
**Why Is There So Much Dissatisfaction in the World?,
Analyzing the phenomenon of dissatisfaction**

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Book of Religion, Philosophy and Self Help.

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I. INTRODUCTION

The conditions of the current world are very different from those of previous centuries, especially due to radical changes in ideologies and ways of thinking and acting. Innumerable aspects that we conceive as normal were unimaginable during other times. In this regard, the Postmodernity is a new historical stage, initiated by the seventies, characterized by various artistic, cultural, literary, philosophical, political, social and religious (diffuse as the New Age) movements, which are opposed to the idealist thought, typical of the Ancient Age, the Middle Ages and part of the Modern Age, deepening secular, individualistic and ego-centric tendencies, which predominate over morals, ethics and religious customs.

It also constitutes the new rational way of thinking and acting of humanity, with a very different approach to that posed by the traditions and the world view of other eras, based mainly on:

- a) the desires to obtain enrichment at all costs,
- b) the predominance of hyperconsumption,
- c) the attachment to fashions,
- d) the desires to possess more and more goods and enjoy all kind of luxuries and comforts,

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- e) the flexibility of morals, ethics and religious obligations, in order to enjoy a good material life,
 - f) the denial of the meaning of human life.

Precisely, despite the extraordinary technological progress and the remarkable increase in per capita income, we are immersed in a postmodern, materialistic, hyperconsumerist and hypercompetitive world, in which persists high levels of dissatisfaction because the majority of people seek to satisfy their main needs through consumption, possession of goods and entertainment, neglecting their religious essence and the spiritual-religious objectives that prevailed in other eras. In these historical times, this great influence of the medium is a relevant part of the puzzle of human dissatisfaction. Although, for the sake of glimpsing the incredible problem of human dissatisfaction, it is necessary to analyze human behavior, which involves the following questions:

1. How are we?
2. What are our extraordinary qualities?
3. What are our adverse qualities?
4. What is human nature like?
5. Why is there so much dissatisfaction in the world?
6. Can we beat dissatisfaction?

1. How are we?:

There is still no precise definition about the human being. Obviously, we understand what a human being is, but we can't really define it (any notion will be short and limited, since there will always be more and more favorable and adverse qualities that distinguish the Homo sapiens). In addition, it is also a complex matter to glimpse the human nature, which is immersed in unlimited needs, a rational behavior, and multiple aspirations based on the success of others. These aspects are addressed in the Chapter II. The Human Being.

2. What are our extraordinary qualities?:

The exceptional human being possesses extraordinary abilities, skills and intellectual capacities (rational and emotional), which are unique to the human species and hardly constitute the result of a process of evolution. Moreover, the sensational Homo sapiens doesn't act by instincts, rather he uses reasoning and emotions, being conscious of the good and the evil, creative, emotional, imaginative, proactive, rational, and also is able to love, motivate and develop his resilience. These topics are explained in the Chapter III. The Extraordinary Human Qualities.

3. What are our adverse qualities?:

Despite its incredible potential to resist adversities, recover and lead a true, exemplary and satisfactory life, the dissatisfied human being (inexhaustible source of all kind of desires, needs and whims) is prone to lose perspectives on his purpose in life and the role in society, neglecting its fundamental needs (belongingness, esteem and self-actualization), engaging in unattainable goals, suffering considerably, and surrendering to circumstances and failures, due to its unfavorable qualities and adverse emotional states, which are discussed in the Chapter IV. The Adverse Human Qualities.

4. What is human nature like?:

Taking into account the characteristics of Homo sapiens, mentioned in the previous sections, it is concluded that human beings are: a) exceptional, b) ambitious, c) dissatisfied, d) selfish-mimetic, e) spiritual-religious, f) curious, g) part of an existential mystery, and h) able to discover the meaning of their lives. Even more, the successful stories of Jesus and Job demonstrate how human nature can be fully exploited, overcoming adverse qualities. However, in addition to the difficult conditions of this postmodern world, the life (which in part resembles a strange box of surprises) never happens in the way we expect, it is not easy to triumph, success doesn't eliminate adversities, as well as we

are difficult persons (by our own nature), others also are complicated, we always need the collaboration of people, the postmodern thinking has imposed its paradigms and everything is a question of interests. These aspects are addressed in the Chapter V. The Human Nature.

5. Why is there so much dissatisfaction in the world?, 6. Can we beat dissatisfaction?:

In accordance with the previous chapters, when analyzing the conditions of the postmodern world and its influence on the complex human nature, the main causes of dissatisfaction and its consequences are glimpsed. Likewise, there are also recommendations on how to approach this adverse phenomenon and lead an exemplary and satisfactory life. These topics are found in the Chapter VI. Deciphering Dissatisfaction.

Finally, it is obvious that the human beings are prone to be dissatisfied. In this regard, it is necessary to be aware of this matter, and make the necessary efforts to confront and mitigate these tendencies that can be constructive (when we take full advantage of them) and destructive (when we are dominated by adverse human qualities). The temporary or chronic dissatisfaction is a permanent problem that must be overcome, in order to lead an extraordinary life and achieve happiness.

