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**REPRESENTATION OF HUMAN LANGUAGE AND
ALTRUISM IN LAWRENCE'S *SONS AND LOVERS***

MASTER'S THESIS

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ONAY

BURCU HAZAR tarafından hazırlanan “**REPRESENTATION OF HUMAN LANGUAGE AND ALTRUISM IN LAWRENCE’S SONS AND LOVERS**” adlı bu çalışma jüri tarafından lisansüstü öğretim yönetmeliğinin ilgili maddelerine göre değerlendirilip oybirliği / oyçokluğu ile **YABANCI DİLLER EĞİTİMİ ANA BİLİM DALINDA YÜKSEK LİSANS TEZİ** olarak kabul edilmiştir.

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LAWRENCE'IN OĞULLAR VE SEVGİLİLER ROMANINDA İNSAN DİLİNİN VE ÖZGECİLİĞİNİN TASVİRİ

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ÖZET

Lawrence, *Oğullar ve Sevgililer* (1913) adlı romanında iki ana karakteri sunmaktadır: birbirlerine aşırı derecede bağlı olan bir oğul ve annesi. Bu çalışmanın ana amacı, üç kadın karakterin dolaylı ricaları yoluyla erkek roman kahramanının özgeci yatırımını elde etmek için olan ikna çabalarını inceleyerek, kahramanın annesi ve seksüel partnerleri arasındaki çatışmasının sebeplerini ortaya çıkarmaktır.

Çalışma, Trivers'in ebeveyn-yavru çatışması teorisini, Pinker'ın stratejik konuşma teorisini, Buss ve Trivers'in eş seçimi ve ebeveynlik teorilerini ve evrimsel özgecilik teorilerini temel alarak, edebiyatı sosyal bilimler ve doğa bilimleri ile birleştirip bütünsel bir analiz sağlamayı hedeflemektedir.

Bu çalışma, ana çatışmanın annenin dili etkili kullanması sayesinde oğlunun özgeci eğilimleri üzerinde büyük etkisi olmasından kaynaklandığını ileri sürmektedir. Diğer çocuklarına aktarmak uğruna, genellikle annenin oğlunun özgeci yatırımını sürdürdürebilme başarısı ile sonuçlanan, anne ve oğul arasında oğulun eş bulma stratejileri konusunda uyuşmayan istekleri anlaşmazlıklar yaratmaktadır.

Sonuç olarak, bu çalışma, genelde ebeveynler ve yavruları arasındaki muhtemel çatışmaların, özelde ise Mrs. Morel ve oğlu Paul arasındaki çatışmanın sebep ve sonuçlarını daha iyi anlamamız açısından önem taşımaktadır.

ANAHTAR SÖZCÜKLER

Dil, Özgecilik, Stratejik Konuşma, Sanat, Eş Seçimi ve Ebeveynlik, Ebeveyn-Yavru Çatışması.

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Supervisor: Assist. Prof. Dr. Rıza ÖZTÜRK

ABSTRACT

Lawrence presents two main characters in his novel *Sons and Lovers* (1913): a son and his mother who are highly depended on one another. The main purpose of this study is to find out the reasons of the protagonist's conflict between his mother and his sexual partners by analysing the three female characters' persuasive efforts of getting his altruistic investment via their indirect requests.

Taking Trivers's parent-offspring conflict theory, Pinker's theory of strategic speaking, Buss and Trivers's theories of mating and parenting, and the main evolutionary theories of altruism as the main basis, the study aims to provide an integrated analysis combining literature with social and natural sciences.

This study proposes that the main conflict stems from the mother's high influence on her son's altruistic tendencies owing to her effective use of language. The mother's and the son's discordant desires on his mating strategies create disagreements between them which generally result in the mother's success of keeping his altruistic investment for the sake of investing it in her other children.

Finally, this study is expected to lead us to a better understanding of the reasons and results of possible conflicts between parents and their offspring in general; the conflicts between Mrs. Morel and her son, Paul, in specific.

KEY WORDS

Language, Altruism, Strategic Speaking, Arts, Mating and Parenting, Parent-Offspring Conflict.

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ABBREVIATIONS

CLI: Costly Long Term Investment

ESS: Evolutionarily Stable Strategy

RHP: Resource Holding Potential

S&L: *Sons and Lovers*

SIT: Selective Investment Theory

INTRODUCTION

For centuries, natural and social sciences seem to have separated their paths having no intention to combine their views. In that way, there always stay gaps between the fields when treated separately. As for Wilson (1998: 13) “without integrating knowledge from the natural sciences with that of the social sciences and humanities”, we cannot “provide a clear view of the world as it really is”. He proposes that it is time “for collaboration between scientists and philosophers” (1998: 11). Wilson (1998: 8) offers “consilience” as “unification” of knowledge to handle the facts more accurately. As humans, we are both biological and social beings having highly developed mental states and having an environment in which we live in; therefore, all the biological, mental and environmental factors that affect ourselves should be considered all together rather than separately. Each element has an effect upon another, so that we cannot understand one without the other. If we are to see all we have and all around us as a whole, we can get much closer to understanding our own selves. This study is significant for its aim to integrate arts (particularly literature) with natural (mainly biology) and social sciences (mainly psychology and language).

To understand human nature, we should first investigate our ancestors’ lives. It is generally accepted that in accordance with the environment they have lived in, the situations and the problems they have faced, humans have adapted specific programs and subprograms that contribute to their survival and reproduction which are central to all organisms’ lives. Starting with the theory of natural selection by Darwin, we can see that all organisms “struggle for existence” and those who adapt best can survive best and leave more offspring than the others as “man is variable in body and mind” (1874: 26). On the other hand, there is another kind of selection that “acts in a less rigorous manner than natural selection” and the point of being the fittest for survival turns into gaining advantages over sexual rivals (Darwin, 1874: 123). With sexual selection a taste for beauty emerges and adaptations that are beyond purposes of existence comes to the scene as in peacock’s tail “which appear to be of no more use to him for the ordinary purposes of life” (Darwin, 1874: 181). Furthermore, sexual selection creates differences

between the sexes according to their reproduction habits (Trivers, 2002). On the other hand, in order to increase their chance of survival and reproduction, humans have adapted other laws of selection especially cognitive and emotional selective forces. If a particular structure of mind has advantages on the individual's total fitness, it can be selected and can spread over many generations "until it becomes a universal, species-typical trait" (Cosmides and Tooby, 1992: 179). That's why popular ideas usually spread faster than genes giving us the power of challenging our genes to some extent (Dawkins, 2006). Ideas can be gained in many forms. However, their success depends on the probability of their way of addressing to our emotions. For instance, if an idea evokes surprise in us through our cognition, we would want to know more of it (Carroll, 2003a). Emotions which are mixtures of learned and inherited themes are the main determiners of our behaviours that have evolved to provide solutions to the adaptive problems. For instance, fear helps us to survive by making us alerted, anger leads us to battle against the danger and happiness is a sign of relief or excitement which means the situation is content. Happiness can also bring people together as we feel happy to be with the people we love (Ekman, 2003). Likewise, we enjoy helping the people we like more and we like the people who are altruistic more (Trivers, 2002). Altruism is at the heart of morality and morality is in sociality. Without altruism, mating and parenting behaviours cannot reach any success (Buss, 2003). Similarly most ideas and emotions in human life aim to support altruism. One of the biggest trigger for sociality and in return for altruism among humans is language. Human language is a proof of highly developed human cognition (Pinker, 2003). It can multiply the benefit of knowledge and contribute to helping behaviour (Pinker, 2010). However, the success of the language depends on its careful and effective use in appropriate contexts. Thus, being a strategic speaker can save and contribute to an individual's efforts of survival and reproduction (Pinker, 2007). Therefore, besides related elements, together with strategic speaking, altruism towards kin and altruism towards non-kin through sexual selection which are at the scope of this study constitutes two main behaviours for survival and reproduction and in return for life. In consequence, all the elements related to human biology, sociology and psychology naturally work together being depended on one another rather than

separately. Accordingly, the purpose of this study is to reach an integrated knowledge through a comprehensive character analysis.

CHAPTER I

1. HUMAN SOCIALITY THROUGH ALTRUISM AND LANGUAGE

1.1. Altruism

The term altruism is defined by *Longman Dictionary of Contemporary English* (2004) as; “when you care about or help other people, even though this brings no advantage to yourself” and present selfish as the opposite of the word altruistic. On the other hand, in evolutionary terms, altruism is generally defined as a behaviour beneficial to the recipient at a cost to the altruist and the benefit and cost are defined “in terms of contribution to inclusive fitness” (Trivers, 2002: 18). Although the two definitions seem too close to each other, the part of “no advantage to yourself” constitutes a huge difference between them. Recent developments in evolutionary studies of human behaviour show that even altruistic behaviours may include selfishness behind.

1.1.1. Main Theories of Altruism

It is widely agreed that the sociality of all organisms including their cooperation and some sacrificial behaviours has been the interest of many scientists. Darwin (1874: 65) realized that, there are some agreements in each community which he defines as “the law of honour” and morality’s development is symmetrical to men’s increasing intellectual power. He concludes that the societies with better moralistic elements survive better and longer than the others. Although he thinks that the foundation of moral qualities lies in social instincts including the “family ties” and emotional elements such as love and sympathy in a community and these qualities provide benefit to the species; he still thinks that “the development of the moral qualities” is a really “interesting problem” (Darwin, 1874: 318). Even though he leaves a number of questions and problems about human morality to be solved, Darwin seems to have initiated the search for the roots of moralistic elements and their essence in human life and becomes a guide for the researchers in this area.

1.1.1.1. Hamilton's Kin Selection and Inclusive Fitness Theories

After Darwin's defining the basis of morality as a puzzle, Hamilton is the first to solve some part of it with his inclusive fitness and kin selection theories. Kin selection theory brings what Darwin calls as "family ties" into life defining why and how these ties are attached to each other. When we turn back to Darwin's theory of natural selection, we see that each organism searches for opportunities to increase its survival and reproductive success (Darwin, 1874). Each tries to be the fittest in order to survive best. In this regard, kin selection explains why we discriminate our relatives by aiding to and caring for them more than the other people. We share our genes that are identical by descent with our relatives and the closer a relative is; the more the shared genes are. Therefore, an individual's altruistic behaviours increasing the relatives' fitness also increase his total fitness, because of their identical genes (Hamilton, 1964a; 1964b).

Hamilton (1964a) defines aiding to and caring for kin to guarantee better survival of the shared genes as kin selection and an individual's total fitness in life as inclusive fitness. They are closely related to each other, because any kind of altruism towards kin contributes to the individual's inclusive fitness. According to his rule, if an altruistic behaviour has positive effects on inclusive fitness it may become adaptive. The tendency of behaviours to be adaptive in respect to an organism's interest for its own inclusive fitness shows that, organisms can behave altruistic not only for their own relatives, but also towards the other organisms. However, unlike "kin selection", altruism towards non-kin which is defined as "cooperation" by Hamilton, includes a cost-benefit decision never letting that "one individual would value another more highly than itself" (Hamilton, 1964b: 25).

The sacrifice of an organism for its kin provides fitness benefits to itself indirectly. In this regard, "inclusive fitness" and "kin selection" are closely related, such that "kin selection is the process by which inclusive fitness is maximized" (West *et al.* 2006: 17). Even though inclusive fitness theory is sometimes mistakenly used instead of kin selection theory (Dawkins, 1979), it is proposed to be more useful and "general than the group selection, kin selection or reciprocal altruism" (Hamilton, 1975: 336). Inclusive fitness is an organism's total fitness which involves both its own genes and its

shared genes in its kin and which can be increased via direct and indirect fitness benefits.

For kin selection, the degree of genetic relatedness is of great importance since it determines the number of identical genes. As for Hamilton (1964a), a child shares %50 of his genes with his mother and %50 with his father. Similarly, he shares %50 with his siblings, %25 with his grandparents, and so on. From his own genes' view, this means his sibling is $\frac{1}{2}$ of himself and he is $\frac{1}{2}$ of his parents and $\frac{1}{4}$ of his grandparents. If he has a sibling from his mother's or father's another marriage, his half sibling is his $\frac{1}{4}$ of himself. Therefore, according to this relatedness "no one is prepared to sacrifice his life for any single person but everyone will sacrifice it when he can thereby save more than two brothers, or four half-brothers, or eight first cousins..." (Hamilton, 1964a: 16). As the degree of relatedness decreases the percentage of the identical genes also lessens simultaneously and so does the altruistic behaviours.

Hamilton (1964a) defines "four types of behavior": altruistic, selfish, mutualistic and spiteful.

| EFFECT ON ACTOR | EFFECT ON RECIPIENT | |
|-----------------|-----------------------|--------------------|
| | + | - |
| + | Mutual Benefit | Selfishness |
| - | Altruism | Spite |

Table 1. Social Behaviours. A Hamiltonian classification scheme for behaviors that have been selected for by natural selection (West *et al.* 2006: 418).

This table shows costs (-) and benefits (+) according to four types of behaviour. In general sense, "mutual benefit" and "altruism" have positive effects on recipients whereas "selfishness" and "spite" have negative effects. In individualistic sense, "mutual benefit" and "selfishness" have positive effects on actors, since they gain benefit without losing, but "altruism" and "spite" have negative effects on actors, due to their costs. Therefore, we can say that in "mutual benefit" both the actor and the recipient gains; however, in spiteful behaviour both the actor and the recipient lose. Altruistic acts cause actors costs (-) benefiting (+) the recipients. Selfish behaviours benefit actors without helping (+), however they have negative effects on recipients. In short, as for Axelrod

and Hamilton (1981: 1391), if both individuals “defect, both do worse than if both had cooperated”.

Hamilton has figured out why we behave altruistic towards our kin in a biologically scientific sense. On the other hand, Hamilton’s theory is mostly based on mathematical calculations; however, in real life we have the emotions that can change these mathematical calculations a little. We probably cannot love all our siblings or cousins as much the same. If a person has ten cousins, he would probably like some of them more than the others and the similar truth may be applicable to the other relatives. Furthermore, in social life, we do not help only our kin. At that point, Trivers, with his theory of reciprocal altruism, explains why we have more altruistic tendencies towards the individuals we like, and similarly why we like altruistic individuals more and why we may risk ourselves even for a total stranger.

1.1.1.2. Trivers’s Reciprocal Altruism Theory

An individual risking his own life to save another from drowning is an instance of altruism. If the drowning person and the altruist are closely related (for instance a father saving his own child), the situation would be ordinary, because organisms are universally designed to discriminate their kin and to provide protection for them in order to survive their own genes. On the other hand, if the drowning person is unknown to the altruist, it becomes extraordinary and the altruist’s behaviour would be regarded as heroic. The latter instance seems to present an individual taking risk without gaining anything. In fact, “natural selection favors these altruistic behaviors because in the long run they benefit the organism performing them” (Trivers, 1971: 35).

Trivers (1971) defines reciprocal altruism as an altruistic behaviour performed by an individual not without demanding a similar behaviour from the recipient immediately or later. Dawkins (2006: 166), pictures the main idea of the theory with the idea of “[y]ou scratch my back, I’ll scratch yours” stressing the importance of mutual benefit between organisms similar to Darwin’s (1874: 71) view of “[t]o do good unto others – to do unto others ye would they should do unto you – is the foundation – stone of morality”. Therefore, in the drowning man instance, the saved individual should

somehow reciprocate. This would mean the extraordinary act is appreciated by the recipient. On the other hand, if the same individual fails to reciprocate gaining without giving, “selection will discriminate against the cheater” (Trivers, 1971: 36). However, expectation of reciprocation also differs according to some parameters. For instance, if the saved individual is weaker and younger than the helper, the actor’s expectation of reciprocity may lessen accordingly.

“Reciprocally altruistic behavior” is selected according to these biological parameters:

- 1) Length of lifetime
- 2) Dispersal rate
- 3) Degree of mutual dependence
- 4) Parental care
- 5) Dominance hierarchy
- 6) Aid in combat (Trivers, 1971: 37-38).

The first parameter indicates that the length of lifetime increases the chance of organisms’ reciprocal acts. The more chance an organism has to reciprocate, the more acts can be seen. Likewise, if the dispersal rate is low during the lifetime, the same individuals have more chances of interacting. Moreover, members of species dependent on each other for specific reasons tend to favour each other. As the mutual dependence increases, so does the possibility of reciprocity. Although there is an asymmetrical relationship in parental care, mutual dependence can be seen between parents and their offspring. At that point, age factor causes the main asymmetry, since the offspring is more in need of help than the parents. Similarly, dominance hierarchy also includes asymmetrical relationships because of the fact that dominant individuals may give more help to less dominant ones. Finally, the last parameter shows that a dominant organism can be aided symmetrically even by a less dominant one in the event of an aggressive behaviour (such as fighting). To sum up, the main parameters for reciprocal altruism to define is “how many altruistic situations occur and how symmetrical they are” (Trivers, 1971: 38).

Trivers (1971) grounds his reciprocal altruism theory on his three kinds of reciprocity instances from different species: cleaning symbioses, warning calls in birds,

and human reciprocal altruism. According to him, reciprocal altruism can also be regarded as a symbiosis, one organism benefiting the other by cleaning another organism, simultaneously benefiting itself by the act of cleaning. Trivers gives the example of fish-shrimp reciprocal behaviour which causes the host's (the fish) not trying to eat the cleaner after the cleaning act and tending to go to the same shrimp (generally to find the same shrimp) for the next cleaning act. His second example is warning call of the birds which provides advantages both for the calling bird and for the birds near. Not only it prevents the nearby birds from being eaten by a predator, but also it reduces the survival risk of the calling bird, both immediately and in the long term. Even though the calling bird takes some attention by the predator, the risk is very low when compared with the birds' not making warning calls at all. Since the calling one is aware of the danger, it warns the others. Therefore, the benefit of calling act to an unaware bird is much higher than the risk of calling bird's being caught by the predator. Moreover, as the reciprocity is established among the birds, next time another bird can save the calling bird with its own warning call. Consequently, when we see the biggest picture, from individual point to community, natural selection favours the groups of organisms contributing each other's fitness with behaving altruistically and groups including more altruistic individuals survive better than the others.

The last and the most essential instance of Trivers's reciprocal altruism is his "human reciprocal altruism" which he defines according to six parameters:

- 1) Kin selection
- 2) Reciprocal altruism among close kin
- 3) Age-dependent changes
- 4) Gross and subtle cheating
- 5) Number of reciprocal relationships
- 6) Indirect benefits of reciprocal altruism (Trivers, 1971: 45-47).

Trivers points out that the symmetry of relationships can be seen clearly in human society, because diversity of talents causes more social interaction and necessitates more cooperation. Trivers accepts Hamilton's kin selection theory; however, he claims that kin selection is not the only basis of human sociality and like kin detection humans have also detection systems for detecting reciprocal and non-reciprocal individuals. Furthermore, reciprocal altruism can be seen even between close

kin, however with lowered demands. Reciprocal altruism also measures “unequal cost/benefit ratio” providing altruistic behaviours if the benefit of the altruistic act to the recipient is greater than the cost to the altruist and these degrees also vary according to the altruist’s and recipient’s age. “Since the reproductive value of a sexually mature organism declines with age, the benefit to him of a typical altruistic act also decreases, as does the cost to him of a typical act he performs” (Trivers, 1971: 46).

Two types of cheating are defined for reciprocal altruism: gross and subtle. Gross cheating means failure of reciprocation without giving anything and leaving the altruist suffering the costs, whereas subtle cheating indicates giving less than the altruist desires. In gross cheating type, the altruist can discriminate non-reciprocator and probably decide to cut off his altruistic acts in the future. However, in subtle cheating, the cheater may confuse the performer (the altruist) causing him to continue his costly acts for a while (Trivers, 1971). For the problem of cheating, altruistic punishment has evolved to fight against cheaters. “Individuals punish others who do not cooperate”, because “punishment has provided some fitness advantage, either direct or indirect (West, *et al.* 2007: 426). Altruistic punishment and its opposite act of altruistic rewarding provide not only the continuity of the altruistic acts by stopping unfair behaviour, but also offer reputation gains among society. The benefits are higher, even though these acts are costly for the punisher or the rewarding individual (Fehr and Fischbacher, 2003). Number of reciprocal relationships also determines the amount of reciprocity between individuals. Mutual dependence in a group permits “additional indirect (non-altruistic) benefits”, hence both the group and the individual gains simultaneously (Trivers, 1971: 47).

Trivers also present ten parameters for defining “the psychological system underlying human reciprocal altruism”:

- 1) A complex regulating system
- 2) Friendship and the emotions of liking and disliking
- 3) Moralistic aggression
- 4) Gratitude, sympathy, and the cost/benefit ratio of an altruistic act
- 5) Guilt and reparative altruism
- 6) Subtle cheating: the evolution of mimics
- 7) Detection of the subtle cheater: trustworthiness, trust, and suspicion

- 8) Setting up altruistic partnerships
- 9) Multiparty interactions
- 10) Developmental plasticity (Trivers, 1971: 48-54).

There is a sensitive balance among all the elements of the altruistic regulative system. When one changes slightly, the other elements may all change accordingly. As for Trivers (1971), we have more altruistic tendencies towards the individuals we like, and similarly we like altruistic individuals more. Furthermore, besides reciprocity, Tooby and Cosmides (1996) propose that in friendships; understanding each other, rewards of interacting, the degree of considering a friend as irreplaceable and valuing similar things are of great importance to maintain it. Their claim stresses that when there is weak or no friendship and the trust is lower than enough, the reciprocation form of altruism occurs. They ground the understanding of friendship to cyclic valuation rather than reciprocal altruism. Nonetheless, both they and Trivers mean that valuation is important in friendships.

When the interactions lead to undesirable paths, the sense of aggression may arouse. This feeling seems to have evolved in order to be protected from unfavourable situations and individuals, such as cheaters. Much human aggression has a moral basis and generally arouse in the cases of “injustice, unfairness, and lack of reciprocity” (Trivers, 1971: 49). Aggression is also a protective mechanism (Trivers, 1971) and much commoner than altruism, because “there are many ways to damage an organism than to enhance its functioning” (Tooby and Cosmides, 1996: 124-125). Together with “friendship, guilt, sympathy, and gratitude”, aggression has also evolved to regulate the altruistic system and since having these traits are beneficial to individuals, some individuals may choose the simpler way of only seeming to have them by “mimicking” these traits (Trivers, 1971: 50). These pretending acts of cheaters may result in altruists’ suffering from great costs, even if they are not done fully consciously. However, both cheaters and altruists learn from others and their experiences can show them ways of how to cheat and how to detect. “Social learning” provide answers for “how questions” (West *et al.* 2006: 426). Nevertheless, the cost of being detected to a cheater is higher when compared with an altruist’s, since the altruist can gain not only of altruistic act, but also of altruistic punishment, whereas the cheater may suffer a great loss if detected.

