

Community Participation in the Monitoring of Public Policies in Panda District in Light of Ubuntu Philosophy

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Publication Date: 2025/10/11

Abstract: This article examines community participation in the monitoring of public policies in Panda District, taking Ubuntu philosophy as an ethical and cultural reference. The general objective is to analyze community participation in policy monitoring through the lens of Ubuntu. The central problem that motivated this study lies in the gap between legal provisions and lived reality: limited citizen presence in policy processes, perceptions of partiality, and weak trust in institutions. A mixed methodology was adopted, including questionnaires administered to officials and 50 beneficiaries, semi-structured interviews, and direct observation, which enabled the capture of perceptions, behaviors, and decision-making routines. The findings reveal a lack of knowledge of the code of ethics, disrespectful treatment of citizens, decision-making centralization, and signs of *nhonguismo* (favoritism based on kinship or personal ties), which together form a cycle of exclusion that undermines monitoring. The study concludes that Ubuntu offers a practical framework to restore social bonds and revitalize participation, while recognizing that such transformation requires stable institutional routines. It is therefore recommended to promote continuous dissemination of institutional ethics, to reactivate local councils as deliberative spaces, to establish accountability calendars with public feedback, and to implement pilot projects in neighborhoods that adopt dialogue circles, shared leadership, and the inclusion of women and youth, accompanied by simple metrics of trust, transparency, and satisfaction with public services.

Keywords: *Community Participation; Public Policy Monitoring; Panda District; Ubuntu Philosophy.*

How to Cite: António Vilanculo, (2025), Community Participation in the Monitoring of Public Policies in Panda District in Light of Ubuntu Philosophy. *International Journal of Innovative Science and Research Technology*, 10(9), 2883-2890 <https://doi.org/10.38124/ijisrt/25sep1541>

I. INTRODUCTION

Community participation in the monitoring of public policies constitutes a fundamental pillar for the consolidation of democratic, transparent, and ethically accountable governance. In Mozambique, the legal and political framework has increasingly recognized the importance of involving citizens in decision-making processes, particularly at the local level, as a means of ensuring that state actions effectively respond to the needs of the population (Amaral, 2021). Nevertheless, a profound gap persists between legal provisions and lived practice. Panda District, in Inhame Province, illustrates this challenge: despite the existence of formal mechanisms of participation, practices of exclusion, the prevalence of clientelism, and a culture of opacity undermine citizens' trust and neutralize the potential of community monitoring as a tool of social oversight.

This fragile participatory scenario reveals not only institutional shortcomings but also a mismatch between imported governance models and the ethical-cultural values

that structure local community life. In this setting, Ubuntu philosophy emerges as a culturally pertinent analytical lens. Ubuntu, with its emphasis on interdependence, co-responsibility, and the premise that an individual's humanity is realized through the well-being of the collective (Mbiti, 1970), offers an alternative ethical framework for rethinking the relationship between the state and the community. The central problem, therefore, is to understand how this worldview can inform and strengthen local governance practices. Accordingly, this research poses the following question: How can Ubuntu philosophy provide an ethical-cultural framework for understanding and enhancing community participation in the monitoring of public policies in Panda District?

➤ *To Address this Question, the Study is Guided by the Following Hypotheses:*

- *H0 (Null Hypothesis):*

The ethical principles of Ubuntu philosophy are not reflected in current governance and policy-monitoring

practices in Panda District, resulting in low levels of community participation, distrust, and deficits in legitimacy.

- *H1 (Alternative Hypothesis):*

The application of a governance framework inspired by Ubuntu values can strengthen community participation in the monitoring of public policies by fostering mutual trust, collective responsibility, and social cohesion between citizens and local administration.

In this sense, the research is oriented by the following objective: to analyze community participation in the monitoring of public policies in Panda District in light of the ethical-cultural framework of Ubuntu philosophy.

