

Society, Darwinism and the Law of Syntropy

Ulisse Di Corpo¹ and Antonella Vannini²

Abstract

The "vital needs" theory which stems from the law of syntropy identifies three inalienable rights: the right to life, the right to freedom and the pursuit of happiness. On the contrary these rights are alien in Darwin's doctrine since it considers life a product of chance without any purpose and value.

1. Social Darwinism

Thomas Robert Malthus (1766-1834) in *An Essay on the Principle of Population*, published in 1798, stated that every twenty-five years the population grows according to a geometrical ratio (1, 2, 4, 8, 16, 32, 64, 128, 256 ...), while the amount of food available grows according to an arithmetical ratio (1, 2, 3, 4, 5, 6, 7, 8, 9 ...); therefore, while the population doubles, food resources show a much more modest increase. Consequently, Malthus predicted that in 300 years, the proportion between population and food resources would be 4,096 to 13 and food resources would not be sufficient for the needs of the population.

Malthus believed that, in order to stop this rapid growth of population, famine and disease were needed and were the two main instruments of population control. Hunger, epidemics, wars, but also the extermination of babies would contribute to control the population, thus balancing the population and the food. Malthus proposed measures to be adopted in regard to the less affluent people to avoid their reproduction. These measures were adopted in England and translated into laws, such as "houses" for the poor where it was forbidden for married couples to conceive, in order to reduce the growth of the poorer inhabitants.

After the French Revolution, the English aristocracy feared losing their privileges and having to give up their status and power to the working classes. Malthus's ideas became popular and spread the belief that future societies could consist of a conspicuous presence of rich. This vision required that the poor and needy had to be eliminated and oppressed.

Instead of recommending cleanliness to the poor, we should encourage contrary habits. In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. In the country, we should build our villages near stagnant pools, and particularly encourage settlements in all marshy and unwholesome situations. But above all, we should reprobate (strongly condemn) specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders. (Malthus, 1798)

¹ ulisse.dicorpo@syntropy.org

² antonella.vannini@syntropy.org

Aristocrats believed it was necessary to oppress and exploit the lower class and Malthus provided a “scientific” theory which justified this policy:

We are bound in justice and honor formally to disclaim the right of the poor to support. To this end, I should propose a regulation to be made, declaring, that no child born... should ever be entitled to parish assistance... The illegitimate infant is, comparatively speaking, of little value to the society, as others will immediately supply its place... All the children born, beyond what would be required to keep up the population to this desired level, must necessarily perish, unless room be made for them by the deaths of grown persons. (Malthus, 1798)

Malthus’s theories were translated into oppressive laws, which worsened the already critical conditions of the poor. In 1851, Herbert Spencer (1820-1903) a British sociologist and philosopher, inspired by the thesis of Malthus, proposed in the book *Social Statistic* the idea of the “struggle for survival”. Spencer argued that history is not made by the free choices of men, but by the laws of biology, which allocates each individual to a specific occupation and position in society. Positions are assigned to each of us by nature, at birth, with inevitable inequalities and antagonisms. One of the socio-political implications of Spencer’s view is that reality cannot be changed by individuals and it is useless and wrong to waste time trying to change it. Individuals must accept what they have. Spencer formulated also the concept of “*survival of the fittest*” and declared that the “*unfit*” should be eliminated:

If they are sufficiently complete to live, they do live, and it is well they should live. If they are not sufficiently complete to live, they die, and it is best they should die. (Spencer, 1851)

In Spencer’s opinion, the poor, the uneducated, sick, crippled and unsuccessful had to die and in this view he opposed the British laws which gave protection to the poor, provided education, aid, health and housing. In his autobiography Charles Darwin wrote:

In October 1838, that is fifteen months after I had begun my systematic enquiry, I happened to read for amusement Malthus on Population, and being well prepared to appreciate the struggle for existence that everywhere goes on from long-continued observation of the habits of animals and plants, it at once struck me that under these circumstances, favorable variations would tend to be preserved and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work. (Darwin, 1859)

The concepts of evolution by natural selection and struggle for survival took shape in Darwin’s mind after reading the works of Malthus and Spencer. In *The Origin of Species* Darwin admitted that he had fully accepted the ideas of Malthus:

There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the Earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate, in less than a thousand years, there would literally not be standing-room for his progeny. (Darwin, 1859)

Darwin described Malthus's theory of natural selection in the following way:

As more individuals are produced than can possibly survive, there must in every case be a struggle for existence, either one individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life. It is the doctrine of Malthus applied with manifold force to the whole animal and vegetable kingdoms.