Feeling guilty, if the cheater assures that he will avoid cheating again with reparative behaviour, both he and his partner would be beneficial because of future reciprocal help (Trivers, 1971). Consequently, reciprocal altruism is vital for all the people almost in their all kinds of relationships.

1.1.1.3. Dawkins's Selfish Gene and Meme Selection Theories

Dawkins (2006) believes that altruistic acts are for the good of the genes. In his book, *The Selfish Gene*, Dawkins supports and broadly explains Hamilton's and Trivers's theories blending them with his own, regarding kin selection and reciprocal altruism as Darwinian theory's two main sources of altruism, and he accepts both of them as the basis for his selfish gene theory. According to his theory, as organisms, we are all vehicles of our own genes that are replicators. In its simplest terms, the genes command us to do whatever we can in order to make them and their own replicas survive better and longer. What a gene wants is to create replicas of itself and to make vehicles help organisms having these copies. The more replicas a gene recognizes in another organism, the more help it wants to provide. Therefore, since they are selfish, in fact, whatever we do has selfish intentions behind, either conscious or unconscious. However, Dawkins (2006: xiv) claims that "[o]ur brains have evolved to the point where we are capable of rebelling against our selfish genes", so the more rebellion against genes may indicate a more developed brain (e.g. heroism may be regarded as the highest level of altruism). As for Dawkins (2006), genes are genetically programmed codes unlike the living organisms that have brains, and therefore having motives that may be altruistic or selfish. Genes operate the underlying mechanism; however, the rest is in our hands, he claims. Thus, to understand the nature of human behaviour, not only biological adaptations but also cultural ones come into the scene.

Genes can be regarded as biological units of heredity. Having no foresight, genes do not make plans; they are just programmed elements unlike the conscious survival machines that carry them. They live long; however, not forever. That is the essence of gene selfishness. In the gene pool, they compete with other genes to live longer (Dawkins, 2006). On the other hand, as for Dawkins (2006) not only biological, but also cultural units can become hereditary passing one person to another. Dawkins names

these cultural units as “memes” (can be related to memory or mimicry) and gives some examples of them as “tunes, ideas, catch-phrases, clothes fashions, way of making pots or of building arches” (Dawkins, 2006: 192). He proposes that just like genes transmitting from body to body via eggs and sperms, memes transmit from brain to brain via a process of learning and imitation. When an idea is heard or read, one passes it to another, and it may spread from brain to brain if admitted. Like an organism passing half of its genes to its offspring, memes are passed in altered forms. Both genes and memes are blending again in each organism being subject to continuous mutations. A meme also seems to compete with its opposites or alternatives like each gene competing with its own alleles (a pair of alternative forms of a gene) (Dawkins, 2006). Therefore, Dawkins claims that our genes lead us to behave according to their self-interest, yet he explains the probability of true altruism with his meme theory.

1.1.1.4. Zahavi’s Handicap Principle

Another theory of altruism is Zahavi’s “handicap principle” also named as “costly signaling theory”. Dawkins (2006) points to this theory’s uniqueness by regarding it among the main evolutionary theories of altruism together with kin selection and reciprocation. Nonetheless, rejecting the theories of kin selection and reciprocal altruism; Zahavi insistently suggests that what matters is individual selection through costly and reliable signals that organisms convey to their recipients in order to achieve social prestige and therefore a direct gain from the altruistic act through showing themselves off (Zahavi, 2003).

Signalling is a cooperative act necessitating one signaller and at least one receiver. The aim of signals is to change the recipient’s behavior for the benefit of the signaller and their reliability is measured by their costliness. By measuring reliability, the receiver can differentiate between reliable and non-reliable signals (Zahavi, 2005). The best instance of handicap principle is peacock’s long tail. The long tail is a signal of a peacock’s health and strength. Therefore, peahens favor long tailed peacocks, and for this reason, peacocks invest more to make their tails longer. Zahavi (2006) proposes two kinds of sub selection to natural selection: utilitarian selection that favours efficiency of traits and signal selection that favours reliability often resulting in reducing the

efficiency with considerable waste (handicaps). The length of the tail causes a handicap for the peacock, because it is heavier to carry and in the case of a predator attack it slows the carrier down. Despite the handicaps of time, energy and risk the tail length causes, peahens choose the males with longest tails, because it is a costly signal of his quality. Only a peacock being healthy and strong can carry a heavy long tail, and the same tail may signal differently to different receivers. The same signal (like strength), attracting a mate, may deter a rival. Even though the message is the same, it is appreciated differently. For instance, the strength of a male gives the message of – I am strong. Although this signal is advantageous and desirable for a female, it is disadvantageous and undesirable for a rival male. Stronger males can carry longer and heavier tails better than the weaker ones. Cheaters can be discriminated by costly signals; otherwise, they may seem stronger than they really are. On the other hand, if a signal becomes available to each member of a specific group, then it is not favoured as a discriminative signal anymore (e.g. money would not be favoured as a discriminative signal when all people can have as much money as they want) (Zahavi, 2006).

Other examples can also be drawn from human life. A rich individual can signal the degree of his wealth “by wasting money” and a courageous one can show off his strength “by taking a risk” (Zahavi, 2005: 2). These are costly and honest signals, because a poor person cannot waste his money as a rich one does and similarly a weak person cannot take a risk that a courageous one can do. If one tries to give a signal that is beyond his qualities, this unmatched signal becomes a handicap having higher costs to his own fitness. Therefore, the handicaps (costs) prevent cheaters from benefiting their unreliable signalling (Zahavi, 2003).

Handicaps can also be directed to test social bonds. Individuals can direct each other handicaps in order to get reliable information about their value for one another. Both animals’ and humans’ love gestures test the social bond requiring investments (handicaps) (Zahavi, 2008).

As for Zahavi (2003: 862), “altruism is an investment in advertisement by the individual altruist (that is, a handicap)” which provides direct benefit to the altruist. The degree of the investment and the gain are parallel. If investment is small, potential gain

is also small. This explains why especially dominant individuals compete to act altruistic, and why aggressiveness seems to occur more often than altruism (Zahavi, 2003). Although altruism is generally associated with a “loss”, signallers make investments in order to gain “like a businessman investing in an advertisement” (Zahavi, 2005: 2).

1.1.1.5. Brown and Brown’s Selective Investment Theory (SIT)

Another theory that proposes “costly long term investment (CLI)” is “Selective Investment Theory (SIT)”. According to Brown and Brown (2006: 1), the missing link among the theories of altruism is the problem of motivation that leads an individual to provide costly helps and what determine motivation are “social bonds”, “the glue of relationships”. Social bond is “a tie between two or more individuals that is stable over time and across contexts” (Brown and Brown, 2006: 4). A social bond can include each type of relationship: biological relative, romantic or friendship. The individuals become dependent on one another for their survival and reproduction; therefore, a kind of mutual dependence, named as “fitness interdependence” occurs (Brown and Brown, 2006: 5). This interdependence (bonding) motivates costly long-term investments between individuals (Brown and Brown, 2006).

Brown and Brown (2006) base their theory on Hamilton’s inclusive fitness theory. Therefore, CLI is supposed to increase an individual’s inclusive fitness by contributing his survival and reproductive success.

CLI have the evolutionary stability, because it decides whether to engage in a CLI by discriminating specific individuals to make costly long-term investments and how much investment to make according to the potential degree of the social bonds. The strength of a bond is affected by the ability of individual’s reproductive gain in relation to the investments during bond formation. Therefore, unlike other theories of altruism that stress receiving, SIT emphasizes giving rather than receiving or benefiting from an altruistic act in return (Brown and Brown, 2006).

Social bonds provide individuals with resources that cannot be provided by an individual on himself. Furthermore, giving social support is more beneficial than

receiving it, because the benefits of giving (mainly positive emotions) provide direct benefits to the giver making him healthier and therefore more successful in reproductive efforts. Even in the case of helping non-kin, “shared emotional experiences” would be a higher motivation than the reputation of being an altruist (Brown and Brown, 2006: 6). When we think of individuals giving aid to strangers without letting anybody know by keeping it as a secret, the motivation of emotions also seems to have a great role on altruistic acts.

1.1.1.6. John Maynard Smith’s Game Theory

Game theory attempts to explain the communication of organisms especially via contest behaviour. John Maynard Smith (1979) claims that the application of game theory, especially together with “evolutionarily stable strategy” can make contests interpretable. Smith (1979: 476) explains his model with an example:

Suppose a contest takes place between two individuals over some resource. Individuals can adopt two ‘strategies’: H (Hawk), i.e. ‘fight until the victory or defeat’, and D (Dove), i.e. ‘display, but retreat before being hurt if one’s opponent escalates’. ... Now imagine a population of individuals playing such a game, and then producing offspring in numbers proportional to their accumulated payoffs, the offspring adopting the same strategy as their parents. The state (or states) to which such a population evolves is called an ‘evolutionary stable strategy’ (e.s.s.). In words, to be an e.s.s. a strategy *I* must have the following property: if almost all the members of a population adopt *I*, then no mutant strategy *M* can invade the population.

Smith supposes that in a population containing both Hawk and Dove strategies, organisms also follow a mixed strategy. Three general principles are assumed in Smith’s study (1979: 476): mixed strategies are supposed to be found in symmetric contests, asymmetry is expected in asymmetric contests and though contestants “exchange information about their size and fighting ability”, exchanging of information about their intentions is not expected.

A strategy, in general, is a systematic plan of action. Evolutionary stable strategy is a strategy which becomes resistible to mutant strategies since all members of a population adopt it (Smith, 1982).

Smith (1979) also points to a strategy which may be an alternative to Hawk and Dove strategies. He indicates that, if the contest “takes place between the ‘owner’ of a

resource and an ‘interloper’ ”, a new possible strategy occurs: “*B* (Bourgeois), or ‘play H if owner, D if interloper’ ” and there never takes place a fight between two *B* strategists, since only one individual is the owner (Smith, 1979: 477). He adds that the asymmetry can also be a difference in size or weapons as well as ownership and not only the asymmetry must be perceived by both individuals, but also the winning cue must be hard to acquire. If it were easy “every member of the population would acquire it and the asymmetry would disappear” (Smith, 1979: 477). Moreover, if the asymmetry is unknown, each contestant would regard himself superior, and this leads to an escalated contest. Since an individual may use of bluff and lying, “the information used in assessment should be difficult to fake: that is, it should be impossible for an individual by a small expenditure of resources to signal a high r.h.p.” (resource-holding-potential) (Smith, 1979: 482). Thus, the greater the cost of signalling, the smaller becomes the risk of being cheated.

The e.s.s. model assumes a mixed population; however, since relatives generally live close to one another, contests are often between relatives (Smith, 1979). “Such a model can be applied to agonistic encounters between pairs, or in asymmetric form, to contests between mates or between parent and offspring” (Smith, 1982: 23).

1.1.1.7. Other Contributions

As for Miller (2007: 103) “genetic similarity, residual reproductive value and gratitude” have the privilege for kin-directed altruism; “honesty and conscientiousness” for reciprocal altruism; and “kindness and fidelity” for the altruism towards mates or possible mates. Furthermore, according to Pinker (1997), it is the emotions that promote us to provide care, protection and help for others. “The essence of love” makes us help people who enjoy helping us and our relatives; he insists (Pinker, 1997: 400).

1.1.1.8. Conclusion

In consequence, each theory seems to complete one another’s missing parts in some way and each has a unique contribution to understand the nature of human sociality. In this study the main theories of altruism mentioned above are blended in order to reach a more objective and scientific framework.

1.2. Language

1.2.1. The Origin of Language

Language is a way of systematic communication using specific sounds and symbols. In developing human sociality, it seems to have a leading role. As for Pinker (1994: 18):

Language is not a cultural artifact that we learn the way we learn to tell time or how the federal government works. Instead, it is a distinct piece of the biological makeup of our brains. Language is a complex, specialized skill, which develops in the child spontaneously, without conscious effort or formal instruction, is deployed without awareness of its underlying logic, is qualitatively the same in every individual, and is distinct from more general abilities to process information or behave intelligently.

Unlike behaviourist views regarding the mind as a blank slate having no innate capacity (Pinker, 2002), Steven Pinker (1994: 24) claims that "... human language is a part of human biology" and language cannot be a cultural artifact, because there are no primitive languages; they are all complex and this complexity indicates that language is a product of human instinct.

Language is supposed to be a natural phenomenon just like spiders have an instinct to spin webs and it has first regarded as an instinct by Darwin (Pinker, 1994: 19) with his defining the language as an art and not a true instinct supposing that although "man has an instinctive tendency to speak", "every language has to be learnt" (Darwin, 1874: 46). In 20th century, one of the most cited authors, the notable linguist, Noam Chomsky, first unmask the language instinct with his two essential facts about language (Pinker, 1994). The first one is "universal grammar" which shows that all languages have universal rules and all humans acquire the language in a similar way with their innate capacity of language (Chomsky, 2005b). The second one is the fact that language is a "system of discrete infinity" indicating that all humans are born with the capacity to understand and produce new and infinite set of sentences with their recipe of finite words (Chomsky, 2005a: 11).

Children raised by parents, one speaking and the other signing, treat the two languages as if they are English and Spanish, so they learn both which is an indicator of the similarity between the structural properties of sign and spoken languages; and therefore,

a proof of the fact that “[a]cquisition follows the same course, and neural localization seems to be similar as well” (Chomsky, 2006: 8). Consequently, “[t]he universal properties of language constitute, in effect, the genetic component of the language faculty” (Chomsky, 2005b: 264). Strongly rejecting the ideas of mind as a blank slate, Chomsky (2005a: 1) claims that language is an “organ of the body” supporting the biolinguistic perspective of language faculty. Noam Chomsky regards the language as a millions of years of evolutionary success (Chomsky, 2006) and believes that the underlying mechanism of the language can be solved by regarding it as an evolved organism (Chomsky, 2005a).

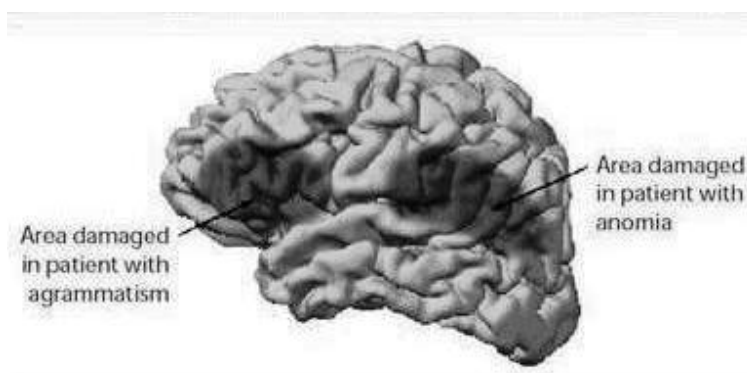
Language cannot be a mere instinct, because we are not born as talking beings. As humans, we have a language learning capacity and this capacity is activated by our exposure to language. Then, we gradually experience and learn the language via our instinctive nature. Tooby and Cosmides (1992) suppose the mechanisms governing acquiring a language and a gender identity are the same, since they both necessitate reasoning, learning and memory. As we have a determined gender at birth and we gain the identity afterwards, we have the language mechanism at birth and we gain the language similarly. Instances of feral children (the children raised in wild cannot speak the language properly if they have passed the critical age of 13) and aphasiac people show that learning the language is important, however only learning is not enough without having the appropriate equipment in our nature. Pinker (1994: 7) explains the reason of these matters in his book *The Language Instinct* claiming that language is a natural human instinct:

“universal deep structures, brainy babies, grammar genes, artificially intelligent computers, neural networks, signing chimps, talking Neanderthals, idiot savants, feral children, paradoxical brain damage, identical twins separated at birth, color pictures of the thinking brain, and the search for the mother of all languages. ... many natural questions about languages, like why there are so many of them, why they are so hard for adults to learn, and why no one seems to know the plural of *Walkman*”

These are all indicators of a language instinct. Similarly, recent studies of children with developmental disorders suggest that, “although much of language arises from more general cognitive capacities, certain aspects of grammar have an autonomous psychological and neural basis” (Bloom, 1999: R127). In his book *The Language*

Instinct, Pinker (1994) writes his belief that even though an organ of language or a gene of grammar has not located yet, it is supposed to be found as the search goes on. In 2001, as he supposes, a gene, FOXP2, which is thought to be one element related to our ability to acquire the human language, is found (Marcus and Fisher, 2003). The findings of 2001 study suggest that “FOXP2 is involved in the developmental process that culminates in speech and language” (Lai *et al*, 2001: 519). Although it is unclear whether its role in the acquisition of the language is special, the search goes on and there believed to be much more genes working accordingly (Marcus and Fisher, 2003). Consequently, the system is still waiting for exploration and several kinds of genetic impairments affecting language ability provide a starting point for it (Pinker, 1994). A well-known instance is aphasia. In severe cases of “[a]phasia, the loss of language following brain injury”, family members may even feel that “the whole person is lost forever” (Pinker, 1994: 17). Therefore, language is a unique element that makes us human and two major necessities for acquiring language are supposed to be a healthy brain and an appropriate environment to grasp the target language.

Figure 1: Location of damaged areas of the brain related to anomia and agrammatism



(Pinker, 2001: 19).

Pinker presents two kinds of patients with different damaged areas of the brain as in *Figure 1*. He shows that patients with anomia have more difficulty in irregular verbs; and therefore, memorizing, while patients with agrammatism have more difficulties with regulars and the grammatical rules of language (Pinker, 2001). This study shows that, different parts of the brain are responsible for different aspects of language, so language

should be treated as a whole, together with its physiological, psychological and cultural aspects.

When it comes to the origin of language, assumptions are made even though the exact date and sources are still unclear. “From the fundamental differences between languages, some philologists have inferred that when man first became widely diffused, he was not a speaking animal...” (Darwin, 1874: 97). Despite the initial lacking of the abilities language requires, they are thought to have developed step by step. “...[T]here was a chain of several hundred thousand generations of grandchildren in which such abilities could gradually blossom” (Pinker, 1994: 347). Hence, language is dynamic; gradually changing and some languages become extinct like organisms (McWhorter, 2004).

1.2.2. Language and Altruism

Among all the living organisms, humans have the highest morality, and therefore greatest altruism. Even though the other living organisms seem to have some sort of language and in turn altruism both towards kin and non-kin (as in warning calls of birds), human language seems much more highly developed than theirs.

Noam Chomsky and his colleagues claim that “human faculty of language appears to be organized like the genetic code – hierarchical, generative, and virtually limitless...” and no other animal but humans “take the power of recursion to create an open-ended and limitless system of communication” (Hauser *et al.*, 2002: 1569). Despite their claims are highly appreciated by Jackendoff and Pinker, they argue that recursion “cannot be the sole evolutionary development that granted language to humans” and they propose an alternative conception that is spread across the words and constructions: “combinatoriality”(Jackendoff and Pinker, 2005: 211). Stressing that not only recursion, but also combinatoriality are essential for human language, Pinker (1994: 334) insists that:

The discrete combinatorial system called “grammar” makes human language infinite (there is no limit to the number of complex words or sentences in a language), digital (this infinity is achieved by rearranging discrete elements in particular orders and combinations, not by varying some signal along a continuum like the mercury in a thermometer), and compositional (each of the infinite combinations has a different

meaning predictable from the meanings of its parts and the rules and principles arranging them).

Even though many animals communicate, grammatical language appears unique to humans providing open-ended combinational systems and consequently human language and sociality are highly developed (Pinker, 2010). Therefore, human altruistic traits seem more complex and varied than animals’.

Cooperation and helping behaviour are the leading forces of human sociality and these behaviours necessitate communication, and language is a unique way of communication providing quick and easy information. Not only in constituting social bonds, but also in developing and maintaining them, language presents the most useful ways of communication. Hence, language is thought to be evolved together with altruistic traits. Darwin (1874: 47) makes a prediction by asking “may not some unusually wise ape-like animal have imitated the growl of a beast of prey, and thus told his fellow-monkeys the nature of the expected danger?” and concludes that “[t]his would have been a first step in the formation of language”.

Helping a neighbour is advantageous, because he probably returns the favour and trusting one person for sentry while others are resting are more beneficial than everybody’s staying awake for a long time by harming their fitness. “All of these activities require negotiation and agreement” and without linguistic communication, they may stay inadequate (Hagen, 2008: 54). Sociality depends on cooperative behaviour and it is mostly coordinated by language. “Reasoning about the casual structure of the world, cooperating with other individuals”, sharing knowledge and negotiating agreements are all done via language (Pinker, 2010: 8998).

People trade food, tools, and information. Among them, information may provide the highest benefit, because its cost to the actor is just “a few seconds of breath” and its benefit to the recipient can be enormous (Pinker, 1997: 403). This is like teaching somebody to fish rather than giving him your own fish. If a person tells somebody the ways of fishing, the cost to him would be so minuscule compared with both the present and future benefits to the learning person (Pinker, 1997). “Sharing information, like sharing food, is altruistic” (Desalles, 1998: 135). Individuals tend to learn from others,

because informative altruism can provide highest benefits with lowest costs. On the other hand, utterances should be relevant in order to benefit the recipients, because irrelevant utterances should not be remembered since they can provide nothing but a noise. Thus, an utterance must either indicate or attempt to solve a problematic situation (Desalles, 1998). We use first languages to solve intra-cultural conflicts, and second languages to solve inter-cultural conflicts which are the proofs of our varied linguistic and social ability (Hagen, 2008).

