

# CONFLICT RESOLUTION

Book For Traditional Authorities  
in the Four Northern-Central Regions.

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# CONFLICT **RESOLUTION**

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Booklet For Traditional Authorities in the  
Four Northern-Central Regions.



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The page features a beige background with three decorative circles made of a white diamond pattern. One circle is at the top, one is in the center, and one is at the bottom right. The central circle is the largest and contains the text 'FOREWORD'.

# FOREWORD



It is common knowledge that the agriculture sector is underperforming in many Sub-Saharan African countries, as women do not have equal access to the resources and opportunities.

According to the Baseline Study (2016), conducted by the University of Namibia for the Konrad-Adenauer Foundation for the special initiative for the One World-No Hunger Project in the Ohangwena, Omusati, Oshikoto and Oshana Regions, land relations in the northern and central Namibia and Africa at large, have been characterised by differentiation in access to land and rights over land.

Women's access to land under customary land tenure regimes have been associated with inequalities and exclusions. These are

manifested in different forms such as: mechanisms through which women access land, security of access to land, land inheritance (from husbands or from parents), legitimation of land rights, decision making over land and addressing of land disputes.

The One World – No Hunger Project in cooperation with Women’s Action for Development (WAD) as its implementing partner, aims to create social awareness of the connection between women’s rights and economic development, and thus create conditions, particularly for those living in regions affected by hunger crisis.

Namibia is a role model with respect to its legal framework for women’s land rights. The Namibian Constitution, the National Land Policy, the Communal Land Reform Act and the Traditional Authorities Act all promote gender equality and protection of women’s rights. However, despite this enabling legal framework and the codification of gender equality, it remains a reality that women de facto still do not have equal access to land in Namibia due to customary practices.

Namibia is commonly known as one of the countries with progressive laws and policies in the world. There is however a big challenge with regards to the awareness of these laws and policies by the citizens. Lack of awareness posts serious obstacles on the implementation and enforcement of the laws and policies.

In Namibia, subsistence farming provides a livelihood for around 40% of the population and hence it is important to take note that the majority of subsistence farming are the responsibility of women. According to the Namibian Statistic Agency (2015), 54% of the agricultural households are headed by women.

In accordance with the Communal Land Reform Act, 5 of 2002, the One World-No Hunger Project supports secure and fair access to communal land and its resources for women in Namibia to increase food security.

For the past six years, the project's aim was to strengthen the communal land ownership and communal land use rights of women and other vulnerable groups in Namibia's northern central regions.

It is with that idea in mind, that we decided to develop a **“Conflict Resolution Booklet”**, that will aid and assisted all Traditional Authorities in our project regions when arbitrating land issues and help them, when faced with difficult cases and questions of communal land use as well as land ownership.

Freedom, rule of law, justice and solidarity are the basic underlying fundamental principles, that shape the work of the Konrad-Adenauer-Stiftung (KAS). We encourage the Namibian people to lend a hand in shaping the future along these lines for Namibia to foster peace and freedom. The Konrad Adenauer Foundation encourages the continuous dialogue at national and international level as well as the exchange between cultures.

Natalie Russmann  
Konrad-Adenauer-Stiftung Foundation (KAS)  
Resident Representative



## Purpose of the Booklet



“The law through which communal areas are established and governed is the Communal Land Reform Act, Act No. 5 of 2002.”

The purpose of this booklet is to simplify the law on communal land only. There are many other laws applicable to communal land occupation. However, the law through which communal areas are established and governed is the Communal Land Reform Act, Act No. 5 of 2002. When reference is made to “the law” or “the Act” in this booklet, we refer to the said Communal Land Reform Act. Although the Act was passed in 2002 and came into force on 01 March 2003, it has been amended or adjusted several times to accommodate our needs and state policies on land. There were also incidences where the Namibian courts of law provided guidance on issues that were not clear in the Act or under customary law. There are examples provided in this booklet.

This booklet explains the law on communal land. The booklet also explains how customary land rights are acquired and lost or transferred from one person to another. The word “person” in law can either refer to a human being or an institution or a company.

The booklet contains scenarios from traditional communities living in communal areas. The examples and case studies contained herein are adapted from various communal land tribunals, superior courts of law in Namibia, hearings conducted by traditional leaders, appeal tribunals and numerous outcomes on independent investigations conducted under the Act.

## Preface



“The law through which communal areas are established and governed is the Communal Land Reform Act, Act No. 5 of 2002.”



Ndatyapelao Nangula Hishoono  
One World – No Hunger Project  
Manager

The Konrad Adenauer Foundation (KAS) has worked in Namibia for the past 32 years for the free and peaceful promotion of democracy, freedom, justice and solidarity as the basic principles underlying our work. KAS supports people to live self-determined lives in freedom and dignity, and encourage Namibians to lend a hand in shaping the future along these lines.

This “*Conflict Resolution Booklet*” was created to address part of the many conflicts the One World – No Hunger project has encountered during the past six years, that our traditional leaders are faced with on a daily basis in their respective rural communities.

Through the publication of this booklet, The Konrad Adenauer Foundation would like to promote not only our Traditional Authorities knowledge, but encourage them and raise awareness on how our traditional leader’s will be able to solve conflicts in their various communal land areas.

It is my hope as the One World – No Hunger Project manager, that in this way we will assist, develop and empower our rural communities and to thus create conditions for security of food and sustainable living conditions, particularly for those in regions effected by the hunger crisis.



Absai Kashululu (WAD)  
One World – No Hunger  
National Project Resource Consultant

## **CONSULTATION MEETINGS WITH TRADITIONAL AUTHORITIES FOR THE DEVELOPMENT OF A CONFLICT RESOLUTION MANUAL**

During the implementation of the project in the 8 Ovawambo traditional Communities in the 4 project regions, the project team observed the limited know how in applying the law to solve communal land disputes amongst the traditional community members. This has been worrisome to the project team, due to the fact that the project was coming to an end in 2022, leaving the leaders without something tangible to rely on as reference to help them to solve their daily challenges as they carry out their duties, functions and powers.

In 2021, the project team embarked on a 9 sessions schedule to visit and consult the 8 Ovawambo Traditional Authorities on the most common challenges they face during communal land disputes amongst their respective traditional communities. The Traditional Authorities welcomed the idea and provided the project team with their challenges to be included in the booklet. The consultation process was successfully conducted with the top leadership of each Traditional Authority held at their offices.



A large, light-colored diamond-patterned border surrounds the central text. The border is composed of small, light-colored diamonds arranged in a circular pattern. The text "INTRODUCTION" is centered within this border.

# INTRODUCTION

# Land Tenure Systems in Namibia





Namibia has two main land tenure systems namely, freehold and customary tenure. Freehold refers to a tenure system whereby a person can hold a title over an immovable property. Customary land on the other hand cannot be privately owned. It is state land which is there for the benefit and full enjoyment by predominantly traditional communities. More than half of Namibians live on communal land.

Another major difference is that if one holds a title over a property, such person becomes the owner of that property and can decide what to do with that property. If the land is customary and in the hands of the state through Traditional Authorities, such land cannot be privately owned because it's already owned by the state. However, it does not mean that those who occupy and live in communal land are not protected. The Namibian laws afford adequate protection to all people who lawfully occupy or reside on communal land.

In Namibia, customary land is referred to as “communal land” while land held by a title is referred to as either “private land” or “commercial land”. Because one cannot own communal land, you can only occupy and enjoy occupational rights over such land. Occupational rights include the right to build a house on the land allocated and to cultivate that land. One can also have grazing, water and fencing rights over communal land. All these rights are referred to as customary land rights.

*“The two types of rights allocated under the Act are customary land rights and rights of leasehold.”*



“

*Customary land cannot be privately owned because it's communal land and belongs to the state for the benefit of those communities who reside there.*

”

There are two (2) types of rights that can be allocated under the Act namely:

- (a) Customary land rights; and
- (b) Rights of leasehold.

Customary land rights are mostly for one's house and crop production on a smaller scale. Leasehold rights are exercised for agricultural purposes at a much larger scale and over a bigger area. These rights will be discussed later in this booklet.

Communal land is important to the Namibian people. By law, this is state land, where the state holds the title over it in trust for the people who live there. This means although the state owns communal land, it merely holds it for the benefit of the people who live there. Section 17 of the Communal Land Reform Act, Act No. 5 of 2002 clearly states that:

“ (1) Subject to the provisions of this Act, all communal land areas vest in the State in trust for the benefit of the traditional communities residing in those areas and for the purpose of promoting the economic and social development of the people of Namibia, in particular the landless and those with insufficient access to land who are not in formal employment or engaged in non-agriculture business activities.

(2) No right conferring freehold ownership is capable of being granted or acquired by any person in respect of any portion of communal land. “

“ *All communal land areas vest in the State in trust for the benefit of the traditional communities residing in those areas.* ”



# Communal Land Areas in Namibia



There are many communal areas established in Namibia. Every communal area has a Communal Land Board appointed by the relevant Minister (of Land Reform). Communal Land Boards are established by the relevant minister to exercise control over the allocation and the cancellation of customary land rights by Chiefs or Traditional Authorities under the Act.

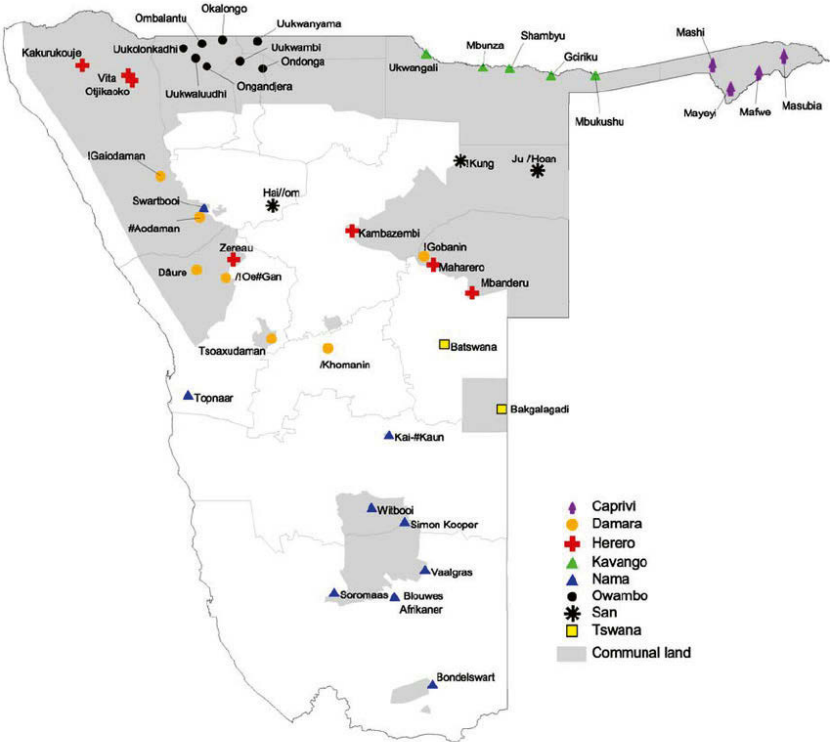
Communal Land Boards have a duty to consider and decide on land applications for a right of leasehold under the Act. These Boards are also required to establish and maintain a register on the allocation, transfer and cancellation of land rights. Land rights pertain to customary land rights and rights of leasehold issued under the Act. The Boards also advise the Minister in connection with the making of regulations. Regulation rules made by the relevant Minister to clarify or expand on certain issues contained in the Act. For example, in the Act there are no application fees or prescribed application forms. The payable fees and different application forms are only found in the regulations to the Act.

“

*Communal Land Boards are appointed by the Minister to govern the affairs of communal communities.* ”



The administration of a communal area vests in these boards. These boards are appointed to ensure that customary land is lawfully allocated and/or cancelled by Chiefs or Traditional Authorities. The establishment of these Boards is to ensure that village heads are allocating, managing or cancelling customary land rights in accordance with the Act.





There are many communal areas in Namibia as depicted in the map above. New communal areas may be established from time to time as the need arises. The government may change the size of a communal area by adding or subtracting a portion.

Communal Land Boards also consider and decide on applications for a right of leasehold in communal areas. Therefore, Communal Land Boards are the primary governing organs of communal areas. The people serving on these boards normally possess specialized skills necessary to deal with various land disputes or land applications. Where a case is highly complex, they are empowered to seek further advise on a particular matter at the expense of government.

Communal Land Boards are required to keep a record on how much land was allocated, registered, transferred or cancelled. Therefore, Namibia has a modern land management and data recording system in place. There is no lawfully allocated land in communal areas which is not mapped and registered. This makes Namibia one of the few countries in the world with a well-organized communal land system supported by proper record administration systems.

“  
*The size of a communal area can be adjusted by the government to meet the land demands of the communal communities or other interests of government.*”



“

*The administration and management of communal areas vests in Communal Land Boards.*”

# The Problem Of Deviating From Customary Land Use



**Customary land rights are the rights to:**

- a) cultivate the land and produce food;
- b) the right to built a place of residence (homestead);
- c) the right to graze one's animals on communal land;
- d) the right to access water resources for human, animal consumption and crop production; and
- e) the right to have access to traditional foods or building materials.

Namibian Traditional Authorities have experienced an increased number of cases where customary land rights holders cut the land in small pieces of less than 400m<sup>2</sup> and sell them to individuals for residential purposes only. This is illegal as communal land must be utilized for customary purposes. The main purpose for the allocation of communal land is to cultivate the land and produce food, to grow crops, raise animals for self-consumption or trading purposes to built a place of residence for oneself or his/her family. In short, these are the government objectives on communal land.

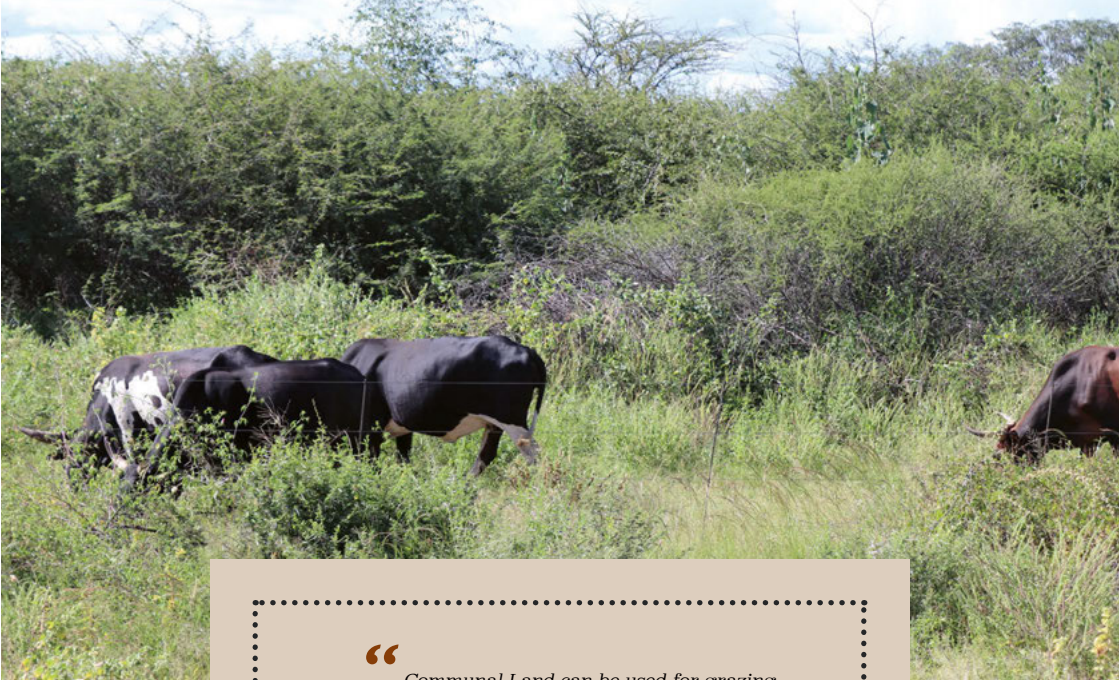
Any communal land which is allocated by the traditional authorities or individuals contrary to the state objectives as explained above, is illegal. The Traditional Authorities are empowered to cancel customary land rights if the land is not used for customary purposes as explained above. Section 27(1) of the Act reads as follows:

a Chief or Traditional Authority may, ... cancel a customary land right, ...

(a) if the holder of the right fails to observe in a material respect any condition or restriction attached to the right under this Act;

(b) if the land is being used predominantly for a purpose not recognised under customary law; or

(c) on any other ground as may be prescribed.



“

*Communal Land can be used for grazing  
or large scale agricultural usage*

”



# Establishment of Local Authorities in Communal Land



## **ILLUSTRATION - ESTABLISHMENT OF LOCAL AUTHORITY IN COMMUNAL LAND AREA**

**SCENARIO:** Meme Lucia was allocated customary land rights in 1985 by the Traditional Authority of that time. That land is near Ongenga settlement and falls under the headman of Ongenga village. The government decided in September 2022 to proclaim Ongenga as a town. Meme Lucia's land forms part of the boundaries of the newly proclaimed town. What are the legal consequences of the proclamation on the headman and meme Lucia?

**THE LAW:** The land that once fell under the jurisdiction/control of the headman is no longer customary land. That land would now change in status from communal to a town or village council. The newly established town would now fall under a town council. The traditional authority now relinquishes its powers to the town council. Any allocation of customary land rights by the headman



after September 2022 would be unlawful because the headman no longer has authority over the portion of land which forms part of the town council.

Meme Lucia may continue to reside and farm on the land as she used to in the past but subject to the directives and restrictions from the local authority. She might be restricted from ploughing the land or building any permanent structures. These restrictions come with just compensation by the government to the individuals who's customary land rights are now either taken away or just limited by the town council.

As illustrated above, if a Local Authority area is established in any communal land area, the land forming part of the boundaries of such local authority area shall no longer form part of that communal land area and shall not be communal land. The land that once fell under the jurisdiction of the headman/women is no

longer traditional land. That land now changes in status from communal to a town or village council. The newly established town will now fall under a town council. The Traditional Authority now relinquishes its powers to the town council. The same applies to the establishment of a settlement in a communal area. In that case, the governance and administration of any settlement area would now vest in the regional council and not in the headman/headwoman as it used to be.



Communal land is state land. It is governed by a traditional authority. A land can graduate in status from it being communal to a settlement or town council, as seen in the pictures below.



From a settlement an area is either proclaimed a village council or town council or municipality. The land area is now referred to as “townland” or just a “town” .

It is important to understand that, the status of a land area can change. It can change from being state land to being privately owned under a title. The process of change in land status occurs in various stages as explained. If the government wishes a land area to migrate from a customary status to a modern status, the government would establish a settlement or proclaim that area as a town. This normally happens if the government wishes to formalize an area by providing the residents with basic municipal services. In most cases these services are provided at a cost.

Once a piece of their land is converted into a settlement or town, that land is no longer under the traditional leader’s jurisdiction. All the residents or occupiers on a transformed land, now fall under the jurisdiction of the new local authority and not under the Traditional Authorities any more. However, traditional rights continue to exist until the holders of those rights have been fully compensated.



## **ILLUSTRATION - ESTABLISHMENT OF LOCAL AUTHORITY IN COMMUNAL LAND AREAS**

**SCENARIO:** Uuhongo Village is in Owamboland communal land area. It is a traditional community falling under the Oukwanyama Traditional Authority. The headman is tate Mbishi. Around 01 September 2005 the government proclaimed an area (including the whole of Uuhongo village) as a town council. However, for the past 17 years, the Town Council has not developed much of the land in Ouhongo village. They have also not imposed any restrictions on tate Mbishi with regard to the allocation of land in his former village. At the same time he has also not been compensated for the loss of his village and social status. Can tate Mbishi still now allocate land for customary land rights residential and business purposes to the inhabitants of the newly established town, as a headman?

**THE LAW:** Once a town is established within the boundaries of any communal land area, that area falling within the boundaries of the town is no longer part of that communal land area. It now forms part of the newly established town under the governance of the town council. Any allocation of land by tate Mbishi will be unlawful because he no longer has the authority to allocate land.

Most people are of the view that, developing and investing in communal areas is a waste of time and resources, because the land does not belong to the occupier. In the event the area is proclaimed, one loses out on the investment of the land. This notion and proposition is wrong. The rights of people living in communal area's are equally protected as those of people living on commercial land. Although one does not have a title over the land, the right to occupy a parcel on communal land and the right to develop and enjoy it are fully protected under the Namibian laws in terms of Article 16 of the Namibian Constitution and the Act itself.



“

*If the town council imposes restrictions on the land use in a proclaimed communal area, such restriction will only be lawful if those affected by the restrictions are fully and fairly compensated*

”



# Legal Protection For Occupational Rights In Namibia



In the Supreme Court case of Agnes Kahimbi Kashela v Katima Mulilo Town Council and Others (2018), the highest court of the land affirmed the guarantee of the full protection of rights of people living on state-owned land. Briefly, this case is about a lady whose late father was allocated a piece of land in 1985 in the then Caprivi Region (now the Zambezi Region) by the Mafwe Traditional Authority. This lady is Mrs Agnes Kahimbi Kashela. The land in dispute is on communal land.

In 1995, the Government proclaimed the Katima Mulilo Town Council and transferred a portion of land from a communal land area, to the newly proclaimed town council. Mrs Kashela's father was still alive during the proclamation and continued to live on that land although it has become townland. Her father died in 2001 and Mrs Kashela continued to live on the land under the belief that she has inherited it in accordance with the Mafwe customary law. In the meantime, around the year 2011, the town council offered to sell the land she occupied to third parties. The town council also derived other benefits from this land without sharing the proceeds with her. She now sued for the outstanding benefits and wanted to be compensated for the land she claimed was about to be taken away from her.

The Supreme Court ruled that traditional land rights continued to exist even when transferred to a local authority like in this case. The court further held that such right did not need to be registered in terms of the Deeds Registries Act, No. 47 of 1937, in order to be enforceable.



# Types of Land Rights



## **Types of Rights:**

1. Communal Land Rights
2. Rights of Leasehold

It is important to emphasise, communal land cannot be privately owned. The inhabitants enjoy only occupational rights. The rights that may be allocated in respect of communal land are customary land rights and rights of leasehold. We will now look at the prescribed size of customary land and the how customary land is allocated.

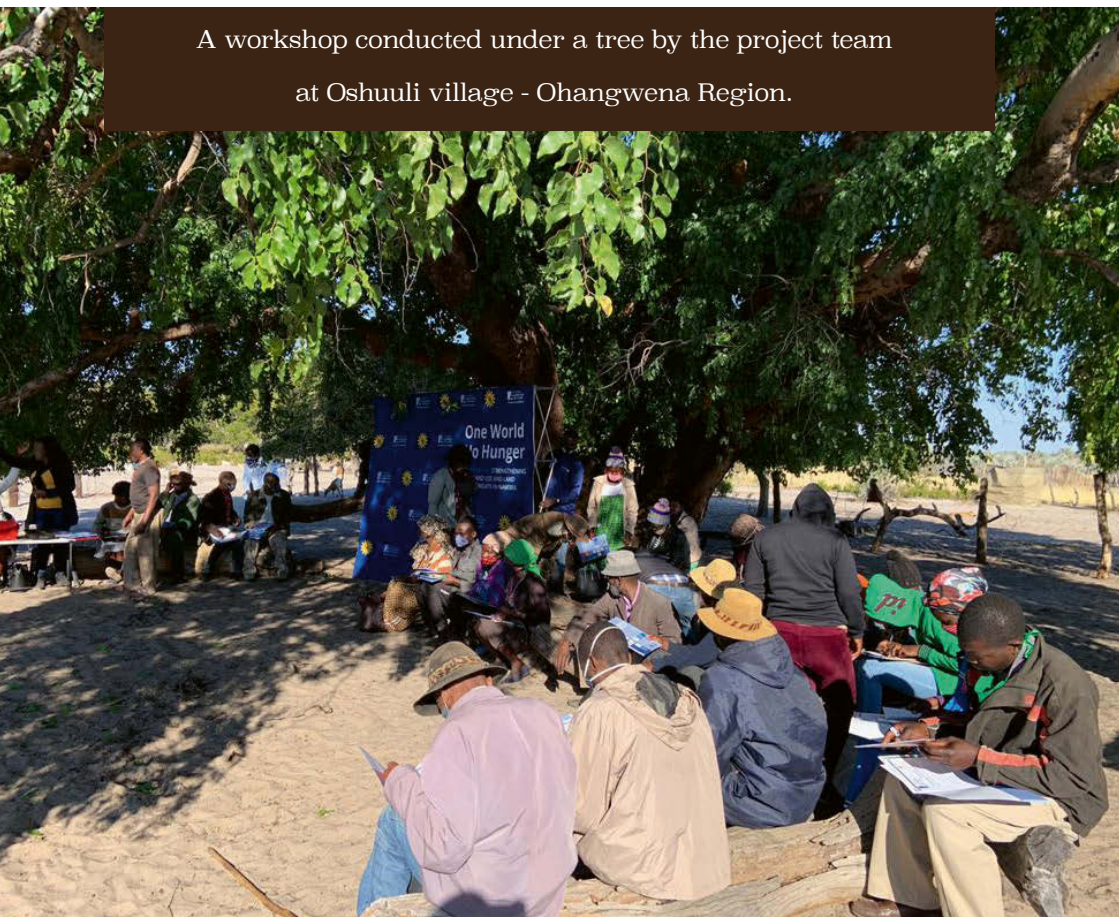
By law, a person may apply for various customary land rights. The common customary land rights are a right to a farming unit and a right to a residential unit. The size of land that may be allocated by the traditional authority for customary land rights is limited. The permissible size varies from year to year. At the time of publishing this booklet, the law provides that, the size of land which may be allocated under a customary land right may not exceed 50 hectares. In respect of a leasehold, it's 100 hectares.

If the size of land exceeds 50 ha, a ministerial approval is required. If an approval is sought, the Chief or Traditional Authority must

refer the matter to the Minister for his or her written approval. The minister would require valid reasons and justification from the Chief or Traditional Authority as to why the request must be granted.

Some applications are for business, cooperatives or specific purpose. The applicants must ensure that once an application is successful, the land will be used for the purposes it was allocated for.

A workshop conducted under a tree by the project team at Oshuuli village - Ohangwena Region.







# Ratification of Allocation



The primary power to allocate or cancel any customary land right in respect of any portion of land in the communal area of a traditional community vests in the Chief of that traditional community. Paying your annual fees to the headman does not secure your occupational rights over the land.

No allocation of a customary land right by a Chief or traditional leader secures occupational rights if it is not ratified by the board of that communal land area. To ratify means to confirm that everything was done in accordance with the law.

Once the Chief or Traditional Authority has allocated a land parcel, it must notify the relevant Board thereof and furnish to the Board all the necessary particulars pertaining to the allocation.

It is the role of the Board to determine whether the allocation was properly made as required by law.

The Board has the power to make such enquiries and consult such persons as it may consider necessary to ratify the allocation.

The application process for registration of customary land rights is very basic and does not cost much. There are specific forms provided by the government for this purpose.

