



NAMIBIA UNIVERSITY  
OF SCIENCE AND TECHNOLOGY

# Honorary Award

**Meekulu Martha Mwadinomho ya Kristian  
Nelumbu (Ohamba yOvakwanyama)**





## **CITATION ON THE OCCASION OF THE CONFERMENT OF**

**Honorary Degree,  
Doctor of Philosophy in Leadership and  
Change Management (DLCM)**

*[Honoris Causa]*

Upon  
**Meekulu Martha Mwadinomho ya Kristian Nelumbu  
(Ohamba yOvakwanyama)**

Citation by

**Prof Efigenia Semente**  
*Executive Dean: Faculty of Commerce,  
Human Sciences and Education*

**03 May 2024**

**Eenhana, Ohangwena Namibia**



# SALUTATIONS

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- Director of Ceremonies, Ms Kadiva Hamutumwa , Interim Council Member, and Mr Fillemon Nangolo, Former Deputy Director: Ministry of Education Arts and Culture,
- H.E. Dr Hifikepunye Pohamba, Former President and NUST Eenhana Campus Patron,
- Honourable Dr Iita Kandjii-Murangi, Minister of Higher Education, Technology and Innovation,
- Hon. Lt General Rtrd Sebastian Ndeitunga (Governor, Ohangwena Region),
- Hon Walde Ndevasiya – Former Governor, Ohangwena Region,
- Honourable Prof Peter Katjavivi, NUST Chancellor,
- Dr Leake Hangala, Chairperson of the Interim NUST Council,
- Honourable Ministers and Members of Parliament,
- Honourable Governors and Traditional Leaders,
- Meekulu Martha Mwadinomho ya Kristian Nelumbu, Ohamba of the Ovakwanyama,
- Leaders at National and Local Levels,
- Your Excellencies Members of the Diplomatic Corps,
- Reverend Lazarus Awkaake, Congregation/Church: Reformed Evangelical, Anglican Church of Namibia,
- Members of the University Council,
- Members of the University Executive Management,
- Mr Dionisius Mumbaba Ndeilenga, SRC Vice-President: Eenhana Satellite Campus,
- Invited Guests,
- NUST Staff members present,
- Parents and Guardians,
- Dear Graduands,
- Members of the Media,
- Ladies and Gentlemen.



# YOUR EXCELLENCY, MR CHANCELLOR, SIR

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I have the great honour in reading the citation for the conferment of the degree, Doctorate Honoris Causa, to one of the outstanding and respected national and a traditional leader of enormous stature in Namibia whom the Council of the Namibia University of Science and Technology has found worthy of being bestowed this highest academic honour. It is none other than Ohamba yOvakwanyama, Meekulu Martha Mwadinomho ya Kristian Nelumbu whose leadership achievements are widely acclaimed. NUST is extremely proud and honoured to be associated with her. Her sacrifices and leadership ability are widely acclaimed. In the contemporary world of today characterised with complex cyclical vulnerabilities and development challenges such as poverty, food insecurity, natural hazards, gender inequality and macroeconomic shocks among others; selfless acts by individuals that support mankind are rare to come by and hence, the need for this recognition.

## 1. INTRODUCTION

**Mr Chancellor Sir**, the Namibia University of Sciences and Technology, like other universities in the world, has an academic tradition of awarding honorary doctorates to recognise distinguished personalities for their exceptional contributions to humanity. As an inspirational advocate for education, Meekulu Martha Mwadinomho ya Kristian Nelumbu is a distinguished Namibian citizen, a woman of true humility, strong leadership acumen and philanthropy.

## 2. EARLY CHILDHOOD

**Meekulu Martha Mwadinomho ya Kristian Nelumbu, Ohamba** of the Oukwanyama Traditional Authority was born in the family of the Eehamba of Oukwanyama at Oifidi village west of Ondjiva in Angola, on 7 August 1931. Her mother, Nekoto ya Shangeya was a daughter of Nahango ya Mboliooli. From the maternal lineage, Meekulu is Omukwanangobe (totem of the cattle), and from the paternal lineage, she is Omukwaudimbe (totem of the millet). She lived in Oongo for only a short time, her aunt Kaleinasho ya Ndeiweda the Ohamba yo Koshihambo and Mandume's niece, took her when she was just a toddler.



