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IDEOLOGY AS A MOTIVATIONAL TECHNOLOGY IN MANAGEMENT (A Sociological Approach)

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Abstract. In the contemporary world, one of the key directions of social management technologies is the mobilization of individuals and social groups toward the achievement of specific goals. Ideology is a system of ideas and beliefs that defines the value framework and objectives of society and guides individual and collective behavior. In modern conditions, ideology functions not only as a form of political and social consciousness but also as a motivational technology. From this perspective, the capacity of ideology to stimulate and regulate human behavior transforms it into an essential instrument of social management and motivational mechanisms. The application of ideology as a motivational technology in modern management and social technologies creates opportunities for harmonizing individual goals with collective objectives. This, in turn, constitutes a crucial factor for social stability, development, and cohesion. The purpose of this study is to provide a scientific explanation of ideology as a motivational technology in management and to demonstrate its mechanisms of application.

Key words: management, ideology, motivation, social technology, socio-political analysis, sociological perspective, conceptual model, social norms, values, belief, social control system.

Introduction. Management and ideology are two fundamental concepts that shape the structural and value systems of social life. Management ensures the purposeful coordination of organizational, economic, and political activities within society, while ideology defines the moral and political foundations, legitimacy, and direction of this management. From a sociological perspective, the interaction between management and ideology plays a significant role in processes of maintaining social order, as well as in the transformation or reconstruction of that order.

The aim of this research is to provide a scientific interpretation of ideology as a motivational technology in management and to reveal its mechanisms of application. In order to approach the problem systematically, it is first necessary to examine the concept of ideology, its essence, and its social functions. In a broad sense, ideology is a system of ideas that shapes the worldview of individuals and society. The term *ideology* is of Greek origin and was introduced into scientific discourse by one of the last representatives of the French Enlightenment, the philosopher and economist Antoine Destutt de Tracy, in his work *Elements of Ideology* (1801). According to the French scholar, ideology is the science of the emergence and development of ideas derived from sensory experience. His followers, Cabanis in *On the Relations between the Physical and Moral Nature of Man* and Volney in *The Physical Principles of Morality*, also supported this claim.

Before the emergence of the term *ideology*, scholars concerned with the history of ideas included French Enlightenment thinkers such as Condillac, D. Diderot, Holbach, C. Helvétius, and P. La Mettrie. It should also be noted that the emergence of leading ideologies was strongly influenced by the Great French Bourgeois Revolution and the polemics surrounding its consequences for humanity, which served as a powerful intellectual impulse (Ismayilov, 2013, p. 27).

Among classical theorists, K. Marx explained ideology as the “worldview of specific social classes.” Antonio Gramsci, in turn, regarded ideology as a manifestation of *cultural hegemony*. The principal

position of many scholars has been to draw a strict distinction between ideology and science, thereby denying the cognitive functions of ideology. M. Weber associated ideology, like other worldviews and religious systems, with the sphere of belief and thus rejected even the formulation of the question concerning its scientific nature.

Karl Mannheim linked the emergence of the phenomenon of ideology to the works of the English thinker F. Bacon, particularly to his theory of the “idols of the mind,” while identifying a number of ideas concerning ideologically distorted cognition in the works of N. Machiavelli and D. Hume (Mannheim, 1994). Political scientist U. Matz likewise evaluated political worldview as a form of belief (Matz, 1992, pp. 130–131).

Ideology as a Motivational Technology

In analyzing the topic, the first concept to be addressed is *motivational technology* and its main components. Motivational technology refers to a set of purposeful methods and mechanisms applied to change the behavior of individuals or collectives in a desired direction. The core components of this technology include the following: a system of values; symbols and myths; emotional appeals; collective identity; and the attractiveness of goals. These components enhance the socio-psychological impact of ideology, transforming it into a motivating technology.

The application of ideology as a motivational technology can be observed in various spheres. These include the political sphere—such as the mobilization of voters and the management of public opinion; the economic sphere—through ideological campaigns aimed at increasing labor productivity; education—by fostering youth in a national spirit and strengthening a sense of responsibility; and the military and security sphere—through military and patriotic motivation.

