

**AFRICA KAKUWA VISION  
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**MOTTO: RETAIN OUR IDENTITY AND CULTURE  
SUMMARY OF AFRICAN KAKUWA VISION PROFILE.**

## **Introduction.**

The African Kakuwa Vision (AKV) is a transformative initiative designed to empower Kakuwa communities across Uganda (UG), South Sudan (SSD), and the Democratic Republic of Congo (DRC). Grounded in cultural identity and driven by urgent socio-economic needs, AKV seeks to expand access to education, strengthen livelihoods, improve healthcare, promote legal empowerment, and foster cross-border collaboration.

## **Our Rationale:**

The Kakuwa people, while united by language and cultural heritage, are dispersed across three national borders, making them particularly vulnerable to marginalization, underdevelopment, and political neglect. Decades of conflict, displacement, and fragmented service delivery have undermined education, health, economic resilience, and legal recognition for Kakuwa communities. A coordinated, cross-border strategy is urgently needed to address these challenges through an integrated development framework. The AKV offers a people-driven, culturally grounded, and future-focused response that seeks to restore dignity, promote self-reliance, and build lasting resilience among Kakuwa populations.

## **Our Vision Statement:**

A united, empowered, and self-sustaining Kakuwa community, flourishing through **education, empowerment, and cooperation.**

## **Our Mission Statement:**

To realize a flourishing Kakuwa community by advancing inclusive education, fostering sustainable empowerment, and strengthening cross-border cooperation—while preserving and celebrating our cultural heritage.

## **Our Core Values:**

- **Accountability:** Fostering a transparent and responsible stewardship of the resources.
- **Equality:** Promoting fairness, inclusivity, and equal opportunities for every Kakuwa.
- **Ethical:** Honoring and preserving Kakuwa traditions, wisdom, and moral values.
- **Humility:** Serving one another with respect, a will to learn, and a teachable spirit.
- **Integrity:** Upholding honesty, truthfulness, and the highest ethical standards.
- **Unity:** Nurturing solidarity and cohesion across all Kakuwa communities.

## **Our Strategic Objectives:**

- To expand access to good education and skills training for Kakuwa children and youth.
- To support better farming and small businesses for stronger household food security.
- To give timely food and basic aid to individuals and families in need.
- To grow fair financial services and local business networks for stronger local economies.
- To secure legal status, trusted leadership, and better access to public services for Kakuwa.
- To boost community health through quality care and health education.

## **Our Theory of Change (ToC):**

- **Problem Statement:** Kakuwa communities face limited access to education, healthcare, legal protection, and livelihoods—worsened by conflict, displacement, cross-border separation, and deep-rooted marginalization.
- **Desired Change:** Enhanced wellbeing, restored dignity, and greater socio-economic self-reliance for Kakuwa communities.

## **Pathways of Change:**

- Education support leads to higher attainment and employability.
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- Improved livelihoods increase income and food security.
- Accessible healthcare strengthens health outcomes.
- Legal recognition enables effective governance and service access.
- Emergency aid maintains community resilience.

### **Key Assumptions:**

- Communities actively engage and co-own interventions.
- Governments support AKV's legal status and operations.
- Sufficient resources are mobilized.
- Implementation takes place in a stable and peaceful environment.

### **Strategic Pillars Outcomes:**

- Improved access to quality education and vocational training for children and youth.
- Enhanced food production, income generation, and household resilience.
- Timely emergency assistance to vulnerable populations, restoring dignity and wellbeing.
- Inclusive financial systems, strengthened cross-border trade, and enterprise development.
- Legal recognition, effective governance, and strong partnerships for service delivery.
- Access to quality health services through infrastructure, research, and preventive care.

### **Implementation and Monitoring:**

AKV will engage local community members, leaders, groups, and partners in a phased implementation process. Monitoring and evaluation will rely on the Logical Framework Analysis Matrix and Theory of Change to ensure transparency, adaptability, and accountability.

