. TPCET therefore uses the metaphor selectively and critically.

### Learning from Nature

Biomimicry and nature-inspired approaches examine biological forms, processes and systems for insights into human design and problem-solving. Olaizola et al. (2020) explained that biomimetic approaches study natural models to inspire solutions to organisational and sustainability challenges.

TPCET is related to nature-inspired thinking but is primarily philosophical rather than technological. It does not attempt to reproduce the physical structure of the cattle egret. Instead, it reflects upon behavioural patterns and derives concepts relevant to collective human life.

Nature-inspired theory development must avoid the assumption that everything occurring in nature is morally desirable for human society. Natural behaviour may include predation, competition and exclusion. Human theories must therefore evaluate observed patterns through ethical and social reasoning. TPCET selects peaceful association and collective responsiveness because they illuminate the values and relationships under examination.

### Cultural Interpretation

TPCET also connects natural observation with the Lumasaba saying that birds of the same feathers fly together. Proverbs preserve cultural knowledge in memorable forms and may provide starting points for philosophical reflection. In this theory, the saying represents belonging, shared identity and collective direction.

The saying is not interpreted as requiring racial, ethnic, physical or ideological sameness. Its meaning within TPCET is that individuals sharing legitimate values and purposes are likely to associate and work together. Diversity in ability, responsibility and opinion remains compatible with unity.

This cultural dimension gives TPCET an African philosophical foundation. It demonstrates that theory development can draw upon indigenous wisdom while engaging critically with international scholarly literature.

### Development of the Variable Relationships

The cattle-egret analogy and reviewed literature support the identification of the principal variables. Peace emerges from the relatively non-hostile association among the birds and cattle. Unity emerges from flocking, common identity and coordinated movement. Achievement is represented by successful location and capture of food. Development is represented by adaptation, continued survival and improved collective capacity. Environmental factors are represented by cattle, insects, habitat and safety.

The theoretical relationship is not based upon the analogy alone. Social interdependence theory supports the connection between cooperation and outcomes (Johnson & Johnson, 2005). Social identity theory supports the role of collective belonging (Tajfel & Turner, 1979). General systems theory supports environmental interaction (von Bertalanffy, 1968). Conflict transformation theory supports constructive peace (Lederach, 2003). The analogy integrates these insights into a distinct conceptual structure.

### Central Theoretical Reasoning

TPCET's central reasoning follows four connected arguments:

- Peace creates conditions for trust, dialogue, safety and constructive interaction.
- Unity connects members through shared identity, common purpose and coordinated action.
- Peace and unity together enable collective effort to be directed towards achievement and development.

- Environmental conditions determine whether these relational foundations can be effectively translated into outcomes.
- This reasoning supports the central proposition that peace and unity are critical foundations for achievement and development in social movements and organisations.

### Limits and Empirical Testability

A conceptual theory must produce propositions that can be examined empirically. Whetten (1989) emphasised the importance of specifying both theoretical relationships and their contextual boundaries. TPCET can be tested by measuring peace, unity, environmental factors, achievement and development in selected movements or organisations.

The theory does not claim that peace and unity are the only determinants of achievement and development. Nor does it claim that their influence will be identical in every context. It predicts that environmental conditions will alter the strength of these relationships.

The theory may be supported if empirical research finds positive relationships between peace and unity and the dependent variables, together with significant interaction effects involving environmental factors. It may require revision if these relationships are absent, inconsistent or explained better by alternative variables.

### Contribution to TPCET

The reviewed literature establishes a legitimate basis for using observation, analogy, metaphor and nature-inspired reasoning in conceptual development. It also demonstrates the need to distinguish illustrative analogy from empirical proof.

TPCET makes an original contribution by transforming cattle-egret behaviour and Lumasaba cultural wisdom into a structured theoretical framework. It specifies the relevant concepts, explains their relationships, provides philosophical reasoning and creates propositions for empirical testing. The theory therefore moves beyond a descriptive bird analogy to offer an integrated explanation of collective achievement and development.

### 5. Peace and Unity in Social Movements

Social movements are sustained collective efforts through which people seek to promote or resist social change. Unlike many formal organisations, they may not initially possess permanent offices, paid staff or rigid administrative structures. Their continuity often depends upon shared identity, voluntary participation, communication, networks and commitment to a common cause. Peace and unity are therefore particularly important to their mobilisation, achievement and development.

### Peaceful Collective Action

Peace in social movements does not necessarily mean passivity or avoidance of confrontation. Movements often

emerge because existing conditions are considered unjust, harmful or unacceptable. Peaceful collective action may involve demonstrations, boycotts, strikes, petitions, public education, civil disobedience and other forms of nonviolent resistance.

Chenoweth and Stephan (2008, 2011) compared major violent and nonviolent resistance campaigns and found that nonviolent campaigns attained full success more frequently within the period they examined. Their analysis linked the relative effectiveness of nonviolent resistance to its capacity to attract broad participation, encourage tactical flexibility and produce shifts in loyalty among groups that previously supported the opponent.

This evidence does not imply that every nonviolent movement succeeds. Political repression, weak organisation, strategic mistakes and changing public attitudes may still produce failure. Chenoweth (2020) observed that the effectiveness of nonviolent resistance depends upon sustained participation, strategic organisation and the capacity to adapt. Peaceful methods therefore require preparation, discipline and unity.

TPCET interprets such peace as active and purposeful. It enables people to confront injustice without making destructive violence the principal basis of their collective action.

### Unity and Collective Identity

Collective identity enables individuals to recognise themselves as members of a wider struggle. Polletta and Jasper (2001) explained that collective identity influences movement claims, recruitment, strategic decisions and outcomes. It connects participants cognitively, morally and emotionally to a cause.

Unity develops when members share a sufficient understanding of who they are, what they seek and why collective action is necessary. This shared identity may strengthen commitment during opposition or delayed achievement. It may also enable individuals from different backgrounds to coordinate their actions.

However, collective identity is not fixed. It develops through interaction, narratives, symbols and shared experiences. Movements must continually negotiate the meaning of membership and purpose. Unity should therefore be maintained through participation and communication rather than imposed through silence or coercion.

### Coalition-Building

Social movements often form coalitions to increase participation, resources and political influence. Coalitions bring together groups that may agree on a broad objective while differing in ideology, membership and preferred strategies.

Van Dyke and Amos (2017) identified social ties, organisational structures, ideology, culture, identity,

institutional environment and resources as important influences on coalition formation and continuity. They also noted that commitment and trust can support coalition survival. These findings demonstrate that unity depends upon both internal relationships and environmental conditions.

Coalitions may increase achievement by combining networks and specialised capabilities. However, their diversity can also create tension. Peaceful dialogue and fair decision-making are therefore necessary to prevent differences from becoming destructive divisions.

### **Internal Conflict and Movement Unity**

Social movements are not automatically peaceful internally merely because they advocate a peaceful public cause. Members may disagree about leadership, strategy, representation and allocation of resources. Factionalism may result in competing groups, resignations or organisational division.

Balser (1997) explained that conflict within social-movement organisations is influenced by both internal organisational conditions and wider political, social and economic environments. Internal disagreements should therefore not be attributed only to personal differences. External pressure, resource scarcity and political change may intensify existing tensions.

Constructive conflict may expose weak strategies and enable movement learning. Destructive conflict damages trust and redirects attention away from the common cause. TPCET therefore does not seek the removal of all disagreement. It proposes that peace should govern how disagreement is managed and that unity should preserve common direction.

### **Participation and Internal Democracy**

Unity is strengthened when members experience meaningful participation and fair treatment. Social movements vary considerably in their internal decision-making and distribution of power. Della Porta and Rucht (2013) observed that movements differ in both their democratic values and their internal practices of participation and deliberation.

Inclusive participation may improve legitimacy and allow members to contribute knowledge from different contexts. However, completely unstructured participation can also make accountability difficult. Movements require appropriate structures for communication, decision-making and implementation.

TPCET's concept of unity does not mean that every member must make every decision. It requires members to understand how decisions relate to the collective purpose and to have fair opportunities for contribution.

### **Peace, Unity and Movement Achievement**

Peaceful strategies may broaden participation because they allow people of different ages, abilities and social positions

to contribute. Unity may then convert this participation into coordinated action. Chenoweth and Stephan (2011) argued that broad participation and resilience were important mechanisms through which nonviolent campaigns achieved their objectives.

Achievement may include policy reform, legal change, public awareness, institutional response or protection of rights. Movement outcomes may also be indirect or delayed. A campaign that does not attain its immediate demand may still change public discussion, develop leaders or establish networks for future action.

Peace and unity can contribute to these achievements, but they do not guarantee them. Political opportunities, media access, resources, leadership and the response of authorities influence movement outcomes. This supports the moderating role assigned to environmental factors in TPCET.

### **Peace, Unity and Movement Development**

Movement development includes increased organisational capacity, leadership, membership, networks, knowledge and ability to sustain collective action. Peace can support development by protecting relationships and enabling learning. Unity can support development by maintaining commitment and connecting different activities to the common cause.

Movements also develop through adaptation. Walker et al. (2015) observed that movements can disrupt institutional practices, generate innovations and influence organisational fields. Such influence requires interaction with wider environments rather than internal solidarity alone.

Development may be weakened when unity becomes rigid. Movements that suppress internal criticism may fail to recognise strategic mistakes or changing conditions. Peaceful unity should therefore permit constructive concern, correction and renewal.

### **Environmental Conditions**

Political openness, legal protection, public support, resources and security affect whether peaceful and united movements can achieve their objectives. Political-opportunity theory explains that movement emergence and outcomes are influenced by the opportunities and constraints presented by political institutions (Meyer & Minkoff, 2004).

A peaceful movement may face violent repression. A united movement may lack access to resources or communication channels. Conversely, favourable political opportunities may remain unused when members are fragmented. TPCET therefore proposes that movement outcomes emerge from the interaction between peace, unity and environmental conditions.

### **Relationship with TPCET**

Social-movement literature supports the central components of TPCET. Nonviolent collective action



demonstrates the practical value of peace. Collective identity, coalition-building and coordinated participation demonstrate the importance of unity. Political opportunities, resources and institutional conditions demonstrate environmental moderation.

The cattle-egret analogy gives these relationships a simple philosophical expression. The flock represents a movement whose members remain connected. Its peaceful behaviour represents non-destructive interaction. Its movement towards identified feeding opportunities represents coordinated action. The presence of cattle, insects and safety represents the political, social and material environment.

The literature therefore supports the proposition that peace and unity are critical foundations for achievement and development in social movements. It also confirms that these foundations operate conditionally rather than automatically. Movement success depends upon how peaceful and united collective action interacts with leadership, resources, strategy, opportunity and security.

## 6. Peace and Unity in Organisations

Organisations are formally structured groups established to achieve defined objectives through coordinated human effort. They include educational institutions, religious organisations, government bodies, businesses, nongovernmental organisations and community-based organisations. Their effectiveness depends not only on policies, structures and resources but also on the quality of relationships among their members. Peace and unity consequently influence how organisations communicate, coordinate responsibilities, manage conflict and pursue development.

### Peaceful Organisational Relationships

Peace within an organisation involves freedom from violence, intimidation, harassment and destructive hostility. It also requires positive conditions such as trust, fairness, dignity, respectful communication and constructive management of differences. This understanding corresponds with Galtung's (1969) distinction between negative peace and positive peace.

An organisation may experience negative peace when members avoid open confrontation because they fear leadership or punishment. Although the workplace appears calm, mistrust and resentment may remain. Positive organisational peace exists when members can express concerns, participate appropriately and seek correction of problems without experiencing unfair retaliation.

The United Nations General Assembly (1999) associated a culture of peace with respect for life, nonviolence, dialogue, human rights, equality and participation. Arslan (2021) applied the culture-of-peace concept to the workplace and argued that it could provide a foundation for harmonious organisational relationships. Peace should therefore be embedded in leadership practices, communication and

institutional procedures rather than treated only as a response to crises.

### Psychological Safety and Organisational Learning

Psychological safety represents an important dimension of organisational peace. Edmondson (1999) described it as a shared belief that a team is safe for interpersonal risk-taking. Members who experience psychological safety are more willing to ask questions, seek assistance, report mistakes and offer ideas.

Edmondson's (1999) study found that psychological safety was associated with team-learning behaviour, which in turn supported performance. Learning is necessary for organisational development because institutions must identify errors, evaluate their practices and adapt to new challenges.

A fearful organisation may possess qualified members but fail to benefit from their knowledge. Members may remain silent because they expect blame or humiliation. Peace therefore contributes to development by creating relational conditions in which knowledge can be exchanged and institutional practices improved.

### Trust and Organisational Performance

Trust enables members to rely on one another and reduces uncertainty about intentions and behaviour. It may support communication, cooperation and acceptance of shared responsibility. De Jong et al. (2016) found through meta-analysis that intrateam trust was positively related to team performance, although the strength of the relationship varied across settings.

Trust is relevant to both peace and unity. It contributes to peace because members feel safer in their interactions. It strengthens unity because members become more willing to depend upon colleagues and align their contributions with collective objectives.

However, trust should be accompanied by accountability. Blind trust may allow misconduct or incompetence to continue. Peaceful organisations require transparent systems through which responsibilities are monitored and concerns addressed fairly.

### Conflict and Organisational Functioning

Conflict arises when members perceive differences in interests, values, responsibilities or objectives. Jehn (1995, 1997) distinguished task, relationship and process conflict. Task conflict concerns the content of work, relationship conflict concerns personal tension, and process conflict concerns how responsibilities should be allocated or completed.

De Dreu and Weingart (2003) found that relationship conflict was negatively associated with team performance and member satisfaction. Their meta-analysis also found that task conflict was generally negatively related to these outcomes, particularly when it became connected to relationship conflict. De Wit et al. (2012) later

demonstrated that conflict effects varied according to type, timing and context.

These findings show that organisations should not assume that disagreement will automatically improve decision-making. Constructive disagreement requires peace, including respect, communication and appropriate procedures. TPCET therefore does not define peace as the removal of all disagreement but as the condition that prevents disagreement from becoming destructive.

### **Unity and Organisational Identification**

Unity within an organisation is supported when members identify with its purpose and understand how their roles contribute to collective objectives. Ashforth and Mael (1989) argued that organisational identification connects members' self-concepts to the organisation and makes its successes or failures personally meaningful.

Identification can strengthen loyalty and coordinated action. Employees who recognise a common mission may become more willing to support colleagues and perform tasks beyond narrow personal interest. However, strong identification may become harmful when it prevents members from questioning unethical or ineffective practices.

Constructive unity should therefore combine commitment with critical responsibility. Members remain loyal to the legitimate purpose of the organisation while raising concerns intended to protect or improve it.

### **Unity and Coordination**

Organisations divide responsibilities among individuals and departments because different tasks require different skills. General systems theory explains that these specialised components remain interdependent and that the functioning of the whole depends upon their coordination (von Bertalanffy, 1968; Katz & Kahn, 1978).

Unity connects specialised roles to a common purpose. Without it, departments may become isolated, compete for resources or pursue conflicting priorities. Peace enables them to negotiate their differences without damaging relationships, while unity directs their efforts towards shared institutional outcomes.

Evidence concerning cohesion and performance supports this relationship. Beal et al. (2003) found that cohesion was related to performance and that the relationship was stronger when team workflows required intensive interaction. Grossman et al. (2022) similarly found that task-focused cohesion was more strongly associated with performance than general social attraction.

### **Peace and Unity in Educational Institutions**

Educational institutions depend upon relationships among administrators, teachers, learners, parents and communities. Peace supports safe teaching and learning, while unity connects the responsibilities of different stakeholders to educational objectives.

Psychological safety may enable teachers to discuss instructional difficulties, share ideas and learn from mistakes. Unity may facilitate collaboration in curriculum implementation, learner assessment, discipline and resource use. However, these relationships also depend upon leadership, instructional resources, policies and community support.

A peaceful and united school may still experience weak educational outcomes when teachers lack appropriate materials or professional competence. Environmental factors therefore moderate the contribution of peace and unity to educational achievement and institutional development.

### **Peace and Unity in Religious Organisations**

Religious organisations depend upon shared beliefs, identity, fellowship and collective service. Unity can strengthen belonging and coordinated ministry, while peace enables members to manage doctrinal, leadership and administrative differences constructively.

Religious identity may create strong internal cohesion, but it can also become divisive when used to exclude others or suppress legitimate concerns. Peaceful unity should therefore be grounded in respect, justice, dialogue and responsibility.

Environmental conditions, including leadership, finances, legal recognition and community relationships, influence whether religious unity produces sustainable organisational development.

### **Peace and Unity in Government Institutions**

Government institutions require coordination among departments, public officials and citizens. Peaceful relationships can support dialogue, accountability and continuity of public service. Unity can align different administrative roles with national or local development objectives.

However, unity in government should not mean partisan conformity or suppression of oversight. Public institutions require lawful criticism, transparency and checks on authority. Peace should protect constructive participation, while unity should be based on commitment to legitimate public purposes.

Political stability, legal frameworks, public trust, resources and security form part of the environment moderating institutional achievement and development.

### **Peace and Unity in Businesses and NGOs**

Businesses depend upon cooperation across management, employees, suppliers and customers. Peaceful workplaces may support trust and learning, while unity may connect employees to organisational strategy. Conflict, fear and departmental rivalry can weaken performance even when financial resources are available.

Nongovernmental organisations similarly depend upon shared mission, donor support, community trust and coordinated implementation. Unity may strengthen commitment to the organisation's cause, while peace may enable staff and stakeholders to manage differences. However, donor conditions, regulatory requirements and resource uncertainty may influence whether these qualities produce achievement.

### **Environmental Moderation in Organisations**

Open-systems theory explains that organisations obtain resources and information from their environments and return outputs through their activities (Katz & Kahn, 1978). Contingency theory further proposes that organisational effectiveness depends upon the fit between internal arrangements and environmental demands (Lawrence & Lorsch, 1967).

Leadership, communication, culture and resources form part of the internal environment. Political, economic, legal, technological and social conditions form part of the external environment. These conditions may strengthen or weaken the influence of peace and unity.

For example, supportive leadership may translate unity into coordinated action, while hostile leadership may divide members. Adequate resources may enable peaceful teams to implement their plans, while resource scarcity may obstruct them. TPCET therefore treats environmental conditions as moderators rather than background details.

### **Critical Interpretation**

The literature generally indicates that trust, psychological safety and cohesion are related to learning and performance. However, peace and unity should not be idealised. Apparent peace may conceal injustice, while excessive unity may produce conformity. Organisations require constructive disagreement, accountability and openness to change.

Peace and unity are also insufficient without competence, leadership, resources and strategic direction. Their value lies in creating relational and collective foundations through which other organisational capacities can be effectively used.

### **Relationship with TPCET**

TPCET integrates these insights by proposing that peace and unity are critical foundations for organisational achievement and development. Peace supports trust, safety, dialogue and constructive relationships. Unity supports belonging, common purpose and coordinated action. Environmental factors determine how effectively these qualities are translated into outcomes.

The cattle-egret analogy expresses this relationship through the birds' peaceful association, flocking behaviour and response to feeding opportunities created by cattle. Applied organisationally, it suggests that members achieve and develop when they coexist constructively, remain connected to a common purpose and operate within supportive environmental conditions.

### **7. Identified Theoretical Gap**

The reviewed literature provides substantial knowledge about peace, cooperation, social identity, group cohesion, organisational systems, conflict transformation and environmental influence. However, these concepts are largely explained through separate theoretical perspectives. This fragmentation leaves an important conceptual and philosophical gap.

Social interdependence theory explains how positively or negatively related goals influence interaction and outcomes (Deutsch, 1949; Johnson & Johnson, 2005). However, it does not explicitly position peace and unity as separate but mutually reinforcing foundations for achievement and development. Its principal emphasis is the structure of goals and the interaction patterns arising from them.

General systems theory explains the interdependence of organisational components and the interaction between organisations and their environments (von Bertalanffy, 1968; Katz & Kahn, 1978). However, its broad systems orientation does not identify peace and unity as the principal relational foundations of collective achievement and development.

Social identity theory explains how group membership contributes to belonging, identification and collective behaviour (Tajfel & Turner, 1979). It offers a strong foundation for understanding unity but does not establish that shared identity will necessarily produce peaceful, just or development-oriented outcomes. Strong group identification may also produce exclusion, conformity or hostility towards outsiders.

Conflict transformation theory provides a deeper understanding of peace by examining personal, relational, structural and cultural change (Lederach, 1997, 2003). However, it focuses mainly on transforming conflict and does not position unity as an equally central variable contributing to achievement and development.

