

RECONNECTING AFRICANS IN THE DIASPORA AND THE CONTINENT: PROSPECTS AND CHALLENGES OF THE AFRICAN DIASPORA DEVELOPMENT INSTITUTE (ADDI)

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Abstract

This research focuses on the African Diaspora Development Institute (ADDI), which is a space-making organization with the aim of facilitating networking and reconnection for Africans in the diaspora on one hand, and between Africans in the diaspora and Africans on the continent on the other hand. The organization advocates for Pan-Africanism through initiatives such as the development of Wakanda City, the promotion of regional trade, empowerment of the youth and women, repatriation of the diaspora, and the development of a regional digital currency, Oduwacoin, based on blockchain technology. The framework for analysis of the case of the ADDI is based on institutional theory. Methodology: This is a qualitative analysis of secondary data in the form of academic literature, policy documents, and data obtained from the official website of the African Diaspora Development Institute. The information obtained from the literature and the official website of the organization reveals that it is the 1st ever project of its kind on the African continent, born in vision mostly by Ambassador Arikana Chihombori-Quao, former AU Ambassador to the United States of America. The data obtained from the literature and the official website of the organization reveal promising opportunities for the growth and development of Africa, including rejuvenation of the economies, participation of the diaspora, and integration of the continent, among others. However, the data obtained from the literature and the official website of the organization reveal that there are formidable challenges that the initiative is likely to face, including financial constraints, corruption, and insecurity, among others. The paper recommends that there should be more engagement with organizations such as the Organization of African Unity (OAU)/African Union (AU) and other sub-regional organizations, improvement of security to facilitate the participation of the diaspora, and improvement of anti-corruption mechanisms to safeguard funds and the sustainability of the projects of the ADDI, among others.

Keywords

African, Challenges, Diaspora, Development, Institute.

Resumo

Esta investigação centra-se no Instituto de Desenvolvimento da Diáspora Africana (ADDI), uma organização criadora de espaços que tem como objetivo facilitar o estabelecimento de redes e a reconexão, por um lado, entre africanos na diáspora e, por outro, entre estes e os africanos no continente. A organização defende o pan-africanismo através de iniciativas como



o desenvolvimento da Cidade de Wakanda, a promoção do comércio regional, a capacitação dos jovens e das mulheres, o repatriamento da diáspora e o desenvolvimento de uma moeda digital regional, a Oduwacoin, baseada na tecnologia blockchain. O quadro de análise do caso do ADDI baseia-se na teoria institucional. Metodologia: Trata-se de uma análise qualitativa de dados secundários sob a forma de literatura académica, documentos políticos e dados obtidos a partir do site oficial do Instituto de Desenvolvimento da Diáspora Africana. A informação obtida da literatura e do site oficial da organização revela que este é o primeiro projeto de sempre deste tipo no continente africano, nascido de uma visão principalmente da Embaixadora Arikana Chihombori-Quao, antiga Embaixadora da UA nos Estados Unidos da América. Os dados obtidos da literatura e do site oficial da organização revelam oportunidades promissoras para o crescimento e desenvolvimento de África, incluindo o rejuvenescimento das economias, a participação da diáspora e a integração do continente, entre outros. No entanto, os dados obtidos da literatura e do site oficial da organização revelam que existem desafios formidáveis que a iniciativa provavelmente enfrentará, incluindo restrições financeiras, corrupção e insegurança, entre outros. O artigo recomenda que haja um maior envolvimento com organizações como a Organização da Unidade Africana (OUA)/União Africana (UA) e outras organizações sub-regionais, a melhoria da segurança para facilitar a participação da diáspora e o aperfeiçoamento dos mecanismos anticorrupção para salvaguardar os fundos e a sustentabilidade dos projetos da ADDI, entre outros..

Palavras-chave

Africano, Desafios, Diáspora, Desenvolvimento, Instituto.

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Introduction

Thus, the movement of Africans, whether forcibly dispersed during the transatlantic slave trade or voluntarily choosing to migrate, has given birth to what might be considered one of the most vibrant diasporas in the world today. Pan-African aspirations for a single, united people of African descent, despite political boundaries, have faced a harsh reality: the tools for mobilizing diaspora resources for Africa's advancement are fragmented, mostly rhetoric, and lacking substance. In fact, the African Union recognizes the diaspora as Africa's "sixth region," but institutional mechanisms for harnessing such a powerful tool for Africa's advancement are hard to find. This provides the context for any new initiatives from the diaspora community.

