



REPUBLIC OF NAMIBIA

LAW REFORM AND DEVELOPMENT COMMISSION

**WORKING PAPER ON ISSUES RELATED TO THE
TRADITIONAL AUTHORITIES IN THE OVAWAMBO
COMMUNITIES**

LRDC 22

November 2012

Windhoek, Namibia

ISSN 1026-8405

ISBN 978-99945-0-061-1



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060-4)

***Number of publication, ISSN and ISBN numbers not printed on all
copies.**

LAW REFORM AND DEVELOPMENT COMMISSION

The Namibian Law Reform and Development Commission (the LRDC) is a creature of statute established by **Section 2** of the **Law Reform and Development Commission Act, 1991 (Act No. 29 of 1991)**.

The core mandate of the Commission is to undertake research in connection with all branches of law and to make recommendations for the reform and development thereof.

The members of the LRDC are–

Mr S Shanghala, Chairperson	Ms D Hubbard, Deputy Chairperson
Adv J Walters, Ombudsman	Mr M Frindt
Mr N Marcus	Ms D Muruko
Mr F Nghiishililwa	Mr R Rukoro

The Secretary to the Commission is Mr J.T. Namiseb who heads the Directorate of Law Reform, an organizational component in the Ministry of Justice. The Directorate of Law Reform serves as Secretariat to the Commission, assisting the Commission in the exercise of its powers and the performance of its duties and functions under the Act. The Secretariat is housed on the 2nd Floor, Mutual Platz Building, Post Street Mall, Windhoek.

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This paper was prepared by Ms Rachel Mundilo (Assistant Legal Officer: Law Reform) with the assistance of the following interns: Ms Samantha McTigue and Mr Festus Weyulu under the direction and supervision of the Chairperson of the Law Reform and Development Commission (LRDC), Mr Sacky Shanghala who also edited the document.

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1. Introduction

1.1 The Malawian Law Commission (MLC) contacted the Law Reform and Development Commission (LRDC) in an effort to conduct a trans-national study on the organization of Traditional Authorities abroad. This was conducted as a means to review their Chiefs Act of 1967, and to learn how fellow Southern African Development Community (SADC) States have accommodated the particular organization of Traditional Authorities within the government structures.

1.2 This discussion paper is based on the main findings of a consultation by the Law Reform and Development Commission of Namibia and the Malawi Law Commission with the Ovambo Traditional Authorities.

1.3 The objective of the MLC was to gain an insight into Namibia's Traditional Authorities; how they operate, their proximity to central government structures and the margin of authority assigned to them by those structures.

1.4 This paper is a summation of what the Malawi Law Commission can learn from the Ovambo Traditional Authorities in line with the shortcomings in their system. It draws from it the key challenges faced by the Ovambo Traditional Authorities and creates a better understanding of their structures and fora.

1.5 The paper is intended for use as a tool in any future advocacy initiatives led by the Law Reform and Development Commission of Namibia and as a basis for the grassroots research conducted by the Malawi Law Commission Delegation to Namibia.

1.6 The paper is also informed by answers to a questionnaire formulated by the Malawi Law Commission, of which questions related to issues pertaining to the appointment of Traditional Leaders, the criteria used in appointing Traditional

Leaders, succession, removal of Traditional Leaders, functions and accountability, remuneration and politics.¹

1.7 The LRDC endeavours to conduct further consultations with the Traditional Authorities on matters relating to Family Law during the first quarter of 2013.

2. Current Position in Malawi

2.1. Access to Justice is a concern for many African States and Malawi is no exception. Kanyongolo, F. E. (2006) states that

“The vast majority of people are not able to enforce their rights because they cannot access formal justice delivery institutions, including the courts. The various physical, financial and linguistic barriers disproportionately impede poor people, especially women. The majority of Malawians live below the poverty line.”²

For these reasons, Kanyongolo continues that;

“Most Malawians seek resolution of civil disputes in various customary fora, of which there are estimated to be more than 20 000, including courts presided over by ‘traditional authorities’ recognised by the executive. Although the Constitution empowers Parliament to make provision for ‘traditional or local courts’ to hear customary law cases, no such legislation has been adopted. A legal framework for these courts is urgently needed.”³

¹ Attached hereto is the Terms of Reference prepared by the Malawi Law Commission that was used during the consultations as a guideline; Annexure A.

