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ASSESSING THE EFFICACY OF UBUNTU IN ADDRESSING CRIME IN HIGH DENSITY URBAN COMMUNITIES: CASE OF MBARE IN HARARE

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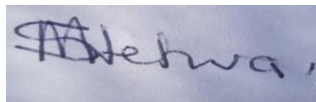
*A Research dissertation submitted in partial Fulfilment of the requirements for the Degree of
Bachelor of Business Administration in Police and Security Studies.*

June 2026

Approval

I certify that I have read and recommended to the Bindura University of Science Education for acceptance; a research project entitled “**ASSESSING THE EFFICACY OF UBUNTU IN ADDRESSING CRIME IN HIGH DENSITY URBAN COMMUNITIES: CASE OF MBARE IN HARARE**”, submitted by Maynard Munyaradzi Mutemi, in partial fulfillment of the requirements of the *Degree of Bachelor of Business Administration in Police and Security Studies*. I further certify that all requirements were fulfilled. It is my professional judgment that the project is of a suitable standard as to be submitted with my name attached to it as the supervisor. I therefore release the student to submit her dissertation for marking.

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Date

Dedication

I dedicate this dissertation to my family for their unwavering love, encouragement and sacrifices throughout my academic journey. Your constant support and belief in my abilities inspired me to persevere despite the challenges encountered during this study.

I also dedicate this work to all community members, law enforcement officers and stakeholders committed to promoting peaceful and crime free communities through the values of Ubuntu. It is my hope that this study will contribute to strengthening community participation and social cohesion in crime prevention within Zimbabwe and beyond.

Abstract

This study assessed the efficacy of Ubuntu in addressing crime in high-density urban communities, using Mbare in Harare as a case study. The study was motivated by the persistent increase in crime despite formal policing efforts and the apparent erosion of traditional Ubuntu values such as social cohesion, collective responsibility, respect, dignity and community participation. The purpose of the study was to determine the extent to which Ubuntu principles contribute to crime prevention and to recommend strategies for integrating indigenous knowledge systems into contemporary community policing initiatives.

The study adopted a pragmatic research philosophy and employed a mixed-methods research approach using a cross-sectional research design. The target population comprised residents of Mbare, community leaders, and law enforcement stakeholders. A sample of 100 participants was selected using appropriate probability and non-probability sampling techniques, while 72 completed questionnaires were successfully returned, representing a 72% response rate. Primary data were collected through self-administered questionnaires and semi-structured interviews conducted within Mbare, Harare.

Quantitative data were analysed using the Statistical Package for the Social Sciences (SPSS), employing descriptive statistics such as frequencies, percentages and averages together with inferential statistics, including correlation analysis. Qualitative data were analysed using thematic analysis through coding and identification of emerging themes.

The findings established that Ubuntu significantly promotes social cohesion, collective responsibility, community participation, mutual trust, respect and community-based conflict resolution, all of which contribute positively to crime prevention. However, urbanisation, weakening communal relationships and declining adherence to Ubuntu values continue to undermine these benefits. The study concludes that revitalising Ubuntu principles can strengthen community policing and improve crime prevention outcomes. It recommends greater integration of Ubuntu values into policing policies, community awareness programmes, leadership initiatives and crime prevention strategies through collaboration among government, law enforcement agencies, local authorities and community members

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Firstly I would like to express my sincere gratitude to the Almighty God for granting me the wisdom and strength to complete this research successfully. My heartfelt appreciation goes to my supervisor for the invaluable guidance, constructive criticism, patience and continuous encouragement throughout the research process. I also wish to thank the Department of Intelligence and Security Studies for providing the academic support and conducive learning environment that made this study possible. Special appreciation is extended to the residents of Mbare, members of the Zimbabwe Republic Police, community leaders and all respondents who willingly participated in this study by completing questionnaires and participating in interviews. Their cooperation and valuable insights formed the foundation of this research. Finally, I am deeply grateful to my wife Melody Mutemi and my children for their unwavering support and encouragement.

Abbreviations and Acronyms

ANOVA Analysis of Variance

CRCP Collective Responsibility and Community Policing

CRCP1 Collective Responsibility Promotes Cooperation in Community Policing

CRCP2 Collective Responsibility Promotes Shared Accountability in Community Policing

CRCP3 Collective Responsibility Promotes Mutual Support in Community Policing

CRCP4 Collective Responsibility Promotes Residents' Participation in Community Policing

HSC Humanity and Social Cohesion

HSC1 Humanity Promotes Inclusion among Residents

HSC2 Humanity Promotes Trust and Networks among Residents

HSC3 Humanity Promotes Shared Values against Crime

HSC4 Humanity Promotes Engagement against Crime

NWC Neighbourhood Watch Committee

RDCR Respect, Dignity and Conflict Resolution

RDCR1 Respect and Dignity Promote Communication towards Conflict Resolution

RDCR2 Respect and Dignity Promote Compromise towards Conflict Resolution

RDCR3 Respect and Dignity Facilitate Conflict Resolution

RDCR4 Respect and Dignity Build Relationships that Support Conflict Resolution

SD Standard Deviation

SDT Social Disorganisation Theory

SPSS Statistical Package for the Social Sciences

ZimStats Zimbabwe National Statistics Agency

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CHAPTER: 1 INTRODUCTION

1.1 Chapter Introduction

Ubuntu, a philosophical and ethical framework rooted in African societies, is commonly expressed in the maxim “I am because we are.” It emphasizes interdependence, collective responsibility and reconciliation in shaping personhood and moral duty (Samkange, 1980; Magoso, 2020). Samkange conceptualizes ubuntu as both a moral code and political philosophy, where humanity is realized through relationships. Despite colonial disruptions, ubuntu remained embedded in social norms and traditional justice systems (Schoeman, 2012). In the postcolonial era, ubuntu has re-emerged in restorative justice approaches that prioritize healing, reconciliation and community participation over punitive measures. Practices in South Africa, including community mediation and reintegration programmes, demonstrate its role in promoting social cohesion and offender rehabilitation (Ntshangase, 2016). However, applying ubuntu in high-density urban communities such as Mbare, Harare, presents challenges. Urban environments often experience weakened social ties, resource constraints and strained relations with law enforcement. In Zimbabwe, tensions between communities and the Zimbabwe Republic Police undermine trust and cooperation (Chingozha et al., 2022). Despite these constraints, ubuntu remains culturally relevant and potentially effective in community-led crime prevention. However, gaps persist in its operationalization and empirical evaluation, particularly in urban settings (Dixon, 2024). This study therefore assesses the role of ubuntu in addressing crime in Mbare, Harare, bridging theory and practice in an urban African context.

This first chapter provides the foundational orientation for the study by presenting the background to the research, the statement of the problem, and the purpose of the study. It also outlines the research objectives and corresponding questions, the assumptions underpinning the study, and its significance. Finally, the chapter specifies the delimitations and limitations of the research, and defines key terms as they are used throughout this dissertation.

1.2 Background of the Study

Urban high-density communities are often sites of concentrated social and economic disadvantage that shape both the patterns and lived experiences in relation to crime. In Zimbabwe, research into emerging urban human settlements such as Hopley in Harare

demonstrates how infrastructural deficits, spatial injustice and heightened vulnerability contribute to insecurity in high-density environments (Matamanda & Mphambukeli, 2022). At the same time, local historic data highlight that the suburb of Mbare has cultivated a reputation of being high risk and prone to multiple hazards that include environmental, health and security in urban planning assessments (The Zimbabwean, 2012). These contexts underscore the urgency of context-based responses to crime prevention in dense urban settlements such as Mbare.

Against this backdrop, the African humanist philosophy of Ubuntu which emphasizes connectedness, dignity, solidarity and communal responsibility offers a culturally grounded lens for rethinking crime prevention beyond purely punitive paradigms. Practical research in Zimbabwe likewise indicates that community-policing efforts which engage traditional leaders demonstrate promise for crime prevention when aligned with local communal structures (Zikhali, 2019).

The relevance of Ubuntu-informed crime prevention is further illuminated by experiences from comparable high-density urban settlements in Africa, particularly Alexandra Township in Johannesburg, South Africa, and Makoko in Lagos, Nigeria. These settlements share characteristics with Mbare, including overcrowding, inadequate infrastructure, unemployment, informality and social exclusion, all of which contribute to elevated crime risks and weakened formal policing capacity.

Alexandra Township, one of South Africa's oldest and most densely populated urban settlements, has long grappled with crime, social unrest and inadequate service delivery. Scholarly analyses indicate that these structural conditions have often produced insecurity, yet they have also stimulated strong forms of community mobilisation and informal social regulation. Jochelson (1990) observes that Alexandra's history of collective resistance and local organisation demonstrates the township's capacity for communal self-regulation through participatory structures. More recently, Zulu (2024) notes that community-led anti-crime initiatives in Alexandra emerged as responses to gaps in formal law enforcement, highlighting the significance of communal vigilance and collective responsibility. However, the study also cautions that where such initiatives lack regulation, they may evolve into coercive or exclusionary practices.

These findings align with Dixon's (2024) argument that Ubuntu offers a more contextually relevant framework for addressing urban violence in African settings than imported Western models of collective efficacy. According to Dixon, crime prevention grounded in Ubuntu foregrounds relational accountability, restorative justice and social interconnectedness as

mechanisms for sustaining order. In Alexandra, this perspective has informed neighbourhood-level interventions such as civic forums, local mediation structures and community dialogues aimed at resolving tensions through consensus-building rather than punitive enforcement alone. Furthermore, Sinwell (2011), in examining responses to xenophobic violence in Alexandra, argues that community-based peacebuilding efforts were most effective where they fostered solidarity and addressed fractured social relationships.

Similarly, Makoko, Lagos, presents another compelling case of community-oriented crime prevention within an informal urban settlement. Makoko is characterised by severe infrastructural deprivation, poverty and weak state presence, factors that heighten vulnerability to criminality. Yet within this environment, local associations, communal surveillance networks and elder-led mediation structures have played an important role in maintaining social order. While empirical literature on Makoko is less extensive than Alexandra, urban governance scholars note that local security often depends on collective action, neighbourhood trust and informal systems of accountability embedded within the community's social fabric. These practices mirror Ubuntu's emphasis on shared humanity, mutual care and collective responsibility.

Scholarly commentary on African urban crime prevention consistently underscores the importance of social cohesion as a protective factor. Barolsky (2016) argues that social cohesion in marginalised urban communities cannot be understood solely through formal institutional measures but must be interpreted through lived communal relationships and practices of mutual support. This resonates with Ubuntu's normative insistence that security is sustained through social interconnectedness rather than individualised enforcement mechanisms. Pelser and Louw (2002) similarly contend that crime prevention strategies in African urban contexts often fail when they rely excessively on state-centred policing while neglecting local social structures capable of informal regulation.

The experiences of Alexandra Township and Makoko therefore demonstrate that sustainable crime prevention in high-density African settlements depends on integrating formal law enforcement with culturally grounded communal systems of social control. These cases suggest that neighbourhood vigilance, restorative conflict resolution, local mediation and participatory policing can significantly strengthen urban safety when anchored in values of dignity, solidarity and collective accountability.

Despite these converging lines of theory and practice, there is limited empirical evidence on how specific Ubuntu principles such as humanity/hunhu, collective responsibility, respect and dignity operate in everyday crime prevention practices within the high-density urban context

of Mbare, and how such principles might be integrated into practicable, locally legitimate crime management frameworks.

1.3 Statement of the Problem

Urban high-density communities such as Mbare in Harare experience persistently high levels of crime with statistics showing an upward trajectory averaging 28% for the past five years (ZRP Mbare District, 2020-2025) against police projected growth limit of 14%. Conventional crime prevention strategies in Zimbabwe have largely emphasized punitive approaches such as arrest, prosecution and incarceration while often overlooking the cultural and communal dimensions that shape behaviour and influence social cohesion. This is happening at a time when the Ubuntu philosophy that is founded on principles of humanity, collective responsibility, respect and dignity offers a potentially powerful framework for fostering collective social accountability and potentially reduce crime. As such there is limited empirical research on how these principles are operationalized in daily community life or integrated into policing strategies within Mbare. Ubuntu is frequently invoked as a moral ideal yet little is known about whether, how, and to what extent it actually functions as a mechanism for crime prevention in a high-density urban context. This gap in knowledge hampers the development of culturally relevant, sustainable crime prevention interventions that resonate with local values and social structures. Without empirical evidence on the practical role of Ubuntu in Mbare, policymakers and practitioners risk continuing to impose externally derived, one-size-fits-all strategies that may be ineffective or actively resisted by the communities they aim to serve.

1.4 Research Aim

The research aimed at developing an Ubuntu informed crime prevention framework that is applicable in an urban set up.

1.5 Research Objectives

The attainment of the research aim will be guided by the following objectives: -

- a.** To identify Ubuntu based practices used by Mbare Residents and law enforcement to prevent and manage crime.
- b.** To analyse the socio-economic factors in Mbare that hinder the practical application of Ubuntu values.

- c. To assess the perceptions of both residents and law enforcement regarding the integration of Ubuntu/Hunhu into modern crime prevention.
- d. To propose a framework for blending Ubuntu Philosophy with contemporary urban policing to reduce crime.

1.6 Research Questions

Achieving the research objectives will be based on asking the following questions: -

- i. To what extent does the principle of humanity promote social cohesion as a crime prevention strategy in Mbare?
- ii. How does the principle of collective responsibility enhance community policing as a crime prevention approach in Mbare?
- iii. How does the principle of respect and dignity influence community-based conflict resolution as a crime prevention mechanism in Mbare?
- iv. How can the ubuntu philosophy be applied in crime management in Mbare?

1.7 Significance of the Study

The study benefited both practice and theory as the police, urban communities in Zimbabwe, policy makers, local authorities and academia stand to benefit from the research outcomes.

To the Police

The police will benefit through research driven and well-informed context-based approaches that can apply in the management of crime. The framework that will be derived from the study will be of great use to the police as they seek to invoke sustainable crime management approaches.

To Residents

Residents will benefit from the study as it will inform their behaviour by facilitating and promoting the adoption of practices that are already entrenched in their culture which are beneficial to their community in terms of crime management. In doing so, the research will revive seemingly forgotten or wrongly shared cultural principles that are useful in helping maintain community order.

To Local Authorities

Local authorities such as the City of Harare will also benefit from the study as it will guide their planning to infuse culturally sensitive approaches that can help prevent crime. Importantly, this will apply to many other local authorities in Zimbabwe and beyond given their critical role in urban planning and implementation of community safety measures.

