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## **THE MASKS OF THE AUTHORITIES AND THE ECONOMIC AND SOCIAL CONSEQUENCES OF THEM**

The article presents specific forms of metamorphosis of authority with the purpose of self-preservation or a service for political and corporate interests. They are called masks, because they reveal some qualities of the persons in power, but in fact they conceal others. Thus through external representation the unprofitable sides of the use of power are kept silent. Therefore ten masks are defined, being just a part of the strive of the authorities to win supporters or to provide a policy in someone's favor through external display. In the article there is an overview of the consequences of the masks of authority. They are classified in two groups – economic and social. For each of them there is a characteristic manifestation. Suggestions are made for preventive actions to overcome the specific consequences of the actions of the authority behind the mask.

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### **The essence and different types of masks of the authorities**

Two main conclusions could be made from the brief review of the definitions of authority that are well known in the scientific literature: first, that the authority is always associated with a specific subject, the one who has the power and a subject to which this power is exercised. The implementation of the management process is impossible without power. Actually different sources of power and different ways of its execution are considered. The widely used definitions such as "insufficient power", "enormous power", "very strong power", etc. are almost not interpreted, but incorporate the vision, characterizing a specific leader or a leading team. Essentially in those cases the power can be identified with those, who are using it. Their behavior can vary and can have different motives.

One of the problems, not considered seriously enough by the researchers is how to distinguish the real face of power from the mask of the ones who have it. Hence, it is important to clarify whether people bow and render homage to masks and whether the masks have their own life and when do they fall off. It's also important to know if the power behind a mask in certain periods can be more tempting than the real one, which are these periods and what are they related to. The complete and detailed answer to such questions requires theoretical and practical research. In this regard, the work done by authorities, sociologists and psychologists could give us very useful results if carried out in a suitable comprehending environment. This will also affect the results of the economic and social processes.

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Since we are going to talk about the masks of power, we have to consider that with hiding its real face, they can create a different unreal vision for the power itself by using some well-known clichés. The cliché has no value if being unused but at the same time its frequent usage can lead to wasting. There are different sources of clichés in our society. The most important of them seem to be politics, religion, professional deformations in thinking and so on. The most often used of them can be found in politics - slogans, appeals and behavior – and it's all related to one goal – power. Those clichés do not lead to it but we can see them as a tool associated with the emotional behavior rather than the practical. Some of them are so obsessing that not trusting them would mean absence of common sense. In this case the goals are to form a good image and to find allies. Sometimes such a behavior does not coincide with the truth about a certain situation. This can also be boosted by the clichés which at first sight can create a good environment – the politicians are well known for what they say and the crowd hears what they expect. But this does not last long because after some time when the masks fall everyone can see the real picture. Then the first side, having the power, loses its authority, the other side, the object of the power, loses its trust.

In order to hide most of the truth, to profess certain politics and to have a specific behavior borders the authorities can use appropriate masks. Getting out from those borders means deflection from the political model. Throughout those masks the authorities can hold large groups of people in obedience with expectations of better life. Without pretending to be exhaustive, one of the masks, most commonly used by the authorities, can be defined like this:

*Mask No. 1: Imitation of non-existing emotions*

Often the masks of power allow the imitation of non-existing emotions with the purpose of assuming authority over the people. A well known rule is that the emotion in certain moments is a more powerful motive for the human activity than the mind. The ones that have the power use a good variety of methods and resources and with the usage of this "tool" while they tell the people what they expect to hear, making intimations and even manipulations, they create distorted view for certain situations. With a well used emotional approach to individualities and groups, the authorities can provoke the expected actions. This way the goals that the ones in power are achieved without taking into account the interests of the majority. If new methods to influence people's expectations are not found, the real face of the authority is revealed due to their exhausted emotional potential.

