

# Ideology and Economic Development in Post-Colonial African State

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## Abstract

This paper deals with the concept of ideology and how it has influence or guided economic policies or emergent independence states of Africa. It examines the complex relationship between ideology and economic development in post colonial Africa. Through examination of Marxist and Neo liberal ideologies, to appraise the usefulness or otherwise of these ideologies in promoting economic growth, reducing poverty and enhancing self-determination. The paper drew resource from mainly secondary sources; using the historical methods with qualitative and narrative analytical insight. Our findings highlights the limitations of imported ideologies and the need for content- specific solutions that would prioritize African Values. The paper in Conclusion advocates for home grown ideologies that would suit African peculiarities that would be congenial to it's much needed development.

## Keywords

Ideology, Development, Economic Enhancement, Marxism, Neo-Liberalism

## Introduction

The trajectory of economic development in post-colonial Africa has been profoundly shaped by the complex interplay of ideologies. From the immediate post-independence era to the present day, African nations have navigated a dynamic landscape of competing ideologies, each promising distinct paths to economic growth, social prosperity, and self-determination. The legacy of colonialism, Cold War rivalries, and globalization have all contributed to the continent's ideological diversity.

Following colonial control, African countries had the difficult challenge of reconstructing from the ruins of underdevelopment and exploitation economies, institutions, and society. With its

focus on group ownership and state-led growth, African Socialism became a major ideology influencing countries such as Tanzania, Ghana, and Guinea. But the constraints of African Socialism combined with outside pressure caused neoliberal ideas to be embraced in the 1980s. Supported by international financial institutions, the Washington Consensus advanced trade liberalization, privatization, and market-led development. Although neoliberalism provided considerable economic development, it also increased reliance on outside forces, lowered social services, and widened income disparity. Alternative ideas have so evolved from Afro-capitalism, developmental state, and social democracy. In this paper, we shall critically investigate the influence of Ideologies on economic development in Post Colonial Africa and assess their impact in various African Countries where they held Sway, especially Socialism and Neo-Liberalism as alternative Ideologies in forming the economic development trajectories.

### **Statement of the Problem**

Scholars and politicians have argued much about the link between ideology and economic growth in post-colonial African governments. In an attempt to propel national development and economic prosperity, African countries embraced several ideological frameworks ranging from socialism to capitalism after gaining their independence. But the efficacy of these ideas has been shaped by historical legacies, colonial economic systems, and governmental problems. Empirical research has shown both achievements and shortcomings of ideological decisions on the economic path of Africa.

Englebert (2000) book "Pre-colonial Institutions, Post-colonial States, and Economic Development in Tropical Africa," looks at how past institutions shape post-independence economic results. His results show that African nations with strong pre-colonial institutions had stronger political systems and economic stability; those without such historical background suffered ongoing economic hardships. He contends that post-colonial African countries inherited institutional structures that often ran counter to indigenous governance traditions, resulting in administrative inefficiency and poor economic strategies. The research comes to the conclusion that by encouraging legitimacy and social cohesiveness, integrating indigenous institutions with contemporary governance systems could improve economic growth. This emphasizes in state-building and economic planning the need of historical continuity.

Examining the long-lasting economic consequences of colonial control, Heldring and Robinson's (2012) "Colonialism and Economic Development in Africa" makes even another important contribution. Their studies show that post-independence economic paths were much impacted by the kind of colonial government. While extractive colonies like the Democratic Republic of the Congo suffered systematic economic underdevelopment, former settler colonies like South Africa and Zimbabwe profited from quite sophisticated infrastructural and human capital investments. The research draws attention to the ongoing consequences of colonial economic systems like inadequate banking institutions and excessive reliance on exports of main commodities. It comes to the conclusion that even if African governments have achieved progress

in economic reforms, intentional policy interventions like industry diversification and institutional building are needed to overcome the structural legacies of colonial control. This paper stresses the need of correcting past economic disparities if we are to guarantee long-term economic viability.