² Kanyongolo F. E. (2006) *Malawi: Justice Sector and the Rule of Law*; Open Society Initiative for Southern Africa.

³ *Ibid.*

2.2. It was evidenced from the consultation and the discussion with the Malawi delegation⁴ that Traditional Authority structure in Malawi is wanting especially in relation to their mandate of judicial adjudication.

2.3. The Chiefs Act (1967), section 7 thereof establishes the role of Chiefs as:

- i. to preserve the public peace;
- ii. to carry out the traditional functions of his office under customary law in so far as the discharge of such functions is not contrary to the Constitution or any written law and is not repugnant to natural justice or morality;
- iii. to assist in the collection of tax;
- iv. to assist in the general administration of the District in which his area of jurisdiction is situated and for such purpose to carry out such functions as the District Commissioner may require; and
- v. to carry out and enforce any lawful directions of the District Commissioner.

2.4 The current structure of Traditional Authorities in Malawi includes 7 Paramount Chiefs; 28 Senior Chiefs; 171 Senior Traditional Councillors; 61 Sub Traditional Councillors; 2400 Traditional Councillors and 22 000 Village Headmen. Of these, all Traditional Authorities receive a monthly stipend that is commensurate to their positions. Villages in Malawi are relatively small and usually consist of not more than 30 households.

2.5 The President of Malawi effects the appointment of Paramount Chiefs and Senior Chiefs of which the Royal Family recommends the successor. At all the other levels within the structure of traditional authorities, the Royal Family to which the incumbent leader forms part determines succession issues.

⁴ A list of the Malawi delegation is hereto annexed: Annexure B.

2.6 The Chief's Act 1967 has provisions in place that regulate the extent to which traditional authorities partake in politics and it further integrates the office of traditional authorities and politics. Section 3(3) of the Act provides that, the President is at liberty to alter territorial boundaries of any chieftaincy and to create new offices of Paramount Chief, Chief or sub-Chief. Section 4(1) empowers the President to appoint to the Office of Paramount Chief or Chief such person, as he shall recognise as being entitled to that office. Section 10(1) provides that the President is at liberty to appoint such other person as he may think fit to the office of Paramount Chief, Chief or sub-Chief if the holder of the office is unable to fulfil the functions of his office accordingly. Section 16 provides that Chiefs are entitled to such remuneration as the President may, from time to time determine for the purposes of enabling the Chiefs to maintain their status and to carry out the functions of their offices in a diligent and proper manner. These sections are an indication of the political influences that may be had on Chiefs in Malawi and the Presidents' authority and discretion over Chiefs.

2.7 Dr. Henry Chingaipe (2012), a governance and development consultant in Malawi, had the following to say about the Chiefs Act:

"Its application in our times is inconsistent with the aspirations of the democratic political system as spelled out in the Constitution. That no attempt has been made to reform it reflects the increasing returns that it has so far yielded for State elites even though at the expense of democratic consolidation."⁵

2.8 There is an evident need in Malawi for institutional reforms to streamline the roles of Chiefs, realign them with democratic principles and contain their political agency.

⁵Chingaipe, H. interview by Nyondo, E. (2012) *Chiefs Act has Outlived its Usefulness* The Nation Newspaper; Nation Publications Limited: Malawi.

3 Consultation with the Ovambo Traditional Authorities

3.1 Traditional Authorities are the custodians of customary law and practice in Namibia. At the onset of independence customary law was constitutionally recognized by virtue of Articles 4(3)(b), 12(1)(f), 19 and 66 of the Namibian Constitution. Various pieces of legislation were promulgated to provide for the establishment of traditional authorities, their powers, duties and all other matters incidental thereto. These include *inter alia* the Council of Traditional Leaders Act, 1997 (Act No. 13 of 1997); the Traditional Authorities Act, 2000 (Act No. 25 of 2000); Community Courts Act, 2003 (Act No. 10 of 2003) and the Communal Land Reform Act, 2002 (Act No. 5 of 2002).