The relevance of this study is threefold. Academically, it contributes to governance and public policy studies by applying an African philosophical framework to a contemporary administrative problem, offering an alternative to predominantly Western models. Socially, the article provides a critical diagnosis for communities, civil society organizations, and local leadership in Panda District, highlighting barriers to effective participation and suggesting culturally grounded avenues for strengthening social oversight and accountability. Politically, the study offers public managers and policymakers an analysis of ethical and participatory deficits in local governance, arguing that the incorporation of community values such as those embedded in Ubuntu philosophy can enhance the legitimacy, effectiveness, and sustainability of public policies.

II. LITERATURE REVIEW

➤ *Community Participation and Citizen Monitoring*

Community participation, understood as “taking part” with voice and influence throughout the policy cycle, has its normative roots in the post-war ideal of dignity and agency, and finds explicit expression in the Mozambican legal order. Article 73 of Law No. 11/2023 of 23 August – which amends the 2004 Constitution of the Republic, already modified by Law No. 1/2018 of 12 June – states that “the Mozambican people exercise political power [...] through the permanent democratic participation of citizens in the life of the Nation.” This provision transforms public presence in decision-making into both a duty of the State and a right of residents, with direct implications for the monitoring of planning, budgeting, and service delivery.

Operationally, decentralization and local governance are conceived as arrangements that place the citizen at the center of public choice. Olowu and Wunsch (2004) define local governance as “rules of governance by processes through which the residents of a given area participate in their own governance and which is limited to local interests” (Olowu & Wunsch, 2004, p. 4), underlining the facilitative role of authorities in enabling collaboration and cooperation. In a comparative reading, Teles and Moreira (2007) converge with this position: without regular channels of voice and clear obligations of response on the part of the State, participation degenerates into mere formal attendance, incapable of correcting policy direction. National reports, such as those of

MASC (2010), reinforce the same point through experiences with civil society organizations and local leadership, showing tangible gains when there are routines of consultation, publicity of decisions, and structured feedback to the community.

The normative and comparative vision is substantiated by legal mechanisms that specify who participates, where, and with what responsibilities, thereby preventing participation from depending on momentary political will. Decree No. 11/2005 of 10 June, which regulates Law No. 8/2003 of 19 May on the functioning of Local State Organs, institutionalizes councils at several levels (District, Administrative Post, Locality, and Village), establishes broad compositions that include community authorities and representatives of social, economic, and cultural interests, and assigns the District Administrator the responsibility to establish and ensure the functioning of these bodies. This design confers predictability to monitoring: priorities, implementation, and evaluation are channeled through instances where the community has representation and responsibility, reducing the distance between decision-making and local realities.

Citizen monitoring corresponds to the systematic follow-up of state performance in relation to goals and standards made public. For it to have legal force and social legitimacy, it requires clear rules of probity, conflict-of-interest prevention, and accessible channels for complaint and correction. In this regard, Law No. 12/2024 of 18 June (Law on Public Probity) establishes duties of conduct and transparency that strengthen social oversight, while national anti-corruption strategies organize instruments of prevention and accountability, creating incentives to publicize official acts, respond to grievances, and correct deviations (MASC, 2010).

➤ *Ubuntu as an Ethical-Communitarian Foundation of Participation*

Ubuntu philosophy is central to the African worldview, as it emphasizes the interdependence between the individual and the collective. Dju and Muraro (2022) argue that this perspective holds that the “self” exists only in relation to others: the individual is regarded as an incomplete being who attains fullness through coexistence and mutual cooperation. In this sense, as the same authors note, “in ethical terms, the individual is a communitarian being” whose identity is constructed “in and through the community” (Dju & Muraro, 2022, p. 259).

For Ramose (2002), Ubuntu constitutes a “normative ethical category” that is fundamental to African philosophy, the fifth basic category that should permeate all social relations. In other words, Ubuntu is not merely a cultural description but an ethical foundation that governs moral obligations among members of the community.

