

Beyond the Market: OKOBI and the Repatterning of African Economies

A Systemic Blueprint Rooted in Africapitalist Principles

Scott Walker, Fellow, THE NEW INSTITUTE & CEO, Systemic Innovation

Executive Summary

This paper explores the **One Kindred One Business Initiative (OKOBI)** as a systemic prototype for advancing Africapitalism toward institutionalised, community-owned economic transformation. Africapitalism - originally conceived as a counter-narrative to extractive development - calls for private-sector-led growth that is socially grounded and generative for African societies.

OKOBI responds directly to this call. Emerging from Imo State, Nigeria, it is a bold initiative rooted in kinship governance, cooperative ownership, and indigenous financial systems. Instead of introducing new actors into legacy market structures, OKOBI seeks to re-pattern the foundations of economic life - reshaping how enterprises are owned, governed, financed, and valued.

The paper unpacks how OKOBI embodies a new potential shift from enterprise formalisation to economic sovereignty, from competitive scaling to cooperative resilience. It contrasts OKOBI's logic with traditional Market Systems Development (MSD) approaches, identifying strategic tensions and opportunities for hybridisation - without dilution. It further introduces the concept of "right-scaling": a framework for adaptive, values-led growth rooted in community legitimacy and systemic depth.

By embedding Africapitalism in practice, OKOBI has the potential to demonstrate a replicable, context-sensitive alternative to extractive development. This would offer the inclusive development agenda a revised blueprint for how African economies might be redesigned from the ground up: relationally, regeneratively, and on their own terms.

THE NEW INSTITUTE: Africapitalism Programme Summary

THE NEW INSTITUTE is a mission-driven organisation based in Hamburg that fosters systemic transformation through interdisciplinary collaboration. Its residential fellowship programme supports bold ideas that aim to reshape society.

One such initiative is the Africapitalism programme, which explores how community-based businesses are economically empowering rural and urban Africa. Grounded in indigenous values, the programme reimagines capitalism as a place-based, communal practice - promoting shared entrepreneurship and economic self-determination. Central to this is the One Kindred One Business Initiative (OKOBI) in Imo State, Nigeria, which puts Africapitalism into action through kinship-rooted cooperative enterprises that tackle poverty, inequality, and unemployment. The programme contributes to global efforts to rethink capitalism by offering a distinctly African blueprint for inclusive, regenerative development.

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- Scott Walker, Fellow (May 2025)

1. Introduction & Context

1.1. The Limits of Extractive Capitalism in Africa

Africa's economic trajectory has, for much of the post-colonial period, been shaped by an extractive economic paradigm. This model has privileged resource extraction, foreign direct investment (FDI), and market liberalisation - often encouraged and subsidised through donor frameworks and global development institutions. While these strategies have yielded GDP growth in some sectors and urban centers, they have done little to reverse underlying structural inequalities. Instead, they have entrenched a reliance on external actors for capital, production capacity, and technological know-how. This dependency manifests in several systemic symptoms:

- Persistent capital flight and profit repatriation by multinational firms;
- Limited reinvestment in domestic value chains;
- Weak local ownership of productive assets;
- Regulatory systems that favour large-scale foreign actors over indigenous enterprises.

As a result, African entrepreneurs - particularly those operating within informal, community-rooted economies - find themselves excluded from meaningful participation in national and regional growth narratives. Rather than fostering endogenous economic resilience, the extractive model has reinforced cycles of dependency, often cloaked in the language of investment and modernisation.

Even within vibrant startup ecosystems in cities like Lagos, Nairobi, Kigali, and Accra, a closer examination reveals asymmetrical participation. Capital tends to favour founders with foreign ties, business models that align with global investor expectations, and scalability framed in terms of exit potential rather than embedded social value. The entrepreneurial promise of the 'innovation ecosystem' has too often been co-opted by external expectations, sidelining local needs and ownership structures.

What's needed is not merely a redistribution of resources, but a reconfiguration of the economic architecture itself - a shift from extractive to regenerative systems. This transformation is not only economic, but structural and epistemic, demanding new ways of knowing, organising, and governing economic life. These questions have been central to ongoing explorations at THE NEW INSTITUTE in Hamburg over the past year.

In this light, Africapitalism is not a soft reform - it is a potential paradigm shift. But for that potential to materialise, it must be anchored in systemic design principles that can be implemented, tested, and adapted in real-world economic contexts. This paper presents such an approach by examining the One Kindred One Business Initiative (OKOBI) in Imo State, Nigeria, as a living prototype of applied Africapitalism - demonstrating what it means to translate ideology into infrastructure, and values into viable economic systems.

This paper draws methodological inspiration from the re-patterning framework developed by The Good Shift (& Auckland Design Lab) (2021), which provides a structured lens for understanding and enabling deep systems change. Their approach emphasises shifting the foundational patterns-mindsets, behaviours, relationships, practices, and structures - that sustain the current state of a system. Rather than focus on outputs or scale alone, re-patterning seeks transformation at the level of how value is created, shared, and governed.

This lens aligns closely with the ambitions of Africapitalism, particularly as it evolves from rhetorical principle to systemic model. In the OKOBI context, re-patterning helps clarify how changes in enterprise structure, governance norms, financial flows, and market logic can form a coherent alternative to extractive capitalism. It also offers a conceptual scaffolding for analysing the multiple levels - cultural, structural, institutional - at which Africapitalism must operate to be enduring. This methodology underpins the design logic of the paper, and is returned to in Section 5.

1.2. Why Africapitalism Needs a Systemic Turn

Africapitalism emerged in the early 2010s as a hopeful counter-narrative to extractive development paradigms. Conceived by Tony Elumelu and further elaborated by African business leaders and expert scholars, it promotes private-sector-led growth that is socially grounded and generative for African societies. It aims to reposition African entrepreneurs as central actors in driving inclusive and sustainable development.

At a high level, some of the key principles of Africapitalism include the following aspects:

- **Inclusive wealth creation:** Business should generate value not just for shareholders but for communities, employees, and future generations.
- **Long-term investment horizons:** Capital should prioritise ecosystem building and sustainability over short-term returns.
- **Community empowerment:** Development should enhance local dignity, agency, and resilience, not just macroeconomic metrics.
- **Private-sector responsibility:** Entrepreneurs are seen not only as business leaders but as agents of societal transformation.

2. From Critique to Application: Reframing Africapitalism

2.1. Understanding the Critique

Africapitalism's foundational optimism - that African private sector actors can drive inclusive development - has garnered interest across business, policy, and philanthropic communities. However, its conceptual framework has not gone unchallenged. A growing body of critique has raised substantive concerns about Africapitalism's practical viability and philosophical coherence.