In that context, ADDI, the African Diaspora Development Institute, enters the scene as a bold entrepreneurial endeavor of Africans, led by Africans, and for Africans, with a dream of reconnecting Africans in the diaspora with their ancestral home through economic, cultural, and technological means. They envision a future where ventures such as Wakanda City in Ghana, repatriation programs for diasporans, empowerment of the youth and women, and initiatives for regional trade that are aligned with the goals of the African Union's integration agenda, as well as a digital currency called Oduwacoin based on blockchain technology, are a reality. The question that this article seeks to explore and answer is: Will ADDI grow into a credible, viable, and sustainable tool for reconnecting Africa with her diaspora in a historical sense, or will the barriers of financial instability, insecurity, corruption, and regulatory challenges bar it from realizing its full transformative potential?

In order to analyze this question, the authors use institutional theory as an analytical framework and adopt a qualitative research approach based on a case study design and secondary data analysis. The structure of this text is as follows: after presenting the research design and data sources, the authors provide some conceptual clarification on development, diaspora, and pan-Africanism, and briefly introduce the institutionalist



framework that guides this analysis. Then, the text focuses on the development, structure, and strategic center of ADDI, and finally, on the major challenges that this initiative faces, before concluding with some major findings and policy recommendations on how to improve institutional collaboration between Africa and the diaspora.

Methodology

The research is a qualitative/interpretive research design that aims to explore the African Diaspora Development Institute (ADDI) and its capacity to influence Africa-diaspora relations. It does not attempt to quantify the relationship or run any statistical analyses; instead, it delves deeper into the stories, developmental underpinnings, and structural tensions that are embedded in the creation of ADDI and its intended actions. The research aims to address an exploratory research question about whether or not ADDI has the capacity to bridge the structural gap between Africa and its diaspora. As such, it is more appropriate to apply a qualitative research design because it is more appropriate to address exploratory research questions that require depth, richness, and contextual information to make more meaningful analyses.

The research design is an exploratory qualitative case study that is more appropriate for analyzing an organizational initiative in the contemporary world of politics and socioeconomic challenges. The African Diaspora Development Institute is analyzed as an experiment in secondary institutions that are informed by the long tradition of Pan-Africanism, which has been informed by contemporary debates in development theory. The focus of the research on the eighth most populous country in the world provides an in-depth look at the organizational structure of the African Diaspora Development Institute, its legitimacy claims, its organizational structure, its vision of development, and its capacity to bridge the gap between Africa and its diaspora. The research relies on secondary qualitative data sources that are official reports, policy briefs, platform documents, speeches, statements, and relevant scholarly works on diasporas, diaspora engagement, and institution-building. The theory that grounds this research is an application of the theory of institutions that assesses the plausibility, integrity, and organizational structure of the African Diaspora Development Institute in the context of the rise of governance structures in Africa.

Conceptual Clarifications

Development

Development constitutes a deeply debated topic in political economy and International Relations (IR) theory, the conceptualisation of which revolves around economic growth and the elimination of underdevelopment (Agaba, Bissala, & David, 2022). Modernization theory has portrayed development as growth, industrialization, and technological development, and development as a normal path to Western modernity (Todaro, 1985; Cobbinah & Black, 2011). Yet, such an understanding of development strips the political



element from the concept of development. Development, as noted by Omotola (2010), is unknowable because it is ideological.

Development as “a structural transformation of social attitudes, institutions and national systems, along with sustained growth,” has been proposed by Todaro (1985), cited in Omotola (2010). This notion of development includes qualitative developments, changes in institutions, and the general betterment of life of human beings. Development from an institutionalist perspective of development relies on strong institutions that provide for accountability (Scott, 2008; Kivisto, 2011).

But postcolonial theory has also stated that development should not be read outside of its historical connection to global relations of (Under)development (Adejumobi, 2008). Therefore, in order for development to be real, there must be strong institutions, profound structural changes, and an awareness of global inequalities.

Concept of Diaspora

Diaspora means the dispersal of people from their homeland to other places. Page and Mercer (2018) state that diaspora was originally used to mean the Jewish community during the war years from 640 to 610 BCE, when they dispersed from their homes. However, today, “diaspora” means any group of people scattered all over the world for any reason. Longley (2021) states that diaspora means any group of people that has left their state, either willingly or by force, and moved to another country. There are two types of diasporas, namely, forced and voluntary, which any sociologist or anthropologist ought to be aware of.