To Policy Makers

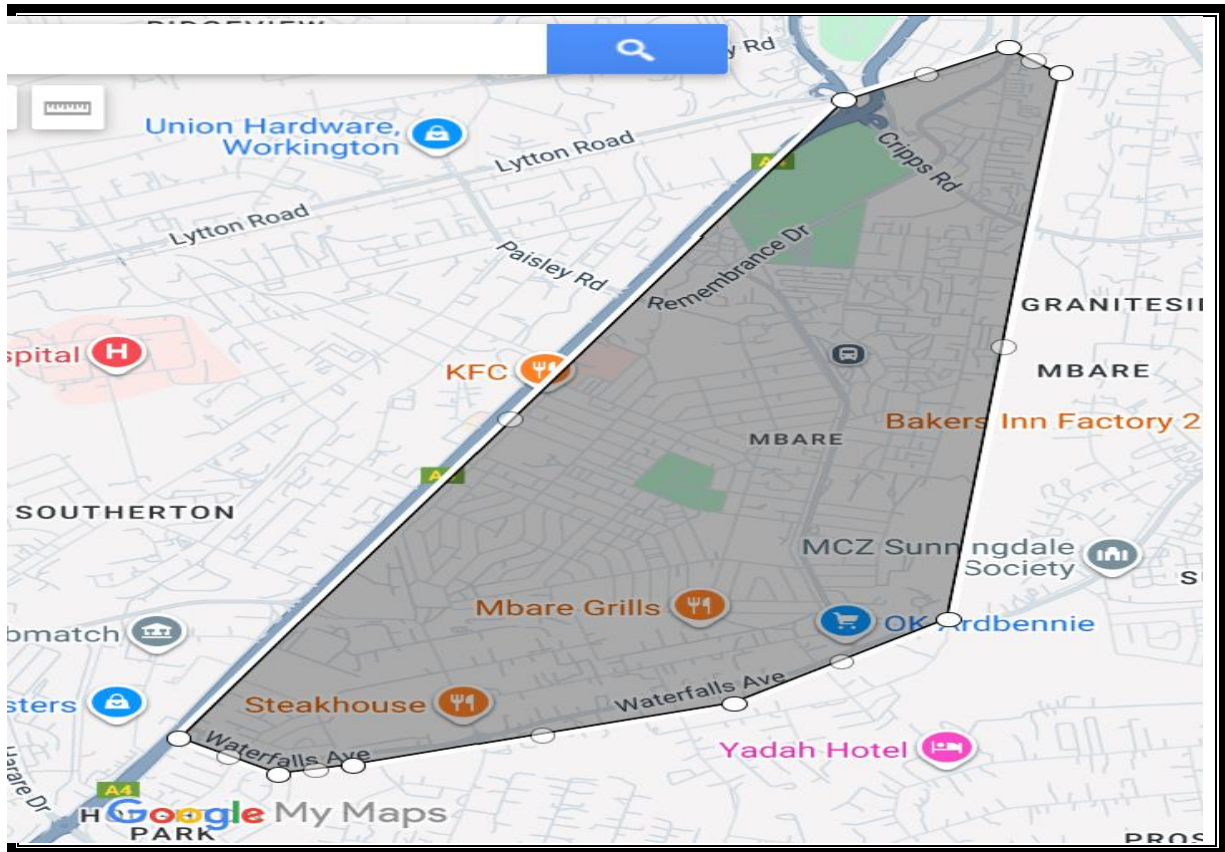
Policy makers such as the Ministry of Local Government and Urban Development, the Ministry of Home Affairs and Cultural Heritage and the legislature will also benefit from the study outcomes as this will inform policy in terms of good and sustainable practices that may require to be codified for the benefit of society in terms of crime management.

To Academia

By exploring ubuntu as a philosophy and linking it to lived experiences, the study would have contributed to improved understanding of community safety whilst also adding value to crime prevention philosophies through empirical evidence. In doing so, the study would have also created a foundation for future research.

1.8 Delimitation of the Study

The study was guided by geographical, time, population and methodological parameters. In relation to population, the study focused on adult residents of Mbare Wards 3 and 4, community leaders, and law enforcement stakeholders, constituting a target population of 18,326 adults as recorded in the Zimbabwe Population and Housing Census of 2022 (ZimStats, 2022). In relation to time, the study covered the period January 2025 to December 2025 and employed a cross-sectional design that sought to understand the issue from both historical and contemporary perspectives within this timeframe. Methodologically, the study adopted a pragmatic philosophy using a mixed-methods approach combining quantitative questionnaires and qualitative semi-structured interviews analysed using SPSS and thematic analysis respectively. When it came to geographical parameters, the study focused exclusively on Mbare High Density Suburb in Harare, Zimbabwe. In relation to theoretical parameters, the study was guided by the Ubuntu Philosophy, the Social Disorganisation Theory and the Collective Efficacy Theory..



Source A

Figure 1.1: Mbare High Density Suburb, Harare

1.9 Limitations of the Study

The study could have been affected by the following limitations: -

1.9.1 Geographical and Contextual Specificity

This study was confined to a single case site of Mbare high-density urban community in Harare, Zimbabwe. While Mbare was deliberately selected for its historical significance, density, and crime challenges, findings might not be easily and statistically generalized to all high-density communities in Zimbabwe or elsewhere. The cultural, economic and historical peculiarities of Mbare may limit the direct applicability of findings to communities with different demographic profiles, governance structures and levels of urbanization. In order to mitigate against this limitation, the study clearly gives context within which research findings were made and conclusions drawn.

1.9.2 Reliance on Self-Reported Data

During the study, data on crime, Ubuntu practices and community safety was collected through self-reported instruments in form of interviews, focus group discussions and surveys. Such data is usually subject to several biases, including social desirability bias, recall bias and reticence to discussing sensitive topics such as victimization or perpetration of crime. This could have affected the quality of data that was collected thereby negatively impacting research findings, conclusions and recommendations. In order to mitigate these limitations, the researcher ensured that there was anonymity to encourage openness from research participants.

1.9.3 Researcher Positionality and Subjectivity

As a researcher who has prior exposure to Harare's high-density communities, there was risks of bringing pre-existing assumptions, cultural framings and potential biases to data collection and interpretation. This could have affected objectivity and subsequent research findings and conclusions. In order to mitigate on this limitation, the researcher ensured there was reflexivity as means to safeguard objectivity.

1.9.4 Cross-Sectional Design

This study adopts a cross-sectional design, collecting data at a single point in time or over a relatively short field period. This design could have impacted research outcomes as changes in Ubuntu practices, crime patterns, or community responses over time might not have been properly captured. Seasonal, economic, or political fluctuations that may influence crime and community solidarity could not have been accounted for as well thereby impacting research outcomes. In order to mitigate this, the researcher employed a mixed methods approach that allowed a pragmatism and in depth understanding of issues at hand.

1.9.5 Language and Translation Nuances

Data collection was conducted primarily in English and Shona. The term Ubuntu has deep linguistic and philosophical roots in Nguni languages, and its Shona equivalent hunhu or unhu might carry different connotations. Translations between languages could have resulted in loss of nuance, idiomatic meaning, or philosophical depth thereby affecting data collection and subsequent research findings and conclusions. In order to mitigate against this, the researcher employed a mixed method approach that allowed in depth understanding of issues.

1.10 Assumptions

This study was grounded on foundational assumptions without which the research would have been either impossible or methodologically unsound. As such, the researcher assumed that:-

- a. Research participants including residents, community leaders, and local stakeholders provided honest and thoughtful responses regarding crime, community safety and Ubuntu. Recognising that crime is a sensitive topic, the researcher employed strategies such as voluntary participation, anonymity, and rapport-building to encourage candor.
- b. The principles of Ubuntu, even if transformed by urbanization and economic pressure, remain cognitively and socially present within Mbare to a measurable degree. This assumption was not based on presupposition that Ubuntu is robust or uniformly practiced but, assumed sufficient residual presence to warrant investigation.
- c. Personal competence in cultural interpretation and methodological execution, given prior familiarity with Harare's high-density contexts and ongoing reflexive practice. Positionality is acknowledged, and steps to mitigate bias such as member checking and peer debriefing were embedded in the research design.
- d. Participants possessed articulable knowledge about their lived experiences of crime prevention and community relations, even when they do not explicitly use the term Ubuntu. Local knowledge was treated as valid expertise, not inferior to formal academic constructs.
- e. While research findings are context-specific to Mbare, the resulting Ubuntu-informed crime prevention framework will contain conceptually transferable principles applicable to similar high-density urban communities in Zimbabwe and beyond, pending contextual adaptation.

1.11 Definition of Key Terms

Ubuntu: A traditional African living philosophy that applies that individual personhood is achieved through social relations instead of individualism or individual centric approaches (Dixon, 2022).

Collective responsibility: An approach whereby something that has to be done or has been done is ascribed to a group of people in a given society or organisation (Carleton University, 2019).

- Community policing: A philosophy and practice whereby police-community interaction and communication are used as the basis for reduction in the fear of crime and its commission (Cossyleon, 2029).
- Conflict resolution: Formal or informal processes that are used by two or more people to find peaceful solution to their dispute.
- Crime management: Deliberate processes and activities that are aimed at reducing and deterring crime (Friedrichs, 2019).
- Crime: Any act which is as a result of one's action (act of commission) or lack of action when it is required (omission) that is prohibited by the law (Ahamed, 2021).
- Social cohesion: A fundamental characteristic of society that is based on the horizontal and vertical ties that bind society together (Leiniger et al, 2021).

1.12 Chapter Summary

Chapter One laid the foundation for the study by giving a background which highlighted the basis of the study, the purpose of the study, a statement of the problem, research objectives and questions that guided the study. The chapter also outlined the assumptions that underpinned the study, the significance of the study, the study's delimitations (including the target population of 18,326 adult residents, the study period of January to December 2025, and the mixed-methods methodology employed) as well as limitations. The chapter defined key terms as used in this study and gave an outline of the dissertation. In the next Chapter, the researcher literature relevant to the study.

Chapter three, outlines the methodology that was employed in conducting the study including a synopsis of the foundational philosophy, design used, population and sample used. The chapter also highlights data collection frameworks used as well as ethical considerations employed in the process.

Chapter Four, is a presentation and analysis of data including the discussion of findings.

Chapter Five, gives a summary of the study, conclusions drawn and recommendations including areas for further research.

CHAPTER: 2 LITERATURE REVIEW

2.1 Chapter Introduction

The chapter reviews literature related to the study by identifying and outlining the theoretical framework that informed this study, explaining concepts that were explored by the study through the conceptual framework and conducting an empirical review that was based on research objectives. In doing so, the chapter sought to identify research gaps and situate the study within the broader scholarly context.

2.2 Theoretical Framework

This study was primarily guided by Ubuntu Philosophy, supported by Social Disorganisation Theory, the Broken Windows Theory and Collective Efficacy Theory and Collective Efficacy Theory. Rauch (2005) posits that there is link between the commission of crime and morality breakdown (lack of Ubuntu values). This had been advocated by sociologists like Emile Durkheim, who defined the systems of society to be in a state of breakdown, as morals are being eroded away. Regulation of morals has reached a compromising state. This section focused on some theories and models used to explain how lack of Ubuntu values in individuals can be linked to crime.

2.2.1 Ubuntu Philosophy

Ubuntu is an African philosophical worldview commonly expressed through the maxim “umuntu ngumuntu ngabantu” or “a person is a person through other persons” (Mbiti, 1969; Tutu, 1999). The philosophy is grounded in the understanding that human existence is relational and that individual wellbeing is inseparable from collective wellbeing. It promotes values of communal solidarity, respect, reconciliation, compassion, accountability, cooperation, and social responsibility.

Scholars such as Menkiti (1984) argue that personhood within African thought is achieved through active participation in community life and ethical responsibility toward others. Ramose (2002) further explains that ubuntu is not merely a moral principle but a social system that governs relationships through shared humanity and mutual obligation. In the context of justice and social regulation, ubuntu emphasizes restoration rather than punishment, dialogue rather than exclusion, and collective correction rather than individual condemnation.

Applied to Mbare, ubuntu provides a culturally grounded framework for understanding how traditional values of neighbourliness, shared responsibility, and collective intervention may

contribute to reducing crime and strengthening informal social control mechanisms. It is therefore the most appropriate primary theoretical lens for examining whether revitalizing indigenous African communal ethics can enhance crime prevention in urban high-density communities.

2.2.2 Social Disorganisation Theory

Social Disorganization Theory (SDT) was originally developed by Clifford R. Shaw and Henry D. McKay in the early to mid-20th century. The two argued that crime and delinquency do not have a randomized distribution across society especially in urban set ups, but tend to concentrate in particular neighbourhoods especially those that have high levels of poverty, residential instability (mobility), and ethnic/racial heterogeneity (Shaw & McKay, 1942; as summarized in Sampson & Groves, 1989).

As such, the theory assumes that society's structural disadvantages can lead to social disorganization that leads to its failure to maintain shared values or informal social control (Cwick, J. M., & Williams, J. H., 2024 and Thomas, K. J., O'Neill, J., & Vogel, M., 2025). This perspective shifts the focus of crime from being an individual morality or pathology issue towards the social and environmental forces that shapes it.

Subsequent empirical tests of these assumptions were done by Robert J. Sampson and W. Byron Groves who operationalized SDT by measuring constructs such as local friendship networks, organizational participation, and control of youth peer-groups. Their 1989 study found that structural factors such as low economic status, residential mobility, ethnic heterogeneity, family disruption indirectly affected crime rates through their impact on social disorganization (Sampson & Groves, 1989). More recent literature (Errol, Madsen & Moslehi, 2021) continues to endorse the core logic of SDT supporting SDT's claim that robust community structure is a precondition for low crime.

2.2.3 Broken Window Theory

The Broken Windows Theory, developed by James Q. Wilson and George L. Kelling (1982), offers a practical and complementary extension of Social Disorganisation Theory that is particularly relevant to the urban high-density context of Mbare. The theory posits that visible signs of disorder, neglect and minor incivilities in a neighbourhood such as broken windows, graffiti, abandoned buildings, and loitering send signals that social control has broken down, thereby inviting further criminal behaviour. Wilson and Kelling (1982) argued that when communities tolerate small signs of disorder, it emboldens more serious criminals and accelerates neighbourhood decline.

The Broken Windows Theory provides a practical application to the Social Disorganisation Theory by demonstrating how visible physical and social disorder directly undermines informal social control and community cohesion. Where Social Disorganisation Theory explains the structural causes of crime at the neighbourhood level, the Broken Windows Theory explains the visible mechanisms through which social disorganisation manifests and perpetuates crime. In Mbare, where overcrowding, dilapidated infrastructure and visible signs of neglect are prevalent, this theory suggests that addressing visible disorder through communal action and collective responsibility aligned with Ubuntu values can disrupt the cycle of crime. Skogan (1990) further demonstrated empirically that physical and social disorder are strongly associated with increased fear of crime and reduced community willingness to intervene, which is directly relevant to the crime prevention challenges within high-density communities like Mbare.

The theory therefore supports the argument that Ubuntu-inspired collective action, neighbourhood vigilance through Neighbourhood Watch Committees, and communal maintenance of shared spaces can serve as practical mechanisms for reducing disorder signals that fuel crime in Mbare.

2.2.4 Collective Efficacy Theory

Collective Efficacy Theory was proposed by Robert J. Sampson, Stephen W. Raudenbush, and Felton Earls (1997) as an extension of neighbourhood-level criminological theories that emphasize community processes. The theory assumes that crime is lowest in communities where residents share mutual trust, possess strong social cohesion, and exhibit a willingness to intervene to maintain public order. In assuming as such, collective efficacy shifts the focus

from structural conditions alone to the active capacity of communities to mobilize informal social control.

Recent scholarship continues to support these assumptions with a longitudinal study in South Korea finding that where there is higher neighbourhood collective efficacy, there is significantly reduced family violence and youth antisocial behaviour. This demonstrates the enduring relevance of the theory in contemporary settings (Lee et al., 2022).

A growing body of research also shows that collective efficacy interacts with neighbourhood environments in shaping crime patterns. Zahnow et al. (2022), studying 147 Australian neighbourhoods, found that an increase in collective efficacy was associated with reductions in theft and public nuisance crimes over time. Smith et al. (2023) also reported that adolescents living in communities with higher collective efficacy were less exposed to firearm homicides. These findings reinforce a central assumption of Collective Efficacy Theory that informal social control emerges not merely from social ties, but from shared expectations for community guardianship.