The most frequently cited criticisms include:

- **Lack of practical application:** As Adegbite, Daodu, & Wood (2020) demonstrate, Africapitalism remains largely untested beyond high-level rhetoric. Despite its promise, it has yet to be codified in policy or institutional frameworks, limiting its ability to shape mainstream development strategies in a measurable way.
- **Definitional ambiguity:** As Amaeshi and Idemudia (2015) observe, "Africapitalism" is used to refer interchangeably to ethical entrepreneurship, philanthropic capitalism, and inclusive growth - an elastic vocabulary that undermines its policy clarity and coherence as a development paradigm.
- **Reliance on moral leadership:** In African Political and Economic Philosophy with Africapitalism, Sharomi (2024) warns that without embedded accountability mechanisms, Africapitalism's faith in benevolent entrepreneurs risks entrenching elite capture and uneven power dynamics.
- **Institutional and regulatory gaps:** In their introduction, Essien and Abumere (2024) observe that Africapitalism currently rests on voluntary "ethical capitalism" commitments but lacks the legal or regulatory frameworks necessary to enforce those principles at scale.
- **Risk of replicating capitalist logics:** Ouma (2020) warns that without a deliberate structural break from extractive market practices-where profitability routinely undercuts equity-Africapitalism may end up reproducing the very inequalities it aims to dismantle.

While these critiques are important, they do not negate Africapitalism's potential. Rather, they underscore the urgent need to evolve it from a values-driven discourse into an applied, systemically grounded model capable of producing equitable, replicable, and transformative outcomes. This systems approach elevates Africapitalism beyond a rhetorical critique of neoliberalism. It becomes a practical framework for re-patterning economic life - reshaping how value is created, governed, and distributed.

2.2. A Systemic Response to Critique: Toward Structured Africapitalism

To transition Africapitalism from a moral proposition to a credible economic alternative, it must be:

- **Codified:** Clear operational frameworks are needed to guide implementation. These should specify ownership structures, financing mechanisms, governance models, and measurement tools aligned with systemic equity.
- **Replicable:** Models must be adaptable across contexts without losing their transformative essence. This means anchoring principles in context-sensitive design while maintaining fidelity to the core values of collective prosperity and inclusive governance.
- **Embedded:** Africapitalist models must be built into local economies-not as external interventions or elite strategies but as endogenous economic systems rooted in communal relationships and regenerative value creation.
- **Enforceable:** Principles such as wealth redistribution, participatory governance, and capital recirculation must be integrated into the design of legal and financial institutions.
- **Evaluated systematically:** Success should be measured not only by profitability or business survival, but by how well the model addresses structural exclusion, reduces inequality, strengthens social capital, and builds long-term community resilience.

3. OKOBI as a Living Prototype of Systemic Africapitalism

3.1. The One Kindred One Business Initiative (OKOBI): Origins and Philosophy

The One Kindred One Business Initiative (OKOBI) emerged in Imo State, Nigeria, in response to a pressing need: how can African communities reclaim economic agency in ways that are structurally sound, culturally legitimate, and resistant to extraction? Where many development programmes attempt to include marginalised populations into existing systems, OKOBI sets out to rebuild economic life from the ground up - guided by indigenous governance, collective ownership, and cooperative finance. It is not just a new programme; it is a systemic prototype: a testbed for what Africapitalism could look like when grounded in everyday practice and local knowledge.

At its core, OKOBI redefines what it means to be an entrepreneur in Africa. It shifts the focus from individual wealth accumulation to collective economic stewardship, fostering what it calls “society-minded entrepreneurs.” These are individuals and kinship-based collectives who view enterprise as a tool for community uplift, intergenerational stability, and ecological sustainability.

The “One Kindred, One Business” concept is not merely a programmatic slogan. It is a structural principle that embeds economic activity within extended families and kinship units-trust-based networks that already function as informal social security systems in many African societies. By doing so, OKOBI seeks to leverage relational capital as a foundational economic asset, converting social cohesion into economic resilience. In Imo State, OKOBI has gained early traction through alignment with state leadership and traditional governance actors, who recognise the need for inclusive, bottom-up economic transformation. The programme has begun mobilising kindreds into cooperatives around sectors such as agriculture, agro-processing, and light manufacturing. Early signals show strong uptake, especially in rural areas where kinship structures remain strong. Initial evidence suggests that OKOBI enterprises exhibit higher internal accountability, stronger social cohesion, and more equitable distribution of benefits than conventional micro-enterprise approaches. With more than 350 businesses already engaged in the early stages of the initiative and over 7,000 individuals gainfully employed, OKOBI is laying the groundwork for a scalable, community-owned economic infrastructure that resists elite capture and external dependency.

Key design features of the OKOBI model should include:

- **Group ownership and governance:** Enterprises are formed and managed by kindreds - extended families or clans that have collective stakes in the venture. Governance is democratic, often rooted in traditional leadership norms, with clear participatory structures.
- **Embedded finance models:** Rather than rely on external capital markets, OKOBI enterprises seek to pool resources from within the community, often through rotational savings schemes, diaspora-backed investment, or cooperative credit mechanisms. These financial systems are explicitly designed to retain wealth locally and circulate it within the community.
- **Place-based production:** Businesses are anchored in local ecologies, utilising indigenous knowledge, natural assets, and community labor. This not only preserves cultural practices but also reduces dependency on intractable supply chains and external markets.
- **Social value as performance metric:** Economic success is measured through indicators such as local job creation, reinvestment rates, cooperative asset growth, and community satisfaction - not merely through revenue or profit margins alone.

In this way, OKOBI goes beyond delivering services or goods. It serves as a re-patterning mechanism - a living testbed for rethinking how economic value is generated, distributed, and institutionalised.

3.2. From Philosophy to Practice: OKOBI's Strategic Objectives

This systems approach elevates Africapitalism beyond a rhetorical critique of neoliberalism. It becomes a practical framework for re-patterning economic life - reshaping how value is created, governed, and distributed.

In the sections that follow, we examine the One Kindred One Business Initiative (OKOBI) as an emergent prototype that seeks to activate this alternative logic. We then explore how its evolving practice can serve as a foundation for a more structured, systemically grounded application of Africapitalism - one capable of informing new norms, institutions, and development pathways.

While still in its formative stages, OKOBI is evolving into a platform designed to activate Africapitalism across three interconnected levels. These are not rigid phases but overlapping domains of work, where lessons from early implementation inform broader institutional influence. Together, they offer a strategic roadmap for how OKOBI can become a living prototype of systemic transformation.

OKOBI's emerging strategy balances aspirational vision with grounded practice, aiming to cultivate a replicable pathway for Africapitalism in action. It is not a fully codified model, but a dynamic learning system - one that adapts continuously in response to community feedback, evolving policy environments, and local experimentation.

The three interlinked levels - each still under active development - are:

- **Venture Level:** OKOBI supports the incubation of a new kind of enterprise: group-owned, mission-aligned, and anchored in kinship resilience. These ventures challenge dominant models of entrepreneurship by prioritising cultural legitimacy, long-term embeddedness, and shared benefit over individualised growth.
- **Programmatic Level:** OKOBI is being structured as a modular support system, offering tools for governance facilitation, cooperative training, and indigenous finance. Though still emerging, this infrastructure is designed to be adaptable across regions, sectors, and community contexts.
- **Systemic Level:** OKOBI aims to influence the broader development and investment landscape by demonstrating the viability of regenerative, community-rooted enterprise systems. Through storytelling, policy engagement, and donor dialogue, it seeks to expand what is considered investable, scalable, and transformational in African economies.

By operating simultaneously across these three levels, OKOBI is positioning itself not merely as a pilot initiative, but as a systemic learning platform - one capable of testing, refining, and eventually mainstreaming Africapitalist principles through lived practice.