The reason for forced diaspora often arises from unfortunate circumstances such as wars, imperialism, slavery, or natural disasters such as famine or drought. However, when diaspora is forced, there is always an element of threat or desire to return to one’s original home. On the other hand, voluntary diaspora means any group of people that has left their country to look for economic opportunities. For example, during the late 19th century, there was an economic great migration from an economically backward state, namely, Europe, to America, and today, Africans are moving to Europe, America, and the Middle East to lead an easy and steady life, thus causing a brain drain.

The Concept of Pan-Africanism

Pan-Africanism is the revival of the African diaspora. It began in the late 1800s and asked Africans around the world, who were separated from each other because of things that happened in America, to return to their homeland. It asks all Africans around the world to come together and share common goals and aspirations. Simply put, Pan-Africanism was born out of colonization and exploitation of Africa by Europeans (Adejumobi, 2008). The political idea behind Pan-Africanism is to unite all Africans into one state, into one homeland that many Africans envision (Appiah, 2006).



Theoretical Framework

The text that follows is situated within an emerging, ever-evolving debate on Pan-Africanism, the diaspora, and African development, and it is grounded on four assumptions.

First, Pan-Africanism remains a living, active, and driving normative force in the 21st century. From the early, proto-pan-African ideas of Edward Wilmot Blyden and W.E.B. Du Bois to Kwame Nkrumah's more politicized version, Pan-Africanism has provided a vision of Africa and the diaspora as one historical and political entity—separated by the scars of slavery and colonialism, but united in purpose (Du Bois, 1903; Nkrumah, 1963; Adejumobi, 2008). Pan-Africanism remains a relevant force today, with scholars continuing to point to its relevance for African integration and diaspora mobilization (Tieku, 2017; Murithi, 2020). Second, the African Diaspora is a significant player in African development, not just through more conventional diaspora theories of identity and dispersion (Sheffer, 1986), but also through more contemporary versions that emphasize remittances, cross-border flows, and knowledge as drivers of development (Brinkerhoff, 2009; Page & Mercer, 2018).

Third, institutional change is a prerequisite for Africa's sustainable development, and this assertion is supported by classic development theory (Todaro, 1985) and more contemporary governance theory (Acemoglu & Robinson, 2012; Omotola, 2010). Fourth, identity and economic modernization are complementary paths in the postcolonial world (Fanon, 1961; Mkandawire, 2015).

Institutional theory provides the connective tissue for understanding the development of legitimacy as norms are institutionalized into a concrete social structure. Following Meyer and Rowan (1977) and Scott (2008), institutional legitimacy arises as these norms are objectified into systems of rules and structure. Consider the case of the African Diaspora Development Institute (ADDI): it could be interpreted as an attempt to institutionalize Pan-African values of unity, self-reliance, and progress within a system of rules and structure that mobilizes diasporic resources for transformative development on the continent. In embracing diasporic participation, collaborative investment, and identity-based development programs, the ADDI could be understood as an attempt to operationalize the Pan-Africanist ideal into a system of rules and structure for development.

Literature Review

The existing literature on the African diaspora, pan-Africanism, and the development of institutions is vital to contextualize this research in terms of the existing intellectual debates. The recent literature on the subject reflects an evident shift of focus from symbolic appeals to African unity under the umbrella of pan-Africanism to more practical approaches that incorporate the African diaspora in the building of the future of the African continent. Khisa (2022), in his work, "Rethinking the Pan-African Agenda," explains that:



“Pan-Africanism must transcend symbolism by re-centering Africa and its Diasporas in a renewed liberation paradigm that prioritizes structural transformation and political accountability.” Kumah-Abiwu (2024) explains that: “Global African Thought represents an ever-present site of encounter between classical pan-African ideologies and contemporary diasporic thought, with its emphasis on the transnational, epistemological, and collective aspects of global governance.”

ADDI: Evolution, Structure, and Prospects

Evolution and Institutional Genesis

The African Diaspora Development Institute (ADDI) stands at the crossroads of historical periods: the African Diaspora itself, Pan-Africanism, and current globalization development narratives. The trans-Atlantic slave trade established the structural foundation for the modern-day African Diaspora. This is also noted by Lituchy (2019) and Thompsell (2020). Professional migration from Africa to other continents following colonialism extended Africa’s influence intellectually and economically, giving rise to debates on brain drain versus brain circulation (Tucho, 2009).