**See Appendix A (on page: 101).**

The process starts with the allocation of land by the Chief or Traditional Authority. Once the land is allocated by the Chief or Traditional Authority, the allocation needs to be ratified by the relevant Communal Land Board. In summary, these are the steps that one would follow to ensure that the allocation of customary land rights is ratified:



The chief or Traditional Authority who allocates the land, must issue a consent letter to the person to whom the land was allocated to;





**STEP**  
**2**

The consent letter must then be taken to the Traditional Authority offices, where the applicant will receive stamped application forms and another consent letter from the Traditional Authority signed by the Chairperson and the Secretary of that Traditional Authority;

---



**STEP**  
**3**

The applicant receives application forms in triplicate with a N\$ 25.00 revenue stamp – these forms are to be submitted to the Land Board either by the applicant (if it's urgent) or by the Traditional Authority;

---



**STEP**  
**4**

Upon receipt of the forms, the Board's secretariat, on behalf of the relevant ministry, assigns a mapping team to the relevant village to verify and map the land parcel, which must be done in the presence of the Village Committee and the affected neighbours;



**STEP**  
**5**

The mapping team produces a provisional display map which must be taken back to the relevant village for verification by all interested parties;

---



**STEP**  
**6**

The produced map is displayed at the village for a period of not less than 7 days for verification and objections (if any) by all interested parties;

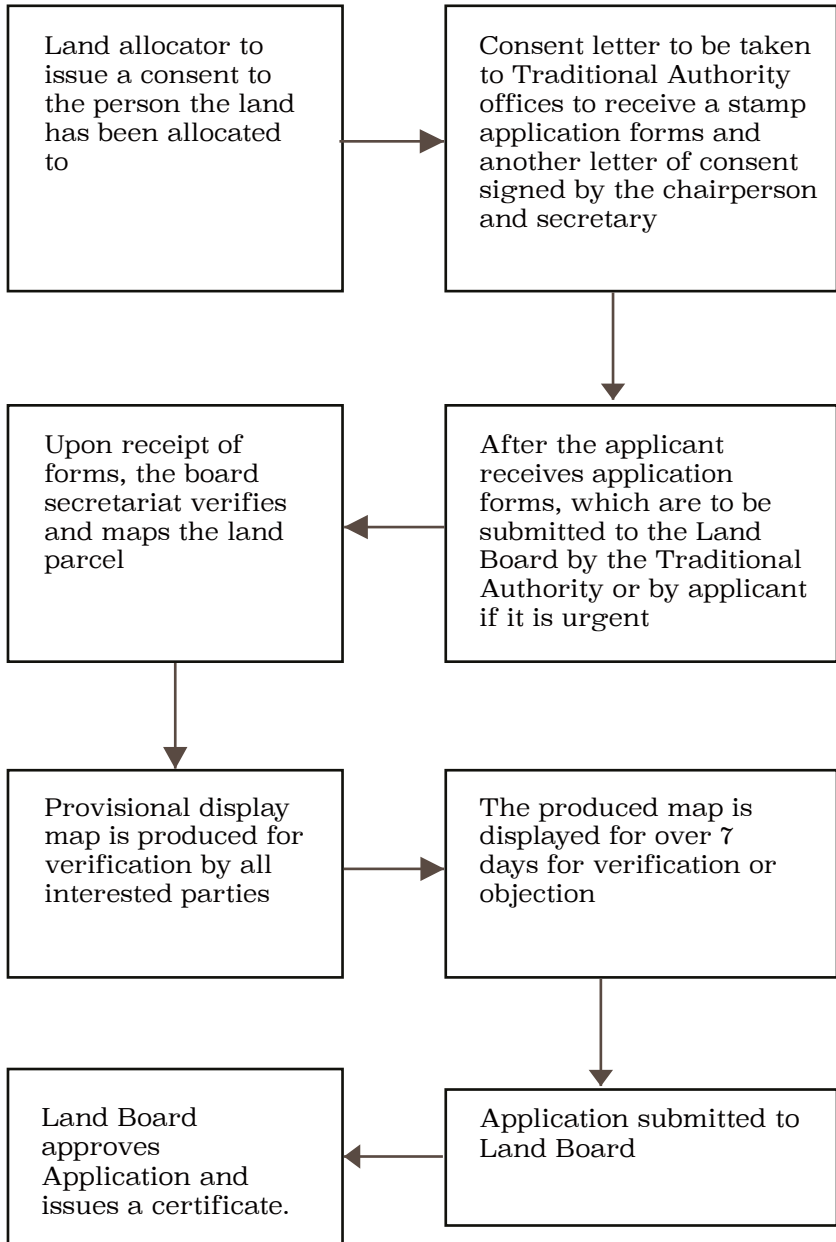
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**STEP**  
**7**

If there are no objections, the application is submitted to the Land Board for consideration and determination.

## Process for registration of customary land rights



As stated above, the application must be displayed in the form of a notice for seven days. The notice must contain the following information:

- (i) the name of the applicant;
- (ii) the approximate size of the land applied for;
- (iii) the geographical location of the land applied for; and
- (iv) the type of customary land right applied for.

The purpose for displaying the application is to allow any member of the public to object to the allocation of customary land rights to the applicant. The Board is required to deal with the objection in the manner prescribed by law.



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One





## **ILLUSTRATION: THE BENEFITS OF REGISTERING CUSTOMARY LAND RIGHTS**

**SCENARIO:** Mr Thomas was allocated a land parcel by the headwoman of Obinoni Village. He also paid N\$ 4 000.00 as the purchase price to the headlady. He has been in occupation of the said land parcel for the past 6 years. He pays his annual fee to the headlady and has built a beautiful house on the land. Has Mr Thomas and the headlady completed the required customary land rights registration process?

**THE LAW:** The law clearly states that, every allocation of a customary land parcel must be ratified by the Board. This process is important for various reasons:

- a) before the Board considers the ratification request, the public is informed of the pending application to allow any person with an objection to come forth;
- b) if the application is brought to the attention of the Board, it will benefit Mr Thomas because the name of

the occupational rights holder, the exact location and size of the land parcel will be recorded and registered at regional level.

Once the Land is registered under Mr Thomas, those occupational rights and his beautiful house on the land will be secured for his family and future generations.

The law does not authorize Chiefs or Traditional Authorities to charge any incentives in exchange of customary land rights. The only amount required to accompany an application for customary rights is what the Minister determines in the Regulations to the Act. The amount is around N\$ 600.00 but may change annually.

The speed at which the land is registered depends on how effective and well organize the Chief or Traditional Authority administrators are. The process could be finalized within two months depending on how many applications are before the Board, how well the application is packaged and whether there are objections or not.

When the board receives an application to ratify, it looks at the merits of that application and if necessary, request for more information from the Chief or Traditional Community on the application.

Once the Board has considered the application, it can either:

- (a) ratify the allocation of the right if it is satisfied that such allocation was made in accordance with the law;
- (b) refer the matter back to the Chief or Traditional Authority concerned with specific comments; or
- (c) veto the allocation of the right.

To veto means to reject the decision of the chief or Traditional Authority with reasons.

If an allocation was vetoed, the Chief or Traditional Authority must be informed in writing of the reasons for the decision to veto the allocation. The person who unsuccessfully applied for the right must also be informed by the Board in writing. There are three grounds on which the Board must veto the allocation namely:

- (i) if the right allocated has been allocated in respect of land which was already allocated to someone else; or
- (ii) if the size of the land concerned exceeds the maximum prescribed size; or
- (iii) the right has been allocated in respect of land which is reserved for common usage or any other purpose in the public interest.



Source: The Namibian

### **Illustration of the 7 steps on Verification and Mapping only**

If there are no objections to the application and all the requirements are met, the Land Board will thereafter issue a registration of Customary Rights Certificate with a reference number. Now the customary land rights are secured.

Once a land parcel is allocated and the rights are registered, the land must not just be fenced off and left undeveloped or unoccupied. The Chief or Traditional Authority may insist that the land be developed, cultivated or occupied within a certain period or else the allocation may be cancelled and deregistered.

# Certificate Sampled



REPUBLIC OF NAMIBIA  
MINISTRY OF LAND REFORM

CERTIFICATE OF REGISTRATION OF CUSTOMARY LAND RIGHT  
As in the Communal Land Reform Act, 2002 (Section 25, Regulation 5)

Certificate No: ***OHACLB-CLR-030741***

It is hereby certified that a Customary Land Right has been granted to:

Right holder: ***Absai KASHULULU***  
National ID 84120511022

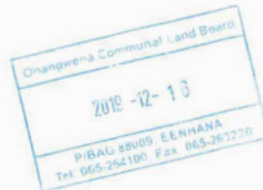
Residential address: Okanghudi Ka Pohamba Village      Nature of right holder: Individual  
Postal address: P. O Box 370, Windhoek

Description of portion of land in respect of which land right has been granted:

UPE:	OKNGHP000106	Constituency:	Ondobe
Area:	Okanghudi Ka Pohamba	Traditional Authority:	Oukwanyama
Parcel size:	8.9 ha	Traditional	Eudaneko
Region:	Ohangwena	Administrative Area:	

Description of land right which has been granted:

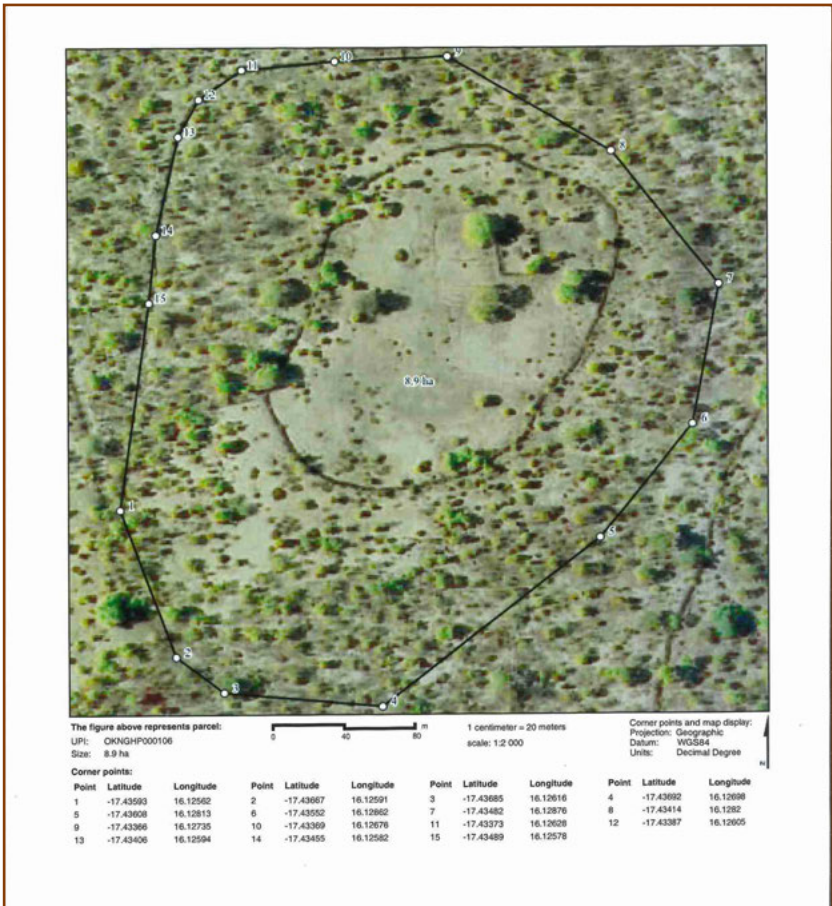
Approved land use: Residential and Farming Unit      approval date: 15.07.2019  
Other right on parcel:      approval date:



  
Signature of CLB Chairperson/ Secretary

*16.12.2019*  
Date

## Certificate Sampled



This is how a Certificate of Registration of Customary Land Rights looks like. This is the certificate that secures a person's customary land rights over a residential and farming unit.



Workshop with Traditional Authorities at the Elombe village in 2020



Workshop on Communal Land with Uukwambi Traditional Authority leaders and community members at Ogongo UNAM Campus

**SCENARIO:** Mr Amunyela was allocated a land parcel by the headwoman of Oikondo Village for customary land rights. He fenced it in although the allocation was not ratified by the Board yet. For the past 50 years the community has grazed their livestock there especially during dry seasons. As a result of the fence, the community will no longer be able to use that area for pasturing. The size of the area allocated is 55 ha. If the community feels aggrieved by the allocation, on what grounds should it challenge the ratification application which is pending before the Board?

**THE LAW:** Firstly, the law clearly states that, no person should be allocated a land parcel for customary land rights purposes, in excess of 50 ha. Mr Amunyela would first require ministerial approval.

Secondly, the right has been allocated in respect of land which is reserved for common usage and not for individual benefit.

Thirdly, he has no right to fence off that land without the ratification process being completed.

On those grounds alone, the Board should be able to veto the allocation.



# Duration of Customary Land Rights



A customary land right endures for the natural life of the person to whom it is allocated. Meaning, customary land rights terminate on the holder's death. A person who holds a customary land right may however relinquish it at any time. Upon the death of the holder of a right, the right reverts to the Chief or Traditional Authority for re-allocation. Where the parties are married, the law prescribes how the rights to occupy the land must be administered. Section 26 of the Act reads as follows:

“Duration of customary land rights

26(1). ... a customary land right allocated under this Act endures for the natural life of the person to whom it is allocated.

(2) Upon the death of the holder of a right referred to in subsection (1) such right reverts to the Chief or Traditional Authority for re-allocation forthwith –

(a) to the surviving spouse of the deceased person, if such spouse consents to such allocation; or

(b) in the absence of a surviving spouse, or should he or she not consent as contemplated in paragraph (a), to such child of the deceased person as the Chief or Traditional Authority determines to be entitled to the allocation of the right in accordance with customary law.”

To sum up the law, Section 26 provides that a situation where the holder of the customary land rights dies, the law dictates to the Chief or Traditional Authority how such right must be re-allocated to the next person(s).

If the deceased was married, the Chief or Traditional Authority must allocate the right to the land to the surviving spouse of the deceased person.

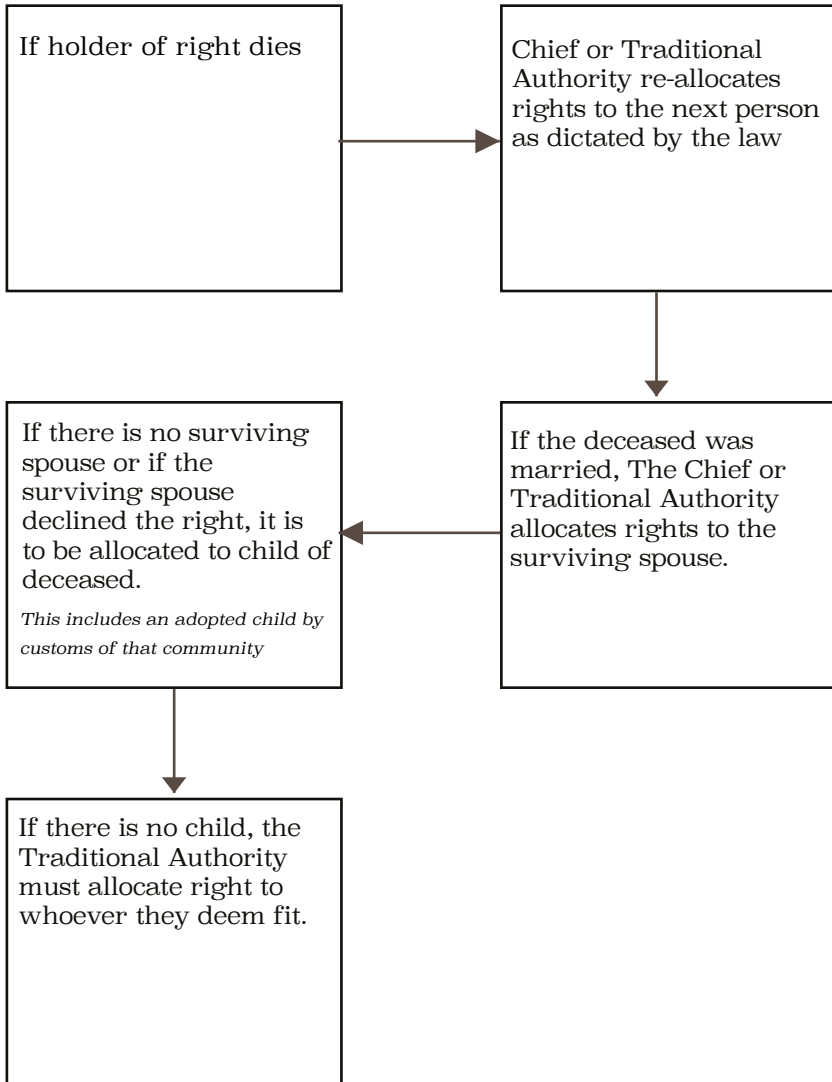
If there is no surviving spouse, or if the surviving spouse declines the allocation, the right must be allocated to such child of the deceased person as per the custom.

A child includes an adopted child by the customs of that community. If there is no child to whom the allocation must be made, then the Chief or Traditional Authority must allocate the land to any other person as they deem fit.

A person who occupies an area may relinquish his or her rights to someone else out of choice and at an agreed price on condition that the transfer of rights was approved by the traditional authorities and was ratified by the Board.

“*The law through which communal areas are established and governed is the Communal Land Reform Act, Act No. 5 of 2002.*”

## Order and Sequence of rights in marriages



## **ILLUSTRATION: DURATION OF CUSTOMARY LAND RIGHTS IN MARRIAGES**

**SCENARIO:** Mr Ndjeke is one of the 8 children of Tate Simon and Meme Nahambo? He is the last born and unmarried. After the death of his parents, the extended family decided that he must be the one to “inherit” the family house as it is customary. The land parcel was subsequently allocated to him by the headman and he now has a Customary Land Rights Certificate over it. Two years after the death of his parents, he marries Ms Lovisa. Although the duo work and are based in Windhoek, they do come home occasionally. Mr Ndjeke who also passes away, leaving Ms Lovisa behind as his widow. The headman re-allocated the occupational rights, to her but her in-laws are not satisfied about the allocation claiming that the house and land parcel belong to the extended family and cannot be “inherited”. Hence they objected to the allocation. Is there any support in the law for the claims by the family?

**THE LAW:** The law prescribes to the Chief or Traditional Authority how customary land rights must be re-allocated to the next person(s) upon the death of the rights holder.

If the deceased was married, like in this case, the Chief or Traditional Authority must allocate the right to the surviving spouse of the deceased person. The extended family has no rights over that land parcel unless the spouse declines the allocation.

It is also wrong to sub-divide the land during the re-allocation process. Very often when a husband dies, the Chief or Traditional Authority sub-divides the land between the surviving spouse and other family members. The law does not allow that except if the surviving spouse agrees to that.

It is important to note that, there is no such thing as family land unless the allocation was made to the whole family or more than one individual. This is

referred to as “Group Right”. In dealing with family disputes, the law favors the surviving spouse of the person in whose name the allocation was made. The best way to protect the extended family customary land is to ensure that no one marries and occupies that land under a Customary Land Rights Certificate.

The situation may change after the death of a surviving spouse of a second or subsequent marriage to whom a customary land right has been allocated to. In a situation where the Chief or Traditional Authority is dealing with the death of a spouse of a second or subsequent marriage, he or she must determine the person to whom the right must be allocated to.

In a situation of the death of a surviving spouse of a second or subsequent marriage, the Chief or Traditional Authority concerned must first consult with such members of the family in accordance with customary law.

There are situations where no surviving spouse or any children can be found to whom a customary land right can be allocated to. It could also be that the surviving spouse and such children decline to accept such allocation of a right. In such a case, the Chief or Traditional Authority may allocate the right in question to any person the Chief or Traditional Authority deems fit.

There are specific forms provided by the government for this specific purpose.

**See Appendix C (on page: 113)**

Capacity building workshop in Oshakati with political decision makers





## **ILLUSTRATION: CUSTOMARY LAND RIGHTS IN POLYGAMOUS MARRIAGES**

**SCENARIO:** Mr Heita is traditionally married to two wives. He is the holder of customary land rights over a land parcel with the size of 50ha. If he passes away, how should the land be re-allocated?

**THE LAW:** The law prescribes to the Chief or Traditional Authority how customary land rights must be re-allocated to the next person(s) upon the death of the rights holder. Traditional marriages are recognized in Namibia by virtue of Article 66 of the Namibian Constitution. Section 1 of the Act on communal land also recognizes spouses of traditional marriages.

Although the Act refers to “spouse”, it does not necessarily refer to a single person. Spouse may include more than one person where a person is legally married to more than one wife. In a polygamous relationship, each wife is a spouse. Therefore, the land must be divided in equal portions between the two wives.

In Namibia, both the civil and traditional marriages are equally recognized and enjoy equal protection of the law. The person who alleges that he or she is married by custom to prove such facts.

**ILLUSTRATION:**

**SCENARIO:** Mr Thomas is married with three children. At the time of his death, his wife and children deserted him for the past ten years and have never returned to him. He held a Certificate of Registration of Customary Land Rights over a land parcel with the size of 40ha. In the interim, Mr Thomas, who has been ill for the past 8 years, has been nursed by Ms Nehoya whom he cohabitated with and considered as his new wife. Ms Nehoya is the woman everybody in the village knows and considers the wife of Mr Thomas although they are not legally married. They have a child together.

After the death of Mr Thomas, the wife and children returned to their “common home” and demand that the customary land rights be re-allocated to her (the wife) as the surviving spouse. Ms Nehoya on the other

hand does not claim to be a wife of the deceased but claims the land on the basis that the wife deserted Mr Thomas and thereby forfeiting all her marital benefits and rights. Between the two ladies, who should the occupational rights be allocated to?

**THE LAW:** The law prescribes to the Chief or Traditional Authority how customary land rights must be re-allocated to the next person(s) upon the death of the rights holder. Under normal circumstances, the surviving spouse should be the one to whom the land must be re-allocated to. The challenging question is whether an absent wife who has no ties to the land in question, has not lived on that land for the past ten years and who has deserted the husband, should be the preferred person for reallocation.

As much as she has not divorced the late Mr Thomas, she certainly has no stronger claim over the land than Ms Nehoma. The same applies to her children. This is a case which requires a proper interpretation of s26 (2) (a) of the Act.

This is a case where a court of law would have to make a determination and give guidance to the Traditional Authority. It is a case which requires that a court of law should answer two important questions:

a) are absent spouses (deserters) entitled to be re-allocated customary land rights once held by their deceased husbands?

b) should unmarried individuals who cohabitated with and cared for the deserted spouse until his or death, be accorded the same protection and benefits as those of a surviving spouse?

## **ILLUSTRATION: THE RETURNING RELATIVES TO THE LAND PARCEL**

**SCENARIO:** There are instances where some children leave their parent's home, because they are adopted by another family member. Others leave home because they got married. After some time and after the death of the customary land rights holder, they return and lay claim to the right of occupation over the land which was once their parents'. What rights do such children have?

**THE LAW:** As previously explained, the law prescribes to the Chief or Traditional Authority how customary land rights must be re-allocated to the next person(s) upon the death of the rights holder. If the person who held occupational rights was married and is survived by a spouse, the surviving spouse will be preferred. If both parents are deceased, the Chief or Traditional Authority will re-allocate to the child they think is best deserving and befitting to get such occupational rights. This includes adopted children and those living with disabilities in that house. The law does not distinguish between children born out

of wedlock and those from marriage. All children are equal for purposes of re-allocation consideration.

In short; the fact that one is a biological child does not automatically mean he or she will be preferred by the family and the Chief or Traditional Authority.

There is also no obligation on the Chief or Traditional Authority to allocate an alternative land to a child or family member who left the house for a considerable period. The Chief or Traditional Authority must be reluctant to sub-divided the land parcel to accommodate everyone because this might have an impact on the production capacity of the land.

A Board may grant to a ministry, agency, office, church or any other institution providing public services an occupational land right in respect of a portion of communal land.

Occupational land rights for agricultural purposes may be granted only in respect of land which is situated within a designated area by the Minister after consultation with the Traditional Authority and the Board concerned.

The following occupational land rights for the provision of public services may be allocated in respect of communal land for -

- (a) Government projects;
- (b) projects of a state-owned enterprise as referred to in the State-owned Enterprises Governance Act, 2006 (Act No. 2 of 2006);
- (c) health facilities;
- (d) educational, social or sport facilities;
- (e) church facilities;
- (f) non-profit making organisation facilities; and
- (g) community projects.

# Right of Leasehold





It's important to remember that the Act refers to two types of rights that may be allocated under the Act on communal land. These rights are customary land rights and the rights of leasehold. We have dealt with customary land rights. We will now deal with the right of leasehold.

A Board may grant to a person a right of leasehold in respect of a portion of communal land for agricultural purposes. A right of leasehold is for agricultural purposes and the government wants to see optimal agricultural returns. The government wants to see the results from the land allocated under a leasehold.

There is now a new directive issued in 2020 which requires that, whoever applies for a leasehold right must produce a business plan as to how he/ or she intends to utilize the land he or she is applying for. Communal land in Namibia is established by the government for a specific purpose. Communal land is where traditional communities practice their customs, produce food and establish their places of residence.

Traditional communities do farm on large scale. Farming at a large scale is also regulated by the Act under leasehold. Leasehold is different from customary land rights, in that, leasehold is about farming on a larger scale and on a much larger portion of land. Customary land rights applications are limited to 50 hectares of land while applications for leasehold purposes extend to 100 hectares or more.

A right of leasehold may be granted only in respect of land which is situated within a designated area. A designated area is an area of each Traditional Authority within which that Board may grant rights of leasehold for agricultural purposes. An area is designated by the Minister, after consultation with the Traditional Authority and the Board concerned. Once an area is designated, the law requires that the Minister must inform the public of such a designation. This information must be in the Government Gazette, which is a government publication in which official announcements on various issues are made.

A person may also apply for the granting of a right of leasehold in respect of land which is not in a designated area, provided that the Minister has approved the allocation in that area. The Minister must then consult the Traditional Authority and the Land Board of that area before a decision is made on the application.

The applicant must prove to the Minister, the Traditional Authority and the Land Board of that area, that the granting of the right of leasehold will not unreasonably interfere with or limit the use and enjoyment of the common usage by members of the traditional community. In certain situations, the applicant must show that reasonable grounds exist to justify the granting of a right of leasehold.

A Board may grant a right of leasehold only if the Traditional Authority of the traditional community in whose communal area the land is situated consents to the granting of the right.



## **WHEN IS THE LEASEHOLD APPLICATION REFUSED?**

If a Traditional Authority refuses to grant consent but in the opinion of the Board the consent ought to be given, the Board may submit the matter to an arbitrator. The Act provides sufficient guidance on the appointment of an arbitrator and how the matter must be dealt with under arbitration.

Section 30(5) of the Act provides that:

“ If a Traditional Authority refuses to grant consent ...when in the opinion of the Board consent ought to be given, the Board may submit the matter to an arbitrator ...for a decision, who may grant consent in the place of the Traditional Authority if he or she is satisfied that the Traditional Authority is withholding consent unreasonably.”