*Mask No. 2: Finding facade solutions*

Usually such solutions do not affect the profound identity of the problems that occur but they slide on their surface. Thus a strange activity is simulated by those who have the power and at the same time – satisfactions for the subordinate. When the results of the facade solutions are revealed, it becomes evident that the problems still exist. This leads to a lack of motivation of the employees and lost trust in the authorities. In these scenarios the root cause is usually directed to someone outside

the system of the authority's relations. Most often behind the well formed promises for future changes and improvements, authorities are only directing their expectations for obedience from the subordinates. Even more – having mastered the expectation as a tool for influencing authority, the ones that hide behind the mask of power can change it with another mask depending on their current needs. Thus the public expectations are distorted and their desires are presented as facts. For example mastering of certain tricks can give analysts and politicians the possibility to present an economic picture of growth that does not correspond to the reality. For the expertise, the methods and the resources of the subjects to which the power is practiced, their possibility to check, to explain or to object to the given information – it is better to skip to discussions.

By means of the facade solutions behind the mask a political scheme is running that is most often in favor of political and corporate interests and they are transformed into active practice. Most often this is executed with the help of intentional flaws which are used later in someone's favor or with additions that are separated from the initial idea to serve in someone's personal interest. The most dangerous of those facade solutions are those that come straight from the top level – the parliament. Adopted hastily, lobbyist oriented or the traps, deliberately set in some laws, make them damage for the further development of the complete social system. The economic subsystems are most vulnerable. The society is often suffering losses because of political and corporate interests which could be avoided if decisions of more important social and economic problems were not executed as facade solutions, usually in favor of rating interests.

*Mask No. 3: Compromises now – interests in the future*

Often the power behind the mask allows the use of compromises for current problems that are in fact hidden intentions of achieving their future goals - corporate, political, lobbyists. In most of the occasions the compromises are related to a regulatory base – extending the terms, making ongoing changes, shifts in base production, etc. In these scenarios, the specific thing we find in the behavior of the authorities is that they are looking for the current effect with a huge propaganda of trade-offs, and that effect in the future is in favor of a small circle of interested people, in favor of which the following solution were made. When the truth about those trade-offs is revealed, it is possible that economic harm were done or irreversible processes were in process of development and against the interests of the society. In most of the cases this is not only a hard to stop process, but even impossible because of regulatory deficiencies. Most often in these situations the responsibility is blurred and it's difficult to reach the originator and the consequences are taken by the public system and this way the mask has fulfilled its role.

*Mask No. 4: Provoking actions which turn to be purposeful deception in long term*

The price of having power is biased mainly on promises, which are partially executed or not performed at all. Most of the politicians have a good practice in this respect. This mask however falls quickly after assuming the power. Usually, the standard methods of making excuses for the given empty promises are demanded

between the so-called objective economic circumstances, not allowing the performing of the promises, the occurred events from inner and outer nature, and the unresponsive resistance of the opposition and so on. Reasons which are always followed by clichés and caught up by appropriate analysts, political scientists, sociologists can easily describe the situation in a way, that if you don't refuse to trust them would mean that you have predetermined understandings and actions. Thus the function of the mask is fulfilled - the crowd was active, because they trusted the deception and the not achieved goals are well motivated by the appropriate people and structures.

*Mask No. 5: Adaptation to the behavior of the crowds with purpose of affirmation of authority*

The origin of the crowds is related to groups of people, gathered together and mostly with their new behavior, which is provoked by focused suggestive ideas. For the origin, the role and the psychology of the crowds are well explained in the book of the great philosopher Gustave Le Bon – *The Crowd: A Study of the Popular Mind*. Here we shall focus how the ones that have the power place the mask of their behavior to eliminate their opponents and to confirm their positions. "The Crowd: A Study of the Popular Mind" displays the weak impact of the laws and the institutions against their impulsive nature and the inability of the crowds to have opinions outside the suggestive (see Le Bon, 2003, p. 12, 13).