Exponents of Ubuntu’s communitarian ethics, such as Mbiti (1970), have synthesized the notion of Ubuntu in the following aphorism: “I am because we are; and since we are, therefore I am” (Mbiti, 1970, p. 141), indicating that the

essence of the individual is completed only within the collective. This maxim is accompanied by another key observation: “the survival of the community and its advancement depend on the degree of cooperation and joint action of its members” (Adeate, 2023, p. 10). Thus, from the Ubuntu perspective, personal fulfillment and collective well-being are inseparable. Each person assumes the duty of contributing to the strengthening of the collective – caring for the present and for the legacy of future generations – since their own identity and future depend on this shared ethical commitment.

The communitarian foundation of Ubuntu directly informs practices of participation and social engagement. As Muia, Masese, and Rufo (2023) highlight, “the ethics of Ubuntu provide a humane and time-honored way of ensuring inclusion and participation in community work” (p. 1). These authors stress that the core of Ubuntu lies in the principle “I am because you are”, a recognition of a shared destiny among community members. This ethical understanding emphasizes trust, social bonds, and reciprocity as essential components of social capital. Consequently, participatory processes grounded in Ubuntu tend to be more equitable and inclusive, as they account for the voices and needs of all, particularly the most vulnerable, promoting solidarity rather than exclusion.

The ethical-communitarian dimension of Ubuntu also translates into styles of leadership and decision-making. Ncube (2010) argues that, from an Ubuntu perspective, decision-making should be “circular and inclusive”, organized through respectful dialogue and shared vision among all involved. In the context of public service, the Ubuntu approach contrasts with the Western individualist model, as it privileges the public good and collective responsibility. For example, the New Public Service proposed by Denhardt and Denhardt (2000) echoes similar values, yet its articulation with Ubuntu makes citizen participation not only a bureaucratic ideal but a moral imperative derived from human interdependence.

The Ubuntu ideal is not merely theoretical. Fuel (2024) identifies African leaders who embodied these principles in practice. He cites the traditional governance of kgotlas in Botswana – community spaces where everyone’s voice is heard – and records declarations by Samora Machel, who affirmed that Mozambique could not be at peace while its sister countries were at war, calling for unity and cooperation. Such examples illustrate leaders who applied Ubuntu ethics in concrete contexts, prioritizing the common good and mutual support.

➤ *Evidence and Lessons from National Studies and Reports*

The literature we have reviewed points to a consensus that ethics in public administration transcends mere legality, requiring grounding in values that promote social justice, transparency, and trust between the state and its citizens (Santos & Serafim, 2024). However, the practical implementation of these ideals faces significant challenges, where community participation, although legally encouraged, often remains a formality, undermining its effectiveness as a tool of social and ethical oversight.

As noted in the presented literature review, the Mozambican legal framework contains a set of instruments that theoretically support ethical and participatory governance. Documents such as the Law on Public Probity and the Code of Conduct for State Officials and Agents (Resolution No. 15/2018 of 24 May) establish the foundations for the expected conduct of public servants. In addition, Decree No. 11/2005 of 10 June mandates the creation of dialogue spaces, such as consultative councils, enabling citizens and civil society organizations to participate in local development planning (Mathonhane, 2023).

Despite this normative framework, several studies point to a deep gap between legislation and practice. Amaral (2021) critically analyzes Mozambican politics, arguing that it is often instrumentalized to serve personal and partisan interests, rather than the common good. Practices such as clientelism, nepotism, and corruption undermine citizens’ trust in institutions, weakening governance and socio-economic development. This political culture creates an environment in which community monitoring becomes ineffective, as power structures remain impermeable to citizen oversight.

Mathonhane’s (2023) study indicates that participatory spaces, such as local councils, often fail to reflect the diversity of the community, marginalizing groups such as women and youth. The relationship between civil society organizations (CSOs) and government officials is frequently marked by mutual distrust, with CSOs perceived as adversaries, which limits collaboration. This dynamic results in symbolic rather than substantive participation, serving more to legitimize pre-conceived decisions than to genuinely influence public policy (Amaral, 2021).