Darwin gave to Malthus and Spencer’s thesis the scientific validation which allowed to translate them in a social doctrine. This doctrine is named *Social Darwinism*, a doctrine which considers wars of conquest an application, to the human species, of the law of natural selection. According to Social Darwinism there is a biological reason for disparities: less fit individuals and nations must remain relegated to the primitive stage. This ideology supported colonialism, eugenics, fascism, and savage capitalism:

- *Colonialism*. The doctrine of Social Darwinism was used to justify the exploitation of native populations. It was legitimate, a law of nature, that the superior races could oppress inferior races. Wars became unavoidable ways to ensure human progress, similarly to the elimination of innocents and poor, the destruction of their homes, businesses, and livestock, the forcing of millions away from their homes and land, the murder of infants and children.
- *Eugenics*. Formulated by Darwin's cousin, Francis Galton, eugenics was based on the assumption that it is necessary to select higher-quality individuals through a process of elimination of poor genes. On this idea was based the extermination of Jews, Gypsies and Eastern Europeans, which were regarded as inferior races. Mentally ill, the disabled and elderly were murdered. Galton believed that human development could be accelerated and maintained that human selection was the way. Thus compulsory sterilization or extermination of those considered "unnecessary" or less than human was inflicted.
- *Nazism*. The most cruel application of eugenics occurred during the Nazi rule of Germany. The crippled, mentally ill and people with hereditary diseases were initially sterilized and then disposed off; people were sentenced to death just for being old or mutilated. Social Darwinism became the rule in Nazi Germany. The clash between the young German nation, full of vitality, and the old nations, such as France, was considered an inevitable example of the law of natural selection and a sufficient justification for war. The vitality of Germany was deduced almost exclusively from its growing population. Russia and the Slavic countries also had a fast growing population and were considered dangerous, since this rise in population would inevitably lead to a violent conflict. The Nazis justified the oppression of the weak, the poor and the "inferior" races, the elimination of the disabled, the subjugation of small businesses, as a natural law, the only way to advance humanity. They tried to justify all these injustices on the basis of "science". The lack of compassion was depicted as a law of nature and necessary for evolution.

Andrew Carnegie (1835-1919) in a speech in 1889 said:

The price society pays for the law of competition, as well as the price it pays for cheap comforts and luxury goods, is high, but the benefits of this law are greater than its cost - and it is to this law that we owe our wonderful material development, which brings improved conditions. While this law for individuals may be hard, for the race it insures the survival of the fittest in every department. We accept and welcome, therefore, great inequalities, the concentration of business, industrial and commercial, in the hands of a few, and the law of competition between these, is not only beneficial, but essential for the future progress of the race.

According to Social Darwinism the sole objective is physical and economic growth and evolution of the race. Happiness, well-being, peace and security appear to have no importance. No compassion is felt towards those who suffer and cry for help, for those who cannot provide for their children, for elderly parents and families without shelter, food and medicine, for the poor and powerless. According to this vision a poor but honest citizen has no value and his death will actually benefit the race. But, someone rich but morally corrupt is regarded important for the "progress of the race". This logic has led to the collapse of moral and ethical values. When a society undergoes moral degeneration, the liberal economy turns into *savage capitalism* in which the poor and oppressed and the marginalized do not receive any aid, assistance or social justice. Injustice is not seen as a problem but as part of a natural law. Savage capitalism does not protect weaker firms (and weaker individuals) against the risk of being subdued, exploited and eliminated. This philosophy is summed up in the saying "*the big fish eats the smaller one*" where small businesses are acquired by larger ones. Social Darwinism provided a scientific basis for savage capitalism, and savage capitalism still governs the global economy.