II. THE HUMAN BEING

II.1 THE DEFINITION OF HUMAN BEING

II.2 THE HUMAN NEEDS

II.3 THE HUMAN RATIONALITY

II.4 THE HUMAN EGOISM-MIMICRY

II.1 THE DEFINITION OF HUMAN BEING

We still don't know what a human being is. Although in different times, the philosophers have asked this question, to-date, it has not been possible to build a precise definition, because any notion will be short, limited, restricted and incomplete. Even if we try to elucidate this question (considering various characteristics, the reasoning and the human behavior), this goal will not be achieved, because this conception is holistic and synergetic: the whole surpasses the parts, and there will always be more and more qualities that will distinguish the extraordinary human being.

On the one hand, the human being is exceptional, far exceeds other living beings. He is creative, curious, emotional, evaluative, imaginative, innovative, intelligent, persistent, skilled, has a conscience that distinguishes the good and the evil and reasons. He also stands out for altruism, generosity, love and incredible abilities that allow him to motivate, be resilient and even overcome adverse circumstances. Really, the cognitive capacity or the great difference between the human being and the other species¹ constitutes a great mystery.

¹ Reflected mainly in reasoning, imagination, creativity, proactivity and conscience. This topic is discussed in section III.1 The Cognitive Capacity.

Likewise, the Homo sapiens is prone to: a) analyze the facts, b) seek for a meaning to his existence, and c) transcend, thinking about the future, the death and the destiny.

Therefore, since immemorial times, the human beings have tried to understand the great existential mysteries and have raised several questions:

1. Is there a God?
2. How was the Universe created?
3. What is the origin of life and the human being?
4. What comes after death?
5. What is time?
6. What is the destiny of humanity?
7. Is there a struggle between the good and the evil?
8. Why is there so much suffering in this world?
9. What is the meaning of life?

And on the other hand, the human being is also an inexhaustible source of aspirations, desires, needs and whims. In certain way, the Homo sapiens is programmed to try to fulfill his wishes, yearning to improve his well-being and achieve happiness², or in other words, the human being seeks incessantly how to triumph.

² Well-being is a state of temporary satisfaction, while happiness constitutes a mysterious ideal state of more permanent satisfaction.

Nonetheless, when he achieves the objectives, the human being establishes more ambitious goals. Because of this matter, he is immersed in an endless cycle of need, achievement and need.

In this regard, despite its extraordinary faculties, the human being is prone to suffer and act inappropriately for various adverse qualities (egoism, envy, frustration, resentment, depression, extreme exhaustion, chronic boredom, dissatisfaction, etc.), which manifest when: a) facing unpleasant circumstances or fatal facts, b) the needs and whims can't be satisfied, and/or c) failing to meet its objectives.

Conclusions on the definition of human being:

There is no exact concept of what a human being is. Moreover, no qualifier describes it properly (there will always be more and more favorable and adverse characteristics and qualities that distinguish the incredible Homo sapiens). In the same way, the human being lives immersed in a duality more spiritual than physical: he is exceptional and at the same time is also prone to suffer considerably. In this sense, the Homo sapiens (creator of desires, whims and unlimited needs) lives in a constant cycle of need-achievement-need, which can be positive (reinforces intellectual capacities, challenges the monotony that characterizes animal species and contributes to find the meaning of life) and negative (not being adequately controlled and facing adversities and failures, this can lead to frustration, resentment, depression and chronic dissatisfaction). Although we comprehend roughly what a human being is, we can't define this, being difficult to decipher its complex behavior that is powerfully influenced by innumerable aspirations, desires, needs, whims and yearnings.

II.2 THE HUMAN NEEDS

The American psychologist Abraham Maslow (1908-1970) classified human needs into five levels:

- a) physiological (feeding, resting, sleeping, breathing, etc.),
- b) safety (employment, possessions, resources, security, etc.),
- c) belongingness (affection, friendship, group membership, etc.),
- d) esteem (trust, success, respect, etc.),
- e) self-actualization (creativity, success, innovation, problem solving, etc.).

The first two types of requirements are basic and essential. Human beings need to: feed, drink, rest, sleep, have good health, have a place to live, have a good time; and function in an adequate, pleasant, comfortable and safe environment.

Although the needs of belongingness (belonging to and identifying with some groups, family, companies, institutions, society, country, etc.), esteem (success, trust, respect, etc.) and self-actualization (development of the potential) are the most relevant.

In this regard, people need to preserve an identity (belongingness), have their merits accepted (esteem), and be allowed to go further, leaving a distinctive mark on their tasks, activities and obligations (self-actualization).

There are two extremes to meet these needs:

- a) a hedonistic and hyperconsumerist lifestyle, enjoying material goods and pleasures,
- b) one of service to others and God.

This dilemma is solved by an equilibrium. Obviously, the primary needs (physiological and safety), aimed at survival, must be met, more in this postmodern world, in which hyperconsumerist habits were implanted, but it is also indispensable to be a useful citizen, fulfilling obligations with others and serving God, attending the fundamental requirements (belongingness, esteem and self-actualization). This implies that we must:

1. Consider that we are immersed in a cycle of need-achievement-need and there are five needs (physiological, safety, belongingness, esteem and self-actualization).
2. Assume a role in the family and the society.
3. Apply the principles and moral values in day-to-day decisions, respecting the rights of others.