Austin's 2010 study, "African economic development and colonial legacies," offers further empirical investigation of the structural flaws carried over from colonial control. According to the research, colonial economic practices produced well ingrained regional inequalities wherein certain areas of African nations attracted greater economic interest than others. This has led to protracted disputes about unequal development patterns and resource distribution, therefore impeding economic growth. Austin (2010) also looks at the influence of various colonial administration approaches, pointing out that direct rule pushed centralized but unstable economic institutions while indirect rule regimes sometimes left a legacy of dispersed economic planning. The research comes to the conclusion that African governments ought to give inclusive economic policies top priority that solve past injustices by funding infrastructure equalization and regional development. This study supports the notion that structural inequalities in post-colonial Africa cannot be resolved without first recognizing and fixing their historical causes of economic disparity.

In his "African Socialism, Post-Colonial Development, and Education: Change and Continuity in the Post-Socialist Era," Brook Napier (2010) investigates the ideological decisions taken by post-independence African governments, especially the acceptance of African socialism. His research shows that socialist economic policies adopted by leaders like Julius Nyerere in Tanzania and Kwame Nkrumah in Ghana aimed at fostering fair distribution of resources and social welfare. These initiatives, however, faced formidable obstacles like bureaucratic inefficiency, dependency on foreign funding, and the impossibility to maintain state-owned economies. African socialism battled to create long-term economic development owing to poor industrialization and diminishing state income, even when it greatly increased access to education and healthcare.

Although socialist policies were very important for post-colonial nation-building, the research finds that a hybrid economic model combining market-driven methods with social welfare systems may provide a more sustainable growth road for African nations. Though these empirical studies provide great insights, the literature on ideology and economic growth in post-colonial Africa still shows numerous inadequacies.

One big disparity is the little research done on modern economic policies and their ideological foundations. Although current studies mostly address colonial legacies and early post-independence economic models, little empirical study on the change from socialist and state-owned economies to neoliberal policies in the 1980s and beyond exists. Most studies also concentrate on macroeconomic elements, therefore excluding microeconomic dynamics like the influence of small and medium-sized businesses (SMEs), unofficial economies, and grassroots entrepreneurship in determining the course of African economic growth. Local level ideological changes should be investigated further to see how they affect social mobility and economic possibilities. The lack of attention on globalization and technology developments in forming post-colonial African economic policy adds even another disparity in the research. Although historical structural

limitations still apply, new global economic dynamics like digital transformation, financialization, and trade liberalization are rather important in deciding economic results. Although African governments are merging into global markets more and more, little empirical study on how ideology affects their capacity to negotiate foreign economic trends exists. Furthermore understudied in connection with ideological orientations is the contribution of foreign direct investment (FDI) in changing African economies. Comprehensive knowledge of Africa's growth path depends on research bridging the gap between historical economic systems and modern economic difficulties.

Moreover, most empirical research focuses on national-level economic policy, therefore excluding regional differences in economic growth. Africa is a varied continent with unique economic possibilities and problems in every part. Resource-rich countries like Nigeria and Angola have very different economic histories than landlocked ones like Chad and Malawi. Therefore, formulation of focused development strategies depends on an awareness of how regional economic inequalities interact with ideological frameworks. Comparative studies examining the achievements and shortcomings of many African economic models in different geographic settings should be part of future studies using diverse techniques. To this end, this study is guided by the following research questions;

- i. How have different ideological frameworks influenced economic development trajectories in post-colonial African states?
- ii. To what extent have historical colonial legacies and post-independence economic policies shaped contemporary economic challenges in Africa?

## **Literature Review**

### **Ideology**

In accordance with the Encyclopedia Britannica, "ideology" refers to a set of preconceived notions on the nature and functioning of society, together with a set of concrete policies grounded in a thorough understanding of human nature, the implementation of which necessitates a long-term social upheaval. As for Dr. Nnamdi Azikiwe, he provided three explanations of the term in 1979.