The street crowds are those which are most often trying to be a corrective or a source of political power. This behavior is usually influenced by underground political interests. According to Le Bon "the opinion of the crowds strives for the function of high regulator of the politic. (see Le Bon, 2003, p. 110) To be able to be influenced by the crowds, the politics must be in the hands of very bad authorities. But then the crowds can neither execute a correct political decision nor influence the politic system, because they don't have a professional experience with the problems, they have to solve. In case of depleted political potential the crowds can be used because of their uncertainty when performing political pressure. In such occasions, being political rivals the authorities are "riding" the discontent of the crowds. The reactions of the official authority to defend the status quo are a correction in their ways of policy. If the discontent cannot be calmed down this way there is a possibility of forming a new management policy which means the falling of the mask and the change of the authority.

*Mask No. 6: Instillation of incorrect logic of the running political and economic processes*

The attitude regarding a certain situation – political or economic might be related to the instillation like a way to convince the other side in something related to specific interests. Such an attitude might be separated as a model of thinking. The instillation of incorrect logic and homing this as an active model of attitude, related to giving an opinion and taking actions might serve the authorities behind the mask. And because the thought itself is forcing the actions, it is very important what models of thinking are build in the consciousness of the personality. In this

regard the authority behind the mask might use manipulations of a more active form of instillation. Every personality might have a different opinion of certain situation which is provoked by different reasons. As an example - the same person might act completely different in the same situations because of the people who provoked him. The other scenario is also possible – different situations can provoke the same attitude. Using suitable methods and resources that affect the attitude in different situations, the authorities might manipulate the opinion of the crowd by guiding the active attitude of the crowd in favor of corporate and political interests. It is based on incorrect logic which is imprinted for the current public and economic processes. In crisis situations when the discontent transforms into active attitude and the mask falls off, the motives of the deception are revealed.

*Mask No. 7: Instillation of values in favor of the ones who have the power*

The attitude of a person to the world around him might be defined as a sense of justice – completely motivated in certain ways, mostly based on the person's value system – what is the hierarchy of the values, which are the base values that are important for the attitude of a person and for the public perceptions. The values are brined up to the growing-ups but to the matured people they can be imprinted. This is the reason why the first seven years of human life are considered as a base of the future grows up. If it is unstable, the suffering will be for both the person and the society itself.

The instillation of values is well recognized by the authorities. With this approach they grant themselves certain stability. The duration of this stability depends on the nature of the values. And here the mask comes in favor of the people in power. Hidden behind the mask they can imprint values they don't have but which are accepted by the society. For instance the values like correct relations with the institutions, loyalty to business partners, following the principles of policy, resistance to corporate pressure and so on might be well accepted in the speeches of politicians but other truths are hidden behind the mask, related to completely different personal and duty behavior and creating a huge gap with the imprinted values.

When the processes of imprinting well selected values continue long enough they can become an indivisible part of the crowd's behavior and the media has a big and important role in this process. Not accidentally the political interests of impact on the media are one of the more important party politics even delicately hidden. The fall of this mask of imprinted values might certainly happen when a worsening in the relations between policy and media occurs. However in practice it does result in completely independent media from the policy but just a shift of the focus to other media loyal in a different way which are still trying to affirm political power.

*Mask No. 8: A concern for institutions – a motive for releasing the uncomfortable for the authority*

The well built institutional structure for reaching the goals of the policy is in the basis of achieving resistant management process. Every institution is connected to certain regulatory base which predefines its behavior. Here comes in place the human

factor to achieve the goals of the policy. With wrong setting of targets because of insufficient professionalism or political lobby bias usually assignments are political and the professionals become opposition. Taking the form of concern for the institutions, every reaction of the opposition is taken as an attack to the resistance of the institution which becomes a suitable motive for squaring accounts with the uncomfortable for the authority. To excuse such actions usually clichés like political decision, political expediency and others are used. This way the imitation of a concern for the institutional resistance is transformed into tool of squaring accounts with the uncomfortable for the authority. This mask of authority usually falls off when a crisis in the policy and economy occurs because of incorrectly set goals and unreconstructed institutions. In these situations the responsibility is blurred because of the collective nature of the decisions that were made.