Nevertheless, contemporary empirical work also highlights nuanced insights of some of these assumptions of the theory. Danielsson (2021) found that while collective efficacy reduced violence within private residential areas in Finland, its influence on public-space violence was limited, suggesting context-specific variations. Additionally, Müller and Schäfer (2025) demonstrated that collective efficacy itself changes over time in response to neighbourhood demographic shifts, indicating that social cohesion and willingness to intervene are dynamic, not fixed, community characteristics. These recent findings underscore the adaptability of Collective Efficacy Theory while highlighting the importance of examining how social processes evolve alongside neighbourhood change.

The fact that the theory also focuses on socially constructed capital in form of shared mutual trust, social cohesion, and willingness to intervene to maintain public order which are also fundamentals of ubuntu, makes it a valuable lens in seeking to understand the effectiveness of the philosophy in enhancing crime prevention.

2.3 Conceptual Framework

The study explored the concept of ubuntu and crime prevention as they are explained through the variables of humanity and social cohesion, collective responsibility and community policing, and respect and dignity versus community-based conflict resolution (see Figure 2.1).

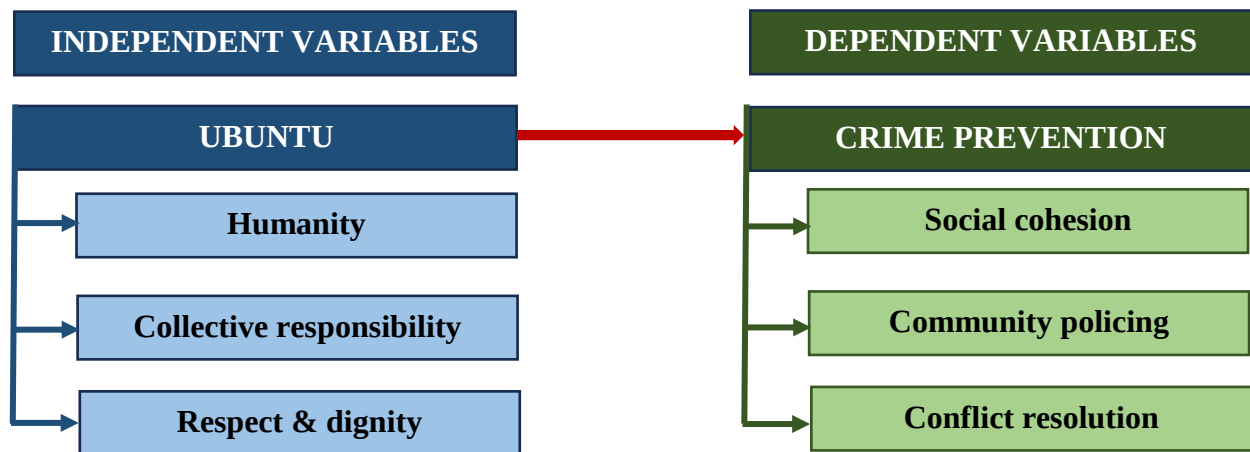


Figure 2.1: Conceptual Framework

Source: Author (2025)

Principle of humanity (Unhu/ Ubuntu) and social cohesion

Ubuntu which is also spelt as Unhu or Hunhu in Shona or Ubuntu in IsiNdebele is widely described as an African humanistic philosophy explaining relational personhood where individuals realize their humanity through mutual recognition, empathy, solidarity, and shared moral responsibility (Davison, 2023). It frames social cohesion not simply as functional cooperation, but as a normative ethic based on community belonging, mutual dignity, and moral interconnectedness. Davison (2023) argues that in Ubuntu/Unhu societies, elders historically socialized youth into responsible citizenship.

Within African contexts more broadly, there is renewed scholarly interest in Ubuntu's potential to foster social cohesion, especially in the face of modern challenges such as globalization, social fragmentation or moral weakening. Twikirize, Tusasiirwe & Mugumbate, (2024) argue that Ubuntu offers a sustainable alternative to Western-centric social organisation paradigms, promoting communal solidarity, collective wellbeing, and culturally rooted social capital.

In Zimbabwe, a very recent study by Muchenjekwa (2025) unpacks the concept of Hunhu/Ubuntu among the Shona people, highlighting core virtues such as justice, love,

humility, tolerance, honesty, and collective responsibility. Muchenjekwa (2025) argues that these values underpin family relations, community interactions, and broader social development, and shape how individuals view their roles and responsibilities within their communities. However, empirical research remains scant.

Although normative and philosophical analyses exist, there are few quantitative or mixed-method studies that operationalise “Ubuntu-inspired social cohesion” and test its relationship with social outcomes such as crime reduction or community safety. This gap underscores the relevance and timeliness of the proposed study and extensive literature will be reviewed to expose this gap.

Principle of collective responsibility and practice of community policing

Collective responsibility refers to the notion that all community members share a moral duty to safeguard the welfare and security of the community (Mangai et al, 2023 & Malatji, Madima & Rakub, 2023). When applied as a practice, this principle underlies community policing which is a cooperative model in which residents, local leaders, and law enforcement collaborate to prevent crime and maintain order. This worldview reframes security as a shared civic enterprise rather than solely a state obligation (Andrew & Issa, 2025 & Alehegn, 2025).

Studies from Zimbabwe and other African contexts provide evidence of community policing’s promise when grounded in local leadership and community participation. A mixed-methods study of public perception of policing in Zimbabwe (Chingozha, Tsvere & Mawere, 2022) found that antagonistic relations between the public and police undermine effective policing. The research argues that bridging this divide through community engagement and cooperation is key in improving legitimacy, trust, and public order (Chingozha et al., 2022). Meanwhile, in rural Zimbabwe a recent research note pointed to chronic under-resourcing of formal police services, and highlighted the potential of traditional and local community structures to fill gaps in security provision (Mutongwizo, 2022).

These findings suggest that when community policing is rooted in collective responsibility and local structures, it can be very useful and effective. By mobilizing traditional leaders, community members, and civil society, these approaches can foster local ownership, contextual legitimacy, and informal social control which may be more responsive and sustainable than

heavy reliance on formal law enforcement alone. Despite all these findings, there remains a gap on how such collective responsibility is being utilised in urban set ups such as high-density suburbs where the ingredients for collective responsibility may be in short supply. This necessitates this inquiry. More empirical evidence will be explored in the study in this regard.

Principle of respect and dignity versus community-based conflict resolution

The philosophy of Ubuntu fosters respect for human dignity, relational harmony, empathy, and recognition of mutual humanity (Changa, 2025; Mavuka et al., 2025; Wareham, 2021). In contexts of conflict, Ubuntu-inspired frameworks have been shown to prefer dialogic, restorative and community-based resolution methods such as the “dzoro” system among the Shona (Changa, 2025), and humanitarian social work practices in Zimbabwe that prioritize communal solidarity over punitive justice (Mavuka et al., 2025). Moreover, Afrocentric ethics literatures argue that Ubuntu supports reconciliation, forgiveness, and dignity-centred justice rather than coercive or adversarial models (Localizing the UNGPs, 2023; Van der Westhuizen, 2023).

In Africa, there is growing recognition that Ubuntu-informed conflict resolution and social support paradigms have significant value. A recent systematic review argued that Ubuntu can foster participation, collective responsibility, and healing through community-led support and cohesion-building (Mavuka, Gandidzanwa, Chirisa & Kwenda, 2024). Similarly, in South Africa community policing initiatives have been shown to play a role in conflict resolution.

In Zimbabwe, there is evidence that informal peace-building institutions such as community peace committees and traditional dispute resolution mechanisms have been revived or adapted to address contemporary conflicts. A recent evaluation of informal peace committees in Seke district found that community-initiated committees played a significant role in both preventing and responding to conflict at micro-levels, providing a sustainable, locally owned mechanism for peacebuilding (Chivasa, 2025). Moreover, these committees were reported to foster early conflict detection, inclusive participation, and social cohesion which suggests that Ubuntu-inspired values of respect, dignity, and collective engagement may indeed translate into effective community-based conflict resolution mechanisms that can also help prevent crime.

Despite all this evidence, there remains a gap on the extent to which the principles of respect and dignity are actually useful in community-based conflict resolution interventions that help address crime. Further literature will be explored in this regard during the study.

2.4 Empirical Review

Empirical studies examining Ubuntu/Hunhu, collective efficacy, community policing, and social-development approaches to crime prevention provide useful insights for understanding how indigenous African philosophies can contribute to crime management in urban communities such as Mbare. Although few studies have focused specifically on Mbare, research conducted in South Africa, Kenya, Nigeria, and other urban African settings offers relevant evidence for this study.

To Identify Ubuntu Based Practices used by Residents in High Density Suburbs and Law Enforcement to Prevent and Manage Crime

In relation to identifying Ubuntu-based practices used in crime prevention, Schoeman (Year) conducted a study on restorative justice and Ubuntu-informed community conflict resolution in South African townships. The study found that informal neighbourhood-based dispute resolution structures grounded in collective responsibility, reconciliation, and mutual accountability significantly reduced minor criminal behaviour and strengthened trust among community members. Schoeman concluded that Ubuntu values encourage social cohesion and create informal surveillance mechanisms that discourage criminal conduct. This study is relevant because it demonstrates how indigenous communal practices can function as practical crime prevention tools in densely populated urban environments.

Similarly, Bénit-Gbaffou (2008) examined participatory community safety initiatives in Johannesburg and found that where residents actively collaborated with local policing structures, crime prevention outcomes improved. The study established that collective efficacy, social trust, and neighbourhood solidarity were essential factors in reducing criminal activities. These findings directly relate to the first objective of this study, which seeks to identify Ubuntu-based practices employed by residents and law enforcement in Mbare.

Studies Done On Socio Economic Factors that Hinder the Practical Application of Ubuntu Values.

Regarding socio-economic barriers to the practical application of Ubuntu values, Bruce Baker (2010) conducted research on informal policing and social control in African urban centres. The study found that poverty, unemployment, overcrowding, and social fragmentation significantly weakened communal solidarity and reduced the effectiveness of collective crime

prevention mechanisms. Baker argued that where economic hardship is severe, individual survival often overrides collective responsibility, thereby undermining Ubuntu-based social regulation. This finding is particularly relevant to Mbare, where socio-economic challenges may hinder the practical application of Hunhu/Ubuntu principles.

Supporting this view, Robert Sampson, Stephen Raudenbush and Felton Earls (1997), in their influential collective efficacy study conducted in Chicago neighbourhoods, established that disadvantaged communities characterised by poverty and residential instability often experience weakened informal social control. Although conducted outside Africa, the study provides empirical support for understanding how structural socio-economic factors may affect community-based crime prevention in Mbare.

Assessing Perceptions of Both Residents and Law Enforcement on the Integration of Ubuntu into Modern Crime Prevention

Concerning perceptions of residents and law enforcement toward integrating Ubuntu into crime prevention, Masiya (2019) examined public perceptions of Ubuntu-informed governance and community participation in South Africa. The findings revealed that while citizens generally viewed Ubuntu positively as a framework for cooperation and accountability, law enforcement officials often expressed reservations regarding its compatibility with formal bureaucratic systems. The study concluded that successful integration requires institutional adaptation and mutual understanding between community actors and state agencies.

Likewise, Masuku (2012) studied community policing initiatives in South African metropolitan areas and found mixed perceptions among police officers and residents. Residents associated community policing with trust-building and partnership, while some officers viewed it as difficult to implement due to limited resources and institutional rigidity. This study is directly relevant to assessing stakeholder perceptions in Mbare.

Frameworks for blending Ubuntu Philosophy with Contemporary Urban Policing to Reduce Crime

In relation to developing frameworks for blending Ubuntu philosophy with contemporary policing, Skogan (2006) examined community-oriented policing models and established that crime reduction is most effective when formal policing systems are integrated with local social structures. Similarly, Mugumbate (2013) argued that Ubuntu provides an adaptable framework for integrating humane values such as empathy, participation, dignity, and collaboration into formal institutional systems. These findings suggest that a hybrid framework combining Ubuntu principles with modern urban policing structures could strengthen crime prevention efforts in communities such as Mbare.

Although these studies provide valuable insights, there remains a significant empirical gap regarding the application of Ubuntu/Hunhu philosophy specifically within Zimbabwean high-density urban communities, particularly Mbare. Most existing studies focus either on rural traditional settings, general governance, or South African townships. This study therefore seeks to fill this gap by examining how Ubuntu/Hunhu can practically contribute to urban crime prevention within the socio-economic realities of Mbare, Harare.

2.4.1 Research Gap Analysis

The reviewed literature demonstrates that Ubuntu/Hunhu has increasingly gained scholarly attention as a framework for promoting social cohesion, restorative justice, collective responsibility, and informal social regulation. Existing studies from South Africa, Kenya, Nigeria, and other African contexts confirm that Ubuntu-inspired practices can strengthen community cooperation, conflict resolution, and informal crime prevention mechanisms. Similarly, criminological theories such as Social Disorganisation Theory and Collective Efficacy Theory provide strong explanatory support for understanding how weakened communal structures contribute to crime, while strengthened social cohesion can reduce criminal behaviour.

However, several critical gaps emerge from the literature.

Firstly, there is a contextual gap in that most available empirical studies have been conducted outside Zimbabwe, particularly in South African townships and other African urban centres. While these studies provide useful comparative insights, their findings cannot be automatically generalized to Zimbabwean high-density suburbs such as Mbare, which has unique socio-economic, political, historical, and cultural dynamics influencing both crime patterns and community responses.

Secondly, there is a geographical and setting-specific gap. Existing Zimbabwean studies on Ubuntu/Hunhu largely focus on rural communities, traditional justice systems, social work, peacebuilding, and governance, with limited attention paid to densely populated urban environments. High-density urban communities such as Mbare present different realities including overcrowding, unemployment, weakened kinship networks, informal settlements, and rapid social change, which may affect the practical application of Ubuntu-based crime prevention strategies.

Thirdly, there is a methodological gap. Much of the literature reviewed is philosophical, conceptual, or normative in nature, emphasizing the moral value of Ubuntu without empirically measuring its practical effectiveness in reducing crime. There is limited quantitative or mixed-

method evidence that operationalises Ubuntu variables such as social cohesion, collective responsibility, mutual trust, and communal intervention in relation to measurable crime prevention outcomes.

Fourthly, there is a knowledge gap regarding stakeholder perceptions. Few studies examine how residents, law enforcement agencies, community leaders, and other stakeholders perceive the relevance and applicability of Ubuntu/Hunhu in contemporary urban crime prevention. Understanding these perceptions is essential for determining whether Ubuntu can realistically be integrated into modern policing and crime management systems.

Fifthly, there is a policy and implementation gap. Existing literature rarely provides practical frameworks for integrating Ubuntu philosophy into formal urban crime prevention structures. While scholars acknowledge Ubuntu's potential, there is insufficient research on how indigenous communal values can be systematically blended with contemporary policing strategies in resource-constrained urban settings.

This study seeks to address these gaps by examining the role of Ubuntu/Hunhu in crime prevention within Mbare, Harare, focusing on its practical application, stakeholder perceptions, existing barriers, and possibilities for integration into modern urban crime prevention frameworks.

2.5 Chapter Summary

This chapter reviewed literature relevant to the study on the role of Ubuntu/Hunhu in crime prevention in Mbare, Harare. The review was structured around the conceptual framework, theoretical framework, and empirical literature.