For most of the 20th century, Pan-African Congresses promoted the ideals of unity and solidarity among Africans everywhere. Yet the connection between the diasporas and the development of the African continent remained disjointed. The African Union’s recognition of the diaspora as the “sixth region” of Africa signaled inclusion but did little to alleviate the problem of disunity among Africa’s 55 nations.

From the perspective of institutionalism, the disjointedness of the diasporas’ connection to the development of the African continent stems from the disconnection between universalized development ideals and local institutions (Meyer & Rowan, 1977). New organizations are formed to provide order to the expectations and interactions of individuals within a system. The birth of ADDI itself is a product of the fact that such a body did not previously exist—an alternative to a non-existent transnational platform for engagement with the diasporas.

The birth of ADDI itself is a product of institutional entrepreneurship—individuals developing organizational routes to create development ideals from Pan-Africanism that the world will recognize (Meyer & Rowan, 1977; Scott, 2008).

Institutional Structure and Organizational Architecture

ADDI’s organizational structure combines a tight top-down leadership with its arms and a wide transnational network that helps to maintain its connectivity.

(a) The Executive & Legitimacy:

The core organizational leadership is a tight top-down structure headed by the Founder/President, with other key directors responsible for finance, compliance, outreach, human resources, project management, etc. It has a corporate organizational



structure that fits into widely accepted organizational models across the globe. It has organizational legitimacy based on widely accepted corporate organizational models across the globe (Meyer & Rowan, 1977). ADDI is privately founded, unlike other organizations formed through interstate treaties like the African Union or ECOWAS. It's privately founded by influential Pan-African intellectuals who enhance its normative organizational legitimacy through its connection to dominant cultural systems of knowing (Scott, 2008).

(b) Sector-Based Differentiation:

The organization has been differentiated into various sectors like agriculture, health, education, trade & investment, finance, media, engineering, mining, law, culture, technology, etc. Sector differentiation is a product of rationalization, whereby modern organizations gain organizational legitimacy through formal structuring into sectors that align with widely accepted organizational models of knowing (Meyer & Rowan, 1977). It's a technocratic shift towards development planning.

(c) Non-National Chapters:

ADDI has a decentralized organizational structure with chapters across North America, Europe, the Caribbean, Latin America, Oceania, Africa, etc. It's a wide transnational network with localized organizational structures that provide organizational legitimacy through its cognitive legitimation as a necessary actor within organizational structures, normative organizational legitimacy through its Pan-African values, and cultural embeddedness within diasporas' neighborhoods. It's a product of the current wave of organizational change that's shifting towards development thinking (Scott, 2008).

Prospects of ADDI

The future of ADDI will depend on whether it is able to provide an institutional framework that produces results in sustainable development. Its promise is anchored on five strategic pillars.

African Development and Wakanda City

An important part of the ADDI vision is the development of Wakanda City in Cape Coast, Ghana. This futuristic Pan-African city is envisioned to embody utopian ideals of development (Sam, 2020). Wakanda City physically represents the ADDI vision. The city received support from the people of Ghana in the form of the country's previous president, Nana Akufo-Addo. The president supported the city through his initiative to place part of the city near the harbor from which enslaved Africans were transported from the continent. This is an important act of place-making in which the city converts the trauma of slavery into an act of development.

Diakite (2020) indicates five phases of development in Wakanda City:



- i. A 1,000-bed teaching hospital facility.
- ii. A university and technical college facility.
- iii. Pharmaceutical manufacturing facility.
- iv. Five-star hotel facility.
- v. Green parks and innovation facility.
- vi. Smart mobility facility

This facility is envisioned to provide about 3,000 jobs in Cape Coast. Wakanda City represents the “rationalized myth” (Meyer and Rowan 1977) of globally known smart cities and innovation centers.

The tourism and infrastructure sub-modules are consistent with global data on travel and construction. Travel and tourism comprised 10.4% of global GDP and 10.6% of total global employment before COVID-19 (WTTC, 2019). Travel and Tourism contributed to 6.9% of GDP and 6.5% of total employment in Africa before COVID-19. Wakanda City would thus find its place within a conventional global development industry, with jobs, foreign exchange earnings, and infrastructure modernization to offer. At an institutional level, Wakanda City is the developmental anchor for ADDI, transmuting Pan-African ideology into material form.

