

## Crises

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### **Abstract**

The word crisis characterizes this moment of human history: existential crises, crises in relations, in families, in organizations, social crises, demographical crises, economical crises, welfare crises, national crises, international crises and environmental crises. Crises seem to grow in number and in intensity and often it seems that there is no way out. Individuals, groups and nations continuously try strategies in the attempt to solve or reduce the effects of these different crises, but they appear to become more vigorous and difficult to stop. The purpose of this paper is to describe how the vital needs model explains and describes some of the most common types of crises.

### **Introduction**

Crises are like indicators on dashboards which warn that something is out of order. Eliminating the indicator, the symptom, does not solve the problem which, on the contrary, continues to develop reaching more dangerous and destructive forms. Today crises are mainly answered by eliminating the indicator, the symptom of the crisis, and usually little or no understanding of the origin of the crisis exists. Consequently crises continue to develop, becoming more dangerous and severe, producing costs and damages which are always greater.

The vital needs model (Di Corpo and Vannini 2005, 2006, 2009a), which is based on the theory of syntropy, helps to understand and explain, in an innovative way, the origin of many different types of crises. This model has passed several important empirical tests, for example:

- the experiments on pre-stimuli reactions associated to the autonomic nervous system support the validity of the theory of syntropy on which this model is founded;
- the vital needs model has been verified in several psycho/social research studies which show that at the center of the behavior of human beings it is always possible to find the material, meaning and love needs.

The theory of syntropy originates from Klein-Gordon's wave equation, which can be considered the fundamental equation of the universe. The negative solution of Klein-Gordon's equation, which unites quantum mechanics with special relativity, was rejected in the 1930s, as it implies the existence of matter and energy which move backwards in time. In 1941, the mathematician Luigi Fantappiè,

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discovered that the properties of the negative solution coincide with the qualities of living systems. However, according to this solution, time, at least at the subatomic level, is unitary (past, present and future would coexist) and life is a consequence of causes located in the future (attractors). The great mystery of life could be understood only if this strange solution were considered to be real.

The vital needs model is a logical consequence of the theory of syntropy and allows to interpret, in an exhaustive and innovative way, contemporary crises. The word crisis is generally used in relation to life: people, groups, society, economics, nations, environment. The thesis of this paper is that as long as science will continue to refuse the negative solution of Klein-Gordon's wave equation the mystery of life will remain unsolved, its laws will not be understood and consequently it will be impossible to solve crises.

Accepting the negative solution of Klein-Gordon's equation leads to a change of paradigm, such as the shift from a mechanical cause-effect way of thinking to supercausal explanations based on final causes.

#### *From causality to supercausality: the role of finalism and free will*

Klein-Gordon's wave equation describes a reality in which causality is always dual: on one side causes from the past, energy which diverges from the past to the future and which is governed by the law of entropy, on the other side causes from the future, energy which diverges from the future to the past and which coincides, for us moving forward in time, with converging energy, cohesive, anti-entropic energy, governed by the law of syntropy.

The finalistic structure of the negative solution of Klein-Gordon's wave equation justified its rejection, since scientists could not accept finalism as it was considered to be a "metaphysical" principle, outside science and nature.

Analyzing the mathematical properties of this solution, Fantappiè discovered that they imply the existence of attractors, of a final cause, common to all living systems and to all of humanity, which retroacts from the future. This final cause is cohesive and unitary and corresponds, according to Fantappiè, with the energy of love which would feed life processes. This finding would match the core message of the main religions and philosophies of the World.

As a consequence of this dual causality (past/future), living systems would always be in a state of choice. Information which arrives from the past would take the form of experience, learning and memories, whereas information which comes from the future would take the form of emotions and feelings of attraction. This constant state of choice would be at the basis of free will.

However information coming from the future does not mean that the future is determined. On the contrary, it means exactly the opposite. A universe based only on classical causality (mechanical causation) would be totally determined from its initial states, as Descartes pointed out "*Give me matter and motion and I will construct the universe*". On the contrary, a universe based on supercausality requires free will, and the outcome of choices are always unpredictable, consequently the future is not determined.

*From the brain to the heart*

The experiments on anticipated reaction of heart rates show that the heart reacts in advance to unpredictable stimuli. This result, leads to the hypothesis that the unity of consciousness and the integration of distributed functions could be a consequence of the cohesive properties of syntropy, that is to say advanced waves; energy which moves backwards in time from the future to the past. Furthermore these experiments showed a low effect of anticipation to unpredictable stimuli in people affected by schizophrenia. This result supports the idea that when the link with syntropy is lacking, consciousness breaks down developing in this way multiple personality disorders.