Empirical literature has established relationships between psychological safety and learning, trust and team performance, cohesion and performance, and conflict and team outcomes (Beal et al., 2003; De Dreu & Weingart, 2003; De Jong et al., 2016; Edmondson, 1999). Nevertheless, these relationships are commonly examined separately. Limited attention has been given to a combined framework in which peace and unity jointly influence both achievement and development.

A further gap concerns environmental moderation. Open-systems, contingency and social-movement theories recognise that resources, leadership, structures, political opportunities and institutional environments influence collective outcomes (Katz & Kahn, 1978; Lawrence & Lorsch, 1967; Meyer & Minkoff, 2004). However, the reviewed literature does not provide an integrated framework that explicitly positions environmental factors as moderators of the relationship between peace and unity and achievement and development.

The literature also reveals a distinction between immediate achievement and progressive development, but these outcomes are not always examined together. Performance and goal attainment frequently receive greater attention than long-term capacity, institutional learning, adaptation and sustainability. A group may attain an immediate objective without developing the capacity to maintain or extend its progress.

Another gap concerns the limited integration of natural observation, African cultural wisdom and established organisational theory. Organisational metaphors and nature-inspired approaches have been used to generate new ways of understanding institutional life (Morgan, 1986; Olaizola et al., 2020). However, the reviewed literature has not developed the behaviour of cattle egrets and their association with cattle into a structured framework connecting peace, unity, environmental factors, achievement and development.

The specific theoretical gap can therefore be summarised in five parts:

- Limited integration of peace and unity as complementary independent variables.
- Insufficient simultaneous attention to achievement and development as related but distinct dependent variables.
- Limited explicit treatment of environmental factors as moderators of these relationships.
- Absence of a cattle-egret behavioural analogy integrating peaceful coexistence, collective identity, shared direction and environmental opportunity.
- Limited incorporation of the Lumasaba saying that birds of the same feathers fly together into a conceptual and philosophical theory of collective achievement and development.

TPCET addresses these gaps by proposing that peace and unity are critical foundations for achievement and development in social movements and organisations, while environmental factors strengthen or weaken their influence. It integrates insights from established theories without duplicating any single one and introduces an original, culturally grounded natural analogy.

The theory therefore contributes a new arrangement of concepts, relationships and explanatory reasoning. Its contribution is conceptual and philosophical at this stage, and its propositions require empirical testing across different social movements and organisational settings.

### III. METHODOLOGY OF THEORY DEVELOPMENT

#### 1. Introduction

This section presents the methodology used to develop the Peace Cattle Egret Theory. Since the study is concerned with constructing a new theory rather than testing predetermined hypotheses using primary numerical data, it

adopts a philosophical, conceptual and qualitative theory-development approach.

The methodology combines observation of cattle-egret behaviour, review of scholarly literature, analogical reasoning, metaphorical interpretation, inductive reasoning and deductive reasoning. These approaches were used to identify the principal concepts, establish relationships among them, formulate theoretical propositions and define the contextual boundaries of TPCET.

The development process began with observations of cattle egrets associating with cattle, moving and feeding in groups, responding to other flock members and depending upon suitable environmental conditions. These observations were interpreted alongside the Lumasaba saying that birds of the same feathers fly together.

The emerging ideas were then examined in relation to social interdependence theory, general systems theory, social identity theory and conflict transformation theory. Literature concerning peace, unity, achievement, development, environmental factors and cattle-egret behaviour was also reviewed to provide scholarly support, clarify the concepts and identify the theoretical gap.

The methodology did not treat cattle-egret behaviour as direct proof of human organisational behaviour. Instead, the behaviour was used as a natural analogy and source of philosophical reflection. Scientific literature was employed to verify relevant behavioural claims, while conceptual analysis was used to translate those behaviours carefully into propositions applicable to social movements and organisations.

The section is organised into the following areas: research approach and design, philosophical and conceptual analysis, observation of cattle-egret behaviour, review and selection of literature, analogical reasoning, inductive and deductive reasoning, development of concepts and propositions, trustworthiness of the theory-development process, and ethical considerations.

#### 2. Research Approach and Design

The development of TPCET adopted a qualitative, non-empirical, conceptual and philosophical research approach. This approach was appropriate because the principal purpose was to construct and explain a new theoretical framework rather than to estimate relationships from primary quantitative data.

Conceptual research develops knowledge by analysing existing concepts, theories and evidence and reorganising them into new relationships or explanatory models. Jaakkola (2020) explained that conceptual studies require an explicit research design and clear justification of how existing theories are selected and used. Conceptual papers may develop theory through synthesis, adaptation, typology or model construction.



TPCET primarily adopted a theory-synthesis and model-development design. Theory synthesis was used to combine relevant insights from social interdependence theory, general systems theory, social identity theory and conflict transformation theory. Model development was used to organise peace, unity, environmental factors, achievement and development into a new framework.

### Qualitative Approach

The approach was qualitative because it relied upon interpretation, meaning, comparison and logical reasoning rather than statistical measurement. Behavioural observations and scholarly literature were examined to identify concepts and patterns relevant to collective life.

Qualitative interpretation was used to explore the meanings represented by the cattle egrets' association with cattle, flocking, shared appearance and responsiveness to environmental opportunities. These observations were not converted into numerical data during the initial development of the theory.

The qualitative approach enabled attention to cultural and philosophical meaning, including the Lumasaba saying that birds of the same feathers fly together. However, the resulting propositions remain open to later quantitative, qualitative or mixed-method empirical testing.

### Non-Empirical Conceptual Design

The study was non-empirical in the sense that it did not collect primary data through questionnaires, experiments, interviews or structured field measurements. Its principal evidence consisted of existing scholarly literature, documented scientific studies and the observations that inspired the theory.

The absence of primary empirical testing does not mean that the theory was developed without evidence. Scientific literature concerning cattle-egret behaviour and established research concerning peace, cohesion, trust, conflict and organisational performance were used to examine the plausibility of the proposed relationships.

Snyder (2019) explained that literature reviews can function as research methodologies when they systematically collect, evaluate and synthesise existing knowledge. The literature review in this study was therefore used not only to describe previous scholarship but also to identify theoretical relationships, limitations and gaps.

### Conceptual Analysis

Conceptual analysis was used to clarify the meanings and boundaries of peace, unity, achievement, development and environmental factors. It also distinguished related concepts, including peace and absence of conflict, unity and uniformity, achievement and development, and moderation and mediation.

Jabareen (2009) described a conceptual framework as a network of interrelated concepts that together provide understanding of a phenomenon. Following this principle,

the concepts of TPCET were defined individually and then organised according to their proposed relationships.

Conceptual analysis helped prevent overlapping meanings. Peace was treated as the quality of constructive coexistence, while unity referred to collective identity and coordinated direction. Achievement concerned attainment of objectives, whereas development concerned progressive improvement in capacity and functioning.

### Philosophical Inquiry

Philosophical inquiry was used to examine the deeper meaning, value and logical coherence of the theory. The approach considered what peace and unity represent in collective life, how knowledge about these concepts was obtained, why they should be valued and whether the proposed relationships were logically consistent.

The philosophical analysis was organised around ontological, epistemological, axiological and logical dimensions. Ontology considered the nature of peace, unity and collective reality. Epistemology considered observation, cultural knowledge and literature as sources of understanding. Axiology examined the values underlying peaceful and united action. Logic examined whether the concepts and propositions were coherently related.

### Theory-Development Design

The development of TPCET was guided by Whetten's (1989) four elements of theoretical contribution: what, how, why and the contextual conditions of who, where and when. The what identified the principal variables: peace, unity, environmental factors, achievement and development. The how specified that peace and unity influence achievement and development and that environmental factors moderate these relationships. The why was explained through trust, psychological safety, collective identity, positive interdependence, coordination and environmental opportunity. The who, where and when established that the theory applies to members of social movements and organisations operating under varying environmental conditions.

The research design therefore involved the following connected stages:

- Observation and description of relevant cattle-egret behaviour.
- Identification of possible social and organisational meanings.
- Review of scientific literature concerning cattle egrets.
- Review of theories and studies concerning the proposed concepts.
- Conceptual clarification and differentiation of the variables.
- Analogical mapping of cattle-egret behaviour to collective human settings.
- Formulation of the central and specific propositions.
- Construction of the conceptual framework.

- Critical assessment of theoretical boundaries and limitations.
- Identification of propositions for future empirical testing.

### **Appropriateness of the Design**

The selected design was appropriate because TPCET emerged from an original natural observation requiring conceptual development before empirical testing. Conducting statistical analysis before clearly defining the variables and relationships would have been premature.

The design allowed the theory to incorporate scientific evidence, organisational scholarship, philosophical reasoning and indigenous cultural wisdom. It also maintained a clear distinction between observed bird behaviour and its metaphorical application to human organisations.

TPCET is therefore presented as a theoretically reasoned and literature-informed conceptual model. Its empirical validity is not assumed. Future studies will be required to operationalise its variables, collect data and test the proposed direct and moderating relationships.

### **3. Philosophical and Conceptual Analysis**

Philosophical and conceptual analysis was used to examine the meanings, values, assumptions and logical relationships underlying TPCET. This method enabled the study to move from a general observation of cattle-egret behaviour to a structured explanation of peace, unity, environmental factors, achievement and development.

Conceptual analysis involves clarifying concepts, distinguishing them from related ideas and examining the relationships connecting them. Jabareen (2009) described conceptual-framework analysis as a qualitative process through which multidisciplinary concepts are identified, interpreted, organised and integrated into a network of relationships.

#### **Identification of the Main Concepts**

The first stage involved identifying the concepts emerging from cattle-egret behaviour and the organisational problem under consideration. Peace was identified from the relatively non-hostile association of cattle egrets with cattle and their sustained flocking behaviour. Unity emerged from their collective flying, feeding, roosting and responsiveness to the movement of other birds.

Achievement was identified through the birds' successful access to food and suitable feeding locations. Development was interpreted through continued adaptation, collective survival and improved capacity to use environmental opportunities. Environmental factors emerged from the influence of cattle, insects, habitat and safety upon the birds' feeding behaviour.

The initial concepts were then compared with concepts appearing in peace studies, organisational theory, social

psychology, development studies and ornithological literature.

#### **Clarification and Differentiation of Concepts**

The second stage involved clarifying the meaning of each concept and distinguishing it from related terms. Peace was differentiated from mere silence or the absence of open conflict. It was understood as constructive coexistence characterised by respect, trust, safety, dialogue and fairness, consistent with the distinction between negative and positive peace (Galtung, 1969).

Unity was distinguished from uniformity. It was defined as connection through shared identity, common purpose and coordinated action rather than complete similarity among members. Social identity theory and cohesion literature supported this distinction (Beal et al., 2003; Tajfel & Turner, 1979).

Achievement was differentiated from general activity and performance. It was defined as the successful attainment of intended objectives. Development was distinguished from short-term achievement and simple change. It was understood as progressive improvement in capacity, functioning and sustainability.

Environmental factors were distinguished from the independent and dependent variables. They were defined as internal and external conditions capable of changing the strength or direction of the relationship between peace and unity and achievement and development. This distinction followed the concept of moderation developed by Baron and Kenny (1986).

#### **Philosophical Analysis**

The philosophical analysis examined the theory through ontological, epistemological, axiological and logical questions. These dimensions were used as analytical lenses rather than as separate empirical variables.

The ontological analysis considered what kind of realities peace, unity, achievement and development represent. It examined whether they are individual qualities, relational conditions, collective properties or organisational outcomes.

The epistemological analysis considered how knowledge about the theory was obtained. It examined observation, scientific literature, established theories, cultural wisdom and logical reasoning as sources of knowledge. It also considered the limitations of deriving organisational meaning from animal behaviour.

The axiological analysis examined the values underlying TPCET. Peace, unity, respect, inclusion, mutual support and legitimate collective purpose were considered normative values. The analysis also recognised that unity may become destructive when directed towards unjust objectives.

The logical analysis considered whether the proposed concepts and relationships were coherent. It examined whether peace and unity could reasonably be treated as independent variables, whether achievement and development were sufficiently distinct outcomes and whether environmental factors possessed a defensible moderating role.

### Constant Comparison

The concepts were continuously compared with one another and with existing literature throughout the theory-development process. For example, peace was compared with psychological safety, trust and conflict transformation. Unity was compared with cohesion, social identity, solidarity and positive interdependence. Achievement was compared with performance and effectiveness, while development was compared with growth, change and organisational development.

Constant comparison helped identify conceptual overlap and inconsistency. Where two terms represented different meanings, both were retained. This process justified retaining achievement and development as separate dependent variables and peace and unity as separate but complementary independent variables.

### Integration of Concepts

After clarification, the concepts were integrated into a coherent framework. Peace and unity were positioned as independent variables because they were expected to influence collective outcomes. Achievement and development were positioned as dependent variables because they represented the anticipated results. Environmental factors were positioned as the moderator because they specified the conditions under which the principal relationship could become stronger or weaker. This integration followed Whetten's (1989) guidance that theory development should explain which factors are included, how they are related and why those relationships are expected to exist. The resulting model did not merely list concepts; it proposed directional and conditional relationships among them.

### Critical Examination

The analysis also examined possible objections and alternative interpretations. It recognised that cattle egrets may occasionally compete and that their relationship with cattle is not necessarily equally beneficial to both species. It also acknowledged that strong unity can produce conformity and that apparent peace may conceal injustice. These counterexamples were used to refine rather than abandon the theory. Peace was defined positively rather than as complete absence of conflict, and unity was linked to inclusion, critical reflection and legitimate purpose. Environmental factors were included to explain why peace and unity do not automatically produce identical outcomes in every setting.

### Outcome of the Analysis

The philosophical and conceptual analysis produced five clearly differentiated concepts, a central proposition,

specific propositions and a conceptual framework. It also established the philosophical assumptions and contextual boundaries of the theory.

The analysis did not claim to establish empirical causality. Its outcome was a logically reasoned and literature-informed explanation that can guide future empirical testing in social movements and organisations.

### 4. Observation of Cattle-Egret Behaviour

Observation of cattle-egret behaviour provided the initial inspiration for developing TPCET. The observation was naturalistic and exploratory rather than a controlled ornithological experiment. The birds were considered within their ordinary environment as they associated with cattle, moved in flocks and responded to feeding opportunities.

The observational process was not intended to generate population estimates, behavioural frequencies or statistical conclusions. Its purpose was to identify visible behavioural patterns that could stimulate conceptual and philosophical reflection. Scientific literature was subsequently consulted to determine whether the principal observations were consistent with documented cattle-egret behaviour.

### Observed Behavioural Patterns

The behavioural patterns that informed the theory included the following:

- Cattle egrets frequently associated peacefully with grazing cattle.
- The birds fed on insects located on or disturbed by the movement of cattle.
- They commonly flew, fed and settled in groups.
- When one bird left a location, other birds frequently followed.
- When one bird identified cattle or a suitable feeding location and descended, others commonly followed.
- A bird that delayed could observe the flock's location and later rejoin it.
- Their commonly white appearance created a visible sense of shared identity.
- Their presence near cattle depended upon food availability, relative safety and suitability of the environment.
- These observations generated the initial ideas of peace, unity, shared direction, belonging, opportunity, achievement and environmental influence.

### Verification through Scientific Literature

The observed association between cattle egrets and cattle was compared with scientific studies. Dinsmore (1973) found that cattle egrets feeding with cattle captured more prey and required fewer steps than those feeding alone. Seedikkoya et al. (2005) similarly reported that birds associated with cattle made more feeding attempts and appeared to expend less energy.

Kour and Sahi (2012) documented cattle egrets feeding on insects disturbed by grazing animals and, in some cases, on ticks found on cattle. These findings supported the observed connection between cattle, insect availability and feeding opportunity.

The social nature of cattle egrets was also supported by ornithological literature. Cattle egrets commonly form feeding flocks, communal roosts and breeding colonies (Cornell Lab of Ornithology, n.d.). Metz and Weatherhead (1991) examined the possibility that individual cattle egrets use the behaviour of flock members when selecting feeding locations, supporting the interpretation of responsiveness to other birds.

### Observation and Interpretation

The study distinguished between the observed behaviour and its theoretical interpretation. For example, collective flying and feeding were observable patterns. Their interpretation as unity, common direction and social inclusion was philosophical.

Similarly, the birds' predominantly white plumage was an observable physical characteristic. Its interpretation as collective identity was symbolic. The availability of insects around cattle was an ecological condition, while its interpretation as organisational opportunity formed part of the analogy.

This separation reduced the risk of presenting symbolic meaning as a biological conclusion. The cattle-egret behaviour provided the source of the analogy, while conceptual analysis and scholarly literature provided the basis for its application to social movements and organisations.

### The Role of the Researcher

The researcher served as the principal observer and interpreter of the behaviour. This role enabled insights to emerge from direct familiarity with the cattle-egret context and the Lumasaba cultural understanding of birds that associate with those sharing similar characteristics.

However, researcher interpretation may be influenced by personal experience, cultural background and theoretical expectations. Reflexive attention was therefore given to alternative explanations and contradictory evidence. Scientific sources were used to verify behavioural claims, and absolute statements were avoided where evidence showed variation.

For example, TPCET does not claim that cattle egrets never compete. Some birds may defend feeding positions or compete for resources. The theory draws its peace principle from their sustained social association and relative capacity to remain together rather than from an absolute absence of conflict.

### Ethical and Methodological Boundaries

The observation did not involve capturing, handling, feeding, disturbing or experimentally manipulating the

birds or cattle. It involved attention to naturally occurring behaviour. No claim is made that the observation constituted a complete ornithological study.

The theory also avoids assuming that human beings should imitate every aspect of cattle-egret behaviour. Human organisations involve moral responsibility, conscious planning, culture, language and formal structures. Only the behavioural patterns relevant to peaceful association,

### 5. Review and Selection of Literature

A critical and integrative literature review was conducted to ground TPCET in existing scholarship, verify relevant cattle-egret behaviour and identify the theoretical gap addressed by the new framework. The review was qualitative and concept-driven rather than a systematic review intended to calculate pooled empirical effects.

Snyder (2019) explained that literature reviews can function as research methodologies when they are used to collect, evaluate and synthesise existing knowledge. An integrative review is particularly useful when a study seeks to combine perspectives from different disciplines and develop a new conceptual framework. This approach was appropriate because TPCET draws upon peace studies, organisational theory, social psychology, development studies, social-movement studies, philosophy and ornithology.

### Purpose of the Literature Review

The review served five main purposes:

- To clarify the meanings of peace, unity, achievement, development and environmental factors.
- To examine established theories relevant to the proposed relationships.
- To review scholarly evidence concerning peace, cohesion, trust, conflict and collective outcomes.
- To verify the cattle-egret behaviours informing the theory.
- To identify the conceptual and theoretical gap addressed by TPCET.

The review therefore contributed directly to concept definition, proposition development and construction of the conceptual framework.

### Search Concepts

Literature was identified using combinations of concepts related to the theory. The principal search terms included:

- peace and positive peace;
- unity, cohesion and collective identity;
- cooperation and social interdependence;
- trust, psychological safety and team performance;
- conflict and organisational performance;
- achievement, effectiveness and goal attainment;
- development, human development and organisational development;
- organisational environment and open systems;
- environmental moderation and moderator variables;



- social movements, coalitions and political opportunities;
- cattle-egret feeding and flocking behaviour;
- organisational metaphor, analogy and theory development.

Related terms were included when they represented similar or complementary ideas. For example, cohesion, solidarity, identification and interdependence were examined because they contribute to scholarly understanding of unity.

### Sources of Literature

The review used peer-reviewed journal articles, scholarly books, institutional reports and authoritative scientific resources. Foundational works were retained where they established important theoretical concepts, even when they were published several decades ago. These included Deutsch's theory of cooperation and competition, Galtung's distinction between negative and positive peace, von Bertalanffy's general systems theory, Tajfel and Turner's social identity theory and Lederach's conflict-transformation framework.

More recent studies and meta-analyses were used to examine how the concepts have been applied and tested. Institutional sources from the United Nations, United Nations Development Programme and African Union were included where they provided authoritative policy and development perspectives.

Ornithological studies and recognised bird-information sources were consulted to verify behavioural claims concerning cattle egrets. These sources were important for separating documented bird behaviour from philosophical interpretation.

### Selection Criteria

Literature was selected according to relevance, scholarly credibility and contribution to the theory-development process. A source was considered relevant when it addressed at least one of the principal variables, an established supporting theory, social movements, formal organisations, cattle-egret behaviour or conceptual theory development.

Priority was given to:

- original theoretical works;
- peer-reviewed empirical studies;
- systematic reviews and meta-analyses;
- recognised scholarly books;
- official documents from credible international institutions;
- authoritative ornithological sources;
- literature directly addressing the relationships proposed in TPCET.

Sources were excluded or used cautiously when they lacked identifiable authorship, provided unsupported claims, duplicated stronger evidence or were unrelated to the

specific concepts under review. Popular sources were not relied upon as principal evidence when scholarly or institutional alternatives were available.