## **APPLICATION FOR RIGHT OF LEASEHOLD**

An application for a right of leasehold in respect of communal land must be made to the Board in whose area the land in question is situated. The size of land that should be allocated is prescribed and very limited. During the year 2021, the size of land in respect of which a right of leasehold may be granted was 100 hectares or less.

A right of leasehold can only be granted in respect of a portion of land which is not allocated to someone else. A person who occupies an area may relinquish his or her rights to someone else.

The process of applying for a right of leasehold is similar to that of customary land rights except that Form B in the regulations is used.

A right of leasehold may be granted with such further conditions as may be prescribed by the Minister.

There are specific requirements attached to an application for a right of leasehold which extends to a conservancy area. In such a case, the Land Board must ensure that there is a management and utilization plan submitted and approved by the conservancy committee concerned.

A right of leasehold may be granted by a Board only if an amount in respect of that right and any improvements on the land in question is paid to that Board. The Act and the regulations explains in detail how payments must be effected.



## **DURATION OF RIGHT OF LEASEHOLD**

A right of leasehold is limited for a certain period. A right of leasehold may be granted for a period, not exceeding 99 years. A right of leasehold granted for a period exceeding ten years is not valid unless it is approved by the relevant Minister.

A right of leasehold may be renewed by agreement between the Board and the leaseholder.

There are specific forms provided by government for this purpose.

### **See Appendix B (on page: 107)**

If the land in respect of which the right of leasehold is granted is surveyed land with a diagram and the term of lease is for a period of 10 years or more, then the leasehold must be registered. The registration is a complex process which must be done with the assistance of the land experts.

The size of land in respect of which a right of leasehold may be granted may not exceed 100 hectares. If an applicant applies for a size of land that exceeds 100 hectares, the Board must refer the matter to the relevant Minister for his or her written approval as contemplated in section 31(3) of the Act.

Section 31(3) of the Act reads as follows:

“ A Board may not, without the prior written approval of the Minister, grant a right of leasehold in respect of any land –

(a) which exceeds the maximum size prescribed for the particular use for which the right is required; or

(b) if the applicant is a leaseholder in respect of another portion of land granted under this Act or occupies any communal land ... , unless recognition of such right is refused....”

### **RECOGNITION OF EXISTING CUSTOMARY LAND RIGHTS**

If a person has occupational rights accrue to a person who has been on the land before 1 March 2003, or to whom the land was allocated after that date, or has been on the land before the Act came into force on 1 March 2003, such person needs to apply to the Board for his or her customary land rights to be recognized. There are specific forms provided by the government for this purpose. The applicant must just complete the prescribed forms and follow the instructions on the forms. The applicant will also be provided with further guidance by any authorized official in the government offices.



If the customary land right was granted to a person, or was acquired by such person in terms of any law, such person shall continue to hold that right until the Board rejects the application for recognition. With “any law” we refer to applicable laws that were in force at the time of the allocation.

If there is a fence on the land and one wishes to retain the fence, an application for the retention of the fence must also be made. Therefore, If the land was already fenced off before 1 March 2003, an application must be made to the Land Board for authorisation to retain the fence on the land.

If one does not apply on time, the land might be allocated to someone else or the fence might be removed by the Board. Contact your nearest Board to be informed of the due date for the application for recognition of occupational land rights and for the retention of fences.

There are two ways to acquire customary land rights. The one method is by applying for new customary land rights. The other method is when you are already in occupation of the land and only need to apply for recognition of your customary land rights.

The application for the recognition of existing rights must be

accompanied by any documentary evidence if such evidence is available. There must also be a letter from the Chief or Traditional Authority of the traditional community within whose communal area the land in question is situated. The Board may request any further information or documents if necessary in order to make an informed decision.

If the Board is not certain about certain facts, it may make such investigations or inquiries for its own verification. The Board may also consult such persons as it may consider necessary to make an informed decision on the application.

In deciding whether to recognize or deny an existing right, the Board considers various factors such:

- (a) when and how the applicant acquired the right in question;
- (b) whether there is any other person who lays claim against the land in question;
- (d) whether the size of the land in question conforms to the prescribed size by law;
- (d) whether there is any boundaries dispute around that land parcel.

If the board is satisfied as to the validity of the applicant's claim

to the right, it will recognise the applicant's right to the land concerned and issue a certificate of registration to that person who applied for the recognition. The Land Board will also ensure that the particulars of that right and the holder thereof, are entered in the correct register.

## **RESTRICTIONS ON FOREIGN NATIONALS**

Communal land is for Namibians. A foreign national who wishes to acquire customary land rights or right of leasehold must first obtain a written authorisation of the Minister before he or she applies for such rights. Should the Minister decide to allocate land to a foreign national, he or she may impose conditions on such an allocation.

## **CANCELLATION OF CUSTOMARY LAND RIGHT**

A Chief or Traditional Authority may cancel a customary land right.

Customary land rights may only be cancelled if the holder of the right fails to observe a material or legal condition or restriction attached to the right.

A right may also be cancelled if the land is being used predominantly

for a purpose not recognized under customary law.

The law may prescribe additional grounds on which a right may be cancelled.

Any cancellation of a customary land right by a Chief or a Traditional Authority must be ratified by the relevant Board.

A Board must ratify the cancellation of a customary land right only if it is satisfied that such cancellation was properly effected.

All ratifications and cancellations of customary land rights must be entered in the books of the particular Board.

# Fencing



## **APPLICATION TO RETAIN FENCE**

All the people who have erected fences around their land parcels before 1 March 2003, must apply to the Land Board to be allowed to retain those fences. This applies to both customary and leasehold rights. There are specific forms provided by the government for this purpose.

### **See Appendix D (on page: 120)**

No recognition is required for the retention of a fence which is used to fence in homesteads, cattle pens, water points or crop fields.

The Land Board will only authorize the retention of any fence if it is satisfied that the fence was erected in accordance with customary law or an Act of Parliament.

The Land Board will also authorize the retention of any fence if it is satisfied that the fence will not unreasonably interfere with the use and enjoyment of the commonage areas by other members of that traditional community.

The Land Board can also approved the application to retain the fence if it is satisfied that there are reasonable grounds to allow the applicant to retain that specific fence. The Land Board is allowed by law to impose any specific conditions on the retention of the fence.

If there are conflicting claims in relation to the land, the application must be declined. If there are reasonable grounds to doubt the validity of the applicant's claim, the application must also be declined.

To ensure fairness and transparency, the Land Board conducts specific hearings to resolve the matter. The Land Board must always make decisions in relation to the claims before it, in the manner it deems just.

Once the Land Board has considered the application before it, it must affirm the claim as is, or with some size or boundary adjustments as the Land Board may decide.

The Land Board may also direct that an alternative portion of land be allocated to the applicant if his or her claim encroaches on the commonage.

Instead of rejecting an application, the Land Board may instead refer the matter to the Chief or Traditional Authority concerned for an alternative portion of land. The matter would be treated as if it were a new application for the allocation of the right in question.

### **FENCING IS PROHIBITED**

No fence of any nature is allowed on any portion of land situated within a communal land area unless the person is so authorized. If the fence is for customary land rights, no authorization is required. If any illegal fence is found to be on any communal land, the Board concerned may instruct, cause such fence to be removed and may dispose of the material used for the erection of the fence.

Any costs incurred in connection with the removal of a fence may be recovered from the person who erected or retained such fence.

### **POSSIBLE ACTIONS AGAINST ILLEGAL FENCING**

Any person who erects or causes a fence to be erected on any communal land, any fence of whatever nature shall be guilty of an offence. This also applies to those who retain any fence on any



communal land, after the expiry of a period of 30 days, after his or her application was refused for such authorisation to retain the fence.

Where the Chief, Traditional Authority or the Communal Land Board suspect that a fence was illegal erected or retained, they may in writing notify the holder of the customary land right or right of leasehold to remove the fence within 30 days. The person may also be given a different but specific period to remove that fence.

If the fence is not removed within the given period, the Board has the authority to remove the fence or cause the fence to be removed. The costs relating to the removal may be recovered from the holder.

Where the Land Board has removed or caused a fence to be removed, the law authorizes the Board then to sell the material used for the erection of the fence, in order to cover any costs incurred by the Board.

*“ This booklet must be read in conjunction with the Act and the regulations. The booklet is a mere guide and should be used and treated as such. ”*

## **CONCLUSION**

The purpose of this booklet is to simplify the law on communal land only. The booklet does not in any way contain everything the reader needs to know about communal land reform law. It was intended to serve as a guide, in that it merely summarizes the law on communal land.

In this edition, we only focused on how customary land rights are acquired, lost or transferred from one person to another. We also provided guidance on various conflict resolutions in a communal land setup.

There are so many developments that took place since the Act (Communal Land Reform Act, Act No. 5 of 2002) came into force. The permissible sizes of land parcels were changed from time to time. The law on foreign occupation of communal land has also been tightened. There is provision made for institutional land and how the government should acquire occupational rights. The time frames for one to apply for the recognition of existing customary land rights have also been extended from time to time.

Laws are not static. They change locationally in order to accommodate the challenges and needs of the day. Laws are made

to deal with political and social issues that are prevalent at the time. Hence this Act has been amended and might be amended or repealed (replaced) in the future.

Finally, remember that communal land is all we have for our survival and self-determination. It is land which has been set aside for a certain people for a specific purpose.

As a people, we need land by which we can identify ourselves and on which we can live as a people of a certain tribe or culture. Let's preserve our land and take good care of it for ourselves and the coming generations!



**Republic of Namibia  
Ministry of Land Reform**

FOR OFFICIAL USE	
UPI Number:.....	
Legal Entity Number .....	
Boundaries marked on tiles .....	
.....	
and/or GPS forms/book.....	
.....	
Certificate Number: .....	

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTIONS 22, 28 AND 44, READ WITH SECTION 45 AND REGULATIONS 2, 7, 24<sup>1</sup>, 26 AND 27 OF THE COMMUNAL LAND REFORM ACT, (ACT NO. 5 OF 2002).

**APPLICATION FOR REGISTRATION OF A CUSTOMARY LAND RIGHT**

To:

- The Chief Office Stamp  
**[For new customary land right (allocated on or after 1 March 2003)]**

Traditional Authority of .....

Region .....

**OR**

- The Chairperson Office Stamp  
**[For recognition of existing customary land right (allocated before 1 March 2003)]**  
 Communal Land Board

of .....

**1. Application Type**

***// We\* hereby apply for a** Tick the appropriate section Complete sections*

- New customary land right (allocated on or after 1 March 2003) 1,2,3,4,5,6,7,8
- Recognition of existing customary land right (allocated before 1 March 2003) 1,2,3,4,5,6,7,8

**Nature of Applicant**

- Individual  Group / Family  Married Couple  Juridical Entity

<sup>1</sup> A separate application form must be completed for each land parcel.  
\* Delete whichever does not apply

## 2. Applicant Details

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>2</sup> complete section 2.2.*

### 2.1. I/We\*

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name: .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

### 2.2 If applying as a Juridical Entity or group/family

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....
- .....
- .....

*Juridical Entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>2</sup> A group refers to two or more individuals applying jointly  
\* Delete whichever does not apply

**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land Right and Land Parcel**

- (a) Date of allocation: .....
- (b) Traditional Authority: .....
- (c) Traditional Administrative Area / District: .....
- (d) Village: .....
- (e) Constituency: .....
- (f) Current land use:     Residential     Crop Farming     Both     Other:  
If other – description: .....
- (g) Land use applied for:     Residential     Crop Farming     Both     Other:  
If other – description: .....
- (h) Is the respective Land Parcel located in a:  
Conservancy<sup>3</sup>?     Yes     No    *If Yes provide name:* .....
- Community Forest<sup>4</sup>?     Yes     No    *If Yes provide name:* .....

*If Yes, please complete the section below*

**5. Additional holders of Land Rights on parcel**

To the best of your knowledge, does any other person hold any land right in respect of the portion of land?

- Yes     No

*If Yes, please complete the section below*

<sup>3</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>4</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

**Details of other Right Holder<sup>5</sup>**

- (a) First Name: .....
- (b) Surname: .....
- (c) Identity Number: .....
- (d) Cell Phone Number: .....
- (e) Email Address: .....
- (f) Residential Address: .....
- (g) Postal Address: .....

**Details of Land Rights held by other Right Holder**

- (h) What type(s) of Land Rights are held?  
 Customary     Lease     Other
- (i) Has the holder agreed to relinquish his or her right in respect of the portion of land?  
 Yes     No

*If Yes, please attach any relevant documentation*

- (j) Is any compensation payable in this regard?     Yes     No
- (k) Have suitable arrangements been made for the resettlement of the holder on alternative land?  
 Yes     No     Not Applicable

*If Yes, please attach any relevant documentation*

**6. Fences<sup>6</sup>**

- (a) Are there any existing fences?     Yes     No
- (b) Does the applicant want to retain the whole or any part of the existing fence?  
 Yes     No
- (c) Does the applicant want to erect a new fence(s)?     Yes     No

*If yes to any of the above, please fill out Form D (not required for fences around homesteads, cattle pens, water troughs or crop fields).*

<sup>5</sup> If more than one additional right holder, please attach a list of additional holders

<sup>6</sup> According to Regulations made in Terms of the Communal Land Reform Act, 2002, Section 26 and 27 (3)

**7. Additional Land Rights held by Applicant**

Does the applicant or spouse(s) hold any other portion of land granted under the Acts<sup>7</sup> (registered) or occupy any communal land under a right referred to in section 28 (1) of the Act (not registered)?

Yes     No

*If Yes, please complete the section below*

**Details of Additional land rights and their use**

- (a) Who holds the Land Right?     Applicant     Spouse     Other
- (b) (Approximate) size of land: .....
- (c) Region: .....
- (d) Traditional Authority allocating the land rights: .....
- (e) Traditional Administrative Area / District: .....
- (f) Village: .....
- (g) Constituency: .....
- (h) Land Use: .....
- (i) What type(s) of Land Rights are held?  
 Customary     Lease     Agricultural (commercial) farmland     other

*Please attach any relevant documents*

**8. Declaration**

The application fee of N\$ ..... has been paid, for which receipt No: ..... dated ..... was issued.

*Please attach original receipt or proof of payment*

***I hereby declare that the information submitted in this form is true and correct.***

_____ Signature of Applicant (Or group representative <sup>8</sup> )	_____ Place	_____ Date
_____ Signature of spouse	_____ Place	_____ Date

<sup>7</sup> Acts refer to all relevant Statutes including the Agricultural Commercial Land Reform Act  
<sup>8</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached



**9. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson: .....

Signature: .....

Date ratified and stamp: .....

- (b) the deletion of Form 2 and Form 4;
- (c) the substitution for Form 5, Form 6 and Form 8 of the following form:

SAMPLE



**Republic of Namibia  
Ministry of Land Reform**

**FOR OFFICIAL USE**

*UPI Number:*.....

*Legal Entity Number* .....

*Boundaries marked on tiles* .....

.....

*and/or GPS forms/book*.....

.....

*Certificate Number:* .....

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTIONS 30, 31, 35, 44 READ WITH SECTION 45 AND REGULATIONS 11, 12, 17, 24<sup>9</sup>, 26 AND 27 OF THE COMMUNAL LAND REFORM ACT.

**APPLICATION FOR REGISTRATION OF A RIGHT OF LEASEHOLD**

To:

- The Chairperson Office Stamp  
*[For New Leasehold Land Rights OR Conversion of Permission to Occupy (PTO) into Leasehold Land Right]*  
Communal Land Board

of .....

**OR**

- The Minister Office Stamp  
*(Leasehold for agricultural purposes outside a designated area)*  
Private Bag 13343  
Windhoek

**1. Application Type**

*I/ We\* hereby apply for a Tick the appropriate selection below* *Complete sections*

- New Leasehold Land Right 1,2,3,4,6,7,8,9,10
- Conversion of Permission to Occupy (PTO) into right of leasehold 1,2,3,4,5,7,8,9,10
- Leasehold for agricultural purposes outside a designated area 1,2,3,4,6,7,8,9,10

**Nature of Applicant**

- Individual
- Group/Family
- Married Couple
- Juridical entity

<sup>9</sup> A separate application form must be completed for each land parcel.

\* Delete whichever does not apply

**2. Applicant Details:**

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>10</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name: .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

**Applying jointly as spouses:**  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....  
.....  
.....

*Juridical entity: please attach relevant documents (e.g. registration certificate).  
Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>10</sup> A group refers to two or more individuals applying jointly.  
\* Delete whichever does not apply

**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land Rights and Land Parcel**

- (a) Date of allocation: .....
- (b) Traditional Authority: .....
- (c) Traditional Administrative Area / District: .....
- (d) Village: .....
- (e) Constituency: .....
- (f) Current land use:       Residential     Crop Farming       Both     Other:  
If other – description: .....
- (g) Land use applied for:     Residential     Crop Farming       Both     Other:  
If other – description: .....
- (h) Is the respective Land Parcel located in a:  
Conservancy<sup>11</sup>?       Yes     No    *If Yes provide name:* .....
- Community Forest<sup>12</sup>?     Yes     No    *If Yes provide name:* .....

*If Yes, please attach letter of consent from respective conservancy and/or community forest*

- (i) Duration of Leasehold<sup>13</sup>:

*attach business plan if applicable*

**5. Conversion of Permission to Occupy (PTO) into right of leasehold**

- (a) Has the traditional authority consented to the conversion of the PTO into a right of leasehold?  
 Yes     No      *If Yes please attach documentary evidence*
- (b) Is the rental fee paid up to date?  
 Yes     No      *If Yes please attach documentary evidence*

<sup>11</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>12</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

<sup>13</sup> New Regulation that lists business activities for which a business plan is required to be developed and included into the CLRA

**6. Applications for New Leasehold Land Right on Communal Land**

Has the traditional authority agreed to the grant the right of leasehold?

Yes  No

**If Yes please attach documentary evidence**

**7. Fences<sup>14</sup>**

(a) Are there any existing fences?  Yes  No

(b) Does the applicant want to retain the whole or any part of the existing fence?  Yes  No

(c) Does the applicant want to erect a new fence(s)?  Yes  No

**If yes to any of the above, please fill out Form D (not required for fences around homesteads, cattle pens, water troughs or crop fields).**

**8. Additional holders of Land Rights on parcel**

To the best of the applicant's knowledge, does any other person hold any land right in respect of the portion of land?

Yes  No

**If Yes, please complete the section below**

**Details of other Right Holder<sup>15</sup>**

(a) First name(s): .....

(b) Surname: .....

(c) Identity Number: .....

(d) Cell Phone Number: .....

(e) Email Address: .....

(f) Postal and Residential address: .....

**Details of Land Rights held by other Holder**

(a) What type(s) of Land Rights are held?

Customary  Lease  other

(b) Has the holder agreed to relinquish his or her right in respect of the portion of land?

Yes  No

**If Yes, please attach any documentation**

Is any compensation payable in this regard?  Yes  No

<sup>14</sup> According to Regulations made in Terms of the Communal Land Reform Act, 2002, Sections 26 and 27 (3)

<sup>15</sup> If more than one additional right holder, please attach a list of additional holders

- (c) Have suitable arrangements been made for the resettlement of the holder on alternative land?

Yes  No  Not Applicable

*If Yes, please attach any relevant documents*

**9. Additional Land Rights held by the Applicant**

Does the applicant or spouse(s) hold any other portion of land granted under the Acts<sup>16</sup> (registered) or occupy any communal land under a right referred to in section 28 (1) of the Act (not registered)?

Yes  No

*If Yes, please complete the section below*

**Details of Additional land rights and their use**

- (a) Who holds the Land Right?  Applicant  Spouse  Other:
- (b) (Approximate) size of land: .....
- (c) Region: .....
- (d) Traditional Authority allocating the land rights: .....
- (e) Traditional Administrative Area / District: .....
- (f) Village: .....
- (g) Constituency: .....
- (h) Land Use: .....
- (i) What type(s) of Land Rights are held?
- Customary  Lease  Agricultural (commercial) farmland  other

*Please attach any relevant documents*

**10. Declaration**

The application fee of N\$ ..... has been paid, for which receipt No. .... dated ..... was issued.

*Please attach original receipt or proof of payment*

<sup>16</sup> Acts refer to all relevant Statutes including the Agricultural Commercial Land Reform Act

*I hereby declare that the information submitted in this form is true and correct*

\_\_\_\_\_  
Signature of Applicant  
(Or group representative<sup>17</sup>)

\_\_\_\_\_  
Place

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Joint Applicant

\_\_\_\_\_  
Place

\_\_\_\_\_  
Date

**11. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson:

Signature:

Date ratified and stamp:

- (d) the deletion of Form 7 Part A and Form 7 Part B, Form 9 Part A, Form 9 Part B, Form 10, Form 11 and Form 12;
- (e) the substitution for Form 13 and Form 14 of the following form:

<sup>17</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached



**Republic of Namibia  
Ministry of Land Reform**

<b>FOR OFFICIAL USE</b>
<i>UPI Number:</i> .....
<i>Legal Entity Number</i> .....
<i>Boundaries marked on tiles</i> .....
.....
<i>and/or GPS forms/book</i> .....
.....
<i>Certificate Number:</i> .....

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTION 45, READ WITH SECTION 38 AND REGULATION 24<sup>18</sup>

**APPLICATION FOR TRANSFER OF LAND RIGHTS IN COMMUNAL AREAS**

To:

- The Chief (for customary land right) Office Stamp
- Traditional Authority of .....
- Region .....

**OR**

- The Chairperson (for right of leasehold) Office Stamp
- Communal Land Board
- of .....

**1. Transfer Type:**

***I/ We\* hereby apply for the transfer of*** Tick the appropriate selection below Complete sections

- Customary Land Right 1,2,3,4,5,6,7,9,10,11
- Leasehold Land Right 1,2,3,4,5,6,7,8,9,10,11

***Nature of Applicant***

- Individual  Group/family  Married Couple  Juridical entity

<sup>18</sup> A separate application form must be completed for each land parcel  
\* Delete whichever does not apply



**2. Details of Transferor**

*Individual transferors or married couple transferors complete sections 2.1. Juridical entities or groups<sup>19</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....

*Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>19</sup> Any established (or registered) group that wishes to collectively hold a customary land right over a particular property e.g. as a clan, family etc. can apply  
\* Delete whichever does not apply

**3. Address and Contact Details of Transferor:**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Type of transfer**

Briefly state the type of transfer:  inheritance  gift  other:

**5. Details of Transferee:**

*Individual transferees or married couple transferors complete sections 5.1. Juridical entities or groups<sup>20</sup> complete section 5.2.*

**5.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (self): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

<sup>20</sup> Any established (or registered) group that wishes to collectively hold a customary land right over a particular property e.g. as a clan, family etc. can apply

**5.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....  
.....  
.....

*Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

**6. Address and Contact Details of Transferee**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**7. Description of Land Parcel (or portion) to be transferred**

- (a) Date of original allocation: .....
- (b) UPI of land parcel: .....
- (c) Transfer in respect of:  the entire land parcel  a portion of land parcel
- (d) If transfer is for a portion of the land parcel, describe the location, boundaries and approximate size to be transferred: .....
- (e) Traditional Authority: .....
- (f) Traditional Administrative Area / District: .....
- (g) Village: .....
- (h) Constituency: .....
- (i) Current land use on land to be transferred:
  - Residential  Crop Farming  Crop Farming and Residential
  - Agricultural  Tourism  OtherIf other – description:  
.....

- (j) Future land use applied for:
- Residential       Crop Farming       Crop Farming and Residential
- Agricultural       Tourism       Other
- If other – description:
- .....

**8. Special requirements for transfers of Leaseholds**

- (a) Is the respective Land Parcel located in
- a Conservancy<sup>21</sup>?       Yes       No      *If Yes provide name:*
- a Community Forest<sup>22</sup>?       Yes       No      *If Yes provide name:*

*If Yes, please attach letter of consent from respective conservancy and / or*

- (b) Has the Traditional Authority granted approval for the transfer of the right of leasehold?

Yes       No

*If Yes, please attach documentary*

- (c) Are the fees or any other amount payable in respect of the occupation of the land paid up to date?

Yes       No

*If Yes, please attach documentary evidence*

- (d) Remaining period of leasehold:

*Attach original certificate of registration*

**9. Additional holders of Land Rights on parcel**

To the best of the applicant's knowledge, does any other person hold any land right in respect of the portion of land?

Yes       No

*If Yes, please complete the section below*

**Details of other Right Holder<sup>23</sup>**

- (a) First name(s): .....
- (b) Surname: .....
- (c) Identity Number: .....
- (d) Cell Phone Number: .....
- (e) Email Address: .....
- (f) Postal and Residential address: .....

<sup>21</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>22</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

<sup>23</sup> If more than one additional right holder, please attach a list of additional holders

**Details of Land Rights held by other Holder**

(a) What type(s) of Land Rights are held?

Customary       Lease       other

b) Has the holder agreed to relinquish his or her right in respect of the portion of land?

Yes     No

*If Yes, please attach any documentation*

(c) Is any compensation payable in this regard?

Yes     No

(d) Have suitable arrangements been made for the resettlement of the holder on alternative land?

Yes     No     Not Applicable

*If Yes, please attach any relevant documents*

**10. Additional Land Rights held by Transferee**

Does the applicant or the spouse(s) /group/ or Juridical entity hold any other portion of land granted under the Act<sup>24</sup> (registered) or occupy any communal land under a right referred to in section 28 (1) of the Act (not registered)?

Yes     No

*If Yes, please complete the section below*

**Details of Additional land rights and their use**

(a) Who holds the Land Right?     Applicant     Spouse     Other

(b) (Approximate) size of land: .....

(c) Region: .....

(d) Traditional Authority allocating the land rights: .....

(e) Traditional Administrative Area / District: .....

(f) Village: .....

(g) Constituency: .....

(h) Land Use: .....

(i) What type(s) of Land Rights are held?

Customary     Lease     Agricultural (commercial) farmland     other

*Please attach any relevant documentation*

<sup>24</sup> Communal Land Reform Act, 2002 (Act No. 5 of 2002)

**11. Declaration**

- (a) I/ we\*, the transferor: ..... hereby consent to the transfer of the **customary/right of leasehold\***.
- (b) I/ we\*, the transferee: ..... hereby consent to the transfer of the **customary/right of leasehold\*** to me/us\*.
- (c) An amount of N\$ ..... has been paid as compensation for improvements on the land right
- (d) The application fee of N\$ ..... has been paid and the bank deposit-slip/statement/receipt No\* ..... dated ..... is attached (\*delete whichever is inapplicable).