The United States of America was the first country to apply social Darwinian in business practices and economy. This system, camouflaged under the name "capitalism", was based on social Darwinism and on the idea of the "survival of the fittest". The result was the beginning of a fierce

competition in business which even culminated in murder, which was considered a legitimate act guided by the laws of nature. Recent financial and corporate scandals recall the period of the late nineteenth century which was marked by social and economic dictatorship, now named the "*robber barons*". This name was given to the unscrupulous and despotic nobility of the medieval period in Europe and in the modern US is used to describe unscrupulous industrialists. During the late nineteenth century the ideology of social Darwinism controlled the President, Congress, the Supreme Court and the two major parties, and was used to brutally quell social unrest. The only goal was to get more money and increase power. The robber barons had no interest in social welfare, even that of their own workers. Millions of lives were ruined by extremely low wages, by the upheaval of working conditions and long working hours. The lack of security precautions meant that workers fell ill, were wounded and often killed.

Industrialists did not pay importance to the value of human life (especially that of their workers) ignoring any form of safety precaution and causing the multiplication of incidents in the workplace. Many workers died and in the early twentieth century, only in the United States, over one million workers each year were victim of accidents. For workers who spent their lives in the factory, the loss of a limb was almost inevitable. During the working life, more than half of workers were badly mutilated or lost their sight or hearing. Although the industrialists were aware of these working conditions and incidents, they did not take any measures since they did not give any value to human life.

Carnegie thought that competition was an inevitable biological law and on this conviction he based his philosophy. He stated that "*despite the law of competition complicates the situation for some, it is good for the race because it ensures the survival of the fittest in every department.*" Carnegie discovered social Darwinism in the house of a professor at New York University where he met Herbert Spencer:

Competition makes business a service to society by eliminating the weaker elements. Those who survive in business are "suitable" and therefore deserve the position and the rewards they have.

Social Darwinism became the dominant economic ideology. As John Rockefeller said:

the growth of a large company is simply the survival of the fittest (...) the result of a law of nature.

Considering that only the rich and powerful had the right to live and the poor, the weak and the sick were "useless burdens", the "robber barons" created ruthless competition using oppressive systems which justified exploitation, intimidation, harassment and even death. These systems were not condemned or considered immoral or illegal since they were a direct consequence of the laws of nature.

In a letter to Charles Kingsley, Darwin described the natives of Tierra del Fuego:

I declare the thought, when I first saw in Tierra del Fuego a naked, painted, shivering, hideous savage, that my ancestors must have been somewhat similar beings, was at that time as revolting to me, nay more revolting, than my present belief that an incomparably more remote ancestor was a hairy beast. Monkeys have downright good hearts.

In *The Descent of Man*, Darwin claimed that some races (blacks and aboriginals), were inferior and that, in due course, would be eliminated and would disappear in the struggle for survival:

At some future period not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace the savage races throughout the world. At the same time the anthropomorphous apes... will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as the baboon, instead of as now between the negro or Australian and the gorilla.

Darwin predicted that "civilized races of man" would eliminate "savage races" from the face of the Earth. In *The Origin of Species*, Darwin's theory of evolution provided "scientific" basis for ethnic cleansing that was carried out within a few years. Based on Darwin's theories, Europeans massacred more than 40 million people during World War II, justified apartheid, racism against Turks and other foreigners in Europe, against blacks in America, in Australia against Aborigines, and gave the start to neo-Nazi movements in various countries.

2. The social vision of syntropy

The cosmological interpretation of the energy/momentum/mass equation, already sketched in Figure 1, suggests a social vision focused on final aims.