### **Governance and Financial Fiduciary**

AKV operates under a transparent and accountable governance structure rooted in community participation and cultural ethics. Its leadership and operational teams are selected based on integrity, competence, and commitment to the AKV vision. Financial management follows strict fiduciary standards to ensure responsible stewardship of resources, donor confidence, and local trust. All funds are tracked, audited, and reported through open processes to reinforce transparency and long-term sustainability.

## Conclusion

The [African Kakuwa Vision \(AKV\)](#) seeks to unify and uplift Kakuwa communities through integrated and sustainable development. Grounded in cultural identity and driven by collective action, AKV invites participation and partnership for a shared future of dignity and empowerment.

## Who Are the Kakuwa?

The Kakuwa are an indigenous Nilotic ethnic group primarily found in the borderlands of South Sudan, northern Uganda, and the north-eastern Democratic Republic of Congo (DRC). Despite numbering over 500,000, the Kakuwa maintain a strong identity and cultural vitality, closely related to other Eastern Nilotic peoples such as the Bari, Pojulu, Nyangwara, Kuku, and Mundari.

## Origin of the Name 'Kakua'

The name "Kakua" has multiple proposed origins reflecting linguistic, cultural, and historical perspectives. Linguistic folklore suggests it derives from "Ka," meaning "land" or "our," combined with "Ko," meaning "people of," thus translating to "People of the land." A Défense tale links the name to "kakuwa" thorn-tree barricades traditionally used by the people in village fencing for protection. An ancestral legend attributes the name to the nickname "kakowani," a fierce kin known for settling disputes with his teeth, one of three brothers. Historically, some theories connect the Kakua to the ancient city of Kawa (Kaka) in Nubia, tying their origins to the ancient Nilotic homeland in what is now northern Sudan.

## What Are the Kakua Known For?

The Kakua are known for their agricultural expertise, cultivating crops such as cassava, maize, and legumes such as beans. Others include sorghum, groundnuts, coffee, bananas, fruit trees, and tobacco. Recently, they added coffee and tea to their crops, diversifying the local means to income security. They are also skilled craftspeople with the men handling metalwork including spears, knives, and farming tools, while their women are skilled in crafting pottery vessels with varied graphic artworks on the artefacts, basketry using reeds and sorghum stalk. Also, the Kakua are famous for cooking tantalising cuisines from organic

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that politically and militarily, the Kakua have demonstrated leadership across South Sudan, Uganda, and the DRC. Their resilience is notable, as they have repeatedly recovered from hardship while steadfastly preserving their cultural identity.

## Where Are Kakua Found?

### 1. South Sudan (Central Equatoria – Greater Yei Region):

- Eastern Kakua (Jamara, Kupera),
- Western Kakua (Baraba to Mori and Soro Muke),
- Southern Kakua (Gulumbi to Kaya),
- Northern Kakua (Maridi Road: Minyori, Logo; Juba road: Gimunu, Kirikwa, Atende),
- Central Kakua (Alero to Jombu to Koro'be).

### 2. Uganda (West Nile Sub-region):

In Uganda, the Kakua are primarily found in the West Nile sub-region, with the largest concentration in Koboko District and smaller communities in Yumbe District and Arua.

### 3. DRC:

In the Democratic Republic of Congo, the Kakua are mainly located in the stretch from Imgbokolo to Aba, extending southwards toward Bunia in Ituri Province.

### 4. *Saletta Musala (Salea Musala)*

Saletta Musala is a symbolic phrase likening the ancestral homeland of the Kakua to a three-stone hearth (singular: *sa/ε*; plural: *sa/eta*)—the traditional cooking fireplace—representing unity and balance at the convergence of the Nile-Congo Water Divide across Uganda, South Sudan, and the DRC regions.