4. Market Systems vs. Re-Patterning: Strategic Tensions and Alignment

While Africapitalism, as embodied by the OKOBI model, proposes a re-patterning of how value is created and governed in African economies, it does not exist in isolation. Development actors - including donor agencies, international NGOs, and private sector partners - continue to rely on frameworks like Market Systems Development (MSD), which remain dominant in economic programming across the continent. MSD aims to improve how markets function for marginalised groups by addressing systemic constraints, incentivising innovation, and integrating smaller enterprises into value chains.

Though both MSD and OKOBI share a concern with systemic transformation and inclusion, they emphasise different principles. MSD is grounded in liberal market logic, favouring efficiency, competitiveness, and investment-readiness. OKOBI, by contrast, is rooted in regenerative systems thinking - prioritising cooperative agency, relational wealth, and embedded ownership. OKOBI focuses on reshaping those structures to reflect communal values and endogenous control, but also does not ignore improving participation in existing market structures,

4.1. Structural Distinctions: MSD and OKOBI

The differences between MSD and OKOBI reflect not just technical preferences, but divergent development paradigms. MSD promotes scaling up through replication and formalisation, whereas OKOBI promotes scaling deep by embedding enterprise in kinship systems and community norms.

The comparison below is not to imply incompatibility, but to highlight differing emphases:

Market Participation:

- *MSD*: Strengthens vertical integration into mainstream value chains.
- *OKOBI*: Builds horizontal integration through cooperative clusters and local negotiation power.

Financial Mechanisms:

- *MSD*: Focuses on investment readiness, aiming to leverage investor partnerships.
- *OKOBI*: Prioritises pooled capital, diaspora support, and trust-based financing.

Governance and Decision-Making:

- *MSD*: Focuses on enabling environments and policy reform.
- *OKOBI*: Embeds governance within kindred units, emphasising participatory control.

Scalability:

- *MSD*: Promotes scaling up and out. Replicates standardised models across geographies.
- *OKOBI*: Promotes scaling deep - embedding transformation in place-based social systems, and kinship networks.

Measurement and Evaluation:

- *MSD*: Focuses on financial performance indicators: increased revenues, employment numbers, investment volume.
- *OKOBI*: Values relational capital, wealth circulation, and community resilience.

4.2. Strategic Complementarity

Despite their different orientations, MSD and OKOBI need not be mutually exclusive. MSD has developed valuable infrastructure - from diagnostic tools to market facilitation techniques - that can be adapted to support the goals of Africapitalist transformation, provided that its use is deliberate and values-aligned.

Examples of productive cross-pollination include:

- **Investment Readiness with Guardrails**: Diagnostic tools can help OKOBI ventures access aligned capital, without compromising ownership or extractive safeguards.
- **Community-Governed Market Infrastructure**: MSD's logistics and aggregation models can be restructured to reinforce local control and shared benefit.
- **Relational MEL Frameworks**: MSD's learning systems can be repurposed to capture relational and cooperative outcomes, building funder confidence while respecting local values.
- **Policy Engagement Templates**: MSD experience in advocacy can support the legal recognition of cooperatives and incentives for shared ownership.

4.3. Maintaining Integrity in Hybrid Models

The risk in selectively borrowing from MSD lies in unintentionally reintroducing the very logics - competition, investor primacy, and extractive growth - that OKOBI seeks to move beyond. To prevent this, any alignment should be guided by three principles:

1. **Finance without extraction**: Financial models must retain local ownership and benefit-sharing.
2. **Participation before performance**: Community agency and inclusive governance should remain central, even when engaging with external metrics.
3. **Context before replication**: Adaptation must respect local systems of trust, culture, and production - resisting one-size-fits-all approaches.

In sum, while OKOBI and MSD originate from different paradigms, selective, principled engagement offers the potential for useful complementarity - enabling a new generation of development practice that combines structural reform with cultural coherence.

5. Re-Patterning Economic Participation

The re-patterning framework developed by The Good Shift (& Auckland Design Lab), serves as a foundational design and analysis lens in this section. Their approach to systems change articulates seven interdependent layers through which enduring transformation must occur: mindsets, behaviours, relationships, practices, structures, rules, and conditions. These layers interact recursively - meaning change in one dimension can support or undermine change in others-and they require collective stewardship, not technocratic implementation.

In applying this to the OKOBI initiative, we ask: what patterns of economic participation are being disrupted, redesigned, or reinforced? How are new behaviours, structures, and norms being institutionalised in ways that reflect Africapitalist values? And critically, how does OKOBI ensure alignment across these layers-so that economic change is not superficial but systemic?

The remainder of this section is organised to reflect OKOBI's efforts to re-pattern across multiple levels: from financial flows and market structures to impact logic and governance design. Each dimension is understood not as a siloed intervention, but as part of a broader effort to embed new economic realities-culturally coherent, community-owned, and resistant to extractive drift.

5.1. OKOBI Application

While traditional economic development models often focus on growth enterprises or formalising market systems, OKOBI begins with a deeper premise: that the most transformative economic change comes not from inserting new actors into old systems, but from reshaping the very patterns through which economic life is organised.

Re-patterning is a systems-based intervention. It targets root dynamics - feedback loops, relational norms, and institutional behaviors - that lock communities into extractive cycles. In economic life, this means shifting not only what is produced, but how people relate through enterprise, how decisions are made, how value flows, and what is considered legitimate or successful.

In OKOBI's application, re-patterning is neither policy prescription nor isolated enterprise reform. It emerges from lived experimentation and collective governance, aligning cultural, social, and economic priorities. Drawing from African communal traditions and systems thinking, OKOBI embodies seven interlocking shifts:

From Services to Systems: Rather than replicating isolated, service-oriented microenterprises, OKOBI aims to foster interconnected business ecosystems. These systems draw on shared infrastructure, collective ownership, and long-term mutual benefit to generate value beyond the individual firm.

From Imported Templates to Indigenous Logics: OKOBI aims to centre local knowledge, kinship structures, and trust networks as foundational economic assets. It moves away from externally imposed business frameworks and toward culturally resonant, community-anchored enterprise models.

From Competitive Scaling to Cooperative Growth: OKOBI aims to prioritise solidarity-based market power. Instead of fostering rivalry among entrepreneurs, it supports federated business models, pooled procurement and sales, and collaborative governance. This enhances resilience and distributes risk more equitably.

From Financial Metrics to Relational Value: While profitability matters, OKOBI aims to define success through metrics like wealth circulation, shared asset growth, kinship cohesion, and community satisfaction. It measures not only economic outputs, but the quality of economic relationships.

From Individualism to Interdependence: In contrast to entrepreneurial individualism, OKOBI aims to operationalise a deeply interdependent model. Enterprises are owned and governed by extended families or kindreds, reinforcing economic decisions as collective endeavours.

From Formalisation to Embedded Legitimacy: Rather than only pursuing rapid formalisation, OKOBI aims to strengthen the legitimacy of informal systems - such as savings groups, communal land use, and rotating labor practices - and gradually bridge them to formal structures when appropriate.

From Market Participation to Market Shaping: OKOBI enterprises do not simply enter existing markets - they aim to transform them. By embedding cooperative values and community standards into supply chains, pricing models, and labour structures, they can begin to reshape the rules and expectations of economic exchange itself.

