

BEHAVIORAL ASPECTS OF SOCIAL POTENTIAL*

This article is dedicated to the topic of social potential as a source of development and sustainable functioning of the socio-economic system. It is pointed out that economic progress can also turn out to be a form of regress unless human investments are made. This baseline is used to put forward and discuss two major problems. The first problem refers to the relationship between human behavior and social potential. The focus here is placed on the system of values as a basic difference in human behavior. It also focuses on some psychological aspects of the thinking patterns behind one's personality and behavior. The second problem is related to specific behavioral patterns that hinder the realization of social potential. Knowing them and being willing to eliminate them in the management practice may lead to an increase in the effective functioning of the socio-economic system.

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Each socio-economic system implements its global goals through various social structures. The potential of the human factor depends to a large degree on how and to what extent these goals will be implemented. Neither the technical nor the technological solutions can be fulfilled unless it is done so through the corresponding behavior of man and groups. There is a globally shared view that the 21st century will be the century of the human factor, and that whoever is able to fully unveil its potential will make rapid economic and social progress. Even in the conditions of optimal security with all the preconditions and factors of a given business activity, unless there is matching human behavior, the outcome may be ineffective. So, all other investments may prove to be underproductive unless they meet the needs of the most important investment – that in the human factor.

Thinking patterns and personality behavior

It is not uncommon for certain persons to be morally unprepared for social behavior that could generate positive public outcomes. Activity is most often mimicked, but to no actual effect. Turning these processes into a common phenomenon can lead to distortions in human mental health and people may begin to consider them normal. Getting accustomed to clichés disseminated by politicians, analysts,

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sociologists and others who “bombard” the human consciousness on a daily basis, dull down the person’s perceptions. Thus, habits as a second human nature makes the person adaptable to social phenomena and processes, no matter how absurd they could be. There is a hierarchy of absurdities, ranging from the tiniest social unit – the family – to the larger socio-economic systems. For example, without taking into account any social, economic, psychological and other consequences, it is considered normal to ensure the survival of the human race on the “freebase” principle, outside the boundaries of traditional legal marriage. The consequences are already in place. Equally dangerous are the processes seen in other domains of society – such as economy, defense, and even religion. Indeed, because of a distorted psyche, humans find it normal that people are being outcast for the sake of larger profit, or are indifferent to news about billions- and trillions-worth of expenses for weapons when we have so much hunger and poverty around the globe. Ethnic conflicts instigated by religious motives are considered natural.

The crowning absurdity is that in the human behavior of people there is an increasing expectation and astonishment at the results achieved through deviation instead of through straying from the rules. This is naturally reflected in the media policy as well. Thus, their focus on negative news and analyses further exacerbates the person’s deformed psyche, which negatively charges the society as a whole.

There is also a risk in having a behavioral pattern where one gets accustomed to mimicked activity. Sometimes it leads not merely individuals, but also larger social groups into initial delusion. Crowds are the most susceptible to such delusions. Namely crowds often seem to be consequential to a political action to win the electorate and are most susceptible to such unprincipled impacts. By the time the mimicked activity associated with promises and emotional delusions reveals itself in its true form, it turns out to already be late to go back. It has fulfilled the purpose – the power is under control, and over time the surprises remain for those who have believed in the delusions. Time, however, turns out to be a helpful wizard for manipulators and they come up with new ways of deception.

Since thought is the driving force behind action, it is extremely important what kind of thinking patterns are built into the human mind. An interesting feature in the character of many people is to always focus on the negative side of things. It affects the behavior of both the individual and those around them. If these processes develop uncontrollably, there is a risk of creating a “grim” society full of dissatisfied people. In order to be able to regulate the behavior of the human factor, it is important to analyze the thinking orientation in two directions – thoughts and reflections on one’s own behavior and thoughts and reflections on the attitude of others towards one’s personality. The extent to which they overlap is fundamental for real actions. In this case, it is not about whether external evaluation is objective or not, but about the extent of overlapping with the thinking patterns of the person. Only some of the most common options are mentioned below:

Option 1: There is a high extent of overlapping thinking patterns in one’s mind when it comes to one’s own behavior and the attitude of others towards them. It

allows an objective assessment of the situation matching one's personal and professional potential. In management practice, such people are usually good as both managers and performers. They always follow the realities and look at success as a sequence of real actions, not chances or uncalculated risks. However, they are reluctant to take risks, which, in the case of a competitive struggle, may give them a disadvantage in certain situations.