Returning Africans to History and Heritage

However, ADDI is not just about growing an economy; it’s also about reclaiming culture. It’s about reconnecting diasporic Africans to their precolonial past, to their oral history, and to their sense of history (Sam, 2020). The oral recorded history of Africa was disrupted by colonial invasion, and ADDI’s idea of restoring a sense of heritage is its fundamental principle, which seeks to create institutional spaces for cultural education and the construction of identity.

In terms of its institutional application, this approach seeks to legitimize cultural understanding by establishing a sense of common identity narratives among dispersed populations (Scott, 2008). Wakanda City is not just an economic center; it’s meant to be a symbolic pilgrimage site for diasporic Africans looking to reconnect to their historical roots (Diakite, 2020).

Promoting Regional Trade and Continental Integration

Regional economic integration is still at the center of the AU’s policy agenda, particularly through the formation of the African Continental Free Trade Area (AfCFTA). ADDI actively advocates for diaspora awareness and participation in Africa’s trade liberalization agenda (ADDI, 2022). ADDI’s goals are:



- i. Mobilize the diaspora for Africa's development.
- ii. Facilitate diaspora investment participation
- iii. Engage diaspora communities to participate in AfCFTA

By engaging in the wider debates on regional integration, ADDI acquires normative legitimacy and positions itself as a regional actor based in Africa, as opposed to a global actor.

Youth and Women Empowerment

ADDI emphasizes the importance of empowering youth and women as a key strategy (ADDI Report, 2022). It suggests providing micro-enterprise financial assistance between \$250 and \$1,000 to fund business ventures.

From an organizational viewpoint, being supportive of gender and youth empowerment is consistent with existing global development norms outlined in Sustainable Development Goal structures. This not only serves to increase the organization's moral and normative legitimacy but also reinforces its position as a responsive organization to address social concerns.

Regional Monetary Innovation: OduwaCoin

ADDI has introduced its digital currency, referred to as OduwaCoin, which has been described as Africa's cryptocurrency (ADDI Report, 2022). It has been developed using blockchain technology to create a decentralized financial system of trading and unite Africans across the globe.

In terms of its institution-building role, ADDI has set its sights on a wide-ranging digital finance system across the globe. By embracing technology, ADDI has conformed to recognized patterns of development of financial technology across the globe. The nuts and bolts of monetary governance are a private, cross-border, multi-layered enterprise that demands moral clarity among financial institutions at both state and continental levels. ADDI is a hybrid institution that draws on diasporic energy, Pan-African ideals, and development blueprints across the globe. It is a case of institutional entrepreneurship with its architecture drawing on widely recognized concepts of financial governance across the globe, with security guaranteed through a combination of infrastructure, culture, economy, and technology.

Challenges of ADDI

The African Diaspora Development Institute (ADDI) is giving rise to new hopes about the potential of diaspora networks to achieve things from building infrastructure and



increasing regional trade to advancing digital technologies. Of course, to enumerate the problems of the African Diaspora Development Institute – financial dependency, conflicts among members, and corruption – is to provide only part of the picture. To gain an adequate understanding of what impedes the African Diaspora Development Institute, it is necessary to consider these challenges in the context of institutional theory to assess their implications for the legitimacy, stability, and continued survival of the institution.

Following Meyer and Rowan (1977) and Scott (2008), it is not only grand and innovative ideas and programs that sustain institutions; it is also the extent to which they can gain and regain legitimacy through regulation, norms, and shared cultural meanings. Ultimately, it is the "institutional" environment of Africa upon which the future of the African Diaspora Development Institution will depend more than upon the sweep of their ambitions.

Financial Dependence and Institutional Isomorphism

The Achilles' heel of ADDI is its dependence on external sources of finance. Currently, ADDI depends on philanthropic support and the goodwill of the diaspora community. From the institutional theory point of view, ADDI is currently in a pre-institutionalized phase, as stated by Meyer and Rowan (1977). In this phase, although institutional structures exist, the flow of resources has not yet been fully institutionalized.

The three institutional risks that ADDI currently faces are:

- a. Legitimacy,
- b. Decoupling, and
- c. Isomorphism.

a. Legitimacy Fragility – Ventures such as Wakanda City may be more symbolic in nature if finance does not materialize.

b. Decoupling Risk – According to institutional theory scholars, organizations may develop institutional structures such as blueprints for smart cities or blockchain technology to gain institutional legitimation, but in practice, they may not be as powerful as they seem.

c. Isomorphism – To raise finance for its activities, ADDI may feel compelled to align itself with the policy agendas of the major financiers, which may compromise its Pan-African values.