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4. Fulfill our duties and demand our rights.
 5. Understand that consumption, possession of material goods and enjoying recreational activities generate feelings of momentary pleasure and satisfaction over primary needs (physiological and safety).
 6. Accept that an exemplary and virtuous life, in which there is satisfaction for the work and the contributions that are made, reaffirms our identity as human beings, gives meaning to life and tends to satisfy the needs of belongingness, esteem and self-actualization. This effect is progressive and continuous, different from the ephemeral pleasures that provide consumption, possession of objects and enjoyment of recreational activities.

Conclusions on the human needs:

It is difficult to understand that the fundamental needs (belongingness, esteem and self-actualization) are the most important, once the basic needs (physiological and safety) have been met. What is the sense of living oriented towards enrichment, if there is no satisfaction for the activities that are carried out and/or for the personal-professional achievements? Nonetheless, at the other extreme, no one can't live satisfactorily in an insecure environment, suffering hunger and serious health problems, and having so many unsatisfied material needs. As it is inferred from the book of Job (3:20-26): Why live if there isn't a good way? In this regard, people must understand that consumption, possession of goods and entertainment temporarily mitigate the first two needs, while fulfilling a purpose in life continuously acts over the last three. Likewise, it is impossible to achieve happiness, without having a balance in the need-achievement-need cycle (proper of human nature), in which these five types of requirements are adequately met and the permanent human tendency of non-conformity and dissatisfaction is mitigated.

II.3 THE HUMAN RATIONALITY

According to microeconomics, based more on anthropological, cultural, philosophical, psychological and social aspects than on the economic postulates, the human being is rational, because he:

- a) takes decisions constantly, which include considering: a.1) incomes, a.2) several determinants (costs, efforts, time, resources, risks, ethical issues, opportunities, expectations, etc.), and a.3) consequences in the present and the future,
- b) selects the best options to maximize well-being, taking into account the restriction of opportunities (usually these aren't frequent) and the shortage of products (resources, goods and services aren't infinite)³,
- c) also assumes non-rational behaviors (more emotional than rational, depending on the circumstances).

³ Although generally these individual decisions are correct, they are not always correct, nor do they produce optimal results in all cases.

In this sense, the Theory of Consumer Choice justifies the process of rational decision making, indicating that at the subconscious level, each person has a utility or welfare function, which is satisfied by various factors (consumption of goods and services, free time, work, other activities, savings and investments, etc.) and is constantly maximized considering:

- a) the incomes,
- b) other determinants (costs, efforts, time, resources, risks, ethical issues, opportunities, expectations, etc.),
- c) the consequences in the present and the future.

As a result of this continuous process of maximization of well-being, according to its possibilities, the person chooses between different baskets of consumption (combinations of products and activities). For example, when a worker receives his biweekly salary, he has several options: save, pay debts, buy some goods, spend on recreational activities, etc.

Although the options of different consumption baskets are innumerable (the saving is a deferred consumption) and each decision generates an additional level of satisfaction in the function of utility or welfare, depending on its valuation.

If he buys some shoes, the utility can be 100, while if he buys a vehicle, the utility can reach the figure of 100,000,000 (these are extreme cases).

Therefore, considering that the financial resources are limited, there are several factors (costs, efforts, time, resources, risks, ethical issues, opportunities, expectations, etc.) and consequences in the present and the future, the human being is going to maximize his well-being, choosing the consumer basket with the best possible combination (amount of savings, amount of payments, purchases of products, other expenses, etc.).

In addition, this process of welfare maximization, subjected to the budget constraint and other determinants, occurs at the subconscious level, day by day.

This is the foundation of human rationality: take reasonable decisions, taking into account complex circumstances and various limitations (especially the financial resources).

Therefore, from this perspective of rational behavior, the microeconomics has posed these questions:

Why do we consume?

Why do we save?

Regarding the first question, we consume to satisfy our internal function of utility, thus maximizing welfare, meeting our needs, achieving the main objectives and trying to reach happiness.

Regarding the second, we save to improve welfare in the future or leave part of the financial resources to others, considering certain events (lack of money to buy products at some time or need to have cash in the face of uncertainty, absence of long-term opportunities and scarcity of resources).

Likewise, the microeconomic Theory of Consumer Choice supports these assumptions:

- a) the satisfaction of people depends on their own utility function. As the incomes increase, the expenses also augment. However, individuals get used to their new limit (which never reaches a point of satiety⁴) and in the long-term they will not be happier⁵,

⁴ This corroborates that well-being is a temporary state, while happiness is more permanent, confirming that the effect of consumption, possession of goods and entertainment on physiological and safety needs is ephemeral, unlike an exemplary and virtuous lifestyle that leads to satisfy the needs of belongingness, esteem and self-actualization, and achieve happiness.

It also confirms that human beings tend to be dissatisfied.

⁵ Questions for reflection:

Why are there so many wealthy artists who do not know what to do with their lives?