Option 2: This is an option where the person knows his/her capacity and behavior in emerging situations well, but lacks a realistic idea of the attitude of others towards him/her. In management practice, such individuals are suitable for performers of complex activities demanding high concentration. The good point is that they do not engage with any tasks that go beyond their professional potential. They are not suitable for managers but may be assigned tasks of coordinating the work of other contractors with the same level of competence as them.

Option 3: In this option, individuals are well aware of their qualities and professional capacity, but they are too secluded in themselves. They are able to score good results when tasks require individual involvement. Since they find it difficult to communicate with others, both horizontally and vertically, they are not suitable for taking on leadership positions.

Option 4: These are individuals who pay more attention to external evaluation than to assessing their own behavior. Whenever they come across a behavior of inconsistent benevolence from others, it is possible for them to have delusions about their merits and capacity that are actually nonexistent. Poor judgment of one's own behavior can make such a type of person highly susceptible to external influence, adopting a behavioral pattern that is inappropriate or harmful to the organization. It happens so because they lack proper judgment about their own behavior and it makes them easy to target as objects of manipulation by competitors. In organizations, such individuals are generally suitable for lower-level positions, but with appropriate forms of control.

Option 5: This option refers to people who have a poor understanding of their environment, but do not have any particular interest in getting to know it. The fact that they are not interested in the attitude of others towards them usually goes in combination with low self-esteem in relation to their own behavior. Their behavior usually shows passivity, often combined with suspicion, especially when they are subject to external evaluation. For people and organizations, they can only be eligible as low-level contractors and can be given only a limited range of routine activities.

Option 6: The weak targeting of the thinking pattern towards one's own behavior and lack of an understanding of external evaluation usually makes such individuals inert and quite inactive. The difficulty in communicating with groups triggers their alienation, and they have feelings of incomprehension and suspicion in their relationships with their line managers. If these qualities are combined with low qualification, such individuals usually find it hard to integrate into groups and frequently changes jobs.

Option 7: Even though rarely, there are people who are unable to form a feedback about their own behavior, but have a strong focus on the thinking pattern towards external evaluation. Typically, such people rely on success mainly from being well accepted by the leaders in the groups, which is not negative behavior. A serious problem emerges if the impressions they have left in others mismatch the actual personal and professional potential they have. This is usually associated with frequent job switching, moving to another organization and it can last very long unless they start to focus on their own behavior. Usually, they are the members of the staff that form the employee turnover in organizations.

Option 8: Secluded individuals who have difficulty in establishing contact, because they can be surprised by their own behavior and on the other hand have a poor idea of the attitude of others in the group towards them. Within an organization, a very narrow range of routine activities can be assigned trustfully to them.

Option 9: Not only in theory, yet very rarely, there are such personalities in reality – with obvious indifference towards the judgment of their own behavior and the behavior of others towards them. There may be many reasons for such cases, both of social and personal in nature. However, these people are part of the society and should be seen as an opportunity for positive change. Passivity on a personal and social level makes them inert, and so it is difficult to rely on them for conscious active behavior.

The person's thinking pattern is "dressed" in their behavior. The options considered above show there are many cases of discrepancy between what the person has as an idea of their own behavior and the way in which others evaluate them. In such cases, it is natural to behave inappropriately in the emerging situations. Moreover, one may have a specific mental pattern in their mind, but speak out in keeping with another, which can be described as hypocritical and manipulative behavior. The emergence of such a behavior can be provoked by various motives, but the basis is the self-awareness for one's own SELF. The personality's system of values plays a key role here.

Behavioral manifestations and social potential

What makes us different?