As for Pinker (2002: 243), social and moralistic emotions evolved in relation to altruism, as in “sympathy and trust” motivating people “to extend the first favor”, “gratitude and loyalty” to “repay favors”, “anger and contempt” to “avoid or punish cheaters”, and “guilt and shame” to discourage harming or failure of repaying others. He claims that no first hand witnessing is necessary to know about “any tendency of an individual to reciprocate or cheat”, because it can be learned via language (Pinker, 2002: 243). The reputation of others can be transmitted by gossiping, public approval or disapproval, he stresses. Similarly as for Wilson and Wilson (2008: 380, 389), “exploitation, cheating and free riding” exist in human groups; however, the degree of them are essential for determining the survival of the groups and communal activities such as “symbolic thought, language, and the social transmission of information” are the determiners of social partners’ trustworthiness.

On the other hand, as language becomes more advanced, it also gives more opportunity for selfish aims, such as conveying unreliable truths via “persuasive lying” (Hamilton, 1975: 331-332). Thus, “... the powerful can use it to manipulate and oppress others” (Pinker, 2002: 208). Fortunately, “the cheater-detection mechanism develops early and across the cultures” (Ermer *et al.*, 2007) and cheating detection device also becomes more sophisticated especially by talking to people (Desalles, 1998). Humans can learn about the cheating or altruistic tendencies of other people via evolved “linguistic abilities”, “by hearing about such interactions or hearing characterizations of individuals (e.g. dirty, hypocritical, dishonest, untrustworthy, cheating louse)” (Trivers, 1971: 52). Moreover, we talk to influence the future behaviours of others (Scott-Philips, 2007) and by talking we encourage the people to be altruistic and try to discourage

selfishness. Consequently, we can say that thanks to language humans have highly developed altruism and therefore sociality.

1.2.3. Conclusion

Human altruism is the basis of sociality in all communities and human language is the most essential element that fosters altruistic traits in humans. All around the world, we can see that all humans have languages and altruistic traits. All societies have languages of their own and all of them have rules and virtues relating to altruism. Just like all languages have something in common as in universal grammar, all altruistic traits have much in common in all societies.

As a consequence, altruism and language seem to have evolved together to constitute human sociality. Both have unique effects on maintaining positive social interactions. Since as humans we are social beings, our sociality necessitates linguistic and altruistic elements to develop better social interactions. As a result, an integrated understanding of the basis of our altruistic behaviours and language can provide us clues about the nature of our sociality.

CHAPTER II

2. STRATEGIC SPEAKING: DIRECT AND INDIRECT SPEECH ACTS

When people talk, as for Pinker (2007a), they play games with language via different forms of behaviour such as role-playing, sidestep, shilly-shally and using vagueness, euphemism, doublespeak and innuendo. All people do this and all know that everybody does, yet everybody has a desire for plain speaking. Nevertheless, if one speaks baldly, in spite of the mentioned desire all the people have, he would generally fall into awkward positions or even worse rather than being awarded because of his baldness; since “[s]uch hypocrisy is a human universal” (Pinker, 2007a: 374). As human beings we are touchy beings and we care for our relationships and our names a lot (Pinker, 2007a). For this reason, we are highly concerned with the “impressions” we make and we invest our relationships “with a moral coloring” (Pinker, 2007a: 379, 432). For we have the sociality and we cannot have a high fitness in an isolated environment, we do not want to lose the people around us; and therefore, we all long for a good reputation to be accepted in the society. Thus, even if we may say or think that we would favour the ones telling the truths in a direct manner, in fact we do not.

“Language is entwined with human life” and “we use it to inform and persuade, but also to threaten, to seduce, and of course to swear” (Pinker, 2007a: viii). Language is not only an information sharing tool for communication, but also a tool for conveying emotions and desires. For that reason, human language may be regarded as a combination of mental games.

If language is not just for transferring ideas from head to head, but for negotiating the kind of relationship people wish to have with each other; then, semantics links words to “thought, reality, emotions, and social relations” (Pinker, 2007a: 3). For this reason, language may also become a weapon and unless it is treated properly, it may lead to unexpected results. Our careful or careless choice of words determines whether to make language dangerous or not, and this explains why we often use indirect speech in our social life (Pinker, 2007a).

Indirect speech acts have a leading role in many situations especially when our choice of words can create differences; we use it in many arenas “including rhetoric and persuasion, negotiation and diplomacy, intimacy and seduction, and the prosecution of extortion, bribery, and sexual harassment ... to escape embarrassment, avoid awkwardness, save face, or reduce social tension” (Pinker, 2007a: 375).

Pinker offers a new theory of indirect speech, which builds on the Cooperative Principle of Grice and Brown and Levinson’s Politeness Theory, “in the framework of game theory, social psychology, and evolutionary psychology” (Pinker, 2007b: 437). It is “based on the idea that human communication involves a mixture of cooperation and conflict” (Pinker *et al*, 2007c: 833).

Grice claims that conversation is a cooperative act, because it is an exchange of information between the cooperating individuals. He suggests four categories of conversational maxims for an effective conversation: quantity, quality, manner and relevance. Quantity is about the quantity of information. The participants should be as informative as necessary, but not more than required. In order to be understood, enough information is needed, yet if a participant becomes too informative, this is a waste of time. Grice explains the second maxim with a “supermaxim”: making true contributions. A participant should not say something that he believes to be false and should not say something if he has not enough evidence. The third one, maxim of manner, is also explained with a supermaxim: “Be perspicuous”. A participant should be brief and orderly avoiding obscurity, ambiguity. Finally, relation is placed with a single maxim by Grice as “Be relevant” (Grice, 1975: 45, 46).

In social life; however, we often violate all of these maxims, especially with our implicatures. An implicature has two meanings: the literal content (sentence meaning) and the intended message (speaker meaning). While the intended message is negative, the literal content may be positive, or vice versa (Pinker, 2007a). For the instance of losing a game, “[w]hat a great game you just played!” is better to say than “[w]hat a lousy game you just played!”, because people favour the speakers expressing a criticism with sarcasm rather than telling it directly (Pinker, 2007a: 379). That kind of speak is less harsh to the hearer and more confident for the speaker. It saves both the hearer’s and

the speaker's face. While the first sentence can make the intended message ambiguous including a witty game, the second one can make the language a dangerous weapon hurting the hearer or even causing the hearer to hurt the speaker due to his harsh comment.

Goffman defines face as “a positive social value that a person claims for himself” and “Brown and Levinson divide it into positive face, the desire to be approved (specifically, that other people want for you what you want for yourself), and negative face, the desire to be unimpeded or autonomous” (Pinker, 2007b: 439). Pinker (2007b: 440) prefers the terms “sympathy and deference” instead of positive and negative face. As for him, we use politeness as sympathy to pretend that “we want what the hearer wants for herself” to increase the degree of closeness by asking the hearers about their health and emotions or by wishing them goodness as in “how are you” and “be well” (Pinker, 2007b: 440) and by compliments and useless advices such as “take care” (Pinker, 2007a: 381). Politeness as deference is used when the speaker should make “the most face-threatening speech acts” as in requests, so that the speaker uses higher politeness (Pinker, 2007b). The degree of politeness depends on the level of the threat to the face of the hearer's and this threat level also depends on “the size of the imposition, the social distance from the hearer (the lack of intimacy or solidarity), and the power gap between them”; therefore, people engage in highest politeness, especially “when they are asking for a bigger favor, when the hearer is a stranger, and when the hearer has more status or power” (Pinker, 2007a: 383). “Politeness, in the linguists' sense, appears to be a human universal” (Pinker, 2007a: 386). In Brown and Levinson's theory, “politeness strategies are arranged on a continuum of face-restoring power: positive politeness, negative politeness, on-record indirect speech, and off-record indirect speech” (Lee and Pinker, 2010: 786).

Pinker accepts the cooperative principle of Grice and the politeness theory of Brown and Levinson which supposes “people cooperate not just in exchanging data but in saving face”, yet he suggests that these theories need to be supplemented because although both theories claim that “people in conversation always cooperate”, he believes that cooperation cannot be regarded as the mere target of communication (Pinker,

2007b: 437). As for him, the aim of indirect speech is to negotiate the probability and the kind of cooperation between the speaker and the hearer rather than reaching a full established cooperation at first (Lee and Pinker, 2010).

Pinker has developed “a theory of strategic speaker, who seeks plausible deniability when he or she is uncertain of whether the hearer is cooperative or antagonistic” (Lee and Pinker, 2010: 785). For Pinker *et al.* (2007c: 833), “language has two functions: to convey information and to negotiate the type of relationship holding between speaker and hearer (in particular, dominance, communality, or reciprocity)”. Unlike Brown and Levinson, who suppose indirect speech acts are used for politeness, Pinker claims that people do not use indirect speech acts just for politeness; rather they use mostly indirect language, because thanks to indirectness, people can have the plausible deniability (Pinker, 2007a). Furthermore, he believes that the kinds of relationships people have should be distinguished and the focus should be on how each kind of relationship is negotiated and maintained, rather than only focusing on cooperation and face saving (Pinker, 2007b, 443).

Indirect speech acts can be analysed in two main categories: on the record and off the record. On the record speech acts are open to common knowledge and tolerate no deniability. A request such as ‘Can you pass the salt?’ during the meal is an example of this, because the hearer would not say ‘Yes, I have the ability to do something like that’ without giving the salt to the speaker, as this sentence has a different aim though its structure is similar with a sentence like ‘Can birds fly?’ or ‘Can you swim?’. The speaker can also tell something that he wants more indirectly as in ‘This room is too hot’ to imply that he wants the hearer to open a window. Since these speech acts are all open to common knowledge, not only the target hearer but also the others can understand the real meaning of the implications. On the other hand, off the record speech acts are not common to knowledge and can only be inferred from the context (Pinker, 2007a).

Pinker shows three main reasons for the use of off-record indirect speech acts: plausible deniability, relationship negotiation and language as a digital medium (Pinker, 2007b; Pinker *et al.*, 2007c). Plausible deniability gives the speaker a chance of denying his ambiguous sentence in the case of a negative response. The indirectness of language

provides the speaker deniability, so that he can change the path of conversation easily whenever he senses a threat. With indirect speech, a speaker can also try to change relationship without damaging it. Language is a powerful agent, a digital medium, and “record” is a metaphor for its easiness to be understood, memorized and shared without losing the meaning especially via gossiping. Although overhearers can sometimes be capable of understanding implicatures, they can be far less certain than the speaker and the hearer, so the speaker has higher deniability chance against them. Furthermore, the more the mutual knowledge between the hearer and the speaker, the higher becomes the chance of implication to be interpreted clearly. Consequently, off-record indirect speech acts prevent public humiliation both for the hearer and the speaker (Pinker, 2007a). Pinker and Lee give four different off-record indirect speech examples matching to four different aims (Lee and Pinker, 2010: 785):

“I hear you are the foreman of the jury in the Soprano trial. It’s an important civic responsibility. You have a wife and kids. We know you’ll do the right thing.” [a threat]
 “Gee, officer, I was thinking that maybe the best thing would be to take care of the ticket here, without going through a lot of paperwork.” [a bribe]
 “Would you like to come up and see my etchings?” [a sexual advance]
 “We’re counting on you to show leadership in our Campaign for the Future.” [a solicitation for donation]

In off the record speech acts, the action depends on the choices of the other individual, as in the game theory (Pinker, 2007a). In the logic of game theory, one actor does not know the values of another and Thomas Schelling (1960, cited in: Pinker, 2007a: 393) calls it the “Identification Problem”. Pinker (2007a: 393) schematizes an example for an off the record indirect speech act in “a game-theoretic model”:

| | Dishonest Officer | Honest Officer |
|--------------------|--------------------------|-----------------------|
| Don’t bribe | Traffic Ticket | Traffic Ticket |
| Bribe | Go Free | Arrest for bribery |

Table 2. (Pinker, 2007a: 393)

This table shows the alternative acts of a driver. He has mainly two choices. If he chooses not to bribe, he should buy the traffic ticket either the officer is honest or not. However, if he decides to try bribing, he has a risk. Since he does not know whether the officer is honest or not, his bribe offer may result in his being arrested if the officer is honest. According to Grice’s cooperative principle, the speaker should utter his intention

clearly by saying “ ‘If you let me go without a ticket, I’ll pay you fifty dollars’ ” (Pinker, 2007a: 393). However, if the officer is honest, the driver has to pay for his illegal offer. On the other hand, if he uses an implicature to convey his bribe offer by saying “ ‘So maybe the best thing would be to take care of it here’ ”, he can rescue himself from the risk of arrest (Pinker *et al.*, 2007c: 834). Even if the honest officer understands the real meaning of this remark, he cannot arrest the driver for he lacks proof and if he does, this may be a wrong arrest that is costly not only for him but also for the police department and for the honest driver (Pinker *et al.*, 2007c). In this case, indirect speech is much more advantageous than direct, because it gives the opportunity of plausible deniability to the speaker whenever he faces refusals.

The choice of bribing or not bribing and the expected costs of the act depend on “the size of the traffic fine, the proportion of bad and good cops on the roads, and the penalties for bribery” (Pinker, 2007a: 394), yet indirect speech can work in every situation. In this example, indirect speech saves the speaker from an arrestment. However, in our daily life the penalties are generally social rather than legal. In such cases, indirect speech can also save the speaker from the social penalties.

As for Pinker (2007a), our emotions make us sensitive to words and for this reason “we all turn into Implicature Man” rather than “Maxim Man” who always tries to be true and unambiguous. An example from daily life which has the risk of social rather than legal penalty is schematized like this (Pinker, 2007a: 399):

| | Dishonest maître d’ | Honest maître d’ |
|-------------------------|----------------------------|-------------------------|
| Don’t bribe | Long wait | Long wait |
| Bribe | Instant Seating | Public humiliation |
| Implicated bribe | Instant seating | Long wait |

Table 3. (Pinker, 2007: 399)

These are the alternative choices of a man who seeks a place to sit at a full restaurant with his partner. The payoff matrix of this situation is similar in structure with the prior bribing offer example (Pinker, 2007a). If the man asks directly ‘If you make us seated now, I will give you fifty dollars’, he may be answered negatively and his impression may be affected badly in front of the maître d’, his partner and the other people who witness the situation. On the other hand, indirectness of the speech act can solve “the

game-theoretic Identification Problem” by allowing the man “to tender a bribe without risking a social penalty” (Pinker, 2007a: 400). These sentences can be suitable to implicate a bribe (Pinker, 2007a: 399):

I was wondering if you might have a cancellation.
 Is there any way you could speed up my wait?
 We were wondering if you had a table for two.
 This is a really important night for me.

Being turned down is so terrifying and off the record speech makes it easy for both the speaker and the hearer, decreasing the embarrassment in the situation. “Bluster and self-confidence, backed up by the deference and esteem of third parties, can be ... won by possessing assets that others value or by having prevailed in previous battles of will or of force. To be disarmed of these weapons through a public defeat or disrespect that all can see – to ‘lose face’ – is painful” (Pinker, 2007a: 406). In all situations, people tend to save their face; however, implicatures can be used not only to protect one’s own face, but also to defer another’s and a sentence like ‘I was wrong’ may reflect a man’s indirect apology (Pinker, 2007a).

The game-theoretic matrix of another example from daily life is also similar with the prior examples (Pinker, 2007a: 412):

| | Willing partner | Unwilling partner |
|---|------------------------|--------------------------|
| Say nothing | Hand shake | Handshake |
| “I’d really like to make love to you” | Sex | Wine thrown in face |
| “Would you like to come up and see my etchings?” | Sex | Handshake |

Table 4. (Pinker, 2007: 412)

This matrix represents a man’s attempt for seduction. In this example, the risk of direct speech can be other than “wine thrown in face”, such as a slap to face, cutting off the relationship or just awkwardness. Indirectness, again, can solve the problem and save the face of both. However, sometimes the hearer may not get the implication and ambiguity can create conflicts. Since “indirect speech acts are not so considerate to the hearer” (Pinker, 2007a: 392) depending on mostly the speaker’s intentions, an innocent hearer may answer positively to the indirect question, not understanding the implied message but by really meaning it. So, maybe the best way is to start from indirect speech when there is

a threat of refusal, and then, to decrease the degree of indirectness gradually as the conversation goes on in order to be sure whether the message is properly conveyed or not.

On the other hand, though the hearer can understand the real meaning, he may choose to ignore it pretending not to know (Pinker, 2007a). “Sometimes we choose not to know things because we can anticipate that they would have an uncontrollable effect on our emotions” (Pinker, 2007a: 423). We may refuse to answer, change the subject especially when the answer has two alternatives: a damaging answer or a lie. Knowledge can be dangerous, because the expressive power of language “lets us learn what we want to know, but it also lets us learn what we don’t want to know. Language is not just a window into human nature but a fistula: an open wound through which our innards are exposed to an infectious world”; and therefore, it is not surprising that we all use and expect other people to add their speech politeness, innuendo and other forms of doublespeak (Pinker, 2007a: 425).

Indirect speech has also costs besides its advantages, because the speaker spends more time and energy for indirect speech using a sense of humor, irony and complex thinking rather than stating it as it comes to his mind. Furthermore, it benefits the hearer without hurting him and costs are lower for the speaker, because he can change the path of the meaning the time he senses that the speech act becomes a threat for the hearer’s or his own face. In that manner, we may probably think that it is altruistic. However, the problem of its being inconsiderate to the hearer (Pinker, 2007b) alters the cooperative aspect of it, because the hearer may fail to understand the real meaning of an implication and this may lead to conflict. As in other behaviours, indirect language also seems to include selfishness behind its altruistic surface. Nevertheless, indirectness and double-speak are among the rules of the games people play, so we may probably conclude that, the best player wins.

In conclusion, people use both direct and indirect language according to the situations. Even though we want directness, we all use indirect speech since it has many advantages in appropriate circumstances. The main aims of indirect speech acts are guaranteeing plausible deniability, making relationship negotiation and using language

as a digital medium. Cooperation and politeness are also essential for indirect speech, yet they do not seem to be the mere or primary factors.

CHAPTER III

3. UNIVERSAL EMOTIONS AND BEHAVIORS: MATING AND PARENTING

3.1. Universal Emotions

Emotions are the determiners of our behaviours. In other words, they are the determiners of our life. All humans experience the same emotions, but each person experiences them differently. We cannot live without emotions, because they evolved to make us deal with vital events quickly and automatically. Some events occur so fast that we do not find enough time to think and decide how to behave. In such cases emotions tell us what to do; otherwise we would not be fast and clear enough to respond appropriately (Ekman, 2003).

Emotions are a mixture of learned and inherited themes. We are born with sensitivity to the events occurring around us and our major emotions are activated from the very beginning of our life. Main emotions are universal; however, there are cultural and individual differences in shaping human emotional life. Our universal emotions are programmed and others are shaped by experience. Throughout our life, each newly acquired emotion is added to the predetermined emotional behaviors. Thus, emotions are not only linked to our personal present and past experiences, but also linked to our ancestors' life. For this reason, an emotion which seems useless today may have a useful evolutionary past (Ekman, 2003). Our emotions may fail, because they are programmed to solve ancestral adaptive problems (Tooby and Cosmides, 2001). For instance, our ancestral adaptation for sweets and fatty foods (Pinker, 1997) still give joy to us, but may be less advantageous today for we have the chance to get much of them without turning them into energy, so that we have to suppress our desire in order not to face obesity which has many detrimental effects on human health. Similarly, feeling fear for both harmful and harmless snakes is another ancestral adaptation which is hard to overcome (Tooby and Cosmides, 2001).

Human brain has evolved to regulate behaviour in order to be biologically successful. When an adaptive problem is detected, a signal is sent to our brains and

specific emotions occur. After this information-processing task, these emotions activate specific subprograms. For instance, when we see a predator, we feel fear and this emotion makes us behave more attentive, makes us change our goals and search for security, redirect information-gathering programs, create categories in our minds such as “dangerous” or “safe”, create new retrieval tasks, change communication process (our face employs species-typical expression of fear, we may become unable to speak and may utter an alarm cry), activate specialized inference and learning systems, change our physiology (higher heart rate, sharper reflexes) and finally activate behavioral decision (Tooby and Cosmides, 2008: 118-119). Each emotion is designed to solve a different adaptive problem and each is activated in different situations and by different cues. With fear, we run away from predators in order to survive. With sexual jealousy, we get prepared to guard our mates and get ready for violence (Tooby and Cosmides, 2008). With anger we try to prevent harms and we compete for mates or food. On the other hand, though emotions are open to public, thoughts are private, so that the source of emotion is not open to other people (Ekman, 2003).

Paul Ekman proposes nine paths for activating our emotions. The most common one is autoappraisers, which make people feel specific emotions. They are not only sensitive to universal emotion triggers, but they are also sensitive to cultural and individual emotional triggers. There are many differences among the autoappraisers across the cultures and even among individuals. Each person experiences them in different ways and in varying degrees. When driving a car, our emotions help us to become automatic rather than letting us think every move after we have learned how to drive. However, in another country in which people ride on the opposite side of the road, our automatic responses can harm or even kill us. Similarly, in other situations there can be found such risks which reverse the main aim of emotions; since they are both inherited and learned, they may not make us successfully ready for each new and different situation. It is usually harder to overcome triggers that are learned early in life. The earlier they are learned, the harder they become to unlearn, because everything that is lived early in life has great traces throughout a person’s life. The second path, reflective appraising, makes us consider about the situation consciously without our being certain, so that it conveys the risk of our misinterpreting the happenings. The third

way is to remember a past emotional scene which can be intentional or involuntary. The other ways are to imagine, to talk about the past emotional experiences, to re-experience the feelings via empathy, to get instructed by others, to violate social norms and to voluntarily assume the appearance of emotion (Ekman, 2003).

Emotion is a feeling that lasts for a few minutes or for an hour, but when it is felt many times during a day or for days it becomes mood. Unlike moods, emotions are flexible, blending and have no resistance to change. Thus, moods can create us difficulties and can be disadvantageous as they do not easily alter like emotions which prepare us to different life conditions. Though we often realize the source of our emotions, we cannot easily understand our moods. Moods may be the result of intense emotions. If a person experiences some emotions very deeply, his mood may alter accordingly. Temperament is a broader term than emotion or mood and it refers to a person's inherited emotional disposition. Accordingly, we can say that when a person gets angry for a short time it is an emotion, when his anger stays longer it is a mood, and if a person usually gets angry very easily, then it is a temperament (Ekman and Friesen, 1975; Ekman, 2003).

