



Figure 3. Schematic Diagram of the Structure of Human Cooperation. The core is the part that comes from selfish genes, wherein the genes try to multiply themselves. Therefore, people try to protect those who are close to them, like parents and their children. Enemies are “other” species that may try to compromise one's lineage and might destroy other members of your own species. Mantis males, for example, offer their bodies as nourishment to females that are giving birth to children, and when a bird of prey comes close to the nest of small chicks, the parent will offer its body to fight or lead the bird away in order to protect the children. This cooperative nature is certainly held by all kinds of living beings; it could be called passive cooperativeness in the sense that it is a characteristic manipulated by pressure from selfish genes to multiply. However, thanks to this, living beings have survived for multiple generations. Then the next layer originates in the active desire for cooperation. An example of this is cooperation between lions, which create blood-based (i.e., familial) packs, and stake out their territory near watering holes. These groups to which they belong are created based on the behavior principle/desire of selfish genes. In order to engage in efficient hunting on the savannah, lions must cooperate as a group. In other words, the species of lion was born with cooperativeness built into their genes as an instinct. I will call this the "desire for cooperation." Similarly, when humans evolved from chimpanzees, they obtained this instinctual desire for cooperation. If the group to which humans belong is clear—even if it is not comprised of blood relatives—then the enemy is clear as well. The next layer symbolizes the cooperativeness that probably originates in culture and is unique to humans. It appears that they came to have families and lead social lives, resulting in utilitarian reciprocal altruism based on information-based learning. Here, information is an important factor. In addition to members of other species, non-reciprocal groups and groups comprised of others than one's own are also be counted as enemies. If one were to add even another layer of cooperativeness to this circle, it might be social rules—in other words, religion, law, and penal regulations—for the general public, which exceeds 50 people in the group. These categories are generally arbitrary, and many of them contradict the logic of living beings. People have suffered due to the contradictions between these rules of society and the individual desire for cooperation.