The conceptual review established that Ubuntu/Hunhu is founded on principles of humanity, collective responsibility, respect, dignity, and social cohesion, all of which have strong implications for crime prevention through community participation, informal social control, and restorative conflict resolution.

The theoretical review examined Ubuntu Philosophy as the primary guiding framework, supported by Social Disorganisation Theory and Collective Efficacy Theory. These theories collectively explain how social cohesion, shared moral responsibility, and community willingness to intervene can influence crime prevention outcomes.

The empirical review highlighted evidence from African and international studies showing that community cohesion, restorative justice practices, and collaborative policing can contribute to reducing crime. However, the review also identified significant gaps relating to the limited Zimbabwean urban-focused research, lack of empirical measurement of Ubuntu's

effectiveness, insufficient exploration of stakeholder perceptions, and absence of practical implementation frameworks.

The identified gaps justify the current study, which seeks to generate context-specific evidence on how Ubuntu/Hunhu can contribute to crime prevention in Mbare. The next chapter presents the research methodology that will guide the collection and analysis of data for this study.

CHAPTER: 3 RESEARCH METHODOLOGY

3.1 Chapter Introduction

The chapter outlines the methodology that guided the conduct of this study. This was given by highlighting the underlying research philosophy, the approach and design used. The chapter also highlights the target population, sampling approaches used, data sources and collection procedures employed. Measures to ensure validity and reliability were also outlined whilst mechanism to safeguard ethics were highlighted in the chapter.

3.2 Research Methodology

Research methodology refers to the systematic, theoretical analysis of the methods applied to a field of study. It encompasses the overall strategy or plan that a researcher follows to answer the research questions, including the research philosophy, approach, design, population, sampling, data collection methods, and data analysis procedures (Creswell & Creswell, 2023). A well-defined methodology ensures coherence between the research problem, the methods used, and the conclusions drawn, thereby enhancing the credibility, validity and rigour of the study (Saunders, Lewis & Thornhill, 2023). In this study, the methodology was guided by a pragmatic philosophy and employed a mixed-methods approach using a cross-sectional, convergent parallel design. The sections below detail each component of the methodology.

3.3 Research Philosophy

Research philosophy refers to the set of assumptions, beliefs and principles that guide understanding of reality, generation of knowledge, and the conduct of inquiry. This provides the foundation for decisions regarding research design, methodology, data collection, and interpretation of findings by shaping the researcher's views on the nature of reality (ontology), knowledge (epistemology), and values (axiology) (Saunders, Mark N. K. et al., 2023). As posited by Creswell, John W. & Creswell, J. David, (2023), a well-defined research philosophy ensures that there is coherence between the research problem, methods used and conclusions drawn which enhances credibility and rigor of a study.

The study was underpinned by the pragmatism philosophy whose epistemological assumption is that acceptable knowledge is based on practically contextualized meaning. This means that different contexts can view certain knowledge differently based on practice. The ontological

assumptions of the pragmatism paradigm are based on practical result of ideas that involve many practices, processes and experiences (Foster, 2023). Kivunja & Kuyini (2017) posit that axiological assumptions play a critical role in a study conducted in this paradigm.

The philosophical choice of the pragmatism paradigm was deemed suitable by the researcher given its emphasis on practical solutions and outcomes. This study focused on an area that require practical solutions. In addition, using this philosophical realm enabled the researcher to get insights from human experiences as they view crime prevention in the context of ubuntu in Harare. Kaushik & Walsh (2019) advocate for the use of the pragmatism paradigm where practical research is needed as is in this case where the researcher sought to provide a model for entrenching Ubuntu in crime prevention.

3.4 Research Approach

Research approach relates to a blueprint that informs the research design and ensures alignment between the study objectives and methodological choices (Creswell & Creswell, 2023). This can be inductive, deductive or abductive. This study was abductive based on a mixed method. Creswell & Creswell (2018) posit that, mixed methods combine qualitative and quantitative data collection and analysis methods in a single study or a series of studies to provide a more comprehensive understanding of a research problem than either approach alone.

A mixed methods approach provided a much complete understanding of crime prevention through the application of Ubuntu principles in Harare. The complete understanding was as a result of combining the strengths of both qualitative and quantitative approaches (Creswell, 2014). The nature of crime prevention in communities such as Mbare where there is mix of people from varying backgrounds requires depth and breadth in its exploration. The employment of mixed methods approach provides depth (qualitative) and breadth (quantitative) of understanding, allowing for a more detailed and comprehensive understanding (Tashakkori and Teddlie, 2010).

3.5 Research Design

Research design refers to the overall plan or blueprint that guides the collection, measurement, analysis, and interpretation of data in a study (Creswell & Creswell, 2023). It provides a structured framework that links the research questions, objectives, methods, and procedures to

ensure that the evidence gathered adequately addresses the problem under investigation. Within the mixed methods approach employed in this study, there are at least three major research designs which are; the convergent design, the explanatory sequential design and the exploratory sequential design (Creswell, Plano & Clark, 2018). The researcher employed a convergent parallel design where qualitative and quantitative data was collected and analysed separately with the results combined and compared (Creswell, Plano & Clark, 2018). This was done using the case study of Mbare High Density Suburb. Yin (2009) defines a case study as an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident and the investigator has little control over events. A case study allowed for the examination of a phenomenon within its real-life context.

3.6 Population

Population is the entire group of people, units, individuals or cases meeting a given criteria that is used for a study (Ahmad et al., 2023). According to the Zimbabwe Population and Housing Census Report of 2022, there are an estimated 32,210 people in Mbare Wards 3 and 4 (ZimStats, 2022). Out of this population, an estimated 60% are adults (ZimStats, 2022) who constitute the population of interest to this study. As such, the target population for this study was 18,326 adult residents of Mbare Wards 3 and 4. In addition to resident adults, the study also targeted community leaders, law enforcement officers (specifically Community Relations Police Officers from the Zimbabwe Republic Police), ward councillors, Neighbourhood Watch Committee members, and community elders who were involved in community policing and crime prevention activities within Mbare during the study period of January to December 2025.

3.7 Sampling

3.7.1 Sample size

According to Saunders et al. (2023), a sample refers to a selected group of cases from a defined population that is used to provide data for answering research questions. The study used two samples, one for quantitative data collection and another for qualitative data collection.

For qualitative data collection, a purposive sample of 20 key informants was selected. These participants comprised community leaders, Community Relations Police Officers from the Zimbabwe Republic Police, Neighbourhood Watch Committee (NWC) members, ward councillors, religious leaders, youth leaders, and community elders who had direct experience with crime prevention and community policing activities in Mbare. These individuals were

deliberately selected because of their relevant knowledge, authority and lived experiences in relation to Ubuntu-based crime prevention.

For quantitative data collection, the study used a sample of 100 respondents calculated using the Slovin Formula as indicated below:

$$n = N / (1 + N)(e^2)$$

Where n = intended sample size; N = target population of 18,326 adult residents; e = margin of error (0.05)

$$n = 18,326 / 1 + 18,326 (0.0025) = 18,326 / 47 \approx 390$$

The above yields an approximate sample size of 390 respondents. However, for the purposes of manageability, cost efficiency and proportional representation across study areas, the final quantitative sample was adjusted to 100 adult residents of Mbare Wards 3 and 4.

3.7.2 Sampling Techniques

Sampling provides a mechanism for selecting research participants and can be done using probability and non-probability sampling techniques (Cohen et al, 2018). This can be done using probability and non-probability approaches. The study used a combination of probability sampling in form of stratified random sampling and non-probability sampling in form of purposive sampling.

3.7.2.1 Stratified Random Sampling

Stratified random sampling is a probability sampling approach whereby the sample is selected based on categories (strata) which are determined through specific characteristics and the sample is drawn from those categories on a random basis. According to Neuman, W. (2020), stratified random sampling improves the representativeness of a sample by reducing sampling error and ensuring that key population subgroups are not underrepresented. This technique was used for the purposes of selecting participants for quantitative data collection. The sample was stratified into four strata which are; Matapi, National, Majubheki and Stodart. The sample stratification employed is indicated in Table 3.1 below.

Table 3.1: Sample stratification of adult residents by Mbare locality

Stratum	Category of Participants	Sample Contribution
Matapi	Adult residents	25
National	Adult residents	25

Majubheki	Adult residents	25
Stodart	Adult residents	25
TOTAL		100

Source: Author (2026)

Table 3.1 shows that the selection of research participants was distributed equally among the four strata used. This ensured that all parts of the targeted area (Mbare) were well represented during data collection.

3.7.2.2 Purposive Sampling

Purposive sampling is a non-probability approach that relies on the researcher's judgement to guide the selection of research participants (Rahman, 2023). In this study, the researcher selected participants for their knowledge, experience and expected contribution to the research.

Purposive sampling was deemed appropriate for the current study in selecting key informants because the study required participants who had direct involvement, authority or lived experiences on issues of crime prevention, community policing, and conflict resolution. These included community relations police officers, local leaders, community policing forum members, ward councillors, religious leaders, youth leaders, and community elders. Such individuals were deemed to be better positioned to provide detailed and credible insights into how Ubuntu principles operate in practice within Mbare. In addition Ubuntu-based crime prevention mechanisms are context-specific and deeply embedded in social relationships and community structures. Given this, randomly selecting participants would have risked including individuals with limited or no relevant knowledge of community policing or conflict resolution processes. In this regard, purposive sampling ensured that the data collected is rich, focused, and directly aligned with the study objectives.

3.8 Data Sources

Data for the study was collected from both primary and secondary sources. Primary data is the data being collected for the first-time (Ajayi, 2023), which is yet to be published. This makes it first-hand data that has been obtained for the purpose of the present study (Taherdoost, 2021). Primary data was collected through semi structured interviews and self-administered questionnaires. Secondary data on the other hand refers to published data that has been

collected for another purpose rather than the present study, but nevertheless, is suitable for the present study (Taherdoost, 2021). For secondary data to be reliable, credible sources must be used (Ajayi, 2023). In this regard, government reports, reports from credible organizations were used. This ensured data credibility. The use of both primary and secondary data ensured that the study balanced the need for customized data and the cost of data collection whilst maintaining credibility.

3.9 Data Collection Instruments

The study used self-administered questionnaires and semi-structured interviews to collect data.

3.9.1 Self-administered questionnaires

A questionnaire refers to a structured set of questions used in collecting self-reported data from respondents (Koo & Yang, 2025). In this study, the questionnaire was designed with closed-ended questions using a Five-Point Likert Scale to ensure that the collected data was structured and easy to analyse. The questionnaire was administered to 100 adult residents of Mbare Wards 3 and 4 who had been selected through stratified random sampling.

The merits of using questionnaires in this study included the ability to collect large amounts of data from a relatively large sample of residents in a short space of time and at low cost (Koo & Yang, 2025). Questionnaires also allowed for anonymity, which was particularly important given the sensitive nature of crime-related topics, thereby encouraging honest responses. However, a notable demerit of questionnaires is that they are susceptible to social desirability bias, where respondents may answer in a manner they believe is expected rather than reflecting their true experiences. Additionally, closed-ended questions may not always capture the full depth and complexity of respondents' views on Ubuntu and crime prevention. These limitations were mitigated through the complementary use of semi-structured interviews.

3.9.2 Semi-structured interviews

An interview involves an interaction between two people on a given occasion aimed at extracting information from the interviewee (Ruslin et al., 2022). This study used semi-structured interviews to collect qualitative data from 20 purposively selected key informants comprising Community Relations Police Officers, community leaders, Neighbourhood Watch Committee members, ward councillors, religious leaders, youth leaders, and community elders in Mbare. Research objectives-based themes were used to guide the interviews.

The merits of using semi-structured interviews in this study included their openness, flexibility and adjustability (Andalib, 2023), which enabled the collection of in-depth qualitative data.

Interviewees had the freedom to use their most preferred language and approaches to respond, thereby producing rich and contextually nuanced data. The structured element of the approach ensured that gathered data was both comparable and reliable across respondents. However, a potential demerit of semi-structured interviews is research bias, including the risk of leading questions influencing responses (George, 2023). To address this, the researcher avoided the use of leading questions during all interviews and maintained reflexivity throughout the data collection process.

3.10 Validity and Reliability

Reliability in quantitative research can be viewed as dependability, consistency and replicability over time which are all deemed as indicators of reliability in quantitative research (Surucu & Maslacki, 2020). Reliability also entails the consistency and stability of a measurement over time which ensures that research findings can be replicated and trusted (Anderson, Boateng & Abos, 2024). In this regard, some form of stability, equivalence or internal consistency are useful indicators of reliability. In this study, as a way to safeguard reliability, a pilot study using the same questionnaire was conducted and the results of the pilot study were reported to determine the level of repeatability.

Data triangulation, maintenance of an audit trail and ensuring low interference were also used as ways of ensuring reliability of the qualitative data. In addition, the researcher added the claim for reliability through reporting contradictions in the data.

Validity indicates the degree to which a research instrument measures what is expected to be measured. Surucu & Maslacki (2020) argue that validity is key to effective research since invalid research is worthless. Coleman (2022) indicates that, validity in any research takes two forms which are internal and external validity. Validity can also be viewed as is the degree to which a research instrument measures what it is intended to measure (Anderson, Boateng & Abos, 2024).

Internal validity of the quantitative approach was guaranteed through a pilot study, extensive literature review and a review of the sample questionnaire before they are used. External validity which is the degree to which results can be generalized to other cases of the similar context and nature (Surucu & Maslacki, 2020) was ensured through the use of an appropriate

method to carry out the study. Considerations were also made on the characteristics of the research in designing the study approach.

On the qualitative part, validity which Noble & Smith (2025) indicates can be ensured through measures that guarantee trustworthiness was attained through participant validation or member checking, reporting of divergent perspectives and the inclusion of verbatim quotes in data presentation.

3.11 Ethical Considerations

Ethics are a way of conforming to standards of a selected group or profession (Bhartajee, 2012). In conducting this study, this was a key consideration. As such the study upheld informed consent, anonymity, confidentiality, no harm and voluntary participation.

3.11.1 Informed consent

Informed consent was ensured by giving research participants all the information they asked for about the research before they agreed to be part of the study. This ensured that the decision taken by participants to be part of the study was therefore on their own volition.

3.11.2 Anonymity

Participant anonymity was ensured by not collecting personally identifying data from the participants. Where there was need to attribute collected data to a participant, pseudo names were used. During the distribution of questionnaires, participants were informed to ensure that they do not write their personal details on the questionnaire. In addition, instructions to that effect were given on the questionnaires.

3.11.3 Confidentiality

Confidentiality was ensured by using the collected data for academic purposes only and not passing the information to third parties whom those who would have contributed it would not be aware of. In addition, the researcher ensured that all primary data collection instruments and their residue was securely kept to prevent unlawful access to such data.

3.11.4 Voluntary participation

All the research participants were informed of their right to withdraw from the study at any stage of the research. In addition, none of the participants was induced to be part of the study.

3.12 Data Presentation and Analysis

Quantitative data were analysed using descriptive and inferential statistics through the Statistical Package for the Social Sciences (SPSS). Descriptive statistics in the form of frequencies, averages and percentages were used, as well as inferential statistics such as correlation analysis and Analysis of Variance (ANOVA). Tables and charts were used to present the data. Qualitative data were presented using summaries derived directly from interview scripts and analysed through a thematic approach whereby naturally occurring themes were identified and highlighted through coding.

3.13 Chapter Summary

The chapter outlined the methodology that was used in conducting the study. It explained the pragmatic philosophy as the underlying guide for the methodology and a mixed methods approach. The chapter also highlighted the target population, sampling regime used, data collection approaches employed as well as measures employed to ensure validity and reliability. The ethics that were upheld during the study were also outlined in the chapter. The chapter ended with an outline of the approach used in data presentation and analysis.