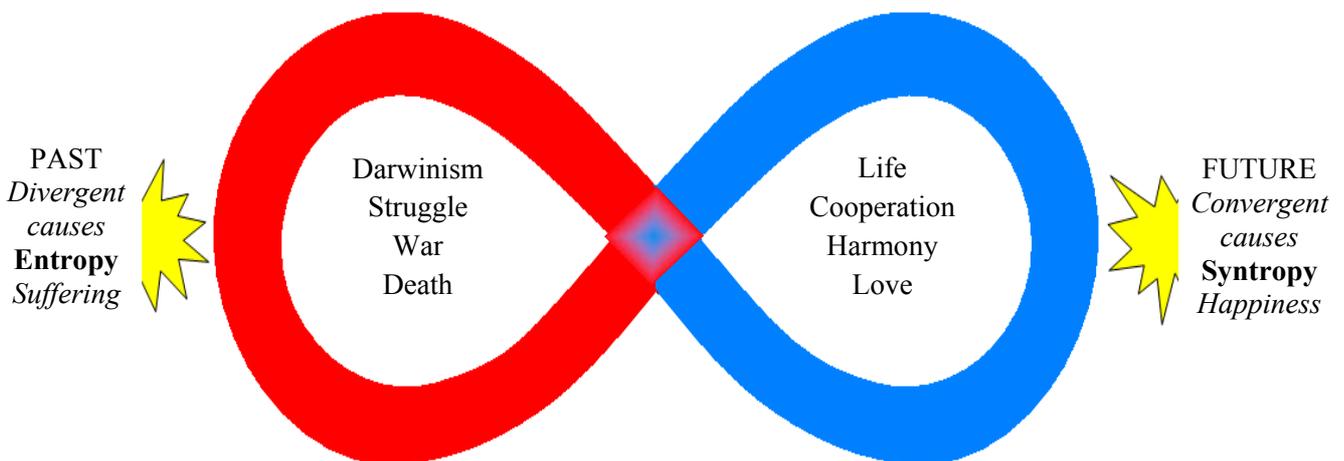


Figure 2 - Graphical representation of the social vision of the energy/momentum/mass equation

The social vision of the energy/momentum/mass equation differs from Darwin's vision mainly in the following ways:

- Life is driven by attractors and is not a consequence of chance.
- The finality of life is happiness, which is achieved through cohesion, harmony and love.

According to this vision, when we aim towards syntropy we experience love and happiness, which are physical manifestation of the concentration of energy in the autonomic nervous system (i.e. heart and thorax region), whereas when we do not aim towards syntropy, entropy prevails and we experience emptiness and suffering in the form of unhappiness and depression. Darwinism has focused on materialism and has lead individuals away from syntropy, increasing depression and unhappiness which are now widespread. On this point Fantappiè stated that:

Today we see printed in the great book of nature - that Galileo said, is written in mathematical characters - the same law of love that is found in the sacred texts of major religions.

and goes on underlying that:

the law of life is not the law of hate, the law of force, or the law of mechanical causes; this is the law of non-life, the law of death, the law of entropy. The law which dominates life is the law of cooperation towards goals which are always higher, and this is true also for the lowest forms of life. In humans this law takes the form of love, since for humans living means loving, and it is important to note that these scientific results can have great consequences at all levels, particularly on the social level, which is now so confused. (...) The law of life is therefore the law of love and differentiation. It does not move towards leveling and conforming, but towards higher forms of differentiation. Each living being, whether modest or famous, has its mission, its finalities, which, in the general economy of the universe, are important, great and beautiful. (Fantappiè, 1993)

Fantappiè also points out that:

What makes life different is the presence of syntropic qualities: finalities, goals, and attractors. Now as we consider causality the essence of the entropic world, it is natural to consider finality the essence of the syntropic world. It is therefore possible to say that the essence of life is the final causes, the attractors. Living means tending to attractors ... the law of life is not the law of mechanical causes; this is the law of non-life, the law of death, the law of entropy; the law which dominates life is the law of finalities, the law of syntropy. But how are these attractors experienced in human life? When a man is attracted by money we say he loves money. The attraction towards a goal is felt as love. We now see that the fundamental law of life is this: the law of love. I am not trying to be sentimental; I am just describing results which have been logically deduced from premises which are sure. It is incredible and touching that, having arrived at this point, mathematical theorems start speaking to our heart! (Fantappiè, 1948)