3.2 There are 49 recognized⁶ Traditional Authorities in Namibia of which 8 are part of the Ovambo Traditional Authority. These are found in the Northern Regions of Oshana, Oshikoto, Omusati and Ohangwena respectively. Due to time constraints and the close proximity in which these traditional authorities are found, the Namibia Law Reform and Development Commission identified 7 of the 8 Ovambo Traditional Authorities with whom to consult.⁷

3.3 The Ovambo people, or Aawambo, constitute the majority of the Namibian population. They belong to a Bantu group that came from the great lakes of central Africa through Kavango in the 16th century and finally settled in central

⁶ Recognized in terms of the Traditional Authorities Act, 2000 (Act No 25 of 2000).

⁷ Oukwanyama Traditional Authority;
Ondonga Traditional Authority;
Oukwambi Traditional Authority;
Ongandjera Traditional Authority;
Oukolonkadhi Traditional Authority;
Ombalantu Traditional Authority; and
Ombadja Traditional Authority.

They were all consulted from the 21st to the 24th August 2012.

As a result of the Olufuko Traditional Ceremony (an initiation rights ceremony for Ovambo girls), which took place on the day scheduled for the consultation with the Ombalantu Traditional Authority, the said consultation had to be cancelled. Annexed hereto is a list of the members of the Traditional Authorities who were present at the consultations: Annexure C.

northern Namibia.⁸ They share a long tradition with the Ovawambo of southern Angola from whom they were separated by the colonial border in 1884. The Ovawambo are generally agro-pastoralists and are famous for producing Mahangu (millet) and cattle farming.⁹ The Ovawambo comprise eight distinct sub-tribes. Their traditional economies derive wealth from agriculture and the trade of salt from salt pans. These Traditional Authorities have been around since the 1600's and have been operating under Traditional Laws since. With the advent of the new Constitutional dispensation, some laws were done away with or amended to bring them in line with the Namibian Constitution. These include *inter alia* issues of inheritance that a deceased man's estate devolves only amongst his family and not his widow; beating as a form of punishment for minor transgressions; and that land may only be allocated to men.

4 Findings stemming from the Consultations with the Ovawambo Traditional Authorities

4.1 Succession (Customary leadership)

4.1.1 For the Ovawambo Traditional Authorities, succession is dealt with in accordance with the applicable historical narrative. Such determines whether a King or a Chief will rule as well as how a successor to such a position will be determined. The LRDC should endeavour, in its future consultation with the Traditional Authorities, to discuss whether there exists the possibility to unify and align certain succession practices among the various Traditional Authorities throughout the country (such as that observed in Malawi). This would be conducted as a means to standardize certain administrative practices, rather than diminishing the cultural value and unique quality of each different Authority. This would essentially have to be handled with great cultural sensitivity.

⁸ Kaupunki, V. (2011) *The People's of Namibia* retrieved from (www.vantaa.fi/fi/kulttuuri/.../namibia/the_peoples_of_namibia) last accessed on 30 September 2012

⁹ *Ibid*

4.1.2 Section 11 of the Traditional Authorities Act, 2000 provides that:

“Nothing in this Act contained shall be construed as precluding the members of a traditional community from addressing a traditional leader by the traditional title accorded to that office, but such traditional title shall not derogate from, or add to, the status, powers, duties and functions associated with the office of a traditional leader as provided for in this Act.”

4.1.3 By necessary implication the section makes it clear that addressing a traditional leader as King or Chief is a merely a term which may be used interchangeably based on that specific traditional community’s preference and such traditional title shall not derogate from, or add to, the status, powers, duties and functions associated with his/her office, as the case may be, in terms of the Traditional Authorities Act.