However, she did not stay there for long, probably ten years, and then her aunt passed away. After Kaleinasho's death, she was then adopted by Vilho ya Weyulu an uncle who brought her to the Namibian side of the border, at Ohaingu where she grew up. Meekulu Martha Mwadinomho says she came to Ohaingu during World War II and that time it was regarded as Hitler's war (probably in the early 1940s).

During her formative life at Ohaingu, she participated in normal household chores earmarked for girls of her time. Amongst these were pounding Omahangu, cleaning, collecting firewood and the like. Being an offspring of the Ovakwanyama royal family, she was not compelled or expected to do these chores. But she did all these out of her own free will regardless of her uncle, Tatekulu Weyulu's tight protection and restrictions against her doing such work.

Although cultural and traditional conditions of the time were not inclined for education, Meekulu Martha Mwadinomho managed to attend some school. She was a learner at the Ohaingu primary school where she completed Sub A and B (currently Grades 1 and 2) and her teacher was Mateus Shikeva. She then proceeded to Standards 1 and 2 equivalent to Grades 3 and 4 taught by Timoteus Ndilula. At that time many children who wished to become Christians would in addition, complete baptism, and confirmation classes. Therefore, Meekulu Martha Mwadinomho, attended baptism classes in the denomination of the then Evangelical Lutheran Ovambo- Kavango Church (ELOC) under the stewardship of Mika Hiyoonyane. She was then baptized and confirmed by Reverend Ismael Nhinda. She did and completed these studies at the Engela Seminary, the Finnish Missionary Society Establishment currently in the Ohangwena region. After confirmation she became a member of the Engela parish, but later she moved to the Okambebe Evangelical Lutheran Church (ELCIN) Parish where she is still a member.

Meekulu Martha Mwadinomho's childhood was not only socialised within the royal family members alone, but she also had a cohort of friends and peers as an important pillar to remember. Although presently this cohort has grown to be so large to single out all names in this brief profile, she mentions Anna ya Johannes ya Ndjaula, Mundowishi Teopolina ya Frans ya Haipumbu and Paula ya Frans Haipumbu among many others.

When she was older, Meekulu Martha Mwadinomho got engaged and married her late husband, Aron Sheehama. In Oshiwambo culture the wife leaves the homestead of her parents and migrates to the house and village of



her husband. It was on this account that Meekulu Mwadinomho moved to Okambebe village after marriage. Her marriage was blessed with 8 Children, (7 boys and 1 girl). Sadly, of the 8 children, only 3 (three) are still alive and these are Jona Sheehama, Vilho Sheehama and the last-born Titus Sheehama.

### 3. MEEKULU'S PUBLIC LIFE AS THE OHAMBA yOVAKWANYAMA

Reflecting on the years of Namibia's liberation struggle, **Meekulu Martha Mwadinomho ya Kristian Nelumbu** had been, and still is a resident of Okambebe Village in the now Ongenga Constituency. Okambebe and Ongenga villages were considered "safe havens" for PLAN combatants at the time, and the residents of these villages were renowned for their resistance to the continued occupation of Namibia by South Africa.

In her own right, despite not having been on the actual battlefields, and like many other women in her area of Okambebe, Meekulu asserted her aspiration for Namibia's independence and freedom. She supported the valiant freedom fighters/Peoples' Liberation Army of Namibia (PLAN), the then SWAPO Military Wing with food, shelter, clothes, and whenever possible funds. In collaboration with others, she nursed the wounded and at times, hid their weapons, risking her own life in the process.

Additionally, Meekulu was one of the village women who formed prayer groups, to pray for the safety and wellbeing of Namibian sons and daughters in exile; for peace, and for independence of Namibia; and also, for an end to brutality that was perpetuated by the South African army. Meekulu bravely withstood constant harassment by the Koevoet and South West Africa Territorial Force (SWATF), and challenged their brutality in every manner possible, and still survived to tell the story today. Her resoluteness during the uncertain era of the struggle for Namibia's independence contributed massively in advancing the course of Namibia's freedom and independence.