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- b) the acceptance or rejection of job, commercial and business offers, among others, is the result of the valuation of the expected incomes and various elements of the utility function⁶,
 - c) saving is a deferred consumption. It depends on each one's future expectations (included in the aforementioned utility function). In the long-term, the persons and/or their descendants will use these monetary resources⁷,
 - d) some products will continue to be sold, even if the offer decreases and/or the price increases, because they are vital to satisfy the needs and welfare of some citizens,
 - e) there are other factors (risk aversion, principles, moral values and ethics) that also influence how individuals satisfy their aspirations, desires, needs and whims, and even determine how to achieve the main objectives⁸.

Why do many of them suffer from depression, boredom and dissatisfaction (even some end up committing suicide)?

⁶ For example: a person can refuse a very lucrative job offer, if it forces him to abandon some recreational activities.

⁷ It is part of human rationality to think about the future and make certain sacrifices in order to be cautious, and improve personal well-being and that of his relatives.

⁸ Based on the Theory of Consumer Choice, the American economist Gary Becker (1930-2014), winner of the 1992 Nobel Prize in Economics, demonstrated that the behavior of criminals is rational.

Obviously, the evildoers optimize their welfare, assuming considerable risks and setting aside principles, moral values and ethics.

Broadly speaking, the microeconomics maintains that the human being is distinguished by a continuous process of maximization of well-being and that this mental state is insatiable. As people require to meet their needs and also set new goals, once they meet their requirements, other needs will arise. This is the endless cycle of need-achievement-need that leads to different levels of dissatisfaction (temporary or permanent).

Conclusions on the human rationality:

It is the way of thinking and acting, responsible for human progress and development, based on making rational decisions in order to maximize welfare, subjected to various restrictions and limitations (ranging from financial to ethical issues). However, since human well-being is insatiable and an inexhaustible cycle of need-achievement-need prevails, the five needs (physiological, safety, belongingness, esteem and self-actualization) must be satisfied, mainly the last three (identity, esteem and development of the potential). The great problem (not recognized by the majority of persons and reinforced by the postmodern thinking) is that consumption, possession of goods and entertainment temporarily act on primary needs (physiological and safety), being essential to adopt an exemplary and virtuous lifestyle, of service to the community and God, in order to constantly attend the other needs (belongingness, esteem and self-actualization) and mitigate the dangerous cycle of human dissatisfaction.

II.4 THE HUMAN EGOISM-MIMICRY

Although the human being seeks to satisfy its needs and longs for happiness, being prone to discover the meaning of life, in order to act in that sense, a serious problem persists, derived from his own needs and the decision-making and rational behavior, which tilts the balance towards the satisfaction of physiological and safety needs, in the detriment of the fundamental ones (belongingness, esteem and self-actualization), and creates emotional imbalances that can lead to frustration, resentment, depression and generalized dissatisfaction.

According to the French historian and philosopher Rene Girard (1923-2015), the human beings are mimetic (imitators), and want to possess what others have: from simple material objects to fame, power and prestige. In general terms, this explains: a) the causes of human violence, b) the practices of constantly seeking for the guilty (victims or scapegoats), and c) the tendency towards non-conformity and dissatisfaction.

This researcher argues that:

- a) if other individuals are successful, the aspirations to be like them and have their assets are exacerbated,

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- b) the mimetic desires come from the insatiable attempt to imitate social referents (models) and lead to strong rivalries,
 - c) the inability of human beings to renounce to their mimetic desires is a trigger for conflicts and wars,
 - d) when the archaic communities entered into crisis they became violent, eliminating the supposed causes of the disorder or weak victims (scape-goats),
 - e) the human sacrifices in primitive societies acted as a compensation mechanism to attenuate this cycle (desire-revenge-desire), appease violence and enforce the authority of governments,
 - f) some societies exchanged human sacrifices for animals (figurative substitutes of human life),
 - g) from these sacrifices comes the notion of looking for the guilty and condemning them, which represents the destruction of the causes of the problems,
 - h) throughout history, societies have hidden aggressive behaviors and applied different forms of execution. For example: the inquisition,

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- i) the Christianity is unprecedented and highly innovative. Without the existence of this social and religious movement, perhaps it would not have been possible to end with human sacrifices or the legitimacy of punishing innocent victims,
 - j) the Christianity demonstrated that proceeding through sacrifices is not beneficial, since sacrificing an innocent man is not going to end mimetic desires or destroy these cycles (desire-revenge-desire). It also revealed that the community is capable of unjustly condemning an innocent,
 - k) the Christian message led to the elimination of sacrificial practices,
 - l) the judicial system has also improved: it seeks to identify and punish the real culprits and not substitute victims,
 - m) the sense of human justice is questionable (in practice, the desires of revenge prevail).

The statements of Rene Girard are convincing. In this technological, postmodern, hyperconsumerist and hyper-competitive era, there are more inequities and unmet needs than in previous times, due to these aspects:

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- a) the models or social referents are: actors, artists, athletes, bankers, directors, entrepreneurs, investors, managers, millionaires, musicians, politicians, singers, writers, etc.,
 - b) the achievements of few successful people are exaggerated, while the efforts and merits of various professionals, from educators to policemen, whose participation is essential for the functioning of institutions and the development of society, are not recognized,
 - c) countless people aspire to imitate celebrities or at least equalize their living standards,
 - d) the loss of principles and moral values, the secularism and the unlimited desires of owning more and more goods, in a world that offers all kind of products and stimulates hyperconsumption, accentuate the differences between the rich and the poor, and is the cause of: illegal and illicit activities, armed conflicts, crime and violence.

