

REPUBLIC OF NAMIBIA

UUKWAMBI

TRADITIONAL

AUTHORITY

Tel: 065 – 225313

Fax: 065 – 225313

P / Bagx5514

Oshakati

Uukwangula

*Eng: Mr Iita R*

*Cell: 0811278440/0810333734*

**MINUTES OF THE CONSULTATIVE MEETING BY THE UUKWAMBI  
TRADITIONAL AUTHORITY WITH ONASHIKU-TSHA LABAN  
COMMUNITY ON THE SAND MINING PROJECT WHICH HELD AT  
ONASHIKU-TSHA LABAN VILLAGE ON 12 MAY 2022**

**WELCOMING REMARKS**

Tatekulu Ileni Nantana (village secretary) opened the meeting with a prayer, thereafter welcomed all present and informed the meeting that Tatekulu Kalimba, would brief the meeting on the purpose of the Traditional Authority's visit.

**PURPOSE OF THE MEETING**

Tatekulu Kalimba briefly informed the community members that the Traditional Authority, is obliged to take care of all borrow pits within all the traditional community areas as such in responding to the request for the sand mining project by Onashiku-TshaLaban, the Traditional Authority had assigned a delegation which also comprised of officials from the Ministry of Environment, Forestry and Tourism.

The delegation was given an opportunity to introduce themselves as follows:

1. Mr. Timotheus Kalimba –UTA
2. Mr. Reinhold Iita –Councillor, UTA
3. Ms. Maria Angungu – UTA

4. Mr. Thomas Tshiningayamwe – UTA
5. Mr. Rudolf Nandago – Senior Councillor, UTA
6. Ms. Agnes Rudolf – UTA
7. Ms. Emilia Iikukutu – UTA
8. Mr. Charles Shimbome – MEFT
9. Ms. Laimi Eickie – MEFT

Thereafter, Tatekulu Iita introduced the topic for discussion which he stated that, the delegation was assigned based on the invitation/request by the community on the intended sand mining project in Onashiku-TsaLaban. Tatekulu Iita further explained that it is important that the community is engaged, consulted and sensitised in line with the Environmental Management Act, 2007.

Tatekulu Iita indicated that as per provisions of the Environmental Management Act, 2007, Act No. 7 of 2007, it is crucial that prior to the implementation of intended sand mining project, the community consultations should be done in order to ensure proper participation and involvement.

### **PRESCRIBED PROCEDURES AND CONDITIONS ON SAND MINING**

As alluded to earlier on, Tatekulu Iita explained that procedures has to be followed prior to embarking upon the sand mining project. Thus according to the provisions, consultations with the affected communities have to be carried out and Community Development Fund should be established for each Traditional community in which pastoral natural resources (sand mining project) being extracted for the benefit of such affected community. Tatekulu Iita further indicated that the Traditional Authority has to ensure that the Environmental Impact Assessment is done by an appointed consultant and the report be submitted to the MEFT together with the application form.

Upon approval, the Environmental Clearance Certificate for sand and gravel mining would be issued to the respective Traditional Authority for the benefit of the affected community. Furthermore, Tatekulu Iita emphasized that all community upliftment projects where funds would be committed/invested such should be identified by the communities themselves. However such projects like the sand mining (borrow pits) should be operated, managed and controlled by the Traditional Authority and affected communities on an equal share basis thus the Management Plans must be developed amongst themselves.

During the deliberations the prescribed conditions that both the Traditional Authority and affected community needs to follow were elaborated as follows:

- that safety at the borrow pit should be ensured and maintained as such the borrow pit should be fenced off to reduce risks
- there should be modalities of how the borrow pit shall be used between the Traditional Authority and the affected community
- Working hours at the borrow pit should be regulated plus the trucks to be used shall be registered.

- However, the borrow pit shall belong to the Traditional Authority and the affected community and not privately owned.
- Whatever benefits would be made from the borrow pit, it should be shared 50/50 between the Traditional Authority and the affected community.
- That the benefits to be shared between the Traditional Authority and affected community does not belong to the village headman, but it belongs to all community members of such area thus the benefits should be used in the interest of the community
- The community members of the affected traditional area should take care of the borrow pit
- For each truck to be used for the extraction of the sand from such borrow pit should be given the consent by the Traditional Authority, stating that it is authorized to extract sand from that borrow pit
- All activities to take place at such borrow pit should be made known and authorized by the Traditional Authority
- That once the benefits derived from the borrow pit is divided among the Traditional Authority and the affected community that money should be paid directly into the Development Fund/Trust Accounts
- Lawful community residents should be allowed to extract sand from the site for household use without restriction.

After thorough explanations, the meeting was allowed question session and clarity was sought as follows:

On the issue of percentage share, it was clarified that the benefits to be derived from the project would be shared on an equal basis (50/50) amongst the Traditional Authority and the affected community of which MEFT also indicated that, the Ministry does not get involved on the sharing aspect since the Ministry mostly concentrate on the use of such borrow pit and let the Traditional Authority and affected community to agree on the benefits themselves.