### Treatment of Foundational and Recent Literature

The review balanced foundational and contemporary scholarship. Foundational literature was necessary because the principal theories and concepts originated in earlier works. Recent literature was used to evaluate continuing relevance, identify refinements and provide updated empirical support.

No arbitrary publication-year restriction was imposed because excluding older sources would remove the original formulations of the theories upon which TPCET builds. Nevertheless, newer reviews and empirical studies were included where available to reduce dependence on historical sources alone.

### Analysis and Synthesis

Selected literature was organised according to theories, concepts, objectives and contexts. Relevant arguments were compared to identify commonalities, differences and limitations.

For example, social interdependence theory was examined in relation to unity and cooperation. Social identity theory was examined in relation to belonging and collective identity. Conflict transformation was examined in relation to constructive peace. General systems and contingency perspectives were examined in relation to environmental influence.

Empirical studies concerning psychological safety, trust, cohesion, conflict and performance were synthesised to assess the plausibility of the proposed relationships. Cattle-egret studies were compared with the researcher's observations to determine which behavioural claims possessed scientific support.

The synthesis was interpretive rather than statistical. No pooled effect size was calculated because the reviewed studies differed in concepts, populations, methods and outcomes. Their purpose was to inform theoretical reasoning rather than provide a formal meta-analysis.

### Identification of the Gap

The literature was also examined for evidence of an existing framework combining the five principal concepts. The review found substantial scholarship on each concept separately and on some of their pairwise relationships.

However, it identified limited integration of peace and unity as complementary independent variables influencing achievement and development, with environmental factors explicitly moderating the relationships. It also found no established framework using cattle-egret behaviour and Lumasaba cultural wisdom to explain this combination.

This gap justified the development of TPCET as a distinct conceptual and philosophical framework.

## Documentation and Citation

Ideas obtained from other authors were acknowledged through in-text citations, and all cited works will be included in the final reference list according to APA 7th edition. Direct quotations, where necessary, will include page or paragraph details as required. Paraphrased ideas will also be cited to preserve academic integrity and distinguish established scholarship from the original contribution of TPCET.

## Limitations of the Review

The review was integrative and concept-driven rather than exhaustive. It may not have captured every publication concerning peace, unity, environmental factors or cattle-egret behaviour. The multidisciplinary nature of the topic also means that different fields may use alternative terminology for similar concepts.

These limitations were addressed by using multiple related search concepts, consulting foundational and recent sources and comparing evidence across disciplines. Future systematic reviews may provide more comprehensive evaluation of specific relationships proposed by TPCET.

## 6. Analogical Reasoning

Analogical reasoning was used to transfer relevant insights from cattle-egret behaviour to the study of peace, unity, achievement and development in social movements and organisations. It involved identifying similarities between the natural context and human collective settings while maintaining awareness of the important differences between them.

An analogy explains an unfamiliar or complex phenomenon by comparing it with a more familiar situation. Organisational scholars have used metaphors and analogies to reveal particular aspects of organisational reality. Morgan (1986), for example, used images such as organisations as machines, organisms, cultures and political systems to demonstrate how metaphor can guide organisational interpretation.

TPCET uses the cattle egret as an organising analogy. It does not claim that cattle egrets form human organisations or consciously follow formal institutional objectives. Instead, selected behavioural patterns provide a philosophical lens for understanding peaceful association, collective identity, coordinated movement, opportunity and environmental influence.

### Identification of the Source and Target Domains

The source domain consisted of cattle-egret behaviour and the ecological environment within which it occurred. It included flocking, association with cattle, feeding, common appearance, responsiveness to other birds and dependence upon environmental conditions.

The target domain consisted of human social movements and organisations. It included member relationships, collective identity, common purpose, coordinated action, achievement, development and organisational environments.

The analogical process examined which characteristics of the source domain could meaningfully illuminate relationships in the target domain.

## Mapping the Analogy

The following mappings were developed:

- Source domain: cattle-egret behaviour Target domain: social movements and organisations
- Peaceful association among egrets and cattle Constructive coexistence among members and stakeholders
- Flocking and collective movement Unity and coordinated collective action
- Shared white appearance Collective identity and belonging
- Response to the movement of other birds Communication, awareness and shared direction
- Identification of cattle and feeding areas Recognition of collective opportunities
- Successful access to food Achievement of intended objectives
- Adaptation and continued survival Development and sustainability
- Presence of cattle and insects Availability of resources and opportunities
- Relative safety from predators Supportive and secure environment
- Avoidance of threatening animals Response to hostile environmental conditions
- The mapping enabled the main concepts to be translated into a coherent theoretical structure.

## Relational Rather than Physical Similarity

The analogy was based mainly on relational similarities rather than physical resemblance. Social movements and organisations do not resemble birds physically, but some relationships can be compared. Both contexts involve multiple actors, interaction, movement towards opportunities and dependence upon environmental conditions.

The common white colour of cattle egrets was interpreted symbolically rather than literally. It represented recognisable identity and belonging. TPCET does not suggest that organisational unity requires members to share physical characteristics, ethnicity or complete similarity.

## Connection with Cultural Wisdom

Analogical reasoning also connected cattle-egret behaviour with the Lumasaba saying that birds of the same feathers fly together. The proverb provided a culturally grounded interpretation of shared identity and association.

Within TPCET, the saying was interpreted as indicating that individuals who share values, interests or purpose are likely to associate and act together. It was not used to justify exclusion or hostility towards those considered different.

Peace ensures that unity remains inclusive and ethically directed.

### Comparison with Scholarly Literature

Each analogical relationship was compared with existing scholarship. Flocking and collective action were examined alongside social identity and social interdependence theories. Peaceful association was compared with positive peace and conflict transformation. Environmental dependence was compared with open-systems and contingency theories. Achievement and development were examined through goal-attainment and capability perspectives.

This comparison prevented the analogy from functioning as unsupported imagination. The cattle-egret behaviour generated the image, while scholarly literature provided conceptual and theoretical support.

### Analogical Inference

The analogy supported the following reasoning:

- Cattle egrets obtain advantages through collective movement and association with cattle.
- These advantages depend upon relative peace, accessibility of food and environmental safety.
- Social movements and organisations similarly require constructive relationships and coordinated action.
- Their outcomes also depend upon internal and external environmental conditions.
- Peace and unity can therefore be proposed as foundations for achievement and development, with environmental factors moderating their influence.
- This reasoning generated a theoretical proposition rather than a biological law. Its validity in human settings must be examined through empirical research.

### Critical Limits of the Analogy

Analogies can illuminate some features while concealing others. Morgan (1986) cautioned that every organisational metaphor provides only a partial way of seeing. The cattle-egret analogy is therefore not a complete representation of human organisational life.

Human beings possess conscious intentions, moral judgement, language, formal leadership and institutional structures. Cattle egrets act largely through ecological and behavioural processes. The birds may also compete for food or feeding positions, meaning that their social life is not entirely conflict-free.

The relationship between cattle and egrets should also not be overstated as equally beneficial in every case. Dinsmore (1973) established a feeding advantage for the birds but noted that direct benefit to cattle had not been conclusively demonstrated in that study. The analogy consequently focuses on peaceful association and environmental opportunity rather than claiming perfect mutual benefit.

### Role in Theory Development

Analogical reasoning contributed to the identification, organisation and communication of the variables. It provided a memorable explanation of why peace and unity may influence achievement and development and why environmental conditions must be considered.

However, the analogy was not used as the sole evidence supporting TPCET. It operated together with philosophical analysis, literature review, established theories and logical reasoning. Its final contribution was to provide the unifying image through which the theory's concepts and relationships could be understood.

### 7. Inductive and Deductive Reasoning

The development of TPCET combined inductive and deductive reasoning. Inductive reasoning enabled concepts and possible relationships to emerge from observations of cattle-egret behaviour, while deductive reasoning enabled the emerging framework to be examined against established theories, scholarly literature and logical expectations.

The two forms of reasoning were complementary. Induction supported the generation of the theory, whereas deduction supported its clarification, comparison and formulation into propositions that can be empirically tested.

#### Inductive Reasoning

Inductive reasoning moves from particular observations towards broader concepts or theoretical explanations. In TPCET, the reasoning began with specific observations of cattle egrets associating with cattle, flying and feeding together, responding to the movements of other birds and depending upon suitable environmental conditions.

The following inductive progression was used:

- The relatively non-hostile association of the birds with cattle suggested the concept of peace.
- Their collective flying, feeding and settling suggested unity.
- Their commonly shared white appearance suggested collective identity and belonging.
- Their movement towards cattle and feeding locations suggested shared direction and responsiveness to opportunity.
- Their access to insects suggested achievement.
- Their continued adaptation and survival suggested development.
- Their dependence upon cattle, insects, habitat and safety suggested environmental influence.

These observations were then generalised cautiously into possible relationships applicable to social movements and organisations.

Inductive reasoning also supported the initial proposition that peace and unity could function together. The birds' collective behaviour appeared most useful when the environment was sufficiently peaceful and supportive. This

suggested that unity might require peace and environmental suitability to produce beneficial outcomes.

### **Deductive Reasoning**

Deductive reasoning begins with established concepts or theoretical principles and applies them to a particular explanation. After identifying the initial ideas inductively, the study examined whether they were supported by existing theories and literature.

Social interdependence theory was used to examine the expectation that connected and cooperative members can support one another's achievement (Johnson & Johnson, 2005). Social identity theory was used to examine the relationship between group membership, belonging and collective behaviour (Tajfel & Turner, 1979).

General systems theory was applied to the expectation that organisational components are interdependent and affected by their environment (von Bertalanffy, 1968; Katz & Kahn, 1978). Conflict transformation theory was used to assess the understanding of peace as constructive relationships and structural change rather than mere absence of open conflict (Lederach, 2003).

The concept of moderation was applied deductively to environmental factors. Baron and Kenny (1986) explained that a moderator changes the strength or direction of a relationship. This principle supported the prediction that environmental conditions would change the influence of peace and unity on achievement and development.

### **Movement between Induction and Deduction**

Theory development did not occur through a single movement from observation to conclusion. It involved repeated movement between behavioural observations, concepts, theories and literature.

For example, flocking initially suggested unity through induction. Social identity and cohesion literature was then used deductively to examine whether shared identity and coordinated action could plausibly influence collective outcomes. Evidence that cohesion–performance relationships vary across contexts then led to further refinement of the environmental moderator.

Similarly, peaceful association initially suggested peace. Literature on positive peace, psychological safety and conflict transformation expanded the concept beyond absence of fighting. This process refined peace into a relational and organisational condition involving trust, fairness, safety and constructive dialogue.

This repeated movement between observation and existing knowledge helped prevent the theory from depending either on untested intuition or on the mechanical application of an established theory.

### **Development of the Central Proposition**

Inductive reasoning generated the initial connection among the observed behaviours. Deductive reasoning provided

scholarly explanations for why the relationship could be expected.

The combined process produced the central proposition: The Peace Cattle Egret Theory contends that peace and unity are critical foundations for achievement and development in social movements and organisations.

Environmental moderation was added because both the natural observation and established organisational theories indicated that outcomes depend upon surrounding conditions.

### **Development of Specific Propositions**

Deductive reasoning was then used to divide the central proposition into relationships that can be examined empirically:

- Peace positively contributes to achievement.
- Peace positively contributes to development.
- Unity positively contributes to achievement.
- Unity positively contributes to development.

Environmental factors moderate the influence of peace and unity on achievement and development.

These propositions are logically derived from the conceptual framework but have not yet been confirmed as universal empirical relationships.

### **Falsifiability and Future Testing**

The use of deductive reasoning made the theory open to empirical testing. Future studies can operationalise the variables, collect data and determine whether the predicted relationships exist. Findings may support, refine or challenge the propositions.

For example, the theory would require reconsideration if peace and unity consistently showed no relationship with achievement or development. It would also require refinement if environmental factors acted only as direct predictors rather than moderators.

The combination of inductive and deductive reasoning therefore enabled TPCET to emerge from observation while remaining connected to established knowledge and open to systematic testing.

## **8. Development of Concepts and Propositions**

The concepts and propositions of TPCET were developed through an integrated process involving observation, conceptual clarification, literature synthesis, analogical mapping and logical reasoning. The process transformed cattle-egret behaviour from an initial source of inspiration into a structured and testable theoretical framework.

### **Identification of Preliminary Concepts**

The first stage involved identifying the ideas suggested by the observed behaviour. The peaceful association of cattle egrets with cattle suggested peace. Their collective flying,



feeding and settling suggested unity. Their common appearance suggested shared identity.

Access to insects disturbed by cattle suggested achievement, while continued adaptation and use of environmental opportunities suggested development. Dependence upon cattle, insects, habitat and relative safety suggested the importance of environmental factors.

At this stage, the concepts were provisional. They required comparison with scholarly definitions and established theories before being included in the final framework.

### Conceptual Refinement

The second stage involved refining the concepts to ensure that they were distinct, meaningful and relevant to social movements and organisations.

Peace was refined from the simple absence of fighting to constructive coexistence characterised by trust, respect, fairness, dialogue, tolerance and safety. This refinement was informed by Galtung's (1969) distinction between negative and positive peace and Lederach's (2003) conflict-transformation perspective.

Unity was refined from physical togetherness to shared identity, common purpose, mutual support and coordinated action. Social interdependence theory, social identity theory and cohesion literature informed this definition (Beal et al., 2003; Johnson & Johnson, 2005; Tajfel & Turner, 1979).

Achievement was defined as attainment of intended objectives, while development was defined as progressive improvement in capacity, functioning and sustainability. The two were retained separately because an organisation may attain a particular objective without developing its long-term capacity.

Environmental factors were defined as internal and external conditions that alter the strength or direction of the relationship between peace and unity and achievement and development. This definition followed the moderator-variable distinction presented by Baron and Kenny (1986).

### Classification of the Variables

After conceptual refinement, the variables were classified according to their expected theoretical roles.

Peace and unity were classified as independent variables because they were expected to influence collective outcomes. Achievement and development were classified as dependent variables because they represented the outcomes to be explained. Environmental factors were classified as the moderating variable because they were expected to strengthen or weaken the principal relationships.

The classification produced the following arrangement:

| Variable category     | TPCET variables             |
|-----------------------|-----------------------------|
| Independent variables | Peace and unity             |
| Moderating variable   | Environmental factors       |
| Dependent variables   | Achievement and development |

This arrangement formed the basic structure of the conceptual framework.

### Establishment of Relationships

The relationships among the variables were developed through both theoretical reasoning and literature synthesis. Peace was expected to contribute to achievement and development by supporting trust, psychological safety, dialogue and constructive management of differences.

Unity was expected to contribute to achievement and development through shared identity, positive interdependence, coordination and commitment to common objectives. Environmental factors were expected to determine whether peace and unity could be translated effectively into collective outcomes.

The relationships were considered complementary rather than completely independent. Peace without unity may produce coexistence without coordinated direction. Unity without peace may become coercive, conflictual or exclusionary. TPCET therefore expects peace and unity to operate most constructively when they reinforce one another.

### Development of the Central Proposition

The central proposition was developed to express the principal claim of the theory clearly and concisely:

- The Peace Cattle Egret Theory contends that peace and unity are critical foundations for achievement and development in social movements and organisations.
- The term critical foundations indicate that peace and unity provide essential relational and collective conditions. It does not imply that they are the only determinants of achievement and development.
- Environmental factors were retained as moderators because the influence of these foundations varies according to leadership, resources, culture, communication, policies, security and wider social conditions.

### Development of Specific Propositions

The central proposition was separated into specific theoretical propositions so that individual relationships could be analysed and tested:

- Peace positively contributes to achievement in social movements and organisations.
- Peace positively contributes to development in social movements and organisations.
- Unity positively contributes to achievement in social movements and organisations.

- Unity positively contributes to development in social movements and organisations.
- Environmental factors moderate the relationship between peace and achievement.
- Environmental factors moderate the relationship between peace and development.
- Environmental factors moderate the relationship between unity and achievement.
- Environmental factors moderate the relationship between unity and development.
- Dividing the moderating proposition into four relationships provides greater precision for future empirical testing.

### Evaluation of the Propositions

The propositions were evaluated according to clarity, logical coherence, relevance and testability. Each proposition identifies the variables involved and the expected direction or nature of their relationship.

The propositions were also examined for possible limitations. Peace and unity were not described as sufficient causes because achievement and development may depend upon many additional factors. Environmental moderation was included to recognise this conditionality.

The propositions are broad enough to apply across different social movements and organisations but sufficiently specific to be operationalised. Future researchers may develop indicators for each variable and test the proposed relationships using correlation, regression, structural-equation modelling or qualitative comparative methods.

### Construction of the Conceptual Framework

The refined concepts and propositions were organised into a conceptual framework. Peace and unity were placed on the left as independent variables. Achievement and development were placed on the right as dependent variables. Environmental factors were positioned as the moderator affecting the relationship between them.

The framework provides a visual summary of the theory, but it does not constitute the complete theory by itself. Whetten (1989) emphasised that variables and diagrams require explanatory reasoning. The philosophical interpretation, assumptions and propositions therefore provide the explanation supporting the framework.

### Outcome of the Development Process

The process produced five defined concepts, eight specific propositions, a central theoretical statement and a conceptual framework. It also clarified how the theory differs from existing approaches.

TPCET's contribution lies not in claiming that peace, unity or environmental influence have never been studied. Its contribution lies in integrating them into a new relationship, distinguishing achievement from development and

explaining the arrangement through cattle-egret behaviour and Lumasaba cultural wisdom.

### 9. Trustworthiness of the Theory-Development Process

Trustworthiness concerns the extent to which a qualitative and conceptual inquiry is credible, transparent, logically coherent and open to critical examination. Since TPCET was developed through observation, literature synthesis and philosophical interpretation rather than primary statistical testing, its quality could not be assessed through conventional measures of quantitative validity and reliability alone.

Lincoln and Guba (1985) proposed credibility, transferability, dependability and confirmability as important criteria for evaluating qualitative inquiry. These criteria were adapted to the conceptual and philosophical nature of TPCET. The theory was also examined for clarity, logical consistency, explanatory value and empirical testability.

### Credibility

Credibility concerns whether the interpretations and proposed relationships are reasonable and sufficiently supported. In TPCET, credibility was strengthened by comparing the researcher's observations with scientific literature concerning cattle-egret behaviour.

Claims about association with cattle, group feeding and environmental opportunity were supported by ornithological studies rather than relying solely on personal observation. Dinsmore (1973), Seedikkoya et al. (2005) and Kour and Sahi (2012) provided evidence concerning the cattle egret's feeding association with grazing animals.

The proposed organisational relationships were also compared with established theories and empirical literature. Social interdependence theory supported cooperation and connected outcomes, social identity theory supported belonging and collective identity, general systems theory supported environmental interaction, and conflict transformation supported constructive peace.

Credibility was further strengthened by considering evidence that could challenge the theory. The study acknowledged that cattle egrets may compete, that strong unity may produce conformity and that apparent peace may conceal injustice. These qualifications enabled more balanced interpretation.

### Transferability

Transferability concerns the extent to which a framework may be meaningfully applied in other contexts. TPCET was developed for social movements and organisations rather than for one specific institution or country.

The concepts were defined broadly enough to permit examination in educational institutions, religious organisations, government bodies, businesses, nongovernmental organisations and community groups.

However, the theory does not assume that its relationships will operate identically in every setting.

Transferability was strengthened by specifying the conceptual, contextual and philosophical scope of the theory. Environmental moderation also acknowledges that political, economic, cultural and institutional conditions differ across settings.

Researchers and practitioners must therefore determine whether the theory's concepts and propositions are appropriate for their particular contexts rather than applying them mechanically.

### **Dependability**

Dependability concerns the transparency and consistency of the process through which interpretations and conclusions were developed. The theory-development stages were presented clearly, including observation, literature review, conceptual analysis, analogical reasoning, inductive and deductive reasoning, development of propositions and construction of the conceptual framework.

Definitions of the variables were maintained consistently throughout the development process. Peace referred to constructive coexistence, unity referred to shared identity and coordinated action, achievement referred to attainment of objectives, development referred to progressive improvement, and environmental factors referred to moderating conditions.

A clear description of the reasoning process enables other scholars to examine how the conclusions were reached. They may agree, challenge or refine the theory on the basis of the stated procedures.

### **Confirmability**

Confirmability concerns whether theoretical interpretations are grounded in identifiable evidence and reasoning rather than presented solely as personal opinion. TPCET originated from the researcher's observation and cultural understanding, but its principal claims were compared with scientific and scholarly literature.

External ideas were cited, while the researcher's original propositions and philosophical interpretations were identified as contributions of TPCET. The separation between observed behaviour and symbolic meaning also supported confirmability.