1. Ideology as a systematic body of concept about human life or culture;
2. As a manner or content of thinking characteristic of an individual or a group;
3. And because it alludes to the integrated theories, additions, and goals that make up a sociological curriculum. Ideology, then, is the system of interrelated claims, theories, and goals that articulates a worldview on matters of knowledge, ethics, metaphysics, and the end of the world. Ideology, according to Lovejoy P. E. (1981), is nothing more than a set of beliefs about social and political issues that serve to legitimate and justify a culture. As a result, it is a coherent set of ideas that addresses societal issues, especially with regard to the proper functioning of society. For Karl Marx(1845 )"Ideology is the expression of the interests of a ruling class."

Marx argued that ideology serves as a tool for the ruling class to maintain power and legitimize their dominance over the working class. According to Marx:

Ideology masks the true nature of social relations, concealing the exploitation and conflicts inherent in capitalist societies. Ideology creates a false consciousness, leading the working class to accept their subordination and believe in the legitimacy of the ruling class's power. Ideology is not just a reflection of reality but an active force shaping social relations and maintaining the status quo.

Antonio Gramsci (1971) sees as ideology as a conception of the world that shapes social relations. Gramsci's definition emphasizes ideology's role in shaping social relations and cultural norms. According to Gramsci, ideology is a comprehensive worldview that influences how individuals perceive reality, understand their place in society, and relate to others. Ideology is not limited to the realm of politics but permeates everyday life, culture, and social institutions. Ideology can be both coercive (imposed by dominant groups) and consensual (accepted by subordinated groups), highlighting the complex interplay between power and consent.

According Louis Althusser (1971) "ideology is a system of representations that shapes human subject. Althusser's definition highlights ideology's role in shaping individual subjectivity and social identity. According to Althusser: Ideology is a system of representations (ideas, images, symbols) that creates and reinforces social relations and power structures. Ideology interpolates individuals as subjects, assigning them roles, identities, and positions within the social structure. Ideology operates through ideological state apparatuses (e.g., education, media, family), which shape and maintain social norms.

### **Ideology as Utopia (Idealistic Perspective)**

The idealistic perspective of the concept of ideology gives us the definition "Ideology as Utopia". It reflects the values and principles that individuals hold dear as well as their perspective on the world around them. Utopian ideology is characterized by its idealistic portrayal of aspirations and objectives that have not yet been achieved. Imagine a world where the ideal is articulated in connection to the actual. According to Nwala (1981), in modern political and social movements, the consensus is that society requires "leaders" who can foresee its wants and put its wellbeing in their hands. These leaders should come up with a set of principles or a set of beliefs that articulate the society's aspirations and then arm themselves with them.

After that, they need to start an education effort to instill these values in the rest of the population. Political and social growth is guaranteed in such a society when its leaders honestly apply this philosophy and its followers share their knowledge of it. This analytical stance often accompanies the premise that different social strata have inherently incompatible interests with the community at large. Take the common belief that the interests of society and those of multinational corporations as an example. Regarding the interests of both the employees and the employers, the same assumption is made.

Therefore, the idea of unity of action is seen as an essential assurance for the achievement of this unity of purpose. This viewpoint is typical of idealists, who see a "hoped for and not-yet-realized state of affairs" as their ideal system of ideas. Given this situation, there are some basic objectives, ways to reach them, and the ideal relationship that should be in place.

Oftentimes, it is implied to exist apart from any real historical and social process. The underlying premise is that the course of history may be explained by rational thought. A notable illustration of this kind of philosophy for the Greek society of Plato's day is his republic, where the highest law expresses harmony by requiring everyone to keep their position in the scheme of things while preserving the class character. This was also a concept that Obafemi Awolowo discussed in Peoples' Republic. In his ideal Nigerian society, love is the key to unity. Everyone should love everyone other, regardless of their social status. That will guarantee progress and alleviate the sociopolitical concerns. Manifestos and plans put forth by political parties in Nigeria often include this utopian worldview. Programs like these ideally represent not just the societal requirements and values as a whole, but also the unique aspirations of all social classes and individuals. Constitutional conflicts are another arena where this idealist viewpoint becomes apparent. There are efforts to undermine the Constitution's role as a guarantee for establishing a social order that is both more egalitarian and progressive in this section. This misconception about the role of knowledge and ideology in bringing about meaningful change in the laws of social change and the dialectics between ideals and reality is held by a large portion of modern Nigerian society.