Relationships between people are predetermined by their system of values, including their personal development and the ability to communicate with one another. Every person has a strictly determined system of values formed ever since their first conscious years up until the moment of their behavioral assessment. Often, differences in the system of values are compared to fingerprints. As fingerprints are never identical, so the system of values is unique. In this sense, reconciliation of human activities means reconciling their value systems. Given their strict specifics, it is quite unlikely to achieve harmonious compliance in specific tasks. Thus, a specific approach involving looking for the commonalities between the people's

system of values is needed. In order to ensure this in practice, it is necessary to analyze the most important factor for their construction – the conceptual basis. It is formed in three directions:

- history – what the person's upbringing has been up to this moment;
- present – that which is being considered as a behavior now, at any given moment;
- future – the change that the person will experience in terms of self-motivation and impact of their social environment.

The constitution in the person's system of values is its past, and the dynamic part is relevant to its present and the future. And since every present and every future are transformed by time and thus become a –past, the conclusion can be made that at any given point a person is in the process of forming the constitution of his/her own system of values. So, if all else is on equal terms, people who have lived longer should have a more sustainable system of values. This partly explains the growing conservatism of people as they age, as well as the fact that as a person grows older it becomes more and more difficult to change his/her character, behavior, habits dynamics, etc. However, the experience gained is useful in that one needs less information to be able to better understand the content of the phenomena and processes that occur within social systems.

The dynamic portion of the system of values related to one's present and future is affected by two factors – its constitution and the social environment. Most often, their significance is predetermined by their relative share in the system of values. The greater the sustainability of one's values is, the lesser the impact of the environment will be, and vice versa. Just as a person has a system of values, every social structure (company, organization) should have certain values related, for example, to development priorities, attitudes towards staff, motivation systems, etc. To make full use of the human potential, it is important that they coincide. Often, there is a discrepancy between the individual's development and the organization's development. For example, when a person is at the peak of his/her professional growth and is highly motivated, but the organization is still at the beginning stages, and vice versa. Disturbing the correlation between the person's system of values and the corporate values leads to dissatisfaction and disappointment in part of the staff, which directly affects the social potential.

Since the personal system of values and the organization's values affect the behavior of people and groups, it can be concluded that changing the values in terms of structure and composition can deliberately affect the outcome. In this way, the growing potential of social structures can be ensured.

In recent years, conditionally called the "transition period", fundamental economic changes took place in our country. They also directly affected the values of the human factor. New regulatory economic rules were introduced, as if they were formalities, but people's behavior failed to change accordingly. Thus, within the boundaries of a democratic framework with poorly structured content, different values are still being pursued. Basic human values were destroyed in the process

however, values that had been formed for decades, but no new ones came as their replacement, or if they have, they are developing very slowly. The socio-economic system, which is self-organizing, does not tolerate a state of imposed activity for very long, which in the case of the human factor means imposed motivation. This has made it very difficult for the established democratic framework to be rationalized with content. Thus, in practice, democratic rules were created without the necessary democratic behavior to go along with them. The imposed economic necessity, as a method of affecting the human factor, also fails to produce good results due to the lack of a basic human value – the freedom of self-organization. There were even times during the so-called transition period when attempts were made to incorporate democratic behavior into the human factor through forceful economic measures. Since this turned out to be incomprehensible to many people, they were left in a state of unaddressed anticipation of changes, but who, when and how would make them remained an unanswered question. All of this has led to a drastic reduction in human potential, which also affected the economic performance. Adding to the lack of clear and consistent economic changes, one is left with an exhaustive answer about why Bulgarians are still lagging behind on many indicators in the European Union.

A great delusion for a large part of the society is that the country's membership in the European Union will solve our social and economic problems – a basic human value imbued in people over tens of years during totalitarianism about the all-powerful role of "Big Brother". However, this expectation turned out to be in vain, because the European Union does not give aid away unless it is for a specific purpose, and it creates rules whose observance leads to economic and social outcomes. It was precisely this abiding by these rules as a result of internal motivation that a great number of Bulgarians seemed to be unprepared for. It is because their system of values still lacks those values that motivating such behavior. Who, when, and how these values are embedded is another matter of discussion altogether. It is here that the self-organizing system comes into place – the external economic and social environment is dynamic, and it is for those who can survive. Certainly, the desired results will be achieved in time, but how will the Bulgarian nation look then, after hundreds of thousands of people have emigrated forever. The conclusion is that our nation is in a state of constant exhaustion of its social potential, which must be at least limited if not stopped altogether. One of the issues in this regard, which demands for consistent and continuous resolution, is the human factor – starting from the nursery, passing through all forms and levels of education and reaching the elderly. All the structures in the society that are engaged in these stages of human realization can and should instill values. However, they are in need of appropriate behavior. Because the situation can be examined from a different angle – people are leaving our country not because of the economic and social rules but because of those who apply them.