For example, the cattle egrets' flocking behaviour was treated as an observable pattern supported by ornithological literature. Its interpretation as organisational unity was clearly presented as analogical and philosophical. This distinction allows readers to evaluate the evidence and interpretation separately.

### **Reflexivity**

Reflexivity involves recognising how the researcher's experience, culture, interests and assumptions influence interpretation. TPCET was shaped by the researcher's

observation of cattle egrets and familiarity with the Lumasaba saying that birds of the same feathers fly together.

These experiences provided valuable insight but could also encourage selective attention to behaviours supporting peace and unity. The theory-development process therefore considered alternative evidence, including competition among cattle egrets and possible limitations in the benefit received by cattle.

The theory also avoided claiming that human beings should imitate every natural behaviour. Only characteristics relevant to the proposed framework were selected, and their transfer to human settings was critically qualified.

### **Triangulation of Knowledge Sources**

Conceptual triangulation was achieved by comparing multiple sources of knowledge. These included natural observation, ornithological studies, established social and organisational theories, empirical research, institutional documents and cultural wisdom.

No single source was treated as sufficient. Observation generated the initial ideas, scientific evidence verified relevant bird behaviour, established theories clarified the mechanisms, and cultural wisdom provided philosophical meaning.

Agreement among these sources strengthened the plausibility of the theory, while differences were used to refine its boundaries.

### **Logical Coherence**

Logical coherence concerns whether the concepts and propositions fit together without contradiction. The theory was examined to determine whether its variables were distinct and whether the proposed relationships followed from the reviewed literature.

Peace and unity were retained as separate concepts because peaceful coexistence can exist without strong coordination, while unity can exist without constructive peace. Achievement and development were also separated because short-term goal attainment does not necessarily represent progressive institutional improvement.

Environmental factors were assigned a moderating role because both natural observation and organisational literature indicated that surrounding conditions change the influence of internal qualities on outcomes.

### **Explanatory Value**

A theory should offer more than a list of variables. It should explain why and under what conditions the variables are connected. Whetten (1989) emphasised that theoretical contribution requires attention to what, how, why, who, where and when.

TPCET explains that peace supports trust, safety and constructive interaction, while unity supports shared

identity and coordinated action. Environmental factors specify the conditions under which these foundations are expected to influence achievement and development.

The cattle-egret analogy gives the explanation a memorable natural image, while the conceptual propositions permit scholarly examination.

### **Empirical Testability**

Trustworthiness was also supported by formulating propositions that can be tested. Peace, unity, environmental factors, achievement and development can be operationalised through measurable indicators.

Future research may test the direct relationships using correlation and regression and examine moderation through interaction terms. Qualitative studies may also explore how members experience peace, unity and environmental constraints.

A theory that cannot be challenged by evidence risks becoming an unsupported belief. TPCET is therefore presented as open to confirmation, refinement or rejection through empirical research.

### **Limitations of Trustworthiness**

The theory has not yet undergone full empirical testing, independent replication or extensive evaluation across different organisational contexts. The natural observations were exploratory rather than a systematic behavioural study.

Trustworthiness at this stage consequently rests on transparency, scholarly grounding, conceptual clarity and logical coherence. Empirical validity must be established through future research. The theory should therefore be treated as a developing conceptual and philosophical framework rather than a universally confirmed law.

## **10. Ethical Considerations**

Although the development of TPCET did not involve interviews, questionnaires, experiments or direct participation by human respondents, ethical principles remained important throughout the research process. The principal ethical considerations concerned respect for animals, academic integrity, cultural knowledge, accuracy of interpretation and responsible presentation of the theory.

### **Respect for Animals and the Natural Environment**

The observation of cattle egrets occurred within their natural environment. The birds and cattle were not captured, handled, fed, restrained or experimentally manipulated. Their ordinary activities were observed without deliberate interference.

The theory does not encourage practices that could disturb cattle egrets, their nesting areas or grazing animals. Future ornithological research intended to handle or manipulate the birds should obtain the necessary ethical and wildlife approvals.

### **Human-Participant Considerations**

No primary data were collected from human participants during the conceptual development of TPCET. Therefore, the study did not expose participants to physical, psychological, social or economic risks.

However, future empirical studies testing the theory through questionnaires, interviews, focus groups or experiments will require appropriate ethical approval. Researchers will need to obtain informed consent, protect confidentiality, ensure voluntary participation and explain participants' right to withdraw.

### **Academic Integrity**

All ideas, definitions, theories and findings obtained from other authors were acknowledged through appropriate in-text citations. Sources will be listed according to APA 7th edition. This practice distinguishes established scholarship from the researcher's original contribution.

The cattle-egret analogy, central proposition, conceptual arrangement and philosophical interpretation constitute the original contribution of TPCET. However, originality does not remove the obligation to recognise theories and scientific studies that support or challenge the framework.

No evidence was knowingly altered or excluded merely because it contradicted the theory. For example, evidence that cattle egrets may compete for feeding positions and that the benefit to cattle is not always conclusively established was acknowledged. This strengthens scholarly honesty and prevents idealisation of the natural analogy.

### **Accurate Representation of Cattle-Egret Behaviour**

Scientific findings concerning cattle egrets were presented cautiously. The study avoided claiming that the birds never compete or that their association with cattle is always equally beneficial to both species.

Observed behaviour was separated from philosophical interpretation. Flocking and association with cattle were treated as behavioural observations, while unity, peace and shared identity were presented as theoretical meanings derived from those observations.

This distinction reduces the risk of misrepresenting animal behaviour as direct proof of human organisational relationships.

### **Respect for Cultural Knowledge**

The Lumasaba saying that birds of the same feathers fly together was treated respectfully as indigenous cultural wisdom. Its inclusion recognises that local languages, proverbs and observations can contribute to philosophical and scholarly knowledge.

The saying was not presented as a word-for-word scientific law. It was interpreted as expressing shared identity, belonging and collective direction. It was also protected from discriminatory interpretation by clarifying that "the



same feathers” refers to shared purpose and values rather than physical, ethnic or social sameness.

### **Responsible Use of Analogy**

TPCET does not imply that human beings should imitate every aspect of cattle-egret behaviour. Human beings possess moral responsibility, conscious reasoning, language and institutional obligations that distinguish them from birds.

Only behaviours relevant to peaceful association, collective movement and environmental responsiveness were selected for interpretation. Harmful or irrelevant natural behaviours were not treated as moral guidance.

### **Avoidance of Harmful Interpretations**

Peace was not defined as forced silence, submission to injustice or avoidance of legitimate concern. Unity was not defined as blind conformity, suppression of criticism or hostility towards outsiders.

The theory recognises that peace must include fairness and constructive dialogue, while unity must respect diversity and legitimate purpose. These clarifications reduce the risk of leaders misusing TPCET to silence disagreement or demand unquestioning loyalty.

### **Transparency about the Status of the Theory**

TPCET is presented as a conceptual and philosophical framework requiring empirical testing. It is not described as a universally confirmed law. The limitations of the natural observation, literature review and analogical method were disclosed.

Future research may support, refine or challenge its propositions. This openness protects against overstating the strength of the available evidence and encourages responsible scholarly development.

### **Authorship and Intellectual Ownership**

The original development of TPCET should be attributed to Jackson Matsanga. All individuals who later contribute substantially to empirical testing, analysis or revision should receive appropriate recognition according to accepted authorship principles.

The theory’s use by other scholars should be accompanied by proper citation. Similarly, future development of TPCET must continue to acknowledge all external intellectual contributions accurately.

These ethical considerations ensured that the theory-development process respected animals, cultural knowledge, scholarly sources and potential users of the framework. They also established a responsible foundation for future empirical research.

## **IV. FINDINGS AND PRESENTATION OF TPCET**

### **1. Introduction**

This section presents the principal findings produced through the theory-development process and formally introduces the Peace Cattle Egret Theory. Since the study was conceptual and philosophical, the findings do not consist of primary statistical results. They consist of the concepts, relationships, philosophical foundations, assumptions and propositions derived from observation, literature synthesis, analogy and logical reasoning.

The theory-development process established that cattle-egret behaviour provides a meaningful natural analogy for understanding collective relationships. Their sustained association with cattle represents peaceful coexistence; their flocking and collective movement represent unity; successful access to feeding opportunities represents achievement; continued adaptation represents development; and the availability of cattle, insects, suitable habitat and safety represents environmental factors.

The findings also established that peace and unity are related but conceptually distinct. Peace concerns the quality of relationships and the constructive management of differences, while unity concerns shared identity, common purpose and coordinated action. Achievement and development are similarly connected but distinct: achievement concerns the attainment of intended objectives, whereas development concerns progressive improvement in capacity, functioning and sustainability.

Environmental factors were found to provide the conditions under which peace and unity can be translated into collective outcomes. Leadership, communication, resources, culture, policies, security and external opportunities may strengthen or weaken the relationship between the independent and dependent variables.

This section therefore presents the origin and development of TPCET, its meaning, behavioural foundations, core elements, philosophical foundations, assumptions, central proposition, specific theoretical propositions and conceptual framework. It concludes with an interpretation of the framework and a summary of the principal findings.

### **2. Origin and Development of TPCET**

The Peace Cattle Egret Theory was developed by Jackson Matsanga in 2026 from sustained reflection on the behaviour of cattle egrets and its relevance to collective human life. The theory emerged from observing how these birds associate with cattle, move in flocks, respond to one another and depend upon suitable environmental conditions for feeding and safety.

The development of TPCET was also influenced by the Lumasaba saying that birds of the same feathers fly together. This cultural expression provided a philosophical connection between the birds’ shared appearance and the

human concepts of belonging, common identity and collective direction.

### Initial Observation

The initial observation concerned the peaceful relationship between cattle egrets and grazing cattle. The birds commonly moved close to the cattle without being attacked under normal conditions. As the cattle walked through grass, their movement disturbed insects, making them more accessible to the egrets.

This association suggested that peaceful coexistence can create opportunities for the parties occupying a shared environment. Scientific studies similarly indicate that cattle egrets feeding close to grazing cattle can capture prey more efficiently than those feeding alone (Dinsmore, 1973; Seedikkoya et al., 2005).

The observation also showed that the egrets commonly moved in groups. When one bird left a location, others frequently followed. When one bird identified cattle or a suitable feeding place and descended, others also moved towards that location. Birds that delayed could observe the position of the flock and later rejoin it.

These behaviours generated reflection on unity, shared direction, responsiveness and inclusion. Their predominantly white appearance further provided a visible representation of collective identity.

### Emergence of the Main Concepts

Five main concepts emerged from the behavioural observations:

- Peace emerged from the relatively non-hostile association among cattle egrets and cattle.
- Unity emerged from the birds' collective flying, feeding, roosting and settling.
- Achievement emerged from their successful access to food and suitable feeding locations.
- Development emerged from their continued adaptation, survival and capacity to utilise available opportunities.
- Environmental factors emerged from the influence of cattle, insects, habitat and safety upon the birds' feeding behaviour.

These concepts initially represented philosophical interpretations. They were therefore examined against scholarly literature before being formalised into theoretical variables.

### Development of the Variable Structure

Peace and unity were classified as independent variables because they were expected to influence collective outcomes. Achievement and development were classified as dependent variables because they represented the outcomes to be explained.

Environmental factors were classified as the moderating variable because they determine the conditions under which

peace and unity can produce beneficial outcomes. The birds may remain united, but they will not settle near cattle when food is unavailable or when the environment poses a serious threat.

The same logic was applied to social movements and organisations. Members may be peaceful and united but remain unable to achieve their objectives when they face hostile leadership, inadequate resources, insecurity or oppressive policies. Supportive conditions can strengthen the influence of peace and unity, while hostile conditions can weaken it.

### Relationship with Existing Theories

The emerging concepts were compared with established theories to determine their scholarly plausibility. Social interdependence theory supported the idea that connected goals and cooperation influence outcomes (Johnson & Johnson, 2005). General systems theory supported the interdependence of organisational components and their interaction with the environment (von Bertalanffy, 1968).

Social identity theory supported the relationship between group membership, belonging and collective behaviour (Tajfel & Turner, 1979). Conflict transformation theory supported the understanding of peace as constructive relational and structural change rather than the mere absence of visible conflict (Lederach, 2003).

These theories provided important foundations but did not reproduce the complete structure of TPCET. None of them combined peace and unity as independent variables, achievement and development as distinct dependent variables and environmental factors as the moderator through the behavioural analogy of cattle egrets.

### Development of the Central Proposition

The behavioural observations, cultural interpretation, literature review and theoretical comparison led to the central proposition:

- The Peace Cattle Egret Theory contends that peace and unity are critical foundations for achievement and development in social movements and organisations.
- This proposition expresses the main argument of the theory. It does not claim that peace and unity are the only determinants of achievement and development. Their influence operates within environmental conditions that may strengthen or weaken collective outcomes.

### Naming of the Theory

The name Peace Cattle Egret Theory was selected to preserve the principal natural and philosophical inspiration of the framework.

The term peace identifies the first independent variable and highlights the birds' relatively non-hostile association with cattle and other flock members. Cattle egret identifies the bird whose behaviour generated the framework. The term theory indicates that the work presents an organised

explanation of concepts, relationships and propositions that can be examined through future research.

The abbreviation TPCET was adopted to represent The Peace Cattle Egret Theory.

### Final Development of the Framework

The final development of TPCET involved:

- Clarifying the meanings of its five concepts.
- Establishing relationships among the variables.
- Developing philosophical foundations.
- Formulating assumptions.
- Constructing a central proposition.
- Developing specific theoretical propositions.
- Designing a conceptual framework.
- Identifying applications and limitations.
- Proposing directions for empirical testing.

TPCET consequently developed from natural observation into a structured conceptual and philosophical framework. Its originality lies in integrating peaceful coexistence, unity, environmental suitability, achievement and development through the behaviour of cattle egrets and Lumasaba cultural wisdom.

### 3. Meaning of TPCET

The Peace Cattle Egret Theory is a conceptual and philosophical framework which explains that peace and unity provide critical foundations for achievement and development in social movements and organisations, while environmental factors determine the conditions under which this influence is strengthened or weakened.

The theory interprets cattle-egret behaviour as a natural analogy for collective human relationships. Each part of the name carries a specific theoretical meaning.

#### Meaning of Peace

The term peace represents constructive coexistence. It refers to relationships characterised by mutual respect, trust, safety, tolerance, fairness, dialogue and the nonviolent management of differences.

Peace does not mean silence, passivity or complete absence of disagreement. Members of a movement or organisation may hold different opinions while remaining peaceful. The essential condition is that disagreement should not become destructive hostility or violence.

Within the cattle-egret analogy, peace is represented by the birds' relatively non-hostile association with cattle and their capacity to remain near one another while feeding and moving.

#### Meaning of Cattle Egret

The cattle egret is the natural source of the theory. The bird commonly associates with cattle and other large grazing animals, feeds on insects disturbed by their movement and frequently moves in flocks (Dinsmore, 1973; Kour & Sahi, 2012).

Within TPCET, the cattle egret symbolises peaceful association, collective identity, coordinated movement, responsiveness to opportunity and adaptation to environmental conditions. The bird is not treated as an exact model of human behaviour but as a source of philosophical insight.

#### Meaning of Theory

The word theory indicates that TPCET is more than a description of bird behaviour or a proverb. It presents defined concepts, proposed relationships, assumptions, propositions and a conceptual framework.

The theory seeks to explain what contributes to achievement and development, how the variables are related, why the relationships may occur and under what environmental conditions they become stronger or weaker. These elements correspond with the requirements of theory development identified by Whetten (1989).

TPCET is currently conceptual and philosophical. Its propositions are sufficiently clear to guide empirical research but have not yet been confirmed universally.

#### Meaning of Peace and Unity Together

TPCET treats peace and unity as complementary rather than interchangeable. Peace concerns the quality of relationships, while unity concerns collective connection and direction.

Peace without unity may allow people to coexist without coordinating their efforts. Unity without peace may become coercive, hostile or exclusionary. When the two operate together, members can remain connected to a common purpose while managing their differences constructively.

The theory therefore does not simply argue that peace is important or that unity is important. Its distinct claim is that their combined and mutually reinforcing operation provides a critical foundation for collective progress.

#### Meaning of Achievement and Development

Achievement refers to the attainment of intended objectives, targets or desired results. It may include successful mobilisation, policy change, improved service delivery, completion of projects or fulfilment of an organisational mission.

Development refers to progressive improvement in capacity, functioning, wellbeing and sustainability. It may include stronger leadership, better structures, increased knowledge, wider participation, improved resources and greater ability to respond to change.

The theory retains both outcomes because achievement may occur without long-term development, while development may increase the capacity for future achievement.

### Meaning of Environmental Moderation

Environmental factors include leadership, communication, culture, policies, resources, security, stakeholder support and wider political, economic and social conditions.

These factors moderate the relationship between peace and unity and achievement and development. Supportive conditions strengthen the likelihood that peaceful and united action will produce beneficial outcomes. Hostile conditions may weaken or prevent the expected contribution.

The cattle-egret analogy demonstrates this moderation. The birds may remain united, but feeding achievement depends upon the availability of cattle, insects, suitable habitat and safety.

### Meaning in Social Movements

Within social movements, TPCET means that members require peaceful relationships and sufficient unity to mobilise around a shared cause. Peace guides the methods used and the management of internal differences, while unity supports identity, commitment and coordinated action.

Movement achievement and development also depend upon political opportunities, resources, leadership, public support and security. Peace and unity are therefore critical foundations but not independent guarantees of success.

### Meaning in Organisations

Within formal organisations, TPCET means that members require constructive relationships and collective commitment to institutional objectives. Peace supports trust, communication and learning, while unity aligns individual and departmental contributions with a common purpose.

Achievement and development are influenced by the environment, including leadership, resources, policies, culture and external conditions. An organisation may possess capable members but fail when conflict, division or hostile conditions prevent coordinated action.

### Complete Meaning of TPCET

The complete meaning of TPCET can therefore be expressed as follows:

The Peace Cattle Egret Theory explains that social movements and organisations are more likely to achieve their objectives and develop sustainably when their members coexist peacefully, remain united around a legitimate common purpose and operate within supportive environmental conditions.

This meaning integrates the natural analogy, central variables, philosophical values and practical application of the theory.

### 3. Meaning of TPCET

The Peace Cattle Egret Theory is a conceptual and philosophical framework which explains that peace and unity provide critical foundations for achievement and development in social movements and organisations, while environmental factors determine the conditions under which this influence is strengthened or weakened.

The theory interprets cattle-egret behaviour as a natural analogy for collective human relationships. Each part of the name carries a specific theoretical meaning.

#### Meaning of Peace

The term peace represents constructive coexistence. It refers to relationships characterised by mutual respect, trust, safety, tolerance, fairness, dialogue and the nonviolent management of differences.

Peace does not mean silence, passivity or complete absence of disagreement. Members of a movement or organisation may hold different opinions while remaining peaceful. The essential condition is that disagreement should not become destructive hostility or violence.

Within the cattle-egret analogy, peace is represented by the birds' relatively non-hostile association with cattle and their capacity to remain near one another while feeding and moving.

#### Meaning of Cattle Egret

The cattle egret is the natural source of the theory. The bird commonly associates with cattle and other large grazing animals, feeds on insects disturbed by their movement and frequently moves in flocks (Dinsmore, 1973; Kour & Sahi, 2012).

Within TPCET, the cattle egret symbolises peaceful association, collective identity, coordinated movement, responsiveness to opportunity and adaptation to environmental conditions. The bird is not treated as an exact model of human behaviour but as a source of philosophical insight.

#### Meaning of Theory

The word theory indicates that TPCET is more than a description of bird behaviour or a proverb. It presents defined concepts, proposed relationships, assumptions, propositions and a conceptual framework.

The theory seeks to explain what contributes to achievement and development, how the variables are related, why the relationships may occur and under what environmental conditions they become stronger or weaker. These elements correspond with the requirements of theory development identified by Whetten (1989).

TPCET is currently conceptual and philosophical. Its propositions are sufficiently clear to guide empirical research but have not yet been confirmed universally.



### Meaning of Peace and Unity Together

TPCET treats peace and unity as complementary rather than interchangeable. Peace concerns the quality of relationships, while unity concerns collective connection and direction.

Peace without unity may allow people to coexist without coordinating their efforts. Unity without peace may become coercive, hostile or exclusionary. When the two operate together, members can remain connected to a common purpose while managing their differences constructively.

The theory therefore does not simply argue that peace is important or that unity is important. Its distinct claim is that their combined and mutually reinforcing operation provides a critical foundation for collective progress.

### Meaning of Achievement and Development

Achievement refers to the attainment of intended objectives, targets or desired results. It may include successful mobilisation, policy change, improved service delivery, completion of projects or fulfilment of an organisational mission.