*Please attach original receipt or proof of payment*

*I hereby declare that the information submitted in this form is true and correct.*

Signature of Transferor <i>(Or group representative<sup>25</sup>)</i>	Place	Date
Signature of Spouse of Transferor	Place	Date
Signature of Transferee <i>(Or group representative)</i>	Place	Date
Signature of Spouse of Transferee <i>(Or group representative)</i>	Place	Date

**12. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson:

Signature:

Date ratified and stamp:

(f) the substitution for Form 15 of the following form:

<sup>25</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached



**Republic of Namibia  
Ministry of Land Reform**

<b>FOR OFFICIAL USE</b>	
<i>UPI Number:</i> .....	
<i>Legal Entity Number</i> .....	
<i>Boundaries marked on tiles</i> .....	
.....	
<i>and/or GPS forms/book</i> .....	
.....	
<i>Certificate Number:</i> .....	

APPLICATION FORM FOR FENCING IN COMMUNAL AREAS REFERRED TO IN SECTION 44, READ WITH SECTION 45 AND REGULATION 27<sup>26</sup>

**APPLICATION FOR ERECTION OR RETENTION OF FENCES IN COMMUNAL AREA**  
*(Not required for fences around homesteads, cattle pens, water troughs or crop fields<sup>27</sup>)*

To:

- The Chief  
Traditional Authority of ..... Office Stamp  
Region .....

**OR**

- The Chairperson  
Communal Land Board Office Stamp  
of .....

**1. Application Type**

**(a) What type of Land Right do you want to fence**  
*Tick the appropriate selection below*

- |   |   |
|---|---|
| <input type="checkbox"/> Customary Land Right | <i>Complete sections</i><br>1,2,3,4,5,6,7,8 |
| <input type="checkbox"/> Leasehold Land Right | 1,2,3,4,5,6,7,8                             |

**(b) The fence is**

- a New fence, erected on or after 1 March 2003  
 an Existing fence, erected before 1 March 2003  
 to be Erected

<sup>26</sup> A separate application form must be completed for each land parcel

<sup>27</sup> According to Regulations made in Terms of the Communal Land Reform Act, 2002, Section 27 (3).

(c) *Nature of Applicant*

- Individual       Group/family       Married Couple       Juridical entity

**2. Applicant Details**

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>28</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:     Female     Male
- (f) Nationality (self): .....
- (g) Marital Status (self):       Never married       Divorced       Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*     Yes     No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:     Female     Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....
- .....
- .....

*Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>28</sup> A group refers to two or more individuals applying jointly.

\* Delete whichever does not apply



**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land parcel to be fenced**

- (a) The land parcel to be fenced is subject to a **customary land right/leasehold right\***
- (b) UPI of land parcel: .....
- (c) Date of allocation: .....
- (d) Traditional Authority: .....
- (e) Traditional Administrative Area / District: .....
- (f) Village: .....
- (g) Constituency: .....
- (h) Current land use on land to be fenced: .....
- (i) Customary land rights:  Residential  Crop Farming  Both  Other  
If other – description: .....
- (j) Leasehold land rights:  Residential  Agricultural  Tourism  Other  
If other – description: .....
- (k) Is the respective Land Parcel located in a:  
Conservancy<sup>29</sup>?  Yes  No *If Yes provide name:* .....
- Community Forest<sup>30</sup>?  Yes  No *If Yes provide name:* .....

***If Yes, please attach letter of consent from respective conservancy and / or community forest***

<sup>29</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

\* delete whichever is not applicable

<sup>30</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

**5. Description of Fences to be retained**

- (a) Extent of existing fences: .....
- (b) Does the applicant want to retain  the whole  a part of the existing fences?
- (c) Please describe which part of the fences will be retained:  
.....  
.....

**6. Description of new fence to be erected**

- (a) Specify location of fence on land parcel: .....
- (b) Extent: .....

**Sketch plan**

*Please provide a sketch plan in support of your application*

*Please attach documentary evidence*

**7. Endorsement**

The positions of the fence was verified and endorsed by:

local residents     village committee     Conservancy     Community forest

others: (specify) .....

Place: ..... Date: .....

**8. Declaration**

*I/we\* hereby declare that the information submitted in this Form is true and correct.*

The application fee of N\$ ..... has been paid, for which receipt No. ....  
dated ..... was issued.

*Please attach original receipt or proof of payment*

\_\_\_\_\_  
Signature of Applicant                      Place                      Date  
(Or group representative<sup>31</sup>)

\_\_\_\_\_  
Signature of spouse                      Place                      Date

**9. Application Ratified by the Communal Land Board (for official purpose only)**  
  
Name of CLB Chairperson:  
  
Signature:  
  
Date ratified and stamp:

(g) the deletion of Form 16

<sup>31</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached





## **About the Author**

### **Silas Kishi Shakumu**

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Silas-Kishi Shakumu is a practicing lawyer specializing in constitutional, environmental and land law. During his career, he advised and represented central, regional and local governments for decades on land issues. He is also a lawyer of various Traditional Authorities in Namibia.

He devotes a great deal of time to the production of simplified materials on land and customary land rights. Shakumu has provided training to various traditional leaders and senior government officials who administer land in Namibia.

He not only served as an adjudicator on Land Appeal Tribunals, but has attended to a number of land disputes in Namibia. Silas-Kishi Shakumu has written numerous rulings on land disputes and has facilitated various training sessions at various levels.

As a admitted legal practitioner of the High Court and the Supreme Court of Namibia, he is currently practicing under the name and style of Kishi Shakumu & Co in Windhoek, Namibia.

# Epotokonono

## **IOmalipumomumwe**

---

Okambo kOmalelo opamifyuululwakalo  
moitukulwa ine yokoumbanganhu woshilongo



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Enyanyangido lotete, 2022

Oufemba aushe owe likalekelwa. Kape na oshitukulwa shokambo aka shi na okunyanyangidululwa, okutuvikilwa momukalo oo tau dulu okutuvukululwa ile omukalo wonhumba oo okambo taka dulu okulundululilwa momukalo keshe pehe na epitikilo la shangwa komushangi wokambo aka, koo itaka dulu yo okutandavelifwa momukalo keshe wemhelokumwe ile elundululo loshipeko shihe fi osho ka nyanyangidwa nasho, eshi ota shi kunghilililwa yo vali ovalandi vokambo aka.

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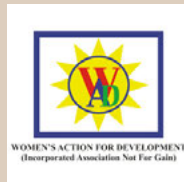
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Omushangi: Silas Kishi Shakumu  
a kwafelwa ku  
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## **Enyanyangido loshali – Itaka landifwa**

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The page features a beige background with several decorative elements. A large, faint circle made of small white diamonds is centered on the page. Inside this diamond circle is a solid white circle. The text 'EENHETEKELINDJOVO' is centered within the white circle. Additionally, there are three other partial diamond-patterned circles: one at the top, one on the left, and one at the bottom right.

# **EENHETEKELINDJOVO**



Oshi li sha shiivika nawa kutya Oshikondo shOunamapya nOunaimuna itashi ndjabula po sha moilongo ihapu yomoumbuwanhu waAfrika, unene tuu, eshi pe he na eemhito dopaufikepamwe kombinga yovakainhu, dokumona eedjo dopaushitwe.

She likolelela kodjo youyelele oo wa ninga ondodondjele yopetameko yomapekapeko omudo 2016, a ningwa koshiputudilohongo shopombada, oUniversiti yaNamibia, moitukulwa ngaashi Ohangwena, Omusati, Oshikoto nOshana, oipambele yedu oya kala nouhefikepamwe moshinima shokulimonena edu noufemba wedu, moubangalanhu nomondingandinga yaNamibia osho yo muAfika alishe koonono.

Oshinima shokulimonena edu kovakainhu koshi yaasho sha lukwa 'oumwene wedu momapangelo omakwakanyamukulwa' osha kala shi na ouhefikepamwe nelyoshipungo. Oukwatya ou wonhondo owe liholola pamikalo dihapu, dimwe domudo odo: ondungemukalo nhumbi ovakainhu hava mono edu, eameno lovakainhu mokumona edu, efyuululo ledu kovaholike nokovadali vavo, okulimonena oufemba wokukala nedu, omatokolo a pamba edu nokupotokonona oikolokosha i na sha nedu.

Ehanganano laKonrad Adenauer mekwatafano nEhangan' ekufinghatu mExumifokomesho lOvakainhu va wainafana ove na oshilalakanenwa shokuxwaxwameka omudingonoko kombinga yekwatafano pokati koufemba wovakainhu nexumokomesho lopaliko nokueta po onghalo ya xwepopala unene tuu kwaavo ve li moitukulwa ya kumwa kunakaidi kalwenya (oitukulwa ya hepa kondjala).

Namibia oye oshihopaenenwa shiwa ngeenge tashi uya pomifindalundu dopaveta dapamba oufemba wedu wovakainhu. EfinamhangolaNamibia, Omulanduveta wEdu wOpashiwana, Oveta yEtendululo lEdu laAveshe nOveta yOmalelo opaMifyuulwakalo, edi adishe, otadi xwaxwameke oufikepamwe woukashikekokanhu neameno-kaleki-po loufemba wovakainhu. Nonande pe na omifindalundu dopaveta diwa ngaha opamwe nekupikokumwe leeveta lashoneka oufikepamwe woukashikekokanhu, oshili oyo ngaha kutya ovakainhu, oshili, kave na omhito iwa yopaufikepamwe yokumona edu moNamibia, omolweenghedifyuululwa.

Namibia okwa shiivika nawa ongoshilongo shi na exumokomesho liwa moikwaveta nomilandu mounyuni. Nonande shi li ngaha, ope na oshipulifo ngeenge eeveta nomilandu edi odi shiivike tuu kovakalimo. Oshinima sheeveta inadi konekiwa osho einda

nendangalati linene mondjila yokutula osho sha ufwa moilonga noku shi pangela.

MoNamibia, ounafaalama wokulipalulamwene ohau yandje eepesenda omilongo nhee (40%) konghalo iwa yokukala nomwenyo kovakalimo lunga ve li lwopeepesenda yo omilongo nhee (40%) noshiwa yo okukoneka kutya shihapu mounafaalama ou wokulipalula mwene oshi li oshinakuwanifwa shovakainhu. Pauyelele wOlutu-unganeki lOmaavalulo moNamibia, eepesenda di li omilongo nhano nanhee (54%) domaumbo e na ounamapya nounaimuna otaa wilikwa kovakainhu.

Paveta yEtendululo lEdu laAveshe, (Oveta onhi-5 yomomudo 2002), opoloyeka otai yambidida eameno nouyuuki wokumona edu medu laaveshe needjo dopashitwe di etele ovakainhu ehapupalo loikulya ye lixwa po moNamibia.

Moule weedula hamano (6) da ka pita, fiyo osheshi opoloyeka ya xula momudo 2022, Elalakano letu ola kala okundjudopaleka oumwene wedu laaveshe noufemba wovakainhu mokulongifa edu laaveshe, osho yo eengudu dimwe ovakwatwaketi ile ovadinwa ovo tava hangwa moitululwa ivali yaNamibia; pondingandinga nomoumbanganahu. Omolwondunge ei, otwa kufa onghatu yokueta po **'Okambo kEpotokonono lOmalipumhomumwe'** oko ta ka kala oshiyukifo shiwa shokukwafela Omalelo Omamifyuululwakalo meengada doitukulwa yetu omo hatu potokonona omikundu doipambebe yedu, nashi otashi ke va kwafela eshi tava ka taalela ombide nomapulo a shoneka elongifo ledu noumwene walo.

Emanguluko, oveta tai ti pii, ouyuuki noukumwe oyo imwe yomomidi-kanghameno dafimana tadi yukifa oilonga yEhangano 'Konrad-Adenauer'. Ohatu tu Ovanamibia omukumo, va kufe

ombinga mokuyukifa nawa onakwiiwa yoshiwana momukangha ou opo ku xwaxwamekwe ombili nemanguluko. Ehangano 'Konrad Adenauer' otali tu omukumo eenghundafa (da pamba edu) di twikile pandodo yopashiwana noyopaiwana nokupaafana uyamba wopaenghedi pokati koiwana.

Natalie Russmann

Omunani wEhangano laKonrad-Adenauer-Stiftung (KAS)

Namibia-Angola

# Elalakano lokambo kepotokonono lomalipumhomumwe



“Oveta oyo tai yukifa notai pangele  
omalukalwanhela aaveshe oyo ”

Elalakanolokambo “OkambokEpotokononolOmalipumhomumwe” olo okupupaleka oveta kombinga yedu laaveshe, ndee opuwu. Ope na vali eeveta dimwe dihapu dapamba okukala medu laaveshe, ashike, oveta oyo tai pangele notai wilike omalukalwanhele aaveshe oyo naanaa ei: Oveta yEtendululo lEdu laAveshe, (Oveta onhi-5 yomomudo 2002).

Hano mokambo omu ngeenge taku tumbulwa “oveta” okwa diladilwa oyo ya tumbulwa, Oveta yEtendululo lEdu laAveshe. Nononde oveta oya pita momudo 2002 nokuya moilonga mefiku 01 Marsa 2003, oya lundululwa nokuyukifwa lwoikando ihapu, opo inyamukule nawa keemhumbwe detu nokomilandu depangelo dapamba edu. Opa kala yo oikando imwe nokuli neemhangu dopaveta daNamibia da yandja omavilikilo-lombwelo inaa yela nawa moveta ei nomwaai yomifyuululwakalo. Mokambo omu na oihopaenenwa.

Okambo aka, Okambo kEpotokonono lOmalipumhomumwe moipambebe yomadu, oka fatulula oveta kombinga yedu laaveshe. Oka fatulula nhumbi oufemba wedu laaveshe u na okulikolwa ile okuxutwifwa (okukana) ile okutambulafanwa pokati komunhu nomunhu. Oshitya “omunhu” paveta otashi dulu okukala shina elityo tali ti omunhu, endiki/oshiputudilo ile ehanganu.

Okambo oke na omahokololo a dja momikunda odo di li momalukalwanhele aaveshe. Oihopaenenwa nomahokololo oiningwanima yoshili oyo tai hangwa mokambo omu oya dja momapekapeko a kufwa moihokolola yomadu, meemhangu dopombada, momitumba dokupwilikina dovaleli vopamifyuululwakalo, eemhangu dokupwilikinununa oikumhungu (oibofa) nosho tuu momakonakono a mangeluka a ningwa paveta.

# Exuku







Ndatyapelao Nangula Hishoono  
One World – No Hunger  
Omukulunhuwiliki wopoloyeka

Konrad Adenauer Foundation (KAS) ehangano la longela moNamibia eedula 32 da ka pita, li na sha nexumifo komesho loudemokoli wa manguluka nowopambili, emanguluko, ouyuki osho yo oukumwe oyo imwe yomoilonga yEhangano. KAS oha kwafele ovanhu va kale ve lifikamena voo vene, ve li memanguluko, ve na onunhu womunhu osho yo okutwa omukumo Ovanamibia va kale ve na yo omakwafo mokuyukifa onakwiiwa yavo.

Opo ku yukifwe onghalamwenyo mondjilaei, “Okambokomapotokonono omalipumomhumwe” oka etwa po, opo ku kandulwe po dimwe domomikundu odo opoloyeka oyo “One World - No Hunger” ya mona po moule weedula hamano da ka pita, omo omalelo opamifyuululwakalo a kala a taalela omashongo a hali ka sha hali ka toka moitukulwa yavo.

Mokunyanyangida okambo aka, ehangano la Konrad Adenauer inali hala ashike okuxumifa komesho eshiivo lovaleli vopamifyuululwakalo, ndele ola hala yo okutwa omukumo nokuninga omaxwaxwameko omoule mawa oo taa kwafele ovaleli vopamifyuululwakalo va dule okukandula po omikundu odo da palamena edu laaveshe moitukulwa yavo.

Elineekelo lange onga omuwiliki omukulunhu wopoloyeka yo ‘One World - No Hunger’ momukalo ou ohatu kwafele, ohatu xumifa komesho osho yo okunghonopeka omidingonoko detu dokoushai, opo ku etwe po eemhito dokueta po oikulya nodokueta po yo eenghalo tadi wapalele notadi kalelele, unene tuu kovakalimo vomoitukulwa oyo ya ehamekwa kondjala.



Absai Kashululu (WAD)  
One World – No Hunger  
National Project Resource Consultant

**OYOONGALELE YOMAKWATAFANO NOMALELO  
OPAMIFYUULULWAKALO MELONGEKIDO LOKAMBO  
KOMAPOTOKONONO OIBOFA/OIKOYA YOMADU**

Pefimbo letulo moilonga lopoloyeka ei momalelo ahetau (8) opamifyuululwakalo dOwambo moitukulwa ine (4) yokoumbanganhu woshilongo, ovakwatelikomesho vopoloyeka ova didilika omashongo osho yo eshiivo li li pedu nola ngabekwa li na sha nokushikula nokutula oveta moilonga, ngeenge taku potokononwa oibofa, oikoya nomalipumomhumwe mokati kovakwashiwana i na sha nedu laaveshe. Eshi osha kala oupyakadi kovakwatelikomesho vopoloyeka, shaashi opoloyeka otai xulu momudo 2022, tai fiye ovaleli vopamifyuululwakalo vehe na sha omushangwa wonhumba womeyukililo oko tava dulu okulikolelela oo u va kwafele okukandula po omikundu defiku keshe, okulonga oilonga yavo nokutula eenghono odo ve na moilonga.

Momudo 2021, ovakwatelikomesho vopoloyeka ova tula moilonga opoloyeka yoinyangadalwa i li omuwoi (9) oyo ya talela po omalelo opamifyuululwakalo ahetau (8) omOwambo, ve likunde omashongo oo va taalela moikumhungu, eemhata osho yo oibofa, oikoya nomalipumomhumwe e na sha nomilandu dedu laaveshe momidingonoko davo. Omatalelepo aa okwa li a pandika kOmalelo opamifyuululwakalo, nOmalelo okwa yandja omashongo aeshe oo va taalela kovakwatelikomesho vopoloyeka ei, opo omashongo aa a kale yo a kwatelwa mo meshango lokambo aka. Oyoongalele ei oya ningilwa ovaleli vopombada mOmalelo opamifyuululwakalo, noya li ya hanga efindano.



# ETWALEMO

# Omikalo doumwenewedu moNamibia



Namibia oku na omikalo doumwenedu di li mbali: omukalo wokukala nedu lopaumwene osho yo omukalo wokukala nedu laaveshe. Oumwene wedu lopaumwene okwa dilwaadilwa omunhu e na oufemba wokukala nedu naashishe osho shi li mo osha ye, ye oku na eembapila odo tadi ulike kutya oye mwene wedu olo. Oumwene wedu laaveshe okwa dilwaadilwa edu olo ihali dulu okuningwa lopaumwene ndele omunhu oha pewa ashike oufemba wokukala mo. Edu eli olEpangelo. Omauwa edu laaveshe oku lilepo okutyapulwa kovakalimo avashe vomomudingonoko omo. Ovanhu ovo ve na omapya nomakove momikunda ove li medu laaveshe. MoNamibia, ovakwashiwana vahapu ove li medu laaveshe, ndele kave na edu lopaumwene.

Eyooloko vali li li pokati komadu aa avali ole li kutya edu lopaumwene, mwene walo oha dulu oku li ningila osho a hala pehe na elidopemo lasha shaashi oye mwene walo. Nongeenge okwa hala okulilandifa po ota dulu okushi ninga. Edu laaveshe kali fi la nakuakalamo ndee olEpangelo. Nakukala mo ita dulu okulilandifa po, shaashi kali fi laye. Yee oku li medu lEpangelo e li mo shapitila mElelo lopamufyuululwakalo osho yo omilandu adishe edo tadi wilike edu laaveshe. Ovakalimo medu laaveshe ova pewa oufemba nova amenwa koveta yEpangelo olo la yandja oufemba komalenga noovene vomikunda opo va lele edu laaveshe. Keshe omukali ponhele yasha moNamibia, oku na okukala a pewa oufemba wopaveta, kutya owoumwene wedu ile owokukala medu lonhumba.

Molwaashi omunhu iha dulu okukala noumwene wedu laaveshe, oha tyapula ashike omauwa noufemba wokukala medu laaveshe. Omauwa aa omwa kwatelwa okutunga eumbo medu omo ile oku li longa opo a ete po oipalwifa. Nakukala medu omo oku na yo vali oufemba woku ninga oulifilo waye moshipambu-du osho a pewa paveta yoshilongo okupitila momalelo opamifyuululwakalo osho yo oku tula edu eli modalate ile meni longubu.

“Paveta yEtendululo ledu laaveshe, ope na oufemba wopavali tau dulu okupewa nakukala medu laaveshe: oufemba wokukala medu laaveshe pehe na ofuto yasha, osho yo oufemba wokukala medu laaveshe pe na ofuto yasha (wopakafimbo).”



Paveta yEtungululo ledu laaveshe, ope na oufemba wopavali tau dulu okupewa nakukala medu laaveshe:

- (a) oufemba wokukala medu laaveshe pehe na ofuto yasha osho yo,
- (b) oufemba wokukala medu laaveshe pe na ofuto yasha

Oufemba wokukala medu laaveshe pehe na ofuto yasha nakukala medu laaveshe oha pewa edu lishona omo ashike ta tungu eumbo laye nokulonga edu opo a mone mo oipalwifa. Oufemba wokukala medu laaveshe pe na ofuto yasha, nakukala medu oha pewa oshipambu-du shakula sha pitilila osho sha ufwa paveta shakwalukeshe. Oufemba ouo hauyandjwa ngenge nakuninga eindilo ledu okwa hala edu molwoshilonga shonhumba she likalekelwa shitya nee oulifilo (ena nande oimuna ihapu) ile okwa hala okulonga ounafaalama woikunwa/oilikolomwa yonhumba momwaalu muhapu, nelalakano lonhumba. Ngee okwa hala edu la pitilila oha pulwa nee paveta a fute ofuto yonhumba opo a dule okupewa oufemba wedu la pitilila nokulilongifa naanaa ngaashi eli ehelela.

Edu laaveshe ola fimana kOvanamibia. Nonande edu laaveshe olEpangelo, Epangelo ole lineekelela oumwenewedu ou kovakwashiwana ovo ve li medu omo, opo va tyapule oufemba nomauwa aeshe oo e li mo.

Okatendo 17 kOveta yEtendululo ledu laaveshe (Oveta onhi-5 yomudo 2002) oka yeleka kutya:

“(1) paveta ei, edu laaveshe olEpangelo le lineekelelwa omalelo opamifyuululwakalo oo e li meenhele omo opo ku xumifwe komesho ouxupilo nexumokomesho lOvanamibia avesho, unene tuu ovo vehe na edu, ovo vehe na oilonga yofaafaa ile ovo vehe na eengeshefa da pamba ounafaalama.

(2) Kape na oufemba woumwene wedu tau dulu okuyandjwa ile okulikolwa komunhu wonhumba ile wongadi, shi na sha noshipambudu shonhumba medu laaveshe.”

“*Edu laaveshe olEpangelo, le lineekelelwa omalelo opamifyuululwakalo opo omauwa alo a tyapulwe*”





# Oitukulwa yedu laaveshe moNamibia



“ Olutuwiliki ledu laaveshe olo la ulikwa pambelewa nopaveta koMinista onghulunhu oyo tai wilike oshikondo shomadu moshilongo opo li wilike edu laaveshe olo li li poshitukulwa omo. ”

MoNamibia omu na oitukulwa ihapu oyo tai ifanwa edu laaveshe. Keshe oshitukulwa oshi na Olutuwiliki ledu laaveshe olo la ulikwa pambelewa nopaveta koMinista onghulunhu oyo tai wilike oshikondo shomadu moshilongo. Omalutuwiliki aa okwa totwa po opo a wilike nokukondolola omayandjo omadu oo haa ningwa komalenga, oovene vomikunda osho yo Omalelo opamifyuululwakalo ngaashi sha ufwa kOveta yEtendululo ledu laaveshe (Oveta onhi-5 yomudo 2002).

Olutuwiliki ledu laaveshe oli na oshinakuwanifwa yo shoku tala nokutalululula omaindilo keshe omadu a ningwa kovakwashiwana pamilandu ngaashi da ufwa kOveta yEtendululo ledu laaveshe. Olutuwiliki keshe ola teelwa opo li kale lina embo omo mwa shangwa omayandjo omadu, omatambulafano omadu osho yo ava va kufwa omadu ile va kufwa oufemba wokukala meenhele donhumba.

Olutuwiliki ledu laaveshe oli na yo oshinakuwanifwa shokuyandja omayeke koMinista onghulunhu ngee tashi ya pokutula po omalandulafa osho yo omilandu da nyama eyandjo lomadu kovakwashiwana ngaashi tadi hangika mOveta. Oveta luhapu ihai ndjadjukununa oinima aische onghee oi na okukala ina “Omalandulafano Oveta” oo taa fatulula okatendo keshe moule. Omalutuwiliki oku na oshinakuwanifwa shokuyandja omayeke lomalandulafano Oveta aa. Oshihopaenenwa shimwe osheshi kutya oveta inai popya sha shi nasha nomwaalu weefuto odo hadi yandjwa po ngeenge tapa ningwa eindilo ledu. Oveta inai ulika yo ofooloma yeindilo omo mu na okuningwa eindilo, ndee oya ulika ashike kutya naku ningwe eindilo mofoolola poo napa kale

pe na ofuto yasha ngee taku ningwa eindilo ledu. Omalandulafano Oveta okwa djadjukununa moule shina sha neefuto noku ulika kutya ofooloma nai kale ya tya ngahelipi. Onghee ngeenge taku leshwa Oveta, nai leshelwe pamwe nOmalandulafano ayo oo taa fatulula oveta oyo moule.

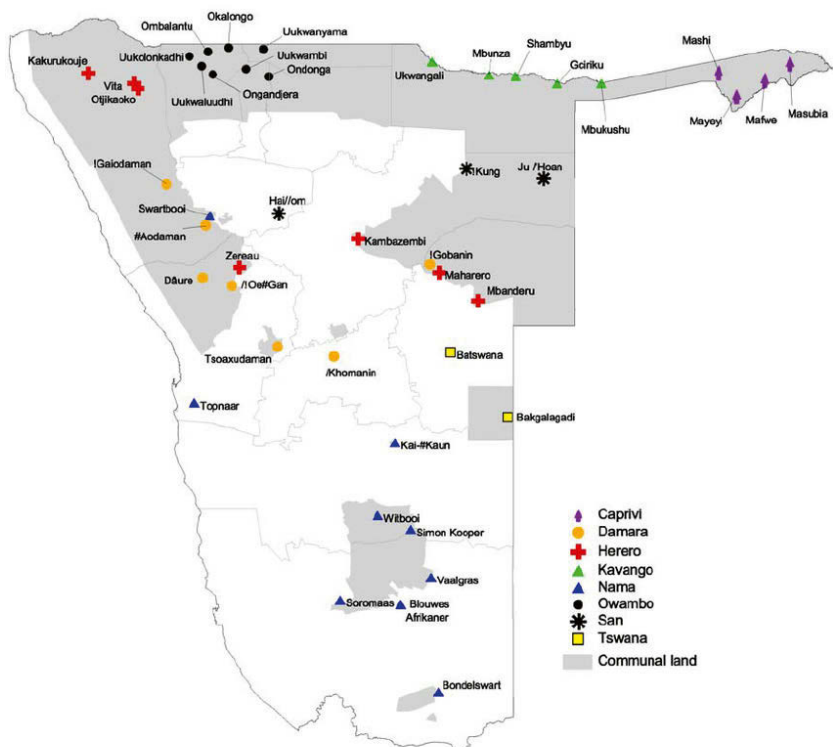
Ngaashi sha popiwa nale mokambo omu, edu laaveshe oli li mewiliko lOlutuwiliki ledu laaveshe. Olutu eli oli lile po okutala kutya omalenga, oovene vomikunda osho yo omalelo opamifyuululwakalo okwa yandja omadu shi li paveta, naavo va kufwa omadu ove a kufwa paveta, ngaashi naana Oveta yomadu ya ufa.