Ekman and Friesen (1975) propose six major universal emotions in their study: sadness, anger, fear, surprise, disgust and happiness. These are main categories and emotions often occur blended rather than singly (Ekman, 2003) like colours in the world. Thus, Ekman (2003) also categorizes five kinds of major emotions which can usually blend together having sub emotions: sadness and agony, anger, surprise and fear, disgust and contempt, and enjoyable emotions. All emotions have different functions in human life. Fear is protective giving us avoidance from dangerous situations and ability to respond more effectively in danger. Sadness and agony may build the bridge of empathy and may benefit the organism by getting help from others. Disgust makes us cautious about disadvantageous or harmful foods and other elements. Anger warns others and may discourage injustice. Likewise, happiness may cause to call for similar things, events or situations which make us happy by indicating both to us and the people around us that we are content with the current situation we are in (Ekman, 2003).

“It is hard not to behave emotionally when the stakes are high” (Ekman, 2003: 52). The loss of a loved person may be a universal trigger for sadness and agony. Especially losing a child can be a mother’s greatest agony (Ekman, 2003). As for Darwin (1899: 48):

No emotion is stronger than maternal love; but a mother may feel the deepest love for her helpless infant, and yet not show it by any outward sign; or only by slight caressing movements, with a gentle smile and tender eyes. But let any one intentionally injure her infant, and see what a change! How she starts up with threatening aspect, how her eyes sparkle and her face reddens, how her bosom heaves, nostrils dilate, and heart beats; for anger, and not maternal love, has habitually led to action. The love between the opposite sexes is widely different from maternal love; and when lovers meet, we know that their hearts beat quickly, their breathing is hurried, and their faces flush; for this love is not inactive like that of a mother for her infant.

For Ekman (2003: 87), sadness is more passive than agony and “[a]nger can be a defense against agony”. In the case of an event signalling harm to the person’s own self or the people he cares for, fear develops to engage efforts to change the situation, anger occurs to warn the others, and sadness takes place if the harm cannot be prevented. Furthermore, since we tend to care what belongs to us more, not only the loss of people we love, but also the loss of other things (our pets, jobs, status, health, or even personal belongings) may cause different degrees of sadness. Sadness and agony may help the person to get social support, to rebuild his resources and to prevent other losses by enriching his experiences about the meaning of loss and by leading him to be more careful (Ekman, 2003).

“Anger is the most dangerous emotion”, because a person may try to harm the target of his anger and may even harm innocent people while trying to avoid the external harm (Ekman, 2003: 114). Hence, anger usually opens a way to other feelings such as hatred, guilt and shame. Even though anger and fear may occur in the same situations, anger can reduce the fear and give energy to the person to defence himself. While sadness and agony may lead depression, anger can lead different forms of violence. However, though sadness can call help from society, anger and violence are two antisocial signals that society disapproves “as anger often brings forth anger” (Ekman, 2003: 40).

The briefest emotion is surprise. Starting suddenly and unexpectedly, it can be positive or negative. According to the situations and in relation to its being positive or negative, surprise leaves its place to other emotions. However, after or together with surprise, often fear is felt, because it signals an unexpected event and our body tries to regulate our behaviours accordingly (Ekman and Friesen, 1975). An unexpected visit of a loved one can be positively surprising, whereas an unexpected visit of a disliked person can be an example of negative surprise.

Disgust is an emotion not only saves us from harmful foods and elements, but also helps us avoid the things and actions which are thought to be illegal or immoral. People may also feel disgust towards bleeding or ill people because of contagion, yet “empathy and compassion” reduce this emotion to provide help for the person especially if he is an intimate such as kin rather than a stranger (Ekman, 2003: 180). In such cases, the costs and benefits of the action might be essential to the person. A mother, for instance, would help her ill child feeling pity and sadness rather than staying away from him feeling disgust. However, a person rarely wants to help a stranger if he has a contagious disease.

“Contempt is a feeling of being better than a person, of being superior, usually morally superior, but it can also be felt toward someone who is weaker in intelligence, strength, and so forth. Contempt can be quite an enjoyable emotion” (Ekman, 2003: 58). It is close to disgust, but it is related to other people, not tastes or other experiences. When we feel contempt, we may also feel disgust and anger. Moreover, since anger is disapproved by the society, disgust can be used to mask anger (Ekman and Friesen, 1975).

Finally, according to Ekman (2003), enjoyable emotions motivate us to engage in activities that contribute to the survival and reproduction of ourselves and our loved ones. All people want to maximize their experiences of these emotions. “This is a far cry from hedonism, since altruistic acts, doing good, and creating wonderful things may be learned sources of fiero, excitement, amusement, sensory pleasures... in fact, nearly all the enjoyable emotions” (Ekman, 2003: 200). Amusement, contentment, excitement, relief, wonderment, ecstasy, *naches* (parental pleasure and pride in Yiddish) and

schadenfreude (the feeling a person experiences when his worst enemy suffers in German) are some examples for the enjoyable emotions. However, not all people feel all of these emotions. Naches prompt parental investment, yet some parents feel envy rather than naches when their children are successful. Schadenfreude may be disapproved by some people. Similarly, all people invest in their relationships differently as all of them experience emotions variably. On the other hand, love is not an emotion, because love is an enduring feeling whereas emotions are brief. Both in parental and romantic love, individuals may experience both positive and negative emotions according to the situations (Ekman, 2003). The feeling of love deepens emotions, because we care about the people whom we love more and our emotions contribute to our investments and bonding.

Emotions are the main contributors of our lives. They regulate our behaviour and help us create and maintain our bonding in social, parental and romantic relationships. In all humans' lives, reproduction of the genes is prior to the survival of the individuals. In most situations survival is risked or sacrificed to protect reproductive success of the individual or his own children and relatives (Tooby and Cosmides, 2008). Our high concern with reproduction leads us to invest in parenting and mating efforts more. Consequently, this study mainly focuses on mating and parenting behaviours.

3.2. Universal Behaviors: Mating and Parenting

All organisms in the world have two main concerns in life: to survive and to reproduce in order to pass their genes to the next generations (Dawkins, 2006). To be biologically successful, an organism first has to guarantee its own survival, and then should focus on mating when it is ready, and finally it should contribute to its own offspring's survival and reproductive success. For this reason, mating and parenting constitutes two closely related behaviours that are central in life.

“Species can be classified according to the relative parental investment of the sexes in their young” and in most species including humans “the male's only contribution to the survival of his offspring is his sex-cells. In these species, female contribution clearly exceeds male and by a large ratio” (Trivers, 2002: 71). Investment

in offspring is the key variable in determining the direction of sexual selection. If one sex invests more than the other, members of the opposite sex compete with each other for mating with the members of the more investing sex. The sex investing more (usually the female) is under the risk of desertion. Among humans highly investing sex in offspring is the female. For this reason, in humans, female choice has evolved to decrease the risk of desertion and to increase the chance of providing investment of the male. Similarly, both males and females have developed adapted traits to cope with the problems they face in mating and parenting that are rarely the same (Trivers, 2002).

Mating is the key element for biological success, because failure in mating means losing the chance of becoming ancestors. Successful mating depends on the situations to the adaptive problems that are often faced including “selecting a fertile mate, out-competing same-sex rivals in attracting a mate, fending off mate poachers (those who try to lure one’s mate away), preventing the mate from leaving, and engaging in all of the necessarily sexual and social behaviors required for successful conception, child-birth, and child-rearing to take place” (Buss, 2007: 502).

As emotions have not only cultural and individual basis, so do the desires for mating and parenting. All humans have also inherited choices for mating and inherited characteristics for parenting. We add our personal choices to our desires in deciding whom to mate and how to succeed in parenting. “Nowhere do people have an equal desire to mate with all people”, so that “[d]esires determine who we are attracted to, and who is attracted to us” influencing “which attraction tactics will be successful (those that fulfill desires) and which attraction tactics will fail (those that violate desires) (Buss, 2007: 502). The differences can vary across the cultures and from individual to individual, yet the main and universal differences between the sexes depend on “sexual selection”. Female choice leads males to be more competitive (Darwin, 1874). Darwin describes two paths for sexual selection: intrasexual competition and intersexual selection. In intrasexual selection, members of one sex compete with each other for the members of the opposite sex. Failure in competition results in failure in mating. Intersexual selection represents the preferences of certain qualities for mating. For instance, if all women prefer to mate with men who have blue eyes, men with blue eyes

have an advantage for mating. Over time, the number of men with blue eyes increases in the population, since they have great chance to be successful in mating and to pass their genes to next generations. Therefore, the desires of one sex can create changes in the qualities of other sex in a population. Even though Darwin calls this process as female choice, males also have certain preferences for women and they also choose their mates (Buss, 2007).

The variables for sexual selection include “sex-linked inheritance, sex ratio at conception, differential mortality, parental care, and the form of the breeding system (monogamy, polygyny, polyandry, or promiscuity)” (Trivers, 2002: 65). Depending on these variables and the circumstances humans employ different mating strategies. “These strategies include *long term committed mating* (e.g., marriage), *short term mating* (e.g., a brief sexual encounter), *extra-pair mating* (e.g., infidelity), *mate poaching* (luring another person’s mate), and *mate guarding* (effort devoted to keeping a mate)” (Buss, 2007: 502). Men and women have different universal desires in both long term and short term mating. Men’s priority for choosing a mate is physical appearance, whereas women’s priority is resource potential. For a woman the minimum investment in parenting is pregnancy that lasts nine months, whereas for a man the minimum investment is his sex cells that can be provided in a few minutes. Consequently, mating is more costly for women. A woman should be in good condition in order to give birth to healthy children and a man should have resources to invest in children to contribute to their survival and reproduction. A woman’s youth and beauty signals her health and fertility. Males who mate with females of low fertility have lesser reproductive success than the ones who mate with females of peak fertility. Female fertility is more age-graded than male fertility which can remain high till sixties. Therefore, not a male’s physical appearance but the resources a male can provide for a female and her offspring is the central concern of female choice. A male with resource potential means both immediate and future benefits for a female. It is easier to directly observe external resources in males, yet mating often occurs before males’ reaching to their potential resources (Buss, 1992). As a result, females are attentive to the cues that signal resource potential, such as “earning capacity and higher education” (Buss and Barnes, 1986: 569). Buss (2008: 134) claims that as the woman’s desirability increases, her demands of

preferable qualities of males' especially "good-gene indicators (e.g., masculinity, sexiness)", "good investment indicators (e.g., potential income)", "good parenting indicators (e.g., desire for home and children)", and "good partner indicators (e.g., being a loving partner)" also increases. Since reproductive capability is at the centre of male mate preferences, females tend to "lie about their age, alter their appearance, and conceal prior sexual encounters" and males tend to "exaggerate their resource holdings, inflate perceptions of their willingness to commit, and feign love to induce a female to mate with them" (Buss, 1992: 252).

On the other hand, physical attractiveness and resource potential are not enough for preferring a mate. Due to the different problems both sexes face, males and females have different preferences and values to cope with them. The main problem for males is uncertainty of paternity. There is a sexual asymmetry in parenthood uncertainty, because females can always be sure about their maternity. Hence, men value sexual fidelity and chastity more than women (Buss, 1992). Similarly, women also value fidelity in men, yet while women place higher importance on emotional fidelity that is a cue for unwillingness to invest in other women; men place greater value on sexual fidelity which is an indication of paternity certainty. As desirable people find mates easily not remaining unmated for a long time, it is easier to seek for mated individuals whose reproductive values have already tested. Mate poaching can be seen both in long term and short term relationships. Different tactics can be applied to mate poaching, such as being friends with the couple, attempting to damage their current relationship, and waiting for an opportunity to attract the target mate. The costs of mate poaching for the deserted mate are higher if it turns out to be successful. Thus, in order to prevent infidelity or mate poaching, jealousy and mate guarding have evolved as two main defence systems for mating (Buss, 2007). Sexual jealousy is an alarming emotion that is aroused in a mate signalling the probable infidelity of his or her own partner or the probability of the partner's being taken away by rival mates. Moreover, there are also other triggers for jealousy such as the risk of losing status and reputation (Buss, 2000). The studies show that "[m]en are more likely than women to become distressed by sexual infidelity; women are more likely than men to become distressed by emotional infidelity" (Buss, 2003: 267). Furthermore, males who have young and physically

attractive partners become more distressed, whereas females who have partners with resources and high status become more distressed and show more mate guarding efforts (Buss, 2007).

Buss and Barnes (1986, 562) show that in their study women tended to prefer these characteristics in a spouse: “*considerate, honest, dependable, kind, understanding, fond of children, well-liked by others, good earning capacity, ambitious and career-oriented, good family background, and tall*” and men tended to prefer these characteristics more than women: “*physically attractive, good looking, good cook, and frugal*”. Moreover they found out that “the 10 characteristics most valued in a mate are *good companion, considerate, honest, affectionate, dependable, intelligent, kind, understanding, interesting to talk to, and loyal*” (Buss and Barnes, 1986: 562). Nonetheless, these values can change in accordance with the mating strategies that individuals engage in. What is desirable for long term relationships may be undesirable for short term mating and vice versa. In short term mating, males keep their standards far more flexible than females because of the lowered costs of mating. Fidelity and chastity becomes unimportant together with the other cues of paternity certainty, since men are not willing to invest in the children from a short term mate. Moreover, while a female having more than one short term mates throughout a year can only bear one offspring, a man having short term mates more than one can have more than one offspring. Therefore, there seems to be a more direct benefit of short term mating for men; nevertheless, short term mating can also be beneficial for women. Yet, women have similar desires for short term mates such as generosity, kindness and health. Women are choosier than men in short term mating, because they regard their mates as potential long term partners. On the other hand, in the case of extra-pair mating, women also value resources, generosity and kindness, but this time resources should be immediate rather than potential or possible. There are also costs of short term mating for both men and women. Women are more open to physical and sexual abuse in short term mating. The costs for men include spending economic resources, time and energy. For both sexes there is a risk of losing long term mate, losing status and reputation in the society. Furthermore, sexually transmitted diseases are among the dangers of short term mating which may decrease the person’s fitness permanently (Buss, 2003). On the other hand,

“[w]omen’s requirements for consenting to sex made it costly for most men to pursue a short term mating strategy exclusively. In the economics of reproductive effort, the costs of not pursuing a permanent mate may have been prohibitively high for most men” (Buss, 2003: 49).

For successful parenting, both mothers and fathers should invest in their children together; therefore, long term committed relationship is more advantageous for children’s success in survival and reproduction. Children without fathers are less advantageous when compared with the ones who have their fathers nearby for a long time. Another benefit of long term relationship is the chance of getting a more desirable mate. Since this type of relationship signals a man’s commitment, it makes him more desirable among women. Furthermore, it signals a woman’s fidelity and increases her desirability by saving her reputation (Buss, 2003). Consequently, both sexes should invest in offspring in order to be successful in mating and parenting. Because of the fact that women are the biologically heavy investors, female choice might be a cost balancing system. Males show greater effort and face higher costs before mating since they compete with each other to acquire resources or to gain status in order to reach the females they desire, whereas females pay greater cost after mating when they are pregnant. Although, the greatest biological cost is on the shoulder of females, the more successful a female’s choice is, the more benefits she can get from a man both before and after mating in return to her costly biological success. Thus, female choice seems to regulate cost-benefit system in men and women mating strategies.

CHAPTER IV

4. THE ROLE OF ARTS IN HUMAN LIFE

Art can be defined as “cognitive play with pattern” increasing “cognitive skills, repertoires, and sensitivities” (Boyd, 2009: 15). It can be found universally in every culture even though it may be in various forms (Dutton, 2002). As in language which can be seen universally across the cultures and varying in each culture without losing its universality, arts have also universal features and different types in each society. Hence, this study assumes that like language, art has also an adaptive function.

In *Does Beauty Build Adapted Minds: Toward an Evolutionary Theory of Aesthetics, Fiction and the Arts* (2001), John Tooby and Leda Cosmides explain how they have changed their minds to the idea that art is adaptation rather than by-product. According to them, all features of species can be categorized as adaptations, byproducts or genetic noise. Adaptations are selected aspects of an organism that have a function contributing the organism’s inclusive fitness. For instance, the system causing fear by identifying snake-ness is an adaptation, because venomous snake bites must have caused deaths among our ancestors. By-products are present in the organisms, since they are tied in the adapted traits. Avoiding non-poisonous snakes is a byproduct that stems from the adaptation of avoiding venomous snakes. Genetic noises are the components that are shaped in organisms by mutations or other random processes. Some people’s sneezing as a reflex when exposed to sunlight is an instance for genetic noise. Adaptations and byproducts are usually species typical, whereas genetic noises are often not species typical (Tooby and Cosmides, 2001; 2008). They explain that until recently, they used to regard art as by-product, however, now, Tooby and Cosmides (2001: 25) think that “art is universal because each human was designed by evolution to be an artist, driving her own mental development according to evolved aesthetic principles.” As for them, art presents human beings a wide variety of experiences at little or no cost which can be useful in every aspect of life. They add that there is a mechanism which separates the actual experience and the fictional one. For instance, when we see a lion at a movie, we may be afraid; however, we do not try to escape regarding it real. We witness the events without any risk at the point of our life and being. Furthermore, people tend to

experience things via arts, rather than learning them implicitly via informative texts and other sources owing to the fact that being involved in art is intrinsically rewarding rather than instrumental. Tooby and Cosmides (2001: 15) claim that “aesthetic motivations may be a necessary guidance system for the development of each adaptation” for the external world, body and brain or mind, and finally they solve Picasso’s paradox that “‘Art is a lie which makes us see the truth’ ”.

The reasons of engagement in arts have three evolutionary alternatives: firstly, art can be a functional adaptation that has contributed to our ancestors’ survival and reproduction; secondly, it can be a byproduct having no function on its own, and thirdly it can be a total chance that is developed randomly by the spreading genes during the process of evolution. Art cannot be a chance, since it is well-organized and developing accordingly. Therefore, the probability of its being adaptation or byproduct should be considered. If arts are byproducts, they should be like becoming addicted to drugs or catching a disease (Tooby and Cosmides, 2001). Steven Pinker regards art as byproduct and likens it to a “strawberry cheesecake” which we enjoy not because we have an evolved taste for it, but we have an adaptation for liking the sweets (such as sweet fruits), since they contributed to the total fitness of our ancestors (Pinker, 1997). However, strawberry cheesecake is a type of sweet and not all the people in the world like strawberry cheesecake and even the strawberry fruit. Strawberry is a type of fruit and fruits can be categorized under the head of sweet in that manner. Accordingly, arts may be likened to sweets and music or literature to fruits which can be categorized under sweets and finally Beethoven’s 5th *Symphony* or Shakespeare’s *Hamlet* may be likened to a strawberry cheesecake, because though art is present in every person’s life, not all people have to like Beethoven’s 5th *Symphony* or Shakespeare’s *Hamlet* or strawberry cheesecake as each person has different tastes not only for foods, but also for each kind of artistic work. For Buss (1992: 261-262), “infants across all cultures seem to prefer foods laden with sugar and fat, while rejecting those that are bitter or sour”, but specific food preferences “appear to vary across cultures (e.g., Mexican versus British) and require differential exposure during ontogeny to develop.” Buss (1992: 253) also states that “[i]t is possible that men and women are aware of their preferences, yet not aware of their origins. People have no trouble expressing their views about which foods,

paintings, or mates they prefer and which they find repulsive. The cliché ‘I don’t understand modern art, but I know what I like’ aptly captures this point.” In other words, we prefer the things we find beautiful and we regard something as beautiful if it signals paying attention to it is either advantageous for our inclusive fitness or has been advantageous for our ancestors’ lives (Tooby and Cosmides, 2001). Therefore, what is preferable and beautiful is what is advantageous and not only our genetic inheritance, but also the environment we live in has effects upon us in shaping our preferences. On the other hand Pinker’s (1997: 521) acceptance of arts’ universality to some point may be inferred from these words:

Man does not live by bread alone, nor by know-how, safety, children, or sex. People everywhere spend as much time as they can afford on activities that, in the struggle to survive and reproduce, seem pointless. In all cultures, people tell stories and recite poetry. They joke, laugh, and tease. They sing and dance. They decorate surfaces. They perform rituals. They wonder about the causes of fortune and misfortune, and hold beliefs about the supernatural that contradict everything else they know about the world... Art, literature, music, wit, religion, and philosophy are thought to be not just pleasurable but noble. They are the mind’s best work, what makes life worth living.

Although Pinker believes that artistic activities are pointless in relation to survival and reproduction efforts, he also accepts that they give “pleasure and enlightenment” (Pinker, 1997: 523). Furthermore, if art is regarded as a byproduct, this means that we can do without it and feel little or no change. Nonetheless, “if art were entirely cultural”, it “would occur in some groups and not in the others”, yet “no human society lacks art, and the most successful societies have more art than ever before” (Boyd, 2009: 71, 84). As for Pinker (1997: 528):

In all cultures, certain rhythmic sounds give listeners intense pleasure and heartfelt emotions. ... As far as biological cause and effect are concerned, music is useless. It shows no signs of design for attaining a goal such as long life, grandchildren, or accurate perception and prediction of the world. Compared with language, vision, social reasoning, and physical know-how, music could vanish from our species and the rest of our lifestyle would be virtually unchanged. Music appears to be pure pleasure technology, a cocktail of recreational drugs that we ingest through the ear to stimulate a mass of pleasure circuits at once.

Pinker defines the music as a technology, yet it can be found even in nature and seems to have an old background, even older than the human language. “Music and stories are two forms of art that require no technology, in which the audience can include more than the creator, and for which memory (and skill acquisition) are sufficient to record enough

of experience to allow its repeated performance and hence improvement” (Tooby and Cosmides, 2001: 25). As for Darwin (1874 : 46) “an instinctive tendency to acquire an art is not peculiar to man”. He predicts that:

... language owes its origin to the imitation and modification of various natural sounds, the voices of other animals, and man’s own instinctive cries, aided by signs and gestures. When we treat of sexual selection we shall see that primeval man, or rather some early progenitor of man, probably first used his voice in producing true musical cadences, that is in singing, as do some of the gibbon – apes at the present day; and we may conclude from a widely – spread analogy, that this power would have been especially exerted during the courtship of sexes, --would have expressed various emotions, such as love, jealousy, triumph, --and would have served as a challenge to rivals. It is, therefore, probable that the imitation of musical cries by articulate sounds may have given rise to words expressive of various complex emotions (Darwin, 1874 : 46-47).