The biography of Ohamba Meekulu Mwadinomho is intricately connected to the restoration of Omhedi Palace after a period of 79 years when the Ovakwanyama people did not have Ohamba following the death of Ohamba Mandume ya Ndemufayo in 1917. In pursuit of the commitment by the Ovakwanyama people to restore their traditional leadership, Gabriel Kautwima the then Chairman of the Council of Traditional Authorities gave up his homestead at Omhedi before his death in 1995. This was to create space for the resident of the new king or queen of Ovakwanyama people to be chosen. It is recorded that after

independence, Ovakwanyama people started looking for the Ovakwanyama royal family to choose their new leader until Rev. Natanael Shinana and others found the late Cornelius Mwetupunga Shelungu from the royal lineage. They then inaugurated him as Ohamba of Oukwanyama in 1998. After his death in November 2005, Ohamba Meekulu Mwadinomho, a cousin from the same royal lineage was installed to succeed him on 12 November 2005. Her nomination as the Ohamba of Oukwanyama was indisputable, as it was done in accordance with the wishes of her late uncle, Mwetupunga Shelungu.

It is noteworthy to mention that Ovakwanyama were never ruled by a female Ohamba and thus Meekulu Mwadinomho is the first woman to head and reign as Ohamba of this traditional authority covering 12 districts, 59 clusters and 607 wards. Whereas there have been women/female Eehamba in the Ovakwanyama tradition, but none of them ever reigned. Hence, Ohamba Meekulu Mwadinomho provides a window for articulating the emergence of debates about gender, authority, and social change juxtaposed between traditional customs and modernity from the perspective and dynamics of the Oukwanyama traditional authority which is matrilineal.





#### 4. OHAMBA MEEKULU MARTHA MWADINOMHO YA KRISTIAN NELUMBU'S LEGACY AND VISION

In terms of philanthropy, **Ohamba Meekulu Martha Mwadinomho** serves as a role model for the entire Ovakwanyama community and beyond as she encourages charity, volunteering, and active citizenship. Over the years through her directive and support, the Omhedi Palace cares for over 45 abandoned children and about 27 homeless adults. She made a conscious call in September 2015 to all young women in Namibia not to commit illegal abortions and kill babies or abandon them, but to bring those babies to the Palace. Similarly, Meekulu successfully initiated the establishment of a kindergarten on the Omhedi premises to cater for the orphans and abandoned children under her care at the Palace, as well as other children in the immediate neighbourhoods. The kindergarten accommodating children from 4 through to 6 years old, currently has a population of 41 children both from Ouhamba and the surrounding community. Meekulu will therefore leave a formidable legacy of selflessness and service to her subjects, the Ovakwanyama community.

Similarly, Ohamba Meekulu Martha Mwadinomho is a renowned personality in venturing for the youth. As testimony, Mwadinomho Combined School in Ondehaluka village about 30 km north of Ondangwa was renamed after her in 2007 in recognition of her extraordinary contributions in youth education and empowerment. The community felt the name Ondehaluka was coincidental and did not reflect the wish of the people who felt the name of the school should reflect the togetherness of the Ovakwanyama people. Hence in honour of Ohamba Meekulu Martha Mwadinomho's influence on the community and the Ovakwanyama traditional authority at large, the school got renamed. This reflects the community's faith and loyalty to their Ohamba and the traditional authority. Mwadinomho Combined School with a total of 739 learners is currently one of the highly ranked academic institutions in Ohangwena region featuring excellent academic performance, leadership, sports, and culture.

More recently, convinced of the need for her people to have easy access to higher education, Meekulu Mwadinomho led a strong delegation to Windhoek, the seat of the Namibia Government. She felt the youth were suffering, since most of them could not afford to come and study in Windhoek. She maintains



that Windhoek is far, and the majority have nowhere to stay while pursuing their studies. As a result, she first sought the mandate from her people. Hence, in 2016 at the office of the traditional authority (Ombelweya yoshilongo), in Ohangwena, Meekulu raised and discussed the need to have an institution of high learning in Ohangwena region. The people, through this meeting mandated her to see the Head of State regarding the initiative.