CSOs are identified as crucial actors in promoting public policy monitoring. According to the Practical Guide for Civil Society (2014, p. 3), these actors “raise awareness of public policies, support communities in formulating, implementing, and conveying their concerns”, and “act in favor of accountability.” However, their potential is constrained by limited capacity and lack of acceptance by some public managers (Mathonhane, 2023). The effectiveness of CSOs depends on their independence and their ability to mobilize communities, overcoming barriers of distrust and establishing themselves as legitimate partners in governance.

The literature on policy implementation, as discussed by Rosa, Lima, and Aguiar (2021), provides models that help to understand participatory dynamics. The top-down model presents a centralized, hierarchical administration with little room for citizen participation and monitoring. In contrast, the bottom-up model recognizes that problem-solving capacity resides at the local level and values the “maximization of discretion at the point where the administrative structure meets reality” (Rosa, Lima, & Aguiar, 2021, p. 75).

A recurring theme in national studies is the perception that ethical conduct by state officials and agents is a precondition for genuine community participation (Mathonhane, 2023). Endemic practices such as corruption, nepotism, and nhonguismo (favoritism) directly threaten

Mozambique's public sector. When citizens perceive that public services are marked by favoritism and that access to rights depends on "asking for a favor", trust in the system is eroded. Filho (2002) argues that adherence to a respected code of ethics positively affects organizational culture, encouraging responsibility and commitment – elements that are crucial for citizens to feel safe and motivated to participate in the monitoring of governmental actions.

III. METHODOLOGY

This research adopted a mixed-methods approach, combining qualitative and quantitative strategies to obtain a multifaceted analysis of the case under study. The research is classified as descriptive and explanatory, aiming not only to describe the characteristics of community participation and governance in Panda District but also to explain the relationships between ethical variables, professional conduct, and decision-making processes.

To build the study, multiple technical procedures were employed. Initially, a bibliographic and documentary review was carried out to establish the theoretical and contextual framework. Legal documents, district government reports, laws, and other materials pertinent to the subject were analyzed. The subsequent phase consisted of fieldwork in Panda District, which enabled the collection of primary data through the following techniques:

- *Questionnaires:*

Two sets of anonymous questionnaires were administered. The first was directed at 50 state officials and agents, and the second at 50 beneficiaries of local public policies.

- *Semi-Structured Interviews:*

Interviews were conducted with three members of the district administration to capture their perspectives on governance challenges and practices. The semi-structured format allowed flexibility to explore emerging issues during the conversation.

- *Direct Observation:*

Observation of district activities and dynamics complemented the collected data, providing practical context to the responses obtained.

The research universe encompassed the three central groups involved in public policies in Panda District: decision-makers (government officials), implementers (public servants), and recipients (beneficiaries). From this universe, a purposive and convenience sample of 103 participants was selected, based on their availability, knowledge, and direct involvement with the phenomenon under study, ensuring the relevance of the information collected.

Data analysis followed the mixed-methods design. Quantitative data, collected through questionnaires, were grouped, processed statistically to determine frequencies and percentages, and presented in tables and graphs. Qualitative data, derived from interviews and the open-ended questions of the questionnaires, were analyzed using content analysis. This process involved coding the responses, identifying thematic categories, and interpreting narratives to extract inferences and cross-reference the results with the theoretical foundations of the study.

All research procedures were conducted in compliance with ethical principles. Informed consent was obtained from all participants, who were duly informed about the objectives of the study. Confidentiality and anonymity were fully guaranteed through a coding system designed to protect the identity of interviewees and respondents, ensuring that their participation would not entail any form of harm.

IV. PRESENTATION AND DISCUSSION OF RESULTS

➤ *The Gap Between Norm and Practice: Perceptions of Public Officials*

One of the most significant findings of this research reveals a marked disconnection between public officials and the instruments that should regulate their conduct. When asked about their familiarity with their institution's code of ethics, a substantial majority – 66% of state officials and agents – reported not being familiar with the document, as evidenced in the following figure.