Darwin (1874 : 47) stresses the probable role of imitation in shaping both the arts and language assuming that by imitating a predator’s sound and by using the instinctive voices to produce true musical cadencies especially during courtship, our ancestors would have taken “a first step in the formation of a language”. We may probably conclude that art and language have evolved since they have both social and sexual advantages. Furthermore, we may also infer that music is not a technology. Even though like language it has to be learned (via imitating the sounds of nature or other humans) to produce more complex sounds, styles and forms, its source is the same with language: instinctive human voice. Like language, music also varies from culture to culture and even from person to person, since each person has a different way of expressing himself both physically and mentally. Not each person can speak German quite like Germans, and not each person can sing quite like Africans. The reason is probably the same: humans’ different physical aspects, especially vocal organs.

On the other hand, as for Dissanayake (2009: 148), the origin of arts is mother-infant interaction which can be called as “proto-aesthetic”. She supposes that mechanisms in humans to artify (to engage in arts as a behaviour) dates back to 1.7 million years before our times holding the aim of enabling the bonding between mothers and their helpless infants. She shows that “as infant psychology confirms, babies in every culture show the same or similar cognitive abilities and preferences and the same or similar motivations and emotional responses”; therefore, “adult psychology and experience grow from and build upon inborn motives and preferences” (Dissanayake,

2001: 335). For Dissanayake (2001: 336), adult-infant interaction is unique for its “stylization (formalization or simplification), repetition, exaggeration, and elaboration in visual, vocal, and gestural modalities” which she calls “aesthetic incunabula”. Thus, “[t]he existence of sensitivities to such features in the first months of life suggests that humans are born with natural (innate, universal) predispositions for aesthetic engagement from which cultures and individuals can go on to create their myriad elaborated forms of artistic expression” (Dissanayake, 2001: 336). Baby talk is not only for attracting the attention of babies, but it can also be considered as a duet between babies and the adults in which babies’ positive or negative responses can lead adults enabling babies to express their preferences from the very beginning of their life. Baby talk resembles animals’ ritualized behaviours in the sense of aesthetic incunabula and humans’ ritualized behaviours. These behaviours also provide emotional bonding decreasing individual anxiety as in baby talk and they are thought to be stemming from mother-infant interaction. Similarly, artists also show aesthetic incunabula in their works using stylization, repetition, exaggeration, and elaboration (Dissanayake, 2001). In the process of artifying, humans make something special, so that it becomes extraordinary and takes attention (Dissanayake, 2008). While we all seek attention for “acceptance, respect, and even status it betokens” both in spontaneous conversation and in arts, we do not want to give our attention without good reason (Boyd, 2009: 110); and therefore, we choose to ignore or to pay attention according to our interests. Dissanayake (2008: 162) claims that artification “like speaking, tool-using and making, and infant attachment – benefits all members of a society, not only a talented few”. On the other hand, Miller (2000) supposes that art has evolved through sexual selection and our aesthetic preferences are the results of our mate choice system. Art has the power of strengthening social cohesion (Boyd, 2009), besides its unique function in sexual selection. Seeking attention can both be applied to social and sexual efforts. Arts help humans making something more personal, otherwise all people would love to seem just like each other, but even with today’s mass production, individuals usually resent seeing other people having the same ornaments and clothes or even possessing similar artistic capacities. Each person wants to be unique in sexual sense. As Zahavi (2006) states, a signal loses its discriminative function if it becomes available to each member of a specific group.

This may be another reason of humans' desire to take attention. Nonetheless, the artistic aspects that express a belonging to a group may create the reverse effect, and a person may feel proud to have the same or similar artistic abilities or belongings in such situations because of the expression of identity or a group feeling. Thinking that the community an individual belongs to may be regarded as his extended kin, the people of the same community can differentiate themselves especially via arts "as if to make the group look like a separate species, biologically from other human groups" to strengthen their bonding and to increase helping behaviour among themselves (Pinker, 2007a, 403). Therefore, this study assumes both theories to be valuable.

Denis Dutton suggests to treat "art as a field of activities, objects, and experience given naturally in human life...depending on persistent cross-culturally identified patterns of behaviour and discourse: the making, experiencing and assessing of works of art" (2006: 368). He proposes twelve aesthetic universals that can be found cross-culturally in arts. By arts he means "artifacts (sculptures, paintings and decorated objects, such as tools or the human body, and scores and texts considered as objects) and performances (dances, music and the composition and recitation of stories)" (Dutton, 2006: 369). The first universal feature is "direct pleasure". Arts give humans a direct pleasure as sweets, drinks or sports does. Although we are often unaware of the real causes that raise the pleasure, they all have ancient causes that have contributed to our ancestors' lives. The second one is "skill or virtuosity". Art is an indicator of skill or a special talent which is universally valued; consequently, demonstration of artistic capacity is pleasurable and rewarding for any human being. This demonstration can even turn to competition as in play, because of its rewarding function. The third universal feature is "style". All kind of arts and all artists have styles, and style may stem from a culture or a family, or may even be invented by an individual. "Novelty and creativity" is another feature. Creativity attracts attention, since it is an admirable aspect of human mind and novelty arouses surprise and admiration; besides, it is appreciated as it conveys the creativity of the artist. "Criticism" is also a feature that can be found cross-culturally wherever art is present and can also be found even in non-aesthetic life, yet its complexity differs according to situations. "Representation" is a feature that focuses on the artist's skill and the pleasure potential of the subject matter. Arts represent or imitate

real or imaginary experiences. Most humans like a good picture of a beautiful landscape, yet a picture of an undesirable scene would be unattractive. “ ‘Special’ focus” is another universal feature that is related to attracting particular attention to an artistic element by, as Dissanayake calls, “making special”. “Expressive individuality” is also universal in artistic activities and it is open-ended. Expressive personality and individuality is respected in every culture. “Emotional saturation” is present in all arts in varying degrees. Not only the emotional content of the artistic work as in real life, such as a poem about death, but also its emotional tone, the way it is expressed, is important. Moreover, each artistic activity is an “intellectual challenge” expressing the best works of human mental capacities. Artistic works gain meaning according to “art traditions and institutions” which are found in each culture. Finally, “imaginative experience” is an essential universal for arts. Even the most realistic art works can provide imaginative experience for both the artist and the audience. In daily life, we often use our imagination during daydreaming, thinking solutions to our problems, thinking about the other people’s intentions, making plans and so on (Dutton, 2006: 369-373). We seem to use our imagination very often and compose fictional happenings in our minds before we act or decide on something in order to consider all the benefits and costs of an action or a decision.

On the other hand, even though, Dissanayake (2008: 162) regards arts as adaptation, she does not include literary works, claiming that “humans were artificers long before they were able to write and read, perhaps even before they were able to speak or speak well” and “literacy is a specialized skill”. However, the aesthetic universals Dutton (2006) proposes are also applicable to literature. Furthermore, the term adaptive is defined as “contributing to the eventual reproduction of an organism or its relatives” (Cosmides and Tooby, 1991: 493). Literature can contribute to human inclusive fitness by presenting individuals limitless imaginative experiences that can increase the individual’s awareness of the real world instead of real experience which can be limited, risky and less informative. In that way, a person gets the experience at little costs and from literary works, he derives what he can do when he actually faces a similar situation. He may ask questions such as how he would do or feel if his sister died and he were responsible, how would he feel if he acted cowardly and his community

knew it as in *Lord Jim*, to make himself ready in real life situations from the experiences he has gained from literary works (Tooby and Cosmides, 2001). In that way, one can expand his experience by considering the possible outcomes of different behaviours and situations without taking risks. Similarly, in Hardy's *Tess of the D'urbervilles*, the young protagonist of the novel accuses her mother for her inexperience and stresses the importance of literature for human experience in these words:

“Oh, Mother, my Mother!” cried the agonized girl, turning passionately upon her parent as if her poor heart would break. “How could I be expected to know? I was a child when I left this house four months ago. Why didn't you tell me there was danger in men-folk? Why didn't you warn me? Ladies know what to fend hands against because they read novels that tell them of these tricks; but I never had the chance o' learning in that way, and you did not help me!” (Hardy, *Tess of The D'urbervilles*, 53).

This examples may provide an answer for the question of “[i]n the case of fiction, why should communally recounted falsehoods about characters and events that never occurred make people any more attached to one another than they would otherwise find it in their interests to be?” (Pinker, 2007d: 171). Literature not only presents events, but also evokes emotions that may result in empathy or sympathy in the readers, in other words, the producer tries to manipulate the audiences' behaviour just as the speaker does in a conversation. As Carroll (2006b) states, literature has the power of shaping and directing human behaviours and values. Characters in literary works can be fictional or totally imaginary (fairies, ghosts, angels, demons, gods, talking animals, monsters) and can also be representations of real people. No matter how unrealistic the characters or situations might be, the ability to convey emotions and motives that human mind perceives determines the interest towards literary works (Carroll, 2005; Sugiyama, 2001). Furthermore, the information conveyed via literary works does not have to be objective, true or valid, since it reflects the subjectivity of the author; it only needs to be reliable. With his own views, perceptions and experiences, the author creates his work and each reader filters the information according to his own “fitness interests, abilities, and experience (for example, beliefs, desires, feelings)” (Sugiyama, 2008: 254).

On the other hand, literature not only evokes emotion and provides experience. Recent studies show that reading improves the function of the brain. “Using functional magnetic resonance imaging”, Dehaene *et al.* (2010: 1) have “measured brain responses

to spoken and written language, visual faces, houses, tools and checkers in adults of variable literacy”. They have found that reading develops specific parts of the brain.

Literacy, whether acquired in childhood or through adult classes, enhances brain responses in at least three distinct ways. First, it boosts the organization of visual cortices, particularly by inducing an enhanced response to the known script at the VWFA site in left occipito-temporal cortex and by augmenting early visual responses in occipital cortex, in a partially retinotopic manner. Second, literacy allows virtually the entire left-hemispheric spoken language network to be activated by written sentences. Thus, reading, a late cultural invention, approaches the efficiency of the human species’ most evolved communication channel, namely speech. Third, literacy refines spoken language processing by enhancing a phonological region, the planum temporale, and by making an orthographic code available in a top-down manner (Dehaene *et al.*, 2010: 5,6).

The study of Dehaene *et al.* (2010: 1) demonstrates that reading is advantageous for human life. The physical development in brain through reading may provide a proof that literature can be an adaptation as it can also contribute to human survival and reproduction in that way.

With the “theory of descent with modification”, “we can understand that all adaptive structures derive from previous structures; adaptation never begins from nothing, and inherited structure places necessary constraints on all functional organization” (Carroll, 2003b: 14). In that sense the evolutionary origins of art “has to run from lullabies to Led Zeppelin” (Boyd, 2009: 70). Art is dynamic and constantly changing like every other organism. “Writing is much younger than cave painting, but fictional storytelling is far older, and a human universal”, accordingly “[s]torytelling lies at the heart of literature” (Boyd, 2009: 9, 10). “Although narrative skill varies from person to person, the ability to generate and process narrative is not limited to the exceptionally intelligent, nor is any formal instruction necessary for the acquisition of this faculty”, so that the capacity for narrative is universal (Sugiyama, 2001: 222). “Literature is the written version of an oral behavior” and since the adapted human mind produces literature, that literature reflects the characteristic of the human mind (Carroll, 2005: 932). Therefore, in a literary work, a part of each element that constitutes our being in real life is hidden in its literary meaning and in order to decode these hidden parts, human adapted mind should be considered as the main source. The adapted mind has a definite set of “species-typical behavioral dispositions” and as literary works

depict human nature, they are “produced and consumed to fulfill the needs of human nature” (Carroll, 2006a: 637).

On the other hand, species-typical behavioural system, in other words, human universals, is not enough to comprehend human nature. Behind the scene, there is the “individual person” and his or her own characteristics and own experience. Literature helps us “to regulate our complex psychological organization, and it helps us cultivate our socially adaptive capacity for entering mentally into the experience of other people” (Carroll, 2002: 41). Organisms interact with each other in their environments and share an adaptive relation produced by natural selection; however, ecology cannot be the ultimate regulative principle. The locus of meaning and experience is the individual mind. Nonetheless, no organism can be understood in isolation without its interactive relationships with its environment. The individual mind is situated at the core of the meaning and the universe is at the outer part of it. Therefore, we can reach a common framework to comprehend the meaning structure of any literary text with an empirical understanding of human experience combining the individual mind and the ultimate regulative principle of inclusive fitness (Carroll, 2002). In that sense, world literature is thought to express both human universals and cultural specialties. In literary works, at the macro level, literary universality, which is concerned with adaptive problems revealing the human condition and cognitive adaptations revealing human nature, is to be found, whereas at the micro level, literary variation, such as local solutions to adaptive problems, is expected to be found (Sugiyama, 2003a: 383).

It is generally known that humans can adapt themselves to almost every place in the world and to every culture. This adaptability stems from domain-general intelligence, but it has also distinctive features that vary from group to group or person to person. Humans are highly social organisms with large brains; and therefore, instead of instinctive behavioural patterns, they need to make sense of the world via special mental maps or models and “[a]rt and cultural artifacts like religion and ideology meet this demand” (Carroll, 2003a: 198).

Like every living organism, literature also has an adaptive function and it organizes human motives, in other words, it regulates human behaviour. It activates

human mind and experience by providing imaginative models. As Carroll (2002) claims, both the subject and the source of literature is human nature. Consequently, an understanding of one can bring us closer to the other.

The essence of all arts is probably the same. Only the styles and the paths they reach to human mind are changing especially with developing human brain. For instance, with the invention of writing, storytelling widened its scope gaining the ability to reach bigger audiences via literature. However, our main concern in both storytelling and literature stays the same. We still have a desire to associate ourselves with “altruists” and a “desire to disassociate ourselves from cheats and freeloaders” both in factual and fictional stories (Boyd, 2009: 64). With the rapidly developing technology, people often find themselves watching a movie on television or listening to a song at a café or at a shopping store. The artistic figures on billboards, on the walls of restaurants or at any other place all show that art is for all human beings. In every step we take, we may feel the invasion of arts in our life and this cannot be by chance. Arts are in all humans’ lives. We listen to music, read novels, draw pictures, sing songs, and decorate our bodies, clothes or the places we live in and so on. Furthermore, art is not in our lives just for pleasure; most artistic activities are costly necessitating time and energy investments as in painful “early visual art such as scarification, tattooing, and body piercing” (Boyd, 2009: 83). On the other hand, art is not a mere technology. Today, we have the technology, but we still listen to people telling stories although we have novels and movies or we still read novels even though the televisions and the cinemas are full of movies. Technology may add new kinds of arts to our artistic capacity and some may become more popular from time to time, yet each kind of art has a different place since all kinds of arts reflect both universal human mind and the individual differences.

On the other hand, considering human interest in cave painting, singing and imaginative storytelling; the development of art may be dating back to a very old time in the history of human evolution and such artistic activities must have served human beings as survival and reproductive contributors (Dutton, 2000). Furthermore, as each person has a different appetite for arts as each has for foods, not all kind of arts are desirable for everybody. A person may like listening to music or singing songs more

than drawing pictures as he may like pudding more than cake. “This distinction is of the mind, not to the eye: the difference is not something we can be sure we ever perceive” (Dutton, 1993: 19). Not only our adapted traits, but also the environments we live in affect our preferences in life; therefore, there are also cultural and individual differences in our lives. Nevertheless, artistic design is in everywhere from our bodies to the places we live in and to the nature. It is no doubt that, as humans we have all been surrounded by the powerful impression of arts. As for Pinker (1997: 427):

Like the pachyderm palpated by the visually impaired, human nature can be explored in many ways. Anthropology can catalogue the ways in which people in all cultures are alike and the ways in which they differ. Biology can map out the systems of the brain, or the developmental program of the genes, or the adaptive problems that must be solved in the human niche. Psychology can trick people into disclosing their foibles in the lab, or can document how they vary within the normal range and cross the line into pathology. Literature can explore the themes that eternally obsess people in the world’s myths and stories, or even in the works of Shakespeare alone.

In conclusion, although this study supposes that all arts including literature are adaptations, either they are proved to be adaptations or by-products, as Pinker indicates, there is a more evident fact that literary works are invaluable providing us with a wide variety of experience and with the precious data that can reveal much about human nature.

CHAPTER V

5. D. H. LAWRENCE

David Herbert Lawrence was born in 1885 in Eastwood, Nottingham. He was the son of a father who was a coal miner and a mother from middle class as in his novel *Sons and Lovers* (1913) which was published three years after his mother's death of cancer. In *Sons and Lovers*, "the first part is all autobiography" (Lawrence, 2004: 112) and the rest of the novel is mostly autobiographical.

Lawrence owes his literary career to Jessie Chambers, represented as Miriam character in *Sons and Lovers*, who first motivates him to write when he is eighteen or nineteen. She helps Lawrence to launch his literary career when he is twenty-three, by copying out some of his poems and sending them to the "English Review" without telling him (Lawrence, 2004: 178). Despite being an author and realizing his desire, he believes that something is wrong and feels that he has never quite succeeded due to a sense of conflict. Lawrence confesses that he does not feel any fundamental contact between him and the people he knows or the society supposing that the reason is the class system which he believes to be troubling many men (Lawrence, 2004: 179,180). In fact he belongs to both working and middle class, yet at the same time he does not feel to belong neither of them. Lawrence defines his mother as superior and respectable unlike his father which results from the class difference. Even though he thinks that the character of each person is formed by the mother especially for his generation whose mothers are more self-conscious and less dependent on their husbands "at least mentally and spiritually" (Lawrence, 2004: 51), his living a working class life seems to prevent him from belonging his mother's class despite his being so close to his mother. As for Lawrence (2004: 279):

Social life means all classes of people living more or less harmoniously together. And private life means men and women, man and woman living together more or less congenially. If there is a serious discord between the social classes, then society is threatened with confusion. If there is serious discord between man and woman, then the individual, and that means practically everybody, is threatened with internal confusion and unhappiness.

The ideal of Lawrence seems to witness more altruism and less selfishness both in society and in relationships. In his letter to Reverend Robert Reid (3 December 1907), he writes “[s]ocialism is religion; that honest, fervent politics are religion; that whatever a man will labour for earnestly and in some measure unselfishly is religion” (Lawrence, 2008: 7). Affected negatively by his mother’s unhappy marriage and therefore excessive dominance over his own life, both him and his mother understand after many years that women do not always know best and even his mother who loves him so deeply can be wrong. These words of him seem to reveal what Lawrence thinks about women, men and life: “[w]hich led me to wonder, as a small child, why God was a man, and not a woman. In heaven, God was the fount of right and wrong, and on earth woman. Women knew best. Men didn’t care. God knows best of all. – That was my childish arrangement of the moral scheme” (Lawrence, 2004: 84). As a child, he seems to have a mother who has tried to be not only a mother but also a father due to his own father’s lacking care and attention and who is among the ones whom he calls “Mothers with a big m” knowing everything better (Lawrence, 2004: 52). However, Lawrence does not appreciate the behavioural attributes of the mothers of his generation and he indirectly blames mothers for the states of their children, husbands for mothers’ behaviours and finally he blames the rules of the society for forcing “brute physical labour” (Lawrence, 2004: 280). Lawrence explains his thoughts in these words (2004: 51, 52):

Well, woman of my mother’s generation was in reaction against the ordinary high-handed, obstinate husband who went off to the pub, to enjoy himself and to waste the bit of money that was so precious to the family. The woman felt herself the higher moral being: and justly, as far as economic morality goes. She therefore assumed the major responsibility for the family, and the husband let her. So she proceeded to mould a generation. Mould it to the shape of her own unfulfilled desire, of course. What had she wanted, all her life? – a “good” husband, gentle and understanding and moral, one who did not go to pubs and drink and waste the bit of wages, but who lived for his wife and his children. ... Oh, if only every father could say to his boy: Look here, my son! These are your grandmother’s dreams of man. Now you look out!

Lawrence writes these words as if he wants to warn all the people in the society against mothers’ tendencies. However, in the big picture, he draws a conclusion that the laws of the society should be changed in order to save individuals from conflicts. “You can’t teach mankind to ‘better himself’ unless you’ll better the gross earth to fit him” and “if everybody *could* get on, and brute labour could be abandoned” the conflicts would be lessened he believes (Lawrence, 2004: 280). He explains this conflict of the

society with his ideas of “blood” and “mental consciousness”, in other words “instinctive – intuitive” and “spiritual – mental consciousness” (Lawrence, 2004: 186). “My great religion is a belief in the blood, the flesh, as being wiser than the intellect. We can go wrong in our minds. But what our blood feels and believes and says, is always true. The intellect is only a bit and a bridle” claims Lawrence (2008: 53). What Lawrence means with blood is the mechanism of human body which produces our instinctive and intuitive responses and which can be found innately in each person in less varying degrees than mental consciousness (Lawrence, 1922). As for Lawrence (2004: 170):

The nerves and brain are the apparatus by which we signal and register consciousness. Consciousness, however, does not take rise in the nerves and brain. It takes rise elsewhere: in the blood, in the corpuscles, somewhere very primitive and pre-nerve and pre-brain. Just as energy generates in the electron. Every speck of protoplasm, every living cell is *conscious*. All the cells of our body are conscious. And all the time, they give off a stream of consciousness which flows along the nerves and keeps us spontaneously alive. While the flow streams through us, from the blood to the heart, the bowels, the viscera, then along the sympathetic system of nerves into our spontaneous minds, making us breathe, and see, and move, and be aware, and *do* things spontaneously, while this flow streams as a flame streams ceaselessly, we are lit up, we glow, we live.

Lawrence also explains that there is another process in our life which usually contradicts with our innate being, in other words, blood consciousness. He explains mental consciousness as in the following:

It is here that our secondary consciousness comes in, our mind, our mental consciousness, our cerebral consciousness. Our mind is made up of a vast number of live ideas, and a good number of dead ones. Ideas are like the little electric batteries of a flash-light, in which a certain amount of energy is stored, which expends itself and is not renewed. Then you throw the dead battery away. But when the mind has a sufficient number of these little batteries of ideas in store, a new process of life starts in. the moment an idea forms in the mind, at that moment does the old integrity of the consciousness break. In the old myths, at that moment we lose our “innocence”, we partake of the tree of knowledge, and we become “aware of our nakedness”: in short, self-conscious. The self becomes aware of itself, and then the fun begins, and then the trouble starts (Lawrence: 2004: 171).