If this interpretation is correct the unity of personality would be a consequence of advanced waves. It would therefore be possible to suppose that consciousness could reside in the future, and not in the person and in the present moment. Consciousness could be the attractor which moves us. Its cohesive properties would allow the functions of the body to integrate and cooperate. Consciousness would reside outside our body and attract us through feelings which we experience in the autonomic nervous system (heart feelings / solar plexus). This interpretation puts the heart at the center of consciousness.

The shift from a vision centered on the brain to a vision centered on the heart has many consequences. For example, a flat EEG (Electroencephalography) would not mean that a person is dead. According to this new interpretation, as long as the heart beats the person is alive, and conscious. This statement would throw into a crisis the ethic of organ transplants, since organs are removed when the heart is still beating, on the belief that death is reached when the EEG is flat.

Our consciousness would be part of a greater attractor progressively more unitary and integrated, until at the end one final attractor, common to all of life, is reached. Fantappiè considered this final attractor to be love, and recognized it in all the major religions. According to this interpretation love is in the future and retroacts feeding us and attracting us, thanks to feelings which we experience in the heart. Consequently, when the physical body dies, consciousness would not die, but would continue to exist in the future, as it resides outside of our body. If this interpretation is correct, in order to complete our path towards love, we would need more than one physical life. Our soul, our consciousness, would need to establish repeatedly the link with a physical body. In order to accomplish its path, life would need to reincarnate. In this process the soul, consciousness, does not maintain the information about previous lives, as this information would be based on the past (an entropic property), whereas consciousness is based on the future. This would be the reason why we cannot remember previous lives except when, thanks to hypnosis, it is possible to establish links with that level of reality in which present, past and future coexist.

The negative solution of Klein-Gordon's equation and the theory of syntropy support the idea that our path towards love requires more than one life. Consequently we are responsible not only for our present life but also for our future lives.

*From “nature serves humans” to “humans serve Nature”*

In the Copenhagen Interpretation of quantum mechanics the duality wave/particle is explained as a consequence of the fact that observation causes the collapse of the wave into a particle; consequently the act of observation, which is an act of consciousness, creates reality. This interpretation treats time in a classical Newtonian way with a well defined before and after the collapse of the wave function. Therefore it does not question the classical vision of time, and solves its contradictions putting consciousness outside the reach of science, as an immanent property which creates reality. This interpretation reflects the cultural moment in which it was produced and which dominated Europe in the 1920s: the idea of men as semi-God. This idea was at the basis of the Nazi philosophy. The Copenhagen Interpretation was perfectly coherent with the Nazi culture and philosophy, since it was attributing semi-God properties of creation to humans.

Fantappiè's interpretation explains the dual manifestation wave/particle as a consequence of dual causality: causes coming from the past (particles) and causes coming from the future (waves). This interpretation shifts the focus from a vision according to which nature is our own product, and is made to serve us, to a vision according to which we respond to final causes, which are common to all of life, and we serve nature. According to this vision, we are free to serve our attractors but when we do not serve them suffering arises.

In the physics labs it is impossible to devise experiments which can falsify the Copenhagen Interpretation since it is impossible to distinguish between causality and retrocausality. On the contrary, when working with living systems it becomes possible to devise experiments which allow to choose between the Copenhagen Interpretation (classical time) and Klein-Gordon's dual solution interpretation (time symmetry and supercausality). According to the Copenhagen Interpretation it is impossible that effects can precede their causes. Therefore the result of experiments such as the pre-stimuli heart rate and skin conductance experiments falsify the Copenhagen Interpretation and all the explanations which are based on this interpretation (Biermann 1997; Tressoldi 2007; Vannini 2009b).

The theory of syntropy and the vital needs model are based on the idea that the energy which feeds life, the great secret of life, is the energy of attraction, the energy of love. Not being aware of this fact leads to operate wrong choices and consequently to suffering and crises.

***Attachments***

If it were possible to solve crises simply by shifting from a deterministic to a finalistic vision of life, serving nature instead of having nature serve us and becoming aware of the law of attraction, the solution of crises would not be so difficult.

Unfortunately it is necessary to add some other considerations to what has just been said.