In the modern era, ideology functions not only as a system of ideas but also as a motivational technology. It has become a technological instrument that directs human behavior, mobilizes society, and occupies an important place in the state’s management process. When this technology is constructed and implemented on a scientific basis, it can yield effective results for social integration, development, and sustainability.

Management, in turn, is a mechanism for organizing goal-oriented activity within the social system and coordinating resources and behaviors. Management is not merely a technological or organizational activity; it also encompasses the regulation of social relations. At the same time, management is прежде всего a specific form of conscious activity through which individuals and social groups pursue their objectives. It includes the preparation and implementation of decisions, regulatory actions and information exchange, the determination of priorities, and the achievement of concrete goals. Management is also a complex of human actions directed toward a given object and its transformation, based on the intellectual level of society.

Ideology, finally, is a worldview that expresses the general interests, values, and goals of a particular social group or of society as a whole.

Karl Marx defined ideology as a “system of ideas that expresses the interests of the ruling class,” whereas Max Weber explained it as a “form of meanings and values that orient social action.” In a sociological sense, ideology ensures social integration within society, creates normative orientations, and provides justification for the legitimacy of the system of governance.

When analyzing the interaction and mutual influence between the concepts of ideology and management, it is necessary to begin with an examination of the functions of ideology. Ideology is one of the fundamental elements that ensures the stability of the governance system. Its main functions can be outlined as follows.

First, the normative-functional function, which forms rules of behavior and a system of values essential for governance. Second, the motivational function, whose role is to mobilize social actors around common goals. Third, the legitimizing function, which justifies the legality and authority of governance structures and power relations. Fourth, the integrative function, which fosters solidarity

among different social groups. Fifth, the innovative function, which provides an ideological basis for social change and encourages renewal.

Based on the above, it can be concluded that ideology is a social mechanism that supports the governance system at both normative and psychological levels. Ideology is also a system of ideas, views, values, and goals related to political, social, economic, and moral spheres. It shapes people's world-views, directs their behavior, and forms a mode of interpreting social reality.

As noted above, ideology skillfully performs the role of a social mechanism within society. In other words, it can be regarded as one of the principal instruments of influence applied in social governance, the regulation of social behavior, and the orientation of public relations. Ideology is not merely a collection of ideas, views, or opinions; it is an active instrument of social influence. Among its main characteristics as a social mechanism are its impact on mass consciousness, the creation of a value system, and the formation of social solidarity.

When analyzing the interaction between ideology and governance, the key point to emphasize is that ideology serves simultaneously as the ideological foundation of governance, its social support base, and a mechanism of public consent. In the course of this analysis, two main dimensions become evident: ideology functions in governance both as a social mechanism and as a mechanism of public consent. From this perspective, it can be concluded that governance without ideology becomes mechanical, while ideology without governance remains ineffective.

In examining the characteristics of ideology as a social mechanism and as a mechanism of public consent, it is also appropriate to refer to the assessment proposed by A. Gramsci.

Antonio Gramsci conceptualized ideology primarily as a mechanism for producing consent rather than coercion. In his works, he emphasized that ideology operates not through force but through cultural hegemony, exercising dominance over society via media, education, religion, and culture (Gramsci, 1971). According to Gramsci, ideology teaches individuals how to perceive reality and ensures the legitimacy of social relations. In this sense, ideology regulates social behavior internally and maintains power and stability without resorting to violence.

Gramsci also viewed governance as a mechanism of social domination grounded in ideological and cultural hegemony. If ideology functions as a mechanism for generating consent, then governance, in his view, should rely not on coercion but on consent-based rule. From this perspective, it can be concluded that an ideology capable of producing consent gives rise to a governance system that is itself administered through consent.

Gramsci explained governance as resting on two fundamental pillars: coercion and consent. Coercion is embodied in institutions such as the police, the army, and the judicial system, whereas consent is produced through ideology, culture, education, and the media. Governance, therefore, is not merely about decision-making; it also involves the formation and preservation of values.