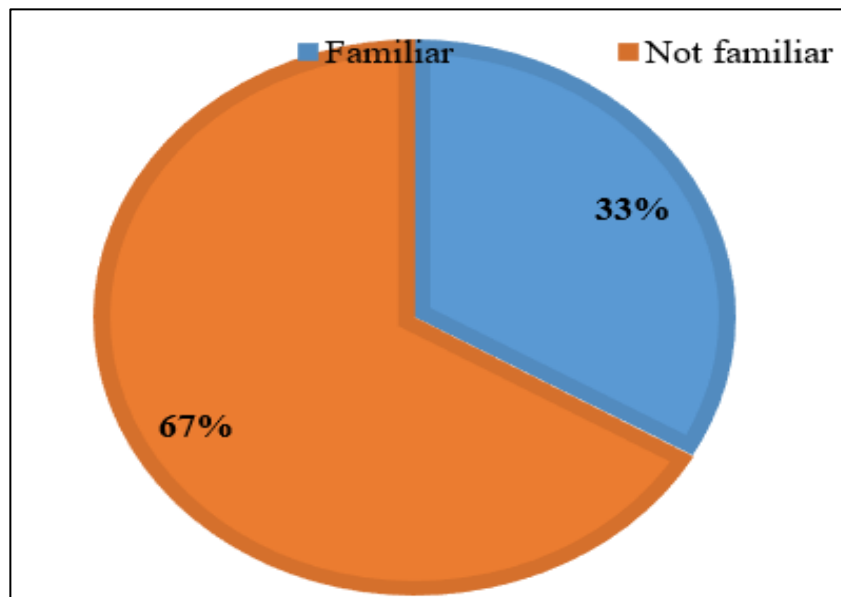


Fig 1 Employees' Familiarity with the Code of Ethics and Conduct

The testimonies collected help to explain the gap shown in the Fig. 1, pointing to an institutional culture where the ethical norm is perceived as either inapplicable or nonexistent. Participant E13 stated that he had not had “*any contact with documents related to conduct*” since joining the public service. Another was more direct, linking the ineffectiveness of the code to the prevalence of unethical practices: “In fact, I only learned about the code of ethics and conduct when I was studying, but when I started working [...] I realized that it has no applicability, which is why I ended up not becoming familiar with it, due to the corruption that is felt in my District” (E65, personal communication, 2025).

The empirical evidence from Panda materializes the gap between legislation and practice discussed by Amaral (2021) at the national level. Although Mozambique possesses a legal framework for probity, such as the Law on Public Probity and the Code of Conduct, the initial data suggest that these instruments have not been effectively disseminated or internalized by frontline agents of local administration. Amaral’s (2021) observation that ethics has been “replaced by corruption” or by “camaraderie” illustrates how organizational culture overrides the legal norm, undermining the trust required for participatory governance, as also highlighted by Santos and Serafim (2024).

The reality in Panda stands in stark contrast to the principles of Ubuntu philosophy. Practices such as *nhonguismo* (favoritism) and partisanship, mentioned by E91 as barriers to ethical professionalism, represent the antithesis of the Ubuntu ideal of interdependence and collective well-being. Ubuntu, as a “normative ethical category” (Ramose, 2002), requires relationships to be governed by cooperation and recognition of the other. The absence of a shared ethical culture in Panda’s public administration prevents the construction of a communal identity between civil servants and citizens – an element fundamental to the Ubuntu worldview (Dju & Muraro, 2022).

The lack of ethical orientation is directly reflected in decision-making. Approximately 74% of surveyed officials reported that ethical principles do not guide decisions in their area of work. This finding is compounded by high exposure to deviant behaviors: 82% of officials stated that they had witnessed unethical conduct in the exercise of their duties, especially in the health and education sectors. In addition, the majority (58%) believed that cases of misconduct are not handled fairly or impartially (see Table 1).

Table 1 Public Officials' Perceptions of Ethics in Decision-Making and Conduct.