Rather than telling ADDI to "raise money," institutional theory would suggest that ADDI should seek to work with the various continental governance structures, such as the African Union, or sub-regional governance structures such as ECOWAS, which would give ADDI a regulatorily legitimated status, rather than just a dependently philanthropically



legitimated status. ADDI, therefore, would become a quasi-public actor, embedded in the broader context of African development, with a commitment to the implementation of Agenda 2063 and AfCFTA, rather than just a private initiative.

Insecurity and the Decay of Cognitive Legitimacy

Insecurity is a major problem in Africa, which affects the success of the diaspora return programs as a structural issue. Applying institutional theory, Scott (2008) explains that for an organization to endure as an organization, it must possess some form of text-based relevance, or "legitimacy." Insecurity, therefore, affects:

- a. The confidence of the diaspora population.
- b. The predictability of investments.
- c. The viability of tourism activities.
- d. The sustainability of infrastructural growth

From the point of view of cultural cognition, it is important for the Diaspora Africans to feel that it is "safe" to return to Africa and invest in the respective countries. The stories told by the public also reflect this, as once insecurity becomes the dominant story in Africa, the cognitive legitimacy of Wakanda City as a pilgrimage or investment site declines significantly.

Insecurity, therefore, is not just a problem; it is an institutional problem that affects the regulative pillar of governance in Africa. ADDI cannot resolve national security issues on its own, but it must sustain itself as an organization by forming strategic alliances with continental security mechanisms through the African Union Peace and Security Architecture. In this regard, ADDI will no longer be a target but a co-evolved actor in these efforts.

Corruption and Institutional Decoupling

Corruption, however, could be the biggest challenge for ADDI in terms of establishing credibility in the long run. Institutional theory refers to decoupling, where an organization might adopt certain rules and structures, but the actual work environment contradicts these rules (Meyer & Rowan, 1977).

If not well governed, ADDI might lose:

- a. Normative legitimacy.
- b. The trust of the Diaspora.
- c. Regulatory attention.
- d. Reputation



In the governance arena, corruption in Africa has been a major challenge, causing the failure of development initiatives due to funds being misdirected and a lack of accountability. Thus, ADDI needs to ensure that it has good compliance and auditing systems in place and that it demands transparency. Institutionally, fighting corruption not only ensures ethical behavior but also ensures that an organization maintains legitimacy within itself. This, in essence, ensures that an organization that is fair and just in its processes increases not only its normative and cognitive legitimacy but also the chances of a successful partnership.

Thus, the aim should not be to demand zero corruption at all costs, but to ensure that there are effective checks and balances within an organization, as required within the governance arena on the continent, and that it is ratified within the AU anti-corruption framework.

Digital Monetary Innovation and Regulatory Constraints

The idea of OduwaCoin is a reflection of the global move to digital currency, but true innovation is done within the context of existing national and continental systems of finance. The institutional theory of innovation argues that if an idea is not in conformity with existing laws, it will never be sustained. Thus, if OduwaCoin is not endorsed by central banks and other key financial institutions, it may be reduced to a mere gesture. To go from being legitimate to being functional, it has to be integrated into the growing digital finance systems in Africa.

Conclusion

To further enhance the depth of analysis and policy relevance of the research, it might also consider conducting a critical discourse analysis of its institutional reports and policy pronouncements, and speeches of its leadership. This would enable it to conduct a more nuanced analysis of areas of convergence and divergence between ADDI's vision and the ideas of the Pan-African nationalists and diasporic intellectuals of the past, and to obtain a preliminary indication of whether it indeed represents ideological continuity or merely symbolic ideological continuity.

On the policy side, it must position itself in Africa's governance architecture to secure sustainability. This means it must formalize engagement with the African Continental Free Trade Area (AfCFTA) as an economic integration mechanism for the African diaspora. The Wakanda City initiative must also be formalized and positioned as a transparent and multi-level initiative grounded in solid partnership relationships and sound anti-corruption and security considerations. It must also align itself with Agenda 2063 in areas of youth employment, women's economic empowerment, skills development, and brain circulation. Financial sustainability must also be achieved beyond philanthropy through blended finance and diaspora investment products and instruments. Finally, it must also



work to strengthen transparency in governance to secure better levels of regulatory, normative, and cognitive legitimacy.

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