According to the vital needs model we are compelled to answer 3 vital needs: material, meaning and love. The need which creates the greatest amount of problems, blocking our evolution, is the need for meaning. The need for meaning starts from the conflict of identity, that is to say, when we compare ourselves to the universe and we become aware of being equal to zero:

$$\text{Identity conflict: } \frac{I}{\text{Universe}} = 0$$

To be nothing is incompatible with our feeling of life; therefore a conflict arises between being and not being (*to be or not to be!*). If we are not able to solve this conflict entropy increases, as a consequence of the conflict, accompanied with feelings of worthlessness and depression.

The solution to this conflict is very simple and it is described by the theorem of love:

$$\text{Theorem of love: } \frac{I \times \text{Universe}}{\text{Universe}} = I$$

*When I unite myself, thorough love, to the outer universe I am always I.*

According to the theorem of love, the only way in which we can experience our identity is when we unite ourselves to the universe. This is a cohesive property of advanced waves (cohesive waves), and therefore syntropy. Only when we experience love life acquires a meaning.

At the moment people try to solve the identity conflict increasing the value at the numerator:

$$\text{Incorrect way of solving the identity conflict: } \frac{I + \text{richness} + \text{popularity} + \text{power} \dots}{\text{Universe}} = 0$$

But, whichever is the value at the numerator, compared to the universe, which is infinite, the outcome is always equal to zero. Even if these attempts are not effective, they give a momentary illusion of meaning, calming the identity conflict and depression. As soon as this momentary illusion is over, we feel compelled to increase even more the value at the numerator. For example, if we get our value from power we will search for more power, if we get it from money we will try to have more money, if we get it from religion we become intolerant towards all those people who belong to different religions.

Usually sources of meaning are religion, ideologies, power, money, beauty, other people's judgment. These are all external sources of meaning. When we experience a reduction of suffering, thanks to one or more of these sources of meaning, they become vital to us, since they respond to the vital need for meaning. The immediate consequence is that we become addicted to these sources of meaning, since they have become essential to us. This addiction is now the greatest problem in the resolution of crises and the evolution of human beings. Each crisis can be explained, at its core, as the difficulty that people face in abandoning their addiction towards the sources of their identity. The process of resolution of crises, based on the shift from non effective sources of identity to effective sources of identity, can be guided and facilitated, but it requires time. At the end of this process people will discover that crises usually offer the greatest opportunities for evolution and growth. Each crisis hides an opportunity for change and growth.

***How the theory of syntropy interprets some of the most common situations of crisis***

In this section some of the most common types of crisis will be interpreted using the theory of syntropy, and the vital needs model. This section will not focus on the possible solutions, as this is not the aim of this paper. Each crisis has its own peculiarities and solutions need to be tailored.

*- Existential crises*

Existential crises are the most common form of psychological suffering. Ironically, psychotherapies and psychiatry are totally unable to cope with this form of suffering. For example, psychoanalysis considers existential crises and depression a state of human nature, which people have to accept and resign to. The vital needs model does not agree with this statement, since it considers existential crises indicators of the identity conflict:

$$\text{Identity conflict: } \frac{I}{\text{Universe}} = 0$$

The identity conflict starts when we compare ourselves, infinitely small (syntropy), to the universe which is infinitely big (entropy). The result of this comparison is zero. This comparison makes us become aware of our worthlessness: we are equal to nothing, to zero. But being equal to nothing is incompatible with our feeling of life. The identity conflict originates from this conflict between being and not being and it is characterized by feelings of nothingness, worthlessness and depression.

Analyzing the identity conflict equation the only solution is provided by the theorem of love:

$$\text{Theorem of love: } \frac{I \times \text{Universe}}{\text{Universe}} = I$$

When I unite myself, thorough love, to the outer universe I am always I. The only way to experience our identity and meaning is to unite ourselves to the universe, and this cohesive property is a property of advanced waves, the attractor of love, syntropy; life acquires a meaning only when we experience love.

Unfortunately love is nowadays rare and short-lived. People, instead of love, experience unbearable feelings of emptiness, anxiety and angst. Love is often considered to be a utopia, an abstract idea, and when we ask people where they feel love, often they point to the head, instead of the thorax area, where emotions are felt.