Luigi Fantappiè was born in the town of Viterbo in central Italy, northwest of Rome. He studied at the Scuola Normale Superiore in Pisa where he became a friend of Enrico Fermi who was almost exactly the same age (Fantappiè was two weeks older than Fermi). Fantappiè graduated with a doctorate on 4 July 1922 and, after spending the years 1922-24 studying at various universities abroad, he became assistant to Francesco Severi in Rome and in 1926 was appointed to the Chair of Algebraic Analysis in the University of Florence. In the 1930s he published papers on analytic functionals based on the ideas which had been introduced by Vito Volterra. This led to what Fantappiè called analytic functionals, and he developed this theory over almost twenty years through the 1920s and 1930s. Fantappiè's work on analytic functionals led him to receive a number of awards. For example the Italian Society for Sciences awarded him their Gold Medal in Mathematics in 1929, and two years later he received the Accademia dei Lincei's Royal Prize in Mathematics and the Volta Prize from the National Academy of Sciences of Italy. In 1933 Fantappiè left Italy and went to the University of Sao Paulo in Brazil where he founded the Mathematics Department and was head of the new department from 1933 to 1939. He returned to Italy at the outbreak of World War II in 1939 when he was offered the Chair of Higher Analysis in the University of Rome, a position he held for the rest of his life. Although Fantappiè continued to undertake research on analytic functionals, he began to

study a new area in 1941 and on 30 October 1942 he presented his results to the Accademia d'Italia with a work entitled *The Unified Theory of the Physical and Biological World* (published in Spanish in 1943). His findings were that syntropic phenomena invert the second law of thermodynamics and:

- a reduction in entropy and an increase in differentiation is observed;
- converging waves attract in smaller places energy and matter;
- concentration of matter and energy cannot be indefinite and entropic processes are needed to compensate syntropic concentration;
- in nature, syntropy and entropy interact constantly;
- scientific finalism, final causes, are introduced;
- a new scientific methodology is needed since the experimental method can only study causes located in the past.

Fantappiè ended this work by stating how he believed syntropy was the essence of life. In 1950 Fantappiè was invited by Robert Oppenheimer to the famous Institute for Advanced Study in Princeton (New Jersey), as a Member of the Institute. The Institute of Advanced Studies hosted the internationally leading scientists: Albert Einstein, Kurt Godel, John von Neumann, John A. Wheeler, Robert H. Dicke and Freeman Dyson.

Fantappiè died in Bagnaia (Viterbo) July 28, 1956.

Starting from the energy/momentum/mass equation Fantappiè noticed that syntropy is not the opposite of entropy, but it is the complement: $Syntropy = 1 - Entropy$. This principle of complementarity is well described by metabolism which is divided into:

- *anabolism* (syntropy) which includes all the processes which transform simple structures into complex structures, for example nutritive elements into bio-molecules, with the absorption of energy.
- *catabolism* (entropy) which includes all the processes which transform higher level structures into lower level structures, with the release of energy.

Syntropy concentrates matter and energy in smaller spaces and this is testified by the large amount of energy that has been accumulated by living organisms over the millennia and which is now available in the form of coal, oil and gas.

The syntropy theory claims that life originates at the quantum level of matter, but when it grows beyond this level and enters the macrocosmic level it starts conflicting with the law of entropy, which tends to destroy any form of organization and order. The conflict between life (syntropy) and environment (entropy) is one of the paradoxes of contemporary biology. The theory of syntropy suggests that living systems must meet a number of vital conditions in order to reduce entropy and increase syntropy, since entropy leads to death, whereas syntropy leads to life.

For example:

- **Material needs.** In order to combat the dissipative effects of entropy, living systems must acquire energy from the outside world, protecting themselves from the dissipative effects of entropy and eliminating the products of entropy, the remnants of the destruction of structures. These conditions are generally referred to as material needs and include the need to:
 - combat the dissipative effects of entropy, for example by acquiring energy from the outside world through food;
 - reduce the dissipation of energy with a shelter (a house) and clothing;
 - counteract the continual production of waste, with appropriate health conditions, sanitation and disposal of refuse.