### **Marxist Perspectives of Ideology**

An "actual" view of reality that mirrors society's objective advancements is the Marxist ideological viewpoint. Any sociohistorical setting is home to genuine historical processes, and ideology is just a reflection of those processes. The mode of production of society, including the ways in which individuals construct and reshape the material conditions of their lives and the relationships that develop within this framework, provides the groundwork for this real mode of ideology as an objective process. In other words, it's the total of all the ways in which a society expresses itself in terms of politics, economics, law, religion, art, and philosophy, all of which correlate to its mode of social production. In the social production of their life, men enter into definite relations that are indispensable and independent of their will, relations of production, which correspond to a definite stage of development of their material productive forces Marx (1969) put it succinctly, describing the relationship between ideology and production. All of these connections add up to make up society's economic structure, from which a political and legal framework emerges as a superstructure, and to which certain types of social awareness correlate.

A society's ideology and its material base are inseparable; the two are complementary yet complementary. The industrial process enshrines the material basis of ideology in any particular civilization. When considering the socio-historical context of a society, it is impossible to generalize. And it further supports this practice in the way it thinks about its sociohistorical activity. That concepts are finally put to the test is a significant contribution of Marxism to philosophy. The logical antinomies may be overcome in the realm of praxis. It is the objective circumstances that

determine how much sway ideas and thoughts have on practice. Take a capitalist economy as an example; no amount of legislation, religious dogma, philosophical theory, or ideological dogma will eradicate corruption, inflation, or unemployment while also preserving the social fabric.

The situation is particularly dire for the dependent and neocolonial economies of African states that experienced colonization. It is not necessary to have a comprehensive view of society in regard to ideology. Every culture is a complex web of competing values, norms, and traditions shaped by its own unique economic and historical context. However, regardless of the number of lesser forms and their ideological manifestations, there is always one socioeconomic and historical practice that theoretically and practically dominates the society in question. In all likelihood, the society and its economic system take their cues from this prevailing worldview.

For instance, even in a capitalist society, there are non-capitalist subsets that submit to capitalism's hegemony. Also, the proletariat's intellectual goals are largely dictated by the prevailing bourgeois ideology, which is the ideology of the governing bourgeois class.

Class conflict cannot exist in a context where there is ideological heterogeneity. However, the degree of class-consciousness and the severity of society's conflicts are reflected in the intensity of the class struggle. In addition to the ongoing battle between the prevailing mode of production and its ideological embodiment, there is also an ongoing conflict between the ideologies of different classes in regard to the concurrent changes occurring in the objective dimension. The production system is the material basis of every society, and debating its philosophy and growth without looking at it is like trying to build a house on sand. It is necessary to understand the historical context in order to fully appreciate the social awareness that is associated with this system and the connection between the two.

### **Neo-Liberalism Perspective**

Emerging in the late 20th century, neoliberalism is a whole economic theory stressing market fundamentalism, deregulation, and little government interference. It supports free market ideas, personal liberty, and international commerce, therefore influencing institutions and economic policies all around. Most western capitalist nations as well as United States of America have an ideology that fuels the exploitation of weak economies of Africa and Asia.

Neoliberalism is built on several core principles

### **Market Fundamentalism**

Under neoliberalism, markets are said to be naturally efficient and competent of self-regulation. It supports less government interference so that market forces could control allocation of resources, pricing, and economic results.