*Mask No. 9: Winning supporters of the authority with chaotic moving goodwill*

This mask is used by leaders of the structure of authority, formal and informal leaders. Typical form of behavior for this mask is the changing of opinion regarding important questions with the purpose of adjustment to the expectations of the crowds. The balance in this is mostly desired because of the possibility of decreasing eventually conflicts more than the purpose to meet certain interests and needs. Most often this is the expression of the lack of possibility to uphold the own point of view when economic or social problems occur and a solution is required. Usually in those cases the moving goodwill is oriented to the finding of possible winning positions with the purpose of smooth keeping of the winning positions for the authorities. If the aim of resolving a concrete problem lacks the expected potential, the source of authority starts looking for another solution. The goal is simple – finding supporters of the authority. When this chaotic moving goodwill occurs it is hard to expect a good motivation in the subordinates or in those who are supposed to be collaborators. Most often this behavior hides a crisis of the authority. A typical form of its manifestation is the unexpected promotions in the policy of people who do not have the required professional potential but having different dependencies or the making of compromises in the policy when taking important decisions.

The idea of the elimination of the moving goodwill in personal and public way is unthinkable, moreover, considering the fact that the moving goodwill is related to the genetically pledged component in the person's psychics to survive. In this matter H. Selie considers the egoism as a natural reaction of the human (see Selie, 1982, p. 90, 91). Crossing certain lines of this behavior at moving the goodwill cannot be protected by any sort of mask. Because of that it is required to create mechanisms to regulate it, which guarantee the normal attitude in the social systems.

The behavior of the moving goodwill might be only regulated by the moral principles of the society. Their violation does not have direct legal influence, but if the use of authority for personal benefit is accepted as normal, if the personal qualities are not rated by the public system and are being replaced by protections and lobbying appointments, fertile ground is created for developing a moving goodwill. Particularly in this situation is that the moving goodwill itself transforms into fertile

ground for the growth of bureaucracy which is the most negative characteristic of the authority.

There is no bureaucracy system which was required from above. It is always searching for support from below and the humility in front of the authorities is powered by the selfish attitude for personal success often displayed by the moving goodwill. In such cases the people with good personal and professional qualities won't be successful, but those who show the required attitude of moving goodwill in the precise moments will. For those with a high moral that won't allow them this type of behavior remains nothing but to build a system of oppositional behavior of counteraction. They have to force the moment of the mask's fall and the behavior of the moving goodwill will lead to the failure of the authority, because the people who kept the moving goodwill together are not united and their ambitions are guided by personal advantages and with the first problems that occur – their moving goodwill will search for another alternative.

"The wise men always said that there is nothing weaker and unsustainable than the power, which does not rely on itself" (Machiavelli, 1991, p. 49) To rely on conjectural behavior of external forces is not only incorrect but also dangerous because it is hard to predict their behavior in different situations. When a support is expected – there might be opposition and vice versa – to receive unexpected support to solve certain situational problems. Concentrated expression of the behavior of the moving goodwill in these setups is the thought of Seneca, that "the number of those, who admire us, is exactly the same as the number of those, who envy" (Selected Dialogues..., 1987, p. 237; On happy life..., p. 7) Or that we can accept or blame the same things and it all depends on our moving goodwill.

*Mask No. 10: Authority in the name of society*

Usually every authority advertises better stability in the name of society but that's not true. This is a cliché which disproves in time. Most often behind this mask we find the aim for personal and public benefits, hidden behind calls for transparency and democracy. The advertised changes are usually targeting conservation of power. To motivate the crowds for specific actions calculated in advance, selected words and phrases are used that are easily forgotten after ensuring positions of authority. When the ones that have the power have no arguments, they resort to clichés or authorities mask behind the clichés.