These are not technical tweaks - they are a rewiring of economic logics. In OKOBI, re-patterning is not an output. It is the model's core method.

Figure 1: Seven Emerging Patterns of Re-patterning in the OKOBI Model

Drawing heavily on the re-patterning lens proposed by The Good Shift (& Auckland Design Lab), this diagram illustrates how OKOBI engages with seven interconnected layers of economic transformation - from shifting mental models to designing new market structures. These are not sequential steps but reinforcing dimensions of systemic change. In the OKOBI context, they reflect both current patterns being disrupted and new ones being institutionalised. The model helps map the depth and coherence of the intervention beyond surface-level reform.



Beyond Services

"Moving beyond services as the first response..."

OKOBI shifts economic transformation beyond standardised SME support services or donor-funded projects. Instead, it activates embedded kinship structures, communal knowledge, and regenerative financial practices as the foundation of wellbeing economies. It reframes support not as charity or subsidy, but as community-owned capability, circulating capital and trust through relational networks.



Starting Differently

"How we start matters..."

Begins with what communities already have: shared identities, kinship trust, and cultural logic. Rather than imposing external enterprise models or investor-readiness frameworks, it starts from community-defined needs, values, and aspirations. This "inside-out" approach changes not only the model of enterprise, but also who gets to define the rules of economic participation.



Diversifying Evidence & Value

"Challenging evidence and indicators..."

Challenges traditional impact indicators like revenue growth or formalisation. It introduces relational metrics - kinship cohesion, trustworthiness ratings, asset circulation, governance legitimacy, participatory MEL - to capture what matters in context. This redefines value in terms of cultural relevance, community wellbeing, and cooperative resilience, not just financial outputs.



Collective Action & Ownership

"Initiate systemic and collective action..."

At its core, OKOBI is a structural intervention that centres collective agency over individual entrepreneurship. Enterprises are co-owned by kindreds, governed through participatory processes, and sustained through mutual accountability. This reclaims ownership from elite or investor classes and embeds economic responsibility within the collective.



Family: Unit of Wellbeing

"Seeing wellbeing from a family and intergenerational perspective..."

OKOBI treats the extended family (kindred) as the foundational unit of economic life. By leveraging existing intergenerational relationships and responsibilities, it embeds enterprises in systems of care, reciprocity, and moral accountability. This centres relational well being - not just financial gain - as a core outcome of enterprise activity.



Connecting to Place & Being in Place

"Recognising and engaging the role of place..."

OKOBI enterprises are rooted in place. They draw on indigenous knowledge, natural resources, and communal labor, linking economic activity to land, identity, and healing. This locates prosperity in spatial belonging and ecological stewardship, turning enterprise into a vehicle for place-based regeneration.



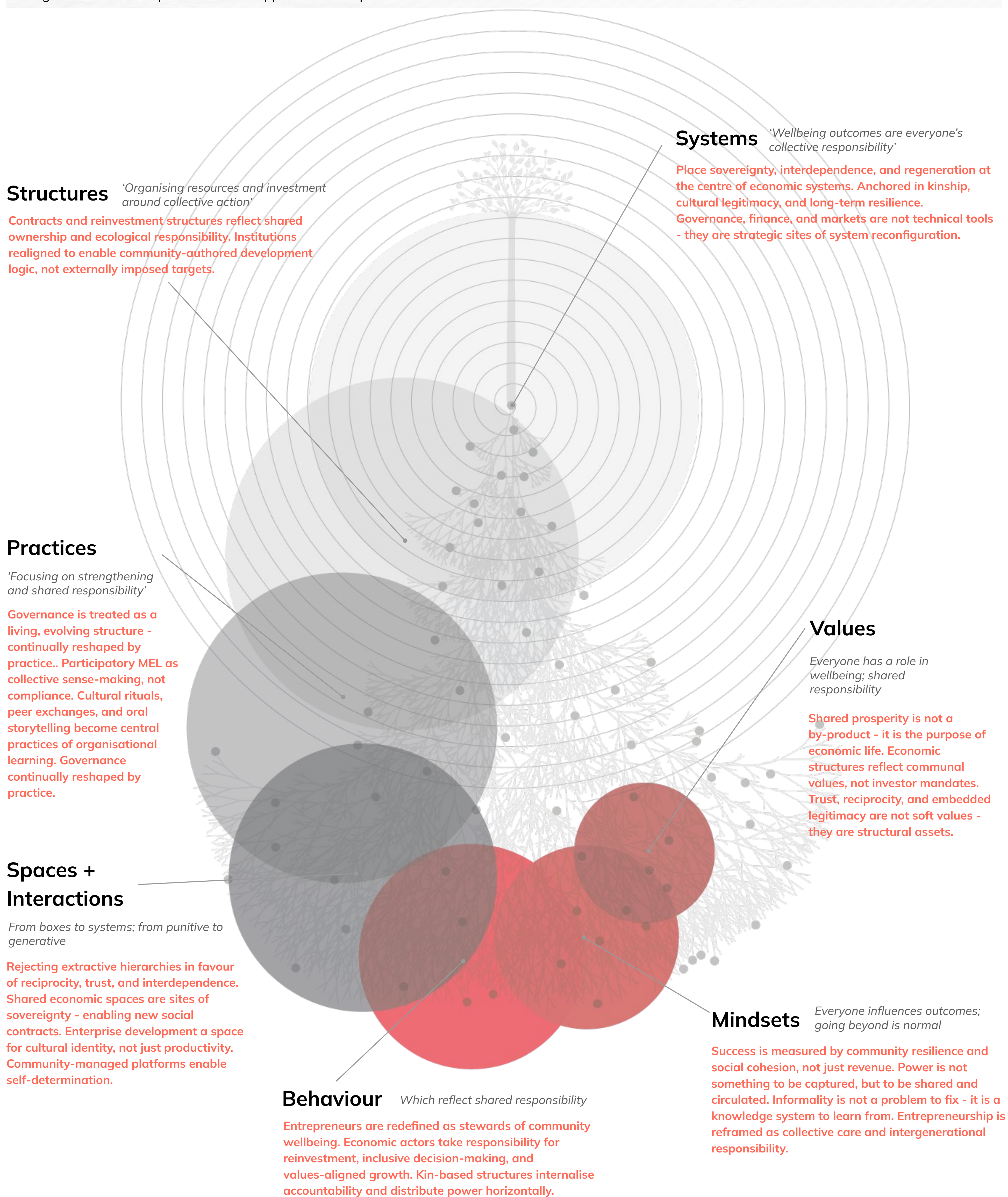
Right Scale

"Let us more fluidly move between big and wide and deep..."

The idea that systemic change must scale deep (mindsets and norms), out (contextual replication), and up (policy and institutional shifts). Resists linear scale models in favour of layered, adaptive, and values-aligned transformation. It enables actors to move fluidly between households, cooperatives, and policy structures - holding coherence across all levels.

Figure 2: Embedding the OKOBI Pattern

This diagram visualises the core design logic underlying this paper's argument: that Africapitalism must move from moral proposition to systemic model. It shows how structured frameworks, embedded governance, and community-rooted finance can serve as enabling scaffolds to translate Africapitalist values into real-world economic infrastructure. OKOBI is positioned within this flow as a prototypical intervention, capable of institutionalising Africapitalist principles through iterative, grounded practice. N.B. Credit to the The Good Shift (& Auckland Design Lab) (2021) who's structured systems change lens model template has been applied and adapted below.