For this reason the strategies commonly used in order to answer the identity conflict are based on the expansion of our Ego, that is to say on the attempt to increase the value at the numerator of the identity conflict equation, in the illusion that increasing the value, also increases our meaning:

$$\text{Incorrect way to answer the identity conflict: } \frac{I + \text{richness} + \text{popularity} + \text{power} \dots}{\text{Universe}} = 0$$

These strategies are unsuccessful because whichever is the value that we put at the numerator, when compared to the infinite of the universe, it results always in a zero value. Therefore in whichever way we try to expand our Ego, through power, wealth, other people's judgment, ideology and religion, the result will always be equal to zero and depression and suffering will continue.

The theorem of love shows that the identity conflict can be solved only when we unite ourselves to the universe through love. Despite the fact that this same message has been the core message of all the main religions for millennia, it is still not applied. Its application requires that we abandon all our attachments and all our external sources of identity.

#### - *Crises in relations*

The fact that Western cultures are focused on rationality and are not familiar with emotions leads to the consequence that relations are usually exterior and not based on deep feelings. This situation is typical of the West and is not shared by the Far East. For example, in China friendship can have different names: brothers (*xiongdi*), sisters (*jiemei*), shadow (*xing ying bu li*), hands of the same body (*shouzu*), person which we cannot distinguish from ourselves (*bu fen bi ci*), pure love (*zhiji*). Becoming a friend of a Chinese means that we accept the total abnegation to the other person, and the sharing of material and immaterial wealth. When friendship develops, people become like brothers, sisters, father or mother. In these relationships the feelings felt in the heart play a key role. Emotions are a vital asset of the Chinese culture and of each individual, and require time and patience and last for all the life. Friendship in China is based on trust, loyalty, sincerity and reciprocity. A Chinese person is willing to help a friend and knows that when he will be in a state of need friends will help him. The principle of reciprocity can manifest in a long term, and takes place in the right moment, often exceeding in generosity, in a kind of escalation of gratitude. The success of China is founded on this capability of developing relations based on trust. Most Chinese consider this form of friendship inexistent in the West, since the West gives great importance to exteriority, to words and to the way how people behave, whereas in China great importance is given to the feelings of the heart, and only when friendship is based on these feelings is it possible to trust the other person totally.

In the West people do not trust each other. Words do not have any value and each agreement must be translated into signed documents, which in many countries are losing value. When trust disappears also the economical system, which is based on agreements and transactions, suffers and falls into a crisis.

In the West the identity conflict is often dealt with by searching for other people's judgment. Other people's judgment is a source of identity which people learn to use since they were children. When children experience that being judged positively is associated with feelings of wellbeing and satisfaction which soothe depression and suffering, they start becoming addicted to the way other people judge them. Other people's judgments quickly replace the vital need for meaning, and children start experiencing a vital need for the judgment of others, and do not tolerate any negative judgment.

In order to receive positive judgments children have to satisfy the conditions set by parents' expectations, by friends and acquaintances and at the end, in order to let this mechanism work they are forced to mask themselves and play a part.

However, masks hide our true essence and make us experience distance and isolation. We become aware that others are unable to feel us. We feel them distant. We feel isolated and lonely and not connected with the outside world. This isolation increases the identity conflict and the feeling of being useless and depressed and, consequently, it increases the need for approval and positive judgment.

We enter into a loop. The more we seek the approval of others the less we are spontaneous. The less we are spontaneous the more we experience loneliness and we feel worthless. The more we feel worthless the more we need other people's approval and we fear negative judgments. People become hypocrites not only towards others, but mainly towards themselves. Whoever tries to encourage awareness about this loop is not tolerated and is avoided.

This state of hypocrisy, typical of the Western countries, this supremacy of the masks, of exteriority, leads to the incapacity to perceive the essence of other people and fuels feelings of distrust.

#### *- Crises of couples*

In the West loneliness is a common experience accompanied with feelings of inner emptiness and anxiety; love, instead, is often an abstract idea. Love relationships, therefore, are often based on loneliness: ties in which people are not truly in love and soon become aware of the inconsistency of their relationship. People develop the fear of being abandoned and they become jealous.

In the West, most people believe that love is a behavior and not a feeling of the heart. They try to express love through behavior, but in moments of silence they feel the inconsistency of their feelings. On the contrary, according to the vital needs model, love is a feeling which is felt in total silence, in the total absence of behavior. Love is an attitude towards the entire world and towards ourselves. This attitude can find its manifestation in a specific person, but exclusive love, which requires that the love for one person precludes any love feelings for others, is considered to be a contradiction. Love is an attitude towards the universe, not only towards one person.