Conclusions on the human egoism-mimicry:

The human beings are mimetic and want to possess what others have: from goods to a social status. Unfortunately, at this time, the exaggerated emphasis on materialistic winners (social models) and the aspirations to live with all kind of luxuries and comforts (consistent with a post-modern, more consumerist-secular and less idealist-religious thinking and the abandonment of the needs of belongingness, esteem and self-actualization) generate alarming levels of: violence, anxiety, envy, frustration, resentment, depression, extreme exhaustion, chronic boredom and generalized dissatisfaction. Obviously, many people persevere in their objectives because they aspire to reach and overcome the successes of others. However, the material possessions don't act totally over the fundamental needs and therefore, the fulfillment of materialistic goals doesn't lead to the end of non-conformity and dissatisfaction.

III. THE EXTRAORDINARY HUMAN QUALITIES

III.1 THE COGNITIVE CAPACITY

III.2 LOVE

III.3 MOTIVATION

III.4 RESILIENCE

III.1 THE COGNITIVE CAPACITY

The incredible cognitive capacity includes reasoning, rationality, imagination, creativity, proactivity and conscience. It also encompasses memory, language and discernment to see beyond (either in the long-term or when analyzing the existential mysteries, thinking about the death and the destiny).

Although some anthropologists and atheist scientists consider that this set of complex, abstract, diffuse, antagonistic and intellectual faculties is a natural product of evolution.

However, the exclusive appearance of the aforementioned mental capacities in humans is a great mystery (there are no animals with intellectual cognitive functions).

Questions for reflection:

Why does the Homo sapiens possess this sensational cognitive ability and the animals don't?

Is the exclusive human cognitive capacity a product of evolution or is it due to other factors?

Some of the cognitive skills are the following:

1. Rationality.
2. Imagination and creativity.
3. Proactivity.
4. Conscience.

1. Rationality:

The human being is distinguished by being rational. So much so that currently the amazing human brain far exceeds any computer.

Day-to-day, at any time, when facing a relevant situation, our subconscious analyzes all the possible options (without us realizing this, in thousandths of seconds), and finally provides the most feasible solutions, so that the conscious part of the brain can take the final decision.

This extraordinary ability allows us to survive, handle adverse circumstances, improve well-being and achieve happiness. Even, rationality is responsible of the endless cycle of need-achievement-need and that our tendency is more of dissatisfaction than of conformity.

On the one hand, if the human beings weren't rational or dissatisfied, the progress and development of humanity would have been impossible. And on the other hand, this rational quality is difficult to control, because dissatisfaction⁹ tends towards suffering, creating various adverse emotional states (envy, frustration, resentment, depression, etc.).

⁹ Accentuated when dealing with fatal facts and failures. Even more, also the formulation of unrealistic objectives can be a source of non-conformity.

2. Imagination and creativity:

Both abstract notions are closely related. Imagination is the ability to conceive real or non-existent situations, while creativity is the ability to “associate the unattainable” and “imagine the unimaginable”, in order to solve problems.

Although some atheist researchers consider these qualities as the fruit of evolution (without explaining why animals aren't and will not be innovative and creative). While the Austrian doctor Sigmund Freud (1856-1939) associated these intellectual faculties with the sexual desires and the survival of the human species¹⁰.

In addition, it is not clear how the imagination and the human creativity work.

The best approach of these intellectual skills is that of the Maltese writer and psychologist, Edward de Bono, who in his Theory of Lateral Thinking argues, among other aspects, that:

- a) there are two types of thinking: a.1) the vertical (logical, coherent and ordered, which is frequently used to deal with day-to-day situations), and a.2) the lateral (intuitive, confusing, creative and

¹⁰ According to his approaches, the human being needs to imagine the sexual act, in order to be able to reproduce. However, this idea doesn't explain: a) Why don't the animals have imagination?, b) How did this quality emerge in the human being?, c) Why is this spectacular ability intended only for reproduction?, and d) Why does the Homo sapiens use his imagination for non-reproductive purposes?

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- disordered, isn't ruled by sequences or patterns, allows to link facts and diffuse knowledge, constituting the basis of imagination and creativity),
- b) when evaluating difficulties and inconveniences, the vertical thinking is generally used, reiterating habitual patterns¹¹. Therefore, everyday behaviors restrict lateral thinking, preventing: b.1) the formulation of many creative solutions, and b.2) the selection of the most appropriate ones,
 - c) the lateral thinking is based on abstract ideas, characterized by a high level of effort, planning and feedback (the instantaneous happy idea isn't common), and leads to take considerable risks, move away from comfortable routines and glimpse a different future,
 - d) the lateral thinking can be induced in this way:
 - d.1) define the current situation and possible scenarios,
 - d.2) analyze and group all the events,
 - d.3) transform reality (eliminate facts and/or replace them and/or include some hypothetical events),
 - d.4) for each case pose at least 10 options, and
 - d.5) select those that work for the ideal situation.