The authority behind the mask knows well the meaning of the hunger and fear as the strongest motives for human activity and uses them in suitable way in their own interest. In this case in the name of people's "welfare" certain arguments can be found which an average man can have hardly any doubt about or oppose. Often because of the lack of professionalism, the authority behind the mask compensates with many suggestions for changes for which the logical motivation is very limited. The people remain without motivation when the mask falls, and for the account of imitated activity the authority is preserved for a certain period of time.

Most often behind the mask "in the name of the society" it depends on financial resources and not on principles. This is confirmed by the changes which are made or

not in the regulatory base (affecting for instance party subsidized, social policy). Symptomatic in this direction are the relationships of the ones that have the power with of the courts after they lose their authoritative positions. To take the "authority in the name of society" mask off and this to become realistic statesmanship a building of regulatory base is needed which helps the functions of the authorities, based on established principles in the institutions and the bias must be caught up and sanctioned by the law.

To identify the authority with masks is wrong, but to show that there is such a thing is necessary. The least that can be achieved in the society is to avoid the imprints of the masks if they are known. There is something specific in the use of masks of authority. This is harder to achieve in societies with remarkable totalitarian system. In those societies the meaning of the masks of authority for internal representativeness is limited, yet possible external actions are searched for. Vice versa – democratic societies, based on rivalry and free choice between the candidates for power are a struggle. And here comes the role of the masks. But the changes become fast if the authority behind the mask is revealed. Those processes define the intolerance towards pseudo-authority.

### **The consequences of the masks of authority**

#### *The economic consequences*

In practice through the masks of authority the results can be influenced without taking responsibility. It is mainly relied on targeted suggestions. Most often this is how the redemption of the authorities happens. The target of the suggestions is the economic processes to satisfy political and corporate interests. The price of becoming part of the authority is usually the compromises that you have to make after. Or in other words – this is empowerment under condition. The mask is suitable tool for its hiding. And in the end personalities with great management potential are failing because of the compromises that they have to make. This is actually the price that they have to pay for their strive to reach authority.

The practice of growth in authority confirms that people that are professionally exhausted or are in the beginning of their professional path are aiming for power. Rarely good professionals are "heading" towards the power. Because of this we can expect signs of moving goodwill for personal and professional affirmation in those who aim for the power. In this case the mask is a good tool to proceed with informal solutions to satisfy economic interests of certain corporate and party structures. The authority under condition is successful or because of dependencies that the candidates have or because of specific orders of the party.

It doesn't matter how the power is achieved, it is always advertised as a strive of the authorities for economic social success. The success as a desire for develop and progress is limited. The restrictions are related directly with the potential of the personality, the group or the organizations, as well as the inappropriate environment to display the actual potential. The desired economic success of authority is not always transformed into something real. In these cases in favor of

the politicians come the well known and arranged clichés. Provided to the crowds they might sound convincing. After a period of time when the economic results are nowhere to be found the truth that it was only a mask of words is revealed.

The connection between the potential and the success is the reason for one of the main differences between fair and unfair competition. In their strive for success, many personalities, groups or organizations run over the moral standards. Hidden from the society behind the tempting masks they can achieve temporal success although the violations. In some cases the approach might come from the pure conscience – this is their value system and this is how they react. But in other scenarios they might display a behavior which is drastically diverging the values which they express if the circumstances are forcing it. Then we can see the need of suitable mask which can hide this behavior.

The unfair competition is achieved by using different mechanisms and trained techniques for pressuring or eradication of the competitors. The most common ones are:

- Changes in the regulatory base to satisfy personal, group or corporate interests (laws and regulations are being changed on purpose).

- Distribution of "blackout" to the media while informal economic interests are being satisfied. With such abundance of regulations in the sphere of economics it might not be hard to achieve

- Informal acquisition of others businesses. Most often this is executed by previously selected people, but it is also possible to be a form of direct politic attack on informal level

- The methods that are mostly used behind the mask of authority to achieve the unfair competition are related to practices like:

- The use of control bodies for pressuring the business and political competitors. The avalanche of laws and regulations that is pressuring the business and mostly the overlapping or even duplicating of the functions of their execution are making all this easy to achieve.