5.2 Financial Systems That Reinforce Re-Patterning

Finance is not neutral. It encodes values, shapes behaviours, and determines who gets to build. In extractive systems, capital flows reinforce dependency - centralising power, privileging short-term gains, and displacing communal agency. For Africapitalism to take root, finance must be re-patterned to serve community sovereignty, long-term resilience, and relational accountability. In OKOBI, financial infrastructure is not simply a means of resource mobilisation - it is a structural intervention. It determines who controls the future, how wealth is generated and shared, and what kinds of enterprises are deemed viable. Every financial mechanism must therefore be evaluated not only for efficiency or scale, but for its ability to circulate value locally, align incentives with kinship priorities, and shield communities from extraction.

OKOBI has thus far grown without reliance on donor grants - demonstrating the viability of community-rooted enterprise development without subsidy. While grant funding may be valuable for infrastructure or technical assistance in future phases, the model is not predicated on its availability. Nor is donor support, in and of itself, a sustainable foundation for long-term economic transformation, especially in an era of international donor withdrawal.

To reinforce its re-patterning logic, OKOBI must pursue financial systems that reflect its core values: shared governance, interdependence, and relational wealth. These are not just funding strategies-they are economic expressions of the system itself. The goal is to build financial ecosystems where capital circulates locally, reinforces community control, and sustains multi-generational resilience. Key mechanisms and pathways include:

- **Pooled Capital & Community Investment Vehicles:** Locally governed funds allow kindreds or cooperative networks to collectively invest in businesses through shared equity, rotating savings, or trust-based credit. These vehicles build financial solidarity and circulate wealth within trust-based structures.
- **Revenue-Sharing Agreements Instead of Equity Takeovers:** To avoid extractive investment, external supporters can receive a portion of revenue flows without acquiring ownership. This structure protects sovereignty while enabling reciprocal partnership with aligned financiers.
- **Risk Mitigation with Local Financial Institutions:** Blending guarantees, social collateral, and pooled risk mechanisms can reduce the perceived risk of cooperative enterprises, enabling access to finance from microfinance institutions and cooperative banks without enforcing rigid formal requirements.
- **Diaspora Capital as Regenerative Finance:** OKOBI enterprises can serve as trusted channels for diaspora communities to invest in cooperative ventures through structured bonds, matched savings initiatives, or cultural investment clubs-linking identity to economic regeneration.

These mechanisms are not merely technical instruments. They embody a paradigm in which finance is cooperative, regenerative, and accountable to those who generate and steward its value. OKOBI's financial architecture is thus inseparable from its broader re-patterning strategy.

5.3 Market Engagement as Re-Patterning, Not Integration

OKOBI does not merely aim to integrate marginalised communities into existing market systems - it seeks to reshape the systems themselves. Most development frameworks treat markets as neutral platforms into which inclusion is the goal. OKOBI begins from a different premise: markets are not neutral. They are social constructs - shaped by power, culture, and history. To transform economic life, we must ask different questions: Who defines value? Who controls exchange? Whose norms govern participation?

For OKOBI, markets are not destinations. They are fields of contestation - and of potential regeneration. Re-patterning market engagement means moving from access to authorship: enabling communities to design, govern, and evolve the economic architectures that affect their lives.

This shift can be expressed through four strategic design levers:

- **Cooperative Value Chains & Horizontal Market Power:** OKOBI can enable kindred-based enterprises to organise into federated clusters that coordinate procurement, production, and distribution. Rather than compete for position within vertical supply chains dominated by lead firms, these clusters act collectively-negotiating prices, co-owning infrastructure, and reinforcing solidarity over fragmentation. This model reclaims bargaining power and keeps value circulating locally.
- **Community-Governed Market Infrastructure:** From digital platforms to shared logistics hubs, OKOBI can support the creation of infrastructures that are not only functional but political - governed by the communities they serve. These are not just operational assets; they are instruments of sovereignty, enabling local actors to control access, terms, and surplus.
- **Relational Trade Based on Cultural Reciprocity:** Market exchange within OKOBI is grounded in trust, kinship, and shared obligations. Transactions are shaped by cultural norms and long-term relationships-not just price signals. This logic allows for more adaptive and socially embedded forms of trade, where reciprocity and dignity matter as much as efficiency or scale.
- **Sovereign Market Design:** Rather than adapt to externally defined standards, OKOBI enterprises can co-create new market norms. These might include locally set pricing benchmarks, ethical production standards, or community-defined distribution rules. In doing so, markets become extensions of shared values - instruments for collective well-being, not extractive gain.

In sum, OKOBI's market engagement strategy is not about competing harder within broken systems. It is about shifting the very architecture of exchange - transforming markets from extractive funnels into regenerative ecosystems. In this reframed logic, market-making is not a technical task. It is a political act of re-patterning economic life to serve community agency, cultural integrity, and ecological sustainability.

5.4 Measuring What Matters - A Re-Patterned Approach to Impact

Measurement is never neutral. It encodes what a system values, shapes what is prioritised, and determines which outcomes are rendered visible - and which are ignored. In most development and investment contexts, impact is defined through narrow, quantifiable metrics: business survival rates, income gains, formalisation, or productivity increases. These are legible to funders, but they often flatten the complexity of transformation. For a systemic model like OKOBI, such indicators are insufficient. They capture surface-level outputs but miss the deeper shifts - in governance legitimacy, kinship strength, cooperative trust, and cultural embeddedness - that determine whether a new economic logic is actually taking root. To re-pattern economies, we must also re-pattern how we define and measure success.

OKOBI treats impact not as a compliance burden, but as a learning infrastructure. It reframes measurement as a strategic tool for collective sense-making, adaptive governance, and community accountability. A re-patterned approach to impact embraces three interwoven dimensions

1. Conventional Indicators (for external alignment):

To remain legible to donors, governments, and impact investors, OKOBI enterprises may track a core set of familiar metrics. These are necessary, but must remain secondary to locally defined measures of success:

- Business continuity and stability
- Employment generation
- Local reinvestment rates
- Basic profitability metrics

2. Relational and Cultural Metrics (for internal coherence):

These metrics reflect the social fabric that sustains cooperative enterprise. They track the strength and quality of relationships, governance practices, and cultural legitimacy:

- Density and resilience of kinship networks engaged in enterprises
- Degree of shared ownership and participatory governance
- Levels of inter-enterprise collaboration and mutual aid
- Trustworthiness ratings among cooperative members

3. Sovereignty and Resilience Metrics (for long-term system health):

Here, the focus is on long-term autonomy: how well enterprises and communities reduce extractive dependencies and build adaptive capacity:

- Informal credit independence (reliance on internal financial systems)
- Shock absorption capacity (during crises or downturns)
- Control over strategic assets (land, tools, knowledge)
- Alignment of enterprise activities with ecological and social sustainability

To operationalise this framework, OKOBI can adopt a Participatory MEL (Monitoring, Evaluation, and Learning) system that reflects both Africapitalist values and local epistemologies:

- **Co-designed Indicators:** Metrics are developed with and by the communities themselves - not imposed through external logics.
- **Narrative Evidence:** Stories, oral testimonies, and rituals of reflection are recognised as valid forms of knowledge - not just numbers.
- **Embedded Feedback Loops:** Evaluation is ongoing and formative, feeding directly into strategy cycles rather than being a post-hoc audit.
- **Multi-Level Mapping:** Impact is tracked across levels - from household to kindred to cooperative cluster-to ensure systemic coherence.