¹¹ For example: if a corporation decides to reduce the prices of products, its preferred option will be to lower costs, while if a company seeks to increase sales, its strategies will include promotions and higher marketing expenses.

Recapitulating, imagination and creativity are divergent mental processes that escape from logical and rational thinking.

3. Proactivity:

Several academics and researchers consider that proactivity is the ultimate human freedom.

This was demonstrated by Dr. Viktor Frankl (1905-1997), Austrian neurologist and psychiatrist of Jewish descent, who was detained in Nazi concentration camps, during the years 1942 and 1945 (his wife and parents died in these prisons, and almost all his companions were extremely discouraged and depressed).

Instead of surrendering, he decided to give an unexpected turn to his life, and reflected on transcendental matters, which led him to create logotherapy¹² and develop a prolific career as psychiatrist and writer, being recognized as one of the great thinkers of the 20th century (to-date, he is the only researcher that has given satisfactory explanations about the meaning of human life).

¹² Psychotherapy based on the search for the meaning of human existence.

In short, proactivity is the ability to analyze the past, the present and possible scenarios of the future, and decide on unpublished actions (not required by others), in order to avoid or solve problems, using imagination and creativity.

4. Conscience:

This is an essential quality that also distinguishes human beings from other species. Basically, the conscience is the extraordinary ability to discern between the good and the evil.

According to the Bible, this is the Law of Life (Sirach 17:6-11), which:

- a) exists for all human beings, Jews and Gentiles (Numbers 15:15-16),
- b) is perfect (Psalm 19:8-9, Matthew 5:17 and James 1:25),
- c) is always fulfilled (Sirach 34:8),
- d) will never change (Baruch 4:1, Psalm 148:5-6, Matthew 5:18 and Luke 16:17).

While in the best-seller Mere Christianity (1952), the British novelist and university professor Clive Lewis (1898-1963) calls it Moral Law or Human Nature Law.

In addition, the Bahamian pastor Myles Munroe (1954-2014), after analyzing diverse cultures, concludes that all people are equal: they have conceptions about good and evil (conscience), aspirations, needs, and formulate fundamental questions about the origin and destiny of humanity.

Certainly, the human being knows how to proceed correctly, differentiating the good from the evil. However, the problem is that he doesn't always act in accordance with principles and moral values.

Conclusions on the cognitive capacity:

This constitutes a set of complex, abstract, diffuse, antagonistic and intellectual abilities (exclusive of the human being), which range from logical and orderly reasoning to intellectual faculties that act together, such as imagination and creativity (which are confused, disordered and inexplicable). The human cognitive capacity includes: a) rationality (analyze all options and select the best ones, aspiring the maximum possible benefits), b) imagination and creativity (generate non-rational alternative solutions), c) proactivity (execute unexpected actions, which constitutes the maximum expression of rationality, associated with imagination and creativity), and d) conscience (understanding the good and the evil).

III.2 LOVE

This is another extraordinary human quality represented by the human heart.

In general terms, love refers to the feelings and sensations of “loving” and appreciating others, including selfish love for oneself, which can be positive (improves self-esteem) or negative (leads to narcissism¹³ and exaggerated egoism). In contrast to hatred, anger and resentment, or in the face of any adverse emotion, love is considered the greatest virtue of a human being.

The person who loves respects others, doesn't hurt them, tries to help people, understands that all human beings have duties and rights, and also considers it unfair and “inhuman” to mistreat other individuals.

In the same way, love generates positive feelings and emotions, being responsible for altruism, cooperation, ethics, generosity, justice and solidarity. It also obliges obedience to the conscience, not act improperly and proceed properly, in order to lead an exemplary and virtuous life.

¹³ Term coined by the French philosopher Gilles Lipovetsky. It refers to the exaggerated personality cult.

The narcissist, arrogant and malicious, is a great self-centered who thinks he owns the world, he doesn't care about the rights or the problems of others. and seeks his own benefit, by any means, denying a life of service to others and God.

Conclusions on love:

It is extremely difficult to explain this magnanimous feeling. Broadly speaking, to love is “to love” other human beings, oneself and even God and the good, moving away from the paths of evil and injustice, typical of this postmodern world. Moreover, without the existence of conscience and love, maybe the principles and moral values would have disappeared, and possibly human beings would have destroyed each other. It should be noted that some winners, demonstrating a great love for humanity, have set objectives that transcend the economic ones (for example, Donald Petersen, former President of Ford in 1994: “put people and products before profits was something magical of Ford”, and George Merck II: “we are workers in the industry, who genuinely inspire the ideals of advancement of medical science and service to humanity”).

III.3 MOTIVATION

Although motivation constitutes an intuitive notion, widely known, it is difficult to define, since any concept fails to grasp its true meaning.

Motivation is a disposition, energy, force, modality or intrinsic tendency that forces people to act and change their attitudes, making them more collaborative, creative, dynamic, innovative, proactive and responsible.

It depends on incentives, events, and conditioning factors that are internal (personality and aspirations) and external (circumstances of the environment) and a certain state of satisfaction or optimism before the possible results of the actions that will be executed.

Even more, motivation is an extraordinary force. Unlike a frustrated, depressed, burn-out or bore-out individual, a motivated person is able to face adversities, take responsibilities, make difficult decisions and participate in difficult and complex projects.