The total satisfaction of these needs leads to a state of wellbeing. The partial satisfaction of material needs leads to suffering in the forms of hunger, thirst and diseases. The total dissatisfaction of these needs leads to death.

- ***Need for happiness.*** Material needs do not stop entropy which continuously destroys living structures. For example, cells die and must be replaced. To repair damages caused by entropy living systems must draw on the regenerative properties of syntropy that allow to create order, structures and organizations. In the case of humans this function is performed by the autonomic nervous system that supports life processes. Since syntropy acts as an absorber and concentrates energy, the acquisition of syntropy is felt in the form of heat in the thoracic area, where the autonomic nervous system is located, associated with feelings of well being and happiness. This experience is generally indicated with the words happiness and love. On the contrary, the lack of syntropy is felt as a sensation of cold (entropy) and emptiness in the thoracic area associated with feelings of discomfort and unhappiness, generally associated with anguish and anxiety, and symptoms of the autonomic nervous system such as nausea, dizziness and feelings of suffocation. Therefore, according to the theory of syntropy, the need to feed on syntropy is felt as the need for love and for happiness. When this need is totally dissatisfied, living systems are not capable of feeding the regenerative processes of the organism and entropy takes over, leading the system to death.
- ***Need for meaning.*** In order to meet material needs, living systems have developed cortical structures which show the highest development in humans. These structures produce representations of the world that allow to adapt to the environment. However, they also repeat the conflict between entropy and syntropy. Entropy has expanded the universe towards infinite, whereas syntropy restricts consciousness towards infinitely small. Consequently, comparing ourselves with the infinite universe, we discover to be equal to nothing, to zero.

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

When I confront myself with the universe I am equal to nothing, zero

But to be equal to zero, to nothing, is equivalent to being dead, and this is incompatible with our feeling of life, our consciousness. This conflict is generally experienced as feelings of nothingness, meaninglessness, lack of energy, existential crises and depression. Since this conflict consumes energy and increases entropy and makes any action pointless, we feel the need to give a meaning to our existence. The strategies implemented to meet this need are very different, for example, we can try to increase our value with wealth, power, popularity, through ideologies and religion. Depression is generally perceived in the head (cortical area) in the form of tension and when we feel totally meaningless it leads towards suicide and mental illness.

The needs for food, shelter, clothing and hygiene are easy to identify because they are material tangible needs. On the contrary, the needs for meaning and love are intangible and it is therefore more difficult to become aware of them. For this reason it is normal that people and societies become aware first of material needs, and only afterwards of the need for meaning and love. In addition, when material needs are difficult to meet, people find a meaning to their lives in the struggle for survival. The struggle for survival communicates a meaning and a purpose. Today, due to widespread material prosperity, people no longer have to struggle for survival and are therefore discovering that their existence is meaningless. The improvement of material conditions has led to a widespread conflict of identity. Consequently, depression and anxiety are increasing rapidly. The identity conflict can be solved only when we unite ourselves with the universe through love:

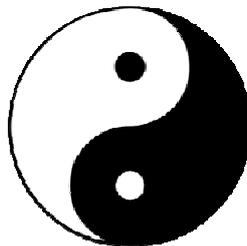
$$\text{Theorem of Love: } \frac{I \times \text{Universe}}{\text{Universe}} = I$$

“x” coincides with union, which is the cohesive property of syntropy, commonly identified with the word love. When we unite with the universe through love, the identity conflict is solved and we experience our meaning, our identity, associated with feelings of happiness and well-being. The theorem of love shows that the ultimate goal of life is to harmonize syntropy and entropy through love.