- *Deregulation*, Neoliberal policies aim to reduce or eliminate regulations, perceived as barriers to market efficiency and innovation
- Neoliberalism's privatization helps public goods and services to be transferred to private hands, therefore boosting efficiency and competitiveness
- *Free Trade*, Neoliberalism advocates for unrestricted global trade, eliminating tariffs, quotas,

and other trade barriers

- *Individual Freedom*, Emphasizing personal freedom, choice, and responsibility, neoliberalism holds that market forces enable people to follow their own interests.

#### **Neoliberal economic policies typically include:**

- *Monetarism*, Controlling inflation through monetary policy, often prioritizing low inflation over employment;
- *Fiscal Discipline*, reducing government spending, cutting social welfare programs, and promoting balanced budgets; tax Reform, lowering taxes, especially on corporations and high-income earners; Labor Market Flexibility, deregulating labor markets, reducing union power, and increasing flexibility
- *Globalization*, encouraging foreign investment, trade liberalization, and integration. Thus, neoliberalism is a multifarious and powerful economic theory influencing institutions and policies of world economy. While pushing efficiency and economic development, neoliberalism's shortcomings and objections have spurred continuous discussions regarding

#### **Methods**

The qualitative approach was chosen because it allows for an in-depth exploration of complex socio-economic phenomena, particularly the historical and ideological factors influencing economic development in post-colonial African states. Secondary data sources, including scholarly articles, government reports, and historical documents, provide rich, contextual insights that enhance the study's analytical depth. Content and thematic analysis were employed to identify patterns, trends, and underlying themes within the data, ensuring a structured and systematic examination of economic policies, colonial legacies, and governance structures in shaping Africa's contemporary economic challenges.

#### **Results and Discussion**

How have different ideological frameworks influenced economic development trajectories in post-colonial African states?

#### **Ideology and Economic Development of Post-Colonial African States.**

Having attempted conceptualization of ideology, we are inclined to examine its function in the economic development of post Colonial African states. It is not unfortunately that most African nations emerged from Colonialism as capitalist list states. The colonizing path had hot structured the economies of the colonies to suit via imperialistic interest. So the economies of the African states have been integrated into the world capitalist least system and so were bequeathed capitalist ideologies at independence. For the most part, African governments willingly embraced the colonial power's preexisting political and economic systems as the best way to modernize their own nations. They just called for modest changes to the constitution and the economy. The overarching goal of all nationalist methods and plans was to gain political power. Thus, most African republics' economic and political development was framed by Western capitalism and

budgets democracy. Prior to their independence, the majority of African governments relied on colonial institutions and value political freedoms, such as parliamentary democracies and self-reliance economies, for their political and economic growth. The demands of a dependent and peripheral capitalist economy formed the basis of development strategies. Evidently, The adversity that afflicted many countries came from public the external factors which had roots in colonialism.

Dependency theorists have eloquently analyzed these facets of underdevelopment:

- Read patterns based on primary commodity export to volatile Western markets;
- The dominant role of colonial and multinational capitalists;
- Reliance on export rates personnel and patent in high technology areas.

Unfortunately at independence the strategies for economic development never attempted to alter the existing social structures and relations. African states on that this situation after independence we're soon faced with serious economic unpolitical crisis and stunted growth.

Faced with this kind of dilemma, African states where to seek an adopt different ideologies as a way out of there predicaments while some stuck to the inherited capitalist ideologies. Socialism was to become the alternative philosophy that many African leaders looked to for economic transformation and growth. Socialism is being embraced by these African leaders as a way of life. They make an effort to tailor each one to their needs: Some examples of this kind of socialism include: Senegal's existentialist and negative Leopold Sedar Senghor; Ghana's Kwame Nkrumah; Egypt's Gamel Abdel Nasar; Tanzania's Julius Nyerere; Guinea's Sekou Toure; and Egypt's corporative and democratic socialism. Realist Mali's Modibo Keifa's socialism Massamba-Debat in Congo-Brazzaville and its revolutionary socialism. In 1980, Azikiwe Underneath the Malagasy museum in UPA Libya, you may find other socialist nations like Somalia and Sudan.