The next chapter is a presentation and analysis of the collected data and the discussion of the findings thereof.

CHAPTER: 4 DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Chapter Introduction

This chapter presents and analyses the data that was collected during the study. The chapter begins with the response rate and demographic data of participants. This is followed by the presentation and analysis of data collected through questionnaires and semi-structured interviews, organised according to the research objectives and questions. Quantitative data were analysed using the Statistical Package for the Social Sciences (SPSS), employing descriptive statistics and inferential statistics including Analysis of Variance (ANOVA) and Pearson correlation analysis. Qualitative data were analysed through inductive thematic analysis. A discussion of findings is provided following the data presentation, tying together the study results in relation to theory and literature reviewed in Chapter Two. An overall summary of all findings is provided at the end of the Chapter.

4.2 Response Rate

Response rate refers to the percentage of research participants who complete and return a questionnaire out of the total number of those selected to participate in a study (Holtom et al., 2022). It is expressed as a percentage. Where the response rate is high, it increases the likelihood that the respondents accurately represent the target population. This reduces the possibility of non-response bias, which occurs when individuals who do not participate differ significantly from those who do participate, thereby improving the quality of the research findings (Holtom et al., 2022). In addition, a higher response rate contributes to the collection of more comprehensive data, making the study findings more credible and generalizable.

Table 4.1: Response Rate .

Category	Number
Distributed Questionnaires	100
Returned Questionnaires	72
% Achieved	72%

Source: Field Data (2026)

Table 4.1 above indicates that a response rate of 72% was attained during the study. Ali et al, 2021 & Holton et al, 2022) posit that a response rate of 65% is generally acceptable for the

purposes of data analysis. A high response rate which was attained in this study is attributed to the approach of self-administering the questionnaires which helped to clear the air before respondents participated in the study.

4.3 Demographic Data

The study collected demographic data of participants as part of data collection. Demographic data is essential because it provides information about participants' characteristics such as age and gender. This information can be useful in describing the study sample and determine whether it adequately represents the target population (Roberts & Daw, 2024). Demographic data also enhance the representativeness and generalizability of research findings. Examining the demographic characteristics assists in assessing whether the sample reflects the population under study and whether the findings can be applied to a broader group of people (Roberts & Daw, 2024). Furthermore, information on participants' demographic characteristics enables comparisons between groups and helps explain variations in attitudes, behaviours, experiences, and outcomes. Such insights are valuable for developing targeted interventions, policies, and programmes that address the needs of specific groups within the population (Call et al., 2023; Moreira et al., 2023). In this study, demographic data on gender, age and period of stay in the targeted area was collected.

4.3.1 Respondents Gender

Respondents were given two options to select their gender and the collected data is presented in Figure 4.1 below.

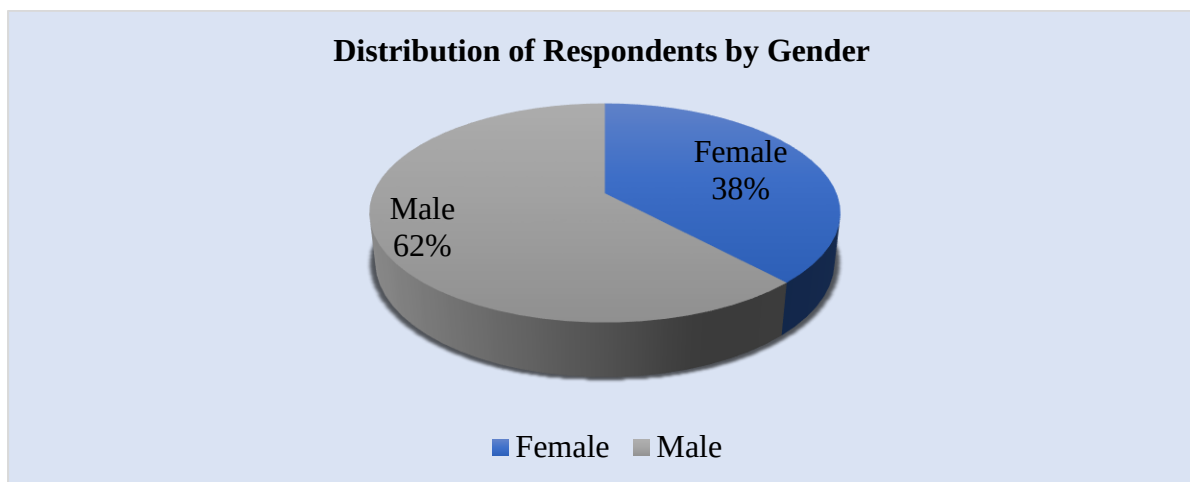


Figure 4-1: Distribution of respondents by gender

Figure 4.1 shows that the majority of the research participants were male (62%), which was representative of the target population in Mbare as recorded in the 2022 Zimbabwe Population and Housing Census.

4.3.2 Respondents Age Range

Respondents were given six age ranges to select their age and the collected data is presented in Figure 4.2 below.

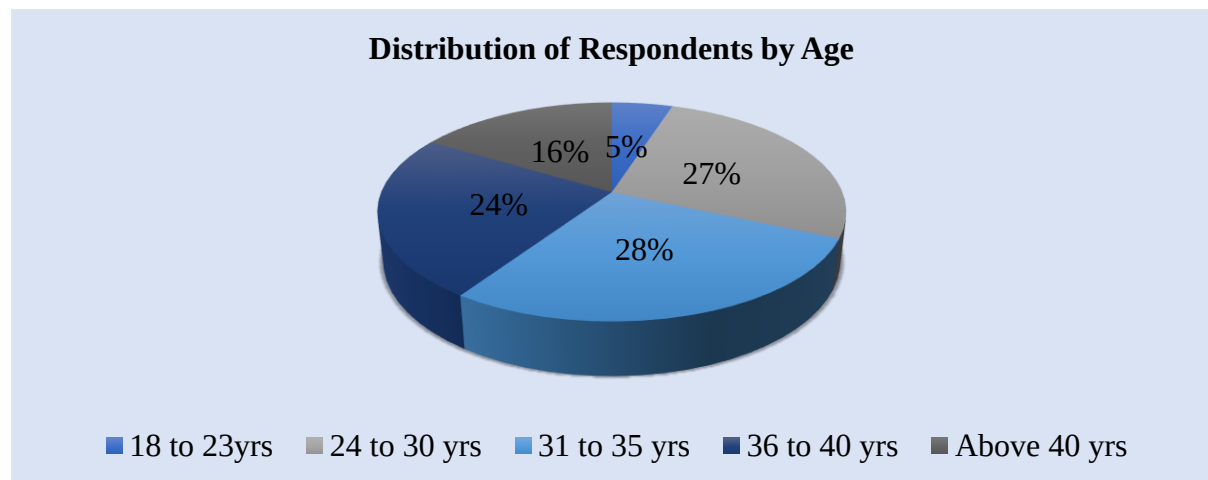


Figure 4-2: Distribution of respondents by age

Data in Figure 4.2 shows that all age groups from 18 years up to above 40 years were represented in the study. The majority of respondents (28%) were in the 31 to 35 years age range which was representative of the target population.

4.3.3 Respondents Period of Stay

Respondents were given four different period ranges to select from. The collected data is presented in Figure 4.3 below.

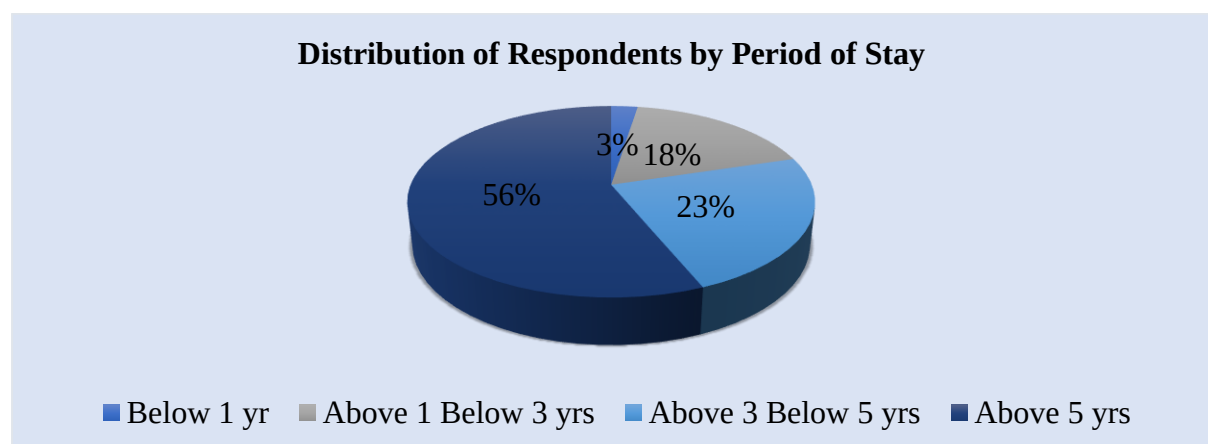


Figure 4-3: Distribution of respondents by period of stay

Data in Figure 4.3 shows that the majority of respondents (56%) had stayed in Mbare High Density Suburb for a period that is more than five years. This placed them in good stead to appreciate the ubuntu dynamics of the community. The fewest respondents (3%) had stayed in Mbare for a period that is below 1 year.

4.4 Research Data Presentation and Analysis

Data collected through questionnaires and interviews is presented according to the research objectives. Quantitative data is presented first using descriptive statistics and analysed using inferential statistics encompassing analysis of variance (ANOVA) and correlation analysis. In order to achieve this, the collected data was grouped according to questions and respondents and fed in SPSS to produce analytical results. Qualitative data is presented in summaries and analysed through inductive thematic approach.

4.4.1 Reliability Testing

The reliability of collected data was assessed using Cronbach's alpha (α). This is a widely used coefficient of internal consistency that measures how closely related a set of items are as a group. A value of $\alpha \geq 0.70$ is conventionally regarded as acceptable for research instruments (Nunnally & Bernstein, 1994) whilst values between 0.50 and 0.69 are considered moderate and values below 0.50 are considered poor. Table 4.2 below presents the alpha coefficients for each section of the questionnaire and for the instrument as a whole.

Table 4-1: Cronbach Alpha Results

Section	Items	N	Cronbach α
B – Humanity & Social Cohesion	HSC1–HSC4	72	0.512
C – Collective Responsibility & Community Policing	CRCP1–CRCP4	72	0.977
D – Respect, Dignity & Conflict Resolution	RDCR1–RDCR4	72	0.732
Overall (all 12 items)	HSC1–RDCR4	72	0.291

Source: SPSS 2022 Output

Data in Table 4.2 shows that Section C (Collective Responsibility & Community Policing) returned an excellent alpha ($\alpha = 0.977$). This indicates very high internal consistency among its four items and respondents interpreted and answered these items in a highly coherent manner. Section D (Respect, Dignity & Conflict Resolution) achieved an acceptable alpha ($\alpha = 0.732$). This suggests that the four items adequately measure a common underlying construct.

Section B (Humanity & Social Cohesion) produced a moderate alpha ($\alpha = 0.512$). While this falls below the conventional 0.70 threshold, it may reflect genuine multidimensionality in how residents experience and conceptualise humanity and social cohesion, particularly as one item (HSC2) showed weak or negative associations with the others. The overall alpha across all 12 items was $\alpha = 0.291$, which is low. However, this is expected when items are drawn from conceptually distinct constructs where ubuntu principles are applied to different outcomes. In this regard, section-level alphas are the more meaningful reliability indicators for this instrument.

4.4.2 Research Question 1: Ubuntu principle of humanity promoting social cohesion (HSC)

The study sought to assess the extent to which the Ubuntu principle of humanity promotes social cohesion as a crime prevention strategy in Mbare. In order to collect this data, respondents were asked to rate the ubuntu principle of humanity against four aspects of social cohesion which are; inclusion (HSC1), networking among residents (HSC2), shared values (HSC3) and engagements (HSC4).

4.4.2.1 Descriptive Statistics for humanity promoting social cohesion

Table 4.3 presents the means and standard deviations for the four items measuring how the ubuntu principle of humanity promotes social cohesion to prevent crime in Mbare. Responses were recorded on a 5-point Likert scale (1 = Highly Disagree; 5 = Highly Agree). The mean scores are interpreted as; 1.00–1.49 = Highly Disagree; 1.50–2.49 = Disagree; 2.50–3.49 = Neutral; 3.50–4.49 = Agree; 4.50–5.00 = Highly Agree.

Table 4.2: Descriptive statistics for humanity promoting social cohesion

Item	Statement	Mean	SD	Interpretation
HSC1	Humanity promotes inclusion among residents	3.470	1.572	Neutral
HSC2	Humanity promotes trust and networks among residents	3.630	1.325	Agree
HSC3	Humanity promotes shared values against crime	3.705	1.318	Agree
HSC4	Humanity promotes engagement against crime	3.868	1.402	Agree

Source: SPSS 2022 Output

The descriptive statistics in Table 4.3 reveal that respondents generally expressed a neutral to agreeable disposition toward the role of the ubuntu principle of humanity in promoting social cohesion. HSC1 (humanity promotes inclusion) recorded the lowest mean ($M = 3.470$, $SD = 1.572$), falling in the neutral interpretation range and also exhibiting the largest spread, indicating considerable variation in respondents' views with some residents strongly disagreeing while others strongly agreed. HSC2 (promotes trust and networks, $M = 3.630$, $SD = 1.325$) and HSC3 (promotes shared values against crime, $M = 3.705$, $SD = 1.318$) both fall in the Agree range, suggesting a modest but consistent endorsement. HSC4 (promotes engagement against crime) posted the highest mean ($M = 3.868$, $SD = 1.402$), also interpreted as Agree, with residents most strongly endorsing the role of ubuntu humanity in mobilizing community engagement against crime. The standard deviations across items are moderate (ranging from 1.318 to 1.572). This suggests that there was meaningful variability and that the community is not uniformly aligned in its perceptions. These findings are consistent with Social Disorganisation Theory and Collective Efficacy Theory, which emphasise that strong communal bonds and shared values are prerequisites for informal social control and crime prevention.

4.4.2.2 Analysis of Variance (ANOVA) for humanity promoting social cohesion

A one-way ANOVA was conducted to determine whether statistically significant differences existed in the mean scores across the four HSC items. ANOVA is a statistical test used to compare means across three or more groups simultaneously to determine whether observed differences are statistically significant or attributable to chance (Field, 2018). In this study, each of the four HSC items was treated as a group to test whether respondents rated the four dimensions of humanity-driven social cohesion significantly differently from one another.

Table 4.3: ANOVA for humanity promoting social cohesion

Source	SS	df	MS	F	p-value
Between Items	23.106	3	7.702	3.886	< .01**
Within Items (Error)	2220.114	1120	1.982	—	—
Total	2243.220	1123	—	—	—

Source: SPSS 2022 Output

The ANOVA for humanity promoting social cohesion yielded a statistically significant result, $F(3, 1120) = 3.886$, $p = .009$. This indicates that the mean scores across the four humanity and social cohesion items are not equal. Respondents perceived the four dimensions of humanity

in ubuntu differently in terms of their contribution to social cohesion and crime prevention. The between-items mean square ($MS = 7.702$) was approximately 3.9 times larger than the within-items error ($MS = 1.982$). This supports the view that variation between items is meaningful and not simply due to random response differences. Post-hoc interpretation based on the means suggests that HSC4 (engagement) is rated highest and HSC1 (inclusion) lowest and the gap between them driving the significant F-ratio. This finding implies that community members in Mbare perceive ubuntu's role in promoting active engagement against crime more positively than its role in promoting social inclusion which aligns with Collective Efficacy Theory's emphasis on willingness to intervene as a core community protection mechanism (Sampson, Raudenbush & Earls, 1997).