In the first case, the individual is prone to lose interest, being pessimistic, while in the second, he is animated, willing, interested and optimistic about the future.

A motivated human being is:

Exceptional!

Creative!

Curious!

Evaluator!
Innovative!
Persistent!
Skilled!

He is also distinguished by:

Having no limits!
Exploiting his abilities!
Overcoming adverse circumstances!

Motivation is an exceptional human quality that allows to develop potential and be successful.

In this regard, the organizational experts argue that:

- a) there are certain internal factors of each person (acceptance of tasks and sacrifices, aspirations, beliefs and needs),

b) from a corporate point of view, there are: b.1) hygienic factors that reduce job dissatisfaction (inherent to the situation of each worker, for example: salary, benefits, labor relations, etc., and relative to the organization, for example: organizational climate, working conditions, structure, management style, central ideology, corporate image, mission, policies, principles, values, vision, etc.), and b.2) motivators fostered by the organization¹⁴, these can be occasional (temporary assignments, rewards, seminars, etc.) or permanent (promotions, career development, job opportunities, etc.).

¹⁴ These (supported by the hygienic ones) are the main motivating factors because they:

- a) meet the needs of belongingness, esteem and self-actualization,
- b) determine a balance between personal interests and corporate objectives,
- c) stimulate participation, rapport and a sense of belonging with the company,
- d) contribute to the fact that job satisfaction depends on the activities, productivity and corporate results (reinforcing compliance of the fundamental needs),
- e) are based on recognition of labor contributions,
- f) consider the microeconomic foundations:

f.1) the human being requires to constantly maximize his welfare, depending on certain limitations,

f.2) also needs to comply with challenging activities that give a sense of progress and are recognized and/or awarded,

f.3) once these objectives have been achieved (human well-being is insatiable), the person requires other challenges to remain motivated and perform at an adequate level,

f.4) guide organizational strategies and practices towards the cycle of human dissatisfaction,

f.5) take into account that not everything is a matter of money, rather the human beings seek to value and give meaning to their work.

Basically, the great secret of motivation is to grant people opportunities to succeed and satisfy their needs of belongingness, esteem and self-actualization. In addition, they must be rewarded fairly for their contributions. When human beings can satisfy their needs (especially the aforementioned fundamental ones) very powerful motivating forces are awakened. However, this is a continuous cycle, once certain objectives have been met, people will demand new challenges to continue satisfying their well-being (aspirations and desires are insatiable, these never end).

Conclusions on motivation:

Certainly, motivation is an extraordinary force, which allows human beings to overcome adversities and produce sensational results. To motivate people, it is essential to grant them opportunities to succeed and meet their fundamental needs. This must be constantly done, considering that the endless need-achievement-need cycle persists and human well-being is insatiable. Surprisingly, one of the great secrets of the winners is to exploit their motivation in order to achieve their main objectives, and also awaken that of their closest collaborators (advisors, employees, partners, etc.).

III.4 RESILIENCE

The term resilience comes from physics. It is the capacity that some materials possess to transform into better and more resistant ones, after being damaged or worn out violently.

An emblematic example of resilience is the sword of steel. When subjected to fire, it is softened and melted, but when it cools, it becomes harder and more resistant.

This is the resilience, an impressive property that possess few materials, which allows them to adapt and change their composition.

Like motivation in human beings, resilience is an extraordinary quality.

A resilient person is one who has suffered or received considerable damages and instead of surrendering to impotence, frustration, depression, burn-out, bore-out, and the danger of definitively falling into resentment, at one point, he begins to recover emotionally, changes his behavior and ways of dealing with life, overcoming adversities.

Even human resilience is the result of a combination of outstanding attitudes and qualities. In that sense, the resilient human being is a new person, more mature and emotionally stable, who manages to defeat the suffering generated by tragic events and becomes stronger.

It should be noted that the resilient ones overcome pain, rebuild their lives and stand out for their personal and professional achievements.

Although anyone can develop, to a greater or lesser extent, his resilience, maintaining faith and optimism, not giving up and fighting for a better future, psychologists state that all people are not resilient.

The problem is that most individuals facing unfavorable circumstances fall into anguish, frustration and/or depression.

Just as motivation manifests in a very particular and selective way in each person, the same thing happens with resilience, because in the face of fatal events, human beings are also prone to become discouraged, frustrated and depressed.

If frustration persists or the degree of depression is high, it is difficult to have a quick recovery, learn from the failures and take constructive actions to overcome the calamities.

Even more, it is not easy to be resilient.

Although the pain and the negative emotional impact gradually diminish, sometimes the circumstances exceed the capacity of resistance of the person.

In addition, resilience doesn't always manifest and it can materialize in the very long-term. Therefore, it is possible that some persons don't recover and others do, after several years of dealing with tragedies or difficult situations.

Although most resilient ones improve quickly or in the short-term. A resilient person who suffers from the death of a relative can recover in few months and after a sentimental break, perhaps from the third year of separation.

Therefore, resilience depends on several attitudes and qualities:

1. Optimism.
2. Flexibility.
3. Empathy.
4. Curiosity or prone to learn.
5. Emotional balance.
6. Negation of victim status.
7. Not obsession over failures.
8. Defiance of the "comfort zone".