On the other hand, Countries such as Nigeria Zaire Cameroon Morocco Malawi as well as Ivory Coast quietly form their development choices in terms consistent with the modified version of the liberal market economy under substantial state direction and regulation characteristic of the West.

On the whole, Among Africans stage 42 decades after independence until recently, Do you have been a remarkable degree of continue in countries like thumbs anyger while making occasional Reciftion of the adderection, Where guide by a socialist engagement. I've recourse Cameroon and Nigeria on the own way equally consistent in their adherence to an essentially capitalist strategy.

Generally speaking, The truth is that since after independence African states both those who adopted socialism and those who stuck to capitalism Strategies of economic development are still stagnant and in most cases caught in serious economic crisis; they have not been able to record meaningful economic development based on their various adopted ideologies.

Most countries have resorted to reforms of the political and economic structure as possible solutions to their problems.

## **To what extent have historical colonial legacies and post-independence economic policies shaped contemporary economic challenges in Africa?**

The economic landscape of contemporary Africa is deeply rooted in its historical experiences, particularly colonial rule and post-independence governance. Colonialism imposed structural economic policies that prioritized the interests of European powers, leaving behind legacies of underdevelopment, economic dependency, and governance challenges (Bayeh, 2015). At independence, African leaders adopted various economic models, including socialist, capitalist, and mixed-economy frameworks, to correct the economic imbalances inherited from colonial rule. However, the effectiveness of these policies has been questioned, with many African states continuing to face economic instability, poor industrialization, and financial mismanagement (Izom & Kombo, 2023).

### **Colonial Economic Structures and Their Lingering Effects**

Colonial governments created extractive economic systems emphasizing raw material production and exports while disregarding local industrialization, therefore serving the interests of the metropole by organizing African economy. This economic paradigm produced reliance, therefore prohibiting African nations from growable self-sustaining businesses after their independence (Fahnbulleh, 2006). Monoculture economies that remain susceptible to worldwide price swings emerged from the strategy of cash crop specialization, wherein colonies were assigned as producers of certain agricultural commodities such cocoa, cotton, and coffee (Michalopoulos & Papaioannou, 2020). As their economies remain mostly reliant on exporting raw natural resources, many African nations therefore struggle with economic diversification. Long-term consequences of colonial expenditures in human capital development were also evident as newly independent African nations inherited insufficient technical knowledge and poor management capability. The continuation of these colonial economic systems has reduced Africa's capacity to create competitive businesses on the international scene, therefore weakening many countries' economy and vulnerability to outside shocks.

### **Post-Independence Economic Policies and Development Challenges**

In an effort to undo the bad legacy of colonial control, African states followed several economic strategies after independence. Some nations, especially those swayed by socialist ideas, embraced state-led economic policies distinguished by nationalization of businesses, central planning, and strong public sector engagement. Under Kwame Nkrumah in Ghana and under Julius Nyerere in Tanzania, for instance, socialist measures meant to lower economic inequalities and promote state control over important sectors were followed (Brook Napier, 2010). Although some of these programs—like improved access to healthcare and education—achieved success—such as budgetary deficits and inefficiencies—they often resulted in mismanagement and ineffective policies. Dependency on state-owned businesses led to bureaucratic inefficiencies and corruption as government officials often misallocated funds and practiced rent-seeking activities. Other African governments, especially those with capitalist-oriented policies, battled with

economic liberalization because of inadequate indigenous industrial capability and weak regulatory structures. Many post-independence economic strategies failed to provide sustainable development, which has added to the modern problems of income disparity, unemployment, and ongoing poverty.