Ngaashi naanaa sha ulikwa mefano, Namibia okwa tukulwa moitululwa ihapu yedu laaveshe. Omhumbwe ngee yeshi pitike, natango oshilongo ohashi dulu oku topola vali moitolulwa ikwao yedu laaveshe. Ohapa dulu okuwedwa oitolulwa ipe, imwe tai wedelwa ile tai ninipikwa.

Olutuwiliki ledu laaveshe oli na yo oshinakuwanifwa shokutala nokutalulula omaindilo omadu elikalekelwa ngaashi oo haa indilwa nomalalakano elili nokulili, ngaashi ounafaalama woimuna ile woilikolomwa yonhumba. Onghee omalutu aa oo omanenelutu taa wilike edu laaveshe.

Ovaulikwa ovo hava kala mOlutuwiliki ledu laaveshe moshitululwa keshe ova pumbwa okukala ve na omaukwatya e likalekelwa osho yo omaunongo onhumba noongadi ngaashi ounongo wokupwilikina nawa, ounongo wokupatukununa oibofa, ounongo wokushiiva oveta, ounongo wokuwilika, osho yo omaunongo a kwao a wedwa

po oo tae va kwafele opo va longe noinima yomadu. Moibofa oyo ya kitakana, olutu eli oli nayo oufemba wokuninga omakwatafano ile okukonga omayele nomakwafo okudilila keembelwa dimwe ile komalutu amwe e lili tashi futwa kEpangelo ngeenge opa pumbwa ofuto yasha mokukonga ouyelele ile mokuninga omakwatafano atya ngaha.




Olutuwilikiledulaavesheolinaokudiininanokutuvikilaomishangwa adishe oto tadi ulike omayandjo omadu. Onghee Namibia oshilogo shi na omulandu woku ungaunga nedu wopashinanena notau wapalele. Edu keshe ta li yandjwa moNamibia oha li tendwa ndele oshipambu-du osho sha tendwa opo nee tashi dulu okutulwa kedina lomunhu. Molwelandulafano leungaungo nedu li li ngaha, eshi osha etifa Namibia akale shimwe shomoilongo oyo i na omulandu weungaungo nedu laaveshe muwa nowe likalekelwa notau kolekwa alushe komukalo welongekido liwa lomishangwa, di li po noda yela.

“

*Ounene wedu laaveshe ohau dulu ashike okuninipikwa ile okunenepekwa kEpangelo opo ku wanifwe po eemumbwe dedu dovakwashiwana ile yo dEpangelo.*

”



“ Eungaungo newiliko ledu laaveshe oli li  
mOmalutuwiliki edu laaveshe. ”

# Oupyakadi wokuponya omulandu welongifo ledu laaveshe



## **Oufemba woumwene wedu medu laaveshe oo oufemba woku:**

- (a) longa edu nokulikola oilikolomwa/oipalwifa
- (b) tunga olukalwa/eumbo monhele omo
- © ninga oulifilo woimuna monhele omo
- (d) ninga mo onhele yomeva okunuwa kovanhu, koinamwenyo osho yo okutekela oimeno yoye osho yo omalongifo akwao omeva,
- (e) kaleka mo oikulya yopamufyuululwakalo osho yo oikwamifyuululwakalo ikwao.

Omalelo opamifyuululwakalo okwa didilika oohandimwe ovo va pewa oufemba womalukalwa medu laaveshe tava landifa po oipambudu medu olo va pewa, oipambu ishona i dulife onunene 'weeskweemeta 400 (400m<sup>2</sup>)' nelalakano loku yandja yo omalukwalwa (omaumbo) kwaavo tava lande. Eshi kashi li paveta shaashi osha ponya omulandu weyandjo nelongifo ledu laaveshe. Enenedilaadilo leyandjo ledu medu laaveshe olo okulonga edu olo opo ku likolwe oipalwifa, okutunga olukalwa lopaumwene ile lovakwaneumbo aveshe, okumuna oinamweyo yelongifo lopaumwene ile okungeshefa osho yo okuninga oulifilo woimuna. Pauxupi aa oo omalalakano epangelo.

Keshe edu la yandjwa kElelo lopamufyuululwakalo, kolutu keshe ile kuhandimwe ndele oli li omhinge nomalalakano epangelo oo a



dja nokutumbulwa, nena eyandjo ledu olo kali li paveta. Omalenga nOmalelo opamufyuululwakalo okwa pewa eenghono noufemba wokunyeka ko edu keshe olo ita li longifwa momukalo oo wa ufwa kEpangelo, ngeenge ita ku wanifwa po oishonekwa nomalalakano oo a tulwa po kEpangelo.

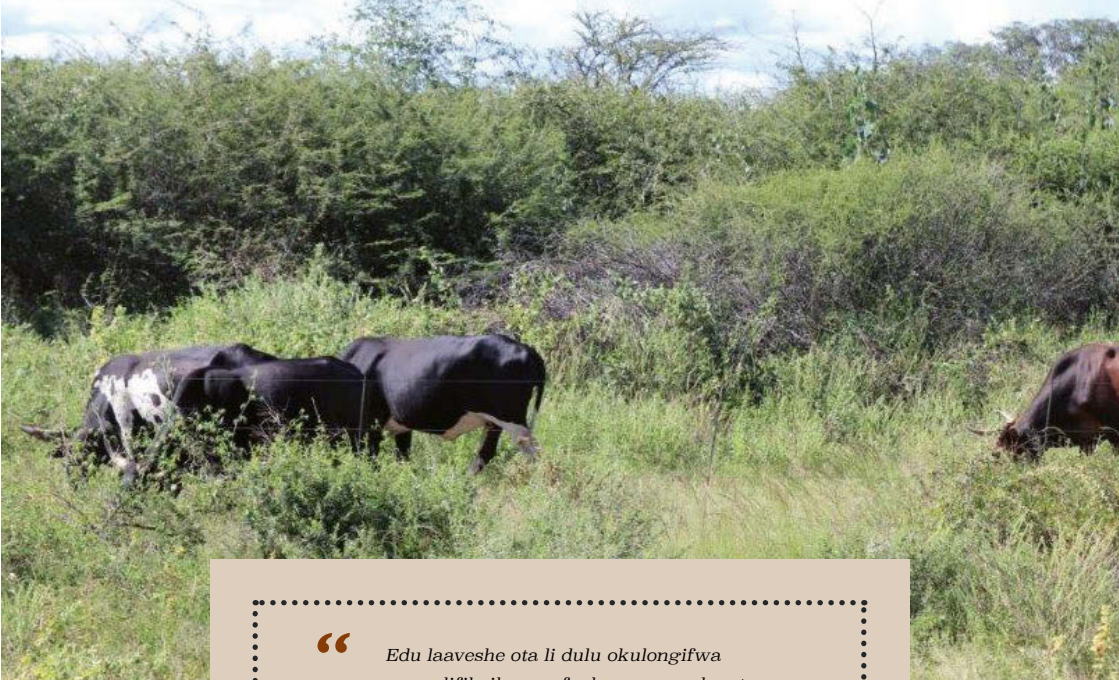
Okatendo okati 27 (1) kOveta yEtendululo ledu laaveshe, Oveta onhi-5 yomudo 2002, oka popya ngaha:

“... elenga ile Elelo lopamufyuululwakalo, ota li dulu... okunyeka ko oufemba woumwene wedu, ....”

(a) ngeene nakupewa edu okwa dopa okulandula omilandu adishe delongifo ledu da tulwa po osho yo okuhatwa kumwe nomangabeko aeshe a kupikwa koufemba e u pewa koshi yoveta ei;

(b) ngeenge edu ota li longifwa unene moshinima osho inashi tambulwa ko panghedi yelongifo ledu laaveshe; ile

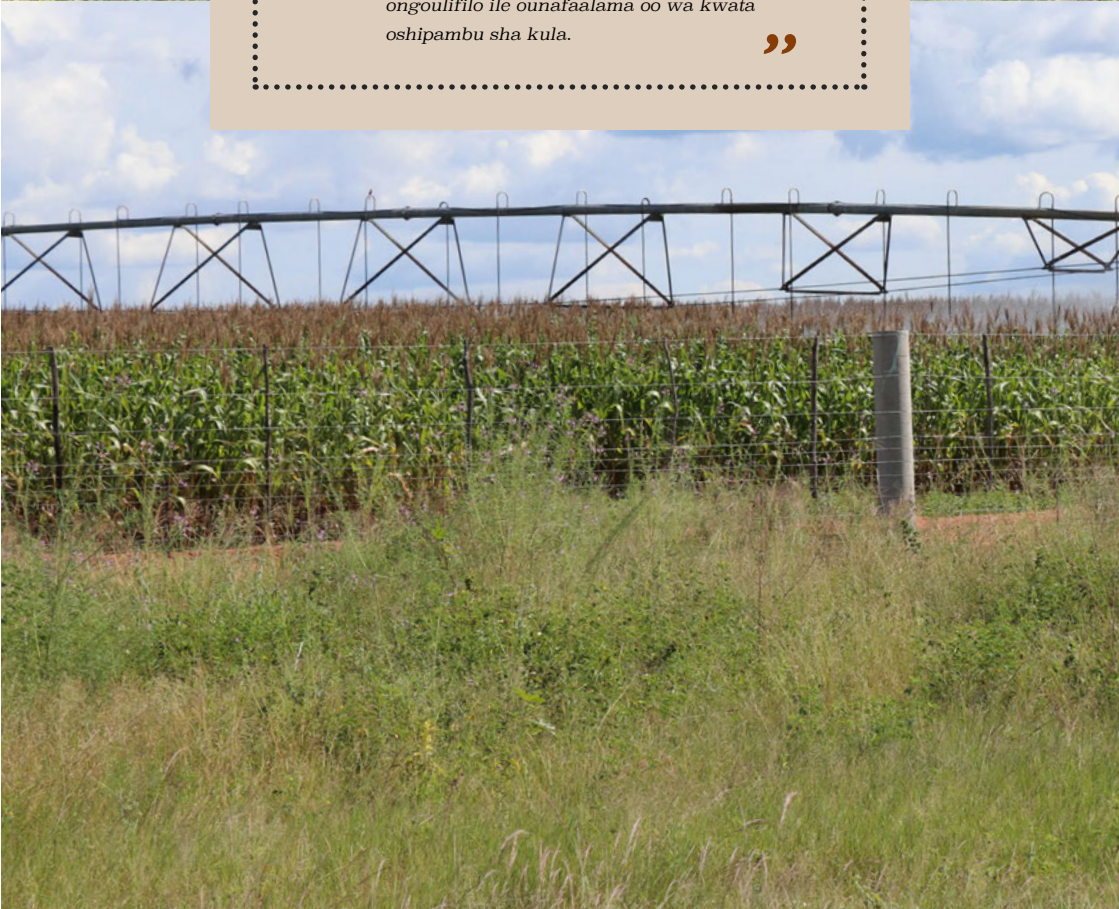
© ngeenge kwa talika kutya ope na sha vali shimwe sha yuka opo oumwene wedu u nyekwe omunhu wonhumba.”



“

*Edu laaveshe ota li dulu okulongifwa  
ongoulifilo ile ounafaalama oo wa kwata  
oshipambu sha kula.*

”



## Etotepo/edikepo lomalelo eedoolopa medu laaveshe



**OSHIKUMHUNGU:** Meme Lucia okwa pewa edu medu laaveshe momudo 1985 kElelo lopamufyuululwakalo olo la li ko pefimbo olo. Edu olo a pewa oli li popepi nolukanda lOngenga no li li mewiliko laMwene womukunda wOngenga. Mu Septeba momudo 2022, epangelo ola tokola okuninga Ongenga odoolopa. Eedu olo la pewa Meme Lucia ola wila mEkove lodoolopa yaNgenga. Oishikuli ilipi yopaveta ya kwata Mwene womukunda Ongenga na meme Lucia?

**OVETA:** Edu olo la wila mEkove lodoolopa la li mewiliko la Mwene womukunda ka li li vali mewiliko la Mwene womukunda ndele paife oli li mewiliko lodoolopa. Kali fi vali edu laaveshe ndele edu lodoolopa, li li mewiliko lodoolopa. Elelo lopamufyuululwakalo nolomukunda Ongenga ove na okuyandja eenghono adishe dokulela edu eli kElelo lodoolopa Ongenga.

Keshe eyandjo ledu medu eli tali ka yandjwa kuMwene womukunda konima yohani Septeba 2022 kali li paveta shaashi Mwene womukunda kena vali oufemba neengho medu eli la wila mEkove lodoolopa. Meme Lucia ota dulu okutwikila nokukala, okulonga oilikolomwa yaye nokumuna oimuna yaye medu omu ngaashi shito ashike oku na yo okuliufa komalombwelo elelo lodoolopa. Mee Lucia otashi dulika yo angabekwe kElelo lodoolopa aha lime/pulule ile aha twikile vali nokutunga omatungo taa kalelele medu eli. Omangabeko aa otaa ningwa ashike ngeenge Meme Lucia okwa futwa paveta, paushili nopauyadi eshi edu laye la kufwapo alishe ile eshi a pewa omangabeko onhumba kElelo lodoolopa.

Ngaashi naanaa sha ulikwa, Elelo lodoolopa ngeenge ola totwa medu laaveshe, oshitopolwa shodoolopa kashi fi vali edu laaveshe, nelelo alishe loshitopolwa osho kali li vali mewiliko ledu laaveshe. Eenghono adishe odo kwali oovene vomikunda nomalelo opamifyuululwakalo ve na, ohave di yandje kElelo lodoolopa

shaashi paife kali fi vali edu laaveshe, ndee edu lodoolopa ile loshikandjomukunda.

Luhapu ngee odoolopa tai totwa ohai tamekele pondodo yoshikandjomkunda manga inai ya pondodo yodoolopa. Edu laaveshe ngee ola ningi oshikandjomkunda, eenghono adishe odo da li koovene vomikunda nomalelo opamifyuululwakalo ohadi yandjwa kElelo lopashitukulwa ndele kali li vali koovene vomikunda, omalenga nomalelo opamufyuululwakalo ngaashi sha li nale.



Edu laaveshe oEpangelo. Oha li lelwa kElelo lopamufyuululwakalo.  
Edu laaveshe oha li dulu okushedja ta li ningi Oshikandjomukunda  
ile Odoolopa.



Edu laaveshe ngee la ningi Olukanda, olukanda ohashi lelwa kElelo lopashitukulwa, olo la pingenapo Elelo ledu laaveshe. [Oshitya 'olukanda' mokambo aka inashi pumbwa okutumakanifwa nolukanda olo li li oshitukulwa shimwe shomodoolopa ndele nashi talike ko ongoshitukulwa shododo yotete omo edu laaveshe la lundulukila manga inali ninga oshikandjomukunda.

Edu laaveshe > Olukanda > Oshikandjomukunda > Odoolopa

Olukanda oha li kulu ndee tali ningi Oshikandjomukunda. Oshikandjomukunda ohashi ningo odoolopa tai wilikwa kElelo lodoolopa. Ope na yo ondodo opo odoolopa hai kulu ndee fiyo tai wilikwa kElelo olo hali ifanwa Elelo la Muni.

Oshi wa yo vali okuudako kutya oumwenedu ohau dulu okushendja tau di kEpangelo ndele edu tali ningi lopaumwene; mwene walo ta pewa eembapila doumwene wedu. Ngaashi naanaa sha ndjadjukununwa metetekelo, edu laaveshe opo li shendje oha li piti meendodo di lili nodi lili fiyo edu la ninga odoolopa. Edu ngeenge ta li ningwa odoolopa, epangelo ola hala okupa ovakwashiwana eemhumbwe odo da pumbiwa kovakwashiwana ngaashi naanaa hadi hangika meedolopa. Eemhumbwe edi ihadi yandjwa ashike oshali ndele ohadi futwa kovakwashiwana.

Luhapu ngeenge edu laaveshe la ningwa odoolopa, ovaleli vopamifyuululwakalo ihava udu ko omulandu ou kutya edu kali li vali melelo lopamufyuululwakalo, ndele oli li melelo lodoolopa, kakele ashike kutya omaufemba oumwene wedu laaveshe opo haa kala ndele fiyo mwene wedu ta futwa paveta, pauyadi nopauyuki kElelo lodoolopa.





## OSHUULIKWA - ETOTEPO LODOLOPA MEDU LAAVESHE

**OSHIKUMHUNGU:** Uuhongo omukunda u li moshitukulwa shaWambo, medu laaveshe. Omukunda ou ou li koshi yElelo IOukwanyama. Mwene womukunda ou, otate Mbishi. Mefiku 1 Sepeteba 2005, oshitukulwa shihapu mwa kwatelwa omukunda Uuhongo, osha nigwa odoolopa. Nonande ongaho eedula 20 da pita, Elelo lodoolopa inali ninga omalunduluko mahapu momukunda Uuhongo, loo inali tulila po tate Mbishi omangabeko asha e nasha nelongifo ledu laye. Tate Mbishi ina futwa kElelo lodoolopa eshi a kanifa omukunda waye osho yo oumwene waye womukunda.

Tate Mbishi ota dulu ngoo vali oku yadja omadu omalukalwa ile omangeshefelo kovanamukunda vaye momukunda omu onga Mwene womukunda oo wa wila mEkove lodoolopa?

**OVETA:** Ngaashi sha popiwa nale metetekelo, oshitopolwa shedu keshe sha wila mekove lodoolopa kashi li vali mElelo lomukunda ndee oshi li paife mElelo lodoolopa. Eyandjo ledu keshe ta li ka ningwa ku tate Mbishi kali li vali paveta; oli li kondje yoveta. Tate Mbishi kena vali eenghono dokuyandja omadu eli koshi yElelo lodoolopa.

Ovanhu vahapu ove na omaliudo kutya okulonga medu laaveshe ehepifo lefimbo nolomaliko shaashi edu kali fi la nakukala mo. Edu ngeenge ola la ningi odoololopa nakukala mo oha kanifa omaliko aye aeshe oo e li medu olo. Omaliudo aa okwa puka shaashi oufemba woonakukala medu laaveshe owa amenwa yo ngaashi waavo ve li medu lodoolopa ile meenhele domangeshefelo. Nonande nakukala medu ke na oumwene wedu, oufemba waye wokukala mo tyapula omaukwatya aeshe oo a ufwu ongomalalakano epangelo okwa amenwa paeveta doshilongo, Namibia, unene tuu okatendo okati 16 kEkotamhango loshilongo, Namibia, osho yo Oveta, Oveta yEtendululo ledu onhi 5 yomudo 2002.

“

*Elelo lodoolopa ngeenge ola tula po omangabeko medu laaveshe olo la wila mEkove lodoolopa, omangabeko aa otaa kala ashike opaveta ngeenge ovo va kwatwa komangabeko aa ovafutwa kElelo lodoolopa, paveta, pauyadi nopauyuki.*

”

# Eameno lopaveta loufemba woukalimedu laaveshe moNamibia



Momhangu yopombada ya Namibia, pokati ka Agnes Kahimbi Kashela nElelo lodoolopa ya Katima Mulilo oshoyo vakwao (2018), omhangu yopombada oya amena oonakukala medu lEpangelo. Pauxupi, oshibofa eshi oshi li kombinga yomonakadona womushamane oo kwali a pewa edu momudo 1985 mOshitukulwa sha Kaprivi (osho Zambezi paife). Edu eli okwa li e li pewa kElelo laMafwe lopamufyuululwakalo. Okamonakadona komushamane aka oko Agnes Kahimbi Kashela. Ehaudafano/ehatwokumwe eli oli li medu laaveshe.

Modula 1995, epangelo ola tokola opo oshitukulwa sha Katima Mulilo sho ye meni lekove lodoolopa ya Katima Mulilo. Xe ya Kashela pefimbo odoolopa ya totwa, oku li momwenyo nokwa twikila okukala monhele yaye omo. Xe eshi a fya modula 2001, Kashela okwa twikila okukala monhele yaxe omo neitavelo kutya okwa fyuulula po edu laxe panghedi yElelo la Mafwe lopamufyuululwakalo. Modula 2011, Elelo lodoolopa ya Katima Mulilo ola tokola okulandifa po onhele omo Kashela e li komunhu umwe e lili. Ashishe eshi sha futwa, Kashela ina pewa po sha nande-nande. Kashela okwa tulila mo Elelo la Katima Mulilo oshibofa shopaveta, ta pula opo a futwe eshi a nyekwa onhele yaye ina pewa po sha.

Omhangu yopombada oya tokola kutya, nonande edu la ninga lElelo lodoolopa, nakukala medu latya ngaha oku na natango omaufemba aeshe okukala mo. Omhangu oya tokola yo vali kutya oumwene wedu ou osho yo omaufemba aeshe inaa pumbwa yo kwali okushangelwa kedina la mwene paveta 47 yomudo 1937.





## Omaludi Oufemba



## OMALUDI OUFEMBA

1. Oufemba woumwene wedu medu laaveshe
2. Oufemba woumwene wedu wopakafimbo medu laaveshe

Ngaashi sha tumbulwa petetekelo, edulaaveshe ita li dulu okuyandjwa li kale edu lopaumwene. Ovakalimo mulo ohava tyapula ashike oufemba wokukala nedu. Oufemba ou hau yandjwa shi na sha nedu laaveshe ohau ifanwa oufemba wokukala medulaaveshe noufemba woumwene wedu wopafimbo lonhumba la ufwa. Otwa tala nale komaufemba oumwene wedu laaveshe, paife oha tu ka tala kounene wedu oo wa ufwa nonghee edu laaveshe ha li yandjwa.

Paveta, Omunhu ota dulu okuninga eindilo loufemba u lili noku lili wokukala medu laaveshe. Oufemba wokukala medu laaveshe oo wa sha unene oo ou: oufemba wonhele younafaalama noufemba (wolukalwanhele) wonhele yokukala. Ounene wedu wedu olo tali dulu okuyandjwa kElelo lOpamufyuululwakalo owa ngabekwa. Ounene oo wa pitikwa owa yooloka omudo nomudo. Pefimbo lenyanyangido lokambo aka, “Okambo kEpotokonono lOmalipumhomumwe”, oveta oya ufa kutya: ounene wedu olo tali dulu okuyandjwa koshi youfemba womedu laaveshe, inau pitilila peehecta di li omilongo nhano (peehecta 50). Shi na sha noumwene wonhele wopafimbo lonhumba la ufwa, eehecta odi li efele (eehecta 100).

Ngeenge ounene wedu owa kondo eelecta omilongo nhano (eehecta 50), epitiko louministeli ola pumbiwa. Ngeenge nee epitikilo eli ola monika, elenga ile Elelo lOpamufyuululwakalo nali yukife

oshikumhungu kuMinista opo a ufe ediminino lopamushangwa. Minista ota pumbwa etomhelo li na lomunguda (la kola) neshilipaleko la dja kelenga ile kElelo lOpamufyuululwakalo kutya omolwashike ediminino ile epitikilo li na okuyandjwa.

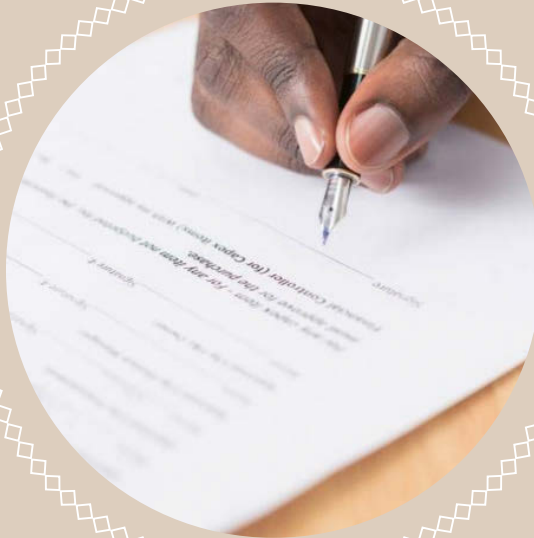
Omaindilo amwe oopangeshefa noopamuhanga, omangha amwe a shoneka oinima yongadi i na omalalakano onhumba kondadalunde. Ovaningi vomaindilo nava shilipaleke kutya ngeenge eindilo ola tambulwa, edu nali longifwe osho la ufilwa.

Oshoongalelelonga tashi ningilwa koshi yomuti  
kovakwatelikomesho vopoloyeka komunda Oshuuli mOshitukulwa  
shaHangwena





## Enangeko lopaufoveta



Eenghono adishe dokunangeka (dokutula omunhu ponheledu yonhumba) ile dokukufa po oufemba wedu laaveshe shin a sha noshipambudu shonhumba medu laaveshe momikunda, oda pakwilwa melenga/elengakulunhu momudingonoko oo. Okufuta nawa oiyandjiwa (oifendela) yoye yokomudo (yopaikako) hako taku ku kalifa noufemba woye wokukala nedu.

Ina pa kala, nandenande, eyandjo loufemba medu laaveshe kelenga nokElelo lOpamufyuululwakalo, pamukalo pamukalo wenangeko inali dja paufoloveta yOlutuwiliki lOkuyandja Edu laAveshe. Paufoveta ota shi ti kutya okushilipaleka kutya keshe shimwe otashi ningwa ngaashi oveta tai ti.

Shima nee elenga ile Elelo lOpamufyuululwakalo la nangeke omunhu medu (la yandje edu), oli na okushiivifila olutu olo tali lele noku li tumina ouyelele noukwatya aushe tau pumbiwa kombinga yedu olo la yandjwa.

Oshi li oshisho sholutu li na sha nedu okumona kutya enangeko (eyandjo ledu) ola ningwa nawa ngaashi oveta ya ufa.

Olutu li na sha nedu oli na eenghono okuninga omapulapulo nomakwatafano naavo va kwatelwa mo, opo enangeko (eyandjo ledu) li kale paufoveta.

Eindilo louwene wedu laaveshe kau na ondilo. Ope na eefooloma odo da ufwa kEpangelo opo di yadifwa ku nakuninga eindilo. Ohaku tamekwa alushe neindilo ledu ndele omunhu ta pewa oumwene wedu kelenga ile kElelo lopamufyuululwakalo. Konima eshi omunhu a pewa edu, edu oli na okuyandjwa paufoveta/ paufomhango kOlutuwiliki ledu laaveshe.