In pursuit of this initiative, a steering committee was established, chaired by the late Ambassador Hadino Hishongwa, with Mr Josia Udjombala as secretary to mention but some. In June 2016, Meekulu and her delegation met the President. Subsequently, in March 2017, the Minister of Higher Education, Hon. Dr Iita-Kandji Murangi met with Meekulu's delegation. The Minister suggested to the delegation that a campus, and not a new University, be established in the area. This was a welcomed move since what Meekulu Mwadinomho aspired for was a higher learning education institution to be brought closer to the people. To her, it was not important whether this was a new institution or an extension of the existing ones. That was the birth of the Eenhana Satellite Campus of the Namibia University of Science and Technology (NUST). Consequently, the Honourable Minister of Higher Education, Dr Kandjii Murangi appointed His Excellency the former President Dr Hifikepunye Pohamba to be the Patron to the soon to become a University Campus in the area.

With the establishment of NUST Eenhana Campus, Meekulu's ultimate wish is that the Campus grows, expands in size, and extend the education services to the people in remote rural areas and other regions in the country so that people in remote areas can empower themselves through access to quality higher education. She aspires that the NUST campus continues to prosper and offer not only quality education, but education that is responsive to the needs of the people and their development.

## 5. THE NEED FOR LEADERSHIP

**One need not search for long, public policy literature maintains that some problems are too massive to be solely 'tamed' by government interventions and too broad-ranging and dynamic to be fully understood by conventional scientific research (Head, 2022). Naime (2020) and Termeer, Dewulf and Biesbroek (2019), argue that these are "Wicked Problems"; while Shantz, et al. (2023) call them "Grand Challenges" as they feature high levels of**



complexity, uncertainty, and divergence. This understanding acknowledges the co-existence of multiple stakeholders engaged with these challenges characterising varied institutional roles, knowledge levels, stakeholder expectations, personal interests, values and ideologies, resulting in conflicts and often contradictions of preferred solutions (Head, 2022). Examples in recent literature are plentiful including climate change, perpetual conflicts, poverty, hunger, water scarcity, income inequality, overcrowded urban areas, the quest for renewable energy, lack of healthcare, uneven educational opportunities, and inadequate sanitation are among a host of many vexing and intractable challenges that threaten the stability and even long-term habitability of the Earth (Termeer, Dewulf, & Biesbroek, 2019). Inherently these problems supersede and even question the very foundations of rational scientific approaches of planning and policymaking, the preferred alternative approach to wicked problems resolution is stakeholder engagement and dialogue (Head, 2022). Arguably, deliberative democracy and leadership have created better interventions because of rigorous stakeholder engagement and deliberations over these challenges, as well as more inclusion in the political process for those groups who have typically found themselves alienated from politics (Janeczko, 2011). Over time, different governance approaches have emerged as ways to understand, coordinate and tackle “Wicked Problems”, e.g. network governance (Van Bueren, Klijn, & Koppenjan, 2003), collaborative governance (Roberts, 2000), adaptive governance (Gunderson & Light, 2006) or interactive governance (Torfing, Peters, Pierre, & Sorensen, 2012) to name a few. Wicked Problems given their nature require the transfer of authority from individuals to a collective authority since tackling these problems requires collective engagement. In other words, in circumstances where there is a huge degree of complexity, uncertainty and divergence as characterising wicked problems; their resolution is often associated with the exercise of effective Leadership. The centrality of leadership in tackling wicked problems is a testimony that leadership is not a science but an art – it is the art of engaging and coordinating a community effort in facing up to complex, diversified and uncertain problems (Grint, 2010). *Ohamba yOvakwanyama, Meekulu Martha Mwadinomho ya Kristian Nelumbu in no small measure has demonstrated her capacity for leadership in tackling some of the “Grand Challenges” of our time.*

## 6. THE ROLE OF TRADITIONAL AUTHORITIES IN GOVERNANCE AND ECONOMIC SUSTAINABILITY IN NAMIBIA

Traditional authority is still a distinguishing feature in the landscape of contemporary Africa (Ubink, 2008). In many of these countries, traditional leadership remains relevant in sustaining the life of their subjects at the local level despite parallel co-existence of modern state structures (Wig, 2016). Arguably the resurgence of Traditional Authority or Chieftaincy in the African context has been aided by the fact that new public structures for traditional leaders appear to have been evolved in many African states through the adoption of multi-party democracy, democratic decentralisation, and emergence of trends depicting the state as a stakeholder in an increasingly complex and interwoven global order. In a similarly way, the liberalisation policies of the 1990s and development partners calling for structural adjustments, emphasising a smaller state, cuts in public expenditure, a strengthening of civil society, and search for alternative dispute resolution, have created an increased space for the involvement of traditional authorities in law enforcement, dispute resolution, service provision, and the implementation of development projects (Baldwin & Holzinger, 2019). Hence, since the 1990s, several African governments, international institutions and donor organisations have shown a renewed interest in Traditional Authority or Chieftaincy. Consequently, many African countries have enhanced or formalised the position of their chiefs and traditional authorities (Ubink, 2008).