## The Life Philosophy of the Kakua

The Kakua philosophy of life centres on *Lojutu* (humanity) and *Nyun* (God), upholding the values of elder reverence, moral integrity (*iye-de*), and communal balance (*saka na'bu*). Life is understood as a sacred trust (*Nyun kata*), and death is not treated lightly—its causes are often explored through moral and spiritual lenses. Elders and seers, particularly from the *Bura* clan (renowned for possessing supernatural insight), serve as moral compasses and interpreters of life's events, guiding the community's ethical conduct.

## Encounters with Foreign Powers and Faiths

Kakua contact with foreign powers and religions began most notably with Islam, which spread in the mid-19th century during the Turko-Egyptian expansion. This period brought Sudanese and Nubian Muslim settlers into Kakua regions such as Yei and Koboko. Islam was introduced through trade, intermarriage, and military settlements, and by the 1880s, it had taken deep root among certain Kakua communities, especially in Koboko.

## The Impact of Weaponised Religion

Emin Pasha's administration recruited Kakua and other West Nile groups into military service under the Turko-Egyptian regime. Upon returning home, these soldiers—commonly referred to as *Nubi* or *Nubians*—facilitated the spread of Islam throughout Koboko, Yumbe, and neighbouring areas. The *Nubi* language, an Arabic-based creole, became a key vehicle for Islamic transmission and cultural integration, marking the beginning of a lasting Muslim presence among the Kakua.

Christian missionary efforts soon followed, deeply intertwined with colonial ambitions. King Leopold II's infamous directive to missionaries in the Congo—encouraging the use of Christianity as a tool of control—resonated even in Kakua territories. Between 1880 and 1910, Anglican, Roman Catholic, and later Pentecostal missions flourished. While these missions introduced education and healthcare, they also served as instruments of European imperialism. Nevertheless, many Kakua Christians today embody a blended spiritual identity, integrating Christian doctrines with ancestral wisdom and practice.

## Kakua Social Structures

Kakua social organisation, known as *kotumito*, is structured around clans (*tukaro*), each led by a chief (*matak*) and elders (*temeji* or *temezi*), who serve as the custodians of tradition and communal law. Individuals affiliated with a chief are referred to as *kou-na*, meaning

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“people belonging to the chief.” Among the clans, the *Bura* are especially revered for their spiritual responsibilities, including rituals believed to influence environmental forces such as rainfall.

Moral order in Kakua society is governed by key principles such as *iye-de* (right action) and *tina-de* (obedience or respectful adherence), which underpin social cohesion and community respect.

## Gender Roles and Spiritual Cosmology

In traditional Kakua society, men typically lead in public affairs and household governance, while women sustain the domestic sphere and cultural transmission. Children are nurtured to continue familial legacies and uphold communal ethics. At the heart of Kakua cosmology lies a deep reverence for *Nyun Kagbeyani* (God the Creator), alongside honour for ancestors—not as deities but as moral exemplars and guardians of social harmony.

Spiritual life is embedded in everyday conduct rather than formal religious institutions. Rituals are often conducted beneath sacred trees, with sacrifices offered during calamities or transitions. Hills, mountains, and other natural landmarks serve as ceremonial sites imbued with spiritual potency. The theological principle *Nyun Kata* affirms God’s absolute sovereignty over life and death. Though many Kakua now identify as Christians, ancestral spirituality continues to shape their worldview and daily practices.

## A Layered Spiritual Identity

The Kakua of Ekuatoria have long exhibited a layered spiritual identity shaped by centuries of religious, cultural, and colonial contact. As early as the 1860s, British explorer Sir Samuel Baker observed how trade, military presence, and missionary activity influenced indigenous belief systems (Baker, 1867). Anthropologist Gregory Stingard later described this as a “religious layering” in which Kakua communities negotiated between competing faiths, adapting old and new in dynamic equilibrium (Stingard, 1990).

Even during the height of Belgian colonialism, Catholicism was frequently laid over—rather than replacing—indigenous spiritual frameworks, allowing for gradual conversion and syncretism (Collins, 1956). Today, the Kakua spiritual landscape reflects this history: Islam, Roman Catholicism, Protestantism, and indigenous beliefs coexist within the same households and communities. It is not uncommon for elders to observe ancestral rites, parents to attend church, and youth to navigate these multiple identities in a globalised, digital context. Mosques, churches, and chapels function not only as places of worship but also as centres of education, healing, and social solidarity.