Although Lawrence has a prejudice against “the law of evolution” and science (Lawrence, 2004: 208), his ideas of blood and mind consciousness seem very similar to Dawkins’s gene and meme selection theories. Memes spread much faster genes; and therefore, mind consciousness may have a tendency to dominate blood consciousness which troubles Lawrence. As for him, there should be a balance between blood and mind, between men and women and a balance in society (Lawrence, 1922). This

constitutes his main philosophy of life. Accordingly, Lawrence (2004: 39) explains his thoughts of why class conflict exists:

The essential working man, like my father, for example, is far too vague to be really acquisitive. He will take sixpence, never thinking that he might have had a pound. And why? Because he wants the sixpence to go to the public-house, to be with the other men, in that queer physical contact which is the affinity of the blood, and is, in the long run, more deeply necessary to men than the affinity of the mind, but which, none the less, can be a prison either to man or woman who is confined to it. So that I myself could never go back into the working class, to the blindness, the obtuseness, the prejudice, the mass-emotions. But neither can I adapt myself to the middle-class, to sacrifice the old, deep blood-affinity between myself and my fellows.

Lawrence defines working class people as “narrow in outlook, in prejudice, and narrow in intelligence”, “but still fairly deep and passionate, whereas the middle-class is broad and shallow and passionless” and concludes that “[o]ne can belong absolutely to no class” (2004: 180). In that sense, a person who has balanced blood and mind consciousness cannot belong to any class and a society of such individuals cannot include classes of people which may represent the ideal of Lawrence.

Lawrence relates self-awareness with egoism and claims that “[t]he spirit is always egoistic” and defines the spirit as “[t]he greatest enemy” of man (Lawrence, 2004: 171, 172). He believes that our basic consciousness is blood consciousness, yet blood and spirit are usually in a conflict. For instance, sex drive is the main consciousness of the blood (Lawrence, 1922), but “[t]he spirit, the self-conscious ego looks at the body and says: You are shameful!” and it “immediately feels ashamed” (Lawrence, 2004: 172). Therefore, each time by obeying our spirit and controlling our instincts mentally, we harm our blood consciousness. “Our true awareness of one another is intuitional, not mental” as in “attraction” and “kinship” claims Lawrence (2004: 190) which is also the main claim of evolutionary psychology that derives from the natural aim of reproduction of genes and our instincts of guarding and caring for the people sharing the same genes with us. Hence, to Lawrence (1922) being ourselves is more important than knowing. Although sex is regarded as an instinct by science which Lawrence supports, the society tends to regard it as ugly and dirty suppressing the blood and letting the conflict start. In contrast, he claims that “[i]f you hate sex, you hate beauty” and “[i]f you love living beauty, you have a reverence for sex” (Lawrence, 2004: 145). According to Lawrence (2004: 145), “we deny sex and beauty, the source of

the intuitive life and of the insouciance which is so lovely in free animals and in plants” and the most poisoned “hatred of sex” comes from “Freudian psycho-analysis”, which denies instincts considering the drive of sex as a disease. Though he partly accepts Freud’s views, he claims that all human behaviours cannot be explained only by the sex motive. He believes that before puberty when a child is not biologically ready, the motive of sex cannot reveal itself (Lawrence, 1922). Furthermore, he does not accept Freud’s theory of incest and Oedipus complex. Rather than incest, he stresses the undesirable consequences of mothers’ dominance and forms his ideas of blood and mental consciousness after the publication of *Sons and Lovers*. However, up to now his novel has been analysed mostly by Freudian psychoanalysis which he believes to be wrong. “In fact a part of his argument with psychoanalysis was that its view of the human person derived from illness and disorder, not from health or wholeness as he believed it should” and “he asserts the truth and validity of personal, subjective experience and knowledge” against Freud’s clinical study (Steele, 2004: xxx), yet Lawrence seems to be influenced by Darwinian theory. Sigmund Freud’s “central idea was that incest between a mother and her prepubertal son (and conflict between father and son) really occurred in our evolutionary past, and he hypothesized that the imprints of this Oedipal sin still appear in the course of an individual’s life even in contemporary societies” (Berezkei and Gyuris, 2009: 72). Freud (1913: 153) believes that as in the case of mythical king of Oedipus, “who killed his father and married his mother, as well as with the two primal wishes of children”, a son may feel sexual desires towards his mother being hostile to his father. Berezkei and Gyuris (2009: 86) argue that “[t]he original Freudian assumptions about humans’ desire to establish an incestuous relationship with the mother, and in general humans’ incestuous drives, cannot be justified”. They add that “Freud seemingly failed to distinguish between attachment and sexual attraction, but later psychological, ethological, and anthropological evidence excludes the existence of incestuous urges before puberty” (Berezkei and Gyuris, 2009: 86). Similarly, Lawrence believes that the main conflict starts in the society and affects men, then women and finally children creating a vicious circle. Mothers whose husbands are irresponsible may want to see their sons taking the responsibility as if they were a father, yet this replacement is emotional rather than sexual, he thinks (Lawrence, 2004).

In the evolutionary sense, Lawrence seems to get closer to a more valid explanation of mother-son relationship. As a mother means a female having child or children, then we may say that she has fulfilled her sexual or reproductive desire. What a mother needs is a resource provider for her children and when her husband does not invest in his family enough, she may try to find another investor (Buss, 2003). “It is the duty of a husband to give his wife what she wants” (Lawrence, 2004: 99). When her husband fails to do his duty, her sons, especially when they are grown-ups, can help the mother realise her desires. The mother may want them to invest in her and her own children, but at the same time she does not want to lose the source of her resources. Since the sons’ being in love means their investing in another female and ceasing to invest in their mother and their own siblings, the mother may feel jealousy in order to prevent their investing in any other female. Similarly, sons may become more and more dependent on their mothers and this mutual dependence would be hard to break. Finally, the conflict arises when they invest more in their mothers rather than their potential partners (Trivers, 2002).

CHAPTER VI

6. AN EVOLUTIONARY APPROACH TO *SONS AND LOVERS*

The main purpose of this study is to find out the reasons of the protagonist's conflict between his mother and his sexual partners in Lawrence's *Sons and Lovers* by analysing the three female characters' persuasive efforts of getting the male protagonist's altruistic investment via their indirect requests. Taking Trivers's parent-offspring conflict theory, Pinker's theory of strategic speaking, Buss and Trivers's theories of mating and parenting, and the main evolutionary theories of altruism as the main basis, the study aims to provide an integrated analysis combining literature with social and natural sciences. The study assumes that the main conflict stems from the mother's high influence on her son's altruistic tendencies owing to her effective use of language. The mother's and the son's discordant desires for his mating strategies create disagreements between them which generally result in her success of keeping his investment for the sake of investing it in her other children.

In the novel, the three females' indirect requests which aim at persuading the male protagonist to invest in them are selected and examined in their original context. The meaning of indirect speech acts can change according to the context (Pinker, 2007a); therefore, the speech acts are analysed together with the context related to them. The analysis is divided into three parts in order to reveal each female's use of language and persuasive success clearly by considering the matter from their viewpoint. The first part is devoted to Mrs. Morel, the mother of the protagonist, Paul. The second part is for Paul's long term mate, Miriam, and the last part is for his short term mate, Clara. The analysis order is determined according to the females' importance in Paul's life and choices.

Reproduction is the main concern of human life, so that it is also central in literary works as literature reflects human mind. "That is, literary representations commonly organize themselves around problems of reproduction, especially mate selection and family relations" (Carroll, 2001: 9). Since *Sons and Lovers* is highly related to mate selection and family matters, mating and parenting are the two basic

subject-matter in this study. Consequently, the female persuasive efforts and the male's altruistic tendencies are examined according to their mating and parenting strategies.

The study aims to answer these questions:

- 1) What are the reasons of the protagonist's conflict in his life?
- 2) Why does parent-offspring conflict occur between the mother and her son?
- 3) When does the conflict become higher and why?
- 4) What kind of strategies do the female characters apply to their speech in order to provide better investment and how does the target respond?
- 5) How does the mother win the competition of keeping her son's investment?
- 6) What is the relation between persuasive indirect requests and altruistic investments?

Human nature is both the source and the subject of literary study; consequently, this study regards the author who creates the characters, the setting and the plot reflecting his own experiences of the world as the basic source of data. An understanding of the author's motives is essential to gain significant clues about the real meaning in his work. Moreover, since the novel analysed in this study is highly autobiographical, understanding the motives of the author becomes more essential to interpret the work that is the representation of both his physical and inner life. In a literary text the author organizes the meaning; however, the readers' response can vary to some extent. "A literary text is a communicative act"; thus, meaning depends not only on the author, but also on the readers; and no matter how an author may try to control the meaning, he cannot totally control the response of the readers (Carroll, 2001: 11). Nevertheless, reader response is a limitation to this study. Although there are studies on reader response in this field, it is excluded due to its being too broad for the study. On the other hand, "[i]n order to give a comprehensive sociobiological critique of a literary text, we must take account of the total meaning situation, and to do this we must analyse the relations among elemental dispositions, species-typical norms, cultural norms, and individual structures of meaning" (Carroll, 2001: 12). Accordingly, this study aims to consider not only universal themes, but also cultural and individual differences. This

literary work is thought to be a miniature of the real life; therefore, the results may be applied to the other areas of investigation related to human nature.

Grounded in Trivers's theory of parent-offspring conflict, the study assumes that the main conflict between Paul and his mother stems from their biologically different interests that lead them to different paths in order to maximize their own inclusive fitness rather than incest desires. Biologically, each one is concerned with his or her inclusive fitness, yet their fitness interests are not always parallel to each other which initiates the conflict between them. The theory claims that parents (especially mothers, as among mammals the highly investing sex in offspring is the female) try to manipulate the offspring's behaviours according to their own genetic interests. Consequently, a disagreement occurs between parent and offspring over the length and amount of parental investment, "over the altruistic and egoistic tendencies of the offspring as these tendencies affect other relatives", over "the adult reproductive role of the offspring" and "under certain conditions parents are expected to attempt to mold an offspring, against its better interests, into a permanent nonreproductive" (Trivers, 2002: 129). The latter conflict creates the main struggle for the protagonist as it means his investing all his resources in his own family rather than a mate, in other words, it means a sacrifice of his main aim in life: becoming a parent and an ancestor. The son's seeking mates highly contrast with his mother's desire of his being nonreproductive and responsible only for his family. The disagreement over his becoming reproductive or nonreproductive continues until his siblings' successful mating and his mother's influence on his mate choice continues until her death.

Parental investment is crucial for an offspring's survival and future reproduction. It includes investing not only economic resources, but also physical and emotional elements such as time, energy and care. Parental investment consists of all the investments that can contribute to the offspring's inclusive fitness. For a parent, especially for a mother, the most important thing in life is her offspring. She is ready to do everything she can in order to contribute to its survival. However, when the parent has more than one offspring or when she is able to have another offspring in the future, her strategies change accordingly. While an offspring would want a long and a huge

parental investment considering its own survival, the parents would not be eager to meet all of these demands as they tend to maximize the number of their surviving and future offspring. If the offspring can gain more than the parents have been selected to give, it may decrease the fitness of its own siblings. The offspring that can gain the best investment from the parents can be the fittest at the cost of its siblings and its demands also depend on the degree of its altruistic tendencies towards its siblings. Parents are related to all their offspring equally due to their nine months of costly investment; and therefore, they would want an offspring to regard its siblings as its own self, yet the offspring considers itself more than the siblings as it shares only some of its genes with them. Parents demand altruistic behaviours from the offspring towards its own siblings whenever the benefit is higher than cost and deter selfish behaviours whenever the cost is higher than the benefit. Conversely, the offspring cannot regard its sibling as its own self and does not tend to show altruistic acts unless the benefit to the sibling is higher than twice the cost of itself. The disagreement can also extend to other kin. Considering their degree of relatedness, parents want their offspring to be more altruistic towards their kin though the offspring is not as closely related to them as its parents (Trivers, 2002). As for Trivers:

According to the theory presented here, socialization is a process by which parents attempt to mold each offspring in order to increase their own inclusive fitness, while each offspring is selected to resist some of the molding and to attempt to mold the behavior of its parents (and siblings) in order to increase its inclusive fitness. Conflict during socialization need not to be viewed solely as conflict between the culture of the parent and the biology of the child; it can also be viewed as conflict between the biology of the parent and the biology of the child. Since teaching (as opposed to molding) is expected to be recognized by offspring as being in their own self-interest, parents would be expected to overemphasize their role as teachers in order to minimize resistance in their young. According to this view, then, the prevailing concept of socialization is to some extent a view one would expect adults to entertain and disseminate (Trivers, 2002: 145).

Consequently, with their role of teaching, parents have a good camouflage to manipulate their offspring's behaviour. Parents get involved not only in direct or immediate altruistic and egoistic tendencies of their offspring, but also in its habits and daily activities as they reveal how it consumes its energy and in the long run can affect its altruistic capacity. For instance, parents encourage the children to sleep early in order to prevent higher demands from them both at night and the following day and to enhance their future altruistic acts. They encourage the children's helping the housework or

studying, but discourage the things that are unnecessary for the parents such as playing cards. In sum, due to the dissimilar interests of parents and children, what children want to do is generally unnecessary for parents and what parents want children to do is generally dull and unpleasant for children (Trivers, 2002).

Parental investment is highest when the offspring is newly born and gradually decreases with the offspring's growth due to the fact that as time passes the investment becomes less beneficial to the offspring and more costly to the parents. In humans, offspring is born after a costly nine months of pregnancy and reaches maturity late; therefore, parental investment starts before the infant is born, credibly during meiosis, and continues over many years. The younger and the weaker the offspring, the more positive response it can get from its parent. If there is a large difference between demand and investment, the conflict is higher. The conflict decreases with the mother's increasing age which is an indicator of her lessening reproductive value. Mother's love is the assurance of her future investment and when a mother's initial love for her offspring is low, the offspring is selected to seek ways of altering her behaviour in order to gain future investment. In that respect, the offspring can be actively involved in the relationship with its parents. There are two kinds of signals that the offspring uses to show its needs. First ones are real needs that must be met by the parents, but the second ones are extended needs such as the difference between crying for being starving and crying for eating something it desires. Although the offspring can rarely deceive its parents, the parents can generally differentiate between those signals and invest accordingly. Likewise, the offspring can differentiate between a weak parent's and a strong parent's low investment. Each parent invests in accordance with his or her own resources. On the other hand, offspring can distinguish between the conditions in which claimed parental investment is real and in which it is overemphasized to influence or control the offspring (Trivers, 2002).

Among parent and offspring there can be reciprocity, but still it is generally "asymmetrical" in offspring's behalf (Trivers, 2002: 22). Offspring are generally "passive vessels into which parents pour the appropriate care" and if they act as "*actors*" in this interaction, then conflict must be assumed to lie at the heart of sexual

reproduction itself” (Trivers, 2002: 129) as in Paul’s case. Parents generally decrease their investments gradually to prevent offspring’s higher dependence on them and consequently to lessen the cost to themselves. However, in some cases the parent investment extends over an infinite time and amount. When a parent invests in a child much more than usual, the asymmetrical relationship turns into a symmetrical one and the parent demands reciprocity either consciously or unconsciously. In such cases, the parent wants the offspring to sacrifice its own immediate or future reproductivity for the sake of its own kin. A nonreproducing individual can increase his relatives’ reproductive success by investing his own sources in them; and therefore, automatically his parent’s inclusive fitness increases. By helping his kin, his own inclusive fitness can also increase but the high cost of his failure in mating may leave him little or no benefit. Similar to the parents’ demands of his altruistic acts towards his siblings, parents try to turn him into a nonreproducer whenever the benefit is higher than the cost, but the individual is selected to resist unless the benefit of his act to the sibling is higher than twice the cost of himself. There are two alternative results for a nonreproducing individual. First one is his increasing his own inclusive fitness that can make him content with his own life. However, in the second case, the individual increases his parents’ inclusive fitness while lowering his own. Hence, in the second case, the offspring “is expected to show internal conflict over its adult role and to express ambivalence over the past, particularly over the behavior and influence of its parents” (Trivers, 2002: 146). Especially, “if becoming a permanent nonreproductive, helping one’s siblings, is more likely to increase one’s inclusive fitness when one is small in size relative to one’s siblings”, “the parent may be selected to give additional investment in order to tie the offspring to the parent” (Trivers, 2002: 147). If the costs and benefits of the offspring behaviour change, parents can try to alter their offspring’s behaviour and may encourage it to reproduce. Even if the parent and offspring agrees on its reproduction, there can still be disagreement over its mate choice. Conflict is expected to be higher especially during the individual’s choosing mate, because it affects his future altruistic tendencies towards his kin. For this reason, parents generally want their children to mate with the people signalling the traits that can be beneficial to them and to their family (Trivers, 2002).

When the interests of parent and offspring are in conflict, especially during parental care, “offspring are expected to employ psychological weapons in order to compete with their parents” as they are “preprogrammed to resist some parental teaching while being open to other forms” (Trivers, 2002: 129, 142). However, not only genetic elements, but also social life shapes the personality of each individual. With their different tools and ways of manipulating offspring behaviour, parents have greater arms. As a result, generally parents are the winners of this competition. Furthermore, as ignoring the parent’s views and preferences means reduced parental investment; the offspring usually does not want to take the risk of losing the investment and gives way to its parents (Trivers, 2002). In their attempts to mold the offspring, parents not only apply “differential investment”, but also “psychological manipulation” to extend “voluntary offspring behavior” (Trivers, 2002: 147, 148). “Parent-offspring relations early in ontogeny can affect the later adult reproductive role of the offspring” and particularly “with language and other means of manipulation, the character and personality of the offspring would be molded in an arena of conflict” (Trivers, 2002: 124, 147). “The ability of words to frame an event has long been used in rhetoric and persuasion” and “[p]eople certainly are affected by framing” (Pinker, 2007a: 126, 261). Consequently, persuasive speech is a distinctive feature that gives an additional advantage to the people who can use the language effectively. Furthermore, it is much easier to influence a child from the very beginning of his life by persuading him which on the other hand may create conflicts in his future life.

In conclusion, mainly under the light of parent-offspring conflict theory and the theory of strategic speaking, a comprehensive analysis is supposed to be provided for the protagonist’s main conflict in the novel.

CHAPTER VII

7. ANALYSIS OF *SONS AND LOVERS*

Lawrence presents two main characters in *Sons and Lovers*: a son and his mother who are highly depended on one another. The bonding between the mother and her son is strong; however, it heavily affects the son's relationships with his mates.

The novel starts with the mother's early period of marriage and closes with "derelict" part that implies the son's decision of struggling for existence rather than giving up his survival efforts after his mother's death described at the part of "the release". In that way, Lawrence seems to centre upon the mother's marriage and its consequences. Although Paul Morel is the prior character in the novel, Mrs. Morel has also a prominent role being the greatest force in his life as his mother.

At the beginning of the novel, Lawrence focuses on the relationship between Mr. and Mrs. Morel. Mate choice is crucial in human life as it is tied in closely with parental investment, and consequently with parental success (Trivers, 2002). Mrs. Morel's life and choices provide an example of how mate choice can affect a woman's and her children's lives. In the novel, Lawrence portrays a husband who is physically strong, but economically weak. Despite his working hard, he earns little and he has a low status in the society. This social conflict creates a parental conflict in the family. As Lawrence (2004: 280) defends, society is responsible for "brute physical labour" and for husbands' states, husbands for mothers' behaviours and finally mothers' for children's behaviours. Therefore, in the novel, we witness a man's struggle to hide his economic weakness in order to marry his beloved who is attracted to his physical appearance and earthly joy. However, one can also see the cost of cheating and being cheated; the troubles Mr. Morel's lies and self-centredness have created in the family, and in the big picture their direct and indirect effects on a child's life.

Cheating is destructive for relationships. Especially when the male has fewer resources than he has claimed, the female can easily withdraw herself, because females generally value economic resources much more than other qualities in man, particularly when they have little or no economic power. A husband with good resources means a

father that can invest in his children appropriately (Buss, 2003). After learning the case of cheating, the victim is likely to punish the cheater. In this situation, Mrs. Morel has no choice but to punish her husband emotionally for she has no economic power to live on her own and has children to look after. Nonetheless, as a mother she has to pay for her husband's mistakes; and thus, she has to be more altruistic towards her children and has to find other sources of investment to compensate for her husband's few resources and lacking care. Instinctively, she becomes more protective of her children even against their own father. On the other hand, another disappointment for Mrs. Morel is her husband's becoming an alcoholic, who has worn "the blue ribbon of a teetotaler" when they have been newly married (Lawrence, *S&L*: 11). In this way, what Mrs. Morel has expected from her husband comes up with just the reverse. After learning that she has been cheated, Gertrude's manner towards her husband changes and the family battle begins which affects particularly Paul's future life.

Lawrence lets Mrs. Morel to take the initial attention in his novel. The first part of the novel mainly focuses on Mrs. Morel and her relationship with her husband and children. As Mrs. Morel has an irresponsible husband with few resources, she holds her elder sons responsible for the family in turn. Initially, she cares for William much more than her other children, because she wants his investment in return. However, when his investment ceases due to his partner, she directs most of her care and attention to Paul. With William's death, Paul becomes her favourite child and he takes a central place both in the novel and in his mother's life. Having experienced a bitter end by letting her first son, William, invest in a demanding partner, Mrs. Morel becomes more alerted to dangers around her second son, Paul, and much more concerned with him in order not to lose his investment and survival like his brother. Consequently, Mrs. Morel competes with Paul's long term mate, Miriam, and his short term mate, Clara, to keep his investment and to protect his survival. Therefore, in the second part of the novel, Paul takes greater attention and the focus is on mainly him and his conflicting relationships with his mother and sexual partners.

The key for getting costly long term investment from a person is to keep his emotional commitment (Brown and Brown, 2006) and emotional commitment cannot be gained through force. As for Pinker (1994: 368, 369):

In all cultures, social interactions are mediated by persuasion and argument. How a choice is framed plays a large role in determining which alternative people choose. Thus there could easily have been selection for any edge in the ability to frame an offer so that it appears to present maximal benefit and minimal cost to the negotiating partner, and in the ability to see through such attempts and to formulate attractive counterproposals.