Love is often considered a commodity. When it becomes empty, consumed, we change it for another commodity. In this process of continuous change of partners, love never arrives. People consume love, but they feel empty, they sense their inability to love. The contrary also happens. Some people dedicate all their life to the family, children, wife or husband, and feel empty inside and feel the absence of love. People feel an abyss which separates them from the others as if on different planets, calling each other, but their voices disappear in the emptiness of space.

#### *- Family crises*

The reasons behind family crises are various, but often they can be traced back to the strategies which are used in order to answer the identity conflict. Within families a strategy which is often used is that of exercising control. Similarly to power, control over other people allows to extend our Ego and temporarily reduces the identity conflict.



Control strategies can vary going from soft to pathological forms:

- In the “*soft*” forms we try to control the choices operated by others. However this strategy can lead to escalations of frustration and aggressiveness, in which each one tries to impose his own Ego. Conflicts, tensions and differences increase and fuel a constant state of crisis. Some parents often exercise control on children in order to see their identity and role confirmed. Children, on the other side, exercise their power and control, disobeying parents and increasing their feelings of guilt.
- In the “*pathological*” forms, when the exteriority of life, the masks behind which we hide, have made us totally insensitive and deaf to emotions and feelings, we try to overcome this situation by producing strong emotions. The most severe example is that of sexual abuse in which suffering is intentionally inflicted in order to feel strength and importance.

Other strategies comprise illnesses, which can often become incredible tools used to control other members of the family. Alcoholism, drug addiction and mental illnesses can provide the means to blackmail and force others to assist and provide their time and attention.

#### - *Crises of organizations*

Organizations can generally be divided into public organizations, or organizations which use public funds, and private organizations which respond to market rules.

- In the first type of organization, the public ones or which use public funds, the identity conflict usually finds its expression in power conflicts within the organization. People try to expand their Ego increasing their power and preventing others from being promoted. This situation creates conflicts, but instead of being blocked is often favored according to the motto “*dividi et impera*”, divide and dictate. In Western countries it is common to govern public organization increasing the conflict among workers in order to avoid that they organize themselves against the management and directors. However this strategy dissipates energies and resources and increases the inefficiency and costs of the organization.
- In the second type of organization, the private ones which respond to market laws, the time of the worker is equal to value and money. Pathology starts from the fact that the owner of the firm, beside competing with other firms, tries to reduce the part of value which is given to the worker, in order to increase his richness and therefore expand his own Ego. This mechanism became clear during the industrial revolution. Initially the general belief was that machines would have improved the living standards of the population, but during the 18<sup>th</sup> and 19<sup>th</sup> century the opposite situation was observed. Few people owned the machines and controlled the wealth which machines produced thanks to the exploitation of workers. Machines, which in theory would have helped humans to free themselves from material work, and from misery, became the most incredible tools, in the hands of few people, allowed total control and exploitation of large masses of people. The industrial revolution, based on machines, became quickly a period of misery, poverty, and starvation in which workers were forced into inhumane conditions. On the other side workers could not compete with the low prices obtained thanks to machines and could not own the machines. This situation of exploitation worsened until the nations, pressed by the unions and workers’ movements, were forced to regulate the number of working hours, the working conditions, hygiene, and forbid the use of child labor in the industries. Whereas Marx attributed the origin of this situation of exploitation

to free market and the tendency of the owner, in a free market, to reduce the amount of value which is given to the worker, the identity conflict model suggests that the tendency to reduce the amount of value given to the worker is due to the fact that the owner feels the need increase the part of value which he gets in order to expand his own Ego. In order to expand his Ego the owner reduces the amount of value given to workers and increases the value which he gets. It is important to note that the need for meaning, the need to expand the Ego is so vital, that the owner is willing to inflict intentionally the most inhumane forms of suffering on his workers in order to increase the amount of value he receives. According to this interpretation the problem is not the free market but the need to expand the Ego in order to answer the identity conflict. This analysis could solve the contraposition between those who support the free market views and those who support the communist views. It is possible to overcome this conflict when accepting that the problem originates from the identity conflict and not from the free market. If this analysis is correct it could be possible to forecast, in the future, free market and communism linked together in the same economical system.