## **Cultural Resilience and the Triple Heritage**

The Kakua experience vividly illustrates Professor Ali Mazrui's theory of Africa's "triple heritage"—the fusion of indigenous traditions, Islamic influence, and Western (Christian) civilisation. Mazrui noted that even prior to the arrival of Islam, African societies were shaped by an older interplay between African, Semitic, and Greco-Roman traditions (Mazrui, 1986, p. 3).

In regions such as Greater Yei, Koboko, and north-eastern DRC, the Kakua have maintained their cultural heritage not through rejection or blind assimilation, but through adaptation. Their resilience lies in their ability to negotiate modern challenges while preserving ancestral wisdom—blending spiritual traditions into meaningful forms that serve both personal and communal needs.

## **Religious Transformation and Syncretism (1892–1910)**

The period between 1892 and 1910 marked a profound turning point in the religious landscape of the Kakua. The arrival of Christian missionaries in Greater Yei, Koboko, and surrounding areas introduced a faith that reshaped spiritual paradigms. Churches, mission schools, and health dispensaries became gateways to education and new social roles. Yet the Kakua did not abandon their traditional beliefs wholesale. Instead, they engaged in a process of religious negotiation—fusing Christian teachings with indigenous spiritual frameworks. This syncretic adaptation continues to shape Kakua spirituality today.

## **Christian Missions in the Lado Enclave**

Under Belgian administration during the Lado Enclave period (1894–1910), Comboni Catholic missionaries, supported by the colonial state, established influential missions in Kakua settlements such as Yei and Koboko. These missions aimed to provide spiritual instruction and basic services while promoting colonial objectives of pacification and order (Collins, 1956, p. 89). They also nurtured the first generation of Kakua literates—catechists, nurses, and teachers—who became bridges between indigenous traditions and Western education. The legacy of these missions endures in today's Catholic schools, churches, and clinics.

## **Anglican Influence under British Colonialism**

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Following the 1910 dissolution of the Lado Enclave, Kakua territories were divided between British and Belgian spheres. In the British-administered areas such as Yei and Koboko, Protestant missions, particularly through the Church Missionary Society (CMS), flourished. These missions established churches, literacy programmes, and vocational institutions that promoted moral reform and communal uplift.

Bishop Charles Allenby Allison encapsulated this vision, proclaiming that “Christian missions must serve as the beacon for moral and social renewal in the heart of Africa’s wilderness” (Allison, 1914, p. 78). The Anglican tradition played a significant role in shaping a distinctive Kakua Christian identity—one marked by devotion to faith alongside a strong commitment to cultural heritage. The mission schools of this period laid the foundation for a Kakua intelligentsia committed to integrating modern knowledge with ancestral values.

## **The Kakua Heritage and Cultural Identity**

Kakua heritage is deeply rooted in strong kinship bonds, communal living, and a profound respect for elders. Cultural transmission is sustained through oral storytelling, songs, proverbs, initiation ceremonies, and traditional rites that preserve and pass down ancestral wisdom. These practices nurture a powerful sense of belonging, reinforced by cooperation, intergenerational ties, and the enduring continuity of cultural values.

The Kakua—an Eastern Nilotic people—share closely related linguistic and cultural traits with neighbouring groups such as the Pojulu and Lugbara. In contrast, the Avukaya, Baka, Mundu, Keliko, Logo, and Lugbara belong to the Central Sudanic language group, exhibiting shared linguistic roots and cultural affinities. Among Eastern Nilotic communities, common customs include clan-based social organisation, reverence for elders, rites of passage, and marriage practices.

The Kakua, whose cultural identity spans the tri-border region of South Sudan, Uganda, and the Democratic Republic of Congo (DRC), coexist with smaller ethnic groups in Yei County—including the Pojulu, Avukaya, Baka, and Mundu—and in Morobo County, where the Keliko, Logo, and Lugbara also reside.