Among other duties, Traditional Authorities are anticipated to offer advice to the central government and participate in the administration of regions and districts (Addadzi-Koom, Addaney & Nkansah, 2022). As symbols of unity in Ghanaian society for example, chiefs are constitutionally barred from active party politics. Apart from the mentioned constitutional functions, chiefs in Ghana have a moral obligation to contribute to the lives of their individual citizens, and to the nationals of their country. Now days, a chief or a traditional authority is expected to lead his people in organising self-help activities and projects and take initiatives in establishing institutions and programmes to improve the welfare of his subjects in areas such as health, educational, trade and economic or social development. However, stripped of political and executive power and formal financial support, traditional authorities or chiefs address these basic needs for their subject using their ingenuity, diplomacy,

power of motivation and sometimes their own personal resources. Worth noting, these institutions and programmes are not expected to replace those that must be provided by the central and regional governments, rather they are supplementary to them, especially in the currently dispensation when the demands of the people are so diverse making it unrealistic to expect that these needs can all be met from central government resources. Hence, the chiefs or Traditional Authorities can and do play an important role in development discourse, which enhances democracy and sustains good governance.

In this backdrop, Ohamba Meekulu Martha Mwadinomho serves as a role model for the entire Ovakwanyama community and beyond as she encourages charity, volunteering, and active citizenship, acts which are in line with her role and authority. For example over the years through her directive and support, the Omhedi Palace has come to care for over 45 abandoned children and about 27 homeless adults among many other similar acts.

The Republic of Namibia's government enacted the Traditional Authorities Act in 2000 because traditional authorities play a significant role in the country. The Act stipulates amongst others the appointment, election, recognition, roles, responsibilities and powers of Traditional Authorities and traditional leaders and incidental topics thereto are covered (GRN, 2000). The Traditional Authorities Act of 2000 is an attempt in Namibia to empower traditional authorities to protect the regional economies and resources. For example, since pre-colonial times, Namibia's environment and jointly owned natural resources have been protected in large part by customary law. Following the country's independence, the government was tasked by Article 95(1) of the Namibian Constitution to create a suitable legal framework to safeguard the environment and encourage the sustainable use of the country's natural resources. In this context, the duties of Traditional Authorities in accomplishing these objectives are outlined in Namibia's existing legal framework on Traditional Authorities and communal land user rights.

According to the Traditional Authorities Act (TAA), for example, Traditional Authorities are required to make sure that the natural resources available to their communities are used sustainably and in a way that preserves the environment and ecosystems for the benefit of all Namibians. In addition, the TAA mandates that Traditional Authorities support the Namibian Police and other law enforcement organisations in their efforts to prevent and investigate crimes. This includes, for instance, supporting the Namibian Police in their

investigations into crimes against wildlife, such as the illegal harvesting of indigenous wood species that are protected, like teak and rosewood, or the poaching of rhinos and elephants.

In addition, there are obligations regarding roads, watercourses, forests, and the use of clay, stone, wood, and water on common ground. According to Communal Land Reform Act (CLRA) 5 of 2002 Regulation 33, a road or thoroughfare that crosses communal land cannot be changed or closed unless authorized by a legal authority. Additionally, no one is allowed to block the entrance to a public watering hole within a common area or to stop others from using the watering hole to water their livestock and many other such activities.

In line with the above discussion, Traditional Authorities are constitutionally tasked to safeguard the Namibian environment and the sustainable use of natural resources on communal land. In this respect and many others, Traditional Authorities are the eyes and ears of government at grassroots level and have a significant role to play in supporting the government with the enforcement of its laws. Nonetheless, and perhaps more significant, they have a duty of ensuring that the traditional communities under their influence benefit equally from the natural resources available to them. The promotion and implementation of sustainable natural resource management principles in communal areas where traditional authorities have jurisdiction is key to achieving this goal.