Within governance, ideology can also be understood as a motivational mechanism. Motivational technology refers to the aggregate of ideological, social, and psychological instruments used to direct the activities of individuals and social groups toward a desired direction. When speaking of ideological motivation, concepts such as belief, values, belonging, and identity come to the forefront.

When analyzing the role of ideology's motivational function in governance, a logical chain of reasoning emerges, which may be described as the central question of a cognitive map. First, motivation enhances the individual's sense of meaningful action within the sphere of governance; subsequently, it fosters a sense of unity around a shared idea within the collective, thereby generating loyalty. At the same time, as Gramsci emphasized, this process liberates governance from reliance on coercion. According to Gramsci, when individuals are governed through ideology, they submit not through force but through consent.

This perspective can be considered convincing, as ideology, when functioning as a motivational technology in governance, transforms obedience into conscious behavior. Nevertheless, it should also

be acknowledged that ideology, when employed as a motivational technology in governance, may give rise to certain risks.

When employed as a motivational instrument, ideology may weaken critical thinking, intensify the risk of manipulation, and simultaneously create favorable conditions for authoritarian governance. Therefore, when ideology performs a motivational function in governance, it must be balanced with humanistic values, a legal framework, and transparency.

Governance practice is always constructed upon a certain ideological foundation. For example, the liberal governance model is based on the principles of individual freedom, a market economy, and minimal state intervention; the social-democratic model emphasizes social equality, justice, and the social responsibility of the state; the authoritarian model prioritizes political stability and centralized control; while the national ideological model is grounded in principles of national identity, cultural values, and sovereignty.

In sociology, the relationship between governance and ideology is analyzed through several theoretical approaches. Functionalism (T. Parsons) views ideology as a means of preserving the stability of the social system, while governance functions as the mechanism through which this stability is implemented. Conflict theory (K. Marx, R. Dahrendorf) interprets ideology as a tool used to justify social inequality, with governance serving the interests of the ruling class. Symbolic interactionism (H. Blumer, E. Goffman) emphasizes that ideology is reproduced through symbolic meanings in everyday interactions. The systems approach (N. Luhmann) conceptualizes governance and ideology as communicative subsystems that interact within the broader social system.

Globalization and the development of information technologies have generated new forms of ideology, such as digital ideology, information ideology, as well as ecological and gender ideologies. Contemporary governance models—such as e-governance, open government, and strategic communication—are no longer merely administrative mechanisms but also carriers of ideological content.

Governance and ideology constitute two fundamental mechanisms that complement one another in the preservation, transformation, and legitimization of social order. From a sociological perspective, ideology provides the moral foundation of governance, while governance represents the practical mode of implementing ideology. In modern societies, the scientific analysis of this interaction is one of the key conditions for social stability and development.

At the same time, ideology ensures the reproduction of society's social structure. Each social stratum and institution operates within specific ideological orientations. For instance, the political elite plays a leading role in the formation and legitimization of ideology; the middle class functions as a social pillar of ideological stability; and youth and the education sector constitute the primary social resource for the renewal and adaptation of ideology.

In the twenty-first century, the sphere of ideological influence has shifted into the digital environment. Under the conditions of the information society, new forms of ideological governance have emerged, including the following:

- Digital ideology – mechanisms of ideological influence exercised through social networks, media platforms, and online content;
- Information management – the construction of ideological strategies based on the monitoring and forecasting of public opinion;
- Cyber-social control – the online regulation of behavior and its ideological orientation;
- Soft power – the use of ideology as an instrument of cultural influence in the international arena.

These processes elevate ideology beyond the level of state policy to that of a broader social communication strategy. Ideology and governance function as two interdependent elements of the social system, and their interaction ensures the continuity of society's value order. Governance without ideology acquires a technocratic character, while ideology without governance loses its practical effec-

tiveness. Sociological analysis demonstrates that ideological governance is not merely an instrument of power but also a mechanism that fosters social integration and the formation of identity. In the contemporary era, the scientific study of these relationships carries strategic importance for the effective management of social order.