4.1.4 The Namibian President does not have a direct role to play in the succession of traditional leadership, but the line Minister, on receipt of notice from the Traditional Authority, will make it known by Notice in the Government Gazette. Moreover, the Traditional Authorities Act, 2000 (Act No. 25 of 2000) empowers each Traditional Authority to elect and appoint leaders according to their customs and norms.¹⁰

4.1.5 While the practices for succession vary among the Ovawambo Traditional Authorities, there are a number of essential commonalities:

4.1.5.1 The Government does not play a role in the appointment of a King/Chief or the Traditional leaders; however Government is notified to grant recognition.

4.1.5.2 Educational qualifications are not considered an essential or determining factor for an incumbent successor.

4.1.5.3 A committee, often consisting of senior traditional leaders and prominent members of society or the Royal Family, who are well

¹⁰ As per Section 2 of the Traditional Authorities Act, 2000 (Act No. 25 of 2000).

vested with the knowledge of the local customs, will be instated to select the candidate who will succeed the King or Chief.

- 4.154 The successor in waiting is scrutinized from a very young age to ensure that the correct person is chosen, certain characteristics must be apparent which distinguish them as a capable leader.
- 4.155 If the community is not happy with the appointment of a certain traditional leader they may select a candidate and give that name to the King/Chief for his consideration.
- 4.156 Men and women have the equal opportunity to become traditional leaders.

4.1.6 Differences in the Appointment of Traditional Leaders

- 4.161 Traditional Authorities differ on the appointment of Traditional Leaders and Headmen, based on royal lineage or appointment from within the community.
- 4.162 A further notable distinction is in the Oukwanyama Traditional Authority that has been void of a King/Queen for over 80 years since the death of King Mandume Ya Ndemufayo.¹¹ In the interim Senior Traditional Councillors led the community, until 1998 when King Cornelius Mwetupunga Shelungu, as a descendant of King Mandume, was selected as King by a special committee consisting mainly of Senior Traditional Councillors. He has subsequently been succeeded by the currently reigning Queen Martha Mwadinomho Christiaan ya Nelumbu.

4.2 Creation of a village

- 4.2.1 A village is generally defined among the Traditional Authorities, as an area usually consisting of more than 10 households. The first person that

¹¹ (1894 – 6 February 1917); reign 1911 – 1915. He is well known as the last king of the Oukwanyama before he was succeeded in 1998. His battles were greatly directed towards the Portuguese and the South African Administration of which the greatest two battles are the battle at Omongwa (Portuguese) and the Battle at Oihole (South African forces), of which the latter resulted in his death.

settles in the area must first approach the senior traditional authority and requests to become the headman.

4.2.2 There is a varying degree of administration of these villages among the Traditional Authorities, in terms of registering the number of villages and districts as well as keeping office records.

4.2.3 The general organization of Traditional Authorities would benefit from the implementation of standardized procedures, registering and administering the records of village occupants as well as other related matters.

4.3 Traditional Authorities involvement in politics

4.3.1 There exists unanimous consensus amongst the Traditional Authorities visited that Traditional leaders must be removed from the sphere of politics and political interactions, whilst assigned as a traditional leader. They must separate politics from their work.

4.3.2 The President of Namibia, His Excellency Tk. Lukas Pohamba, is a headman of the Uukwanyama Traditional Authority. His village is known as *Okanghudi ka Pohamba* of which he has been a headman since he was a Minister. He has however delegated his traditional position to another individual as custodian whilst he holds political office. The rules and procedure of the Uukwanyama prescribe that politics must be left out of traditional authority duties, and the same applies for religious beliefs. Section 15 of the Traditional Authorities Act, 2000 (Act No. 25 of 2000) further states that traditional authorities may not hold political office.