In mating and parenting the stakes are high; therefore, individuals can gain more by persuasion. “People certainly are affected by framing, as we know from centuries of commentary on the arts of rhetoric and persuasion” (Pinker, 2007a: 261). Consequently, this study focuses on the three females’ persuading efforts of getting altruistic investment from the male via their indirect requests. In the novel, all women, including Mrs. Morel, Miriam and Clara, have a bonding with Paul, they care for him in varying degrees; and accordingly, their efforts are shaped in order to maximise the chance of getting his investment. Although, their strategies change in terms of mating and parenting, they contest for the same thing: to gain and keep Paul’s costly investment. Each of them generally applies indirect persuasive requests, yet their personalities, desires, expectations and most importantly their use of language affect the degree of their success of getting altruistic investment.

7.1. Mrs. Morel

He who wants to persuade should put his trust not in the right argument, but in the right word. The power of sound has always been greater than the power of sense.

Joseph Conrad

The first three parts of *Sons and Lovers* focuses on Mrs. Morel's life and her relations with her husband and children, yet with the crucial point of Paul's being "the man in the house" (Lawrence, *S&L*: 88), the author gives Paul a pivotal role both in the novel and in his mother's life.

Paul gets the prior role in Mrs. Morel's life when he starts to take responsibility of his family especially after his father has had an accident and his brother, William, has been to London for work. When Mr. Morel has broken his leg at the pit and taken to the hospital, Mrs. Morel feels stressed, but Paul calmly and willingly takes the responsibility of their house. During his father's and brother's absence, Paul is glad to be the man of the house (Lawrence, *S&L*: 88), because as a young man he has a chance to show his abilities to the family, especially to his mother. Thus, he decides to look for a job to support his family at the age of fourteen.

"What do you want to be?" his mother asked.

"Anything."

"That is no answer," said Mrs. Morel.

... "Then," said his mother, "you must look in the paper for the advertisements" (Lawrence, *S&L*: 88,89).

Mrs. Morel implies that she cares about her son's desires much more than the money he will provide for his family. She focuses on his desires, rather than focusing the goal of his having a job. She also knows that he is not strong enough for heavy physical works like his father's, so she does not want to push him to do something he does not want. Finally, Paul starts his job career as a "junior spiral clerk at eight shillings a week"

in Nottingham (Lawrence, *S&L*: 96). On the other hand, though he is very hesitant about his new job and new environment, his mother tries to convince him to carry on his responsibilities without being irritated.

“I think you’ll like it,” she said.

“ ‘*Doigts*’ does mean ‘fingers,’ mother, and it was the writing. I couldn’t read the writing.”

“Never mind, my boy. I’m sure he’ll be all right, and you won’t see much of him. Wasn’t that first young fellow nice? I’m sure you’ll like them.”

“But wasn’t Mr. Jordan common, mother? Does he own it all?”

“I suppose he was a workman who has got on,” she said. “You mustn’t mind people so much. They’re not being disagreeable to *you* – it’s their way. You always think people are meaning things for you. But they don’t” (Lawrence, *S&L*: 96).

In both dialogues, Mrs. Morel tries to persuade Paul instead of stating her needs in a direct sentence like – whether you like the job or not, you have to work as we need it. With all these sentences she expresses an indirect need of economic investment by persuading him that she also wants his wellness. In the dialogues, Mrs. Morel stresses the words “you”, then the words “want” and “like”, in order to convey the meaning of her caring for him and her regarding his desires beyond everything else. Firstly, she asks what he wants to be and in the second dialogue, she starts the conversation with stating her belief that he will like the job. Both statements aimed at Paul’s own desires. These are encouraging and persuading speech acts to provide better investment from him. The possible alternatives of this situation can be drawn like this:

| | Willing (Admitting) Offspring | Unwilling (Rejecting) Offspring |
|--|--|--|
| Direct Statement of Demanding Economic Investment | <ul style="list-style-type: none"> Investment | <ul style="list-style-type: none"> No Investment + Aggressiveness / Offense |
| Indirect Statement of Demanding Economic Investment | <ul style="list-style-type: none"> Investment | <ul style="list-style-type: none"> No investment |

Table 5.

With indirect statements, the mother eliminates the risk of making her offspring offended and angry with a direct statement like – you have to work, because we are in need or she avoids threatening him with statements such as – either work or we will not look after you, etc. These are all harsh and negative expressions conveying force and

threats to the offspring. Even if an offspring can be persuaded to invest in his family economically through such a forcing way, his investment generally stays immediate. The bonds between the mother and the son can become stronger with indirect persuasion. The stronger the bonds are the more costly long term investment they can share (Brown and Brown, 2006). Indirect statements give the mother the chance of plausible deniability. When her son is not willing to do what she wants, she can deny the underlying meaning and can lead the conversation to somewhere else by trying a different way of persuasion or by postponing her persuasion efforts. Strategic speaking not only gives the chance of plausible deniability, but also saves both individuals' faces with its politeness and closeness to be understood by other people (Lee and Pinker, 2010). By pretending to want what the hearer wants for himself (Pinker, 2007a), Mrs. Morel wants to expand the degree of closeness between her and her son. In Paul's instance of getting a job, the mother stresses the importance of his desires and seems as if she only wants his getting job for her son. She wants to strengthen the ties between them by pretending to want what her son wants for himself. It is easier to persuade a son who is convinced that his mother only cares about him, so Mrs. Morel generally puts forwards her strategic speaking in order to persuade his son to invest in his family by constantly indicating her care for him.

In the novel, a similar payoff can be drawn for each indirect persuasive speech act as each sentence has an alternative of being direct or indirect in variable degrees depending on the context (Pinker, 2007a).

With the help of indirect speech, Mrs. Morel succeeds in persuading Paul to work. Finally, Paul is convinced that his work also offers advantages for himself. When he says: “[w]on't it be nice for me to come out at dinner-times?”, “I can go all around here and see everything. I s'll love it”, his mother acknowledges him by saying “[y]ou will” (Lawrence, *S&L*: 98).

In the meantime, William is away from home and for Mrs. Morel he is not a good model for Paul as his all attention and care goes to somebody else other than his family. Mrs. Morel complains and indirectly states her dependence on Paul with these words:

“That William promised me, when he went to London, as he’d give me a pound a month. He has given me ten shillings – twice; and now I know he hasn’t a farthing if I asked him. Not that I want it. Only just now you’d think he might be able to help with this ticket, which I’d never expected.”

“He earns a lot,” said Paul.

“He earns a hundred and thirty pounds. But they’re all alike. They’re large in promises, but it’s precious little fulfillment you get.”

“He spends over fifty shillings a week on himself,” said Paul.

“And I keep this house less than thirty,” she replied; “and am supposed to find money for extras. But they don’t care about helping you, once they’ve gone. He’d rather spend it on that dressed-up creature” (Lawrence, *S&L*: 99).

Paul needs to buy a season ticket to go to Nottingham for work; therefore, Mrs. Morel complains about William’s forgotten promises which make her anxious and angry as she has to find money. By saying “they”, Mrs. Morel makes a generalization and means all the children. With these words, she not only criticises her eldest son, William, but also warns Paul not to upset her like his brother by making him sympathize with her. Moreover, she also stresses that once a son is gone, his investment is also gone. If the dispersal rate is high, reciprocity lessens, because the individuals cannot interact repeatedly (Trivers, 1971). After she realizes that truth, she wants to keep Paul close to herself. She indirectly offers Paul to stay with her. Furthermore, Mrs. Morel also realizes that young women are her rival for her sons’ emotional commitment and in return economic investment. A man invests in a woman whom he is emotionally committed to and when he reaches maturity, he is expected to direct his sources to obtain mate and to reproduce. Women are attentive to men’s resource potential and they try to get as much investment as they can from men (Buss, 2003). Thus, a man can only highly invest in his own family till he finds a partner. Mrs. Morel defines her young rival of her son’s altruistic investment as “dressed-up creature”, because what she just cares about is her beauty, not her partner. Though she is not genetically related to her partner, she demands altruism from him without giving. However, due to her youth and beauty, William continues to invest in her. William spends all his money on his family and brings them a lot of presents until he meets his partner, Lily. His reproduction efforts reduce his kin-directed altruism. In fact, Mrs. Morel thinks about her children and emphasizes it with the sentence “not that I want it”. What the mother wants is to keep her sons’ emotional commitment in order to keep their economic investment, because she has other children to look after. If grown-up children help their mother, she can help her other children

better. She divides the family's resources according to the need of the children; hence, she keeps the balance of investment according to the cost-benefit ratio. At first, the mother demands the eldest son's investment and shows more care to him, because she can get the greatest help from him. After William's investment ceases, Paul becomes Mrs. Morel's only hope and relying on him, she attaches to him more, simultaneously making him attached to her more than before. Consequently, as the degree of mutual dependence between Paul and his mother increases, reciprocity also increases.

Paul tries hard to compensate for William's ceased economic help, but his mother is afraid due to his being weaker and younger. Mrs. Morel is not sure whether it would worth Paul's working as he is weak and open to illnesses.

“It'll help, mother?” he asked wistfully.

“There's precious little left,” she answered, “after your ticket and dinners and such are taken off” (Lawrence, *S&L*: 113).

Mrs. Morel demands more investment, but she is not sure if Paul can biologically stand it. When compared with William's resources, Paul earns little, but works hard. William also works hard, but gains much more than Paul. When their cost and benefit ratio is compared, Paul's working is less advantageous than William's, because he works hard, gains less and he is weaker than his brother. Mrs. Morel is not sure whether she should encourage or discourage him, because when his survival is under great risk, his temporary little investment may result in a great cost to him and to the family. On the one hand, Mrs. Morel is sorry for her eldest son's ceased investment, but on the other, she has a signal to wait. Since his partner is extravagant, she thinks that William will return to her in the end. “‘There's one comfort,’ ” she says to Paul – “‘he'll never have any money to marry on, that I am sure of. And so she'll save him that way’ ” (Lawrence, *S&L*: 133). This sentence explains why Mrs. Morel is so kind to Lily, despite her attitudes towards William and his family. With these words, Mrs. Morel also tries to persuade Paul that marriage is no good. However, the girl exhausts William's all money and strength. He usually complains to his mother about his partner's being shallow, extravagant and inconsiderate. Apparently, he wants an altruistic partner like his own mother, yet Mrs. Morel persuades him that Lily's mistakes are all due to her being young and inexperienced. In fact, she tolerates Lily to keep William away from

marriage. William is a handsome, desirable mate with potential resources and Mrs. Morel is aware of the women around him. She regards Lily as a temporary rival for his investment who can drive the other possible long term partners around William back. For Mrs. Morel, his marrying a woman means losing his costly long term investment permanently. At that time, Mrs. Morel is keener on her eldest son, who has also been addicted to his mother till he is disturbed by this possible mate. In that way, Mrs. Morel unconsciously or subconsciously shows a privileged care for the one who can make the greatest altruism for the family and in return to her care, she demands reciprocal altruism. The investment is large, if the potential gain is also large (Zahavi, 2002). Similarly, Mrs. Morel shows differential investment according to her potential gain. Nevertheless, her waiting does not turn out to be as she has expected. “I’m afraid he’s ruining himself against that creature, who isn’t worthy of his love – no, no more than a rag doll” (Lawrence, *S&L*: 134) says Mrs. Morel to Paul. With “rag doll”, she stresses the importance of reciprocity. Lily always takes what is given to her; she never helps William or cares for his well-being. William is also aware of this truth and when he tells his mother, she says that “if you choose her – well, you can’t grumble” (Lawrence, *S&L*: 134). Even though Mrs. Morel senses the threat to his survival and worries about his son, she does not try to alter his situation. Finally, William consumes all his energy and dies. Mrs. Morel could change his mind, but rather she has supported him to continue his destructive relationship thinking his future altruistic investment for the family. William’s survival is wasted due to his imprudently directed reproductive efforts.

Before William’s death, as her mother has expected, Paul’s gain increases, but the work consumes most of his energy and the quality of his health decreases. Mrs. Morel needs Paul’s investment, as he is her only hope at that time. To contribute Paul’s happiness and health, Mrs. Morel takes him to Willey Farm where he meets his first partner Miriam. On the way to the farm, Mrs. Morel expresses her contentment.

“The world is a wonderful place,” she said, “and wonderfully beautiful.”

“And so’s the pit,” he said. “Look how it heaps together, like something alive almost – a big creature that you don’t know.”

“Yes,” she said. “Perhaps!”

“And all the trucks standing waiting, like a string of beasts to be fed,” he said.

“And very thankful I am they *are* standing,” she said “for that means they’ll turn middling this week” (Lawrence, *S&L*: 123).

Mrs. Morel is happy with Paul and indirectly offers him to stay with her. “Happiness is a positive emotion” that is enjoyable to experience (Ekman and Friesen, 1975: 99). There are many routes for happiness, but people generally become happy when their negative emotions such as fear, sadness, disgust and anger disappear. Such relief-happiness may be a signal to discourage negative feelings and excitement-happiness may call forth similar events. People commonly have a desire to increase not only their happiness but also the happiness of the people they like (Ekman and Friesen, 1975). By indicating her happiness, Mrs. Morel shows her contentment with her being near her son and encourages him to be with her. When she is with her husband the world seems unbearable like a battlefield, but when she is with her children it becomes wonderful, especially if they care for their mothers and in return for their siblings. In the meantime, Paul is occupied with thinking about the amazing and monstrous things that mankind do. The pit reminds Mrs. Morel of her husband. He is strong and aggressive like the pit, yet the workers need pit to gain money and Mrs. Morel needs her husband to live on. That’s why she is thankful. This conversation reveals that, Mrs. Morel is again engaged in thinking financial matters unlike her young son who seems to miss the underlying meaning of her words as he tries to experience the world around him through his observation.

When Paul and his mother have reached the Willey Farm, they are amazed in front of the nature’s diversity of beauties. The farm is the sign of fertility for Mrs. Morel unlike Mrs. Leivers who complains about the work and animals of the farm. When they are returning to their home, Mrs. Morel tells Paul how she would struggle if she had a source like that farm.

“Would you believe it!” exclaimed Mrs. Morel.

... “Wasn’t it lovely, mother?” he said quietly.

... “Now, *wouldn’t* I help that man!” she said. “*Wouldn’t* I see to the fowls and the young stock! And *I’d* learn to milk, and *I’d* talk with him, and *I’d* plan with him. My word, if I were his wife, the farm would be run, I know! But there, she hasn’t the strength – she simply hasn’t the strength. She ought never to have been burdened like it, you know. I’m sorry for her, and I’m sorry for him too. My word, if *I’d* had him, I shouldn’t have thought him a bad husband! Not that she does either; and she’s very lovable” (Lawrence, *S&L*: 128).

Mrs. Morel's speech acts are all about having a husband with resources. She thinks that if she had a husband with resources, she would be happy. She indirectly lets Paul know that she is ready to do as much as she can, provided that she has enough resources. Although Leivers are also poor, she believes that she would do something in such a farm to make things work and she politely criticizes Mrs. Leiver's indifference to the farm works. Mrs. Leivers tells Mrs. Morel that she has no time for farm work as she is highly occupied with the house. However, Mrs. Morel is ready to waste her strength so as to provide her children with better resources.

After William's death, Mrs. Morel becomes a living death and ignores her children. Paul is much resented and no matter what he does or says he cannot help her forget the pain of her eldest son's loss. "The death of a one's child is a universal cause for sadness and agony. There may not be any other event that can call forth such intense, recurrent, and enduring unhappiness" (Ekman, 2003: 82, 83). On the other hand the emotions of sadness and agony have also benefits. They may help "to enrich one's experience of what the loss has meant" and may help him to "rebuild his resources and conserve his energy" (Ekman, 2003: 88). Accordingly, with the signal of losing her second son too, Mrs. Morel remembers her motherhood. Three months after her eldest son's death, Paul becomes very ill and demands her mother's care. The mother understands her mistake and returns to life for her children. At first she ceases all her interest in the family, shows no sign of happiness or gives reaction to Paul's words, but his illness reminds her that she is responsible for her children's survival and she should struggle for them.

After his brother's death, at a time when Paul needs attention Miriam and her mother show great care for him.

"You have been far enough to-night."

... "You must have been right home with her," his mother continued.

... "She must be wonderfully fascinating, that you can't get away from her, but must go trailing eight miles at this time of night" (Lawrence, *S&L*: 160, 161).

Mrs. Morel realizes that the relationship between Paul and Miriam is developing too fast and she is afraid of losing his second son like William. "We feel angry toward the person responsible for a loss" and before the loss, fear is felt as a predominant emotion

(Ekman, 2003: 87). Mrs. Morel has first experienced the loss of investment and then the loss of survival of her eldest son due to a young woman. Thus, she is angry at Miriam, because she is afraid of losing her second son's investment and survival, too. Although, Paul is not old enough to have a serious long-term relationship, she understands that this friendship may turn into a love in the near future. She is also afraid that Miriam is highly spiritual and serious who can deeply affect her son. After William's death and Paul's dangerous illness, Mrs. Morel becomes more cautious about the threats that can give harm to her children especially to Paul, because she witnesses that like his brother, he also starts to exhaust all his energy for a girl. She senses something that pulls him out of his home and she shows her being aware of his interest in Miriam by implying that his relationship with Miriam goes too far. Paul is her mother's only hope for his immediate and future investment and she cannot take the risk of not only losing his investment, but also decreasing his fitness. When Paul replies to his mother, she makes her demands clearer:

"I *do* like to talk to her," he answered irritably.

"Is there nobody else to talk to?"

"You wouldn't say anything if I went with Edgar."

"You know I should. You know, whoever you went with, I should say it was too far for you to go trailing, late at night, when you've been to Nottingham. Besides" – her voice suddenly flashed into anger and contempt – "it is disgusting – bits of lads and girls courting."

"It is *not* courting," he cried.

"I don't know what else you call it."

"It's not! Do you think we spoon and do? We only talk."

"Till goodness knows what time and distance," was the sarcastic rejoinder (Lawrence, *S&L*: 161).

From these sentences it is evident that Mrs. Morel tries to persuade her son not to see Miriam. She knows that such a bonding can affect the ties between the mother and her son. She still cannot be happy if he goes out with Edgar and comes late, but at least she may not be that much angry and sad. The reason behind her anger of his coming home late is due to his low health and hard working. If Paul does not sleep well and gets tired, he can neither be healthy nor become a successful man in his life. The other and prior reason of Mrs. Morel's anger is her son's being with Miriam who can take much of his time, energy and financial resources. Paul's being late due to Edgar and due to Miriam are different things in relation to their risks. Spending time with an ordinary friend

means the risk of decreasing his fitness, but with a girl who can be a possible mate, he not only takes the risk of decreasing his immediate fitness, but also his investment. “The amount of energy a child consumes during the day, and the way in which the child consumes this energy, are not matters of indifference to the parent when the parent is supplying this energy, and when the way in which the child consumes the energy affects its ability to act altruistically in the future” (Trivers, 2002: 145). Accordingly, not only the son’s health, but also his investment in his family can be affected from the way he spends his energy. In that situation, Miriam becomes Mrs. Morel’s source of anger and she starts to fight against her.

The conversation continues with comparisons. The following sentences reveal that Mrs. Morel is not opposed to the relationship between girls and boys, but she is opposed to girls like Miriam who can deeply affect his son, can attach to herself and in the long term can gain all his investment leaving his family almost none. Furthermore, she does not burden her daughter Annie like Paul, because the mother needs the investment of her son and in mating, females tend to choose males with resources, but males desire beautiful females (Buss, 2003). This means that Annie’s partner would not demand her economic investment. This distinction between the sexes also causes the mother to treat her children differently, yet she denies her dislike of Miriam, rather she sets forth other reasons to persuade him.

“What are you so mad about?” he asked. “Because you don’t like her.”

“I don’t say I don’t like her. But I don’t hold with children keeping company, and never did.”

“But you don’t mind our Annie going out with Jim Inger.”

“They’ve more sense than you two.”

“Why?”

“Our Annie’s not one of the deep sort” (Lawrence, *S&L*: 161).

Mrs. Morel’s this way of persuasion stays weak as she has given dissatisfying and conflicting replies to Paul. She strongly rejects children’s keeping company, but supports Annie’s relationship which confuses Paul. Then Mrs. Morel tries a different way to persuade his son by arousing pity and guilt in him. Even though Paul understands that she does it on purpose, Mrs. Morel wants him not to be late again both for her and for himself.

“I ought to have been in bed a long time ago,” she replied.

“Why, mother, you know you wouldn’t have gone before quarter-past ten.”

“Oh, yes, I should!”

“Oh, little woman, you’d say anything now you’re disagreeable with me, wouldn’t you?”

(Lawrence, *S&L*: 162).

Paul tells Miriam that he shouldn’t be late at night; nonetheless, he usually goes home late. The mother’s persuasive effort stays ineffective due to its being conflicting and inadequate. On the other hand, the love of the mother for her son and the love of the girl for her possible mate are totally different. Miriam wants Paul to be weak, whereas Paul’s weakness is his mother’s worse nightmare. Lawrence conveys Miriam’s thoughts in these words: “[t]hen he was so ill, and she felt he would be weak. Then she would be stronger than he. Then she could love him. If she could be mistress of him in his weakness, take care of him, if he could depend on her, if she could, as it were, have him in her arms, how she would love him!” (Lawrence, *S&L*: 143). Lawrence gives Miriam a character that is both selfish and altruistic. In fact, contributing a person’s well-being is altruistic, yet at the same time wanting him to be weak is a real selfishness. Consequently, focusing on the altruistic act rather than the benefit it provides for the recipient means that the individual has a desire to achieve social prestige and therefore a direct gain through showing himself off (Zahavi, 2005). What Miriam wants is to show a sacrificial help that can contribute to her social status as being altruistic and a satisfaction of being stronger than a man. Consequently, she can satisfy herself by experiencing enjoyable emotions like a real altruist. In that respect, Mrs. Morel is partly right to guard his son. Mothers are instinctively more protective than partners, because “[n]o emotion is stronger than maternal love” (Darwin, 1899: 48). Therefore, considering their children’s well-being, they can contribute to their survival more than anyone else. When a mother senses a threat to her child, she feels fear to be in an alarmed situation. Her fear generally turns into anger when she finds the source of the threat and she gets ready to battle against it. Unlike Miriam, Mrs. Morel always thinks Paul’s wellness and does whatever she can in order to contribute to his and his siblings’ fitness. A general example of maternal behaviour can be drawn from the on-record indirect speech act that is open to common knowledge when she says Paul to “eat a piece of bread-and-butter” (Lawrence, *S&L*: 176) before going out. Though the statement seems like a command, it conveys Mrs. Morel’s consideration for Paul

strength. This is the most common way of maternal care and by this way a mother not only protects the health of her children, but also wants them to take care of themselves.