Indicator	Negative Response (%)	Positive Response (%)
Decisions are guided by ethical principles	74%	26%
Witnessed unethical behaviors	82%	18%
Cases of misconduct are handled fairly	58%	42%

The perception of impunity and partiality presented in Table 1 reinforces Amaral’s (2021) analysis of the instrumentalization of power for private ends, creating a vicious cycle that discourages proper conduct and citizen participation. If state agents themselves do not trust the impartiality of the system, it becomes difficult to expect citizens to engage in monitoring. From the Ubuntu

perspective, a system that fails to correct its shortcomings equitably breaks the bonds of trust and reciprocity essential for community cohesion (Muia, Masese, & Rufo, 2023).

➤ *The Citizen's Perspective: Beneficiaries' Experiences with Public Services*

The perspective of public policy beneficiaries substantiates the ethical fragility perceived by officials. A majority of 58% of surveyed citizens consider that public services in Panda District are not delivered fairly. This sense of injustice is directly linked to the treatment received, with an overwhelming 86% declaring dissatisfaction with the way they are treated by public officials.

This finding is crucial, as the relationship between the citizen and the frontline state agent is the point at which public policy materializes. Disrespectful or partial treatment not only violates the duties of the civil servant but also undermines the legitimacy of the state itself. Such widespread dissatisfaction hampers the “collaboration and cooperation” that Olowu and Wunsch (2004) identify as central to local governance. Without a relationship of respect and trust, participation degenerates into “formal attendance” (Teles & Moreira, 2007), lacking the capacity to generate effective monitoring.

Ubuntu philosophy offers a compelling lens through which to interpret this relational failure. The principle “I am because we are” (Mbiti, 1970) entails a mutual recognition of humanity and dignity. When 86% of citizens feel mistreated, a fundamental rupture in this recognition is revealed. The public official ceases to act as a member of the community in service of the collective and instead assumes a posture of power that fosters distance and distrust. Such an attitude prevents the construction of a “shared vision”, essential for the “circular and inclusive” decision-making process defended by Ncube (2010) within Ubuntu ethics. Citizens’ dissatisfaction is, therefore, not merely a problem of service quality but a profound ethical failure in the lived practice of communitarian values.

➤ *Favoritism and Exclusion: Ethics in the Allocation of Public Resources*

The distrust of citizens toward public administration, previously demonstrated, is exacerbated by the widespread perception of partiality in the distribution of resources. When asked whether they believed favoritism or preferential treatment existed in the allocation of public support, an expressive 74% of beneficiaries responded affirmatively. This perception that access to public goods is not equitable is one of the greatest obstacles to citizen monitoring. If the community believes that rules are not applied equally to

everyone, the incentive to oversee their enforcement decreases dramatically.

The practice of favoritism, popularly known as *nhonguismo*, represents a direct violation of the principles of the Law on Public Probity, which demands impartiality and transparency in the management of state resources. The perception, reported by 42% of beneficiaries, that one must “ask for a favor” to access a guaranteed right, transforms the relationship between citizen and state into one of *clientele*, thereby undermining the foundations of democratic citizenship. This scenario confirms Amaral’s (2021) analysis, which identifies *clientelism* as a practice that corrupts institutions and weakens governance.

From the perspective of Ubuntu philosophy, favoritism constitutes a profound ethical fracture. By privileging individuals or groups to the detriment of the collective, local administration in Panda denies the fundamental principle of interdependence and mutual responsibility. As highlighted by Muia, Masese, and Rufo (2023), Ubuntu ethics promotes inclusion and care for all – especially the most vulnerable – as an imperative for the survival and well-being of the community. Favoritism, by contrast, generates exclusion and distrust, eroding the social capital that, in the Ubuntu worldview, is the basis of community. The practice of *nhonguismo* is, therefore, incompatible with the ideal that “I am because we are.”

The central issue preventing effective community monitoring in Panda District lies in the systematic exclusion of citizens and even lower-ranking officials from decision-making processes. The data obtained in this research are revealing:

- 90% of beneficiaries stated that they have no knowledge of how decisions regarding public policies are made in their district.
- 78% of beneficiaries believe that their opinions are not taken into account in the formulation of local policies.
- 68% of surveyed public officials reported never having participated in decision-making processes involving public policies.