4.4 Salaries and Revenue for Traditional Authorities

4.4.1 The Traditional Authorities do not necessarily receive salaries, but rather receive a small stipend from the Government. If the senior traditional authorities are more than six members, a letter of request must be sent to

the line minister to enable the further members to receive the additional allowance.¹²

- 4.4.2 Traditional Authorities may also generate revenue, to pay their staff and the traditional leaders, through household levies (an annual fee is levied for every household falling within the jurisdiction of the traditional authority), fines accrued from the community courts, levies for shebeens, fishing permits, or grazing rights and so on. If a person refuses to pay the levies, they are denied access to the community courts and the benefits thereof.
- 4.4.3 The Government provides one chauffeured vehicle and petrol allowances to each recognized Traditional Authority in Namibia.

4.5 Disciplinary measures for Traditional Authorities

- 4.5.1 It is not common for a Traditional Authority to take disciplinary action against its Chief or King. The Royal Family would usually summon the Chief and he would be advised accordingly, together with the senior traditional leaders.
- 4.5.2 The situation is however different when it comes to the headman and senior headman. They are usually warned three times for their unbecoming behaviour, by the fourth summon, if found guilty, they are fined or suspended.
- 4.5.3 Misconduct of a King is dealt within the ambit of the Traditional Authorities Act. In the case of a senior traditional leader, they are called to appear at the community court, if s/he is called to appear more than once and s/he persistently refuses, s/he is tried in absentia and is further stripped of the title until s/he has fulfilled his/her punishment.

¹² Traditional Authorities Act, 2000 (Act No 25 of 2000) Section 17 thereof.

4.6 Issues Pertaining to Land

- 4.6.1 If a person wishes to claim land, they would usually approach the headman. The headman will look into the availability of land within the area and if there is land available, that person will be obliged to pay a certain fee.
- 4.6.2 The landowner's only claim over the property is a real right in the form of a 'right of use' for a period of 99 years. The 'right to use' may be inherited, but never sold.
- 4.6.3 The Traditional Authority bears no authority over the land once it has been declared Municipal, as all land technically belongs to the State. Although the Traditional Authority bears no influence over Government concerning land matters, they are consulted on certain matters as a matter of courtesy and they would further like to see more of these consultations in future.

5 Conclusion

5.1 Traditional Authorities are deemed as key to bringing order and structure to communities that might otherwise be overwhelmed by diversity and discord. The main purpose of the consultation was to identify traditional forms of governance for Traditional Leaders in Namibia that might work better for development in Malawi than those currently in place.

5.2 Chiefs in Malawi are regarded as one type of hybrid political order or governance 'mode'; that operate within overlapping normative universes, and perform acts, which have both historical resonance and modern purposes. Their

behaviour facilitates community action, social order and cohesion, producing a variety of public goods that are considered developmental.¹³

5.3 What can be learned from the experience is that perhaps Namibia should attempt to have fixed structures as observed under the Malawi system i.e. 7 Paramount Chiefs one for each tribe etc. The attempt to unify and align the structures among the various Traditional Authorities would be conducted as a means to standardize certain administrative practices, rather than diminishing the cultural value and unique quality of each different Authority. This fixed structure would also allow that Government is more in control of the number of Traditional Authorities as opposed to the current situation of new traditional authorities being introduced daily.

5.4 A further observation is that Traditional Authorities in Malawi have no court structure for civil matters as opposed to the establishment of Community Courts in Namibia. The Namibian system is fairly new and although the Community Courts do not have criminal jurisdiction, they are of a compensatory nature and allow aggrieved parties to seek redress in front of a competent court, and the parties receive damages (compensation) usually in the form of heads of cattle.

5.5 Reform efforts in Malawi in an attempt to achieve democratic consolidation should focus on modernising Chieftaincy by freeing it from the overarching powers of the State President and delimiting their roles as key players in local governance. Particularly, what should be reformed is the usurpation of Traditional power and rights by the President.

5.6 This paper cannot be regarded as exhaustive treatise and remains open to informed debate and revision.¹⁴

¹³ Cammack, D.; Kanyongolo, E.; O'Neil, T. (2009) *Town Chiefs in Malawi: Working Paper No. 3*; Overseas Development Institute: London.