### **Tala Oshikupikwako A (pepandja: 100)**

Pauxupi, eenghatu edi odo di na okulandulwa opo ku kwashilipalekwe kutya eyandjo ledu oli li paufoveta:



keshe tuu ou ta yandje edu na yandje omukanda  
wepitikilo kwaau a pewa edu;

---

ONGHATU  
**2**

omukanda wepitikilo wedu ou nau yandjwe keembelewa dElelo lOpamufyuululwakalo oko omuningi weindilo ta mono ko eefoloma deindilo li na oshihako nomukandapitikilo vali ukwao yadja kElelo lOpamufyuululwakalo ya shainwa kuhamushanga wElelo lOpamufyuululwakalo;

---

ONGHATU  
**3**

omuningi weindilo oha pewa eefooloma deindilo di li nhatu (3) di na ostante yeedola omilongombali nanhano (N25.00). Eefooloma edi ohadi yandjwa nee kOlutu lEdu komuningi weindilo, nongeenge nani oda endelega unene, okElelo lOpamufyuululwakalo.

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ONGHATU  
**4**

konima yakula eefooloma, hamushanga wolutu, ponhele youministeli u na sha nedu, oha tumu 'Okangudufaneki kOkaalita' shi ye komukunda oko kwa ningwa eindilo shi ye shi ka shilipaleke edu nokulitula mokaalita moitanaisho yOkomitiye yOmukunda novashiinda ovo ve li 'popepi poduka; ve li ponhu poluvanda'.





'Okangudufaneki kOkaalita' oha ka nduluka okaalita kopakafimbo oko ve na oku ka twala natango komukunda oo tuu oo, opo ka shilipalekwe kwaaveshe ve na mo onhumbu;

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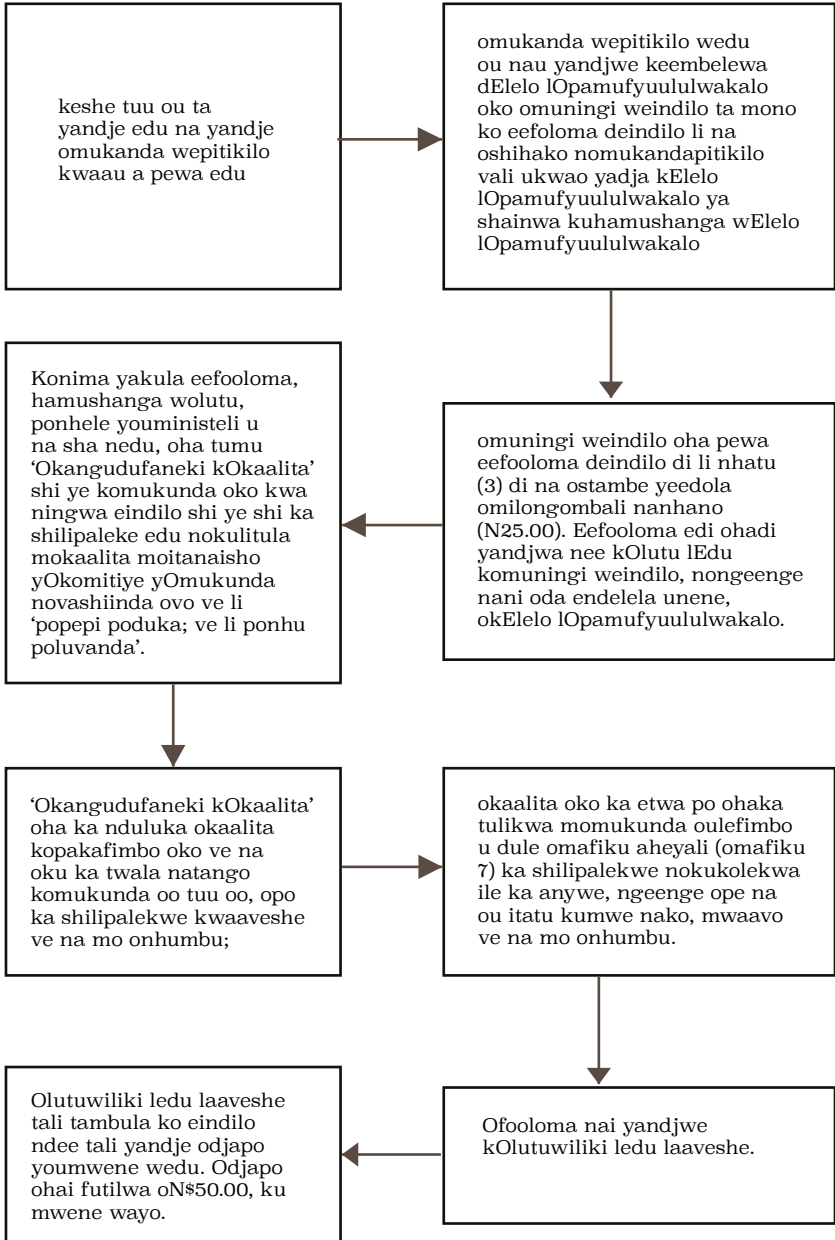
okaalita oko ka etwa po ohaka tulikwa momukunda oulefimbo u dule omafiku aheyali (omafiku 7) ka shilipalekwe nokukolekwa ile ka anywe, ngeenge ope na ou itatu kumwe nako, mwaavo ve na mo onhumbu.

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ngeenge kape na ou e li omhinge, eindilo ohali yandjwa nee kOlutu lEdu, li pitikwe nokupewa eenghono.

## Eenghatu dokuyandja oufemba woumwene wedu



Ngaashi sha popiwa nale, eindilo nali ingidwe loo li tulikwe oule womafiku a 7. Eingido netuliko pambapila eli na li kale li na omauyelele taa landula apa:

(i) edina lomwiindili wedu

(ii) ounene wedu la ningilwa eindilo

(iii) onhele apa pe edu olo la ningilwa eindilo

(iv) oludi lounwenene wedu la ningilwa eindilo ledu

Elalakano lokutulika nokueta poluhaela eindilo ledu, oku pitika ovakwashiwana va anye ile li kwate moshipala nakuninga eindilo ledu ngeenge ope na oshiimbi osho tashi imbi edu olo li yandjwe komunhu oo. Ngeenge ovakwashiwana va anye, Olutuwiliki ledu laaveshe oli na nee oku ungaunga noshikumhungu osho pamukalo oo wa ulikwa kOveta.



KONRAD  
ADENAUER  
STIFTUNG  
NAMIBIA-ANGOLA



KONRAD  
ADENAUER  
STIFTUNG  
NAMIBIA-ANGOLA



## **OSHUULIKWA: OUWA WOKU KALA NOUFEMBA**

### **WOUMWENE MEDU LAAVESHE**

**OSHIKUMHUNGU:** Tate Thomas okwa li a pewa edu komukainhu, mwene womukunda Obinoni. Okwa li yo afuta oshimaliwa sheedola omayovi anhe (N\$ 4000.00) komukainhu ou. Onheledu ei okwe i kala oule weedula hamano (eedula 6) da pita. Oha futu nawa oifendela yaye yokomudo komukainhu, mwene womukunda, nokwa tunga eumbo liwa medu eli. Tate Thomas vo nomukainhu ou, mwene womukunda, mbela ngaha ova mana okuwanifa po omulandu aushe ngaashi sha pumbiwa pamulandu woufemba wokulishangifa wedu laaveshe?

**OVETA:** Oveta otai yelifa nawa kutya keshe enangeko (eyandjo) ledu monhele-du yaaveshe nali kale paufoveta yOlutuwiliki ledu . Omulandu ou owa fimana molwomatomhelo a yooloka:

a) fimbo olutu inali pitika eindilo lenangeko lonhele paveta, oshiwana na shi lombwelwe kombinga yeindilo eli, ku pitikwe keshe oo e li omhinge e liholole poluhaela;

b) ngeenge nee eindilo ola etwa moitanaisho yolutu, otashi dulu okukwafela tate Thomas, shaashi edina laao e na oufemba wonhele, opo lela pe na lela

onhele nounene wedu otau didilikwa nokunyolifwa pashitukulwa.

c) ngeenge edu ola shangifwa kedina la tate Thomas, oufemba wokukala nedu neumbo laye liwa li li mo, otali kala meameno opamwe novaneumbo laye mopaife nomonakwiiwa

Oveta itai pitike elenga nomalenga nElelo lOpamufyuululwakalo va nyokome pakuweda ko oishosholelafuta ngeenge oufemba medu laaveshe tau paafanwa. Osha ufwa okukala po paehelo loufemba wokukala nonhele yaaveshe osho naanaa osho Minista a vilikila pamulandu waningwa u na sha noveta, omafele ahamano (N\$600.00), ashike ohaa dulu okulunduluka komudo.

Okuendelela mokulinyolifa okwe likolelela kenhuke po newiliko liwa lelenga nElelo lOpamufyuululwakalo olo tali ndjidjaana neindilo. Olweendo lokuninga eindilo alishe otali dulu lipwe meni leehani mbali, she likolelela kutya Olutu oli na omaindilo e fike peni, omaindilo okwa yela ngahelipi nongeenge ope na ile kape na omakwatomoshipala a sha.

Ngeenge olutu la yakula omaindilo, opo li pitike, ohali tale komatomhelo eindilo, nongeenge osha pumbiwa, tali pula ouyelele muhapu kelenga nokovakwashiwana vomukunda omo mwa ningilwa eindilo.

Shima olutu la udu ko eindilo, otali dulu nee:

(a) okuufa oufemba wokunangeka paufoveta ngeenge ngeenge eyandjo lonhele ola enda paveta;

(b) Okuyukifa oshikumhungu kelengga ile kElelo

IOamufyuululwakalo olo tuu olo, nomawedelepoo a ningwa kondadalunde;

© okunhukila pomutenya ile okuanya mokuyandja oufemba wokunangala ile wokukala nonhele.

Okunukila pomutenya otashi ti okuanya etokolo lelenga ile IElelo IOpamufyuululwakalo.

Ngeenge eindilo ledu ola anywa/kupulwashi kOlutuwiliki ledu laaveshe, mwene womukunda, elenga ile Elelo oli na okushivifilwa pambapila, mwa tongwa kutya omolwashike eindilo ledu la kupulwashi/anywa. Nakuanywa naye yo na shivifilwe pambapila. Ope na omatomhelo a tatu omo Olutuwiliki ledu laaveshe hali dulu okuanya eindilo ledu, ngeenge:

(i) edu olo ola pewa nale omunhu umwe e li li, eli pewa pamulandu oo wa ufwa; ile

(ii) ounene wedu oo wa ehelwa ou dule ounene wedu oo wa ufwa paveta; ile

(iii) edu olo la ehelwa ola nhuninwa oshilonga shonhuma she likalekelwa shi na sha nouwa woshiwana.



### Odjo: Oshikundaneki sho The Namibian

Ngeenge ka pe na oshiimbi ta shi imbi eindilo ledu, nena Olutuwiliki ledu laaveshe ota li yandje Odjapo youmwene wedu oyo i na onomola, nopo nee omunhu oku na oufemba woumwene wedu.

Odjapo youmwene wedu osho i li ngaha, ngaashi yaulikwa pepanja la shikulako yo oyo nee hai ulike oumwene wedu komunhu keshe a pewa edu pamulandu wopaveta wokuyandja omadu omalukalwa ile ounafaalama medu laaveshe.

Shima nee omunhu a pewa edu ndee tali shangelwa kedina laye pamulandu wopaveta wa ufwu, edu ina litulwa ashike modalate/ mekove ndele na li kale yo la longwa loo ola nangalwa. Mwene womukunda/elenga ile Elelo lopamufyuululwakalo oli na oufemba wokuyandja elombwelo kutya edu nali longwe ile li nangalwe moule wefimbo lonhumba nongeenge hasho nakupewa edu ote li kufwa.



# Odjapo youmwene wedu



REPUBLIC OF NAMIBIA  
MINISTRY OF LAND REFORM

CERTIFICATE OF REGISTRATION OF CUSTOMARY LAND RIGHT  
As in the Communal Land Reform Act, 2002 (Section 25, Regulation 5)

Certificate No:

**OHACLB-CLR-030741**

It is hereby certified that a Customary Land Right has been granted to:

Right holder:

**Absai KASHULULU**

National ID 84120511022

Residential address: Okanghudi Ka Pohamba Village  
Postal address: P. O Box 370, Windhoek

Nature of right holder: Individual

Description of portion of land in respect of which land right has been granted:

UPE: OKNGHP000106

Constituency: Ondobe

Area: Okanghudi Ka Pohamba

Traditional Authority: Oukwanyama

Parcel size: 8.9 ha

Traditional: Eudaneke

Region: Ohangwena

Administrative Area:

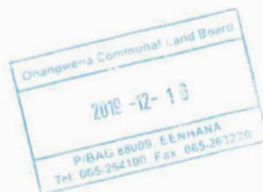
Description of land right which has been granted:

Approved land use: Residential and Farming Unit

approval date: 15.07.2019

Other right on parcel:

approval date:



Signature of CLB Chairperson/ Secretary

16. 12. 2019

Date

# Odjapo youmwene wedu



The figure above represents parcel:

UPI: OKNGHP000106

Size: 8.9 ha

0 40 80 m

1 centimeter = 20 meters  
scale: 1:2 000

Corner points and map display:

Projection: Geographic  
Datum: WGS84  
Units: Decimal Degree

Corner points:

Point	Latitude	Longitude	Point	Latitude	Longitude	Point	Latitude	Longitude	Point	Latitude	Longitude
1	-17.43593	16.12562	2	-17.43667	16.12591	3	-17.43685	16.12616	4	-17.43692	16.12698
5	-17.43608	16.12813	6	-17.43552	16.12862	7	-17.43482	16.12876	8	-17.43414	16.1282
9	-17.43366	16.12735	10	-17.43369	16.12678	11	-17.43373	16.12628	12	-17.43387	16.12605
13	-17.43406	16.12594	14	-17.43455	16.12582	15	-17.43489	16.12578			



Oshoongaleilongo shOmalelo opamifyuuluwakalo komukunda Elombo momudo 2020



Oshoongaleilonga kombinga yedu laaveshe, shali sha ningilwa oilyo yelelo lo laUukwambi nova kwashiwana, sha ningilwa poShiputudilo shopombada shaUNAM koOgongo

**OSHIKUMHUNGU:** Tate Amunyela okwa pewa edu medu laaveshe ku Mwene womukunda Oikondo. Oshipambu shedu olo a pewa okweshi tula mekove ashike nande ongaha oumwene wedu waye kakwa li wa pitila mOlutuwiliki ledu laaveshe. Eedula omilongo nano (50) da ka pita, ovanhu vomomudingonoko omo, omo va kala hava lifa oimuna yavo, unene pomafimbo oluteni, moshipambu-du osho sha pewa tate Amunyela. Molwaashi oshipambu-du osho sha pewa tate Amunyela okwe shi tula mekove, ovakalimo vomoshitukulwa omo itava dulu vali okulifa oimuna yavo ponhele opo. Tate Amunyela okwa pewa oshipambu-du shounene weeHecta 55. Ngeenge ovakwashiwana kave uditile ombili eyandjo ledu eli la pewa tate Amunyela, otave likolelele koshike opo va nwefe mo eanyo leehelo ledu ku tate Amunyela kOlutuwiliki ledu laaveshe?

**OVETA:** Shotete, oveta inai shi pitika omunhu a pewe oumwene wedu laaveshe u dilife eehecta omilongo nhano (50). Eshi ngeenge tashi ningwa, ohashi ningilwa eindilo kuMinista woipambeke yomadu.

Oshitivali, edu eli ola nuninwa oshilonga shonhumba she likalekelwa, hano li li oulifilo wovakwashiwana aveshe momudingonoko omo ndele ka li fi louhandimwe.

Oshititatu, tate Amunyela ke na oufemba wokutula edu olo mekove ehe na ediminino lOlutuwiliki ledu laaveshe nande na kale e li pewa kuMwene womukunda.

Oinima ei yopatatu, ovakwashiwana otava dulu okunwefa mo Olutuwiliki ledu laaveshe li anye eindilo ledu la tate Amunyela noku indila Olutu li yandje elombwelo ku tate Amunyela kutya onhele nei kufe mekove voo va twikile noulifilo wavo.

# Oulefimbo woumwene wedu laaveshe



Nakupewa edu medu laaveshe oha kala nalo oulefimbo u fike ponghalmwenyo yaye aishe. Sha hala kutya ota kala nalo fiyo ta fi. Nakupewa edu oha dulu oku lihauluka efimbo keshe a hala. Mwene wedu ngeenge e li hauluka ile a fya, oumwene wedu ohau shuna ku Mwene womukunda ile kElelo lopamufyuululwakalo, opo edu li ka yandjwe vali komunhu umwe pamulandu wopaveta.

Ngeenge mwene wedu okwa li a hambola/hambolwa, oveta oya ulika nawa kutya oku na okuningwa ngahelipi. Okatendo 26 kOveta (Oveta onhi-5 yomudo 2002) oka ulika ngaha:

“Oulefimbo woumwene wedu laaveshe

26(1). ... oumwene wedu wa yandjwa paveta ei ou na oulefimbo u fike ponghalmwenyo yaa a pewa oumwene wedu.

(2) ngeenge nakukala noumwene wedu a fi/xulifa, oufemba woumwene wedu oo wa popiwa mokatendo 26 (1), oumwene wedu ohau shuna ku Mwene womukunda ile kElelo lopamufyuululwakalo, opo edu li ka yandjwe vali komunhu umwe pamulandu wopaveta ngaashi -

(a) ku nakufyaalapo mohombo (omufiyekadi ile omufiyelume) ngeenge okwa dimina okupewa oumwene wedu olo; ile

(b) ngeenge omufiyekadi ile omufiyelume ke po ile ina tambula ko oumwene wedu ou ngaashi sha popiwa mu (a) pombada, oumwene wedu ohau yandjwa kokaana ka nakufya ngaashi Mwene womukunda, Elenga ile Elelo lopamufyuululwakalo li wete sha yuka, notashiningwa pamaufoveta oo a tulwa po.”

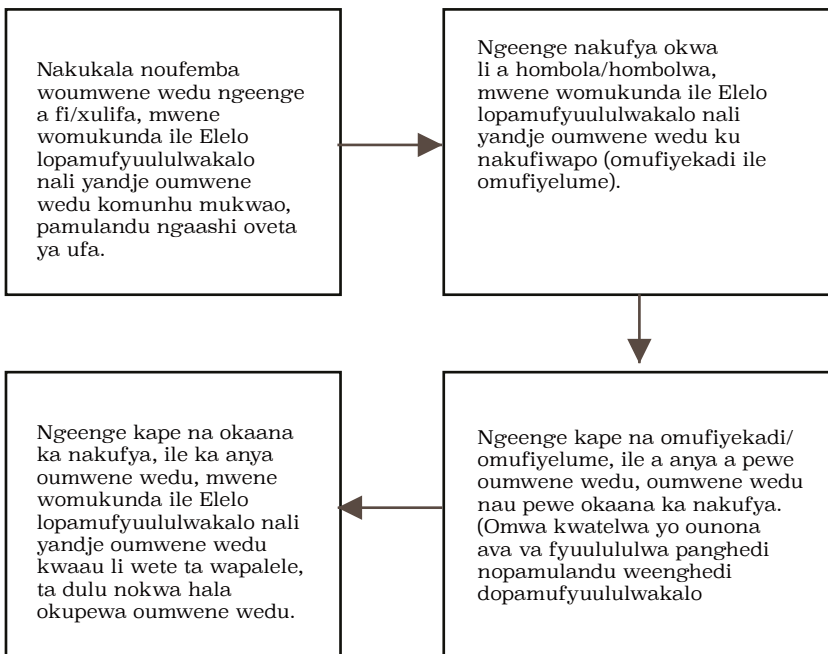
Okaana pa fatululo lOveta ei otashi ti okaana ka dalwa kovalihomboli aveshe ile umwe, okaana ka fyuululwa kovalihomboli ile umwe. Okaana ngeenge oka fyuululwa na ka kale kafyuululwa pamilandu adishe tadi wilike eenghedufyuululwa domufyuululwakalo oo omo okaana ka fyuulululwa.

Ngeenge kape na okaana oko ta ka dulu okupewa oumwene wedu, Mwene womukunda, Elenga ile Elelo lopamufyuululwakalo na li yandje edu ku keshe oo kwa talika kutya ota wapalele.

Nakukala noufembwa woumwene wedu oha dulu okuyandja oumwene wedu kukeshe oo a hala oku u yandja kondado ya udafanwa, shima ashike kutya etambulafano loumwene wedu ou ola tambulwa ko yo kElelo lopamufyuululwakalo loo ola tambulwa ko paufoveta kOlutuwiliki ledu laaveshe.

“ *Oveta oyo tai yukifa notai pangele omalukalwanhela aaveshe oyo Oveta yEtendululo lEdu laAveshe, (Oveta onhi-5 yomomudo 2002).* ”

## Eenghatu dokutambulafana oumwene wedu meehombo





## **OSHUULIKWA: OULEFIMBO WOUMWENE WEDU MEEHOMBO**

**OSHIKUMHUNGU:** Ndjeke okaana komounona va 8 va tate Simon na Mee Nahambo. Ndjeke ooye onghelo ye ina hambola. Konima eshi ovakulunghu vaye va fya, epata alishe ola tokola kutya oye ta fyuulula po eumbo ngaashi naanaa hashi ningwa pamufyuululwakalo. Eumbo nedu okwe li pewa kuMwene womukunda nodjapo yaye yedu oku i na. Konima yeedula mbali ovakulunhu vaye eshi va fya, okwa hambola Lovisa. Ndjeke na Lovisa aveshe ohava longo kOvenduka, nokeumbo ohave uya ko ashike omalupita. Okonima yefimbo, Tate Ndjeke okwakaxulifa, tafiyeko omukulukadi waye. Mwene womukunda edu okwe li tula kedina la Lovisa (omufiyekadi). Ooshiwala sha Lovisa inave shi pandulu nove wete kutya eumbo itali dulu okufyuululwa po komufiyekadi shaashi olepata la Ndjeke; onghee oli na okupewa omukwapata wa Ndjeke. Ova yandja elombwelo kuMwene womukunda kutya edu na li kufwe ko ku Lovisa. Paveta ooshwiwala sha Lovisa ove li ngoo mondjila?

**OVETA:** Oveta oye shi yeleka nawa kutya mwene wedu ngeenge a fi, edu nali pewe lyelye. Ngeenge

nakufya okwa li a hambola/hambolwa, edu oha li pewa omukulukadi/omushamane wanakufya. Ngeenge nakufya ina hambola/hambolwa ile nakufyaalapo a anye edu olo, edu nali yandjwe kokaana kanakufya panghedi yomufyuululwakalo. Paveta yomadu, okaana okwa dilwaadilwa okaana ka dalwa kunakufya ile okaana ka fyuululwa; ka ninga kanakufya panghedi nopamulandu womufyuululwakalo. Ngeenge ka pe na okaana oko taka dulu okupewa edu, Mwene womukunda, elenga ile Elelo lopamufyuululwakalo ota li dulu okuyandja edu olo kushe umwe oo ta ningi eindilo a hala edu olo, te li pewa naanaa panghedi nopamulandu aushe wopaveta. Ovakwapata kave na mosha moshinima shedu; okuninga omufiyakadi nounona va anaya edu olo.

Kashi li yo mondjila okutukaulila ovanhu edu olo ngeenge mwene walo a fi. Luhapu oto hangee omushamane oye a fya, ndele oto hange Mwene womukunda a tuakula moipambu edu olo; e li tukaulila omufiyekadi novakwapata vomushamane (nakufya). oveta eshi inai shi pitika; oku ninga omufiyekadi oye a tya nashi ningwe. Oshi wa yo okushiiva kutya moveta kamu na edu lepata ile lovakwapata; okuninga edu

olo paveta la yandjwa kovaneumbo aveshu ile kovanhu ve dule pu umwe. Paku potokonona oimbofa yomadu pokati kovakwapata, oveta oya amena unene omufiyakadi ile omufiyelume.

Omukalo muwa okwaamena edu lovakwapata liha fyuululwe po kovafiyekadi ile ovafiyelume, ongeenge ashike nakumona oumwene wedu olo a kala ina hambola ile ina hambolwa ndee ta kala nodjapo youmwene wedu shaashi ngeenge a fi ota li pewa omufiyakadi ile omufiyelume.

Onghalo ohai dulu okulunduluka konima ngeenge omufiyekadi ile omufiyelume a fi po oo kwali a pewa oumwene wedu. Konima ngeenge omufiyekadi ile omufiyelume a fi yee oye kwali a pewa oumwene wedu ile oumwene wedu wa pewa umwe mwava va hambolulula, mwene womukunda, elenga ile Elelo lopamufyuululwakalo oli na okutala kutya oye e na okupwea oumwene wedu ngeenge umwe ile ovalihambolululi va fya po.

Onghalo ya tya ngaha ngeenge oya holoka, mwene womukunda, elenga ile Elelo lopamufyuululwakalo nava ninge ekatafano novakwapata panghedi ile pamulandu womufyuululwakalo opo ku ningwe omatokolo kutya oumwene wedu otau pewa lyelye movakwapata.

Ope na eemhito dimwe ovalihomboli aveshe va fya po, ile ou a fyaala po ina hala oumwene wedu, poo ka pe na ounona, ile ounona inava hala oumwene wedu. Pamhito ei, mwene womukunda, elenga ile Elelo lopamufyuululwakalo ota li dulu okuyandja oumwene wedu kukeshe oo ve wete ta wapalele, a hala nota dulu.

### **Tala Oshikupikwako C (pepandja: 112)**

Oshoongalele shokundungika ovanapolitika mOshakati



## **OSHUULIKWA: OUMWENE WEDU MEHOMBOLO LOMBADA**

**OSHIKUMHUNGU:** Tate Heita okwa hombola ovakulukadi vavali ye oye e na oumwene wedu lavo olo li na ounene weehecta omilongo nano (50). Tate Heita ngeenge a fi edu ota li tukulwa ngahelipi?

**OVETA:** Oveta oya yelifa nawa kutya edu na lipewe lye ile oolye ngeenge ou a li e na oumwene wedu a fi. Ehombolo lombada (okuhombola ovakulukadi ve dule pu umwe) moNamibia oli li oshinima shopakotamhango osho tashi hangika mokatendo okati 66 kEkotamhango loshilongo. Ehombolo loludi eli la tambulwa yo vali paveta yedu, moshitukulwa shotete shoveta oyo tuu oyo.

Nonande oveta ta i popi ‘omuhombolwa’, itai tongo ashike ‘omunhu umwe’, ndele okwa dilwaadilwa yo ovanhu ve dule umwe. Hano omuhombolwa ota shi ti yo ovahombolwa, ngeenge omushamane okwa hombola ombada paveta. Mohombo yombada, omukulukadi keshe omuhombolwa, onghee edu oli na okutukulilwa ovahombolwa aveshe shi fike pamwe.

MoNamibia, omahombolo opaveta nomahombolo opamufyuululwakalo aeshe okwa tambulwa ko no kwa amenwa paveta. Omunhu ngeenge ota ti okwa hambola ile okwa hambolwa panghedi yomufyuululwakalo, na yandje shili omakwashilipaleke keshe ta dulu opo a ulike kutya ye okwa hambolwa ile okwa hambola.