In this model, impact is not a dashboard - it is a living infrastructure. It does not just measure success; it defines it. By reclaiming the power to decide what counts, OKOBI transforms impact assessment into an act of self-determination - one that aligns measurement with meaning, and evaluation with evolution.

5.5 Re-Patterning Governance: Embedding Sovereignty in Economic Design

In most development models, governance is treated as an operational function - a back-office mechanism for compliance, coordination, and risk mitigation. In the OKOBI model, by contrast, governance is a strategic site of system design. It is not ancillary; it is formative. Governance determines how power is held, how decisions are made, whose voices are legitimised, and which values are sustained over time. If extractive capitalism relies on governance systems that are centralised, opaque, and technocratic, then Africapitalist alternatives must be grounded in governance that is distributed, relational, and culturally coherent. For OKOBI, governance is the architecture through which sovereignty is made real - where collective agency is exercised and regenerative logics are institutionalised.

Three strategic shifts underpin OKOBI's approach to re-patterned governance:

This shift can be expressed through four strategic design levers:

1. **Governance as a Site of Economic Sovereignty.** Governance is not merely a technical arrangement; it is a structure of ownership and power. OKOBI embeds decision-making authority within kindred units and cooperative structures, ensuring that economic choices are aligned with community priorities and intergenerational responsibility. This anchoring helps safeguard against elite capture, external dependency, and short-termism.
2. **Governance as Cultural Infrastructure.** Rather than importing corporate or NGO governance templates, OKOBI draws from socially legitimate, culturally embedded practices of leadership and accountability. This may include rotational leadership, communal deliberation, or ritualised review processes. These forms are not nostalgic; they are resilient. They embody forms of legitimacy that are more trusted - and thus more durable - than external bureaucratic systems.
3. **Governance as a Learning System.** In place of rigid structures, OKOBI supports governance systems that evolve. Rules are provisional, designed to adapt to lived experience and shifting contexts. By embedding feedback loops, participatory evaluation, and collective learning into governance itself, OKOBI enterprises can remain responsive - not only to market or regulatory pressures, but to ecological change, generational shifts, and cultural evolution.

Ultimately, governance in OKOBI is not a scaffolding to support enterprise. It is the enterprise. It is how Africapitalism moves from abstraction to practice, from aspiration to structure. Through re-patterned governance, communities are not just participants in development - they are authors of its rules. This is not administrative reform. It is economic redesign through the lens of sovereignty.

5.6 Re-Patterning Impact: Shifting What Counts as Success

Impact measurement is not neutral. It reflects underlying values and determines what gets seen, what gets funded, and what gets scaled. In most development and investment contexts, impact is defined through quantifiable, growth-oriented metrics - revenue, jobs created, firms formalised, return on investment. While useful, these measures often erase the relational, regenerative, and sovereignty-based dimensions of transformation that Africapitalist models like OKOBI aim to cultivate.

Re-patterning impact, therefore, is a strategic necessity. It is how Africapitalism asserts its own logic of success, rather than conforming to externally imposed indicators. This is not a rejection of accountability - it is an invitation to expand the frame of what is valued, validated, and made visible. OKOBI's approach to impact reframes measurement as a strategic act of sense-making, organised across three dimensions, as depicted on the right:

The result is not a rigid M&E framework, but a living, adaptive system of accountability that evolves with the enterprise and its social context. By shifting from output-based metrics to meaning-based systems of evaluation, OKOBI challenges the dominance of extractive performance logic. It replaces narrow efficiency with deep effectiveness - a measure of whether economic activity truly builds resilience, redistributes power, and reflects community-defined aspirations. In this way, re-patterning impact is not just about better indicators. It is about reclaiming the right to define value on African terms

1. Sovereignty-Centered Metrics. Rather than measuring enterprise success in isolation, OKOBI can look at how wealth is generated and retained within communities. Key indicators include:

- Capital recirculation rates within kindreds and communities;
- Local asset ownership and collective reinvestment levels;
- Independence from extractive credit or supply chains.

These metrics reflect the degree to which an enterprise advances economic autonomy, not just growth.

2. Relational and Cultural Value. OKOBI recognises that many of its most powerful impacts are relational, not necessarily transactional. These include:

- Strengthening kinship trust through co-ownership and collective governance;
- Reviving informal finance systems (e.g. rotating savings groups) as legitimate financial infrastructure;
- Deepening social cohesion through shared risk and responsibility.

Such outcomes are not secondary - they are the enabling conditions for long-term enterprise resilience.

3. Systemic Learning and Co-Generated Meaning. Impact is not just something measured after the fact - it is co-constructed through participatory monitoring, reflection, and feedback loops. In OKOBI, this means:

- Communities define what success looks like;
- Kindreds co-design impact indicators that reflect their priorities;
- Learning infrastructures (including peer review, horizontal exchanges, and digital tools) are built into the system.

6. Embedding Right-Scaling: Deepening Systemic Transformation

Traditional approaches to scaling often reduce success to breadth - how many enterprises, how many regions, how much funding. But in a systems model like OKOBI, scaling must focus not just on growing larger, but on growing wiser, deeper, and more relational. This means rejecting simplistic replication models in favor of a more layered, grounded, and context-sensitive practice: what has been referred to as ‘right-scaling’.

- **Right-scaling** is about transformation that is rooted, adaptive, and regenerative. It blends three distinct scaling logics:
- **Scaling Deep:** Shifting mindsets, norms, and relationships that shape economic behavior.
- **Scaling Out:** Spreading contextually adapted models across communities, regions, and sectors.
- **Scaling Up:** Embedding these shifts into institutions, policies, and systems of power.

By adopting right-scaling, OKOBI evolves from a prototype into a living systems infrastructure - capable of adapting to complexity while preserving its core commitment to cooperative economics and African agency.

6.1 Scaling Deep: Transforming Norms, Values, and Participation

Scaling deep is the foundation of OKOBI’s long-term durability. It ensures that growth does not lead to dilution by anchoring enterprise activity in community norms, relational accountability, and cultural legitimacy. Deep scaling is not about how big OKOBI becomes, but how embedded its values become - in how people relate, make decisions, and define success across generations.

- **Re-patterning Participation:** Encouraging a shift from competitive, individualised entrepreneurship to collaborative enterprise rooted in kinship, trust, and reciprocity. Economic success is reframed as the ability to build community wealth and resilience.
- **Normalising Collective Ownership:** Through storytelling, education, and role modeling, cooperative enterprise becomes seen not as alternative or experimental, but as natural and aspirational.
- **Aligning with Indigenous Systems:** This includes integrating savings groups, communal land rights, rotational labor, and kin-based mutual aid systems into OKOBI’s operating models. These are not “informal” institutions - they are resilient, tested foundations.
- **Creating Cultural Signals:** Use rituals, ceremonies, and local symbols to reinforce belonging and shared ownership within OKOBI enterprises. Economic participation becomes a cultural identity.
- **Intergenerational Learning:** Embed elder-youth mentoring structures and story-based pedagogy to ensure OKOBI principles are passed down and evolve over time.