Development refers to progressive improvement in capacity, functioning, wellbeing and sustainability. It may include stronger leadership, better structures, increased knowledge, wider participation, improved resources and greater ability to respond to change.

The theory retains both outcomes because achievement may occur without long-term development, while development may increase the capacity for future achievement.

### Meaning of Environmental Moderation

Environmental factors include leadership, communication, culture, policies, resources, security, stakeholder support and wider political, economic and social conditions.

These factors moderate the relationship between peace and unity and achievement and development. Supportive conditions strengthen the likelihood that peaceful and united action will produce beneficial outcomes. Hostile conditions may weaken or prevent the expected contribution.

The cattle-egret analogy demonstrates this moderation. The birds may remain united, but feeding achievement depends upon the availability of cattle, insects, suitable habitat and safety.

### Meaning in Social Movements

Within social movements, TPCET means that members require peaceful relationships and sufficient unity to mobilise around a shared cause. Peace guides the methods used and the management of internal differences, while unity supports identity, commitment and coordinated action.

Movement achievement and development also depend upon political opportunities, resources, leadership, public support

and security. Peace and unity are therefore critical foundations but not independent guarantees of success.

### Meaning in Organisations

Within formal organisations, TPCET means that members require constructive relationships and collective commitment to institutional objectives. Peace supports trust, communication and learning, while unity aligns individual and departmental contributions with a common purpose.

Achievement and development are influenced by the environment, including leadership, resources, policies, culture and external conditions. An organisation may possess capable members but fail when conflict, division or hostile conditions prevent coordinated action.

### Complete Meaning of TPCET

The complete meaning of TPCET can therefore be expressed as follows:

The Peace Cattle Egret Theory explains that social movements and organisations are more likely to achieve their objectives and develop sustainably when their members coexist peacefully, remain united around a legitimate common purpose and operate within supportive environmental conditions.

This meaning integrates the natural analogy, central variables, philosophical values and practical application of the theory.

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### 4. Behavioural Foundations of TPCET

TPCET is founded on selected behavioural characteristics of cattle egrets that provide insight into peaceful coexistence, unity, collective direction, achievement, development and environmental influence. These behaviours were not interpreted as exact equivalents of human organisational conduct. They were used as natural analogies through which the theory's concepts and relationships were developed.

#### Peaceful Association with Cattle

Cattle egrets commonly remain close to cattle and other grazing animals while searching for food. As cattle move through vegetation, they disturb insects and other small organisms, making them more accessible to the birds. Studies have found that cattle egrets associated with cattle can capture prey more efficiently and take fewer steps than those feeding independently (Dinsmore, 1973; Seedikkoya et al., 2005).

The birds normally remain near cattle without persistent hostility from the grazing animals. This association represents peaceful coexistence between different creatures occupying a shared environment.

TPCET interprets this behaviour as demonstrating that differences in size, ability, identity and responsibility do not

necessarily prevent constructive coexistence. In human organisations, leaders, members and stakeholders may perform different roles while maintaining peaceful relationships.

### **Feeding in Flocks**

Cattle egrets are highly social birds that commonly forage in flocks, roost communally and breed in colonies. Their group behaviour distinguishes them from strictly solitary species (Cornell Lab of Ornithology, n.d.).

Collective feeding represents unity and social connection. The birds remain near one another while responding to the availability and movement of prey. Their flocking does not mean that competition is completely absent. Individual egrets may sometimes compete for favourable feeding positions. Nevertheless, their wider behavioural pattern remains strongly social.

TPCET interprets this pattern as showing that unity does not require the complete absence of difference or occasional tension. It requires sufficient connection and shared direction for individuals to remain part of the collective.

### **Collective Flying and Movement**

Cattle egrets commonly fly between communal roosts and feeding areas in groups. In the observations informing TPCET, when one bird left a location, others frequently followed. When a bird recognised cattle or a suitable feeding site and descended, the others also moved towards that location.

This behaviour represents shared direction, responsiveness and coordinated movement. The bird that first identifies an opportunity may be compared with a member or leader who alerts others to a beneficial direction. The following birds represent members who respond to useful information and move together.

However, the analogy does not suggest unquestioning obedience to every individual who moves first. Human social movements and organisations require communication, evidence and responsible decision-making. The behaviour symbolises responsiveness to legitimate direction rather than blind following.

### **Rejoining the Flock**

A cattle egret that delays or becomes temporarily separated may observe the position of the flock and later rejoin it. This behaviour represents belonging, inclusion and continuing connection.

In TPCET, a movement or organisation should create appropriate opportunities for members who temporarily fall behind to reconnect with the common purpose. Delay should not automatically result in permanent exclusion when the member remains willing and able to rejoin the group.

The behaviour also illustrates the importance of visibility and communication. A member can follow the collective

direction more easily when objectives and activities are clear.

### **Shared White Appearance**

Cattle egrets are commonly identified by predominantly white plumage, although breeding adults may develop buff or orange colouring on parts of the head, chest and back. Their broadly similar appearance makes a flock visibly recognisable (Cornell Lab of Ornithology, n.d.).

TPCET interprets the common white appearance as a symbol of shared identity. This interpretation corresponds with the Lumasaba saying that birds of the same feathers fly together.

Shared identity does not imply that members of human organisations must possess identical physical, cultural or social characteristics. The “same feathers” represent shared values, interests, identity or purpose. Diversity in experience, ability and opinion can remain compatible with unity.

### **Association with Feeding Opportunities**

The birds’ association with cattle is closely connected to food availability. Cattle disturb insects as they graze and move, increasing the egrets’ opportunities to capture prey. Dinsmore (1973) found that egrets foraging near cattle obtained more food with reduced movement compared with birds foraging alone.

This behaviour represents achievement through the identification and use of opportunity. The cattle do not directly accomplish the feeding task for the birds. Instead, their presence creates conditions that make achievement easier.

In organisations, supportive environmental conditions may similarly provide resources, information, partnerships and opportunities. Members must still recognise and use those opportunities through appropriate action.

### **Environmental Selection**

Cattle egrets do not associate equally with every animal or occupy every location. Their choice of feeding environment depends upon food availability, movement of host animals, habitat suitability and perceived safety.

If cattle or insects are absent, a location may offer limited feeding value. If nearby animals pose a predatory threat, the egrets are unlikely to settle close to them. This behavioural selection demonstrates that environmental conditions influence whether collective action produces beneficial outcomes.

TPCET interprets this pattern as the basis for environmental moderation. Peace and unity may exist within a group, but their influence depends upon surrounding conditions.

### **Adaptability**

Cattle egrets have demonstrated behavioural adaptability by associating with cattle, other grazing animals and, in some

contexts, moving agricultural machinery that disturbs insects. Dinsmore (1973) found that birds following farm machinery could also improve their feeding success compared with those foraging alone.

Adaptability represents development because it shows the capacity to recognise changing conditions and use new opportunities. Social movements and organisations likewise require learning and adjustment when their environments change.

Adaptation should not involve abandoning legitimate values or purpose. It concerns revising methods and structures so that the group can continue functioning under new conditions.

### **Relative Peace Rather than Absolute Conflictlessness**

TPCET does not rest on the claim that cattle egrets never fight or compete. Scientific descriptions indicate that birds may defend favourable feeding positions or compete when resources are limited. Their group behaviour therefore reflects relative and sustained social association rather than absolute conflictlessness.

This qualification strengthens the human application of the theory. Peace in an organisation does not mean that disagreements never occur. It means that conflict is prevented from destroying relationships, unity and collective purpose.

### **Summary of the Behavioural Foundations**

The behavioural foundations of TPCET can be summarised as follows:

- Cattle-egret behaviour Theoretical meaning
- Peaceful association with cattle Peaceful coexistence
- Flocking and communal activity Unity
- Collective flying and settling Shared direction
- Rejoining the flock Inclusion and belonging
- Common white appearance Collective identity
- Accessing disturbed insects Achievement
- Adapting to new feeding opportunities Development
- Dependence on food and safety Environmental moderation

These behavioural characteristics provide the natural foundation upon which the concepts, assumptions and propositions of TPCET were constructed.

### **5. Core Elements of TPCET**

TPCET consists of five core elements: peace, unity, achievement, development and environmental factors. The elements are connected within a directional and conditional relationship. Peace and unity are the independent variables, achievement and development are the dependent variables, and environmental factors constitute the moderating variable.

### **Peace**

Peace is the first foundational element of TPCET. It refers to constructive coexistence characterised by respect, trust, tolerance, fairness, safety, dialogue and nonviolent management of differences.

Peace does not require complete agreement among members. Social movements and organisations naturally contain differences in interests, roles and experiences. TPCET considers a group peaceful when such differences are addressed without destructive hostility, violence, intimidation or unfair suppression.

Peace performs several functions within the theory:

- It creates safety for members to participate and express their ideas.
- It supports trust and constructive communication.
- It protects relationships during disagreement.
- It reduces the diversion of time and resources into destructive conflict.
- It establishes conditions for learning, cooperation and institutional stability.

Galtung's (1969) distinction between negative and positive peace supports this interpretation. TPCET requires more than absence of direct violence; it also values justice, participation and constructive relationships.

In the cattle-egret analogy, peace is represented by the sustained association of egrets with cattle and their continued capacity to feed and move near one another without persistent hostility.

### **Unity**

Unity is the second foundational element. It refers to the connection of members through shared identity, common purpose, mutual support and coordinated action.

Unity is not uniformity. Members may differ in background, expertise, responsibility and opinion while remaining connected to the same legitimate purpose. Constructive unity therefore preserves diversity while preventing difference from becoming fragmentation.

### **Unity performs the following functions:**

- It connects members to a shared identity.
- It directs individual efforts towards common objectives.
- It supports mutual assistance and responsibility.
- It strengthens collective mobilisation and persistence.
- It enables different roles to contribute to the functioning of the whole.

Social identity theory supports the role of belonging and identification, while social interdependence theory explains how connected goals can encourage cooperation (Johnson & Johnson, 2005; Tajfel & Turner, 1979).

Within the cattle-egret analogy, unity is represented by flocking, communal activity, collective flying and responsiveness to other birds. Their common white appearance symbolises collective identity. The Lumasaba saying that birds of the same feathers fly together reinforces this philosophical interpretation.

### Achievement

Achievement is the first dependent element of TPCET. It refers to the successful attainment of intended objectives, targets or desired results.

Achievement may take different forms according to the nature of the social movement or organisation. In social movements, it may include policy change, public awareness, protection of rights or successful mobilisation. In formal organisations, it may include improved service delivery, project completion, institutional performance or fulfilment of a strategic objective.

Achievement performs the following roles within the theory:

- It indicates whether intended objectives have been attained.
- It provides a basis for evaluating collective action.
- It reflects the productive use of member contributions and opportunities.
- It may generate experience and resources for further progress.

TPCET does not equate activity with achievement. A group may hold meetings and conduct projects without attaining its objectives. Achievement must be evaluated against clearly defined and legitimate goals.

In the cattle-egret analogy, achievement is represented by successful identification of feeding areas and access to food. The birds' collective activity becomes productive when it enables them to satisfy their feeding needs.

### Development

Development is the second dependent element. It refers to progressive and meaningful improvement in the capacity, functioning, wellbeing and sustainability of a social movement or organisation.

Development is broader than short-term achievement. It may include stronger systems, improved leadership, greater knowledge, wider participation, increased resources and better capacity to respond to change.

Development performs the following roles:

- It strengthens capacity for future achievement.
- It improves institutional structures and processes.
- It supports learning, adaptation and renewal.
- It promotes sustainability and continuity.
- It expands members' opportunities and collective wellbeing.

Sen (1999) viewed development as the expansion of substantive freedoms and capabilities, while organisational-development literature emphasises planned improvement in institutional effectiveness and health (Beckhard, 1969). TPCET incorporates both human and institutional improvement.

In the cattle-egret analogy, development is represented by adaptability, continued survival and the capacity to use changing environmental opportunities. The birds' ability to feed near different grazing animals or machinery illustrates behavioural flexibility.

### Environmental Factors

Environmental factors constitute the moderating element of TPCET. They refer to internal and external conditions that strengthen, weaken or alter the influence of peace and unity on achievement and development.

Internal environmental factors include:

- leadership;
- communication;
- organisational culture;
- institutional policies;
- resources;
- member competence;
- participation;
- organisational structures.

External environmental factors include:

- political conditions;
- economic circumstances;
- legal frameworks;
- technology;
- social and cultural expectations;
- stakeholder support;
- physical security;
- ecological conditions.

Environmental factors perform the following functions:

- They create or restrict opportunities for collective action.
- They provide or limit essential resources.
- They influence the safety and confidence of members.
- They affect how peace and unity are translated into outcomes.
- They determine the extent to which achievement and development can be sustained.
- Baron and Kenny (1986) explained that a moderator changes the strength or direction of a relationship. Within TPCET, supportive environmental conditions strengthen the positive influence of peace and unity, while hostile conditions weaken it.

In the cattle-egret analogy, environmental factors are represented by the presence of cattle, availability of insects, suitable habitat and safety from predators. The birds' unity



alone cannot produce feeding achievement when the environment does not provide food or security.

### **Interdependence of the Core Elements**

The five elements function as an integrated system. Peace supports constructive relationships, while unity directs collective action. Achievement reflects realised objectives, while development reflects progressive improvement. Environmental factors determine the conditions under which these relationships operate.

The core relationship can be stated as follows:

Peace and unity provide complementary foundations for achievement and development, while environmental factors strengthen or weaken their influence.

No element should be interpreted in complete isolation. Peace without unity may lack coordinated direction. Unity without peace may become coercive or conflictual. Achievement without development may be temporary, while development without achievement may lack observable progress. Environmental support without peaceful unity may remain unused or mismanaged.

The strength of TPCET therefore lies in the integrated operation of all five core elements.

## **6. Philosophical Foundations of TPCET**

The philosophical foundations of TPCET explain the nature of the realities addressed by the theory, how knowledge about them is obtained, the values guiding the framework and the logical relationships connecting its concepts. These foundations are presented through ontological, epistemological, axiological and logical perspectives.

### **Ontological Foundation**

Ontology concerns the nature of reality and what can be said to exist. The ontological foundation of TPCET holds that social movements and organisations are relational realities. They are not merely collections of isolated individuals but organised systems created and sustained through relationships, shared meanings, structures and collective activities.

Peace and unity are therefore treated as real collective conditions. They may originate in individual attitudes and behaviour, but they become organisational realities when they are expressed repeatedly through communication, cooperation, decision-making and shared practices.

Peace exists ontologically as the quality of relationships among members and stakeholders. It is reflected in trust, respect, fairness, safety and constructive management of differences. Unity exists as collective connection, shared identity, common purpose and coordinated action.

Achievement and development also represent distinct realities. Achievement exists when intended objectives are attained. Development exists when there is progressive improvement in capacity, functioning, wellbeing and sustainability.

Environmental factors exist both within and outside the collective system. Internal factors include leadership, culture, communication and resources. External factors include political, legal, economic, social and security conditions. These conditions interact with internal organisational realities.

The ontological position of TPCET can therefore be expressed as follows:

Social movements and organisations exist as relational and environmentally situated systems whose outcomes emerge from interaction among members, structures and surrounding conditions.

The cattle-egret analogy supports this relational understanding. The bird's feeding behaviour cannot be fully understood in isolation from the flock, cattle, insects, habitat and safety. Similarly, organisational achievement cannot be understood by examining individual members without considering their relationships and environment.

### **Epistemological Foundation**

Epistemology concerns the nature, sources and justification of knowledge. The epistemological foundation of TPCET holds that knowledge about collective life can be developed through observation, experience, cultural wisdom, scientific literature, conceptual analysis and logical reasoning.

Observation provided the initial knowledge from which the theory emerged. The researcher observed cattle egrets associating with cattle, moving in groups and responding to feeding opportunities. However, observation was not treated as sufficient proof. Scientific literature was used to verify relevant behavioural claims.

Cultural knowledge also contributed to the theory. The Lumasaba saying that birds of the same feathers fly together provided an indigenous interpretation of identity, association and collective direction. This knowledge was brought into dialogue with international scholarship rather than treated as inferior to formal academic knowledge.

Established theories provided further epistemological support. Social interdependence theory explained connected goals, social identity theory explained collective belonging, general systems theory explained environmental interaction, and conflict transformation theory explained constructive peace.

TPCET therefore adopts a plural but critical epistemology. It accepts that knowledge may arise from different sources, but those sources must be examined for relevance, credibility, consistency and limitation.

Its epistemological position can be expressed as follows: Knowledge of peace, unity and collective outcomes is constructed through the critical integration of observation, cultural understanding, scholarly evidence and logical interpretation.

The theory remains open to revision. Future empirical evidence may support, refine or challenge its propositions. Knowledge within TPCET is therefore treated as developing rather than permanently closed.

### **Axiological Foundation**

Axiology concerns values, ethics and what is considered desirable. TPCET is grounded in the values of peace, unity, mutual respect, fairness, inclusion, responsibility and legitimate collective purpose.

Peace is valued because it protects dignity, relationships and constructive participation. It enables members to address differences without resorting to destructive hostility. Unity is valued because it connects members and combines their contributions towards common objectives. However, neither peace nor unity is treated as morally neutral. Apparent peace maintained through fear or oppression is inconsistent with TPCET. Unity directed towards violence, exclusion or injustice is similarly rejected.

The theory therefore distinguishes constructive peace from forced silence and constructive unity from blind conformity. It values members' ability to raise critical concerns respectfully when organisational practices threaten justice or the common purpose.

Achievement is valued when the objectives pursued are legitimate and beneficial. Development is valued when it improves capacity, wellbeing, participation and sustainability without exploiting members or destroying the environment.

The cattle egret analogy also encourages respect for the natural world as a source of knowledge. Nature is not treated merely as a resource for human use but as a context from which responsible philosophical insight can be developed.

The axiological position of TPCET can be stated as follows: Collective achievement and development should be pursued through peaceful, inclusive, responsible and ethically legitimate relationships.

### **Logical Foundation**

Logic concerns the consistency and validity of reasoning. The logical foundation of TPCET explains why peace and unity are expected to influence achievement and development and why environmental factors moderate these relationships.

The first logical argument is that social movements and organisations require interaction among members. When relationships are characterised by trust, safety and constructive dialogue, members are better positioned to communicate and cooperate. Peace is therefore expected to support achievement and development.

The second argument is that collective objectives require coordination. When members share identity, purpose and

direction, their different contributions can be combined. Unity is therefore expected to support achievement and development.

The third argument is that peace and unity are complementary. Peace without unity may produce coexistence without coordinated action. Unity without peace may produce coercion, suppression or destructive conflict. Their joint operation provides a stronger foundation than either concept functioning alone.

The fourth argument is that outcomes depend upon conditions. Peaceful and united members may still fail when resources, leadership, security or policies are unfavourable. Environmental factors must therefore be included as moderators.

The fifth argument is that achievement and development are distinct but connected. Achievement demonstrates attainment of objectives, while development strengthens capacity for continued progress. A comprehensive theory of collective success should include both outcomes.

The logical sequence of TPCET is therefore:

- Peace supports constructive relationships.
- Unity supports coordinated action.
- Constructive relationships and coordinated action support achievement and development.
- Environmental factors strengthen or weaken these effects.

The cattle egret analogy reinforces this logic. The birds' peaceful group association enables collective movement, but feeding achievement depends upon available insects, suitable habitat and safety.

The logical position of TPCET can be summarised as follows:

Where peace and unity are present, achievement and development become more likely; however, the strength of this relationship depends upon environmental conditions. This is a theoretical expectation rather than an absolute law. Its empirical validity must be examined across different social movements and organisational contexts.

### **7. Assumptions of TPCET**

TPCET is founded upon assumptions concerning human relationships, collective action, organisational outcomes and environmental influence. These assumptions provide the conditions under which the theory's propositions are expected to operate.

#### **Assumption 1: Human Beings Are Social and Relational**

The theory assumes that members of social movements and organisations do not function in complete isolation. Their attitudes, decisions and actions influence one another. Collective outcomes therefore emerge partly from the quality of relationships among members.

This assumption corresponds with social interdependence theory, which explains that individuals' outcomes may be affected by their own actions and those of others (Johnson & Johnson, 2005).

#### **Assumption 2: Peace Is Necessary for Constructive Collective Interaction**

TPCET assumes that constructive collective action requires sufficient peace. Members must be able to communicate, participate and perform their responsibilities without persistent violence, hostility, intimidation or fear.

Peace does not eliminate disagreement. It provides the conditions under which differences can be expressed and managed without destroying relationships or collective purpose.