¹⁴ The Law Reform and Development Commission would like to thank the following persons for their contribution during the consultation:
Ms Amalia Nathaniel – Acting Deputy Director; Community Courts: Ministry of Justice;

The following distinctions are notable between Namibia and Malawi;

	Namibia	Malawi
Population	2, 1 Million ¹⁵	14.8 Million ¹⁶
Ethnic Groups	Aawambo, Damara, Nama, Baster, Herero, Caprivi, Kavango, San and Tswana	Chewa, Lomwe, Yao, Ngoni, Tumbuka, Nyanja, Sena, Tonga and Ngonde
Traditional Authority Structure	Structure of each Traditional Authority differs; 49 Recognised Traditional Authorities	7 Paramount Chiefs; 28 Senior Chiefs; 171 Senior Traditional Councillors; 61 Sub Traditional Councillors; 2400 Traditional Councillors; and 22 000 Village Headmen

Mr Jefta Katjinaani – Traditional Courts Secretariat: Ministry of Lands and Resettlement;
 Mr Tousy Namiseb – Chief Law Reform;
 Ms Anelize Bezuidenhout – Private Secretary to the Chief of Law Reform; and
 Mr Cecil Jossob – Legal Clerk: Law Reform.

¹⁵ Namibia 2011 Population and Housing Census Preliminary Results.

¹⁶ Malawi Population Data Sheet 2012.

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SPECIAL LAW COMMISSION ON THE REVIEW OF THE CHIEFS ACT

TERMS OF REFERENCE FOR STUDY VISITS

The Law Commission appointed a special Law Commission in 2011 with the mandate to carry out a general review of the Chiefs Act [Cap 22.03 of the laws of Malawi]. The purpose is to develop a legislative framework that promote transparency and accountability in the chieftaincy in accordance with the dictates of the Malawi Constitution and international and regional practice to enable and promote the proper functioning of this institution in the new democratic dispensation. Among the Terms of Reference adopted by the special Law Commission at the commencement of its work, one requires that the Commission ascertain about any reforms that have taken place with the SADC Region and other common law jurisdictions relating to the chieftaincy to draw lessons from neighboring or similar jurisdictions.

Pursuant to this mandate, the special Law Commission agreed to carry out study visits to learn firsthand experience in other countries relating to structural, institutional and procedural issues regarding the institution of the chieftaincy.

These issues include: -

1. How appointment of a senior traditional leader is effected in terms of the appointing authority; the role of the head of state in the process, if any and the procedures invoked.
2. The eligibility criteria invoked for appointment to the chieftaincy generally and for elevation of a Chief to a senior traditional leadership position in terms of education qualification, if any; culture; and any other relevant factors taken into account.

3. How succession issues to the traditional leadership are handled including how vacancies are filled and time limits for filling vacancies, if any and what happens if it is not possible to do so within such time limits; What mechanism are in place for resolving disputes relating to chieftaincy.
4. If there is a system of regents, how regents are appointed. What safeguards are put in place to ensure that the regent does not cling to the position when the rightful owner is ready to assume power?
5. Disciplinary mechanisms applicable to the chieftaincy including the disciplining authority; what penalties are applicable; factors that warrant removal of a chief and the implication of such removal (i.e. can he come back later); whether a criminal conviction warrants removal of a Chief, if so, what type of offences.
6. What functions and responsibilities are conferred on Chiefs in this era of democratic governance; how are democratic principles such as transparency and accountability entrenched in traditional leadership; how is gender mainstreaming entrenched in traditional leadership.
7. Where there is a Chiefs Council or House of Chiefs: how appointments are done; who qualifies to be a member of the Chiefs Council or House of Chiefs; what functions do these institutions play; how do they finance their activities.
8. What is the role of Chiefs in land matters, in particular, do chiefs have a role in customary land management; do they have power or jurisdiction over land in municipalities, towns and cities.
9. How traditional leaders are treated in terms of remuneration; do they have terms and conditions of service; do Chiefs receive salary or allowances; what other benefits accrue to Chiefs; can a traditional leader retire from performance of his/her duties, if so, under what circumstances.