The Following Diagram Illustrates the Governance Model Identified in Panda District (See Fig. 2).



Fig 2 Exclusion Cycle in Decision-Making in Panda.

As can be observed, the flow of the Fig. 2 demonstrates a strictly top-down governance model which, as argued by Rosa, Lima, and Aguiar (2021), allows very limited space for citizen participation and monitoring. Interviews with members of the district administration confirm this reality. One director admitted that the decision-making process is restricted and that, frequently, “the final word comes from the provincial government” (E2, personal communication, 2025), highlighting a centralization that contradicts the objectives of decentralization. Another interviewee, E85, lamented that community leaders and other local structures are merely instrumentalized to “Collect Information and Transmit Information” about decisions already made, rather than to participate in their formulation.

The aforementioned practice openly violates both the spirit and the letter of Decree No. 11/2005 of 10 June, which institutionalizes local councils as deliberative spaces to involve communities in decisions that affect them. The absence of effective channels for participation, as diagnosed by Teles and Moreira (2007), reduces local governance to a formal exercise, incapable of incorporating the real needs of the territory. Without knowledge of the process, and without the perception that their voice has influence, citizen monitoring becomes a practical impossibility.

V. CONCLUSION

Now we return to the guiding question of this research: How can Ubuntu philosophy provide an ethical-cultural framework for understanding and strengthening community participation in the monitoring of public policies in Panda District? The evidence gathered demonstrates a clear misalignment between what the law prescribes and what is

experienced in practice. The vast majority of public officials report not being familiar with their institution’s code of ethics and acknowledge that decisions are not guided by ethical principles, while beneficiaries report injustice, mistreatment, and favoritism in access to public goods. Taken together, these findings reveal an environment of fragile trust in which citizen presence in decision-making processes tends to be merely formal, a situation that contradicts the Ubuntu ideal of interdependence and co-responsibility. By aligning these results with the theoretical framework, we conclude that Ubuntu serves as an interpretive key both to expose the moral ruptures that hinder participation and to point toward a horizon of renewed bonds between state and community.

When examining the hypotheses, the results support the null hypothesis as originally formulated: the ethical principles of Ubuntu are not reflected, at present, in the prevailing practices of governance and monitoring in Panda, manifesting in low levels of participation, discredit, and perceptions of partiality. The gap between norm and practice, the perception of impunity, *nhonguismo* (favoritism), and decision-making centralization corroborate this diagnosis. The alternative hypothesis, in turn, finds logical and documentary support, even if it has not yet been tested through intervention: Ubuntu’s value framework – mutual trust, care for the other, inclusive deliberation – offers conditions for reconstituting social bonds and giving substance to participation.

In other words, the study addressed the initial research question by demonstrating that the absence of a shared communitarian ethos is a central obstacle, and that the intentional adoption of practices aligned with Ubuntu can transform currently hollow participatory mechanisms into living spaces of decision-making. The evidence lies in the

testimonies of local actors concerning disrespectful treatment, lack of feedback, and unawareness of how decisions are made. Where one person ceases to recognize the personhood of the other, the political community loses its foundation; where public service ceases to be seen as service to the community, monitoring loses its meaning. Ubuntu, by re-centering the dignity of the other and the common good, helps to reposition each administrative function in its proper place.

From this point, we offer several suggestions for the district government of Panda. First, institutional ethics should be socialized through continuous training and fair evaluation of misconduct. Regular listening channels with binding feedback should be opened, and local councils reactivated as deliberative bodies rather than mere conveyors of decisions. It is also important to reduce the distance between decision-makers and those who live with the consequences of decisions, through periodic public sessions, publication of resource-allocation criteria, and a calendar of accountability. Finally, we suggest the implementation of pilot projects in neighborhoods and localities where practices inspired by Ubuntu – dialogue circles, shared leadership, and the inclusion of women and youth – are adopted, accompanied by simple metrics of trust, transparency, and satisfaction with services. These steps do not exhaust what needs to be done, but they open a concrete path for participation to gain a real voice and for governance in Panda to once again be recognized as a common task.

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