Ethnic identity in the region is vibrantly expressed through public celebrations featuring spirited singing and dancing, often accompanied by traditional musical instruments. Artistic expression flourishes in pottery, mural paintings, and the architecture of grass-thatched huts, all reflecting distinctive cultural aesthetics. Marriage feasts are central communal events, marked by the exchange of dowries and payment of bride prices, which serve to reinforce familial ties and clan alliances. Traditional fermented beverages—brewed from

millet, sorghum, maize, or sesame—are shared during such gatherings, symbolising hospitality and cultural continuity.

Communal funeral, burial, and post-burial rites remain integral to social life, reinforcing collective memory and ancestral reverence.

Religious life in the region is predominantly Christian. The Anglican Episcopal Church of South Sudan (ECSS), the Anglican Church of Uganda, the Roman Catholic Church, and numerous Pentecostal and Evangelical denominations play key roles in spiritual formation, education, and healthcare. Islam is also present, particularly in Koboko and parts of north-eastern DRC. Traditional spiritual beliefs continue to coexist with Christianity in subtle but often complementary ways—particularly in the realms of moral instruction, environmental stewardship, and communal healing practices.

## **What Makes the Kakua Unique?**

The Kakua represent a rare cross-border ethnic identity, seamlessly straddling South Sudan, Uganda, and the Democratic Republic of Congo. They exhibit cultural conservatism balanced with adaptive flexibility, maintaining traditional practices while actively engaging in education, religion, and governance. Despite the pressures of globalisation, their language remains widely spoken, reflecting a strong commitment to linguistic heritage. Additionally, their ecological mindfulness is evident in the construction of traditional homesteads using sustainable, locally sourced materials.

## **Kakua Traditional Homestead Structures**

Traditional Kakua homesteads are thoughtfully designed to balance functionality with environmental harmony. Central to the homestead is the *kadi totoe*—the main grass-thatched hut that serves as the family dwelling. Nearby stands the *koku*, a simple open-air kitchen shelter used for daily cooking. Surrounding the homestead is the *mari*, a protective enclosure typically made from living hedges or thorny branches, offering both security and natural integration with the landscape.

Essential storage is provided by the *gugu* (granary) and the *appa* (grain food shed), which safeguard harvested crops and staple foods. Livestock are kept in the *koro*, a designated pen, while poultry are housed in the *koko*, a roofed coop that accommodates chickens and hens.

Each structure serves a distinct domestic purpose, yet collectively they reflect a holistic approach to living—one that honours practicality, sustainability, and the Kakua people's deep connection to their environment.

## **Kakua and Foreign Linguistic Influences**

The Kakua language, part of the Eastern Nilotic branch of the Nilo-Saharan language family, is rich in tonal variation, metaphor, idioms, and proverbs. It serves as a vital medium of expression in homes, marketplaces, community councils, and rituals, especially in rural areas where cultural practices remain deeply rooted.

The Kakua language incorporates borrowed words from a variety of languages—including Arabic, Turkish, Bangala, Lingala, French, English, Swahili, and Luganda—reflecting the community's deep history of external contact, trade, migration, and colonial experiences. The integration of foreign vocabulary demonstrates both the resilience and adaptability of the Kakua people. The influence of each language corresponds to distinct historical periods and circumstances:

- **Arabic:** One of the earliest foreign influences, Arabic entered the Kakua region through trans-Saharan and Nile Valley trade routes, as well as Islamic merchants and missionaries from the north. It contributed vocabulary related to religion, trade, numerals, and material culture, particularly during pre-colonial and early colonial periods.
- **Turkish:** In the 19th century, the region that now includes South Sudan fell under Ottoman-Egyptian rule. Though limited in scope, Turkish influence—often mediated through military and administrative channels—introduced terms relating to governance, military ranks, and taxation.
- **Bangala:** Originating from the Bangala people of Cameroon, the Bangala language spread into the north-eastern Democratic Republic of Congo (DRC). Contact with Kakua communities through trade, intermarriage, and shared settlement areas along the border led to linguistic borrowings, particularly in daily communication and informal discourse.
- **French:** During the colonial period of the Congo Free State (later Belgian Congo), French became the official language of administration, education, and religion in neighbouring territories. Kakua communities living in or near the DRC adopted French terms, especially in formal contexts such as schooling, governance, and religious practice.