10. How are villages created: what criterion is used; who has mandate to create a village; what process is followed in creating a village.

11. Whether Chiefs participate in politics, if so, to what extent and how is their participation in politics regulated to ensure that there is no undermining of their traditional functions.

12. How the relationship between traditional leadership and Local Government is fostered and reinforced.

ANNEXURE B**NAMES OF THE DELEGATION TO THE TRADITIONAL AUTHORITY**

NAMES	POSITION	COUNTRY
Getrude Lynn Hiwa	Law Commissioner	Malawi
T.A Chikumbu	Traditional Authority	Malawi
Eddah Chavula	MLC	Malawi
Rodrick Mateuma	District Commissioner	Malawi
Lawrence Makonokanu	Director of Chiefs Admin	Malawi
Sacky Shanghala	Chairperson: LRDC	Namibia
Tousy Namiseb	Secretary: LRDC	Namibia
Amalia Nathaniel	Deputy Director: Community Courts	Namibia
Samantha McTigue	Intern: LRDC	Namibia
Jefta Katjinaani	Secretariat: TC	Namibia
Anne-lize Bezuidenhout	Senior Private Secretary: Law Reform	Namibia
Rachel Mundilo	Legal Officer: LRDC	Namibia
Festus Weyulu	Intern: LRDC	Namibia
Stanely Jossob	Legal Clerk: LRDC	Namibia

ANNEXURE C

UUKWANYAMA TRADITIONAL AUTHORITY
ATTENDANCE LIST

NAMES	POSITION
Andrew Naikaku	Speaker of TA
Haludilu Ndeshipanda	Village Headman
Simon Malakia	Advisor
Meriam N Kautwima	Village Headwoman
Samuel Mateusa	Senior Traditional Councilor
Josef N Kamati	Messenger TA
Elias K Waandja	Senior Traditional Councilor
Johannes Moshana	Senior Traditional Councilor
Naomi Shiweda	Secretary
Tresia Nghipandulwa	Secretary
Sylvester Mwatotele	Village Headman
Hofeni Kendudu	Village Headman
Pedro Petrus	Secretary of the Community Court

ONDONGA TRADITIONAL AUTHORITY
ATTENDANCE LIST

NAMES	POSITION
Mr. P. S. Kauluma	Chairperson of TA
Mr. W. Lidker	Senior Traditional Councilor
Mr. V. S. Kamanja	Senior Traditional Councilor
Mr. E. K. Mushaandja	Advisor
Mr. Kashona Malulu	Headman
Mr. Tarah Imbili	Headman
Mr. Fillemon Nambili	Headman
Mr. Neema Indongo	Headman
Mrs. P. Armas	Headwoman
Ms. S. Namene	Senior Traditional Councilor
Mr. N. Amalwa	Senior Traditional Councilor
Mr. J. Nashandi	Advisor
Mr. J. P. Akawa	Advisor to TA
Mr. K. Indongo	Headman
Mr. j. S. Asino	Secretary TA

UUKWAMBI TRADITIONAL AUTHORITY
ATTENDANCE LIST

NAME	POSITION
Chief lipumbu Herman lipumbu	Chief of Uukwambi
Mrs Lovisa N Shitaatala Mbidhi	Senior Traditional Councilor
Mr Sakaria Kuudhingwa	Senior Traditional Councilor
Mrs Lilye Amupolo	Acting Senior Traditional Councilor
Mr Heinrich Johannes	Acting Senior Traditional Councilor
Mr Tobias Nuule	Acting Senior Traditional Councilor
Mr Thomas Tshiningayamwe	Secretary of Uukwambi Traditional Authority
Mr Fidelis Laban	Traditional Councilor
Ms Maria Angungu	Judge of Community Court
Mr Lazarus Nambiga	Headman
Mr Gerhard Keendjele	Headman
Mr Mauritius Andreas	Headman
Mr Iiyambo Shingenge	Headman
Mr Erastus lipumbu	Headman
Mrs Fiina Nandjingwa	Advisor
Mr Eliaser Johannes	Assessor
Mr Rufus Amwaalwa	Clerk of the Court
Mr Edward Hamunyela	Messenger of the Court