In this context, the ideas of the Italian sociologist Antonio Gramsci once again become relevant. Ideology serves not only as a tool of political power but also as the principal instrument of cultural hegemony. Hegemony implies governance based more on consent than on physical coercion. From this perspective, the sociological stability of governance depends on the depth of ideological hegemony: if the dominant ideology is accepted by the majority of social groups, governance is regarded as legitimate; if ideological fragmentation emerges, governance confronts a crisis of legitimacy.

Thus, ideology forms not only the legal and political foundations of governance but also the moral platform that ensures public consent. Every social transformation—such as modernization, globalization, or technological revolution—requires the renewal of the ideological system. Sociological analysis indicates that the transformation of governance demands adaptation not only at the structural level but also at the ideological level. For example, during the transition from a planned economy to a market economy, liberal economic ideology comes to the forefront; in the shift from authoritarian governance to a democratic system, the ideology of civil society gains strength; and in the formation of nation-states, national ideology plays a leading role.

From a sociological perspective, this demonstrates that ideology is not only a moral foundation of governance but also a historical and cultural mechanism of change. A sociological synthesis reveals that ideology performs a three-level role in governance: at the macro level (state and politics), ideology shapes the conceptual basis of state strategy; at the meso level (institutions and organizations), ideological principles influence organizational culture and decision-making processes; and at the micro level (individuals and groups), ideological values exert social control over individual behavior and identity. When the balance among these levels is disrupted, social disharmony, cultural alienation, and a crisis of values emerge within the governance system.

In analyzing ideology as a motivational technology within the system of governance, it is methodologically appropriate to examine its operation by dividing it into distinct stages, as this approach allows for more accurate conclusions. In other words, it is necessary to construct a conceptual model of ideology as a governance technology. At the initial stage, ideological content is formulated; subsequently, it is transmitted to mass consciousness through social institutions. At the next stage, the psychological dimension becomes salient, as ideology is transformed into belief. Through this process, motivation is generated; where motivation exists, behavior is directed, and as a result, belief is converted into loyalty, which ultimately contributes to the formation of social stability.

The theoretical and scientific analysis conducted demonstrates that ideology can be understood as a systematized set of ideas that expresses the interests, goals, and intentions of large social groups. At the same time, ideology functions as a form of corporate thinking, reflecting a group's perspective on political and social development. Ideology aims to instill in mass consciousness the criteria relevant to the present moment and the future development of society. Within the governance system, ideology operates not only as an element of worldview but also as a motivational mechanism.

As a motivational technology, ideology establishes a linkage between the objectives of governance actors and the needs of individuals, thereby ensuring the direction of social behavior. When examined against the backdrop of the developmental dynamics of Azerbaijani society, it becomes evident that national ideology, the concept of *Azerbaijanism*, traditions of statehood, and national interests have played the role of key ideological resources generating motivation in governance during the formation of Azerbaijani statehood. The ideology of Azerbaijanism creates internal motivation within governance, regulates citizens' behavior on a voluntary basis, strengthens socio-political stability, and elevates national development goals to the level of mass support.

These observations clearly indicate that ideology in Azerbaijan functions as one of the principal motivational pillars of the governance model and governance culture, while also serving as a social mechanism that ensures the long-term sustainability of this pillar. The conclusions derived from the sociological analysis conducted have been identified in the following sequential order.

Conclusion. The conducted research shows that ideology is not only a systematization of ideas but also a powerful motivational tool that guides human activity. This motivation has an effective character. In other words, ideology functions simultaneously as a system of values and as a motivational technology that plays an important role in directing individual and collective behavior. In modern governance and social technologies, the application of ideology as a motivational technology creates conditions for harmonizing individual goals with social objectives, which is a crucial factor for societal stability, development, and unity.

1. Ideology and governance, as interrelated social mechanisms, shape the value structure of society.
2. Ideological power constitutes a fundamental condition for the legitimacy and stability of governance.
3. In the era of digitalization, ideology acquires new communicative and cultural forms.
4. The sociological analysis of governance demonstrates that ideology is not only a political phenomenon but also a moral and institutional one.
5. In the Azerbaijani context, national ideology serves as the principal moral foundation of governance culture.

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