#### **Assumption 3: Unity Is Necessary for Coordinated Action**

The theory assumes that collective objectives require members to remain connected through shared identity, common purpose and coordinated effort. Individuals may possess valuable abilities, but these abilities may fail to produce collective achievement when they are fragmented or directed towards conflicting objectives.

Unity does not require uniformity. Members may differ in opinions, backgrounds and responsibilities while remaining committed to the same legitimate purpose.

#### **Assumption 4: Peace and Unity Are Complementary**

TPCET assumes that peace and unity reinforce each other. Peace protects the quality of relationships, while unity provides collective direction.

Peace without unity may result in coexistence without coordinated progress. Unity without peace may become coercive, hostile or exclusionary. Sustainable achievement and development are more likely when both operate together.

#### **Assumption 5: Collective Identity Supports Belonging**

The theory assumes that members are more likely to remain committed when they recognise themselves as part of a collective identity. Shared identity provides belonging and connects individual contributions to a wider purpose.

This assumption is represented symbolically by the cattle egrets' common white appearance and the Lumasaba saying that birds of the same feathers fly together. It is not interpreted as requiring physical, ethnic or cultural sameness.

#### **Assumption 6: Members Can Recognise and Respond to Direction**

TPCET assumes that individuals within a movement or organisation can recognise useful information, leadership and opportunities and respond collectively. This does not imply blind following. Members are expected to apply judgement and respond to direction consistent with the group's legitimate purpose.

The assumption is illustrated by cattle egrets following other birds towards cattle or suitable feeding locations.

#### **Assumption 7: Achievement Requires Defined Objectives**

The theory assumes that achievement can be meaningfully determined only where a movement or organisation possesses identifiable objectives. Activities cannot be classified as achievements unless they produce intended or valuable results.

The objectives must also be legitimate. TPCET does not treat the successful attainment of harmful or unjust objectives as desirable collective achievement.

#### **Assumption 8: Development Is Progressive and Sustainable**

TPCET assumes that development involves more than numerical expansion or temporary success. It requires meaningful improvement in capacity, functioning, wellbeing, learning and sustainability.

An organisation may attain a particular objective without developing. Development strengthens the ability to sustain achievements and pursue future objectives.

#### **Assumption 9: Environmental Conditions Influence Outcomes**

The theory assumes that peace and unity operate within internal and external environments. Leadership, communication, resources, culture, policies, security and external opportunities influence whether collective qualities can be translated into achievement and development.

Supportive environments strengthen the relationship, while hostile environments weaken it. This assumption forms the basis for treating environmental factors as the moderating variable.

#### **Assumption 10: Social Movements and Organisations Can Influence Their Environments**

TPCET does not assume that groups are completely controlled by their environments. Peaceful and united members may mobilise resources, reform policies, improve communication, transform leadership practices or advocate for favourable external conditions.

The relationship between a group and its environment is therefore interactive. Environmental factors shape collective action, while collective action may also reshape the environment.

#### **Assumption 11: Diversity Is Compatible with Unity**

The theory assumes that individuals can remain united without being identical. Different knowledge, skills, experiences and opinions may strengthen collective achievement when they are coordinated through a common purpose.

Unity becomes destructive when it demands unquestioning conformity or excludes members merely because they are different. Constructive unity values complementary contributions.

#### **Assumption 12: Conflict Can Be Managed Constructively**

TPCET assumes that conflict is not always avoidable and that its existence does not automatically mean peace has failed. Members may disagree about objectives, methods or responsibilities.

Peace is demonstrated by the manner in which such disagreements are addressed. Dialogue, fairness and conflict transformation can prevent differences from destroying unity and may contribute to organisational learning (Lederach, 2003).

#### **Assumption 13: Leadership and Membership Are Mutually Important**

The theory assumes that collective direction does not depend upon leaders alone. Leaders may identify opportunities and guide movement, but members must interpret, support and implement collective decisions.

Similarly, followers are not treated as passive. Like cattle egrets responding to the movement of flock members, organisational members contribute through awareness, judgement and action.

#### **Assumption 14: Natural Behaviour Can Inform Human Reflection**

TPCET assumes that selected patterns in nature can provide meaningful analogies for human social and organisational life. However, the analogy must be applied critically because human beings possess moral judgement, language, culture and formal institutions.

Cattle-egret behaviour therefore informs philosophical understanding but does not constitute direct biological proof of human organisational relationships.

#### **Assumption 15: The Propositions Are Open to Empirical Testing**

The theory assumes that peace, unity, environmental factors, achievement and development can be operationalised and examined through research.

TPCET does not claim universal confirmation at its present stage. Its propositions may be supported, refined or challenged through empirical studies conducted in different social movements and organisations.

These assumptions define the conditions and reasoning upon which TPCET is constructed. They also establish boundaries that prevent peace from being interpreted as forced silence, unity as conformity, or the cattle-egret analogy as an absolute equivalence between animal and human behaviour.

### **8. Central Proposition of TPCET**

The central proposition of the Peace Cattle Egret Theory is: The Peace Cattle Egret Theory contends that peace and unity are critical foundations for achievement and development in social movements and organisations.

This proposition contains the central claim from which the other theoretical relationships are derived.

#### **Meaning of “Peace and Unity”**

Peace and unity are presented together because they perform different but complementary functions. Peace concerns constructive relationships characterised by trust, respect, fairness, safety, dialogue and nonviolent management of differences. Unity concerns shared identity, common purpose, mutual support and coordinated action.

The proposition does not treat the two concepts as interchangeable. A group may be peaceful but lack common direction, while another may be united but maintain its unity through coercion, hostility or exclusion. TPCET proposes that collective progress is strengthened when unity operates peacefully and peace is connected to purposeful collective action.

#### **Meaning of “Critical Foundations”**

The term critical foundations indicate that peace and unity provide important underlying conditions upon which achievement and development can be built. They are not presented as the only factors affecting collective outcomes. Leadership, competence, resources, policies, communication, culture and security may also influence results. These conditions are incorporated into TPCET through the moderating role of environmental factors.

The word foundations is therefore more appropriate than describing peace and unity as automatic causes. A foundation supports a structure, but additional elements are required to complete and sustain it.

#### **Meaning of “Achievement”**

Achievement refers to the attainment of intended objectives, targets or desired results. The nature of achievement varies according to the purpose of a movement or organisation.

Peace may support achievement by reducing destructive conflict and enabling communication. Unity may support it by coordinating members' contributions and directing them towards agreed objectives.

#### **Meaning of “Development”**

Development refers to progressive improvement in capacity, functioning, wellbeing and sustainability. It includes institutional learning, stronger systems, improved leadership, increased participation and greater ability to respond to changing conditions.

Peace supports development by creating conditions for reflection and learning. Unity supports development by



enabling members to implement collective improvements and sustain their commitment.

### Meaning of “Social Movements and Organisations”

The proposition applies to both informal or semi-formal collective efforts and formally established institutions.

Social movements mobilise individuals and groups around shared causes and desired social change. Organisations coordinate members through established leadership, roles, structures and procedures. Both require relationships, collective direction and responsiveness to environmental conditions.

### Conditional Nature of the Proposition

The proposition does not claim that every peaceful and united group will automatically achieve and develop. Environmental factors may strengthen or weaken the relationship.

Supportive leadership, adequate resources, effective communication, fair policies and security may strengthen the influence of peace and unity. Hostility, inadequate resources, oppressive policies and insecurity may weaken it.

The central proposition may therefore be expanded as follows:

Peace and unity provide critical foundations for achievement and development in social movements and organisations, but the strength of their influence depends upon environmental conditions.

This expanded version clarifies the moderating role of environmental factors while preserving the original central statement.

### Behavioural Basis

The proposition is represented naturally by cattle-egret behaviour. The birds associate in flocks and coexist near cattle, but their feeding achievement depends upon insects, suitable habitat and safety. Their collective behaviour creates a foundation, while the environment determines whether that foundation produces beneficial outcomes.

### Testable Implication

The proposition predicts that higher levels of constructive peace and unity will generally be associated with stronger achievement and development. It further predicts that these relationships will vary according to environmental conditions.

These predictions provide the basis for the specific propositions and future empirical hypotheses of TPCET.

## 9. Specific Theoretical Propositions

The central proposition of TPCET is divided into eight specific theoretical propositions. These propositions clarify the relationships among peace, unity, environmental

factors, achievement and development and provide a basis for future empirical testing.

### Proposition 1: Peace and Achievement

Peace positively contributes to achievement in social movements and organisations.

Peace creates conditions for trust, communication, participation and constructive management of differences. These conditions allow members to concentrate their effort and resources on collective objectives rather than destructive conflict.

The proposition predicts that movements and organisations characterised by constructive peace will generally demonstrate stronger goal attainment than those characterised by persistent hostility, intimidation or violence.

### Proposition 2: Peace and Development

Peace positively contributes to development in social movements and organisations.

Development requires learning, participation, adaptation and continuity. Peace enables members to discuss problems, acknowledge mistakes and participate in improvement without excessive fear.

The proposition predicts that peaceful movements and organisations will possess stronger conditions for progressive improvement in capacity, functioning, wellbeing and sustainability.

### Proposition 3: Unity and Achievement

Unity positively contributes to achievement in social movements and organisations.

Unity connects members through shared identity, common purpose and coordinated action. It enables different contributions to be combined and directed towards agreed objectives.

The proposition predicts that movements and organisations with stronger purposeful unity will generally achieve their objectives more effectively than those experiencing fragmentation and competing directions.

### Proposition 4: Unity and Development

Unity positively contributes to development in social movements and organisations.

Development often requires members to implement changes, share knowledge and sustain long-term commitment. Unity can facilitate these processes by strengthening belonging, cooperation and collective responsibility.

The proposition predicts that united groups will possess stronger capacity for institutional learning, adaptation and sustainable improvement, provided that unity does not become rigid conformity.

### Proposition 5: Environmental Moderation of Peace and Achievement

Environmental factors moderate the relationship between peace and achievement in social movements and organisations.

Peace may contribute more strongly to achievement when leadership, resources, communication, policies and security are supportive. Its influence may weaken when these conditions are hostile or inadequate.

The proposition predicts that the relationship between peace and achievement will vary according to the state of the environment.

### Proposition 6: Environmental Moderation of Peace and Development

Environmental factors moderate the relationship between peace and development in social movements and organisations.

A peaceful group may possess constructive relationships but remain unable to develop when it lacks resources, supportive policies, competent leadership or opportunities for participation.

The proposition predicts that favourable environmental conditions will strengthen the influence of peace on development, while unfavourable conditions will weaken it.

### Proposition 7: Environmental Moderation of Unity and Achievement

Environmental factors moderate the relationship between unity and achievement in social movements and organisations.

Unity may generate coordinated effort, but its practical influence depends upon opportunities and resources. A united group facing severe insecurity, repression or resource scarcity may attain fewer objectives than a similarly united group operating under supportive conditions.

The proposition predicts that the positive relationship between unity and achievement will become stronger where environmental conditions are favourable.

### Proposition 8: Environmental Moderation of Unity and Development

Environmental factors moderate the relationship between unity and development in social movements and organisations.

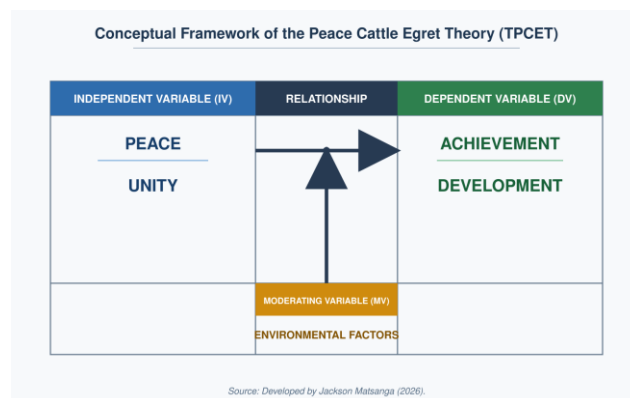
United members may be willing to work together, but sustainable development also requires leadership, learning opportunities, resources, supportive culture and institutional stability.

The proposition predicts that favourable environmental factors will strengthen the contribution of unity to progressive organisational development.

### Integrated Meaning of the Propositions

The eight propositions can be organised into two groups:

- Direct propositions: Peace and unity positively contribute to achievement and development.
- Moderating propositions: Environmental factors alter the strength of the four direct relationships.
- The propositions do not claim that peace and unity are sufficient on their own. They identify them as critical foundations whose influence depends partly upon the environment.



### 11. Interpretation of the Conceptual Framework

The conceptual framework illustrates the proposed relationships among peace, unity, environmental factors, achievement and development. Peace and unity are presented as the independent variables, achievement and development as the dependent variables, and environmental factors as the moderating variable.

#### Independent Variables: Peace and Unity

Peace and unity appear together in the left-hand box because they provide the principal foundations from which achievement and development are expected to emerge. Peace represents constructive coexistence characterised by trust, respect, tolerance, fairness, safety, dialogue and nonviolent management of differences. It creates an atmosphere in which members can communicate, participate and perform their responsibilities without persistent hostility or fear.

Unity represents shared identity, common purpose, mutual support and coordinated action. It connects individual members and enables their different contributions to be directed towards agreed objectives.

Although peace and unity are related, they perform different functions. Peace protects the quality of relationships, while unity provides collective direction. Peace without unity may produce coexistence without coordinated movement. Unity without peace may become coercive, hostile or exclusionary.

#### Directional Arrow from IV to DV

The horizontal arrow from the independent variables to the dependent variables represents the proposed direct

influence of peace and unity on achievement and development.

The arrow indicates that increased peace and unity are expected to contribute positively to collective outcomes. It does not represent an automatic or mechanically determined relationship. Instead, it expresses a theoretically expected influence that requires empirical testing.

The direction of the arrow is based on the reasoning that constructive relationships support communication and learning, while shared purpose supports coordination and collective action. These processes create stronger foundations for attaining objectives and improving institutional capacity.

#### **Dependent Variables: Achievement and Development**

Achievement and development appear in the right-hand box because they constitute the outcomes that TPCET seeks to explain.

Achievement refers to successful attainment of intended objectives, targets or desired results. It may include policy change, successful mobilisation, improved service delivery, project completion or fulfilment of an institutional mission. Development refers to progressive improvement in capacity, functioning, wellbeing and sustainability. It includes institutional learning, stronger systems, improved leadership, expanded participation, increased resources and adaptability.

The two outcomes are connected but distinct. Achievement may occur without long-term institutional improvement, while development may strengthen the capacity for future achievement. Their inclusion provides a broader understanding of collective progress.

#### **Moderating Variable: Environmental Factors**

Environmental factors appear in the lower box because they influence the relationship between peace and unity and achievement and development.

The upward arrow from environmental factors touches the relationship between the independent and dependent variables. This placement indicates moderation. It does not merely suggest that the environment has a separate direct effect on the outcomes. Instead, it shows that environmental conditions alter the strength or direction of the principal relationship.

Internal environmental factors include leadership, communication, organisational culture, institutional policies, member competence, structures and resources. External factors include political conditions, economic circumstances, legal frameworks, technology, stakeholder support and security.

Supportive environmental conditions are expected to strengthen the positive influence of peace and unity. Hostile conditions are expected to weaken or obstruct that influence.

#### **Illustration of Positive Moderation**

Suppose an organisation is peaceful and united. Its members trust one another, share a common purpose and coordinate their responsibilities. If the organisation also possesses supportive leadership, effective communication and adequate resources, the influence of peace and unity on achievement and development is likely to be strong.

In this case, the environmental factors positively moderate the relationship. They enable the organisation to translate constructive relationships and coordinated effort into practical outcomes.

#### **Illustration of Negative Moderation**

A movement may also be peaceful and united but operate under severe political repression, insecurity or resource scarcity. Its members may remain committed and cooperative but possess limited opportunities to implement their plans.

In this case, unfavourable environmental factors weaken the influence of peace and unity. The group's relational strength remains valuable, but it cannot produce the same level of achievement and development as it would under supportive conditions.

#### **Cattle-Egret Interpretation**

The cattle-egret analogy reflects the same arrangement. The egrets' relatively peaceful association represents peace, while their flocking and coordinated movement represent unity. Their successful access to food represents achievement, and their adaptability and continued survival represent development.

The availability of cattle, insects, suitable habitat and safety represents environmental factors. The birds may be peaceful and united, but their feeding success will be limited when insects are unavailable or the environment is unsafe.

The upward moderating arrow therefore reflects the natural observation that collective behaviour produces different outcomes under different environmental conditions.

#### **Philosophical Interpretation**

Philosophically, the framework suggests that collective progress emerges from the interaction of relationships, purpose and context. Peace enables members to coexist constructively, unity enables them to move together, and environmental conditions determine whether their movement can produce desired outcomes.

The framework rejects three incomplete assumptions:

- Peace alone is sufficient for achievement.
- Unity alone guarantees development.

**favourable environment automatically produces success.**

Instead, TPCET proposes that peaceful relationships, collective direction and environmental suitability must interact.

### Empirical Interpretation

The framework can guide future empirical studies. Researchers may measure peace and unity as predictor variables and achievement and development as outcome variables. Environmental factors may be tested as a moderator by creating interaction terms between peace and the environment and between unity and the environment.

A significant interaction would indicate that the relationship between peace or unity and the outcomes changes according to environmental conditions.

### Overall Interpretation

The complete framework can be interpreted as follows: Peace creates constructive relationships, unity creates collective direction, and environmental factors determine how effectively these foundations produce achievement and development in social movements and organisations.

The framework therefore presents TPCET as a relational, collective and environmentally conditioned explanation of achievement and development.

## 12. Interpretation of the TPCET Conceptual Framework

The conceptual framework of the Peace Cattle Egret Theory illustrates the relationship between peace and unity, environmental factors, and achievement and development within social movements and organisations. Peace and unity constitute the independent variable, while achievement and development form the dependent variable. Environmental factors moderate the relationship between these two sets of variables.

Peace represents the existence of harmonious relationships, mutual respect, constructive dialogue and nonviolent approaches to disagreement. It creates an atmosphere in which members can participate freely and direct their efforts towards shared goals. Unity refers to members' willingness to cooperate, remain connected and act collectively in pursuit of a common purpose. Although peace and unity are distinct concepts, TPCET treats them as complementary foundations. Peace facilitates cooperation, while unity transforms cooperation into coordinated collective action.

The directional arrow from peace and unity to achievement and development indicates that stronger levels of peace and unity are expected to produce improved organisational outcomes. Achievement refers to the attainment of established goals, successful implementation of activities and production of intended results. Development refers to sustained improvement in the capacities, structures and general wellbeing of a social movement or organisation.

Environmental factors are presented as the moderating variable because they can strengthen, weaken or obstruct the influence of peace and unity on achievement and development. These factors may include leadership, communication, resources, organisational culture, policies, security and prevailing social conditions. A supportive environment enables peaceful and united members to translate their collective efforts into meaningful outcomes. Conversely, an unfavourable environment may prevent an otherwise peaceful and united group from achieving its objectives.

This moderating relationship reflects the association between cattle egrets and cattle. The birds settle near cattle when the environment provides insects as food and when the cattle do not threaten their safety. If food is unavailable or the animals become hostile, the association becomes difficult or impossible. Similarly, peace and unity may exist within an organisation, but their contribution to achievement and development depends partly upon the surrounding conditions.

The framework therefore proposes the following relationship:

**"Achievement and Development" = f("Peace and Unity" | "Environmental Factors")**

This expression means that achievement and development are functions of peace and unity, but the strength of this relationship depends upon environmental factors. TPCET consequently maintains that peace and unity are indispensable foundations, while a supportive environment provides the conditions through which these foundations generate achievement and development.

### Conceptual Expression

The framework may be expressed as:

"Achievement and Development" = f("Peace" ⊗, "Unity" | "Environmental Factors")

This expression means that achievement and development are functions of peace and unity, subject to the influence of environmental factors.

A more testable statistical representation is:

$$AD = \beta_0 + \beta_1 P + \beta_2 U + \beta_3 E + \beta_4 (P \times E) + \beta_5 (U \times E) + \varepsilon$$

Where:

- AD= achievement and development;
- P= peace;
- U= unity;
- E= environmental factors;
- P×E= interaction between peace and environmental factors;
- U×E= interaction between unity and environmental factors;
- $\beta_0$ = constant;
- $\beta_1$ - $\beta_5$ = estimated coefficients; and
- $\varepsilon$ = unexplained variation.



This framework visually and mathematically presents the central argument of TPCET: peace and unity influence achievement and development, while environmental factors strengthen or weaken that influence.

The coefficient  $\beta_1$  measures the influence of peace on achievement and development, while controlling for unity and environmental factors. A positive and statistically significant value of  $\beta_1$  would indicate that increased peace is associated with increased achievement and development. The coefficient  $\beta_2$  measures the influence of unity on achievement and development. A positive and statistically significant value would show that organisations and social movements characterised by greater unity are more likely to achieve their goals and experience development.