4.4.2.3 Correlation Analysis for humanity promoting social cohesion

Pearson correlation coefficients were computed to examine the pairwise linear relationships among the four HSC items. The Pearson correlation coefficient (r) measures the strength and direction of the linear relationship between two variables, with values ranging from -1 (perfect negative relationship) to +1 (perfect positive relationship). Values approaching ± 1 indicate stronger relationships, while values near 0 indicate weak or no linear relationships (Field, 2018).

Table 4.4: Correlation analysis for humanity promoting social cohesion

Item	HSC1	HSC2	HSC3	HSC4
HSC1	1.000	—	—	—
HSC2	-0.172 (< .01**)	1.000	—	—
HSC3	0.667 (< .001***)	-0.083 (0.164 ns)	1.000	—
HSC4	0.605 (< .001***)	-0.109 (0.068 ns)	0.251 (< .001***)	1.000

Source: SPSS 2022 Output

The correlation analysis output in Table 4.5 above reveals a mixed pattern of relationships among the HSC items. HSC1 and HSC3 exhibit a strong positive correlation ($r = 0.667$, $p < .001$), as do HSC1 and HSC4 ($r = 0.605$, $p < .001$). This indicates that respondents who agree that ubuntu's principle of humanity promotes inclusion also tend to agree it promotes shared values and engagement against crime. This pattern supports the view within Ubuntu philosophy that its various dimensions of humanity are interconnected and mutually reinforcing (Ramose, 2002).

4.4.2.4 Interview Data on ubuntu principle of humanity promoting social cohesion

Data collected through interviews indicated that the sense of belonging to the human community has helped them derive a sense of responsibility whenever they are engaged on issues that are crime related. This is due to the fact that they abhor crime in general as a people. It also suggested that as a result of this sense of belonging, people generally share the same feeling that they need a crime free community.

Theme One: Sense of belonging creating a sense of shared values

Interview data suggests that the ubuntu principle of humanity creates a sense of belonging and in the process creating shared values which among other things involves abhorrence against crime.

One interviewee had this to say;

“Despite being in an urban set up here in Mbare, we remain humans and most of us share the feeling that we belong to each other and hate it when one of us falls victim to crime”.

Another interviewee said;

“As a people in the same community, we share the same feeling against crime including those who live through it do not want it happen to them. They also feel bad when it happens to their neighbor or when it happens to anyone in the community”.

These qualitative findings reinforce the quantitative results by confirming that Ubuntu's principle of humanity does create shared values and a collective sense of responsibility against crime. This is consistent with Collective Efficacy Theory (Sampson, Raudenbush & Earls, 1997) which argues that shared values and social cohesion among residents form the foundation for community-level crime prevention.

4.4.3 Research Question 2: Ubuntu principle of collective responsibility enhancing community policing (CRCP)

The study also sought to examine how the Ubuntu principle of collective responsibility enhances the practice of community policing as a crime prevention approach in Mbare. In order to collect this data, respondents were asked to rate the extent to which the ubuntu principle

collective responsibility promoted; cooperation in community policing (CRCP1), shared accountability in policing (CRCP2), community policing (CRCP3) and residents' participation in community policing (CRCP4).

4.4.3.1 Descriptive Statistics for collective responsibility enhancing community policing

Table 4.6 presents the descriptive statistics for the four items measuring the role of the ubuntu principle of collective responsibility in enhancing community policing in Mbare. Responses were recorded on a 5-point Likert scale (1 = Highly Disagree; 5 = Highly Agree). The mean scores are interpreted as; 1.00–1.49 = Highly Disagree; 1.50–2.49 = Disagree; 2.50–3.49 = Neutral; 3.50–4.49 = Agree; 4.50–5.00 = Highly Agree.

Table 4.5: Descriptive statistics for collective responsibility enhancing community policing

Item	Statement	Mean	SD	Interpretation
CRCP1	Collective responsibility promotes cooperation in community policing	4.203	1.215	Agree
CRCP2	Collective responsibility promotes shared accountability in policing	3.648	1.210	Agree
CRCP3	Mutual support promotes community policing	3.270	1.346	Neutral
CRCP4	Participation principle promotes residents in community policing	3.655	1.386	Agree

Source: SPSS 2022 Output

Data in Table 4.6 above indicates that respondents were broadly supportive of the ubuntu principle of collective responsibility in enhancing community policing. CRCP1 (cooperation towards community policing) achieved the highest mean score ($M = 4.203$, $SD = 1.215$). This is interpreted as Agree thereby reflecting that most residents recognize the cooperative impetus that collective responsibility provides. CRCP2 (shared accountability, $M = 3.648$, $SD = 1.210$) and CRCP4 (participation of residents, $M = 3.655$, $SD = 1.386$) also received ratings within the Agree category with comparable standard deviations. This suggests consistent endorsement of these dimensions. CRCP3 (mutual support, $M = 3.270$, $SD = 1.346$) was the only item to fall in the 'Neutral' interpretation range, indicating that while residents appreciate the participatory and accountability dimensions of collective responsibility, they are less certain about the mutual support dimension as it applies to community policing specifically. The relatively consistent standard deviations across the four items (ranging from 1.210 to 1.386) indicate similar levels of response variability across all four facets.

These results are consistent with the Broken Windows Theory (Wilson & Kelling, 1982), which suggests that collective community vigilance and active participation in neighbourhood policing can deter crime by signalling that the community will not tolerate disorder.

4.4.3.2 Analysis of Variance (ANOVA) for collective responsibility enhancing community policing

A one-way ANOVA was conducted to test for significant mean differences across the four CRCP items. Table 4.7 shows the output.

Table 4.6: ANOVA for collective responsibility

Source	SS	df	MS	F	p-value
Between Items	124.199	3	41.400	24.815	< .001***
Within Items (Error)	1868.520	1120	1.668	—	—
Total	1992.719	1123	—	—	—

Source: SPSS 2022 Output

The ANOVA output in Table 4.7 shows a highly significant result, $F(3, 1120) = 24.815$, $p < .001$. This indicates that that respondents' ratings differed substantially across the four dimensions of collective responsibility in community policing. The between-items mean square ($MS = 41.400$) was nearly 25 times larger than the within-items error ($MS = 1.668$), pointing to a very large effect. This large F-value reflects the meaningful gap between CRCP1 ($M = 4.203$, the highest) and CRCP3 ($M = 3.270$, the lowest) which is a difference of approximately one full Likert point. The result implies that community members in Mbare differentiate meaningfully between the various expressions of collective responsibility. They most strongly endorse Ubuntu's role in promoting cooperative action for policing, and less strongly its manifestation as mutual support. These findings have practical significance for community policing programmes, suggesting that initiatives built around cooperative frameworks may resonate more with the population than those emphasizing informal mutual aid. These findings support the Collective Efficacy Theory (Sampson et al., 1997) which posits that communities with strong willingness to cooperate demonstrate significantly lower crime rates. They also align with community policing literature which emphasises that citizen participation and cooperative frameworks are the most effective platforms for crime prevention (Skogan, 2022).

4.4.3.3 Correlation Analysis for collective responsibility enhancing community policing

Pearson correlation coefficients were computed for all pairwise combinations of the four CRCP items and the output is shown in Table 4.8 below.

Table 4-7: Correlation analysis for collective responsibility

Item	CRCP1	CRCP2	CRCP3	CRCP4
CRCP1	1.000	—	—	—
CRCP2	0.916 (< .001***)	1.000	—	—
CRCP3	0.877 (< .001***)	0.933 (< .001***)	1.000	—
CRCP4	0.901 (< .001***)	0.947 (< .001***)	0.937 (< .001***)	1.000

Source: SPSS 2022 Output

The correlation matrix for the CRCP items reveals exceptionally strong positive inter-item relationships. All six pairwise correlations are statistically significant at $p < .001$, ranging from $r = 0.877$ (CRCP1–CRCP3) to $r = 0.947$ (CRCP2–CRCP4). These coefficients are in the very strong range ($r > 0.80$), indicating that respondents who rated one dimension of collective responsibility highly, tended to rate all others highly as well. The uniformly high correlations across all item pairs confirm the near-perfect internal consistency reflected in the section's Cronbach's alpha ($\alpha = 0.977$). Practically, these correlations indicate that the four items function as a tightly cohesive measurement block in the context of community policing in Mbare. Respondents conceptualise these facets as effectively inseparable expressions of the same underlying Ubuntu value. This finding strongly supports the Ubuntu philosophical framework, which views communal solidarity and mutual obligation as holistic and interconnected rather than separate constructs (Ramose, 2002).

4.4.3.4 Interview Data on Ubuntu principle of collective responsibility promoting community policing

Data collected through interviews on the Ubuntu principle of collective responsibility promoting community policing indicated that, residents in Mbare through their shared values tend to cooperate, support each other and have the drive to be involved in solving crime in their community. In addition, the data also indicates that through their sense of belonging, they tend to protect collectively owned assets such as public utility infrastructure.

One interviewee had this to say;

“Whenever crime strikes, we feel affected not as individuals but as the whole community because we feel that on the next day I might be the one in trouble’.

Another had this to say;

“The way crime happens in our community, we are forced to work as a collective community to ensure that we create a barrier. We have been doing this with the police through the Neighbourhood Watch Committees and this has helped us a lot”.

A police officer interviewed said;

“The residents of Mbare understand the importance of collective security so much that they take turns to safeguard their property especially at the markets. Whenever they do so, they are not selective but rather have interest in each other’s property”.

A local leader interviewed said;

“The people of Mbare have a high sense of collective responsibility not only in the fight against crime but whenever one faces a mishap, they work together to address that. They have applied the same approach to crime”.

Theme Two: Collective action as pillars of support

These qualitative findings confirm and reinforce the quantitative results. The evidence that residents actively use Neighbourhood Watch Committees and collective surveillance practices is consistent with both Ubuntu's collective responsibility principle and the Social Disorganisation Theory's argument that communities with strong collective structures experience lower crime levels (Sampson & Groves, 1989).

4.4.4 Research Question 3: Ubuntu principle of respect and dignity link with conflict resolution (RDCR)

The study also sought to analyze the influence of the Ubuntu principle of respect and dignity on community-based conflict resolution as a mechanism for crime prevention in Mbare. Data was collected by asking respondents to rate the ubuntu principle of respect and dignity across four elements of conflict resolution which were based on; promoting communication (RDCR1), promoting compromise (RDCR2), facilitating (RDCR3) and building relationships (RDCR4).

4.4.4.1 Descriptive Statistics for respect and dignity linking with conflict resolution

Table 4.9 presents the descriptive statistics for the four items measuring the ubuntu principle of respect and dignity in promoting conflict resolution in Mbare. Responses were recorded on a 5-point Likert scale (1 = Highly Disagree; 5 = Highly Agree). The mean scores are interpreted as; 1.00–1.49 = Highly Disagree; 1.50–2.49 = Disagree; 2.50–3.49 = Neutral; 3.50–4.49 = Agree; 4.50–5.00 = Highly Agree.

Table 4-8: Descriptive statistics for respect and dignity

Item	Statement	Mean	SD	Interpretation
RDCR1	Respect and dignity promote communication for conflict resolution	2.673	1.315	Neutral
RDCR2	Respect and dignity promote compromise for conflict resolution	2.324	1.104	Disagree
RDCR3	Respect and dignity facilitate conflict resolution	2.270	1.429	Disagree
RDCR4	Respect and dignity build relationships for conflict resolution	2.577	1.190	Neutral

Source: SPSS 2022 Output

Data in Table 4.9 a skeptical stance among respondents regarding the role of the ubuntu principle of respect and dignity in promoting conflict resolution. All four item means fall in the 'Disagree' range (1.50–2.49), with RDCR3 (respect and dignity facilitates conflict resolution, $M = 2.270$, $SD = 1.429$) returning the lowest mean, and RDCR1 (promotes communication, $M = 2.673$, $SD = 1.315$) the highest. The comparatively large standard deviation for RDCR3 (1.429) suggests considerable disagreement among respondents about this specific dimension. RDCR2 (compromise, $M = 2.324$, $SD = 1.104$) had the smallest standard deviation, indicating more agreement among respondents that this dimension is limited in practice. Overall, these findings suggest that while Ubuntu ideals of respect and dignity are valued philosophically, residents of Mbare perceive their practical application to conflict resolution as limited or inconsistent within their community. This finding aligns with the Social Disorganisation Theory, which holds that structural disadvantages such as poverty, overcrowding and heterogeneity weaken informal social control mechanisms, including those based on respect and dignity (Shaw & McKay, 1942).

4.4.4.2 Analysis of Variance (ANOVA) for respect and dignity linking with conflict resolution

A one-way ANOVA was conducted to assess whether there are statistically significant differences in how respondents rated the four RDCR items. The output is presented in Table 4.10 below.

Table 4-9: ANOVA for respect and dignity

Source	SS	df	MS	F	p-value
Between Items	31.819	3	10.606	6.624	< .001***
Within Items (Error)	1793.459	1120	1.601	—	—
Total	1825.278	1123	—	—	—

Source: SPSS 2022 Output

Data in Table 4.10 above indicates that the ANOVA produced a statistically significant result, $F(3, 1120) = 6.624$, $p < .001$. This indicates that respondents rated the four dimensions of respect and dignity in conflict resolution significantly differently from one another. The between-items mean square ($MS = 10.606$) was approximately 6.6 times larger than the within-items error ($MS = 1.601$). Although all item means fell within the 'Disagree' interpretation range, the differences between them are statistically detectable. This result suggests that while the community broadly disagrees that the principle of respect and dignity effectively promotes conflict resolution, they distinguish meaningfully between its role in promoting communication versus directly facilitating resolution. Practitioners designing conflict resolution programmes in Mbare may find more traction by focusing on the communication aspect (RDCR1) before attempting broader resolution facilitation. This finding is consistent with Lederach (2021), who argues that conflict resolution mechanisms become less effective when social relationships deteriorate and community trust weakens.

4.4.4.3 Correlation Analysis for respect and dignity linking with conflict resolution

Pearson correlation coefficients were computed to examine the pairwise relationships among the four RDCR items. Table 4.11 shows the output.

Table 4-10: Correlation analysis for respect and dignity

Item	RDCR1	RDCR2	RDCR3	RDCR4
RDCR1	1.000	—	—	—
RDCR2	0.907 (< .001***)	1.000	—	—
RDCR3	0.295 (< .001***)	0.517 (< .001***)	1.000	—

RDCR4	0.532 (< .001***)	0.398 (< .001***)	-0.086 (0.152 ns)	1.000
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Source: SPSS 2022 Output

The Correlation output in Table 4.11 presents a more varied picture than that observed in Section C. RDCR1 and RDCR2 exhibit a very strong positive correlation ($r = 0.907$, $p < .001$), indicating that respondents who perceive ubuntu's role in promoting communication for conflict resolution also strongly perceive its role in promoting compromise. This suggests that these are two conceptually linked communicative processes. RDCR1–RDCR3 ($r = 0.295$, $p < .001$) and RDCR2–RDCR3 ($r = 0.517$, $p < .001$) are moderately positive, indicating shared variance but weaker alignment. The most notable finding is the negligible and non-significant correlation between RDCR3 and RDCR4 ($r = -0.086$, $p = .152$), suggesting that these two dimensions are statistically independent in this context. This divergence highlights the multidimensional nature of the respect and dignity construct in an urban setting, consistent with the Broken Windows Theory's observation that social disorder undermines different dimensions of community cohesion at varying rates (Skogan, 1990).