**OSHIKUMHUNGU:** Tate Tomas okwa hambola, ena ounona vatatu. Manga ina fya, omukulukadi novana ovemu fiya pooule weedula omulongo noi na va aluka nande efiku limwe. Tate Tomas oku na odjapo youmwene wedu lounene weehecta 40. Tate Tomas omanaga ina fya, okwa kala a oteka Mee Nehoya oule weedula hetatu oo a kala ta file Tate Tomas oshissho na tate Tomas okwa kala emu tala ko ongomukulukadi waye mupe. Mee Nehoya oye omukulukadi a talika ko kovanamukunda kutya oye omukulukadi wa Tate Tomas ye vali oye eshiivike nonande inava hambola paveta na Tate Tomas. Tate Tomas na Mee Nehoya, ova dala okaana kamwe.

Konima eshi Tate Tomas a fya, omukulukadi waye nounona ava vemu fiya po konima yeedula omulongo ova alukila keumbo. Omukulukadi waye ou okwa

yandja elombwelo kovakwapata va Tate Tomas nokumwene womukunda kutya oumwene wedu wepya lavo nauye kuye shaashi ye omukulukadi wa Tate Tomas. Mee Nehoya oku udite kutya yee kefi omukulukadi wa Tate Tomas shaashi ke na odjapo yehombolo vo inava hombola paveta ashike oku udite kutya oye na pewe oumwene wedu shaashi oye a kala na Tate Tomas oule weedula adishe omulongo. Oku udite yo vali kutya omukulukadi wa Tate Tomas okwa fiya po mwene oule wefimbo lile, onghee ke na vali oufemba wokupewa oumwene wedu. Pokati kovakulukadi ava vavali, oye e na okupewa oumwene wedu?

**OVETA:** Oveta oya yelifa nawa kutya edu na lipewe lye ile oolye ngeenge ou a li e na oumwene wedu a fi. Paveta omufiyekadi oye e na okumona oumwene wedu. Epulo oli li ashike apa kutya, nakufiyapo omushamane oule weedula omulongo, ye ina kala mo medu/mepya omo oule weedula omulongo da ka pita, ina yandja ekwafo komushamane oo a kala mouvela oule weedula hetatu da ka pita yee vali ina talela po yo tuu omushamane moule weedula omulongo da ka

pita, osha yuka tuu oye a mone oumwene wedu?

Nonande omukulukadi ou voo na Tate Tomas paveta inava hengafana, ke na etomhelo li na omungo tali dulu okumu pefa oumwene wedu shi dule pu Mee Nehoya. Ounona ava va dalwa komukulukadi ou voo na Tate Tomas navo, yo, kave na omaatomhelo e na eenghono okuva pefa oumwene wedu. Eshi oshinima sha pumbwa ofatululo lomoule lEtukulwa 26, okatendo 2 kOveta yetendululo ledu mo Namibia. Oshikumhungu eshi osha pumbwa oveta i yandje ondjila nepukululo kElelo lopamufyuululwakalo. Oveta oya pumbwa i longifwe yoo i nyamukule omapulo aa a vali a fimana:

a) Ovakulukadi va kala va fiya po omaumbo efimbo lile ove na tuu oufemba wokumona oumwene wedu ngee ovashamane vavo va fi?

b) Ovakulukadi ava va kala va otekwa nova kala tava file oshisho ovashamane ava va kala va fiwapo kovakulukadi vavo ove na tuu oufemba wokufyuulula nokupewa oumwene wedu ovashamane ngeenge va fi; na, ova amenwa ngoo koveta moshinima sholudi eli?



## **OSHUULIKWA: OVAKWAPATA TA VA ALUKILE**

### **KOSHIPAMBU-DU**

**OSHIKUMHUNGU:** Ope na eemhito dimwe ounona hava fiye po omaumbo ovadali vavo molwaashi ova fyuululwa po kovakwapata vavo. Vakwao ohava fiye po omaumbo shaashi ovaka hoombolwa ile ova hombola ndee tava kanninga omaumbo avo. Konima ngee ovakulunhu va fi ovo kwali ve na oumwene wedu, oha va aluka tava ti nava pewe/va fyuulule po edu shaashi okwa li lovakulunhu vavo. Ounona ava ove na tuu oufemba wokumona oumwene wedu?

**OVETA:** Ngaashi sha popiwa nale, Oveta oya yelifa nawa kutya edu na lipewe lye ile oolye ngeenge ou a li e na oumwene wedu a fi. Ngeenge umwe womovalihomboli a fi, oumwene wedu oha u yandjwa kunakufyaalapo. Ngeenge ovalihomboli aveshe ova fya, Mwene womukunda, Elenga ile Elelo lopamufyuululwakalo oli na okuyandja oumwene wedu kokaana ile kounona ovo va talika kutya ota va wapalele nova hala oumwene wedu. Ounona ava omwa kwatelwa ounona va fyuululwa ile ovo ve na omaulema. Oveta ina i yoolola ounona ovo va dalelwa

mohombo naavo va dalwa kondje yohombo. Ounona aveshe ova talika ko ve fike pamwe. Eshi otashi ti okaana aka ka dalwa kunakufya hako ashike ke na okutalwa pakupewa oumwene wedu.

Mwene womukunda, elenga ile yo Elelo lopamufyuululwakalo ina va efwa voo kave na oshinakuwanifwa shokuyandja edu kwaavo inava kala medu omo oulefimbo wonhumba, vo yo vali ina va pitikwa va tukulile onunona ava edu shaashi eshi otashii moshipala okulonga nokulikolamo sha medu latya ngaha.

Ounona ovo va hambola ile va hambolwa ota va dulu okulandula omilandu adishe doumwene wedu keehombo davo oko veli, she likolelela kutya ove na omaumbo/omapya medu laaveshe ile ahowe.

Olutuwiliki ledu laaveshe ota li dulu okuyandja oufemba woumwene wedu, medu laaveshe, kouministeli, endiki, ombelewa, ongeleka ile keshe tuu endiki olo ta li longo oilonga ya pamba oshiwana.

Oufemba woumwene wedu una sha nounafaalama ohau dulu ashike okuyandjwa pamulandu ngaashi wa popiwa metetekelo, mokambo omu, oo ha u yandjwa ashike kOminista onghulunhu, mekwatafano nElelo lopamufyuululwakalo osho yo Olutuwiliki ledu laaveshe moshitukulwa omo.

Oufemba woumwene wedu tau landula oha u dulu okuyandjwa medu laaveshe ngeenge oonakupewa oufemba ota va longifa edu mouwa woshiwana:

- (a) Eepoloyeka dEpangelo
- (b) Eepoloyeka doikondo ya nyama kEpangelo ngaashi da popiwa mOveta yOmalelo Oikondo ya nyama kEpangelo, Oveta onhi-2 yomudo 2006)
- © Omandiki oundjolowele
- (d) Omandiki ehongo, evyulonghalo osho yo omaudano
- (e) Omandiki eengeleka
- (f) Omandiki omakwakuhelikola oimaliwa
- (g) Eepoloyeka dovakwashina

# Oumwene wedu wopakafimbo



Osha fimana oku dimbulukwa kutya oveta oya popya oumwene wedu wopavali: oumwene wedu medu laaveshe noumwene wedu wopakafimbo. Oumwene wedu laaveshe owa popiwa nale mouyadi. Moshitukulwa eshi sha landula ko otamu ka fatulwa oumwene wedu medu laaveshe wopakafimbo.

Olutuwiliki ledu laaveshe oli na yo oshinakuwanifwa shokuyandja oumwene wedu wopakafimbo medu laaveshe komunhu, ovanhu ile olutu lonumba nelalakano lounamapya nounaimuna (ounafaalama). Edu ngeenge ola eheelwa ounafaalama wonhumba, epangelo ola teeleda edu olo li longifwe nawa ndele ta li di sha, sha yuka moshiwana. Hano epangelo ola teeleda edu olo li longifwe nawa ta li di oilikolomwa oyo ya pumbiwa moshiwana.

Ope na omulandu upe oo wa yandjwa modula 2020 oo ta u popi kutya keshe oo ta ka ehela edu lopakafimbo medu laaveshe na kale e na omushangwa wondungefaneko yopangeshefa, ya shangwa ya yela nota i ulike kutya edu olo ta indile ote ke li longifa ngahelipi.

Ngaashi sha fatululwa nale, edu laaveshe moNamibia oha li totwa po kEpangelo nelalakano lonhumba. Edu laaveshe omo mo omalelo opamufyuululwakalo haa longo eengedi davo, tava longo oipalwifa voo tava tungu omaumbo avo osho yo oku ninga omaulifilo avo.

Ovakalimo vomoitukulwa omu ove na ounafaalama wa pumbwa eenhele da kula. Ounafaalama wa kula nao owa wilikwa kOveta koshi youmwene wedu wopakafimbo.

Oumwene wedu wopakafimbo owa yooloka shaashi oulifilo wao owa kula, nomunhu okwa pumbwa edu la kula la pitilila peehecta 50 odo hadi pewa ashike omunhu medu laaveshe oo a pumbwa olukalwa ile ounafaalama u shona.

Pamulandu womumwene wedu lopakafimbo medu laaveshe omunhu oha pewa ounene wedu u dule eehecta 50 ashike inali koya peehecta 100.

Edu lopakafimbo medu laaveshe oha li dulu ashike okuyandjwa monhele ye likalekelwa. Elelo keshe oli na onhele ile eenhele de likalekelwa odo di lilepo ashike omangeshefelo opaunafaalama. Edu lomangeshefelo opaunafaalama oha li yandjwa kuMinista mokuninga omakwatafano nElelo lopamufyuululwakalo monhele omo, osho yo Olutuwiliki ledu laaveshe. Konima eshi edu lomangeshefelo la ulikwa ku Minista, kutya olo ile oshitopolwa shonhumba osho tashi ningi onhele yomangeshefelo, Minista oku na oku lombwela nokuyelifila ovakwashiwana, tashi shangwa membo lokunyanyangida eemhango nomishangwa dEpangelo.

Omunhu oha dulu yo okuninga eindilo ledu lopakafimbo medu laaveshe olo inali likalekelwa, ashike Minista natango oye ngoo e na okuyandja oufemba wedu olo ta ningi tete ekwatafano nElelo lopamufyuululwakalo nOlutuwiliki ledu laaveshe moshitukulwa omo, manga ina ninga etokolo lokuyandja edu olo komunhu oo.

Nakuninga eindilo oku na oku yandja omatomhelo e uditike ku Minista, Olutuwiliki ledu laaveshe osho yo Elelo lopamufyuululwakalo loshitukulwa omo, kutya edu olo ngeenge okwe li pewa itali ka xulifa po omauwa aeshe oo kwali haa tyapulwa kovakwashiwana. Onghee nakuninga eindilo na kale ta dulu oku yandja omatomhelo e likalekelwa noku uditike opo a dule okupewa edu lopamangeshefelo monhele oyo ihefi yomangeshefelo.

Nakuninga eindilo ota dulu yo ashike okupewa edu lopakafimbo monhele oyo inai likalekelwa ngeenge ovakwashiwana vomoshitukulwa omo ova yandja edimino kutya ota dulu okupewa, ngeenge ovakwashiwana inava hala, Minista ita dulu okushaina opo naku ninga eindilo a pewe edu.

## **EANYO LEINDILO/LEEHELO LEDU LOPAKAFIMBO**

Ngeenge Elelo lopamufyuululwakalo ola anye eindilo ledu lopakafimbo la ningwa komunhu wonhumba ndee Olutuwiliki ledu laaveshe oli wete kutya eindilo ledu oli li mouwa woshiwana, eindilo oha li twalwa komupotokononi wEpangelo oo ta ka potokonona oshibofa eshi shi li pokati komuningi weindilo osho yo Elelo. Oveta yEtendululo lomadu oya yeleka nawa nghee omupotokononi ena okuulikwa nonghee oshikumhungu eshi shi na okupotokononwa momukalo wokupotokonona oibofa.

Okatendo okati 30 (5) kOveta (Oveta onhi-5 yomudo 2002) oka ulika ngaha:

“Ngeenge Elelo lopamufyuululwakalo ola anye okupopila eyandjo ledu komunhu wonhumba...loo Olutuwiliki ledu laaveshe oli udite kutya edu omunhu oo oku na okupewa edu, Olutuwiliki ledu laaveshe moshitukulwa omo oli na okuyandja oshikumhungu eshi

komupotokononi woibofa, opo omupotokononi a ninge etokolo, oo ta dulu okuninga etokolo lepopilo ponhele yElelo lopamufyuululwakalo, ngeenge ye oku udite kutya Elelo lopamufyuululwakalo kali na omatomhelo omondjila ile ofaafaa mokuanyena omunhu edu.”

Omupotokononi oha pwilikine nee eemhata pokati kaava vavali (Omwuindili wedu nOlutuwiliki ledu laaveshe). Lwaxuuninwa oha ningi yo etokolo, ta ame ku nakuninga eindilo ngeenge oku wete kutya eindilo laye oli na omungo ile ta ame kElelo lopamufyuululwakalo ngeenge oku wete kutya eanyo lavo oli li mondjila.

## **EINDILO/EEHELO LOUMWENE WEDU LOPAKAFIMBO**

Eindilo/Eehelo ledu lopakafimbo medu laaveshe oha li yukifwa kOlutuwiliki ledu laaveshe moshitukulwa omo. Ounene wedu lopakafimbo oo wa pitikwa owa ngabekwa. Modula 2021, onunene wedu la tya ngaha owa li ashike u fike peehecta 100 ile lishona.

Oumwene wedu lopakafimbo medu laaveshe ohau pewa ashike omunhu ngeenge edu olo ina li yandjwa nale komunhu umwe. Nakupewa oumwene wedu ngee ine li hala vali, oumwene wedu oheu shuna kElelo opo edu li dule okupewa vali omunhu umwe.



Omukalo wokuindila oumwene wedu wopakafimbo owe lifa ashike naao wokuindila oumwene wedu wa kwalukeshe kakele ashike kutya momhito ei ope na Ofooloma oyo i na okuyadekwa komuindili wedu.

### **Tala Oshikupikwako B (pepandja: 106)**

Oumwene wedu lopakafimbo ohau dulu yo vali oku kupikwa oinima imwe i lili oyo Minista e wete kutya oya yuka okukupika ko.

Ope na oipumbiwa oyo ya pumbiwa ngeenge nakuninga eindilo ta ehela edu la pambula edu la amenwa. Momhito ya tya ngaha, Olutuwiliki ledu laaveshe oli na okufya oshisho opo pa kale pe na omushangwa wondunge longifo osho yo ondungewiliko oyo tai ulike kutya ewiliko osho yo elongifo ledu eli ota li ka kala ngahelipi opo ku twikilwe nokuamena onhele naashishe osho shi li mo sha pumbwa eameno. Ondungelongifo ei nai kale ya diminwa konguduwiliki/okomitiye yedu olo la amenwa.

Olutuwiliki oha li dulu ashike okuyandja edimino lounwene wedu ngeenge nakuninga eindilo a futu oifuta oyo ya pumbiwa po. Oveta yetungululo ledu oya ndjadjukununa nawa kutya oifuta ei nai futwe ngahelipi.



## **OULEFIMBO WOUMWENE WEDU LOPAKAFIMBO**

Oulefimbo woumwene wedu lopakafimbo medu laaveshe owa ngabekwa ashike efimbo lonumba. Oulefimbo ou ihau kala u dule 99. Oulefimbo u dule eedula omulongo ohau kala ashike woshili ngeenge wa pitikwa ku Minista.

Oulefimbo ohau dulu okuningwa upe tashi pitile mElutuwiliki ledu laaveshe na nakuninga eindilo.

Edu olo la ningilwa eindilo ngeenge ola ningilwa omavalulo noku tulwa okaalita loo oulefimbo woumwene wedu ou fike peedula 10 ile di dulife po, nena oumwene wedu ouna okushangelwa kedina la mwene. Omilandu dokutula oumwene wedu kedina lomunhu oshi na ondjila ile nohashi pumbwa yo ovashiiviveta yomadu.

Ngaashi sha popiwa nale, ounene wedu lopakafimbo medu laaveshe ihau dulu okupitilila eehecta 100. ngeenge nakuninga eindilo okwa ninga eindilo ledu lounene u dulife eehecta 100, Olutuwiliki ledu laaveshe oha li yukifa oshikumunhgu eshi ku Minista, oo e na okuyandja ediminino pambapila ngaashi sha popiwa mokatendo 31 (3) kOveta.

Okatendo okati 31 (3) kOveta (Oveta onhi-5 yomudo 2002) oka ulika ngaha:

“Olutuwiliki ledu laaveshe ita li dulu okuyandja oumwene wedu lopakafimbo pehe na eefelo la shangwa ku Minista ngeenge -

- (a) ounene wedu owa pitilila ounene oo wa ufwa paveta, ile
- (b) nakuninga eindilo oku na nale edu lopakafimbo la yandjwa paveta ei, ile oku na edu laaveshe..., okuninga oufemba woumwne wedu oo wa anywa...”

### **ETAMBULEKO LOUFEMBA WOUMWENE WEDU WA KALA PO**

Oufemba wokukala nedu laaveshe otau pewa omunhu ou a kala nedu lonhumba okudja mefiku 01 Marsa 2003, ile ou a nangangekwa monheledu konima yefiku olo. Ngeenge omunhu okwa kala nedu mangha Oveta yedu inai ya moilonga muMarsa 2003, nena omunhu a tya ngaha okwa pumbwa okuninga eindilo okupitila mOlutuwiliki lEdu laAveshe, opo oufemba waye wokukala medu laaveshe u tambulwe ko. Ope na eefoloma dowina hadi yandjwa kEpangelo dashoneka oshilalakanenwa eshi. Nakuyadeka eefooloma okwa pumbwa ashike okushikula omalombwelo oo e li mofooloma, nongeenge okwa pumbwa omapukululo ota dulu yo okupukululwa komunambelewa wEpangelo oo e na owino mofooloma omo tuu omo.

Ngeenge oufemba wokukala nedu owa li wa pewa omunhu wonhumba ile wa monika paufo liwa 'loveta keshe', nena omunhu a tya ngaha na twikile nokukala monhele omo fiyo Olutuwiliki lEdu la anya okutambula ko eindilo. 'Oveta keshe' okwa dilwaadilwa oveta oyo ya li po hai longo pefimbo omunhu a pewa edu.

Ngeenge edu ola li la tulwa modalate/la umbilwa ongubu mangha efiku la tumbulwa, 01 Marsa 2003, inali hangwa, eindilo nali ningwe kOlutuwiliki lEdu, opo epitikilo lokualulila onhele meaneno lodalate/longubu li monike vali. Ngeenge eindilo inali ningwa pefimbo, edu nali yandjwe po ku umwe e li li, ile Olutuwiliki lEdu li kufe ko odalate. Olutuwiliki lEdu olo nali kwatafanwe nalo shi na sha nouyelele kombinga yokupitika oufemba wokukala nedu.

Eindilo loufemba wonhele nali kale li na omikanda tadi shilipaleke kutya onhele opo i li shoshili. Na pa kale ombapila ya mwenewomukunda ile yElelo lopamufyuululwakalo omo tamu ningilwa eindilo lonhele yedu. Olutuwiliki lEdu ohali dulu okupula ouyelele ile omikanda dimwe po vali, ngeenge osha pumbiwa, opo ku ningwe omatokolo omunguda. Ngeenge Olutuwiliki lEdu kali na eshilipaleko li shii okulineekelwa, ohaku dulu okuningwa omakonakono nomapulapulo, opo ku shilipalekwe. Hano Olutu lEdu ohali dulu okuninga omakwatafano aeshe taa pumbiwa, opo ku ningwe omatokolo omondjila.

Mokuninga etokolo ngeenge oufemba wokutwikila okukala nedu otau tambulwa ko ile ahowe, Olutu lEdu ohali tale koinima ihapu nomesho manene, ngaashi:

(a) onaini omuningi weindilo a mona edu olo;

(b) ope na omunhu wonhumba a eta enyenyeto la sha kombinga yedu olo;

© ounene wedu olo otau tu tuu kumwe nounene wedu oo wa ufwa koveta;

(d) Ope na okuhatwakumwe kweengaba kwovashiinda ovo va dingonoka onheledu oyo?

Ngeenge Olutuwiliki ola mbilipalekwa kwaashishe, nena omuningi weindilo loufemba wonhele oha pitikwa nokupewa odjapo. Olutu ohali shilipaleke yo kutya oukwatya aushe wanakupewa epitikilo lounwene wedu owa didilikwa nawa membo (metuvikiloshangelo) lomondjila.

## **ENGABEKO LOVANAILONGO (OVADJAILONGO)**

Edu laaveshe olOvanamibia. Ovadjailongo ovo va hala okulimonena oufemba wokukala medu laaveshe ile oufemba wokukala monheleluka lwa oulefimbo wa ufwa, ove na mangha okulimonena tete epitikilo lopamushangwa laMinista. Ngeenge nee Minista okwa yandje edu komunailongo, oku na yo okuyandja omavilikilo onhumba taa endela mumwe nepitikilo eli.

## **OKUNGUSHULULA OUFEMBA WOKUKALA NEDU LAAVESHE**

Mwene womukunda ile Elelo lOpamufyuululwakalo oha dulu okungushulula oufemba wokukala nedu.

Oufemba wokukala nedu laaveshe otau dulu ashike okungushululwa ngeenge nakukala nedu olo okwa dopa okuwanifa po osho sha ufwa koveta oyo ya kopekwa koufemba wokukala monhele omo.

Okukala monhele ohaku dulu yo okungushululwa ngeenge osho edu itali longifwa osho sha ufwa papitikilo loveta yokukala medu laaveshe.

Oveta otai dulu yo i ufe eenghalo dimwe dawedwa po, odo yo tadi dulu okukandekifa oufemba wokukala nedu.

Oufemba wokukala nedu laaveshe keshe wa ngushululwa kumwene womukunda ile kElelo lOpamufyuululwakalo, nau ufwe pambelewa kolutuwiliki lomondjila.

Olutuwiliki lEdu otali dulu ashike okungushulula oufemba wokukala noufemba wedu fiku sha yela nawa, poshitaafula, kutya engushululo la tya ngaha ola yuka.

Onghatu keshe ya kufwa okungushulula oufemba wokukala nedu paufu liwa lolutu olo tali ndjidjaana nedu, ei aishe nai kale alushe ya didilikwe nawa momambo.



## Odalate/Oluumbo/Ekove



## **EINDILO LOKUKALEKA PO ODALATE/OLUUMBO/EKOVE**

Keshe omunhu a tula edu keshe mekove/moluumbo ile modalate okutetela mefiku 1 March 2003, oku na okuninga eindilo kOlutuwiliki ledu laaveshe opo a pewe oufemba odalate yaye ei kaleke po. Eindilo eli oha li ningwa meefooloma da tulwa po kepangelo. Oluumbo eli inali kwatela mo oluumbo li li keumbo, koshuunda, konhele yomeva ile olo la dingilila oilikolomwa.

Olutuwiliki ledu laaveshe oha li dulu ashike okutambula ko eindilo lokukaleka po odalata ngeenge oli udite kutya edu ola tulwa mekove sha pitila monghedi yopamufyuululwakalo ile paveta oyo ya ningwa momutumba wEumbo lokuninga eeveta moshilongo.

Olutuwiliki ledu laaeshe oha li yandje yo ashike epitikilo lokukaleka po edu moluumbo/modalate ngeenge oli udite kutya etulo ledu eli mekove itali imbi ouwa walo u tyapulwe kovakwashiwana aveshe ngaashi shi na okukala.

Olutuwiliki ledu laaveshe oha dulu yo ashike okupitika ekalekepe lodalate ngeenge oli wete osha wapala naku ninga eindilo a kaleke po odalate. Olutuwiliki ola pitikwa koveta opo li dule okukupika ko omangabeko onhumba kekalekepo lodalate.

Ngeenge ope na omaulili meindilo lekalekepo lodalate, eindilo eli nali anywe, nongeenge ope na omalimbililo shi na sha neindilo eli, natango eindilo nali anywe manga Olutuwiliki tali ningi omakonakono omoule.

Opo ku kalekwe po ouyuki nekalo poluhaela laashi tashi ningwa, Olutuwiliki ledu laaveshe nali ninge omitumbapwilikino opo ku kandulwe po oupyakadi, ngeenge opw na sha. Olutuwiliki ledu laaveshe nali ninge yo omatokolo omoule ena sha noibofa momikalo omo li wete kutya oda yuka no di li mondjila.

Ngeenge nee Olutuwiliki ledu laaveshe la pewa eindilo nokumona kutya ola yukila ko, na li tambule ko eindilo eli li li ngaashi li li, ile li ninge omalunduluko e nasha nounene wedu nolumbo lekove olo la ningilwa eindilo.

Olutuwiliki ledu llaaveshe otali dulu yo vali okuyukifa kutya nakuninga eindilo na pwewe edu limwe li lili ngeenge medu olo a ningila eindilo ole likalekelwa noli na ouwa welongifo laaveshe momudingonoko.

### **Tala Oshikupikwako D (pepandja: 119)**

Ponhele ashike Olutuwiliki ledu laaveshe li anye eindilo ledu, ota lidulu yo vali okushunifa eindilo kumwene womukunda, elenga ile

Elelo lopamufyuululwakalo opo naku ninga eindilo opo a pewe edu limwe li lili, osho shi na okutalika ko ongeindilo loumwene wedu lipe.

### **EKOVE ILE ODALATE OYA INDIKWA**

Inaku pitikwa oshipambu-du shi li medu laaveshe shi tulwe mekove, ongeenge ashike naku shi ninga a pewa epitikilo lopaveta okushininga. Ekove ile odalate ihe li paveta ngeenge ya tulwa ko, Olutuwiliki ledu laaveshe oha li dulu okukufifa ko odalate/ekove olo nokukupulashi odalate ile keshe osho sha longifwa ongoluumbo. Oifuta yoku kufifa ko oluumbo oha i futwa ku naku tula ko oluumbo olo.

### **OMAHANDUKILO NGEENGE EDU LA TULWA MEKOVE/ MODALATE SHIHE LI PAVETA**

Keshe omunhu ta tula ile ta tulifa edu laaveshe mekove, modalate ile moluumbo keshe lonhumba shihe li paveta, oku na ondjo. Nakeshe oo a anya okukufa edu mekove, modalate ile meni loluumbo keshe olo la li la tulwa mo inashi pitila moveta, konima yomafiku 30 eshi a lombwelwa eshi ninge, naye oku na ondjo.

Mwene womukunda, Elelo lopamufyuululwakalo ile Olutuwiliki ledu laaveshe ngeenge ova didilika kutya edu lonhumba ola tulwa mekove shihe li paveta, otava dulu okushangela naku tula edu mekove kutya na kufeko ekove, odalate ile oluumbo olo moule

womafiku 30. Omunhu ota dulu yo okupewa efimbo la yooloka lokukufa ko ekove, odalate ile oluulmbo olo.