- English: With the incorporation of the Lado Enclave into British-controlled Uganda and Sudan, English became the dominant colonial language in Kakua-inhabited regions. Its influence grew significantly through formal education, missionary activity (especially by the Anglican and Roman Catholic churches), civil administration, and the spread of modern technology and media.
- Swahili: Swahili spread widely across East and Central Africa as a trade language. Among the Kakua, Swahili borrowings came through military service in East African regiments, regional trade, and labour migration. Its use is especially prevalent among those with extended contact in urban centres and border towns.
- Lingala: In the mid-to-late 20th century, Lingala gained prominence as a popular language of music and urban culture in the DRC. Kakua youth and cross-border communities adopted Lingala expressions—especially in music, dance, and informal speech—due to the popularity of Congolese music genres such as soukous.
- Luganda: As Kakua migrants settled or integrated into urban areas of central Uganda, especially Kampala, Luganda became a common language of social interaction. Borrowings from Luganda entered the Kakua language primarily through intermarriage, schooling, media, and daily communication in Ugandan towns and cities.

## **Kakua Language Writing and Preservation**

The Kakua language employs the Latin script with adaptations from German and Turkish—such as *ö* and *ŋ*—to represent tonal distinctions and key cultural morphemes like glottalized consonants (*'b*, *'d*), clusters (*kp*, *ng*, *ŋ*), and *'ya*, reflecting its unique phonology and cultural identity. While standardization efforts are still ongoing, language advocates continue working to integrate Kakua into early childhood education, adult literacy, and numeracy programs, aiming to preserve and promote its use across generations.

The Kakua language faces significant challenges due to urbanisation, borderland interactions, and the growing dominance of regional languages such as English, French, Arabic, Kiswahili, Lugbara, and Lingala. Intermarriage, migration, and displacement have further disrupted traditional patterns of language transmission between generations. As a result, the Kakua language is at risk of erosion, making urgent revitalisation efforts essential to its preservation and continued use within the community.

## **Cultural Integration and Legacy**

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Cultural integration between Islam and Kakua traditions was significantly shaped by the adoption of the Nubi language as a lingua franca for Islamic cultural transmission. Islamic customs such as attire, dietary laws, and religious rituals gradually blended with existing Kakua practices. The period between 1880 and 1890 marked a formal phase of Islamic integration in the West Nile region, primarily driven by Muslim-returned soldiers who introduced and reinforced Islamic values within Kakua society.

### **Kakua Traditional Attire, Music, and Art**

Traditional Kakua attire, music, art, and body modification practices serve as rich expressions of identity, status, and cultural continuity. Men often wore animal skins while women adorned themselves with beads and carried shields, each symbolizing social standing and communal roles. Music, featuring drums, horns, and ululations, played a central role in celebrations and rituals, reinforcing clan identity and unity. Kakua artistry encompassed pottery, mat weaving, carved stools, body decoration, and distinctive home painting techniques, all of which blended symbolic meaning with functional purpose. Body modification practices such as scarification, application of red ochre, teeth filing, and the use of beaded jewellery marked key life transitions—identifying individuals by status, clan affiliation, marital status, and stages of initiation.