- *Social crises*

Beside the identity conflict and the need for meaning, the vital needs model describes another vital need, which is the vital need for love. Crises can, therefore, be the consequence of the unsatisfied need for love. The difficulty which people have with emotions and the feelings of love can consequently become an important factor of crisis. For example, ask your friends where they feel love, what is love, and you will discover that most people are puzzled by this question, are not able to answer it and some, after moments of thinking, point to their head as the place where they feel love. This answer does not seem right! Have you ever seen someone take his hands to his head when exclaiming: "I love you?" When we declare love we naturally take our hands to the breast, to the heart. No one points to his head when declaring his love. Whenever we express a feeling, which is truly important for us, we spontaneously take our hands to the heart.

Even if our gestures show that, at least at an unconscious level, we are fully aware of where we feel emotions and feelings, for the majority of people feelings and particularly feelings of love, are difficult to decipher, and often vanish quickly. Many believe that love is an abstract concept, a utopia which cannot be reached, as they constantly experience emptiness and anxiety.

According to the vital needs model, love is a vital need, and anxiety, loneliness and emptiness are indicators of its being unsatisfied. However, nowadays, the attention is not focused on love, but on how we can avoid the terrible feelings of suffering which tell us that this need is unsatisfied. The problem of many people is not how to live a full life, but how to let a day pass without suffering too much and, for this purpose, many techniques are used, such as:

- substances which produce sensations of inner heat (similar to love) such as alcohol, drugs and tobacco; these substances replace the vital need for love and therefore become necessary, leading to addiction;
- activities which fill every empty moment and avoid that we can feel our inner feelings, our inner suffering.

Western culture places consciousness as feelings in the head; on the contrary the vital needs model supports the idea that feelings are placed in the autonomic nervous system, in the thorax area, and play an important role in orienting the person towards his aims, his attractors. For this reason, according to Antonio Damasio's finding on somatic markers (Damasio 1994), when the person does not perceive his feelings he develops decision making deficits. For this reason when we avoid our inner suffering using substances or avoiding any moment of silence, we are not able to orient our life towards our attractors and consequently our life loses its finality and meaning and we start suffering.

According to the vital needs model, many social crises are a consequence of this mechanism which makes people loose contact with their attractor reducing the drive towards the future and increasing psychological and inner suffering. This situation amplifies the identity conflict and fuels identity crises which translate into economical costs (conflicts, illness, drug abuse, alcoholism, low productivity, etc.). These costs accumulate and at a certain point society will have to pay.

#### *- Demographical crises*

Material needs, that is to say food, shelter, clothing and hygiene, are evident when compared to needs for meaning and love which are immaterial and therefore invisible. Consequently, it is normal that people and societies become aware first of the material needs, as these are easy to see and identify. Now societies are evolving from a stage in which material needs barely received an answer to a period in which material needs are answered efficiently, except for needs for love and meaning which are practically unknown and do not receive adequate answers.

Previously people used to find their meaning in the fight for survival, which is vital and could therefore provide a scope. Now, thanks to wider material wealth, people do not have anything vital for which to fight, and they discover that their life is meaningless. In other words, the improvement of material conditions is leading towards a era in which people do not feel to have a scope or meaning, and in which depression and anxiety are quickly increasing.

This passage from an era in which people were finalized to the satisfaction of material needs to an era in which people do not know for which purpose they live, is leading to deep changes in the reproductive habits. When the material need was central, depression and anxiety were practically inexistent. People felt that life had a purpose, a meaning, and reproduction was part of this meaning. Now, as a consequence of the fact that people do not feel a purpose in life, also reproduction is becoming meaningless, and the birth rate is diminishing dramatically. If we add to this situation the fact that many families have split, cohesiveness of society has diminished and the quality of the relations among people has deteriorated, couples find themselves alone in front of a possible birth, with no or little help from the family and from the society. This situation makes it difficult to consider having children. Having children is expensive and time consuming and many couples are simply renouncing to the idea of having a child. Consequently in industrialized societies a strong decrease in birth rates has been observed since the early 1980s, a fact which was compensated thanks to immigrants coming from countries with high birth rates.

Globalization and better material conditions are rapidly reducing the birth rate in all the developed countries of the World and for the first time in history humanity is reaching a point in which population

is not increasing. Until a few years ago experts were analyzing with preoccupation the high birth rates of the developing countries. Now, instead, the fact that World population is not increasing is considered to be even more worrying, and is generally addressed as a demographical crisis. In industrialized countries the missing section of the population has been replaced by migrants. Instead, in the developing countries it will be impossible to use migrants in order to compensate for the missing part of the population. The population will age, without being able to count on young people coming from other countries, and this will become an important factor of internal and international crisis.