ONGANDJERA TRADITIONAL AUTHORITY
ATTENDANCE LIST

NAME	POSITION
King Johannes Jafet	His Majesty King
Mrs HNT Haipinge	Secretary to His Majesty the King
Mr Sakeus Shikongo	Chairperson of the Traditional Authority
Mr Nahum Joel	Deputy Chairperson of Traditional Authority
Mr Jason Shefunyenga	Assessors
Mr Petrus Kathingo	Senior Headman
Mrs Martha Iileka	Senior Headwoman
Mrs Hileni Iiyambo	Senior Headwoman
Mr Suveleni Kamati	Deputy Senior Headman
Ms Rauha Kamati	Assessor
Mr Paulus Kashingo	Assessor
Mr Alfeus Kangongo	Deputy Senior Headman
Mr Jeremia Asino	Driver
Mr Andreas Ndakukiamo	Justice
Mrs Othilie Amunyela	Secretary of Headman
Ms Victorina Nambinga	Assessor
Ms Irja Mbago	Clerk of the Court
Mr Amon Wutena	Messenger of the Court
Ms Ester Nantida	Secretary of the Traditional Authority

UUKOLONKADHI TRADITIONAL AUTHORITY**ATTENDANCE LIST**

NAME	POSITION
Tate Andreas Amunyela	Senior Traditional Councilor
Tate Amuhete Isah	Senior Traditional Councilor
Tate Titus Kanime	Senior Traditional Councilor
Meme Johanna Ashimbanga	Senior Traditional Councilor
Meme Hilma Mulumendu	Senior Traditional Councilor
Tate Malakia Shoombe	Secretary
Tate Linus Amuhwa	Senior Traditional Councilor
Tate Ismael Nekwaya	Senior Secretary of the Court
Tate Nestor Ipinge	Senior Traditional Councilor
Tate Erastus Eilo	Headman
Meme Salmi Ashimbanga	Headman
Tate Alweendo Shililifa	Headman
Tate David Nandiinolya	Headman
Tate Leonard Mukengeli	Messenger of the Court
Tate Ismael Shikale	Headman
Tate Andreas Andinge	Headman
Tate Mateus Kalumbu	Headman
Jeremia Shikundu	Headman
Michael Shoombe	Headman
Rakkel Sheya	Headman
Maria Nekwaya	Headman
Jeremia Shipingana	Headman
Hilma Mwaala	Headman

OMBADJA TRADITIONAL AUTHORITY
ATTENDANCE LIST

NAME	POSITION
Matias Kaunashoto Walaula	Chief
Hiteni Shekundja	Senior Councilor
Alfeus Nandjembo	Traditional Councilor
Shikolonya Nakashimba	Traditional Councilor
Silas Hifindakwa	Traditional Councilor
David Shoovaleka	Traditional Council
Thomas Kwedhi	Senior Councilor
Hendrik Kuhatumwa	Advisor to the Traditional Authority
Titus Mwanyangapo	Traditional Councilor
Absalom Kaukolelwa	Traditional Councilor
Saima Hinayele	Secretary to the Traditional Authority
Olavi Ipeinge	Deputy Chairperson & Traditional Councilor
Kaleb Hamwele	Advisor to the Traditional Authority
Erkkie Kapolo	Traditional Councilor
Sebulon Shifengula	Senior Councilor
Fillipus Nangobe	Traditional Councilor
Josua Shipunda	Advisor to the Traditional Authority
Gloria Hambondjo	Representative of the Senior Councilor
Daniel Nakweenda	Senior Councilor
Seblon Hindengwa	Clerk of the Community Court
Hilya Shimhopileni	Assistant Secretary