The destruction of old basic human values without the formation of new ones creates a value vacuum in society, which is combined with value chaos. It is a state

in the public system where the lack of order in social relations leads to severe behavioral uncertainty. It is perhaps one of the reasons why young people are increasingly exhibiting a sort of behavioral kitsch with a high affinity to material possessions. It seems as if the family education of many young people is directed towards wealth as a value, instead of focusing on the path towards achieving it. There has been an increase in robberies, burglaries, murders and all this is often the result of the value of wealth – the desire to consume luxury, while your personal qualities are undeserving of it.

Society is driven forward by people with ideas, creative personalities who increase social potential rather than by self-satisfied wealthy people who have used their economic and political status to get rich, like some of the restitutes. As in many cases, here the bad examples are infectious and wealth becomes a given value, instead of a set of qualities you need to have to get to it. Thus, education has shifted from a quest for knowledge to a quest for a diploma. Professionalism has become a symbol of the goodwill of appropriate benefactors, instead of actual skills. Thus, a number of key positions in the social structures are occupied by top-diploma holders who are actually undereducated, and professionals who are recognized not by the industry but by political representatives. And if only one key specialist or manager is misplaced, it is enough to lead to lower end results from the realization of the management process. In the presence of such values, it is only natural for social potential to experience the negative impact of the human factor.

The fact that the system of values makes us different is a state of the human spirit that holds a positive significance because each person is unique in a peculiar way and thus he/she contributes to the overall economic and social result. Of course, some are involved in this overall result through their positive behavior, while others – through their negative behavior. It all depends on the system of values of the individual person. The change in this direction should be focused on the creation of commonly accepted basic human values that create behavioral sustainability in society and diversity in the dynamic portion of the system of values which emphasizes the personality uniqueness, and at the same time does not lead to substantial interpersonal and group conflicts. All this is a question of education, training and the systematic and purposeful instilling of positive values in the individual, which is in fact an investment in the human factor.

What makes us humans?

What makes us human is our conscience. In general, it can be characterized as a behavior that occurs in response to a particular situation on the basis of the system of values. And what the reaction will be depends on the abiding by the conditional norms and principles of human relationships, i.e. morality. In this sense, conscience can be seen as morality in action. Measures of morality relating to individuals and groups are based on different criteria, and therefore the answer to the question of what is moral and what is not lies to a large extent in the structure of the system of values. However, well-established principles and norms of behavior in

society are also important. The law, as an expression of a general norm of behavior, is one of the key factors regulating public processes. In order to meet this function, however, its content should be determined on the basis of such specific conditions as traditions, historical facts, people's psychology, etc. Only in this way the identity of the nation can be reflected and observed. Any attempt to mechanically and formally bring people's behavior under the same statutory or internal regulations is a prerequisite for their non-observance or violation.

Conscience, as morality in action, is associated with the response to each situation, which arises on the basis of the system of values. The same facts can be interpreted differently by different people because everyone interprets them in terms of his/her own conscience and inner conviction. In this way, conscience is the one that can provoke different behaviors in individuals. While in the case of animals the reaction is consistent with instinct and immediate sensitivity, i.e. they do not have the barrier system of values, in the case of humans it is a different story. A person can restrain his/her impulses and certain actions thanks to his/her reason/system of values and morality. In this way, conscience becomes a regulator of human behavior. When it corresponds to the individual's values, it is a clear conscience. When there is a mismatch, the conscience is guilty. It affects the person's physiognomy, his/her reactions, and some psychologists say that his/her gait is affected as well. The fact that there is an increasing number of gloomy faces is probably to a certain extent due to their guilty conscience, i.e. the person has a behavior that is inconsistent with his/her system of values. One of the reasons is the imposed need. An increasing number of people resort to actions that go against their core values. While some do it to survive, others do it for wealth, still others do it for enormous wealth, and there are those who simply cannot swallow the success of others – they are envious and they become sources of uncontrolled rumors and generally create an unfavorable environment. There may be many reasons for the gloomy faces all around us but no matter what they are, in each case there are problems with conscience, which in turn affects the potential of social structures.