- Involvement in conflicts without having a real reason for this. In this practice a valuable "assistant" might be the media. This is one of the reasons why the political influence on them is that important.

- Sending of specific signals and signs with the purpose of psychological impact to the competitors. A big part of them are without real cover with the reality and are part of the group of so called fake news. However on a certain stage they can be a destabilizing factor.

- Giving a priority of informal truths instead of the formal circumstances. For a sustainable functioning of socio-economic system there are different mechanisms of regulation. Their unconditional compliance would lead to achieving of the desired social and economic goals. The motives of diversion from them are different but reasons can be found in each deviation and this is why they are called informal truths. Or they are a sort of mask, which hides actions that do not match the formal circumstances. Some of the main reasons are:

- a regulatory base inconsistent with the regulatory base; the lack of motivation in the executants;

- misunderstanding the meaning and the content of the formalities (can be found when with the regulatory base we want to form a behavior which is distant from the values of the executants. In these cases the laws become burden instead of a factor to establish public order);

- striving to satisfy personal interests (being mostly connected to the adoption of lobby laws. And because the public secret is bead of uncontrolled rumors it is easy to see the connections between the interests and the people and groups behind those adopted laws.

It is unusual the whole severity of the regulatory base of the bureaucracy to be on the small and the medium-sized business. In the same time quite a different a picture of concern and normative lightening is displayed through the mask. For this purpose most often a single case of successful small business is advertised which is not that important among all the bankruptcy. The attitude regarding the big business is different. Some of the recent changes are more stimulating. The normative weights are not forced that strictly, although the bureaucracy schemes among it are remaining. The businesses remain without motivation and are provoked to build their informal truths which are not in favor of the society.

The knowledge of the masks of authority as an organization and action of satisfaction of certain interests depends on the knowledge of the reasons that brought them to the people's attitude. These are reasons like achieving and usage of power in order to satisfy economic interests. A subjective feeling for success allows the manipulations of human's behavior. In certain cases the subject of the success might protect the interests of the organization and be related with its strategic development but some personalities and groups are not satisfied. The opposite is not excluded-when the prospects are unclear, the strategic goals are not defined, the path is unclear but for some groups and personalities this is profitable. The subjective judgment of what is successful or not and the different interests lead the problem of the clean conscience to the fore. Most often in this case the authority behind the mask starts actions that depend on their economic interests.

Different practices are used. It's not a rare occasion when the politicians use arguments to defend their failure with an example of a previous one without a real relation between both of them. The opposite is possible as well – the reason for an economic success to be related to a previous failure. Everything depends on the economic interests which are found behind this behavior. The masks of words are very "effective" in those scenarios. For example well known clichés and blurred expressions might help the search of proof among the not informed people and that the reduce of the lose achieved a profit and prosperity for the organization even though it is found under the line of survival. A huge activity of the masks of words is found in the proves for the appropriateness of corrections or non-compliance of the regulations of the public procurement contracts. Concerning some programs related to our economic development till 2020, the power of the words to prove

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their effective functioning and the media coverage are in non-compliance with the specific results. The reserves regarding this are essential.

In the end the economic success directly depends on three conditions that are interrelated and their most of all with their provision – financial resources, professional executants on all levels and positive motivation. In other words when the money meet the possibility and the motivation we see the results.

#### *The social consequences*

There are many that were disappointed by the democratic changes, because they assumed, that as the democracy provides freedom of action and equal opportunities to participate in the economic processes of the society – it guarantees success. And because the results have not entirely lived up to expectations, there is a search for alternative informal way for successful realization. It was concluded that for some of the people the democracy is expressed in the alignment of professional potential for everyone from the position of equal rights which the democracy provides. This way the “newborn” political activists without having significant professional potential are starting with their claims that are equal to those of scientists, specialists and the proved professionals in different spheres. Some of them even managed to climb the social ladder, but a significant part of them resorted to other resources – to strive for success via unfair practices. In this the professional potential of those “activists” was meaningless and according to others – it was missing.