### **Structural Adjustment Programs and Economic Liberalization**

The failure of post-independence economic strategies and the global economic crisis meant many African nations were suffering severe economic problems by the 1980s. To stabilize African economies, international financial institutions such the World Bank and the International Monetary Fund (IMF) launched Structural Adjustment Programs (SAPs) in response (FATMA, 201). These initiatives enforced economic liberalization, privatization of government companies, and cutback of government subsidies. Although SAPs sought to increase market efficiency and draw outside capital, they sometimes had negative social and financial effects. < The sudden elimination of governmental subsidies resulted in higher expenses of basic services like education and healthcare, therefore aggravating poverty and social inequality. Moreover, the privatization of important sectors led to enormous unemployment and the predominance of foreign companies over local companies, therefore undermining home economic sovereignty. Modern African nations still show the traces of these structural changes as many of them still rely on foreign aid and external debt, therefore restricting their budgetary autonomy.

### **The Political Economy of Resource Management**

Natural resource mismanagement is among the most important modern economic problems facing Africa. Many African countries—especially those wealthy in minerals, oil, and other natural resources—have found it difficult to convert resource plenty into sustainable economic growth. The phenomena often referred to as the "resource curse" helps to explain why resource-rich nations can suffer delayed economic development, poor institutions, and high degrees of corruption (Izom & Kombo, 2023).

The origins of this problem are colonial economic policies wherein European nations controlled and exploited natural resources of Africa without making investments in indigenous capacity development. Post-independence African leaders inherited systems in which a small number of elites accumulated resource riches, creating political unrest and rent-seeking actions. Nations such Nigeria, Angola, and the Democratic Republic of the Congo still struggle with economic inefficiencies resulting from resource mismanagement as corrupt authorities typically divert income from natural resources rather than investing into national development. The continuation of these governance problems emphasizes the need of colonial economic institutions and the difficulties of post-independence economic policies in guaranteeing fair distribution of resources.

## **The Challenge of Economic Integration and Regional Trade**

The fragmentation of African economies is another main modern economic difficulty molded by colonial legacies and post-independence policies. Colonial forces created arbitrary African boundaries without regard for ethnic, cultural, or economic linkages between separate areas (Bayeh, 2015). African nations therefore inherited economic systems more linked to past colonial leaders than to those of their surrounding nations. Limited intra-African trade resulting from this lack of regional economic integration has made African nations mostly dependent on outside markets for imports and exports (Fahnbulleh, 2006). Through encouraging economic cooperation among African countries, initiatives like the African Continental Free Trade Area (AfCFTA) seek to solve this problem. Effective regional integration still suffers, nevertheless, from political rivalry, regulatory obstacles, and infrastructure shortcomings. Overcoming the structural economic flaws left over from colonial control still depends critically on strengthening regional trade systems and lowering reliance on former colonial countries. Examining the historical legacy of colonial control and the post-independence economic measures carried out to solve modern economic issues faced by African countries helps one to properly appreciate them. Structural dependencies resulting from colonial extractive economic systems developed over time have limited Africa's capacity to attain sustained modernization and economic diversification by means of which Whether communist, capitalist, or externally shaped by SAPs, post-independence economic policies have shown uneven outcomes and have failed to close basic economic inequalities. Further aggravating Africa's economic fragilities are governance shortcomings, poor regional economic integration, and resource mismanagement.

## **Conclusion**

Fellman (1979) observed that one of the most significant and provocative contributions by social and intellectual historians, cultural anthropologists, and sociologists of knowledge in recent years has been the expansion of the concept of ideology. This expansion includes not only formal, consciously articulated social and political thought systems aimed at ulterior political and economic objectives but also multi-faceted, culture-wide inquiries for explanatory frameworks and systems of guidance.

This observation reinforces the importance of ideology in political and economic development of societies especially understood from the Marxist perspective.

Unfortunately the experience of post colonial African tends to reduce the relevance of ideology in economic development. The truth is that something is fundamentally wrong with these structure of Africans states rooted in the damages of colonialism and Imperialism. For Africans states to be able to achieve any meaningful economic development, based on any ideology, there has to be complete restructuring of their economies and cutting the link between them and imperialism. And most importantly embark on economic cooperation as recommended by Kwame Nkrumah in his book "Towards Colonial Freedom in Africa"

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