The personal hierarchy of values of the individual also has an immediate correlation with their conscience. What the priorities are is also largely associated with the response, which in fact is the morality/conscience in action. For the most part, the values that are set in the foreground for every person are related to success. The philosophy of success points to the fact that it is a subjective perception of a certain state of personality. It may include the state of the spirit and the way one perceives others. In this sense, success is related to self-consciousness, i.e. with one's ability to think on and reason one's own behavior and to judge the attitude of others towards himself/herself. Very often, the perceptions of the "SELF" and the ways in which the individual is perceived by others are inconsistent – the ideas one has of oneself may differ from others' perceptions about them. Therefore, when it comes to personal success, it would be logical for its definition to include a combination of personal self-assessment and it falling in line with the external

evaluation. Here the conscience is based on morality too. Very often the overwhelming ego is associated with a high self-esteem that does not correspond to the actual potential. It is natural for such individuals to experience social discomfort, to consider themselves underestimated, and to emit negative energy that can affect the potential of other members of the group.

Success, as a desire for development and progress, is limited. Its limitations are directly related to the potential of the individual, and respectively to that of the groups and organizations. An inappropriate environment for showing off one's actual potential also seriously hinders success. The direct link between potential and success comes to suggest that it is precisely a discrepancy between them that leads to the fundamental differences between loyal and unfair competition. In their quest for success, many individuals, groups and organizations are overwhelmingly moral and legal. In some cases, they come from positions of clear conscience, i.e. their system of values, according to which they react, but in other cases they can behave in a way that is drastically different from their inherent values, if the circumstances require it. This leads to unfair competition in social structures. Or – that which makes us human – our conscience – is in reality quite dynamic when it comes to survival, which is a genetically predetermined component of the human psyche. On the other hand, this raises the question of the regulatory basis and its relation to morality and success. The best option is when the moral and legal norms in each human activity match. However, there are often cases of divergence, i.e. certain results of personality and group behavior may be considered moral but non-conforming to the adopted normative basis, while others may be deemed as consistent with it, but society may define them as immoral. In this sense, there are often cases where the individual or group results are considered to be a success, but they mismatch the organization's global goals, and vice versa – the global goals are achieved, but there is a sense of dissatisfaction in certain individuals and groups. This confirms the subjectivity and the relative nature of success.

The subjective sense of success comes from the fact that, in certain cases, the subject of success can affect the organization's interests as a whole and be associated with its strategic development; however, individuals and separate groups may be dissatisfied over a certain period of time or at a particular moment. In such cases, the personal and group interests are in conflict with the strategic goals and may result in demotivation among staff. The opposite is also an option: whenever prospects are unclear, strategic goals are not defined, and the organization runs at "low beams", but for certain individuals or groups this is advantageous and subjectively they assess the state of the organization positively. Reporting such a pseudo-success is a temporary delusion and an unhealthy interest in certain environments, but it is generally a sign of an upcoming crisis. Or the purely subjective judgment of what is success and what is not, as well as the varying interests, again bring forward the issue of the clear conscience. In cases of subjective judgment, there is no other barrier than the moral norms from actions directed against the organization's interests for the purpose of personal gain. When many informal truths

accumulate about individuals and groups that are deeply inconsistent with the organizational formalities, the only thing that can be done is to make deep-root structural and behavioral changes. Apparently the lack of common values and moral consistency among members of the organization cast doubt on its further existence in this format. This is so because the pursuit of personal success has gained a higher value than preserving the organization.