The vital needs model forecast this demographical crisis, as a consequence of the fact that humanity is arriving at a stage in which people do not feel a meaning or a scope in life. It also forecasts that this demographical crisis will be accompanied by a dramatic increase of feelings of depression and anxiety.

#### *- Economical crises*

According to the vital needs model, transactions are a direct consequence of the vital needs, since anything which answers one or more of the vital needs is valuable. Consequently, economy is seen as a direct product of the ways in which people try to answer their vital needs.

According to this model, in this moment, we are in a transitional phase, between an economic model which was focused only, or mainly, on material needs and a new economic model based on transactions which are centered on the vital needs for love and meaning.

In this transitional phase strong imbalances can be observed. For example, those people who have satisfied in a stable way their material needs, but use material products in order to expand their Ego, are willing to pay more than the real market price. A typical example is that of houses. Wealthy people who already have a comfortable home and buy other houses just in order to extend their Egos, are willing to pay more than the real market price, as the house does not respond to their material need but to the need of meaning. This creates a difficult and unbalanced situation for those people who need to buy a house in order to respond to their material needs, who are usually less wealthy.

This simple example shows that when we use material goods in order to respond to our identity conflict or to our need for love, situations which unbalance the market are generated: the competition among people who really need the material goods and those who do not need it are favored since they can pay more. This situation creates a strong tendency towards inflation. Furthermore, because all the economical resources are used in order to buy economical goods, the other immaterial sectors which are needed in order to answer the vital needs of love and meaning have little market and find a difficult start.

Another dysfunctional aspect is the following one: production of material goods cannot provide opportunities for the entire work-force, as a consequence of the fact that any production process tends to optimization, and when the market reaches a point of saturation optimization leads inevitably to the reduction of the work force. This evolution is now dysfunctional as the reduction in jobs in the field of material production is not compensated with the increase of jobs in the immaterial fields.

According to the vital needs model, the economical fields in which value can be produced are all those which directly or indirectly answer one or more of the vital needs. It is incorrect to think that only the production of material goods can have an economical value, or that it is possible to sell only things which we can touch. Fields of production can also be linked to leisure, free time, fitness, healing, loneliness. What does productivity mean? It simply means producing something which has a value, and the value is given by the way it answers one or more of the vital needs. The more a product is considered vital and important, the more the consumer is willing to spend.

As a consequence of the fact that production is limited to the material needs and that the vital needs of love and meaning are usually not included in economical plans, illegal and parallel markets, such as those of drugs and prostitution find a fertile ground. People who experience unbearable feelings of loneliness and anxiety, instead of love, search for strategies which can reduce these feelings of suffering, and among these strategies they can find drugs and prostitution. The importance of the needs for love and meaning can be assessed just considering the dimensions of these markets which are now enormous; this tells us how important, central and unsatisfied are the needs for meaning and love. If economical plans, instead of denying the importance of these needs, would seriously consider them, studying how they could be answered within a legal and healthy economy, huge new economical sectors could start producing value and wealth.

At the moment the immaterial needs are denied and the suffering which this denial causes is the ground on which criminality and illegality feed and destroy human lives and productivity, depleting the social and productive systems and increasing the costs which society has to pay; costs which translate into passive expenses and into public debt and/or inflation.

#### *- Public debt crises*

Crises, at whichever level they happen, create costs. According to the vital needs model inflation and public debt are two sides of the same coin: the cost of the crises sum up, starting from individual, existential crisis. Until the 1970s the cost of crises took the form of inflation. At the beginning of the 1980s inflation was shifted into public debt. According to the vital needs model, any economical strategy which does not consider the real origin of crises is unsuitable to answer the problem of public debt or/and inflation.

In order to facilitate the development of economic strategies which go to the root of the crises and consider all the vital needs, and not just material needs, it would be useful to shift from paper money to electronic money. Paper money allows illegality and criminality, since it does not leave a trace. The drug markets, prostitution and bribery, use paper money. The shift towards electronic money would make illegal transactions impossible, destroy criminality and bring the vital needs of love and meaning in the open.