## **7. NAMIBIA ATTAINING INDEPENDENCE THROUGH SELFLESS CONTRIBUTIONS OF INDIVIDUALS SUCH AS MEEKULU**

Meekulu Mwadinomho Martha Kristian ya Nelumbu Like other northern women, made a crucial contribution to Namibia's independence by helping the People's Liberation Army of Namibia (Plan) by giving them basic needs such food, water, and Shelter and by letting them know whether there were any enemy around.

The Omhedi village where Meekulu Mwadinomho Martha Kristian ya Nelumbu is currently residing begins with the colonial occupation of the kingdom by Portugal and South Africa during World War 1, which led to the displacement of the kingship to the southern half of the territory, which is now divided by an international boundary between Angola and Namibia. Since 1915, the Oukwanyama precolonial kingdom has made a significant contribution to Namibia's attainment of independence (Shiweda,2011). The institution of kingship was abolished, and a Council of Headmen was established in its stead after resistance by the previous King Mandume Ndemufayo. One prominent headman, Ndjukuma, became one of the senior headmen raised to unprecedented levels of authority by colonial control. Omhedi Village was designated as an enforcement location.

## **8. OHAMBA MEEKULU MARTHA MWADINOMHO YA KRISTIAN NELUMBU AND THE SDGS.**

TheThe UN 2030 Agenda for Sustainable Development, with its 17 Sustainable Development Goals (SDGs) and 169 targets, sets out a blueprint for global sustainable development integrating comprehensively its three elements - economic, social, and environmental dimensions (UN, 2018). The Sustainable Development Goals, an attempt to find solutions to the “global wicked problems” represents a bold, universal agreement to end poverty and all its dimensions and craft an equal, just and secure world – for people, planet and prosperity (Pérez-Escamilla, 2017). The centrality of SDGs is the pledge to leave no one behind, which relates closely to the three thematic pillars of the 2030 Development Agenda: poverty, inclusiveness, and inequality (Sachs, et al., 2022). Poverty in its various forms is central to the New Agenda, as it used to be at the centre of the SDGs and has been identified as one of the three overarching objectives of sustainable development. Inclusiveness

conveys the notion of empowerment and the principle of non-discrimination. The following: Gender Equality (SDG 5), Reduced Inequality (SDG 10), Peace, Justice, and Strong Institutions (SDG 16), inter alia, have very strong affinity and connections to inclusiveness and empowerment. And finally, equality – or inequality – as a concept is also prominently covered in the 2030 Agenda. This aspect appears in SDG 10, which aims to reduce inequalities within and among countries, and is also indirectly reflected in other goals and targets across the agenda, such as health, education, gender, and others.

Many targets within the SDG framework relate to rendering opportunities, empowerment and enhancing social-economic capabilities for development. Particularly, the targets relating to universal primary and secondary education, literacy and numeracy (SDG4); ensuring women's full and effective participation and equal opportunities for leadership at all levels of decision-making be it political, economic and public life (SDG5); ensuring responsive, inclusive, participatory and representative decision-making (SDG10); universal access to sexual and reproductive health and reproductive rights (SDG3); full and productive employment and decent work (SDG8); and increase in skills for employment and entrepreneurship (SDG9). These are core and focal areas within the UN 2030 Development agenda that Ohamba Meekulu Martha Mwadinomho ya Kristian Nelumbu has shown contribution and resilience as she echoes the efficacy of Ubuntu-based and collective leadership. More specifically, Meekulu Martha Mwadinomho has tried to remain relevant in the development discourse by championing education (SDG4 – Quality Education) right from Kindergarten to University for her subjects. Education a key enabler for achieving sustainable development being both a goal and a means for attaining all the other SDGs. By empowering the youth through access to education, Ohamba Meekulu Martha Mwadinomho ya Kristian Nelumbu is waging war against poverty in all its manifestations. In this context, poverty is more than the mere lack of income and resources for sustainable livelihood. It manifests in hunger and malnutrition, limited access to education and other basic services, social discrimination, and exclusion as well as the lack of participation in decision-making (UN, 2018) in aspects that matters in one's life.