That which makes us human and distinguishes us from the world of animals – conscience – lies at the foundation of diverse human behavior. This happens because every person has a strictly individual system of values. However, conscience as a morality is the answer to an important question – to what extent do we control our personal behavior in conformity with the system of values and at what point does it starts to be affected by external factors? In fact, the sustainability of our behavior depends on our basic human values. If they form an erroneous moral foundation, our perceptions of success and the response to emerging situations will never be adequate to reality.

Behind the social veil of behavioral manifestations in which human potential lies

In fact, if one looks behind this veil, the sources of this respective behavior will be made visible. The veil itself is “woven” by behavioral manifestations that represent a conglomerate of human reactions in different situations and for different purposes. It is natural that conscience stands behind any particular form of behavior, as morality in action. In fact, the social potential is hidden behind the behavior of every person. To make it even clearer, even for our current reality, the following patterns of behavior can be observed:

1. *Seeking personal success through dishonest means and actions, without having the necessary qualities.* The democratic changes in our country have created a serious uncertainty in the behavior of many people. It was a surprising fact that since democracy gave freedom of behavior and equal opportunities to participate in socio-economic processes, it also guaranteed success. And because these expectations failed to prove true, people began to seek other informal ways of successful realization. It has even come to the point that, for some, democracy means to put everyone’s professional potential on equal footing on the principle of equal opportunities available to everyone. This the newly emerged political activists of the day, lacking any significant professional potential, raised claims equal to those of proven professionals in particular areas. These processes were also greatly facilitated by the democratic changes in the education system, which in many cases were chaotic and poorly organized. Some even managed, though temporarily, to climb up the social hierarchy, but there were still a large number of people that resorted to other methods – seeking personal success through dishonest means and actions. Moreover, the professional potential of some of these “activists of the day” was insignificant, and in others it was entirely absent. All this created a favorable environment for corruption and generally unfair behavior at all levels of the social

hierarchy. Bribery, manipulation, extortion, and blackmail have become an integral part of the behavior of those who, without having the necessary qualities, sought personal and professional success. It is difficult to say how successful they have been in their endeavors. There is massive news coverage on bribery cases involving small sums of money involving doctors, teachers, university lecturers or government officials. In such cases, the justice system has done its job, but it seems that more serious corruption is scarcely addressed in the public eye. Or, if any news coverage exists, it is to the result of the “political umbrella”, and in many cases it fades away over time. So, it can be argued that it is very probable that there are people who have achieved success with dishonest means and actions.

Seeking success without having the necessary potential lies at the root of corruption schemes. The one looking for success and the one on whom it depends to make this success happen are two sides of the same coin. Due to the distorted psyche of many people, the common practice is to attack the latter – the one on whom the success depends – while the former one’s actions are rarely commented upon. So the problem is solved halfway. The one who has been looking for the opportunity to succeed at the cost of bribery is even presented as a hero by some institutions, and the public seems to feel sympathetic towards them. Obviously, in the majority of cases, it is a question of using corruption as a compensatory mechanism for personal growth in the absence of qualities. All this is really a social curtain hiding a substantial potential. Solving the problem of setting “traps” is unlikely to deliver the desired outcome. Efforts must be invested in the eradication of the corrupt environment, which is a matter of self-awareness and a system of values.

2. *To justify your professional and personal frustration with the indiscriminate denial of personalities and institutions.* To start pitying oneself over one’s professional and personal failures means losing the battle with yourself. Such people do exist, but the ones who try to place the guilt outside themselves, indiscriminately denying individuals and institutions, are a lot more. The rule of thumb in this case is that “everyone but me is to blame”. In this way, such individuals create an inner psychological balance which helps them to survive. The negatives of such behavior fall at least under two categories: first, there is no consideration of the “SELF” and there is a lack of self-consciousness that would otherwise play the role of a corrective for the behavior so far; and secondly, moods and public perceptions of individuals and institutions are formed, which may strongly differ from reality. Frequently, however, the misunderstood sense of democracy allows such individuals to engage institutions and specialized structures as a means to satisfy their own ego and to temporarily blame the causes of their failures on those they deny. In the absence of a professional approach and under the appropriate combination of actual and invented facts and events, such people do succeed. In fact, an injustice triumphs whenever incompetence is combined with a denial of personalities and institutions, which in turn dries up social potential and diverts society’s attention in the wrong direction.