Whoever follows the attractor, the finality of love, does not have any difficulty with transparency and legality. Transactions which can be traced would favor the transition from a society and an economical system based on exploitation and suffering to a system which tends towards the full satisfaction of vital needs.

- *Welfare crises*

According to the vital needs model, nations have to answer not only material needs (jobs, houses, infrastructures), but have to consider in their welfare systems also the immaterial aspects connected to the vital needs for love and meaning. However in daily life, in the organization of work, in public administrations, in health and in human relations, these needs are neglected. The immediate consequences are feelings of worthlessness, depression, loneliness and anxiety, which fuel crises and which result in low productivity, violence, drug and alcohol abuse, mental illness, criminality, family and social conflicts and economical crises.

Until a few years ago nations offloaded the costs of these crises on other systems, such as families and churches. These systems are now facing difficulties and crises and are not any more capable of responding to these needs. Problems which were transferred to these systems are now summing up, leading the economical and social systems to a breakdown.

In the last years the feeling of an imminent and acute social and economical crisis is growing. According to the vital needs model this crisis can be prevented and cured only if the real causes of the crises will be recognized: the denial of the vital needs for love and meaning.

- *International crises*

The preamble of the UNESCO constitution states that: "*Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed*". Suffering, violence and conflicts start inside ourselves and it is for this reason that treaties, agreements and laws have little value as long as humans will continue to experience depression, anxiety and inner suffering. The vital needs model states that the crises of the nations and international crises can be traced back to the fact that the needs for love and meaning are unsatisfied and this would be the origin of a large part of the suffering of the human kind. Only by starting from this interior level of human beings would it be possible to find the solution to crises.

According to the vital needs model history can be re-read on the basis of the three vital needs: material, meaning and love needs. For example, re-reading the Nazi period according to these needs a wide range of elements suggests that the Nazi totalitarian regime was an attempt to provide a meaning to people which felt worthless and with no purpose in life. The Nazi ideology originated after the revolution in Russia, when the European bourgeoisie started fearing the communist ideology and favored those movements which limited the organization of workers. Nazism, originally, was a way to oppose the spreading of communism which was threatening the basis of the capitalistic economies. The historical moment was characterized by great disappointment with the peace treaty of Versailles, which condemned the Germans to tough and humiliating conditions. Germans were therefore looking for a strong identity and the Nazi ideology provided the answer. This ideology was based on other people's judgment. People were willing to do anything in order to be part of the Nazi groups, and were terrorized at the idea that they could be refused. This mechanism, which was strongly based on the need for other people's judgment and approval, led millions of Germans to obey blindly to some of

most inhumane orders which history recalls. The Nazi regime shows to what length people can go in order to defend the sources of their identity and meaning.

This mechanism of social pressure is still active in many communities and countries, and people in order to maintain their sources of identity and meaning are still willing to accept the most illogical and contradictory explanations and theories and take active part in wars and violence against others who belong to a different identity, such as for example people belonging to a different religion.

### ***Conclusions***

The purpose of this paper is limited to a description of how the vital needs model explains some of the most common types of crisis. However, it is important to underline that in most of the strategies which can be devised in order to solve crises there are some common ingredients, such as:

- becoming aware of the fact that life is moved by final causes, attractors which are common to all of humanity. Other people are not enemies, but people who can help us in our journey towards final causes.
- The final attractor does not speak, does not send concepts or images, but is felt in the form of emotions of attraction and repulsion which can orient our choices. Often the most important choices are those which we operate when we follow the emotional signals which are felt in the heart.
- In order to listen and follow emotions, which are expressed in ways which most people find mysterious, it is necessary to accept that our life is finalized and that these emotional signals tell us how to orientate our behavior and choices.
- When we start following the emotional signals of the heart we start serving the energy which feeds life, and this energy starts cooperating with us, facilitating our course. It is important to abandon fear, and the idea of being left with no sustenance.
- In order to overcome our attachments and our prejudices, the interaction with people who are different from us and the encounter with different cultures and religions is fundamental. The contact with diversity is now one of the most effective tools in order to overcome our crisis. Being involved in and living with other cultures helps us to look at our life from different angles and to solve the identity conflict.

According to Fantappiè, syntropy is no more than the unifying energy of love from which life originates and which feeds life. This energy, this information which arrives from the future interacts with the information which comes from the past and puts life and individuals in a state of constant choice and free will. Free will has taken us away from syntropy, from love, and now it is required that it will take us back to love.

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