The mathematician Chris King suggested that every cell and biological process is constantly placed between information coming from the past (*Kronos*) and emotions/attraction coming from the future (*Kairos*). This fact forces to opt between the past and the future and it is at the basis of free will (in humans) and chaotic dynamics in biological systems (King, 1996). Free will can lead towards syntropy or towards entropy. We can freely choose to go towards social Darwinism or towards a syntropic vision of life and society. As soon as we move away from syntropy the alarm signals of depression, anxiety and unhappiness start ringing, informing us that our orientation is wrong and that we must change course. Social Darwinism is therefore associated with feelings of depression and unhappiness and hence the saying that "*money does not bring happiness*" acquires a meaning. For example, it is common that those who follow the ideology of social Darwinism, or are subject to this mentality, are easy preys to atrocious forms of suffering: their families disintegrate, children develop drug problems, depression, mental illness and tend to commit suicide. Depression and unhappiness tell us that the path we are on is wrong and that we must change direction. The change, however, requires a choice, a volitional act of free will which should be based on the idea that it is advantageous to reduce entropy and to increase syntropy. Happiness is not a result of wealth but of our ability to move towards syntropy, to increase harmony, our ability to love and to be cohesive and to collaborate with others.

Our physical senses, hearing, sight, touch, smell and taste, perceive reality through the ongoing game of polarities, i.e., the continuous vibration between entropy and syntropy and, consequently, the whole of reality appears to be dual: hot and cold, light and dark, big and small, male and female, good and evil. Our representations are based on the polarities of the world, on dualities, and encourage the opposition, rather than harmony. According to the theory of syntropy each polarity is inherent in its opposite and each polarity implies its opposites. Syntropy is inherent in entropy as entropy is inherent in syntropy. The polarities are therefore not opposites, but complementary. This principle of complementarities is well represented by the Tao, where the universe is composed of two combined and complementary polarities, of which one contains the other.

According to Chinese tradition, at the beginning of time there was no differentiation and polarity. With the beginning of the Universe the opposite polarities formed, which are the two fundamental principles of the universe and immediately began to interact, giving rise to the Tao:



The Tao represents the way to harmonize the polarities thus achieving unity. According to Chinese culture, any philosophy that is based on the existence of complementary principles of Yin and Yang will seek ways to harmonize these principles:

- *Yang*, the diverging force represented by white, is usually associated with the male principle.
- *Yin*, the converging force represented by black, is usually associated with the female principle.

Taiji indicates this supreme function. Taiji is the ultimate goal, the absolute unity in which we come into contact with the infinite potential of the Universe and Tao. It is amazing to note the coincidence between Yin and Yang and the laws of entropy and syntropy: Yin corresponds to syntropy (*Kairos* retrocausality), whereas Yang corresponds to entropy (*Kronos* causality).

It is also amazing to note that, ultimately, the social vision that stems from the theory of syntropy coincides with the principles set forth in the Declaration of Independence of the United States of America, 4 July 1776. The Declaration begins by stating that each person is given the inalienable rights of Life, Liberty and the pursuit of Happiness. These rights correspond to the "vital needs" identified by the theory of syntropy: the right to life coincides with the satisfaction of material needs, the right to freedom with free will, which is at the basis of the resolution of the identity conflict, and the pursuit of happiness with the need for happiness. The Declaration of Independence continues stressing that citizens living in social systems in which these inalienable rights are disregarded or denied have the moral obligation to change the system and build a new system which allows to pursue the inalienable rights.

On the contrary these rights are alien in Darwin's doctrine since it considers life a product of chance without any purpose and value. The British Eugenics Society, founded by Darwin's cousin, Francis Galton, his son George, and Aldous and Julian, sons of his great friend Thomas Huxley, were based on this vision which disregarded the existence of any inalienable right. In *The Descent of Man* Darwin states that:

We civilized men ... do our utmost to check the process of elimination. We build asylums for the imbecile, the maimed and the sick; we institute poor-laws; and our medical men exert their utmost skill to save the life of every one to the last moment. There is reason to believe that vaccination has preserved thousands, who from a weak constitution would formerly have succumbed to small-pox. Thus the weak members of civilized societies propagate their kind. No one who has attended to the breeding of domestic animals will doubt that this must be highly injurious to the race of man. It is surprising how soon a want of care, or care wrongly directed, leads to the degeneration of a domestic race; but excepting in the case of man himself, hardly anyone is so ignorant as to allow his worst animals to breed.¹

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