The coefficient  $\beta_3$  represents the direct influence of environmental factors on achievement and development. It determines whether supportive conditions—such as effective leadership, adequate resources, open communication, security, favourable policies and a cooperative culture—contribute directly to organisational outcomes.

The interaction coefficient  $\beta_4$  tests whether environmental factors change the strength or direction of the relationship between peace and achievement and development. A statistically significant interaction would confirm that the contribution of peace depends partly upon the environment in which the organisation operates.

Similarly,  $\beta_5$  tests whether environmental factors moderate the relationship between unity and achievement and development. A positive and significant coefficient would mean that supportive environmental conditions strengthen the contribution of unity to achievement and development. A negative coefficient would indicate that unfavourable conditions weaken this contribution.

The model may be simplified by treating peace and unity as a combined independent-variable construct:

$$AD = \beta_0 + \beta_1 PU + \beta_2 EF + \beta_3 (PU \times EF) + \epsilon$$

Where PU represents the combined construct of peace and unity. In this model, the most important coefficient for testing moderation is  $\beta_3$ . If the interaction term  $PU \times EF$  is statistically significant, environmental factors moderate the relationship between peace and unity and achievement and development.

The effect of peace and unity at a particular level of environmental support can consequently be expressed as:

$$\partial AD / \partial PU = \beta_1 + \beta_3 EF$$

This means that the influence of peace and unity on achievement and development is not necessarily constant. It changes according to the prevailing environmental conditions.

### Testable hypotheses

- H\_01: Peace has no statistically significant influence on achievement and development in social movements and organisations.
- H\_02: Unity has no statistically significant influence on achievement and development in social movements and organisations.
- H\_03: Environmental factors do not significantly moderate the relationship between peace and unity and achievement and development.

The third null hypothesis would be rejected when the interaction coefficient is statistically significant, commonly at  $p < .05$ . Such a result would provide empirical support for the moderating proposition of TPCET. However, support for the theory would also require positive and meaningful relationships between peace, unity, and achievement and development—not merely statistical significance.

## V. DISCUSSION

This section discusses the major propositions of the Peace Cattle Egret Theory in relation to its objectives, conceptual foundations and existing literature. The discussion focuses on peace, unity, environmental moderation, achievement and development, and the contribution of TPCET to understanding social movements and organisations.

### 1. Peace as a Foundation for Achievement and Development

TPCET identifies peace as an indispensable foundation for achievement and development. Peace within a social movement or organisation does not merely mean the absence of physical conflict. It also involves constructive relationships, mutual respect, justice, dialogue and the ability to resolve disagreements without violence or organisational disruption. This interpretation corresponds with the distinction between negative peace—the absence of direct violence—and positive peace, which includes justice, cooperation and supportive social relationships (Galtung, 1969).

Peace creates conditions in which members can concentrate on their responsibilities rather than expend their time and resources managing destructive conflict. When members feel safe and respected, they are more likely to communicate openly, exchange ideas and participate in collective activities. Psychological safety similarly enables people to express concerns, ask questions and acknowledge mistakes without fear of humiliation or punishment (Edmondson, 1999). Such an environment supports learning, innovation and organisational improvement.

TPCET does not imply that peaceful organisations are entirely free from disagreement. Differences of opinion are natural wherever individuals work together. The theory distinguishes constructive disagreement from destructive conflict. Constructive disagreement can expose weaknesses, generate alternative ideas and improve decision-making when it is managed through dialogue and

mutual respect. Destructive conflict, however, may divide members, weaken trust and divert attention from organisational purposes (Deutsch, 1973).

The behaviour of cattle egrets symbolically demonstrates this proposition. The birds gather, move and feed together without continuously fighting for dominance. Their peaceful coexistence enables them to benefit from the feeding opportunities created by cattle movement. Similarly, members of a peaceful organisation can direct their collective energy towards available opportunities and common objectives.

Peace should therefore be understood as a productive organisational resource. It promotes stability, trust and continuity, thereby enabling organisations and social movements to undertake coordinated action. However, peace alone may not guarantee achievement and development. It must be accompanied by unity, appropriate leadership, adequate resources and environmental support. This limitation establishes the basis for the second foundational element of TPCET: unity.

## **2. Unity as a Foundation for Achievement and Development**

The second central proposition of TPCET is that unity is an indispensable foundation for achievement and development in social movements and organisations. Unity refers to the willingness and capacity of members to cooperate, coordinate their activities and remain committed to a shared purpose. It does not require members to possess identical opinions; rather, it enables people with different perspectives and responsibilities to work towards common objectives.

This position corresponds with social identity theory, which explains that individuals define themselves partly through their membership in social groups. A strong sense of shared identity can promote belonging, commitment and collective action (Tajfel & Turner, 1979). In organisations and social movements, members who identify with the group's purpose are more likely to support its activities and protect its interests.

Unity also facilitates coordinated effort. Complex organisational objectives normally require members to combine their knowledge, skills and resources. Collective action becomes difficult when members pursue conflicting interests or work independently without coordination. Research on team effectiveness indicates that clear goals, supportive relationships and coordinated contributions are essential to collective performance (Hackman, 2002).

The cattle egret provides a symbolic illustration of this principle. When one egret detects a suitable feeding place and descends, others frequently follow. When the flock begins to leave, individual birds respond to the collective movement. An egret that initially remains behind can observe the direction taken by the group and later rejoin it. These behavioural observations represent responsiveness, coordination and continued group belonging.

The cattle egrets' predominantly white plumage also provides a symbolic representation of shared identity. This observation is consistent with the Lumasaba saying that birds of the same feathers fly together. Within TPCET, the saying does not suggest the exclusion of people who are different. Instead, it signifies the ability of individuals to unite around shared values, purposes and aspirations.

However, unity should not be confused with unquestioning conformity. Excessive pressure for agreement can suppress alternative viewpoints and contribute to defective decision-making, a condition described as groupthink (Janis, 1982). Sustainable unity should therefore accommodate constructive criticism, accountability and diversity of thought. Members may disagree about methods while remaining committed to the organisation's common purpose.

TPCET consequently presents unity as purposeful cooperation rather than mere physical association. Members may occupy the same workplace or belong to the same movement without being genuinely united. Genuine unity is demonstrated through shared commitment, coordinated participation, mutual assistance and collective responsibility for organisational outcomes.

Unity strengthens the capacity of social movements and organisations to mobilise resources, withstand challenges and pursue long-term objectives. Nevertheless, its contribution depends on the conditions under which members operate. Supportive leadership, adequate communication, access to resources and organisational security can transform unity into achievement and development. This leads to the moderating role of environmental factors.

## **3. Moderating Role of Environmental Factors**

TPCET proposes that environmental factors moderate the relationship between peace and unity and achievement and development. This means that peace and unity may contribute to positive outcomes, but the strength of their contribution depends on the conditions surrounding a social movement or organisation. Environmental factors can strengthen, weaken or obstruct the conversion of peaceful and united action into meaningful results.

This proposition is consistent with contingency theory, which maintains that no single organisational arrangement is universally effective because outcomes depend upon the circumstances within which an organisation operates (Donaldson, 2001). TPCET similarly argues that peace and unity do not function in isolation. Their effectiveness is influenced by leadership, communication, resources, organisational culture, policies, security and broader social conditions.

Leadership is an important environmental factor because leaders provide direction, coordinate members and shape relationships within the organisation. Leadership that is fair, inclusive and responsive can reinforce peace and unity by building trust and encouraging participation. Conversely,

authoritarian, discriminatory or divisive leadership may weaken cooperation even when members initially possess a shared purpose. Leadership is therefore part of the environment through which peace and unity are either transformed into organisational progress or allowed to decline.

Communication also affects the proposed relationship. Clear and timely communication enables members to understand objectives, coordinate activities and respond to emerging challenges. Poor communication may produce uncertainty, rumours, duplication of duties and mistrust. Communication consequently determines whether peaceful relationships and collective commitment are translated into coordinated action.

Resources constitute another moderating condition. Members may be peaceful, united and committed but remain unable to accomplish their objectives when financial, human, technological or material resources are severely inadequate. Resource dependence theory recognises that organisations rely upon resources obtained from their external environment and must manage these dependencies to survive and operate effectively (Pfeffer & Salancik, 1978). Adequate resources therefore strengthen the capacity of peace and unity to generate achievement and development.

Organisational culture and policies can further reinforce or constrain the relationship. A culture that values participation, fairness, accountability and mutual respect support peaceful cooperation. In contrast, discriminatory practices, unclear procedures and inconsistent application of policies may create mistrust and division. Supportive rules and shared values provide institutional protection for peace and unity.

Security is equally important. Members cannot participate effectively when they face violence, intimidation, victimisation or fear of losing their positions for expressing legitimate concerns. A secure environment allows individuals to cooperate and contribute without undue fear. Psychological safety is especially important because it enables members to communicate ideas, questions and mistakes openly (Edmondson, 1999).

The moderating proposition is symbolically illustrated by the cattle egret's interaction with cattle. The presence of insects creates a feeding opportunity, while the non-hostile behaviour of cattle creates safety. If insects are absent, the birds have little reason to settle near the cattle. If the animals are hostile or predatory, the egrets avoid them to protect themselves. Thus, peaceful association occurs and produces benefits only when relevant environmental conditions are favourable.

TPCET therefore does not claim that peace and unity automatically guarantee achievement and development. They are indispensable foundations, but their influence is conditional. A supportive environment enables peaceful and united members to apply their abilities, coordinate

resources and pursue shared goals. An unfavourable environment may reduce or even prevent these benefits. This moderation principle makes TPCET more context-sensitive and empirically testable across different social movements and organisations.

## 5. TPCET in Relation to Existing Theoretical Perspectives

TPCET shares certain principles with established theories of peace, cooperation, social identity and organisational effectiveness, but it combines these principles within a distinctive cattle-egret-inspired framework. Its principal contribution is the proposition that peace and unity jointly influence achievement and development, while environmental factors determine the strength of that relationship.

Galtung's theory of positive and negative peace distinguishes the absence of direct violence from the existence of justice, cooperation and supportive social conditions (Galtung, 1969). TPCET adopts a similarly broad understanding of peace. However, it extends the discussion by connecting peace directly with unity and explaining how their interaction contributes to organisational achievement and development.

Social identity theory explains how individuals develop a sense of belonging through their membership in social groups (Tajfel & Turner, 1979). TPCET incorporates shared identity through the symbolic uniformity and collective behaviour of cattle egrets. Nevertheless, the theory does not define unity merely as similarity. It presents unity as commitment to a shared purpose, coordinated action and responsiveness to other members.

The theory is also related to social interdependence theory, which proposes that individuals' outcomes are affected by the actions of others and that positive interdependence promotes cooperation (Johnson & Johnson, 2005). In TPCET, the coordinated movement of cattle egrets illustrates positive interdependence. One bird's identification of an opportunity can benefit the wider flock when others respond and follow.

TPCET further corresponds with contingency theory because it rejects the assumption that organisational principles operate uniformly in every setting. Contingency theory maintains that effectiveness depends on the relationship between organisational arrangements and surrounding circumstances (Donaldson, 2001). Similarly, TPCET introduces environmental factors as a moderator of the relationship between peace and unity and achievement and development.

The cattle-egret-cattle association also provides an illustration of mutual benefit. Cattle movement exposes insects that become available to the egrets, while cattle may experience reduced disturbance from some insects. Such mutually beneficial interaction provides a metaphor for relationships in which individuals or groups cooperate without losing their separate identities.

Despite these theoretical connections, TPCET remains distinctive in four respects. First, it integrates peace and unity as complementary foundations rather than examining them independently. Second, it connects these foundations with both immediate achievement and sustained development. Third, it introduces environmental factors as a moderating variable. Fourth, it derives its explanatory symbolism from the observable collective behaviour of cattle egrets.

TPCET therefore does not replace established theories. Instead, it provides an additional conceptual lens through which cooperation, collective action and organisational progress can be understood. Its value lies in presenting these relationships through a simple, context-sensitive and empirically testable framework applicable to social movements and organisations.

## 6. Discussion of the Central Proposition of TPCET

The central proposition of TPCET states that peace and unity are indispensable foundations for achievement and development in social movements and organisations. The term indispensable indicates that sustainable organisational progress becomes difficult when conflict, hostility and fragmentation dominate relationships among members. It does not imply that peace and unity are the only requirements for success.

The proposition recognises that achievement results from the interaction of several organisational conditions. Members require clear objectives, competent leadership, adequate resources, effective communication and supportive policies. However, these conditions may fail to produce their intended results when members are divided or involved in persistent destructive conflict. Peace and unity provide the relational foundation upon which other organisational resources can be mobilised.

The proposition contains four connected ideas. First, peace reduces destructive conflict and enables members to interact constructively. Second, unity coordinates individual contributions around a common purpose. Third, coordinated peaceful action increases the possibility of attaining organisational goals. Fourth, continued achievement supported by favourable environmental conditions contributes to long-term development.

This relationship may be represented conceptually as:  

$$("Peace" + "Unity") \rightarrow \neg ("Environmental\ conditions") \vdash \neg ("Achievement" + "Development")$$

The additive signs do not mean that the variables can simply be combined mathematically. They indicate that peace and unity operate together and that achievement and development are related but distinct outcomes. Achievement concerns the attainment of intended goals, whereas development concerns sustained improvement in organisational capacity and wellbeing.

The cattle egret analogy gives the proposition practical meaning. The birds coexist peacefully, respond to collective

movement and take advantage of favourable feeding conditions around cattle. Their association demonstrates that collective benefit arises from peaceful interaction, coordinated behaviour and a supportive environment. If the feeding opportunity disappears or the surrounding animals become hostile, the expected benefit is reduced.

The proposition is normative because it presents peace and unity as desirable organisational values. It is also explanatory because it describes how these values can contribute to achievement and development. Furthermore, it is predictive because it anticipates improved outcomes where peace and unity are strong and environmental conditions are supportive.

Nevertheless, the proposition remains open to empirical examination. Researchers can measure peace, unity, environmental conditions, achievement and development using suitable indicators and test the proposed relationships in different settings. Empirical studies may support, refine or identify limitations in the theory. This openness to testing strengthens the potential of TPCET to develop from a conceptual and philosophical framework into an empirically supported theory.

## VI. APPLICATIONS AND IMPLICATIONS OF TPCET

The Peace Cattle Egret Theory can be applied to different social movements and organisational settings. Its central message is that leaders and members should deliberately cultivate peace and unity while establishing environmental conditions that enable these foundations to produce achievement and development. The theory may be applied in educational institutions, religious organisations, political movements, community-based organisations, workplaces and civil society organisations.

### 1. Application to Organisational Leadership

TPCET has important implications for leadership. Leaders are responsible for establishing direction, coordinating members and shaping the environment within which organisational activities occur. They should therefore promote peaceful relationships, strengthen unity and create conditions that enable collective effort to generate results.

Leaders can promote peace by treating members fairly, encouraging dialogue and addressing disagreements before they develop into destructive conflict. Conflict should not always be suppressed because differences of opinion may reveal weaknesses and improve decisions. Leaders should instead distinguish constructive disagreement from personal hostility, intimidation and violence.

Unity can be strengthened by developing a clear vision and communicating it consistently. Members are more likely to cooperate when they understand the organisation's purpose and recognise how their individual responsibilities contribute to collective objectives. Leaders should therefore



clarify roles, encourage participation and recognise members' contributions.

The cattle egret analogy suggests that leadership can emerge through timely identification of direction and opportunity. When one egret recognises that it is time to move or detects cattle in a suitable feeding area, its action provides a signal to the others. Similarly, effective organisational leadership involves recognising opportunities and giving direction that members can understand and follow.

However, TPCET does not support unquestioning obedience to leaders. Members should evaluate whether the proposed direction is consistent with the organisation's purpose, values and welfare. Responsible followership requires commitment, critical reflection and accountability. Leadership and followership are therefore complementary elements of collective achievement.

Leaders should also address environmental factors such as communication, resources, policies, security and organisational culture. Peaceful and united members may become discouraged when they lack the tools, information or institutional support required to fulfil their responsibilities. Leadership must consequently connect relational unity with practical organisational capacity.

TPCET therefore encourages leaders to serve as peacebuilders, unifiers, opportunity identifiers and creators of supportive working environments. Leadership effectiveness should be evaluated not only by the authority exercised but also by the leader's ability to transform peaceful collective effort into achievement and sustainable development.

## 2. Application to Social Movements

Social movements normally bring people together to pursue social, political, economic, cultural or environmental change. Their effectiveness depends partly upon members' ability to maintain peaceful relationships, coordinate collective action and remain committed to shared objectives. TPCET therefore provides a relevant framework for understanding the organisation and sustainability of social movements.

Peace enables movement members to manage internal disagreements without fragmenting the group. Members may differ in background, strategy, ideology or personal interests, but these differences should be addressed through dialogue, negotiation and mutual respect. Destructive conflict can weaken public confidence, reduce participation and divert attention from the movement's central cause.

Unity strengthens a movement's collective identity and capacity for mobilisation. When members possess a shared understanding of the problem being addressed and the change being pursued, they can coordinate advocacy, public communication and community participation. Collective identity is important in sustaining commitment and participation within social movements (Melucci, 1995).

The collective movement of cattle egrets symbolises responsiveness to direction and opportunity. When one bird identifies a suitable place and descends, the others frequently follow. In a social movement, individuals may similarly identify emerging opportunities, threats or areas requiring action. Effective structures should allow such information to be communicated and evaluated quickly.

TPCET also accommodates members who initially delay but later join collective action. Just as an egret that remains behind may observe where the flock has settled and eventually rejoin it, social movements should provide opportunities for less active members to reconnect and participate. Unity should therefore be inclusive and restorative rather than punitive or exclusionary.

Peaceful strategies may further strengthen the legitimacy of social movements by demonstrating discipline and respect for human dignity. Research on civil resistance indicates that nonviolent campaigns can attract broad participation and increase pressure for political or social change (Chenoweth & Stephan, 2011). Nevertheless, nonviolence should be accompanied by clear objectives, organisation and strategic planning.

Environmental factors remain critical. A peaceful and united movement may still face restrictive policies, inadequate resources, weak leadership, misinformation or insecurity. Supportive communication systems, accountable leadership and access to resources can strengthen the movement's capacity, while hostile conditions may limit its activities.

TPCET consequently advises social movements to maintain internal peace, cultivate shared purpose, communicate effectively and respond collectively to opportunities and challenges. These practices can strengthen mobilisation, organisational continuity and the likelihood of achieving sustainable social change.

## 3. Application to Educational Institutions

TPCET can be applied to schools, colleges, universities and other educational institutions. These institutions bring together administrators, teachers, learners, non-teaching staff, parents, governing bodies and community members. Achievement and development depend partly upon the ability of these stakeholders to maintain peaceful relationships and work together towards educational goals. Peace is necessary for creating a safe and supportive learning environment. Persistent conflict, intimidation, discrimination and violence may interfere with teaching, learning and administration. Learners and staff are more likely to participate effectively when they feel respected and protected. A safe school climate is associated with learners' academic, social and emotional development (Thapa et al., 2013).

Unity enables educational stakeholders to coordinate their contributions. Administrators provide direction, teachers facilitate learning, learners participate in the educational process, parents provide support, and governing bodies

contribute to oversight. Although these stakeholders perform different roles, their efforts should be aligned with the institution's vision and educational objectives.

The cattle egret's collective responsiveness symbolises the importance of shared direction. When educational leaders identify a genuine opportunity for improvement, they should communicate it clearly and mobilise stakeholders around it. However, decisions should not depend solely on authority. Consultation allows teachers, learners, parents and other stakeholders to contribute relevant knowledge and strengthen ownership of institutional programmes.

TPCET also supports peaceful conflict resolution within educational institutions. Differences may arise over resource allocation, staff responsibilities, learner discipline, school policies or administrative decisions. Such disagreements should be addressed through established procedures, dialogue and fair decision-making. Unresolved conflict can weaken trust and reduce commitment to institutional goals.

Environmental factors significantly influence the contribution of peace and unity. A school may possess cooperative teachers and learners but struggle to achieve its objectives because of inadequate classrooms, instructional materials, staffing, funding or administrative support. Leadership, communication, resources, policies, institutional culture and community support therefore moderate the relationship between stakeholder cooperation and educational outcomes.

The theory can guide educational leaders in developing indicators for institutional improvement. Peace may be assessed through safety, fairness, respectful communication and conflict-resolution practices. Unity may be examined through teamwork, stakeholder participation, shared vision and coordinated implementation. Achievement and development may be reflected in learner performance, completion, retention, institutional capacity and the quality of educational services.