The community was also concerned of what might happen should the Environmental Impact Assessment findings indicates otherwise, in case the identified area might not be suitable for sand mining of which it was clarified that, the sand mining project may be placed somewhere else, which the community would again identify and agree.

Traditional Authority's representatives also needed clarity from the community if they were aware of the project in question and the community was quick to state that the project was not new to them as they were the initiators of the said project since 2017.

The community members also wanted to know if they would be charged should they wish to use the sand for their household like building houses of which clarity was given that nobody is expected to pay for household use since the village headman would also be aware of such fact since the use would not be for commercial purpose.

On the payment of the person to be assigned with the task of counting the sand loads at the site, the community was informed that they would be responsible for such as it will be the community to nominate such a person.

It was further clarified that the project trucks should not be used to load sand for the community members as they would be meant for the project/business and not for villagers to build their houses thus the community may make use of their own vehicles or donkey carts.

How long will the Environmental Clearance Certificate take after the assessment environmental impact is done?


Answer: Environmental clearance certificate have a long process because it's expensive, it can be fast if all the right documents are in place and it will take 2-3 months.

Therefore, the community members were also alerted on the charges per load of which it was stated that according to the existing practice of the eight (8) northern Traditional Authorities, it was agreed as follows; that per 0-9 tonnes charges should be N\$ 100-00 whilst 10 tonnes upwards charges should be N\$ 200-00.


Finally, the community was informed that the Environmental Clearance Certificate by virtue of provisions, it should be issued only to the respective Traditional Authority for the interest of the affected community.

At the end of the deliberations, Tatekulu Iita asked if the community could give their consent for the Traditional Authority to go ahead with the Environmental Impact Assessment of which the community stated their willingness and that they were eager and keen to get the project going. Thus it was taken and agreed upon that the affected community was happy and interested in the sand mining project.

Then the meeting was official closed with the prayer by a community member.

  
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**REINHOLD IITA**  
**HEAD OF DELEGATION**

08.06.2022  
.....  
**DATE**

  
.....  
**AGNES RUDOLF**  
**SECRETARY**

08-06-2022  
.....  
**DATE**

**Annexures**  
**Attendance register**





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## Attendance list

Edhina	Omukunda	Rank	Edhina cell No:
1. Agnes Rudolf	Elete Onendongo		
2. Timoteus Kalimba	Otuwala		
3. Rainhold Tita	Amutanga		0813077352
4. Thomas Tshiningu	Onashiku-Elin		0811278440
5. Maria Angungu			0812967161
6. Rudolf Nambojo	Onendongo		0812972991
7. Emilia Ekukutu	Onashiku		0812006030
8. Phillipus Nantana	Onashiku		0812282450
9. KORNELI Jackson	Onashiku		0813828528
10. Rosalia Thomas	Onashiku		0817670146
11. Rev. Wilhelmus Shikamba	Onashiku	Laban	0812829969
12. Alina Shindongo	Onashiku		0813334639
13. Jutta Titus	Onashiku		0812139866
14. Rosalia Nmuvalwa	Onashiku		0813841806
15. Maria Aupe	Onashiku		0813146314
16. Laha Jeremia	Onashiku		0514042194
17. Hilya Shikongo	Onashiku		0817400789
18. Enatha Negongo	Onashiku		0816962635
19. Eva Negumbo	Onashiku		
20. Justina Kayawala	Onashiku		0812706847
21. Salafina Shikamba	Onashiku		082348534
22. WILBARB. N. I.	Onashiku		0814318584
			0814318601

13	SUITER	SHANUBA	0812195436	
24	TEHES	SHANUBA	0813715550	
25	J	SHANUBA	088268771	
26	Juta Ankama	J Ankama	0812901154	
27	VIVIAN Ashipala	V. Ashipala	0813030177	
28	JANUS lukung	J. Lukung	0812776227	
29	Tang: Paulus	Paulus	0815633133	
30	Hatalia	Petrus	0814694285	
31	JASON SACKY	Peter	0812891068	
32	ARON SHIKONGA	ONASHIKU	0812566264	
33	Beatha Elia	ONASHIKU	0812197995	
34	Lucia Nantam	ONASHIKU		0812895133
35	BLASIUS TSHIKUTE	ONASHIKU	0811273673	
36	Wana Uapindi	ONASHIKU	0810420744	
37	Ister Selas	ONASHIKU	0813139639	
38	Mathous Amesho	ONASHIKU	0814260802	
39	PHILUS PAULUS	PAULUS ONASHIKU	818728896	
40	Linus Franz	ONASHIKU	0812021665	
41	Charles Shimbome	MEFT	0812807157	
42	Lalimi Eckre	MEFT	0812441601	

All correspondence should be address to the Chief of Uukwambi Traditional Authority