This created a fertile ground for wide-spread corruption and unsound behavior in the social hierarchy. The bribes, the manipulations and the blackmails became an integral part of the behavior of those who are searching for personal and professional success without having the potential required. And it is hard to say how many succeeded. There are multiple cases of cheap bribed doctors, teachers, professors or clerks where the protective legal system is working, but there are also multiple cases of serious strikes of corruption with no information about. Or there are some that are disappearing in the process. We can assume that there are many people who reached the success via unfair actions and resources, but during the process those actions were hidden behind the mask of honesty and loyalty in front of the institutions and specific structures.

The model of thinking which is built in the consciousness of the person is a very important factor for his behavior. Its base idea can be found in the process of formation of its value system. It usually remains hidden because there are not many that understand the details of the education in family and social environment of their co-workers. The attention is usually focused on the motives for a specific reaction in this moment or eventual expressed intentions about the future. It is possible that the person himself cannot explain why he got attracted exactly from this side of the situation. To motivate a reaction from the point of view of the future progress of the situation is even harder.

Naturally the question arises – to what extent it is possible to foresee the reaction of the personality. If two people share the same opinion in a situation does not mean that they have a similar way of solving fundamental problems. Here the

authority behind the mask can manipulate the human behavior. Very often behind the masks we find the ones that have the power who are trying to keep their political positions. The mask of authority aims for a change of the way of thinking of the personality and distorted presentation of the facts. And as those are the main motives for action, the strive of people with power is to achieve the desired by them behavior. And because the strive for a better future is a natural component of the human's mind, the attacks of the authority behind the mask strike there. To imprint the idea of how inappropriate the opponent is and how credible we are is a common practice of the policy. But it is not good when the systematic imprints become self-esteem. This might be a result of the mentally unsustainable condition of the personality and the well-read imprints from outside. And this is the reason why the authority behind the mask is that dangerous – in the first case it creates a deficit of values, then uses different aspects of power – religion, political power, etc.

The time we live in questions a lot of the values which were essential for many generations before. This affected multiple fundamental for their period ideas. The institution that is built above them changed entirely and some of them disappeared. The problem that appeared is how the personality can combine the values that are result of the historical times with those that are forced by the new social and economic circumstances. This person is confronted by a specific form of inner conflict. It is a paradox that the collision between the old and the new values might bring a deficit of values which can be used by the authority behind the mask to achieve party, corporate and even personal goals.

The weaker the connection between the essential values and the new ideas is, the stronger the inner conflict of the personality is. This particularly explains why the young people are more prone to changes. Chasing its egoistic interests, the authority behind the mask usually does not pay attention on this fact. The young people feel the lack of established base values in the society and make them build informal truths for the world around them. The consequences are obvious - migration, superficial look on the family as a fundamental part of the society, hooliganism, drug addiction and so on.

The social consequences of the masks of authority are not less dangerous than the economic ones. The actions behind the mask are revealed sooner or later, but they caused damages remain. Exposed persons hide behind the masks, that are addicted to power and uncontrolled from the point of view of self-assessment strive for growth in the hierarchy. It won't be forced to say that in different cases the masks are used by people from the policy or the business that had psychopathic manifestations. Regarding this professor Adriano Segattori (a member of the Italian Academy of Law and Mental Health) declared in an interview that "The serial killers destroy families, while the psychopaths that are part of the economy and policy destroy whole societies."

Some typical attitudes of people that have the power behind the mask are:

- they change their behavior only when they have to satisfy certain – personal, group or party interests;

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- they show moving goodwill to people around them and the institutions, motivated by subjective interests;
- they display selective activity that depends on subjective priorities instead of the priority of the problem
- calculated initiative – this is a sequel of the selective activity and is related to concrete initiatives. The leading role has the interest. The initiative is usually supported until the moment of achieving the set goal and is then left behind or the activity falls to a level that is not promising any future results.