Deep scaling focuses on internal transformation: who we become as economic agents, and how we relate to each other through enterprise.

6.2 Scaling Out: Contextual Adaptation and Network Expansion

Scaling out, for OKOBI, is not about replication - it is about resonance. It requires careful adaptation to the social, ecological, and institutional fabric of each context. This approach guards against the risks of mission drift and model erosion that often accompany scaling efforts. Rather than export a fixed blueprint, OKOBI expands by deepening its logic in new places - through modular design, local adaptation, and mutual learning. Key mechanisms for scaling out include:

- **Regional Adaptation Nodes:** Support local OKOBI chapters or clusters that adapt shared principles to their specific cultural, political, and market contexts. These nodes act as both delivery hubs and innovation labs.
- **Digital Knowledge Systems:** Develop open-source platforms and tools for tracking shared learnings, enterprise experimentation, and market shifts. These systems should prioritise participatory input from practitioners.
- **Networked Learning Loops:** Facilitate cross-community learning through regular convenings, reciprocal visits, and storytelling exchanges. Emphasise mutual capacity building over top-down training.
- **Flexible Infrastructure Templates:** Offer foundational governance and finance templates (e.g. shared revenue models, rotating leadership) that can be adapted locally without losing their cooperative DNA.

Scaling out does not mean going everywhere. It means going where conditions are fertile - where relational capital, political will, and cultural resonance exist - and growing from there.

6.3 Scaling Up: Institutionalisation Without Extraction

Scaling up, in the OKOBI context, is not about institutional endorsement - it is about institutional realignment. The aim is not to plug into existing policy or financial systems uncritically, but to shift them from within. This requires strategic engagement with state, financial, educational, and media institutions - while fiercely protecting the model’s autonomy from dilution or bureaucratic absorption. OKOBI’s institutional strategy is not about visibility alone; it is about altering the terms on which legitimacy, ownership, and economic purpose are defined. This requires:

- **Policy Infrastructure for Cooperatives:** Push for legal frameworks that recognise and protect group-owned businesses, shared governance models, and rotational leadership.
- **Fiscal Incentives for Collective Ownership:** Influence tax and procurement policies to reward shared equity, reinvestment loops, and community-owned value chains.
- **Alignment with National Development Goals:** Position OKOBI models as aligned with job creation, youth employment, rural development, and financial inclusion targets.
- **Knowledge Integration:** Partner with educational institutions to embed Africapitalism and cooperative enterprise into curricula, research, and business training.
- **Media Partnerships:** Support documentaries, podcasts, and storytelling campaigns that reframe what successful enterprise looks like - from individual firms to cooperative clusters.

Scaling up embeds the model into the rules of the game - ensuring long-term visibility, legitimacy, and protection.

6.4 Multi-Layered Measurement for Right-Scaling

In systems change, what is measured shapes what is valued - and what is scaled. For OKOBI, measurement is not merely an act of documentation; it is a form of design. To embed right-scaling, OKOBI must adopt a multi-layered impact framework that makes visible not just the growth of enterprises, but the evolution of systems: how power, value, and relationships shift across time and space.

Dimension	What to Measure
Deep	Shifts in mental models, governance behaviors, and cooperative norms
Our	Spread of relational practices and adoption of economic tools across contexts
Up	Influence on institutional policy, regulation, or economic discourse
Across	Learning exchanges and coherence across OKOBI sites or networks

In addition to these high-level categories, OKOBI’s communities should also define locally relevant indicators that track:

- **Relational Capital:** Levels of trust, frequency of collaboration, and evidence of interdependence.
- **Governance Maturity:** Community participation in enterprise decisions, transparency practices, and conflict resolution mechanisms.
- **Economic Flow:** How capital is generated, shared, and reinvested within the community.
- **Social Wealth Distribution:** The extent to which benefits-jobs, infrastructure, stability-are shared across kin and place.
- **Resilience Capacity:** A cooperative’s ability to withstand or adapt to political, economic, or climate shocks.

Importantly, this measurement system must be co-designed and governed by the communities themselves. It is not merely an M&E tool for external reporting - it is a learning infrastructure that helps OKOBI enterprises evolve in alignment with their values and realities. With right-scaling embedded, OKOBI does not simply grow - it evolves. It becomes a system for community-led economic transformation capable of adapting across African contexts while remaining anchored in shared values. The final section will now outline strategic steps to support this next phase of development.

7. Strategic Roadmap: Positioning OKOBI as a Systemic Alternative

For OKOBI to mature into a durable, cross-continental framework for Africapitalism, its evolution must be guided by a strategic posture - one that balances ideological clarity with institutional adaptability. This is not about scaling a program. It is about embedding a logic: a different worldview about how value is created, shared, and governed in African economies. This roadmap outlines five interdependent strategic priorities. Together, they define the next horizon for OKOBI's development - not as an initiative to be replicated, but as a platform to be activated, learned from, and adapted across systems.

7.1. Anchor Africapitalism in Practice, Not Just Rhetoric

OKOBI must remain anchored in lived enterprise experiences-not in abstract ideologies. Its legitimacy will derive from its practical efficacy, not theoretical coherence. This means:

- **Codifying the Model:** Consolidate OKOBI's principles into an adaptable but clearly articulated systemic model. Avoid rigid frameworks; instead, offer a shared architecture that can be flexibly adapted across cultural and market contexts.
- **Narrative Discipline:** Clearly communicate how OKOBI differs from traditional entrepreneurship models - not just in outcomes, but in values, behaviors, and governance logics. Frame Africapitalism as a lived alternative, not a critique.
- **Prototype Fidelity:** Continue to invest in select demonstration sites (e.g. Imo State) that show the system in action, while protecting them from premature scale pressure or dilution by donor-driven KPIs.

Strategically, this anchors Africapitalism as a practice-led philosophy - where theory is drawn from doing, not imposed from above.

7.2. Shift Power Through Governance, Not Just Markets

A core strategic distinction of OKOBI is its prioritisation of governance innovation over market access alone. Rather than merely improving inclusion within current market systems, OKOBI aims to rewire who holds decision-making power. This requires:

- **Investing in Governance Literacy:** Equip communities with tools to understand, design, and evolve participatory structures - from bylaws to dispute resolution mechanisms.
- **Designing for Distributed Authority:** Avoid centralisation. Prioritise models with rotating leadership, peer accountability, and horizontal decision-making.
- **Preventing Elite Capture:** Develop safeguards - legal and cultural - that prevent power from concentrating within OKOBI groups over time. This is particularly important when external capital is introduced.

Governance is not just an enabler; it is the strategy. OKOBI's long-term influence will depend on how well it can institutionalise inclusive governance within enterprise structures.

7.3. Build Cross-Sector Legitimacy Through Strategic Alignment

In systems change, legitimacy is not granted - it is constructed across domains of knowledge, power, and practice. For OKOBI to gain traction beyond its immediate sites of implementation, it must actively cultivate legitimacy across sectors that shape economic norms: development institutions, research ecosystems, capital allocators, and policy actors. This is not about consensus - it is about strategic translation, ensuring OKOBI's values are legible, respected, and integrated into broader structures of influence.