### **Traditional Beliefs and Colonial Disruption**

The Kakua upheld traditional values promoting justice, hard work, and communal respect, while condemning acts like murder, adultery, and theft. These belief systems, rooted in indigenous knowledge, were seen by King Leopold II as obstacles to colonial domination (Nyama, 2024). To suppress them, he endorsed a version of Christianity that glorified obedience and suffering, portraying biblical figures as white and associating blackness with sin. This racialized theology diminished African identity and encouraged cultural submission. As Nzongola-Ntalaja (2002) and Mudimbe (1988) argue, such strategies weaponized Christianity to undermine indigenous worldviews and reinforce colonial control.

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African Kakwa vision is a Homogenous community based organization with united and sound minded Kakwa intellectuals, with common objectives, goals and mission, To transform the social, economic, cultural and civic community Development programs or values of Kakwa people in three sisters countries of South Sudan, Uganda and DRC, Despite our political and religious affiliation, sex And race.

African Kakwa visionaries aimed at promoting united kakwanism than divisiveness and stops tribalism on sub ethnic lines. This group is a nonpartisan but serves with integrity in humanitarian mode to effectively support the community through sustainable and durable integration process by establishing effective institutions and inclusive community services delivering.

## MEMBERSHIP QUALIFICATION

- Membership is free for any willing Kakuwa member of 18 years-above with sound minds and with common objectives.
- Introduction of new members requires full biographical details of the person for clear identification to avoid adding non Kakuwa which will results to leaking community secrets or information.
- A new recommended member for addition requires two Secondments to verify and confirm his/her personal profile or status.
- Any person is free to exit the forum but must inform the admin through explaining the reason for exiting.
- Any member enrolled MUST fully agree with AKV constitution or its bylaws and failure to do so will results disciplinary or removal from the platform.
- Any member enrolled MUST be purely bearing nationality of the three countries or confirm his or her status from elders.

## **GUIDING RULES.**

- No member of the platform is allowed to share false information without backup evidence, including scams links or consulting the administration.
- AKV is none partisan, therefore no one is allowed to post political matters, death bodies, criminal victims, sexual videos / pictures, security/armed scene and other related war conflicts acts.
- Avoid using the platform for some of your private or personal issues for the purpose of engagement or other issues.
- AKV will not tolerate anyone encouraging hate speech and rumors or laid false accusations to his or her fellow members are not allowed.
- AKV encourage the respects, dignity, opinion of every member and it will be is compulsory, despite of sex, race and religion.
- All AKV assigned admins were given full rights to discipline or take action against any member who cross the red line and has the right to delete unaccepted posts without any complaint or compromise.
- Kakuwa languages is used as media of instruction and compulsory, however, in some scenarios or situation other languages will come in to support in three sister countries are allowed and required interpretation by the poster or Admin to enable others to learn.
- The admin can reject your consideration to be added in defending on your profile record in the community.
- All members are required to adhere to any administration policy designed and actively participate in any of its meetings and functions.
- Enrolled members are not allowed to leak out any of our communications or document or our secrets instead to protect and defend our organization.

## **PENALTIES.**

- AKV member who breached the rule can be warned three times before administrative action of removing him/her is taken.
- A non-procedural exit of the platform can lead to leveling action against an individual. Under section (6) article bullets seven of the guiding rules and you lose your community identity in the platform.
- No member is allowed to make a group call without any permission from the Administration body or will face penalty action according to the AKV constitution, but nonprocedural exit shall led to termination of your membership.

- The Executive member who has absented him/herself from a meeting for five (5) consecutive days without proper explanation will be call for further explanation and may lead to his or her suspension.

### **Source of funding or donation.**

AKV source of funding will be from

- Community donations from residents,
- Fundraising events,
- Local business sponsorships,
- Grants from community foundations, and
- Revenue generated from community-owned businesses or resources. These funds are often used to support local initiatives, projects, and organizations that directly benefit the community.

### **AKV Annually Even**

- AKV annual anniversary,
- Annual cultural events includes such as Kakuwa Cultural Festivals,
- Agricultural shows, such as harvest festival and local market day,
- Religious Celebrations such as a religious feast day celebration
- Sports Competitions such as community sports tournament. All these events would typically involve music, dancing, food, and various forms of local entertainment.