Ngeenge odalate ile oluumbo lonhumba inali kufwa ko mefimbo la yandjwa, Olutuwiliki ledu laaveshe ota li dulu okukufa ko ile okukufifa ko odalate ile oluumbo olo. Ofuto yokukufa ko oluumbo ile odalate ohai futwa kwaau a tula ko odalate ile oluumbo olo.

Ngeenge Olutuwiliki ledu laaveshe ola kufa ko ile ola kufifa ko oluumbo kedu lonhumba ndee mwene wekove iha hala okufuta, oveta oye shi yeleka kutya Olutuwiliki ota li dulu okulandifapo odalate, eepala ile keshe osho kwali sha longifwa okuninga oluumbo opo li mone mo oimaliwa oyo tai futu oo a pewa oshinakuwanifwa shoku kufa ko oluumbo.

Okambo aka naka leshelwe pamwe nOveta yEtendululo ledu (Oveta onhi-5 yomudo 2002) osho yo Omalandulafano oveta ei, omalandulafano oo a fatulula oveta moule. Okambo aka naka talike ko ongOmushangwayukifi oo wa pupaleka Oveta osho yo Omalandulafano Oveta.

“ Okambo aka na ka leshelwe alushe pamwe nOveta osho yo Omalandulafano oveta. Okambo oka xupipika ashike nokupupaleka oveta. ”

## **Eendjovo dopexulilo**

Ngaashi sha popiwa metetekelo, elalakano lokambo aka okupupaleka oveta kombinga yoipambeke yomadu. Okambo ka ke na oinima aishe oyo omuleshi a pumbwa okushiiva kombinege yOveta yEtendululo ledu laaveshe, ashike oko omushangwayukifi wa longekidwa nelalakano lokungonga Oveta yEtendululo ledu laaveshe.

Enenedilaadilo lokambo aka okupukulula nghee oufemba woumwene wedu hau likolwa, nghee hau xutwifwa, hau kanifwa ile nghee hau tambulafanwa okudja komunhu wa yuka ku mukwao. Okambo ota ka pukulula yo nghee haku potokononwa omalipumomhumwe moipambeke yedu laaveshe.

Opa ningwa omalunduluko mahapu konima eshi Oveta yEtendululo ledu laaveshe (Oveta onhi-5 yomudo 2002) ya tulwa moilonga. Ounene woshipambu-du wa ufwa okupewa omunhu owa lundululwa efimbo nefimbo. Oufembwa woumwene wedu kovadjailongo nao paife ohau monikila meyulu longwiya. Ope na yo paife oufemba woumwene wedu komandiki e li li noku li li, opaumwene ile epangelo, nope na omilandu da yukilila nghee

omandiki e na okumona oufemba woumwene wedu. Oulefimbo oo omunhu a pumbwa oku liufa kuo moku ninga eindilo loumwene wedu nao owa lundululwa luhapu naluhapu.

Oveta kai fi oshinima hashi kalele. Ohai dulu okulunduluka efimbo nefimbo opo i dule okukwatela mo omashongo neemhumbwe defimbo keshe. Eeveta oda totwa po nelalakano loku ungaunga noipambeke yopapolitika osho yo oinima ikwao yomonghalamwenyo oyo i li ko pefimbo opo. Onghee oveta oha i dulu oku endamununwa efimbo nefimbo ile oha i dulu yo okulundululwa filu filu.

Xuuninwa, oshi wa okudimbulukwa kutya, edu laaveshe olo alike tu na omo hatu mono ouxupilo nomakanghameno. Edu ole likalekelwa kovakwashiwana moinakuwanifwa ya yooloka. Ongovakwashiwana otwa pumbwa edu omo hatu dulu oku likolelela noku kala ongovanhu vomunghoko, veenghulunghedi ile vomufyuululwakalo wonhumba. Otwa pumbwa oku kwatela po edu letu noku li fila oshisho opo tu dule oku xupa mulo loo li xupife yo vali ovo tave ke uya konima yetu.





Republic of Namibia
Ministry of Land Reform

FOR OFFICIAL USE
UPI Number:
Legal Entity Number
Boundaries marked on tiles
and/or GPS forms/book
Certificate Number

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTIONS 22, 28 AND 44, READ WITH SECTION 45 AND REGULATIONS 2, 7, 24<sup>1</sup>, 26 AND 27 OF THE COMMUNAL LAND REFORM ACT, (ACT NO. 5 OF 2002).

APPLICATION FOR REGISTRATION OF A CUSTOMARY LAND RIGHT

To:

- The Chief [For new customary land right (allocated on or after 1 March 2003)] Office Stamp

Traditional Authority of

Region

OR

- The Chairperson [For recognition of existing customary land right (allocated before 1 March 2003)] Office Stamp

Communal Land Board

of

1. Application Type

// We\* hereby apply for a Tick the appropriate section Complete sections

- New customary land right (allocated on or after 1 March 2003) 1,2,3,4,5,6,7,8
Recognition of existing customary land right (allocated before 1 March 2003) 1,2,3,4,5,6,7,8

Nature of Applicant

- Individual Group / Family Married Couple Juridical Entity

1 A separate application form must be completed for each land parcel.
\* Delete whichever does not apply

**2. Applicant Details**

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>2</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name: .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

**Applying jointly as spouses:**  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a Juridical Entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....  
.....  
.....

**Juridical Entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)**

<sup>2</sup> A group refers to two or more individuals applying jointly  
\* Delete whichever does not apply

**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land Right and Land Parcel**

- (a) Date of allocation: .....
- (b) Traditional Authority: .....
- (c) Traditional Administrative Area / District: .....
- (d) Village: .....
- (e) Constituency: .....
- (f) Current land use:     Residential     Crop Farming     Both     Other:  
If other – description: .....
- (g) Land use applied for:     Residential     Crop Farming     Both     Other:  
If other – description: .....
- (h) Is the respective Land Parcel located in a:  
Conservancy<sup>3</sup>?     Yes     No    *If Yes provide name:* .....
- Community Forest<sup>4</sup>?     Yes     No    *If Yes provide name:* .....

*If Yes, please complete the section below*

**5. Additional holders of Land Rights on parcel**

To the best of your knowledge, does any other person hold any land right in respect of the portion of land?

- Yes     No

*If Yes, please complete the section below*

<sup>3</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>4</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

**Details of other Right Holder<sup>5</sup>**

- (a) First Name: .....
- (b) Surname: .....
- (c) Identity Number: .....
- (d) Cell Phone Number: .....
- (e) Email Address: .....
- (f) Residential Address: .....
- (g) Postal Address: .....

**Details of Land Rights held by other Right Holder**

- (h) What type(s) of Land Rights are held?  
 Customary     Lease     Other
- (i) Has the holder agreed to relinquish his or her right in respect of the portion of land?  
 Yes     No

*If Yes, please attach any relevant documentation*

- (j) Is any compensation payable in this regard?     Yes     No
- (k) Have suitable arrangements been made for the resettlement of the holder on alternative land?  
 Yes     No     Not Applicable

*If Yes, please attach any relevant documentation*

**6. Fences<sup>6</sup>**

- (a) Are there any existing fences?     Yes     No
- (b) Does the applicant want to retain the whole or any part of the existing fence?  
 Yes     No
- (c) Does the applicant want to erect a new fence(s)?     Yes     No

*If yes to any of the above, please fill out Form D (not required for fences around homesteads, cattle pens, water troughs or crop fields).*

<sup>5</sup> If more than one additional right holder, please attach a list of additional holders  
<sup>6</sup> According to Regulations made in Terms of the Communal Land Reform Act, 2002, Section 26 and 27 (3)



**9. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson: .....

Signature: .....

Date ratified and stamp: .....

- (b) the deletion of Form 2 and Form 4;
- (c) the substitution for Form 5, Form 6 and Form 8 of the following form:

SAMPLE



Republic of Namibia
Ministry of Land Reform

FOR OFFICIAL USE

UPI Number:.....

Legal Entity Number .....

Boundaries marked on tiles .....

and/or GPS forms/book.....

Certificate Number: .....

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTIONS 30, 31, 35, 44 READ WITH SECTION 45 AND REGULATIONS 11, 12, 17, 24, 26 AND 27 OF THE COMMUNAL LAND REFORM ACT.

APPLICATION FOR REGISTRATION OF A RIGHT OF LEASEHOLD

To:

- The Chairperson Office Stamp
[For New Leasehold Land Rights OR Conversion of Permission to Occupy (PTO) into Leasehold Land Right]
Communal Land Board

of .....

OR

- The Minister Office Stamp
(Leasehold for agricultural purposes outside a designated area)
Private Bag 13343
Windhoek

1. Application Type

If/ We\* hereby apply for a Tick the appropriate selection below Complete sections

- New Leasehold Land Right 1,2,3,4,6,7,8,9,10
Conversion of Permission to Occupy (PTO) into right of leasehold 1,2,3,4,5,7,8,9,10
Leasehold for agricultural purposes outside a designated area 1,2,3,4,6,7,8,9,10

Nature of Applicant

- Individual Group/Family Married Couple Juridical entity

A separate application form must be completed for each land parcel.

\* Delete whichever does not apply

**2. Applicant Details:**

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>10</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name: .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

**Applying jointly as spouses:**  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....  
.....  
.....

*Juridical entity: please attach relevant documents (e.g. registration certificate).  
Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>10</sup> A group refers to two or more individuals applying jointly.  
\* Delete whichever does not apply



**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land Rights and Land Parcel**

- (a) Date of allocation: .....
- (b) Traditional Authority: .....
- (c) Traditional Administrative Area / District: .....
- (d) Village: .....
- (e) Constituency: .....
- (f) Current land use:       Residential     Crop Farming       Both     Other:  
If other – description: .....
- (g) Land use applied for:    Residential     Crop Farming       Both     Other:  
If other – description: .....
- (h) Is the respective Land Parcel located in a:  
Conservancy<sup>11</sup>?       Yes     No    *If Yes provide name:* .....
- Community Forest<sup>12</sup>?    Yes     No    *If Yes provide name:* .....

*If Yes, please attach letter of consent from respective conservancy and/or community forest*

- (i) Duration of Leasehold<sup>13</sup>:

*attach business plan if applicable*

**5. Conversion of Permission to Occupy (PTO) into right of leasehold**

- (a) Has the traditional authority consented to the conversion of the PTO into a right of leasehold?  
 Yes     No      *If Yes please attach documentary evidence*
- (b) Is the rental fee paid up to date?  
 Yes     No      *If Yes please attach documentary evidence*

<sup>11</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>12</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

<sup>13</sup> New Regulation that lists business activities for which a business plan is required to be developed and included into the CLRA

**6. Applications for New Leasehold Land Right on Communal Land**

Has the traditional authority agreed to the grant the right of leasehold?

Yes  No

*If Yes please attach documentary evidence*

**7. Fences<sup>14</sup>**

(a) Are there any existing fences?  Yes  No

(b) Does the applicant want to retain the whole or any part of the existing fence?  
 Yes  No

(c) Does the applicant want to erect a new fence(s)?  Yes  No

*If yes to any of the above, please fill out Form D (not required for fences around homesteads, cattle pens, water troughs or crop fields).*

**8. Additional holders of Land Rights on parcel**

To the best of the applicant's knowledge, does any other person hold any land right in respect of the portion of land?

Yes  No

*If Yes, please complete the section below*

**Details of other Right Holder<sup>15</sup>**

(a) First name(s): .....

(b) Surname: .....

(c) Identity Number: .....

(d) Cell Phone Number: .....

(e) Email Address: .....

(f) Postal and Residential address: .....

**Details of Land Rights held by other Holder**

(a) What type(s) of Land Rights are held?

Customary  Lease  other

(b) Has the holder agreed to relinquish his or her right in respect of the portion of land?

Yes  No

*If Yes, please attach any documentation*

Is any compensation payable in this regard?  Yes  No

<sup>14</sup> According to Regulations made in Terms of the Communal Land Reform Act, 2002, Sections 26 and 27 (3)

<sup>15</sup> If more than one additional right holder, please attach a list of additional holders

- (c) Have suitable arrangements been made for the resettlement of the holder on alternative land?

Yes  No  Not Applicable

*If Yes, please attach any relevant documents*

**9. Additional Land Rights held by the Applicant**

Does the applicant or spouse(s) hold any other portion of land granted under the Acts<sup>16</sup> (registered) or occupy any communal land under a right referred to in section 28 (1) of the Act (not registered)?

Yes  No

*If Yes, please complete the section below*

**Details of Additional land rights and their use**

- (a) Who holds the Land Right?  Applicant  Spouse  Other:
- (b) (Approximate) size of land: .....
- (c) Region: .....
- (d) Traditional Authority allocating the land rights: .....
- (e) Traditional Administrative Area / District: .....
- (f) Village: .....
- (g) Constituency: .....
- (h) Land Use: .....
- (i) What type(s) of Land Rights are held?
- Customary  Lease  Agricultural (commercial) farmland  other

*Please attach any relevant documents*

**10. Declaration**

The application fee of N\$ ..... has been paid, for which receipt No. .... dated ..... was issued.

*Please attach original receipt or proof of payment*

<sup>16</sup> Acts refer to all relevant Statutes including the Agricultural Commercial Land Reform Act

*I hereby declare that the information submitted in this form is true and correct*

\_\_\_\_\_  
Signature of Applicant  
(Or group representative<sup>17</sup>)

\_\_\_\_\_  
Place

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature of Joint Applicant

\_\_\_\_\_  
Place

\_\_\_\_\_  
Date

**11. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson:

Signature:

Date ratified and stamp:

- (d) the deletion of Form 7 Part A and Form 7 Part B, Form 9 Part A, Form 9 Part B, Form 10, Form 11 and Form 12;
- (e) the substitution for Form 13 and Form 14 of the following form:

<sup>17</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached



Republic of Namibia
Ministry of Land Reform

FOR OFFICIAL USE
UPI Number:
Legal Entity Number
Boundaries marked on tiles
and/or GPS forms/book
Certificate Number:

APPLICATION FORM FOR LAND RIGHTS IN COMMUNAL AREAS REFERRED TO IN SECTION 45, READ WITH SECTION 38 AND REGULATION 24<sup>18</sup>

APPLICATION FOR TRANSFER OF LAND RIGHTS IN COMMUNAL AREAS

To:

- The Chief (for customary land right) Office Stamp
Traditional Authority of
Region

OR

- The Chairperson (for right of leasehold) Office Stamp
Communal Land Board
of

1. Transfer Type:

I/ We\* hereby apply for the transfer of Tick the appropriate selection below Complete sections

- Customary Land Right 1,2,3,4,5,6,7,9,10,11
Leasehold Land Right 1,2,3,4,5,6,7,8,9,10,11

Nature of Applicant

- Individual Group/family Married Couple Juridical entity

18 A separate application form must be completed for each land parcel
\* Delete whichever does not apply

**2. Details of Transferor**

*Individual transferors or married couple transferors complete sections 2.1. Juridical entities or groups<sup>19</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....

*Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

<sup>19</sup> Any established (or registered) group that wishes to collectively hold a customary land right over a particular property e.g. as a clan, family etc. can apply  
\* Delete whichever does not apply

**3. Address and Contact Details of Transferor:**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Type of transfer**

Briefly state the type of transfer:  inheritance  gift  other:

**5. Details of Transferee:**

*Individual transferees or married couple transferors complete sections 5.1. Juridical entities or groups<sup>20</sup> complete section 5.2.*

**5.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (self): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:  Female  Male
- (f) Nationality (self): .....
- (g) Marital Status (self):  Never married  Divorced  Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*  Yes  No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:  Female  Male
- (f) Nationality (spouse): .....

*Please provide certified copies of identity documents and proof of marriage (if applicable)*

<sup>20</sup> Any established (or registered) group that wishes to collectively hold a customary land right over a particular property e.g. as a clan, family etc. can apply

**5.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....  
.....  
.....

*Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)*

**6. Address and Contact Details of Transferee**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**7. Description of Land Parcel (or portion) to be transferred**

- (a) Date of original allocation: .....
- (b) UPI of land parcel: .....
- (c) Transfer in respect of:  the entire land parcel  a portion of land parcel
- (d) If transfer is for a portion of the land parcel, describe the location, boundaries and approximate size to be transferred: .....
- (e) Traditional Authority: .....
- (f) Traditional Administrative Area / District: .....
- (g) Village: .....
- (h) Constituency: .....
- (i) Current land use on land to be transferred:
  - Residential  Crop Farming  Crop Farming and Residential
  - Agricultural  Tourism  OtherIf other – description:  
.....



(j) Future land use applied for:

- Residential       Crop Farming       Crop Farming and Residential  
 Agricultural       Tourism       Other

If other – description:  
.....

**8. Special requirements for transfers of Leaseholds**

(a) Is the respective Land Parcel located in

a Conservancy<sup>21</sup>?       Yes       No      *If Yes provide name:*

a Community Forest<sup>22</sup>?       Yes       No      *If Yes provide name:*

*If Yes, please attach letter of consent from respective conservancy and / or*

(b) Has the Traditional Authority granted approval for the transfer of the right of leasehold?

Yes       No

*If Yes, please attach documentary*

(c) Are the fees or any other amount payable in respect of the occupation of the land paid up to date?

Yes       No

*If Yes, please attach documentary evidence*

(d) Remaining period of leasehold:

*Attach original certificate of registration*

**9. Additional holders of Land Rights on parcel**

To the best of the applicant's knowledge, does any other person hold any land right in respect of the portion of land?

Yes       No

*If Yes, please complete the section below*

**Details of other Right Holder<sup>23</sup>**

(a) First name(s): .....

(b) Surname: .....

(c) Identity Number: .....

(d) Cell Phone Number: .....

(e) Email Address: .....

(f) Postal and Residential address: .....

<sup>21</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

<sup>22</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

<sup>23</sup> If more than one additional right holder, please attach a list of additional holders

**Details of Land Rights held by other Holder**

(a) What type(s) of Land Rights are held?

Customary       Lease       other

b) Has the holder agreed to relinquish his or her right in respect of the portion of land?

Yes     No

*If Yes, please attach any documentation*

(c) Is any compensation payable in this regard?

Yes     No

(d) Have suitable arrangements been made for the resettlement of the holder on alternative land?

Yes     No     Not Applicable

*If Yes, please attach any relevant documents*

**10. Additional Land Rights held by Transferee**

Does the applicant or the spouse(s) /group/ or Juridical entity hold any other portion of land granted under the Act<sup>24</sup> (registered) or occupy any communal land under a right referred to in section 28 (1) of the Act (not registered)?

Yes     No

*If Yes, please complete the section below*

**Details of Additional land rights and their use**

(a) Who holds the Land Right?     Applicant     Spouse     Other

(b) (Approximate) size of land: .....

(c) Region: .....

(d) Traditional Authority allocating the land rights: .....

(e) Traditional Administrative Area / District: .....

(f) Village: .....

(g) Constituency: .....

(h) Land Use: .....

(i) What type(s) of Land Rights are held?

Customary     Lease     Agricultural (commercial) farmland     other

*Please attach any relevant documentation*

<sup>24</sup> Communal Land Reform Act, 2002 (Act No. 5 of 2002)

**11. Declaration**

- (a) I/ we\*, the transferor: ..... hereby consent to the transfer of the **customary/right of leasehold\***.
- (b) I/ we\*, the transferee: ..... hereby consent to the transfer of the **customary/right of leasehold\*** to me/us\*.
- (c) An amount of N\$ ..... has been paid as compensation for improvements on the land right
- (d) The application fee of N\$ ..... has been paid and the bank deposit-slip/statement/receipt No\* ..... dated ..... is attached (\*delete whichever is inapplicable).

*Please attach original receipt or proof of payment*

*I hereby declare that the information submitted in this form is true and correct.*

Signature of Transferor <i>(Or group representative<sup>25</sup>)</i>	Place	Date
Signature of Spouse of Transferor	Place	Date
Signature of Transferee <i>(Or group representative)</i>	Place	Date
Signature of Spouse of Transferee <i>(Or group representative)</i>	Place	Date

**12. Application Ratified by the Communal Land Board (for official purpose only)**

Name of CLB Chairperson:

Signature:

Date ratified and stamp:

(f) the substitution for Form 15 of the following form:

<sup>25</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached



Republic of Namibia
Ministry of Land Reform

FOR OFFICIAL USE
UPI Number:
Legal Entity Number
Boundaries marked on tiles
and/or GPS forms/book
Certificate Number

APPLICATION FORM FOR FENCING IN COMMUNAL AREAS REFERRED TO IN SECTION 44, READ WITH SECTION 45 AND REGULATION 27<sup>26</sup>

APPLICATION FOR ERECTION OR RETENTION OF FENCES IN COMMUNAL AREA (Not required for fences around homesteads, cattle pens, water troughs or crop fields<sup>27</sup>)

To:

- The Chief Traditional Authority of
Region
Office Stamp

OR

- The Chairperson Communal Land Board
of
Office Stamp

1. Application Type

(a) What type of Land Right do you want to fence
Tick the appropriate selection below

- Customary Land Right
Leasehold Land Right
Complete sections
1,2,3,4,5,6,7,8
1,2,3,4,5,6,7,8

(b) The fence is

- a New fence, erected on or after 1 March 2003
an Existing fence, erected before 1 March 2003
to be Erected

26 A separate application form must be completed for each land parcel

27 According to Regulations made in Terms of the Communal Land Reform Act, 2002, Section 27 (3).

(c) *Nature of Applicant*

- Individual       Group/family       Married Couple       Juridical entity

**2. Applicant Details**

*Individual or married couple applicants should complete section 2.1. Juridical entities or groups<sup>28</sup> complete section 2.2.*

**2.1. I/We\***

- (a) First Name(s) (self): .....
- (b) Surname (self): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (self): .....
- (e) Sex:     Female     Male
- (f) Nationality (self): .....
- (g) Marital Status (self):       Never married       Divorced       Widowed  
 Married in community of property  
 Married out of community of property

*Applying jointly as spouses:*     Yes     No

- (a) First Names (spouse): .....
- (b) Surname (spouse): .....
- (c) Maiden Name (spouse): .....
- (d) Identity Number (or date of birth) (spouse): .....
- (e) Sex:     Female     Male
- (f) Nationality (spouse): .....

***Please provide certified copies of identity documents and proof of marriage (if applicable)***

**2.2 If applying as a juridical entity or group/family**

- (a) State the name of the entity or group: .....
- (b) Provide a brief description of the entity or group: .....
- .....
- .....

***Juridical entity: please attach relevant documents (e.g. registration certificate). Group/family: please provide all members' details on a separate attachment (e.g. name, ID)***

<sup>28</sup> A group refers to two or more individuals applying jointly.

\* Delete whichever does not apply

**3. Residential and Postal address**

- (a) Residential Address: .....
- (b) Postal Address: .....
- (c) Cell Phone Number: .....
- (d) Other Contact Details: .....
- (e) Email Address: .....

**4. Description of Land parcel to be fenced**

- (a) The land parcel to be fenced is subject to a **customary land right/leasehold right\***
- (b) UPI of land parcel: .....
- (c) Date of allocation: .....
- (d) Traditional Authority: .....
- (e) Traditional Administrative Area / District: .....
- (f) Village: .....
- (g) Constituency: .....
- (h) Current land use on land to be fenced: .....
- (i) Customary land rights:  Residential  Crop Farming  Both  Other  
If other – description: .....
- (j) Leasehold land rights:  Residential  Agricultural  Tourism  Other  
If other – description: .....
- (k) Is the respective Land Parcel located in a:  
Conservancy<sup>29</sup>?  Yes  No *If Yes provide name:* .....
- Community Forest<sup>30</sup>?  Yes  No *If Yes provide name:* .....

***If Yes, please attach letter of consent from respective conservancy and / or community forest***

<sup>29</sup> Conservancy, in terms of section 24A of the Nature Conservation ordinance, 1975.

\* delete whichever is not applicable

<sup>30</sup> Community Forest, in terms of section 15 of the Forest Act, 2001

**5. Description of Fences to be retained**

- (a) Extent of existing fences: .....
- (b) Does the applicant want to retain  the whole  a part of the existing fences?
- (c) Please describe which part of the fences will be retained:  
.....  
.....

**6. Description of new fence to be erected**

- (a) Specify location of fence on land parcel: .....
- (b) Extent: .....

**Sketch plan**

*Please provide a sketch plan in support of your application*

*Please attach documentary evidence*

**7. Endorsement**

The positions of the fence was verified and endorsed by:

local residents     village committee     Conservancy     Community forest

others: (specify) .....

Place: ..... Date: .....

**8. Declaration**

*I/we\* hereby declare that the information submitted in this Form is true and correct.*

The application fee of N\$ ..... has been paid, for which receipt No. ....  
dated ..... was issued.

*Please attach original receipt or proof of payment*

\_\_\_\_\_  
Signature of Applicant                      Place                      Date  
(Or group representative<sup>31</sup>)

\_\_\_\_\_  
Signature of spouse                      Place                      Date

**9. Application Ratified by the Communal Land Board (for official purpose only)**  
Name of CLB Chairperson:  
Signature:  
Date ratified and stamp:

(g) the deletion of Form 16

<sup>31</sup> The group representative must have power of attorney or certified minutes of meeting (including attendance register of group members) concerning agreement to transfer must be attached





## **Kombinga yomushangi**

### **Silas Kishi Shakumu**

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Silas-Kishi Shakumu omukalelipo wopaveta, e lihongela oikwaveta ya shoneka ekotamhango loshilongo, omudingonoko osho yo oveta yomadu. Momukokomhoko woilonga yaye, eedula dihapu okwa kala nokuyandja omayele osho yo okukaleka po epangelo paendodo di li li noku li li, ngaashe epangelo lopondingandinga, omapangelo opaitukulwa osho yo omalelo eedoolopa naa opamifyuululwakalo, moipambe yomadu.

Ongomukalelipo wopaveta, efimbo laye lihapu okwe li longifa okushanga nokueta po oishangomwa ya pupalekwa i li li noku li li oyo i na sha noikumhungu yomadu osho yo oumwene wedu medu laaveshe. Okwa yandja yo vali omadeulo mahapu kovaleli vahapu vopamifyuululwakalo novanamelewa vakula mepangelo ovo ve li ovawiliki vedu paendodo da yooloka moNamibia. Ina kala ashike omupanguli meemhangulilo domadu, ndele okwa potokonona yo vali oikoya ihapu yomadu moNamibia. Okwa shanga yo omikandatokolo dihapu moikoya nomomalipumhomumwe moinama i na sha nomadu, nokwa yandja yo omapukululo mahapu peendodo da yooloka moikumhungu ya pamba omadu. Oye omukwaveta a tambulwa ko kOmhangu yopombada osho yo Omhangu yopombadambada yoshilongo. Mopaike ngaha, oha longo moipambe yoveta yomadu, ekotamhango loshilongo osho yo omdingonoko koshi yEndiki lopaveta ledina Kishi Shakumu & Co, mOvenduka, Namibia.

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