4.4.4.4 Interview data ubuntu principle of respect and dignity link with conflict resolution

Theme Three: Diminished Respect Affecting Cooperation

Data collected through interviews on the ubuntu principle of respect and dignity being linked to conflict resolution indicates that, the residents of Mbare do not value these elements as much as they can use them to enhance the fight against crime. Their view is based on the sense that despite having a sense of belonging, the diverse nature of their backgrounds and the high-density nature of their suburb is working against issues of respect and dignity.

One interviewee said;

“Here in Mbare people have different backgrounds and respect to each other is very low and that is why people fight over simple issues”.

A police officer interviewed said;

“Residents of Mbare tend to have less respect for each other and this affects their ability to solve simple problems between each other and tend to turn to violence more than to compromising or communicating properly to solve their problems.”

A community leader interviewed said;

“There is lack of dignity among many people in our community which emanates from the fact that they think each one of them do not owe anyone an explanation about what they do. In my view, this is driven by socioeconomic challenges which are working against the values of our community.”

These qualitative findings confirm and enrich the quantitative data, highlighting that the practical application of respect and dignity in conflict resolution is undermined by the socioeconomic pressures and social diversity characteristic of Mbare. This aligns with Ramose (2022) who argues that Ubuntu values are increasingly challenged by individualism, economic hardship and social fragmentation in modern African cities.

4.4.5 Research Question 4: Ubuntu-informed framework for crime management and prevention

The further sought to develop an Ubuntu-informed framework for crime management and prevention in high-density urban communities, with reference to Mbare. This objective was addressed using data collected on the other three objectives and the resultant proposed framework is presented in Figure 4.4. The proposed framework has four layers which are; Input, Process, Outputs and Impact.

Input Layer

This layer represents the conditions that are required for the framework to be functional. These include; functional police, community leadership system such as councilors and a well communicated government policy on these issues.

Process Layer

This layer represents the elements of Ubuntu that will undergird the framework. They include collective responsibility, social cohesion and respect and dignity. These should be operationalized in this exact order based on the research evidence that collective responsibility was the most appreciated by the community. Collective responsibility is operationalized through community policing with the role players being the police who will operationalize it through community based NWC and Patrols. Social cohesion is operationalized through social bonding with the role players being the community leaders who will operationalize it through campaigns and inclusion programmes. These will be activated as soon as collective responsibility activities start to take root. In the respect and dignity element of the process layer

the police and community leaders collectively participate through conflict resolution training focusing on communication and mediation training. All elements of the process layer are implemented based on research evidence which pointed strong and weak areas.

Output Layer

The layer represents what will be achieved by activating each of the three elements of ubuntu. The outputs include active NWC, increased cohesion and community-based conflict resolution. These outputs will lead to specific impact on society.

Impact Layer

This layer indicates the ultimate result of implementing this framework which is reduced crime and safer communities.

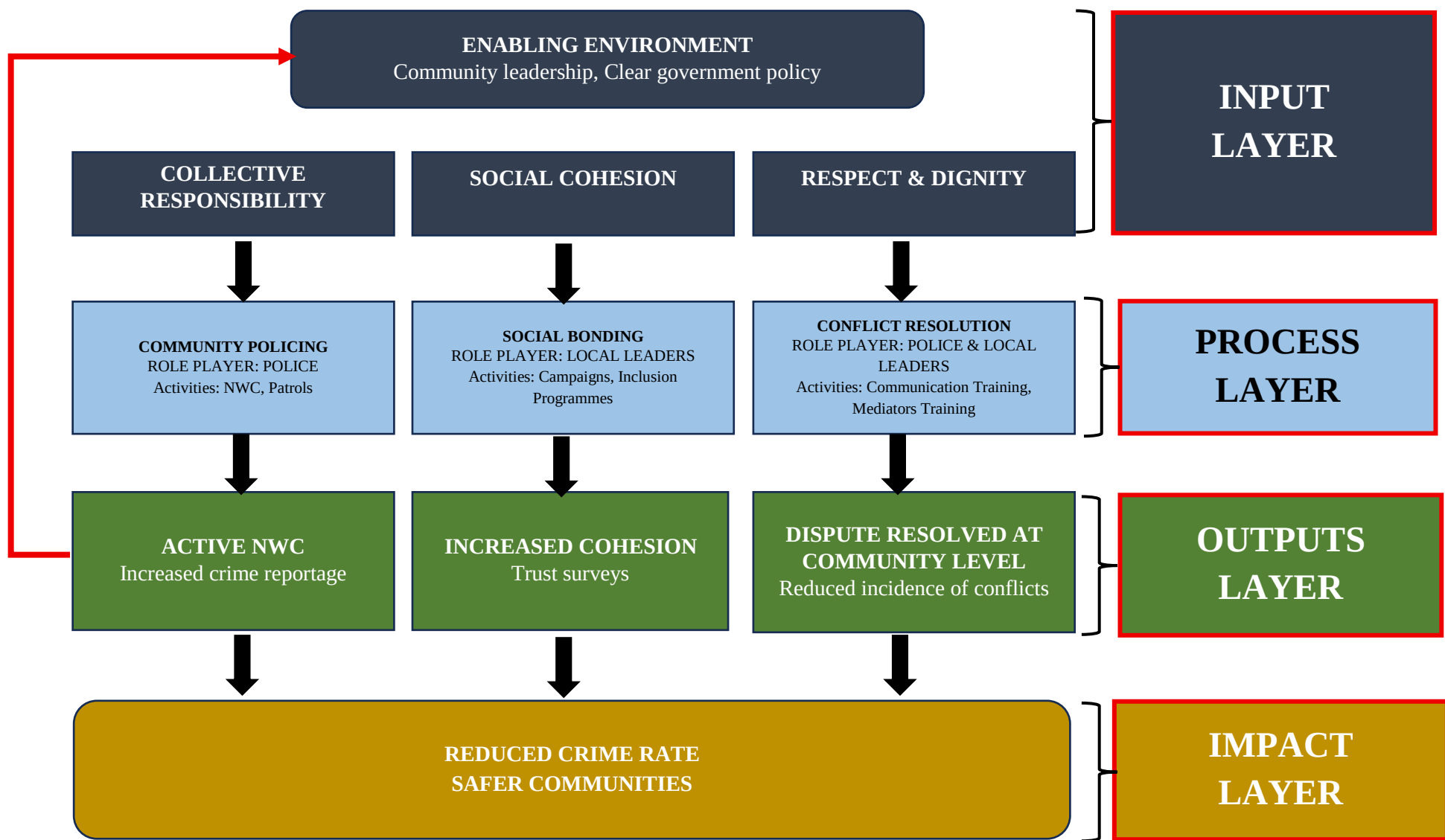


Figure 4.4: Ubuntu Driven Crime Prevention Framework

4.5 Discussion of Findings

4.5.1 Ubuntu principle of humanity promoting social cohesion

The study established that the Ubuntu principle of humanity generally promotes social cohesion in Mbare High Density Suburb. Quantitative findings showed that respondents agreed that humanity promotes trust and networks among residents ($M = 3.630$), shared values against crime ($M = 3.705$), and engagement against crime ($M = 3.868$). Community engagement emerged as the strongest dimension. However, respondents were less certain that humanity promotes inclusion among residents ($M = 3.470$).

The ANOVA results revealed that there were statistically significant differences among the dimensions of social cohesion, $F(3,1120) = 3.886$, $p = .009$, indicating that some aspects of humanity contribute more strongly to crime prevention than others. Correlation analysis further demonstrated strong positive relationships between inclusion, shared values, and engagement against crime. Qualitative findings reinforced these results, revealing that residents perceive themselves as belonging to a common community and sharing a collective dislike of crime. The dominant theme emerging from interviews was that a sense of belonging creates shared values against criminal behaviour.

The findings suggest that Ubuntu's emphasis on humanity strengthens social cohesion by fostering shared values, trust, and collective engagement in community affairs. This finding is consistent with recent literature which argues that social cohesion serves as an important informal social control mechanism capable of reducing crime opportunities and enhancing collective efficacy. Akwasi Aidoo (2022) indicates that, communities that are characterized by strong social bonds are more likely to mobilize collective action against social problems, including crime.

The findings also align with the work of Francis Fukuyama (2022), whose recent discussions on social capital emphasize that trust among community members facilitates cooperation and collective responses to security challenges. Communities with stronger social networks are better positioned to share information about criminal activities and support crime prevention initiatives.

The findings from interviews which supported quantitative findings centred on shared abhorrence of crime further support the theory of collective efficacy advanced in contemporary

criminological research. Recent studies by Robert J. Sampson (2023) continue to demonstrate that communities characterized by shared values and mutual trust experience lower levels of crime because residents are willing to intervene for the common good. The findings therefore confirm that Ubuntu's humanity principle creates social conditions that discourage criminal behaviour by strengthening communal bonds and collective responsibility.

However, the comparatively weaker rating for inclusion suggests that urbanization, population mobility, and social diversity in high-density suburbs may weaken the inclusiveness traditionally associated with Ubuntu. This finding is consistent with recent African urban studies which note that rapid urbanization can erode traditional communal relationships despite the continued existence of shared cultural values.

4.5.2 Ubuntu principle of collective responsibility promoting community policing

The study found that collective responsibility was the strongest Ubuntu principle supporting crime prevention. Respondents agreed that collective responsibility promotes cooperation in community policing ($M = 4.203$), shared accountability ($M = 3.648$), and residents' participation in community policing ($M = 3.655$). Cooperation received the highest rating among all variables examined in the study. The ANOVA results indicated highly significant differences among the dimensions of collective responsibility, $F(3,1120) = 24.815$, $p < .001$. Correlation analysis revealed exceptionally strong positive relationships among all dimensions ($r = 0.877\text{--}0.947$), suggesting that residents perceive cooperation, accountability, participation, and support as interconnected aspects of collective responsibility. Interview findings further showed that residents work together through Neighbourhood Watch Committees, shared patrols, and collective protection of community property. The dominant qualitative theme was collective action as a pillar of support in crime prevention.

The findings demonstrate that collective responsibility constitutes the strongest mechanism through which Ubuntu can contribute to crime prevention in Mbare. These results support contemporary community policing literature which emphasizes the importance of citizen participation in crime prevention efforts. Recent studies by Wesley G. Skogan (2022) indicate that community policing programmes are most effective when communities perceive crime prevention as a shared responsibility rather than solely a police function. The high ratings for cooperation and participation in this study suggest that residents embrace this shared responsibility model.

Similarly, recent work by Nick Tilley (2021) argues that sustainable crime prevention depends on collective action and local ownership of security initiatives. The findings from Mbare support this argument, as residents reported active participation in neighbourhood watch activities and collective surveillance practices.

The exceptionally strong correlations among all dimensions of collective responsibility indicate the presence of a strong collective efficacy culture within the community. Recent research on collective efficacy continues to show that communities capable of organising themselves and acting collectively are better able to prevent crime and disorder than those that rely exclusively on formal law enforcement agencies.

The findings also support African-centred perspectives on crime prevention, which argue that communal values and collective responsibility remain relevant even within urban environments. The evidence suggests that Ubuntu's collective responsibility principle provides a culturally appropriate foundation for community policing programmes in Zimbabwe and similar contexts.

4.5.3 Ubuntu principle of respect and dignity link with conflict resolution

The study found limited support for the role of respect and dignity in promoting conflict resolution. Respondents were generally neutral or disagreed that respect and dignity promote communication ($M = 2.673$), compromise ($M = 2.324$), facilitate conflict resolution ($M = 2.270$), or build relationships for conflict resolution ($M = 2.577$). ANOVA results revealed significant differences among the dimensions, $F(3,1120) = 6.624$, $p < .001$. Correlation analysis showed strong relationships between communication and compromise but weaker relationships among other dimensions. Interview findings revealed that residents perceive declining levels of respect and dignity due to social diversity, socioeconomic pressures, and the high-density nature of Mbare. Participants reported that conflicts frequently escalate because people are less willing to communicate, compromise, or consider the interests of others. The dominant theme identified was diminished respect affecting cooperation.

The findings indicate that although respect and dignity are central values within Ubuntu philosophy, their practical application in contemporary urban settings may be weakened by socioeconomic and demographic realities. This finding reflects growing concerns within recent

African social research regarding the erosion of traditional communal values in urban environments.

Recent work by Mogobe Ramose (2022) argues that Ubuntu values are increasingly challenged by individualism, economic hardship, and social fragmentation in modern African cities. The findings from Mbare appear to support this argument, as respondents acknowledged the importance of respect and dignity while simultaneously expressing doubts about their practical effectiveness.

The findings are also consistent with recent conflict resolution studies which suggest that successful community conflict management depends heavily on trust, communication, and social cohesion. According to John Paul Lederach (2021), conflict resolution mechanisms become less effective when social relationships deteriorate and community trust weakens.

The interview findings indicating that socioeconomic challenges undermine respect and dignity also align with recent urban criminology literature. Scholars have argued that poverty, unemployment, overcrowding, and social stress can weaken informal social controls and increase the likelihood of interpersonal conflicts escalating into violence. Despite the weak ratings, communication received the highest mean score among the conflict resolution dimensions. This suggests that communication-based interventions may offer a practical entry point for rebuilding Ubuntu values and strengthening community-based conflict resolution mechanisms.

4.6 Chapter Summary

This chapter presented the data collected from 72 adult residents through self-administered questionnaires and from 20 key informants through semi-structured interviews. Quantitative data were analysed using SPSS through descriptive statistics and inferential statistics including ANOVA and Pearson correlation analysis. Qualitative data were presented using summaries and analysed through thematic analysis. Key findings across all four research questions were as follows:

In relation to Research Question 1, the Ubuntu principle of humanity was found to promote social cohesion particularly through shared values and community engagement, with statistically significant differences found across dimensions ($F(3,1120) = 3.886, p = .009$). In relation to Research Question 2, collective responsibility was found to be the strongest Ubuntu

principle enhancing community policing, with cooperation receiving the highest mean ($M = 4.203$) and highly significant ANOVA results ($F(3,1120) = 24.815, p < .001$). In relation to Research Question 3, respect and dignity showed limited practical effectiveness in conflict resolution, with all item means below 3.00 and statistically significant ANOVA results ($F(3,1120) = 6.624, p < .001$). In relation to Research Question 4, an Ubuntu-informed crime prevention framework was developed comprising four layers: inputs, process, outputs and impact.

The next chapter provides a summary of findings, draws conclusions and proffers recommendations.

CHAPTER: 5 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary of the major findings of the study, draws conclusions based on those findings, and provides recommendations arising from the study. The chapter is structured in order of the four research questions that guided the study. It concludes with recommendations for practice and future research. No external references are cited in this chapter; all conclusions and recommendations are derived directly from the study's own data and findings.

5.2 Summary of Major findings

The following summarises the major findings of the study, presented in order of the four research questions.

Research Question 1: To what extent does the principle of humanity promote social cohesion as a crime prevention strategy in Mbare?