NUST, through the Faculty of Commerce, Human Sciences and Education (FCHSE) has found in the person of Ohamba yOvakwanyama, Meekulu Martha Mwadinomho ya Kristian Nelumbu the nobleness of character and the selfless



determination to empower and develop her subjects. Emerging from a humble background, Meekulu Martha Mwadinomho ya Kristian Nelumbu has come to represent a role model for the entire Ovakwanyama community and beyond as she encourages charity, volunteering, and active citizenship. In September 2015, She made a conscious call to all young Namibian women not to commit illegal abortions and kill innocent babies or abandon them, but to bring the unwanted babies to the Palace.

## 9. CONCLUSION AND THE PRESENTATION OF THE GRANDUAND

Consequently, in pursuant of NUST Statutes, Rules and Regulations, Sections 2 (2.1) (a) – (c), page 45; the University is empowered to bestow upon qualified nominees an Honorary Doctoral Degree as appropriate. These stipulations include among others evidence of distinguished service rendered in the advancement of any branch of learning or record of distinguished service or achievement deemed appropriate to the university to recognise publicly and includes i.) Service of excellence in the interest of the community in fields such as statesmanship, culture, societal enrichment, politics, education, economics, and arts; ii.) A person nominated for an honorary degree should have a record of such a nature that the conferring of an honorary degree would bring credit to the University and would not be at variance with the spirit of the University 's declared vision, mission and value statements. Hence, by joining hands in support of NUST's dedicated ambition to reach all Namibians through the provision of multiple pathways for excellent education, applied research, innovation and service in collaboration with stakeholders (SDG4); ; **Ohamba Meekulu Martha Mwadinomho ya Kristian Nelumbu yOvakwanyama traditional authority and a grass-root leader for the Namibian Nation has demonstrated her dedication and willingness to selflessly support Namibians in resolving the many vulnerabilities and weaknesses in the Namibian society through charity, volunteering, and active citizenship thus advancing in no less degree the course of humanity.**

Through her life starting from a humble beginning, Ohamba Meekulu Martha Mwadinomho ya Kristian Nelumbu represents rich lessons to be learnt by the present generation. It represents a synthesis of traditional cultural values and modernity as depicted in the Ovakwanyama traditions. Ohamba Meekulu Martha's life contrasts the narratives that are deeply rooted in patriarchal cultures, norms, and practices as it is a testimony of what matrilineal can contribute to advancing African societies. Ohamba Meekulu Martha's life





shows what the fusion of humility and philanthropy can accomplish in our society. Through her life she practices and encourages charity, volunteering, and active citizenship, values that are fast disappearing in the African culture. Among others, Ohamba Meekulu Martha Mwadinomho's life demonstrates a resolute devotion of one's time to something bigger than themselves; conduct of oneself with grace, dignity, and thoughtfulness in the face of adversity and life challenges; prioritising the family because it is such an important social unit that eventually forms the society and the foundation of our civilization; recognising the sanctity and sacredness of life itself and endeavors to protect and preserve it; being the type of change agent one desires to see in the world; kindness to the people one deals with, but not allowing them to push one around; raising a humble community requires self-humility; and survival in times of difficulties and natural calamities, requires labouring hard and preserving food for one's posterity

**Your Excellency, Mr Chancellor Sir**, our candidate with no doubt contributed to social capital development, inclusive of quality education for all and an emphasis on life-long learning and philanthropy (SDG 4) among others. Our candidate has made meaningful contribution to social justice, economic emancipation, and economic growth of our country. As a nation, convinced and proud of Ohamba's achievements, today we are honouring not only a traditional leader, but indeed a national icon for an outstanding career achievement. Mr Chancellor Sir, on recommendations of the Honorary Award Committee, the Senate, and the approval by the Council of the Namibia University of Science and Technology, I present to you the Ohamba Meekulu Martha Mwadinomho ya Kristian Nelumbu yOvakwanyama traditional authority to be conferred a Doctor of Philosophy, Honoris Causa degree in Leadership and Change Management.

I thank you!

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**Shamba yOvakhanyama  
Mandume  
Ndenikufa ya Ndemufayo**

Ruled from 1811 - 1817

and fought the Colonial War Against  
the Portuguese,  
the British and the  
Zulu Army



## 10. SOURCES/SUPPORT STATEMENTS

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