Of course, to deny and criticize from a position of principle is a positive public phenomenon. But when it happens on an unprincipled basis and in order to justify professional and personal frustration, it is even more dangerous.

3. *To feed your own ego through uncontrolled rumors.* Uncontrolled rumors are a public phenomenon, a product of certain social conditions. Their emergence is associated with a favorable environment in which they can be “grown” and then put into circulation. They are at the core of the so-called “fake news” phenomenon, which has been gaining momentum recently. Generally, there are three pre-conditions for such an environment in social systems, namely:

- Uncertainty about the future. Doubts about what changes will happen and to what extent they will be beneficial or not are one of the main components of an environment conducive to the spread of uncontrolled rumors. Uncertainty in people's behavior allows for manipulation, and the lack of reliable information makes it possible to believe in pseudo-changes and unrealistic goals. It can be used by individuals and groups who, by creating confusion in people's expectations, use their wrong actions or inactions for personal gain. Even if it doesn't come to this, they experience inner satisfaction from the confusion caused by the failure of others and use it to feed their own ego.

- Lack of stability in the present. The power of the drive for change is directly related to the lack of stability in the present. When there is an emotional component to this process, an appropriate environment for uncontrolled rumors is created. In one's quest for bettering one's situation, without properly evaluating one's own potential and the environment, a person can make fatal mistakes to the benefit of the authors and distributors of uncontrolled rumors. Moreover, by being close to individuals, groups and institutions, they can use the information they receive and then distort it so that disbelieving it would mean a lack of sound logic.

- Distortion of the past. Of the three components – the future, the present and the past – the past is the one with most certainty in human life. A person has only one past and the society has only one history, but the authors who present it can be different. Many uncontrolled rumors can be created on this basis. Each author can assess the past from his/her own point of view and by disseminating it as horizontal information among social structures it can be ever further distorted.

4. *Doing good only because of superstition or political motives.* Goodness is an important human value that is associated with morality and conscience. It is embedded in a person through education and appropriate examples from the social environment. Faith in doing good is an essential part of each person's system of values and is also the result of proper upbringing and a proper environment. However, a distinction must be made between faith and superstition. The fact that it has become a tradition when opening a business site to invite a priest to inaugurate the site is certainly not a matter of faith in most cases. It may be a form of superstition or an imitation of a fashion, but it does not in any way assert faith in the person. The fact that many young people began attending church with or without reason is certainly not faith, but imitation. The problem here is to understand to

what extent this is the result of deep internal motivation and to what extent is it the result of seeking external effects and inertial imitation. It can best be judged by the facts that result from people's behavior as a result of the mental models they use in public life.

Doing good because of political motives is a social phenomenon with different nuances. Many share the opinion that there is no logic and morality in politics, but nevertheless they get involved in certain political causes. To believe in a cause is not a bad thing, as long as the cause does not change over time from serving important public objectives and interests to transform into a means of serving group and personal interests. In this respect, politics and religion share something in common – preaching faith in something that should be realized in the future. If believers remain deceived, everything is at their expense.

Faith and kindness are an integral part of human conscience. But when they are used for the wrong purposes and faith is transformed into superstition, and when goodness for political reasons is motivated solely by the pursuit of personal success and material benefit, the social potential of the nation suffers.

5. Modifying your behavior only to satisfy your personal interests. Naturally, human behavior means that everyone aspires to achieve certain goals of varying significance and within different deadlines. However, when personal interests become dominant, it affects group and team relationships. Particularly striking is such behavior, in which there is awareness of the inadequacy of one's own potential in relation to the uncontrolled desires. Recognizing it in advance can also prevent possible negative consequences for groups and organizations. The modification of one's behavior solely for the satisfaction of personal interests carries specific symptoms that can be used in order to decipher the intentions of the person. Most often they relate to:

- Ultimate egoism. The pursuit of survival is genetically embedded in man. However, when there is no inhibition (conscience) and it manifests itself in extreme selfishness, it is a sign of the unrealistic assessment of personal needs and capabilities. In such individuals, in general, their desires exceed their potential significantly and to satisfy them they resort to external catalysts in order to achieve the desired success. It often leads to indebtedness in relationships with individuals and groups. Taking into account the extreme selfishness of such people, the likelihood of debt becoming a conflict over time is great. It naturally affects the effective functioning of social structures.