Key actions include:

- **Framing for Development Agendas:** Align OKOBI's metrics with SDG targets, national development plans, and regional strategies. Use shared language to build bridges without diluting mission.
- **Engaging Academia for Validation:** Partner with African universities and global think tanks to conduct longitudinal research, generate data, and validate the model's systemic impacts.
- **Targeted Private Sector Partnerships:** Work with values-aligned private actors to develop procurement pipelines, supply agreements, and finance instruments that fit cooperative structures.

This isn't about broad stakeholder buy-in. It's about strategic alliance-building - ensuring the model is backed, tested, and translated across key systems of power and knowledge.

7.4. Secure Sovereign Infrastructure for the Model

OKOBI's long-term viability depends not only on successful pilots or local uptake, but on the development of sovereign infrastructure that preserves its logic, ensures fidelity to its values, and enables adaptation over time. This infrastructure operates across two domains: custodial infrastructure, which holds and evolves the model's principles, and technical infrastructure, which enables operational scaling, financial transparency, and peer learning. Without both, even the most promising models risk dilution, fragmentation, or dependency.

Custodial Infrastructure:

- **Independent Stewardship Entity:** A trans-local body that protects OKOBI's integrity, curates adaptations, and governs inter-community learning processes.
- **Narrative Stewardship Platforms:** Dedicated capacity to shape, update, and disseminate OKOBI's evolving story - ensuring it is not defined externally or reduced to donor reporting.

Technical Infrastructure:

- **Commons-Based Digital Systems:** Cooperative platforms for data, finance, and enterprise tracking - owned and governed by OKOBI communities.
- **Long-Term Financial Mechanisms:** Structures like pooled capital platforms or diaspora bonds that ensure funding resilience beyond program cycles.

Without such infrastructure, even the most successful OKOBI sites risk regression or fragmentation. Strategically, the aim is to institutionalise without ossifying - embedding stability and enabling adaptive learning.

7.5. Reframe Influence: From Replication to Systemic Patterning

Finally, OKOBI's influence strategy must avoid the trap of scaling by replication. Its deeper potential lies in seeding new patterns of economic participation that ripple outward through culture, policy, and lived example. This means:

- **Shaping Mental Models:** Use media, education, and public discourse to shift how entrepreneurship, ownership, and success are understood across the continent.
- **Supporting Pattern Multipliers:** Invest in cultural workers, movement leaders, and educators who can carry OKOBI principles into adjacent systems - not by copying the model, but by amplifying its logic.
- **Tracking Field-Level Shifts:** Monitor where and how OKOBI-like behaviours emerge organically-in cooperative finance, mutual aid, or governance innovation - even outside the formal initiative.

The long-term strategy should be to normalise its logic as a common-sense approach to African development.

8. Conclusion: Africapitalism as a Living System

The One Kindred One Business Initiative (OKOBI) represents more than a localised experiment in cooperative enterprise. It embodies a deeper proposition: that Africapitalism, when grounded in community agency, cooperative structures, and systemic learning, can serve as a credible alternative to extractive development paradigms. It does not seek to replace capitalism with a static counter-model, but to evolve the logic of economic participation - away from individual accumulation and toward shared resilience, embedded ownership, and long-term regeneration.

This transformation is not theoretical. It is unfolding in practice - through the norms, decisions, and governance of group-owned enterprises who are collectively reimagining what it means to produce, distribute, and reinvest value. OKOBI does not chase scale for its own sake. Instead, it nurtures right-scaling - a grounded, strategic approach that prioritises depth of transformation, cultural legitimacy, and institutional durability over replication.

To thrive, Africapitalism must remain adaptive, messy, and plural. It must avoid rigid templating or donor-driven compliance. Its strength lies in its capacity to learn, iterate, and evolve in response to local realities. The goal is not perfection - but coherence: a system of principles, practices, and partnerships that center African agency and economic sovereignty at every level.

In tracing OKOBI's emergence, structure, and early signals of potential, this paper has offered more than a case study. It has proposed a shift in how Africapitalism itself is understood - from a set of values held by individual entrepreneurs to a re-patterned infrastructure for community-led economic life. The stakes are not only local. They are paradigmatic. If OKOBI succeeds even partially, it opens space for a different imagination of development - one rooted in sovereignty, interdependence, and systems coherence.

As OKOBI moves into its next chapter, the challenge is not simply to grow, but to become generative - to seed new patterns, to shift dominant narratives, and to build infrastructures that endure. Africapitalism is not a brand or blueprint. It is a living system - and OKOBI is one of its most promising expressions.

Appendix

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Biography

Scott Walker is the CEO and founding partner of Systemic Innovation, a global agency specialising in systems change, innovation strategy, and public affairs. With over two decades of experience, he has advised governments, corporations, NGOs, and academic institutions on complex challenges related to innovation, sustainability, entrepreneurship, and policy reform. His work spans diverse regions, notably Sub-Saharan Africa, where he has led FCDO and Innovate UK initiatives and co-authored the "Scaling in Africa" thesis, exploring pathways for venture growth across the continent. Walker has taught at Columbia University, and his research has been featured at global forums including the UN, Davos, and the White House.

Glossary of Key Terms and Concepts

This glossary provides definitions for central terms used throughout the paper. It is intended to support comprehension for readers less familiar with Africapitalism, systems thinking, or re-patterned development frameworks.

Term	Definition
Africapitalism	A development philosophy that promotes private-sector-led, socially grounded, and community-empowering growth. Africapitalism prioritises African agency, long-term investment, and inclusive wealth creation as a systemic alternative to extractive capitalism.
Re-patterning	A systemic process of shifting deep-rooted patterns-such as governance norms, economic behaviors, or value systems-toward more equitable, regenerative, and culturally coherent alternatives. In OKOBI, re-patterning is both a method and outcome.
Right-Scaling	A concept of scaling that prioritises depth (cultural and behavioural change), breadth (contextual spread), and institutionalisation (policy influence), rather than replication or growth for its own sake.
Relational Wealth	A form of economic value derived from strong social ties, trust networks, cooperative participation, and shared responsibilities-rather than individual accumulation or material output alone.
Cooperative Sovereignty	The collective ability of communities to own, govern, and sustain economic systems that reflect their values. It includes control over assets, decision-making, and distribution mechanisms.
Kindred Enterprise	A business formed and owned by extended family or clan groups (kindreds), grounded in traditional social structures and managed through cooperative principles.
Market Shaping	A strategy of economic engagement where communities design and govern market rules, rather than adapting to externally imposed frameworks. It emphasises sovereignty, relational exchange, and ethical production norms
Embedded Legitimacy	A condition where economic institutions and practices are rooted in culturally recognised norms and local forms of authority, increasing trust, durability, and participation.
Systemic Learning	A continuous feedback and adaptation process embedded in governance, evaluation, and enterprise development, enabling communities to evolve models in response to changing needs and contexts.
Rotational Leadership	A governance practice that deliberately cycles leadership roles across different members of a group (e.g., by gender, age, or lineage) to avoid power centralisation and enhance inclusivity.