All the negative characteristics of the authority behind the mask are actually hidden with the mask itself. Through the mask they are displayed in a different light and could be advertised as positive. This way the wish of the crowd is accepted as a fact which although temporarily is satisfying them. This process is increased if there is lack of analytic and professional observation of the situation. Since from point of view of the interests, the truth is relative and concerns the personality and the groups in a different way, there might be a mismatch between the objective truth and the objective reality. Regarding this the sustainability in the public system is a fact when they are hidden. When a personality or a group is building informal truths which are in deep contradiction with the formal circumstances, there is inefficiency in the public actions. This is the attitude that the authority behind the mask is characterized with. This is most often related with failure to achieve the formal targets for the account of the informal. All of this influences the social potential and affects the economic efficiency of the public system. In this situation there is a role for the so called "dormant" laws which are only active when a lesson to the disobedient has to be given or there are spectacular cases of violations in the economic and social sphere.

As a summary – the authority behind a mask is all about the creation of corrupt practices for personal, group and party benefit. The actions are taken behind a mask of goodwill and in favor of the society. With the cliché "in the name of democracy" the will of the majority is significantly lowered.

Regarding this G. Le Bon says that historically the used words acquire different meaning with the transition from one nation to another. He uses an example from the social and political life the words "democracy" and "socialism". They have opposite meanings to the Latin and Anglo-Saxon words: "For the Latin people the word "democracy" signifies more especially the subordination of the will and the initiative of the individual to the will and the initiative of the community represented by the State. Among the Anglo-Saxons and notably in America this same word "democracy" signifies, on the contrary, the intense development of the will of the individual, and as complete a subordination as possible of the State, which, with the exception of the police, the army, and diplomatic relations, is not allowed the direction of anything, not even of public instruction" (Le Bon, 2003, p. 79). In this case the authority behind the mask by means of a good choice and imprint of clichés that influence the mind and the emotion of people and can create suitable behavior. In practice it means that it is able to create a deception. And when the masks fall off, the feeling remains with that the corruption is really the "democracy's food".

A misguided democracy is a dangerous occurrence. The lack of conscience and moral even in a small group of people can lead to such cataclysms in the public system, with unpredictable consequences. While in the background there is an increase of budget-dependent (pensioners, mothers with children, people with partial or permanent disabilities and invalidity, etc.) and the decreasing number of working population in our country, the expectations for problems in the social and economic sphere are serious. In these circumstances the use of masks is logical in order to hide even temporarily the unfavorable situation. The destruction of values and moral is increased if the masks are used by people in the middle or high levels of authority.

The masks of authority are public danger. The adaptation to masks is unthinkable but actions are required to find and remove them. The faster this happens, the lesser will be the damage on the society, and respectively for everyone. The essential question is – who can discover the authority behind the mask? Nobody can imagine that for the purpose there must be another specialized body. In Bulgaria there are already too many with crossing and unclear functions and targeted to fight the specific consequences of the actions of the authority behind the mask. The more important is the preventive measure or in other words to find the masks on a stage before they start their actions. And for this there is only one specialized body called "moral" and "conscience". While our values of the people allow them to be indifferent to the authority behind the mask because of small benefits or expected compromises in personal or public plan, they sacrifice dividends way much more important for the future. They might only be realized if this future has authority without a mask.

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A person faces different masks every day – the neighbor, who smiles, but in his mind there is something different, the clerk who has to smile to every client because of the orders, the controlling bodies that gently present themselves because of the cliché for their attitude, but their thoughts do not cover this and so on. Without these masks the world would be grey or just impersonal and would look dangerous. We are used to them in the daily routine and if they are not used the communication makes a bad impression. Regarding the masks that hide loose intentions of corruption of authority, the matter is quite different. They are dangerous for the society and they require not only intolerance, but also a purposeful fight.

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