- Unnerving sagacity. When personal interests are the basis or the motivation, the behavior of such people is distinguished by an extraordinary pedantic attitude when it comes to them running their personal accounts. This is often accompanied by disregard for others, which affects interpersonal relationships and worsens outcomes.

- Selective activity and inconsistency in relationships. Self-interest, promoted to a cult status, is capable of activating behavior. However, it can be done when the

benefits are carefully calculated. Such people can be highly valued for their activity and creativity, but it ends with the satisfaction of their personal interests. Driven by personal interest, they generate a large turnover of perpetual contacts, which is easily noticeable. Over time, however, confidence in them drops and they can be dismissed by the team.

● Useful memory for personal benefits and overestimation of possibilities. When all efforts are concentrated into the service of personal interest, it is natural to include memory into the mix. There is nothing wrong in this, as long as subjectively set goals and personal interests are not served at the expense of individuals, groups and the organization as a whole. In such cases, events and examples from the past can be used, which are convenient for some and uncomfortable for others.

When the ego is at the center of the individual's behavior and personal interest is promoted in a cult status, such persons become conductors of double-standard – they represent in one way what they would like to have, but they do not really have, and in another way what others have, but does not serve their interest. Of course, such behavior cannot enjoy success over time. If there is good monitoring and analysis by managers, people with such behavior are exposed and remain at their previous or even at a lower status within the organization.

6. *Unable to control your own ego.* The quest for survival is a genetically inherent component of the psyche. In animal species it is triggered without the possibility of controlling the response, whereas humans have the power of reason through which they can control their actions. Thinking and reason are related to the ego, while morality and ideals are related to the super ego. Reason is the distinction between human and animal behavior. Reason can exist when thinking is in place, but thinking is present if the impulsive action – the drive – is overcome.

The ego, as typical of humans only, provides the connection with the external social environment. Whether a person will emit positive or negative signals depends on his/her system of values. Depending on the values built into it, there is a different opportunity to control the ego. Whenever the leading behavioral values are moderation, justice, modesty, wisdom, etc., the ego is under enhanced control. And vice versa, if the leading values are ones, such as wealth, interest, personal material and spiritual comfort, etc., the ego enjoys a great freedom of manifestation. Social systems as productive human formations are directly influenced by the ego of the individuals that form them. When they cannot control their own ego, situations involving a conflict of interests emerge, which leads to a significant reduction in their real potential. The creation of a favorable environment of close and close-end positive values means that the ego is under control.

Among the main reasons for the inability to control the ego are defects in the upbringing and the social environment. If we go back to the recent past of the transition period and answer the question in what kind of family and social environment did a large number of the children grow up, we could explain some of the negatives present in the current socio-economic system. The freedom to move and the drive to work for a better life isolates many parents and children from their

natural social environment. On the one hand, the uncontrolled ego places them in an extremely unfavorable situation for themselves, and on the other hand, society suffers the negatives of their behavioral manifestations. This explains yet another “black hole” in which the social potential of the nation disappears.

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The focus of this article is placed on those behaviors that most commonly relate to social potential. Of course, the list can be supplemented by new ones after the relationships between individuals and groups in social structures are thoroughly and analytically observed. For example, behaviors often emerge in which the desired is assumed to be true, and on this basis informal truths are formed, which are in deep contradiction with the realities. The same can be said about taking parts of the context of the whole and using them to feed the informal truths. The strong egocentrism in some people can very often make them so selfish in their relationships with others that they become greedy and even vicious.

All this establishes an environment of uncertainty and concern when deciding whether to freely share opinions about the real state of the social environment. This leads to the creation of alienation, negativity and self-isolation in society, which feed such behavior. The first step towards solving these problems is to “unveil” the social curtain and to specify the sources of such behavior in social structures. The main task, however, is to define the institutions and their specific actions towards a positive change in the social environment.

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