TPCET therefore encourages educational institutions to treat peace and unity as practical foundations of teaching, learning and administration. When supported by effective leadership, adequate resources and favourable policies, these foundations can contribute to improved educational achievement and sustainable institutional development.

#### **4. Application to Religious Organisations**

Religious organisations depend upon shared beliefs, values and collective commitment. TPCET can guide churches, mosques, faith-based organisations and other religious communities in promoting peaceful relationships, strengthening unity and pursuing their spiritual and social responsibilities.

Peace within a religious organisation involves love, respect, forgiveness, justice and constructive resolution of disagreements. Differences may arise over leadership, doctrine, resources, responsibilities or methods of worship.

When such differences are handled through hostility, personal attacks or exclusion, they can divide members and weaken the organisation's moral influence.

Unity enables members to combine their spiritual gifts, abilities and resources in pursuit of a common mission. The biblical presentation of the Church as one body with many parts demonstrates that members may perform different functions while remaining interdependent (1 Corinthians 12:12–27, New International Version). Diversity of responsibility should therefore contribute to collective strength rather than rivalry.

The collective behaviour of cattle egrets illustrates the importance of shared direction. Religious leaders should communicate the organisation's mission clearly and guide members towards activities that reflect its beliefs and values. Members should also remain attentive to legitimate guidance, emerging needs and opportunities to serve their communities.

However, unity should not be used to silence accountability or conceal wrongdoing. Genuine religious unity must be grounded in truth, justice and responsible leadership. Members should be free to raise legitimate concerns through respectful and established procedures. Peace without justice may only conceal unresolved conflict.

Environmental factors influence whether peace and unity produce meaningful outcomes. Religious organisations require responsible leadership, transparent communication, adequate resources, clear policies and safe spaces for worship and service. When these conditions are supportive, members can translate shared faith and commitment into evangelism, counselling, education, charity and community development.

TPCET also encourages religious organisations to restore members who have become less active or temporarily separated from the group. The egret that delays but later observes and rejoins the flock symbolises the possibility of reconnection. Religious unity should therefore include patience, guidance, reconciliation and opportunities for renewed participation.

By applying TPCET, religious organisations can strengthen fellowship, prevent destructive divisions and coordinate their spiritual and social programmes. Peace and unity, supported by favourable organisational conditions, can consequently contribute to both mission achievement and sustainable institutional development.

#### **5. Application to Political Movements and Organisations**

TPCET can be applied to political parties, advocacy groups and other political movements. Such organisations bring together individuals with different backgrounds and interests around shared political goals. Their effectiveness depends upon their ability to maintain internal peace, build unity and operate within environmental conditions that support meaningful participation.

Peaceful political engagement enables members to express different opinions without intimidation or violence. Internal disagreements over leadership, candidates, policies and strategies should be addressed through dialogue, negotiation and established democratic procedures. When competition becomes hostile, a political organisation may fragment and lose public confidence.

Unity enables political movements to coordinate mobilisation, communicate policies and pursue electoral or advocacy objectives. Members who understand and accept the movement's vision are more likely to participate consistently. However, unity should be based on shared principles rather than personal loyalty to individual leaders. TPCET does not equate political unity with the suppression of dissent. Constructive criticism can expose weaknesses, promote accountability and improve policies. Political organisations should therefore establish channels through which members can raise concerns without being treated as enemies of the movement. Unity that excludes accountability can protect poor leadership and weaken long-term development.

The collective responsiveness of cattle egrets symbolises the need for political movements to recognise emerging opportunities and threats. Leaders and members should communicate changes in the political environment and coordinate appropriate responses. Nevertheless, followers should critically assess proposed actions to ensure that they remain lawful, peaceful and consistent with the organisation's principles.

Environmental factors have a significant moderating role. Political laws, electoral systems, media access, financial resources, leadership practices, public security and civic freedoms can strengthen or restrict political participation. Even a peaceful and united political movement may struggle to achieve its objectives when the political environment is severely hostile or when resources are inadequate.

Political leaders should therefore create inclusive structures, communicate transparently, manage resources responsibly and promote nonviolent participation. These conditions allow peace and unity to contribute to organisational legitimacy, electoral achievement and democratic development.

TPCET consequently provides political movements with a framework for balancing collective commitment with internal democracy. Sustainable political achievement is more likely when members remain peaceful and united while preserving justice, accountability, lawful participation and respect for different viewpoints.

## **6. Application to Community-Based and Civil Society Organisations**

TPCET can be applied to community-based organisations, cooperatives, nongovernmental organisations, professional associations and civil society groups. These organisations often depend upon voluntary participation, shared interests

and collective mobilisation to address social, economic and community needs.

Peace enables members to work together despite differences in ethnicity, religion, gender, political affiliation or economic status. Respectful dialogue and fair procedures can prevent these differences from developing into destructive divisions. Social capital, particularly trust, networks and norms of cooperation, can facilitate coordinated action for shared benefit (Putnam, 2000).

Unity helps community members identify common problems, combine resources and implement collective solutions. For example, members may cooperate to improve access to education, healthcare, clean water, environmental protection or financial services. Such initiatives require shared responsibility rather than dependence on a few individuals.

The cattle egret analogy illustrates how members can respond collectively when one person identifies a relevant opportunity or community need. Effective organisations should provide channels through which information can reach other members quickly. They should also assess opportunities carefully to ensure that proposed actions correspond with their objectives and community priorities. TPCET further highlights inclusion. Members who initially fail to participate should be supported to understand ongoing activities and reconnect with the organisation. However, inclusion should be accompanied by responsibility. Every member should contribute according to their ability and remain accountable for agreed duties. Environmental factors moderate the influence of peace and unity on community outcomes. A united group may fail to implement its programmes because of inadequate funding, weak leadership, restrictive policies, insecurity or limited technical knowledge. Partnerships, training, supportive policies and transparent resource management can strengthen organisational capacity.

Civil society leaders should therefore cultivate trust, maintain accountability and establish clear mechanisms for participation and conflict resolution. They should communicate objectives transparently and ensure that resources are used for their intended purposes. Failure to manage resources fairly can generate mistrust and weaken unity.

Through TPCET, community-based and civil society organisations can understand that collective identity alone is insufficient. Peace and unity must be translated into organised participation, responsible resource use and sustained action. When environmental conditions are favourable, these foundations can promote community achievement, organisational continuity and broader social development.

## **7. Application to Workplaces and Business Organisations**

TPCET can be applied to public institutions, private companies, cooperatives and other workplaces.

Organisational performance depends not only upon employees' technical competence but also upon the quality of their relationships, their willingness to cooperate and the environment in which they perform their duties.

Peace in the workplace involves respectful interaction, fair treatment, psychological safety and constructive management of disagreements. Employees who experience intimidation, discrimination or persistent interpersonal conflict may become less willing to communicate and contribute ideas. Psychological safety enables team members to speak openly, raise concerns and acknowledge mistakes without fear of humiliation (Edmondson, 1999).

Unity enables employees and departments to coordinate their specialised roles around the organisation's objectives. Marketing, finance, production, administration and human-resource units may perform different functions, but their activities should contribute to a shared institutional purpose. Unity therefore concerns alignment and cooperation rather than uniformity of professional responsibility.

The collective movement of cattle egrets illustrates the importance of timely communication and coordinated response. When employees identify a market opportunity, operational problem or emerging risk, the information should be communicated to the appropriate individuals. A responsive organisation can then coordinate action before the opportunity disappears or the problem becomes severe. TPCET can also guide conflict management between employers and employees. Differences concerning remuneration, workload, promotion, working conditions and organisational change should be addressed through dialogue and fair procedures. Suppressing legitimate grievances may create an appearance of peace while allowing dissatisfaction to deepen.

Environmental factors moderate the relationship between workplace peace and unity and organisational outcomes. Employees may cooperate effectively but remain unable to meet production or service targets when equipment, funding, staffing or information is inadequate. Leadership, resources, technology, policies, organisational culture and market conditions can therefore strengthen or weaken collective performance.

Business leaders should create clear communication systems, provide necessary resources and establish fair performance and reward procedures. They should also encourage teamwork while recognising individual responsibility. Unity should not allow poor performance or misconduct to remain unaddressed; accountability protects the organisation's shared purpose.

TPCET therefore provides workplaces with a framework for connecting healthy relationships with measurable organisational outcomes. Peace reduces destructive conflict, unity coordinates employee contributions and supportive environmental conditions enable collective

effort to generate productivity, innovation, achievement and sustainable organisational development.

## 8. Policy Implications of TPCET

TPCET has implications for the formulation and implementation of policies within social movements and organisations. Policies provide formal guidance for relationships, decision-making, resource allocation and the resolution of disagreements. They can therefore create conditions that strengthen or weaken peace, unity, achievement and development.

Organisations should develop policies that promote fairness, inclusion, participation and respect for human dignity. Rules that are selectively applied may create resentment and division. Policies should apply consistently to leaders and ordinary members while providing fair procedures for addressing exceptional circumstances.

Conflict-resolution policies should establish clear channels for reporting grievances, conducting mediation and appealing decisions. Members should know where and how to present their concerns. Such procedures can prevent disagreements from developing into personal hostility, violence or organisational fragmentation.

Participation should also be incorporated into policy development. Individuals are more likely to support organisational decisions when they have meaningful opportunities to contribute to them. Participatory decision-making can improve acceptance and implementation, although the level of participation may vary according to the nature and urgency of the decision.

Policies should further clarify organisational vision, membership responsibilities and lines of communication. Members cannot coordinate their activities effectively when roles are uncertain or information is restricted. Clear communication policies can reduce rumours, duplication of duties and misunderstanding.

Resource policies are equally important. Transparent budgeting, procurement and accountability procedures can protect organisational unity by reducing suspicions of favouritism or misuse. Resources should be allocated according to established priorities and the organisation's shared purpose.

TPCET also implies that policymakers should assess the environment in which policies will operate. A policy may appear appropriate but fail when leadership, resources, security or institutional capacity are inadequate. Policy development should therefore be accompanied by an assessment of implementation conditions.

At the broader governmental level, policies should protect freedom of association, peaceful participation, dialogue and lawful collective action. Social movements and organisations require a secure civic environment in which members can cooperate and pursue legitimate objectives without violence or unlawful intimidation.



TPCET consequently supports policies that institutionalise peace and unity rather than leaving them to individual goodwill. When fairness, participation, accountability and conflict resolution are embedded in organisational policies, peace and unity become more sustainable foundations for achievement and development.

### 9. Research Implications of TPCET

TPCET provides opportunities for empirical research in different social movements and organisational settings. Although the theory was developed conceptually and philosophically from the behavioural characteristics of cattle egrets, its propositions can be examined using quantitative, qualitative and mixed-methods approaches. Quantitative studies can measure peace, unity, environmental factors, achievement and development using clearly defined indicators. Researchers may develop or adapt questionnaires to examine members' perceptions of conflict management, trust, cooperation, shared purpose, leadership, communication, resources and organisational outcomes.

The direct influence of peace and unity on achievement and development can be tested through correlation and multiple regression analysis. Moderated regression or structural equation modelling may be used to determine whether environmental factors change the strength or direction of the proposed relationship.

Qualitative research can explore how members understand and experience peace and unity within their organisations. Interviews, focus-group discussions, observation and document analysis may reveal relational and contextual factors that cannot be adequately captured through numerical measures.

Mixed-methods studies may provide a more comprehensive examination of the theory by combining statistical relationships with participants' experiences. Quantitative findings can indicate the strength of relationships, while qualitative findings can explain how and why those relationships occur in particular contexts.

Comparative studies may test TPCET across educational institutions, religious organisations, political movements, businesses and community-based organisations. Such research can establish whether the theory applies consistently across settings or requires contextual adjustment.

Longitudinal studies would be especially valuable because achievement and development occur over time. Researchers may examine whether changes in peace and unity predict later changes in organisational outcomes. Such studies can provide stronger evidence about the direction and sustainability of the proposed relationships than one-time surveys.

Researchers should also develop reliable and valid instruments for measuring the theory's constructs. Peace should be distinguished from the mere absence of visible

disagreement, while unity should be separated from conformity or physical membership. Achievement and development should also be measured as related but distinct outcomes.

Future studies may refine the theory by identifying additional moderating or mediating variables. Trust, leadership, communication, justice and resource availability may operate differently across contexts. Empirical evidence could therefore support, modify or establish limitations in the original framework.

TPCET should consequently be treated as an emerging and testable theoretical framework. Its long-term scholarly value will depend upon systematic empirical examination, critical evaluation and refinement across different social and organisational environments.

## VII. STRENGTHS AND LIMITATIONS OF TPCET

### 1. Strengths of TPCET

One major strength of TPCET is its conceptual simplicity. The theory presents an understandable relationship between peace and unity, environmental factors, and achievement and development. This simplicity makes the framework accessible to researchers, leaders, policymakers and members of different organisations.

The theory is also grounded in an observable natural phenomenon. The peaceful association and collective movement of cattle egrets provide a memorable illustration of cooperation, shared direction and environmental dependence. This natural analogy makes abstract organisational concepts easier to understand.

TPCET integrates peace and unity within a single framework. Although these concepts are frequently discussed separately, the theory presents them as complementary foundations. Peace creates conditions for constructive relationships, while unity coordinates members' efforts towards shared objectives.

Another strength is the inclusion of environmental factors as a moderating variable. This prevents the theory from assuming that peace and unity automatically produce organisational success. It recognises that leadership, communication, resources, policies, culture and security influence whether peaceful collective effort generates achievement and development.

The theory distinguishes achievement from development. Achievement concerns the attainment of intended goals, whereas development refers to sustained improvement in organisational capacity, structures and wellbeing. This distinction allows TPCET to address both immediate results and long-term organisational progress.

TPCET is applicable across different contexts. Its propositions can be examined in social movements,

educational institutions, religious organisations, political organisations, businesses and community-based groups. Such broad applicability increases its potential practical and scholarly relevance.

The framework is also empirically testable. Its variables can be operationalised, measured and analysed through moderated regression, structural equation modelling and other appropriate approaches. Researchers can therefore examine whether peace and unity significantly predict achievement and development and whether environmental factors change that relationship.

TPCET accommodates constructive disagreement and diversity. Unity is not presented as complete uniformity or unquestioning conformity. Members may hold different opinions while remaining committed to a shared purpose. This position protects critical reflection, accountability and organisational learning.

Finally, the theory possesses practical value. It can guide leaders in strengthening relationships, resolving conflicts, coordinating members and improving organisational conditions. TPCET therefore connects philosophical reflection with practical organisational action.

## 2. Limitations of TPCET

Despite its strengths, TPCET requires testing across different cultural and organisational contexts.

# VIII. CONCLUSION AND RECOMMENDATIONS

## 1. Conclusions

### Peace as a Foundation for Achievement and Development

The study concludes that peace is an indispensable foundation for achievement and development in social movements and organisations. Peace creates conditions for respectful interaction, trust, dialogue and constructive resolution of disagreements. It enables members to concentrate their efforts on shared responsibilities rather than destructive conflict.

Peace does not mean the complete absence of disagreement. Differences can contribute to improved decisions when they are expressed respectfully and managed constructively. Genuine peace should therefore incorporate justice, psychological safety, inclusion and fair conflict-resolution procedures.

### Unity as a Foundation for Achievement and Development

The study concludes that unity enables members to coordinate their abilities, responsibilities and resources around a shared purpose. Unity is demonstrated through cooperation, collective commitment, mutual support and responsiveness to organisational direction.

Unity should not be interpreted as unquestioning conformity. Sustainable unity accommodates diversity of opinion, constructive criticism and accountability. Members can disagree about strategies while remaining committed to the organisation's central purpose.

## Moderating Role of Environmental Factors

The study concludes that environmental factors moderate the relationship between peace and unity and achievement and development. Leadership, communication, resources, organisational culture, policies and security determine whether peaceful and united members can translate their collective efforts into meaningful outcomes.

A favourable environment strengthens the influence of peace and unity, while an unfavourable environment weakens or obstructs it. Peace and unity are therefore necessary foundations, but they may not be sufficient without appropriate organisational support.

## Development of TPCET

The study concludes that the behavioural characteristics of cattle egrets provide a meaningful conceptual and philosophical analogy for understanding collective organisational behaviour. Their peaceful association, coordinated movement, shared identity and responsiveness to favourable environmental conditions illustrate the central relationships proposed by TPCET.

The developed theory contends that peace and unity are indispensable foundations for achievement and development in social movements and organisations. TPCET is normative because it promotes desirable values, explanatory because it describes relationships among its variables, predictive because it anticipates organisational outcomes, and testable because its propositions can be examined empirically.

## Overall Conclusion

Peace establishes the relational conditions for cooperation, while unity transforms those conditions into coordinated collective action. Achievement occurs when such action attains intended objectives, and development emerges when improvement is sustained over time. Environmental factors influence every stage of this process.

TPCET consequently provides a context-sensitive framework for understanding organisational progress. Its scholarly and practical value will ultimately depend upon empirical testing, critical evaluation and refinement across different social movements and organisational settings.

## 2. Recommendations

### Recommendations for Leaders

Leaders of social movements and organisations should deliberately promote peace through dialogue, fair treatment, inclusive decision-making and constructive conflict resolution. They should identify and address disagreements before they become destructive.

Leaders should strengthen unity by communicating a clear vision, clarifying members' responsibilities and aligning individual contributions with shared organisational objectives. They should encourage participation without suppressing constructive criticism.

Leadership development programmes should include peacebuilding, communication, mediation, ethical decision-making and team coordination. Leaders should also be evaluated according to their ability to build trust and create conditions that enable collective achievement.

### **Recommendations for Social Movements and Organisations**

Social movements and organisations should establish formal mechanisms for consultation, grievance management, mediation and reconciliation. Members should know how to present concerns and appeal decisions without intimidation.

Organisations should regularly assess the level of peace and unity among their members. Such assessments may examine trust, respectful communication, teamwork, participation, shared purpose and experiences of conflict.

Unity-building activities should emphasise common purpose, mutual responsibility and inclusion. Members who become less active or temporarily disconnected should be given appropriate opportunities to understand developments and rejoin collective activities.

### **Recommendations on Environmental Factors**

Organisations should create supportive environments through effective leadership, transparent communication, adequate resources, fair policies, security and a cooperative organisational culture.

Environmental factors should be assessed separately because leadership, communication, resources and policies may influence organisational outcomes differently. Identifying the weakest condition can help leaders determine where intervention is most needed.

Resources should be allocated transparently and according to established organisational priorities. Unfair or unexplained allocation may generate mistrust and weaken unity.

### **Recommendations for Policymakers**

Policymakers should formulate laws and regulations that protect peaceful association, participation, dialogue and lawful collective action. Policies should discourage discrimination, intimidation and violence within social and organisational settings.

Policy development should involve relevant stakeholders and consider the resources, leadership capacity and institutional conditions required for implementation. Appropriate policies may fail when the implementation environment is ignored.

Public institutions should establish accessible mechanisms for mediation and conflict resolution. These mechanisms should be impartial, timely and trusted by the people they are intended to serve.

### **Recommendations for Researchers**

Researchers should empirically test the direct influence of peace and unity on achievement and development. They should also examine whether environmental factors significantly moderate the proposed relationship.

Reliable and valid measurement instruments should be developed for the major TPCET constructs. Such instruments should distinguish peace from suppressed disagreement, unity from conformity, achievement from temporary success and development from ordinary organisational growth.

Future studies should apply quantitative, qualitative and mixed-methods approaches. Longitudinal studies are particularly recommended because they can examine how changes in peace and unity influence organisational outcomes over time.

Comparative studies should test TPCET across educational, religious, political, business and community organisations. Researchers should also examine whether cultural and institutional differences affect the theory's applicability.

### **Recommendations for Further Development of TPCET**

Future theoretical development should clarify the specific dimensions of environmental factors and determine whether some operate as mediators rather than moderators. Researchers should examine possible reciprocal relationships in which peace and unity promote organisational success while achievement and development subsequently reinforce peace and unity.

TPCET should also be developed alongside ethical principles such as justice, accountability, human dignity and respect for the rights of others. This will prevent peace and unity from being interpreted as support for harmful collective objectives.

Through systematic testing and refinement, TPCET may develop from an emerging conceptual and philosophical framework into a stronger empirically supported theory of social and organisational achievement.

The recommendations emphasised deliberate peacebuilding, unity based on shared purpose, transparent resource management, inclusive policymaking and formal conflict-resolution mechanisms. Researchers were encouraged to develop reliable measurement instruments and test TPCET through quantitative, qualitative, mixed-methods, comparative and longitudinal studies.

Overall, the study concludes that social movements and organisations are more likely to achieve their objectives and experience sustainable development when members coexist peacefully, act in unity and operate within supportive

environmental conditions. This conclusion constitutes the central contribution of the Peace Cattle Egret Theory.

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