1. Optimism:

The resilient ones think about the future and imagine themselves in a better position. They aspire to mitigate their pain and suffering, in order to rebuild their lives again.

2. Flexibility:

The resilient ones are not so strict and don't exaggeratedly try to achieve their aspirations. When they can't meet some needs or take advantage of opportunities, more realistic expectations arise. Although, they are constantly looking for new challenges, trying to be successful.

3. Empathy:

Unlike narcissists, the resilient ones recognize that tragic situations can happen to them and others.

4. Curiosity or prone to learn:

The resilient ones are curious and understand the need to be continuously updated.

5. Emotional balance:

According to the fundamentals of emotional intelligence, the three areas of the human brain are:

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- a) reptile: impulsive emotional responses,
 - b) limbic: automatic behaviors,
 - c) neocortex: critical analysis, creativity, conscience, control of emotions, discernment, etc.

The first two brain regions are extraordinary for carrying out frequent activities or facing dangers, since they allow to comply with routines, drive vehicles and act violently (defense, flight, etc.). However, these are ineffective to deal with complex problems and critical situations.

While the third (neocortex) is not suitable for routine tasks or impulsive actions, rather it is responsible for handling incidents and complicated circumstances.

The resilient ones are emotionally balanced and optimally use these brain areas. They know that problems aren't solved by acting violently, being more rational than emotional.

6. Negation of victim status:

Those who frequently blame their disappointments on events and other people are the victims, who express in this way:

Why me?

Why did this happen to me, if I do everything perfect?

Why did this happen to me, if I treat them well?

Why did this happen to me, if I always help them?

While those who stop putting themselves in the role of victim realize that betrayals and fatal events can happen to everyone, and understand that it is not a matter of regret (the issue is to assume the respective share of responsibility, learn from mistakes and overcome adversities).

The resilient ones assume their commitments for the mistakes made and do not seek to blame others for their failures, counteracting the exaggeration of own merits and the faults of others¹⁵.

7. Not obsessing over failures:

Resilient people perceive life as a succession of ups and downs (similar to the heart rhythm) and understand that many times successes are achieved after failures.

They are also aware that having new knowledge or access to new opportunities doesn't guarantee immediate triumphs.

¹⁵ This rational tendency to maximize the own achievements and others' failures is explained in the section [IV.1 The Merit-Fault Double Standard](#).

For example:

Abraham Lincoln didn't give up by his defeats as soldier, lawyer and politician, being one of the most prominent American presidents.

Thomas Edison was not discouraged by the failures in his electrical experiments and invented the light bulb.

Albert Einstein ignored the criticism of the scientists, continued with his research and won the Nobel Prize in Physics, 1921.

Viktor Frankl experienced degrading conditions in the Nazi concentration camps and some of his relatives died in these prisons. This didn't stop him from becoming one of the great philosophers of the 20th century.

Nelson Mandela spent twenty-seven years in prison, was awarded with the 1993 Nobel Peace Prize, and became the first President of South Africa elected by popular vote.

The problem is that in the postmodern culture the failures are condemned excessively, without considering that these are sources of new opportunities.

8. Defiance of the “comfort zone”:

The living space in which the individual develops with certain domain (home, family, work, work projects, personal relationships, business, other activities, travel, etc.), using his knowledge, experiences, abilities and skills, and assuming attitudes according to his interests and certain expectations, constitutes the comfort zone.

The human being seeks to remain in this area, because beyond it prevails ignorance and feelings of uncertainty, insecurity and fear.

However, the unfulfilled expectations and the main aspirations (well-being is insatiable) go beyond this scope.

When the human being decides to take risks and undertakes unprecedented actions, he fights against his comfort zone. As he triumphs, he makes it more and more immense.

The resilient ones are willing to accept more responsibilities, take on new challenges, and are likely to challenge and expand their comfort zone.

Conclusions on resilience:

The resilience is a state of resistance, recovery and transformation, which is the result of the application of a combination of different attitudes and qualities in the face of adverse situations: a) optimism, not giving up, nor losing faith, b) flexibility, accepting that we can't always succeed, and know when to set less ambitious goals, c) empathy, deny narcissism or personality cult, and understand that tragic events can happen to anyone, d) curiosity, feel the need to learn, e) emotional balance, acting more rationally than emotionally, facing day-to-day problems, f) negation of victim status, assuming responsibility for the mistakes made, g) not obsessing over failures, learning from mistakes, and h) courage, challenging the comfort zone. Indeed, the resilience is an extraordinary "super-quality" of human beings, and resilient people develop a set of qualities, abilities and skills, strengthening against adversities, and becoming new persons, more mature and aware of their role and purpose in life. Of course, some winners are resilient.

IV. THE ADVERSE HUMAN QUALITIES

IV.1 THE MERIT-FAULT DOUBLE STANDARD

IV.2 ENVY

IV.3 FRUSTRATION

IV.4 RESENTMENT

IV.5 DEPRESSION

IV.6 EXHAUSTATION OR BURN-OUT

IV.7 BOREDOM OR BORE-OUT

IV.8 CHRONIC DISSATISFACTION