The study found that the Ubuntu principle of humanity promotes social cohesion in Mbare, particularly through shared values against crime ($M = 3.705$) and community engagement against crime ($M = 3.868$), both rated in the Agree range. The ANOVA revealed statistically significant differences across the four social cohesion dimensions ($F(3,1120) = 3.886$, $p = .009$), with community engagement rated highest and social inclusion rated lowest ($M = 3.470$, Neutral). Strong positive correlations were found between inclusion, shared values and engagement ($r = 0.605\text{--}0.667$, $p < .001$). Qualitative data confirmed that a sense of belonging creates shared values and a collective abhorrence of crime among Mbare residents.

Research Question 2: How does the principle of collective responsibility enhance community policing as a crime prevention approach in Mbare?

The study found that collective responsibility was the strongest Ubuntu principle in supporting crime prevention in Mbare. Cooperation in community policing received the highest mean score of any variable in the study ($M = 4.203$, Agree). The ANOVA yielded a highly significant result ($F(3,1120) = 24.815$, $p < .001$), and correlations among all four dimensions were exceptionally strong ($r = 0.877\text{--}0.947$, $p < .001$), reflecting near-perfect internal consistency ($\alpha = 0.977$). Interview data confirmed that residents actively engage in Neighbourhood Watch

Committees and collective surveillance activities, with collective action identified as a pillar of support in crime prevention.

Research Question 3: How does the principle of respect and dignity influence community-based conflict resolution as a crime prevention mechanism in Mbare?

The study found that the Ubuntu principle of respect and dignity plays a limited practical role in promoting conflict resolution in Mbare. All four item means fell in the Disagree or Neutral range ($M = 2.270\text{--}2.673$), with facilitating conflict resolution rated lowest ($M = 2.270$). The ANOVA showed statistically significant differences among dimensions ($F(3,1120) = 6.624$, $p < .001$), with communication identified as the most applicable dimension ($M = 2.673$). Interview data attributed the limited effectiveness of respect and dignity to socioeconomic pressures, social diversity and the high-density nature of the community.

Research Question 4: How can the Ubuntu philosophy be applied in crime management in Mbare?

The study produced an Ubuntu-informed crime prevention framework comprising four layers: an Input Layer (requiring a functional police service, community leadership and supportive government policy), a Process Layer (operationalizing collective responsibility through community policing, social cohesion through social bonding, and respect and dignity through conflict resolution training), an Output Layer (producing active NWCs, increased cohesion and community conflict resolution), and an Impact Layer (resulting in reduced crime and safer communities).

5.3 Conclusions

Based on the research findings, the following conclusions are made.

5.3.1 Ubuntu Principle of Humanity Promoting Social Cohesion

The study concludes that the Ubuntu principle of humanity contributes positively to social cohesion and serves as an important crime prevention mechanism in an urban community. This is achieved through the promotion of community engagement, trust, social networks, and shared values that discourage criminal behaviour. This is also buttressed by a sense of belonging that it encourages thereby creating collective responsibility and strengthening residents' commitment to maintaining a crime-free community. This provides a foundation for informal social control and collective action against crime.

Policy Implications

Given this conclusion, government and local authorities should incorporate social cohesion programmes into crime prevention policies. Policies that strengthen community interaction, social inclusion, and neighbourhood solidarity can enhance collective resistance against crime.

Practical Implications

Community leaders should implement programmes that encourage social interaction, community engagement, and trust-building among residents. Community dialogues, cultural events, and neighbourhood development initiatives can strengthen social cohesion and reduce opportunities for crime.

Theoretical Implications

The findings reinforce social cohesion and collective efficacy theories by demonstrating that strong social relationships and shared values enhance informal crime control. The study further validates Ubuntu as an indigenous theoretical framework capable of explaining community-based crime prevention in African urban settings.

5.3.2 Ubuntu Principle of Collective Responsibility Enhancing Community Policing

The study concludes that collective responsibility is the most influential Ubuntu principle in supporting crime prevention in urban communities. This indicates that collective responsibility is deeply embedded within the community's understanding of security. This is the basis of community that collective action through neighbourhood watch activities and collaborative policing initiatives contributes significantly to crime prevention.

Policy Implications

Policymakers should strengthen community policing frameworks to encourage citizen participation in crime prevention. Government policies should support neighbourhood watch programmes and strengthen the institutionalization of police-community partnerships.

Practical Implications

The Zimbabwe Republic Police and community leaders should prioritise community policing initiatives that encourage cooperation, information sharing, and joint crime prevention

activities. Resources should be directed towards strengthening Neighbourhood Watch Committees, patrol systems, and community security forums.

Theoretical Implications

The findings provide empirical support for collective efficacy and community policing theories which argue that communities that work together are more effective in preventing crime. The results also demonstrate the relevance of Ubuntu's collective responsibility principle in explaining community participation in crime prevention.

5.3.3 Ubuntu Principle of Respect and Dignity Linking with Conflict Resolution

The study concludes that respect and dignity currently play a limited role in promoting conflict resolution as a crime prevention mechanism in urban communities despite these values remaining important components of Ubuntu philosophy, respondents expressed skepticism regarding their practical application in resolving conflicts within the community.

Policy Implications

Crime prevention policies should incorporate community-based conflict resolution programmes that promote communication, mediation, and peaceful dispute settlement. Policies should also address broader socioeconomic challenges that undermine social relationships and community harmony.

Practical Implications

Community leaders, police officers, and civil society organisations should invest in conflict resolution training, mediation programmes, and communication skills development. Efforts should focus on rebuilding respect, tolerance, and understanding among residents.

Theoretical Implications

The findings suggest that the effectiveness of Ubuntu values may be influenced by contextual factors such as urbanization and socioeconomic pressures. This highlights the need to adapt traditional Ubuntu-based approaches to contemporary urban realities while preserving their core principles.

5.3.4 Ubuntu-Informed Framework for Crime Management and Prevention

The study concludes that an Ubuntu-informed framework provides a viable and culturally appropriate approach to crime prevention in high-density urban communities. The proposed Ubuntu Driven Crime Prevention framework demonstrates that crime prevention can be strengthened through the sequential integration of collective responsibility, social cohesion, and conflict resolution mechanisms. Such a framework therefore provides a practical roadmap for mobilizing communities, strengthening police-community partnerships, and reducing crime through indigenous values and collective action.

Policy Implications

Government agencies should integrate Ubuntu-based principles into national and local crime prevention strategies. Crime prevention policies should move beyond reactive policing and embrace community-centred approaches that recognize local cultural values.

Practical Implications

The Zimbabwe Republic Police, local authorities, traditional leaders, community organisations, and residents should collaborate in implementing the proposed framework. Particular emphasis should be placed on strengthening collective responsibility initiatives, social cohesion programmes, and community-based conflict management systems.

Academic Implications

The study contributes to the growing body of African-centred criminological literature by demonstrating the relevance of Ubuntu in crime prevention. It provides an empirically grounded framework that future researchers can test, refine, and apply in other urban communities.

Societal Implications

Successful implementation of the framework has the potential to reduce crime, strengthen social cohesion, increase community participation in security matters, improve police-community relations, and ultimately create safer and more resilient communities.

5.4 Recommendations

Based on the conclusions drawn, the following recommendations are made: -

5.4.1 Strengthening of Community Social Cohesion Programmes

Therefore, community leaders and local authorities should establish regular community engagement platforms such as residents' forums, cultural gatherings, sporting activities, and community development projects that bring residents together. Such initiatives can strengthen interpersonal relationships and increase collective commitment to crime prevention.

5.4.2 Promotion of Social Inclusion Initiatives

Community leaders should implement programmes specifically aimed at integrating vulnerable groups such as youth, women, persons with disabilities, migrants, and economically disadvantaged residents into community activities. Greater inclusion is likely to strengthen social cohesion and reduce social conditions that may contribute to criminal behaviour.

5.4.3 Conducting of Ubuntu Awareness Campaigns

Local authorities, schools, churches, and civil society organisations should conduct awareness campaigns promoting Ubuntu values of humanity, compassion, and communal responsibility. These campaigns should emphasize the importance of shared values in maintaining peaceful and safe communities.

5.4.4 Strengthening of Community Policing Structures

Given that collective responsibility emerged as the strongest predictor of crime prevention, the Zimbabwe Republic Police should strengthen community policing structures such as Neighbourhood Watch Committees (NWCs), community patrol groups, and residents' security forums. These structures should be adequately supported through training, coordination, and regular engagement with police officers.

5.4.5 Introduce Community-Based Conflict Resolution Programmes

Since respect and dignity were found to have limited influence on conflict resolution, community leaders and local authorities should establish community mediation centres that provide accessible mechanisms for resolving disputes before they escalate into criminal acts.

5.4.6 Adopt the Ubuntu-Informed Framework as a Community Safety Model

The Zimbabwe Republic Police, local authorities, and community leaders should adopt and pilot the proposed Ubuntu-informed crime prevention framework in Mbare and other high-

density suburbs. The framework should be implemented progressively, beginning with collective responsibility initiatives, followed by social cohesion programmes and conflict resolution interventions.

5.4.7 Developing Monitoring and Evaluation Mechanisms

A monitoring and evaluation framework should be developed to assess the effectiveness of Ubuntu-based crime prevention interventions. Indicators may include crime rates, levels of community participation, public perceptions of safety, and levels of trust between police and communities.

5.4.8 Recommendations for Future Research

Future studies should focus on the following: -

- i. Examining the applicability of Ubuntu-based crime prevention strategies in other urban, peri-urban, and rural communities in Zimbabwe to determine whether similar patterns exist across different settings.
- ii. Longitudinal studies to assess the long-term impact of Ubuntu-based interventions on crime reduction and community safety.
- iii. Exploring how factors such as unemployment, poverty, education, and urbanization influence the effectiveness of Ubuntu principles in crime prevention.
- iv. The Ubuntu-informed crime prevention framework developed by this study should be piloted and empirically tested in various communities to evaluate its effectiveness and identify areas for refinement.

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APPENDICES

Appendix 1: Sample Questionnaire

Preamble

My name is Munyaradzi Maynard Mutemi. I am studying towards a Bachelor of Business Administration Degree in Police and Security Studies with Bindura University of Science Education. As part of my studies, I am conducting a research titled, ASSESSING THE ROLE OF UBUNTU IN ADDRESSING CRIME IN HIGH DENSITY URBAN COMMUNITIES: CASE OF MBARE IN HARARE. I kindly request you to assist by completing this questionnaire to the best of your knowledge. The data you will provide will be used solely for academic purposes and treated with utmost confidentiality.

Instructions

- i. use the provided spaces to provide your responses
- ii. do not write your personally identifying information on any part of the questionnaire

Section A: Demographic Data

1. What is your gender?

FEMALE ☐ MALE ☐

2. Indicate your age range

18 – 23 YEARS ☐
24 - 30 YEARS ☐
30 – 35 YEARS ☐
36 – 40 YEARS ☐
ABOV 40 YEARS ☐

3. Indicate the period you have been staying in Mbare

BELOW 1 YEAR ☐
ABOVE 1 BELOW 3 YEARS ☐
ABVE 3 BELOW 5 YEARS ☐
ABOVE 5 YEARS ☐

Section B: Ubuntu principle of humanity promoting social cohesion to prevent crime

Indicate the extent you agree with the following statements on a scale of 1 to 5 where; 1= Highly Disagree, 2 Disagree, 3 = Neutral, 4 = Agree and 5 = Highly Agree						
	Statement	1	2	3	4	5
HSC1	Principle of humanity in ubuntu promotes inclusion among residents.					
HSC2	Principle of humanity in ubuntu promotes trust and networks among residents.					
HSC3	Principle of humanity in ubuntu promotes shard values against crime among residents.					
HSC4	Principle of humanity in ubuntu promotes engagement against crime among residents.					

Section C: Ubuntu principle of collective responsibility enhancing community policing

Indicate the extent you agree with the following statements on a scale of 1 to 5 where; 1= Highly Disagree, 2 Disagree, 3 = Neutral, 4 = Agree and 5 = Highly Agree						
	Statement	1	2	3	4	5
CRCP1	Ubuntu principle of collective responsibility promotes cooperation towards community policing in my community.					
CRCP2	Ubuntu principle of collective responsibility promotes shared accountability in community policing in my community.					
CRCP3	Ubuntu principle of mutual support promotes towards community policing in my community.					
CRCP4	Ubuntu principle of participation promotes of residents in community policing in my community.					

Section D: Ubuntu principle of respect and dignity promoting conflict resolution

Indicate the extent you agree with the following statements on a scale of 1 to 5 where; 1= Highly Disagree, 2 Disagree, 3 = Neutral, 4 = Agree and 5 = Highly Agree						
	Statement	1	2	3	4	5
RDCR1	Ubuntu principle of respect and dignity promotes communication towards conflict resolution in my community.					
RDCR2	Ubuntu principle of respect and dignity promotes compromise towards conflict resolution in my community.					

RDCR3	Ubuntu principle of respect and dignity facilitates conflict resolution in my community.					
RDCR4	Ubuntu principle of respect and dignity builds relationships that help in conflict resolution in my community.					

Section E: Ubuntu-informed framework for crime management and prevention

Suggest ways of riding on Ubuntu to enhance management of crime in your community

.....

.....

.....

Thank you for your cooperation

INTERVIEW GUIDE

My name is **MAYNARD MUNYARADZI MUTEMI**, a student at Bindura Univeristy of Science and Technology currently studying for a Bachelor of Business Administration Degree in Police and Security Studies. As such, I am undertaking a research on “Assessing the Efficacy of Ubuntu in Addressing Crime in High Density Urban Communities: Case of Mbare in Harare: Period Jan 2025 to Dec 2025.”

You are kindly requested to participate in this research interview by answering the questions honestly and to the best of your knowledge. The information you provide will be used solely for academic purposes and will be treated with strict confidentiality. Your identity will not be disclosed in any part of this research. Participation is entirely voluntary, and you may withdraw at any time without consequence. Your cooperation is greatly appreciated.

Section A: Ubuntu/Hunhu Practises

1. What do you understand by the concept Hunhu/Ubuntu?
2. If a person is said to have Hunhu/Ubuntu, what does he/she possess?
3. In your view, is Hunhu/Ubuntu still practiced and valued in today's society, particularly in Mbare? Please explain.

Section B: Crime and Community Response

4. In your experience, what are the major crime challenges currently facing Mbare?
5. How do residents respond to crime incidents?
6. What do you think the community itself can do to help reduce crime in Mbare?
7. What role do community leaders play in crime prevention?
8. To what extent do you think the spirit of collectivism can help reduce crime in Mbare?
9. To what extent can the Ubuntu value of respect contribute to reducing crime? Please give examples where possible.
10. Are there any existing community based structures in Mbare that apply Ubuntu principles in addressing crime? How effective are these?
11. In your opinion, what barriers prevent the community from taking a more active role in crime prevention?

Section C: Police/Community Relations

12. How would you describe the current level of cooperation between the police and residents of Mbare?
13. What challenges affect this cooperation between the police and the community?
14. Do you think the police adequately understand and respect Ubuntu/Hunhu values when dealing with community members? Please explain.
15. What specific steps could the police take to build greater trust and stronger relationships with residents of Mbare?

Section D: Recommendations

16. What initiatives or programmes do you suggest could be implemented to impart and promote Hunhu/Ubuntu values within the Mbare community, especially among the youth?
17. What strategies would you recommend to strengthen Ubuntu-based crime prevention approaches in high density urban areas like Mbare?
18. Is there anything else you would like to add regarding the role of Ubuntu/Hunhu in addressing crime in your community that has not been covered in this interview?

Thank you for your co-operation.