At last, Paul saves enough money and goes on a holiday with his family, but not all together; just with Mrs. Morel and Annie. That is Mrs. Morel's first holiday and besides Annie and Paul's friends, Miriam goes with them, too. This is the first and most evident altruistic investment of his resources in his family and his partner, but Paul wants the holiday especially for his mother since she has never been to a real holiday. Nevertheless, he also considers Miriam and a real competition breaks out between his partner and his mother, because the two sides may not get the same investment next time and each of them demands more. Sometimes Mrs. Morel's warnings and demands stay weak near Miriam's attraction. The more Miriam attracts Paul, the angrier his mother becomes. To keep him within the family, not only Mrs. Morel, but also his sister Annie contests with Miriam for Paul's attention. Nonetheless, aggressiveness rises when Mrs. Morel gets angry at Paul again for his being late due to Miriam.

“Well, everybody else has been in long ago!” said his mother as they entered.

“What does that matter!” he cried irritably. “I can go a walk if I like, can't I?”

“And I should have thought you could get in to supper with the rest,” said Mrs. Morel.

“I shall please myself,” he retorted. “It's not *late*. I shall do as I like.”

“Very well,” said his mother cuttingly, “then *do* as you like” (Lawrence, *S&L*: 179).

Like before, Mrs. Morel focuses on Paul's exhausting his energy and missing the supper. This time he is on holiday and he does not have to work, but his missing the supper means lowering his health. It is also a cover which his mother uses to keep him away from Miriam. However, as Miriam is also there hearing their conversation, Paul does not want to seem depended and weak in front of his partner, but want to seem strong and free, so that he refuses to obey his mother's rules and stresses that he can decide what is best for his own fitness. However, the mother has to think not only her son's fitness, but also all of her children's fitness; thus she has to persuade him to be altruistic towards herself. Acting “more dominant, more confident, and braver” than one really feels is a strategy to attract females (Buss, 2003: 109), hence to protect his dominance, Paul becomes angry. As Paul's aggression is high and his mother knows that she can do nothing by force, she stops the conversation by saying “then *do* as you like” pretending to accept his choice. Nonetheless, her words show that she is resented and she may

lessen her care for him as an altruistic punishment. In return to his words, she does not care about him during that evening. This is a threat for Paul that signals the possibility of losing his mother's costly investment of her care and attention.

Mrs. Morel is jealous of Miriam who may take her son's all investment, and Paul is jealous of his brother, Arthur, who may take Mrs. Morel's care more than him. Just as Mrs. Morel is reluctant to share Paul's resources, Paul is unwilling to share his mother's care and attention with his siblings. At first, Paul has been jealous of his elder brother, William, who has taken more attention from their mother, yet he also likes him, because William has been altruistic towards the family. On the other hand, Arthur is the youngest member of the family and he is not altruistic like William or Paul. In return to Mrs. Morel's demands of leaving Miriam, Paul demands her mother to show less care for Arthur; however, he is not aware that his sibling's genetic relatedness with them and Mrs. Morel's maternal instinct cannot leave Arthur without care.

"Do you know where Arthur is?" asked Paul at breakfast.

"I do not," replied his mother.

"He is a fool," said Paul. "And if he *did* anything I shouldn't mind. But no, he simply can't come away from a game of whist, or else he must see a girl home from the skating-rink – quite proprietously – and so can't get home. He's a fool."

"I don't know that it would make it any better if he did something to make us all ashamed," said Mrs. Morel.

"Well, I should respect him more," said Paul.

"I very much doubt it," said his mother coldly (Lawrence, *S&L*: 180).

With the last sentence, Mrs. Morel reveals that she does not want Paul to be like Arthur; however in her second speech act, she implies Arthur's relatedness with them. The family is responsible for whatever an offspring does, so that mothers are not eager to let their offspring on their own. Even if offspring do wrongs, mothers are biologically programmed to show care for them due to their genetic relatedness and their costly investment starting from nine months of pregnancy (Trivers, 2002). Mrs. Morel demands Paul not to be like his brother, but also wants him to understand that her care for Arthur is inevitable. As the dialogue continues, Paul still questions his mother's care for his youngest sibling.

"Are you fearfully fond of him?" Paul asked his mother.

"What do you ask that for?"

“Because they say a woman always like the youngest best.”
 “She may do – but I don’t. no, he wearies me.”
 “And you’d actually rather he was good?”
 “I’d rather he showed some of a man’s common sense” (Lawrence, *S&L*: 180).

Mrs. Morel tries to persuade Paul that she does not love Arthur more than him. If Paul believes that his self-centred brother gets more love and attention, he may lessen his investment in his mother. Mrs. Morel’s youngest son is not sensible and responsible like Paul; therefore, she tries to convince him that she does not care for Arthur as much as she does for him.

Soon after their conversation on Arthur, Mrs. Morel gets a letter from him. He writes his regret of joining the army and asks for help from his mother to get out of there by promising that he will be more careful and considerate. Arthur needs money to leave there and wants help not from his father, who is the main financial resource of the family, but he wants help from his mother. Arthur also knows that his mother is caring and can do anything she can in order to save her children from threats. However, Paul gets very angry at his mother due to her worrying about his irresponsible brother. He works hard for the family and he does not want to waste his struggle for an inconsiderate brother.

“Give it here, blind eye!” exclaimed her son, snatching it away from her.
 ... “It’s from your son, Arthur,” he said.
 ... “Now,” said Paul, beginning to frown, “you’re not going to worry your soul out about this, do you hear.”
 “I suppose I’m to take it as a blessing,” she flashed, turning on her son.
 ... “He’ll look well in uniform,” said Paul irritatingly. His mother turned on him like a fury.
 “Oh, will he!” she cried. “Not in my eyes!”
 ... “Well,” said Paul, “what am I but a common clerk?”
 “A good deal my boy!” cried his mother, stung.
 “What?”
 “At any rate, a *man*, and not a thing in a red coat.”
 “Just as he was getting on, or might have been getting on, at his job – a young nuisance – here he goes and ruins his life for life. What good will he be, do you think, after *this*?”
 (Lawrence, *S&L*: 180, 181).

Paul becomes aggressive towards his mother due to her tolerance for his brother who has created a trouble as they have expected. He tries to persuade his mother not to help Arthur, but the mother tries to persuade Paul that they should save him from ruining his

life. Being in the army necessitates responsibility and courage. Even a tiny mistake may put a soldier's survival into danger which is too hard for a mother even to think about it. When it comes to Mrs. Morel, she wants to see her children to be well educated and to have better social status. As Arthur is also regretful and willing to leave the army, Mrs. Morel cannot watch him miss his chance. In spite of Paul's insistence, Mrs. Morel finally says the last sentence and becomes the winner of the argument.

"I can't understand why it upsets you," said Paul.

"No, perhaps you can't. But *I* understand" ...

"And shall you go to Derby?" asked Paul.

"Yes."

"It's no good."

"I'll see for myself."

"And why on earth don't you let him stop. It's just what he wants."

"Of course," cried the mother, "*you* know what he wants!" (Lawrence, *S&L*: 181, 182).

In these sentences Mrs. Morel stresses that whether Paul cares or not, she has to care about Arthur, because she is his mother who is responsible for his survival. The mother is equally related to all of her offspring, so that she is expected to encourage all altruistic acts among her offspring in which the benefit of the altruistic act to the sibling is greater than the cost to her altruistic offspring ($B > C$), whereas the offspring is expected to act altruistically towards its sibling when the benefit to the sibling is higher than twice the cost to itself ($B > 2C$). Consequently, a disagreement is expected between the parent and the offspring over the altruistic and egoistic tendencies of the offspring towards its siblings (Trivers, 2002). Helping his brother is costly for Paul. Neither he nor anybody in the family has enough money to save him, and if they borrow money, this means a decrease in their resources. Thus, Paul is unwilling to help his brother and tries to discourage his mother to help him, too. However, with the last sentence, Mrs. Morel implies that she is the mother, who is equally interested in all her children's survival; therefore she knows better than Paul. At the end of the conversation, Mrs. Morel succeeds in persuading Paul that she is right. Seeing his mother's determination, Paul gives up the efforts of changing her mind and his aggressiveness disappears.

Mrs. Morel tries to persuade Paul to help his brother, yet she should both persuade him to help Arthur despite Paul's dislike and jealousy, and to find money that is hard for them to gain by Paul's working. Paul is jealous, because Arthur is not like himself or

even William. Which irritates Paul is the truth that he is irresponsible and inconsiderate like his own father and he has to help him. As he is the one who helps his mother, he demands much more attention and care than Arthur.

“But the doctor,” she said with some pride to Paul, “said he was perfectly proportioned – almost exactly; all his measurements were correct. He *is* good-looking, you know.”
 “He’s awfully nice-looking. But he doesn’t fetch the girls like William, does he?”
 “No; it’s a different character. He’s a good deal like his father, irresponsible” (Lawrence, *S&L*: 183).

Mrs. Morel emphasizes Arthur’s good genetic quality. As a mother, she boosts her son’s good sides. She also accepts his wrongs in order to prevent Paul to be like his brother. Arthur is healthy and strong which is a sign of his having good genes and his desirability. Unlike Arthur, Paul is weak, so that for Mrs. Morel, he should be near his mother to increase his survival chance. On the other hand, Paul is kind and altruistic which can compensate for his weakness. Arthur is not as desirable as William, because he is not altruistic. Paul wants to know whether his mother really appreciates his manners. She acknowledges Paul’s indirect statement that Arthur is different and she completes the implied meaning of his being irresponsible. As research shows, females tend to favour responsible and kind men (Buss and Barnes, 1986). For females such characteristics are prior to physical attractiveness. Nonetheless, Mrs. Morel cares for Arthur and worries about him much more than she would worry for her husband due to her maternal instinct. Though Paul wants an altruistic punishment for Arthur, he does not want his mother to be unhappy. He tries to console her by staying with her without going to Willey Farm much. These dialogues show that Mrs. Morel has persuaded her son to help his brother; however, he cannot find enough money till he gets the first prize for his picture and sells it at the age of twenty-three.

“Hurrah, my boy! I knew we should do it!”
 ... “Mother!” he exclaimed.
 “Didn’t I *say* we should do it!” she said, pretending she was not crying.
 “You didn’t think, mother —” he began tentatively.
 “No, my son – not so much – but I expected a good deal.”
 “But not so much,” he said.
 “No – no – but I knew we should do it.”
 ... “Twenty guineas, mother! That’s just what you wanted to buy Arthur out. Now you needn’t borrow any. It’ll just do.”
 “Indeed, I shan’t take it all,” she said.

“But why?”

“Because I shan’t.”

“Well – you have twelve pounds, I’ll have nine” (Lawrence, *S&L*: 253, 254).

It is Paul who has drawn the picture and has got the prize; however, his mother implies that this is their success. In her first sentences, Mrs. Morel strongly stresses the word “we” till she becomes sure of Paul’s acknowledgement. In three sentences emphasizing the word “we”, she continually conveys the same meaning in similar speech acts to make Paul believe that they achieved the goal together. It is also an indication of Mrs. Morel’s contribution to Paul’s success, and therefore a demand for reciprocity. For Mrs. Morel, as the success is not only Paul’s but also hers, the reward, too, should be shared. Nonetheless, before Mrs. Morel goes on her suggestive speech, Paul shows that he is persuaded to sacrifice his own reward to save his brother Arthur from the army. From their conversations, Paul has understood that Mrs. Morel is ready to struggle and to do anything she can in order to rescue her son. Seeing that, Paul does not want her to suffer and becomes ready to give all his resources for her. This altruistic act is not primarily for his brother, but for his mother to whom he feels attached and responsible. On the other hand, Mrs. Morel does not want all of his money; she just takes what is enough to take Arthur out and what she needs for the house leaving the rest for Paul. Mrs. Morel does not demand all the money Paul has got, because it may be regarded as a selfish act. If they have done it together, then they should share the money. In such situations, if a mother demands more than she needs, the offspring may be offended in front of such selfishness. Next time, the mother may lose the offspring’s investment. It may either conceal its resources, or may become unwilling to share them.

Before Arthur’s problem is solved, Paul has been seeing Miriam from time to time. One day, he tells his mother that he has invited her and her brother, Edgar, to tea. He asks whether his mother minds his offer.

“You know whether I mind or not.”

“I don’t see why you should. I have plenty of meals there.”

“You do.”

“Then why do you begrudge them to tea?”

“I begrudge whom tea?”

“What are you so horrid for?”

“Oh, say no more! You’ve asked her to tea, it’s quite sufficient. She’ll come” (Lawrence, *S&L*: 191).

In the first sentence, Mrs. Morel means that she has expressed her thoughts to her son before; and therefore, he should know her possible reaction. In spite of her implications, Paul still does not seem to understand her mother's disfavour. Though Paul has invited both Edgar and Miriam, Mrs. Morel stresses her dislike of Miriam by intentionally using the word "her" and "she" in the last sentence. Mrs. Morel's speech acts show that Paul's friends' coming to tea is not a problem, but Paul's being together with Miriam is a signal of risk for the mother that may end in losing his investment.

Paul senses his mother's dislike of Miriam, but he cannot understand why she is against a girl like her. When he asks his mother, she does not tell the real reason, but indirectly demands him to leave her, because Mrs. Morel believes that she cannot like her. If Mrs. Morel cannot like Miriam, they do not want to come together. The emotions of liking make people closer, but dislike may lead them to put a distance between them and the disliked ones. We like altruistic people and we behave altruistic towards the people we like (Trivers, 2002). Mrs. Morel does not like Miriam, because she is a rival of Paul's investment. The mother cannot regard her as altruistic, because rather than giving, she takes. In that situation, Paul has to choose whether to be with his mother or with his partner. This is a hard devastating choice for him.

"Why don't you like her, mother?" he cried in despair.

"I don't know, my boy," she replied piteously. "I'm sure I've tried to like her. I've tried and tried, but I can't – I can't!"

And he felt dreary and hopeless between the two (Lawrence, *S&L*: 193).

Meanwhile, Mrs. Morel not only struggles to keep Paul's investment, but also fights against Mr. Morel's selfishness especially with her aggressiveness. She wants both her son and her husband to be altruistic. On the other hand, she knows that trying to change her husband's behaviours is much harder than influencing her son's. The first one is a grown-up having his own ideas, but the second one is inexperienced, thus open to teaching and persuasion. For that reason, Mrs. Morel generally does not try to persuade her husband with indirect requests, rather she uses moralistic aggression and altruistic punishment; in other words, she becomes aggressive and lessens her altruistic acts towards her husband especially when he is uncooperative. Such an event occurs

when Mrs. Morel gets shocked after seeing that Mr. Morel has left for his family only twenty-five shillings out of ten pounds eleven. She complains about it to Paul.

“And he gives me a scattlin’ twenty-five, an’ his club this week! But I know him. He thinks because you’re earning he needn’t keep the house any longer. No, all he has to do with his money is to guttle it. But, I’ll show him!”

“Oh, mother don’t!” cried Paul.

“Don’t what, I should like to know?” she exclaimed.

“Don’t carry on again. I can’t work.”

She went very quiet.

“Yes, it’s all very well,” she said “but how do you think I’m going to manage?”

“Well, it won’t make any better to whittle about it.”

“I should like to know what you’d do if you had to put up with.”

“It won’t be long. You can have my money. Let him go to hell” (Lawrence, *S&L*: 201).

Mrs. Morel is both worried about guaranteeing her husband’s and her son’s investment. In these times, Paul takes the responsibility of the family, yet the mother thinks that her husband should be responsible, too. This is a precaution for her children. She wants to keep her husband’s investment at hand, and wants to get further investment from Paul. In this way, she also wants her husband to be altruistic, rather than selfish. Females need to be cautious about getting resources, because if they cannot get enough investment or if they are deserted, the young offspring may pay the price with their survival (Trivers, 2002). Especially for a woman like Mrs. Morel who has no chance of getting altruism from her kin, the husband and the eldest sons are the mere sources of investment. In the dialogue, Paul thinks it is no use complaining about it, but for Mrs. Morel it has advantages. By pointing to her financial worries, she gains Paul’s sympathy. For Mrs. Morel, her husband is uncooperative, disagreeable and rude, so that it is easier to demand her son’s investment. She does not want to be left alone in need of her husband’s money; therefore, she makes her son sympathize with her and attaches him to herself more. Furthermore, Mrs. Morel does not finish the conversation despite Paul’s implication that he needs silence. She goes on complaining till she hears Paul’s promise of sharing his own resources. Unlike his siblings, Paul generally keeps his promises which is a sign of his deep attachment and persuasion.

Unlike his father, Paul does not help his mother only financially. He helps her in every aspect of her life: he listens to her problems, he gives her advices and he helps her with the housework. Mrs. Morel shares her life with Paul. Nevertheless, she thinks that

he forgets his responsibilities when he is with Miriam. Miriam comes to Morels after Mrs. Morel leaves Paul with the breads to be cooked. However, due to their conversation with Miriam and a friend of Annie, Paul forgets the breads. Meanwhile, Mrs. Morel starts to have the initial signs of her illness. Her daughter, who is older than Paul, tries to make him realize that their mother needs attention. In the following dialogue Annie speaks for their mother and like her she does not want Miriam, too.

“Yes”, said Annie, “you don’t know how badly my mother is!” ... “She could scarcely get home.”

... “It was enough to upset anybody,” said Mrs. Morel, “hugging those parcels – meat, and green-groceries, and a pair of curtains —”

“Well, why *did* you hug them; you needn’t have done.”

“Then who would?”

“Let Annie fetch the meat.”

“Yes, and I would fetch the meat, but how was I to know. You were off with Miriam, instead of being in when my mother came.”

“And what’s the matter with you?” asked Paul of his mother.

“I suppose it’s my heart,” she replied. Certainly she looked bluish round the mouth.

“And have you felt it before?”

“Yes – often enough.”

“Then why haven’t you told me? – and why haven’t you seen a doctor?”

Mrs. Morel shifted in her chair, angry with him for his hectoring.

“You’d never notice anything,” said Annie. “You’re too eager to be off with Miriam.”

“Oh, am I – and any worse than you with Leonard?”

“I was in at a quarter to ten” (Lawrence, *S&L*: 210).

On behalf of Mrs. Morel, Annie blames her brother for his investing all his time and energy in Miriam leaving his mother alone. Annie wants to arouse guilt in Paul and Mrs. Morel supports her in the background. Mrs. Morel is not against Leonard; and therefore, she is not angry with her daughter even though both Annie and Paul have left her alone. Up to that time, Mrs. Morel has invested in Paul more than his siblings, and similarly he has invested in his mother more than anybody else. Mrs. Morel wants it to continue, but his investment is usually interrupted by Miriam. In order to prevent this, Mrs. Morel also tries to arouse guilt in Paul and demands reparative altruism. After Annie’s words, Mrs. Morel tells her real problem with her own words: “ ‘I should have thought,’ ” she says, “ ‘that she wouldn’t have occupied you so entirely as to burn a whole ovenful of bread’ ” (Lawrence, *S&L*: 210). No matter how Paul insists that Beatrice has also been there, Mrs. Morel complains angrily that the problem is his giving all his attention, care and

time to Miriam which Paul does not admit. Then, Mrs. Morel goes on by making a comparison between Paul's possible replies to her and to Miriam.

"If I *wanted* you to go to Selby on Friday night, I can imagine the scene," said Mrs. Morel. "But you're never too tired to go if *she* will come for you. Nay, you neither want to eat or drink then."

"I can't let her go alone."

"Can't you? And why does she come?"

"Not because I ask her."

"She doesn't come without you want her —"

"Well, what if I *do* want her —"

"Why, nothing, if she was sensible or reasonable. But to go trapeising up there miles and miles in the mud, coming home at midnight, and got to go to Nottingham in the morning —"

"If I hadn't, you'd be just the same."

"Yes, I should, because there's no sense in it. Is she *so* fascinating that you must follow her all that way?"

... "I do like her," he said, "But —" (Lawrence, *S&L*: 211).

Mrs. Morel realizes that Paul is ready to forget everything for Miriam. In the first sentences, he denies his interest in her, yet in the last he confesses. In fact, Mrs. Morel wants Paul to accept his liking of Miriam and continually questions his replies until he implies his acceptance. She also warns his son that Miriam does not think about his wellness with the words "if she was sensible or reasonable". Then, the mother stresses her son's wasting energy like she has stressed many times before. This time, however, Paul realizes that it is not the main reason and Mrs. Morel implies her dislike with sarcasm before he plainly tells his liking for Miriam.

"*Like* her!" said Mrs. Morel, in the same biting tones. "It seems to you like nothing and nobody else. There's neither Annie, nor me, nor anyone now for you."

"What nonsense, mother – you know I *don't* love her – I – I tell you I don't love her – she doesn't even walk with my arm, because I don't want her to."

"Then why do you fly to her so often?" (Lawrence, *S&L*: 212).

In these sentences, Mrs. Morel implies her real problem more direct than before. When she means that Miriam takes all his investment, Paul denies and wants to relieve her by claiming that he does not love Miriam. The difference between loving and liking somebody lies at the heart of emotional commitment. However, Mrs. Morel knows that even a little liking may turn into a huge love which brings strong bonding, commitment and altruistic investment together. Paul continues his efforts of giving his mother some relief by finding excuses for his interest in his partner.

“I *do* like to talk to her – I never said I didn’t. But I *don’t* love her.”
 “Is there nobody else to talk to?”
 “Not about the things we talk of. There’s a lot of things that you’re not interested in, that —”
 “What things?”
 ... “Why – painting – and books. *You* don’t care about Herbert Spencer.”
 “No,” was the sad reply. “And *you* won’t at my age.”
 “Well, but I do now – and Miriam does —”
 “And how do you know,” Mrs. Morel flashed defiantly, “that *I* shouldn’t. Do you ever try me!” (Lawrence, *S&L*: 212).

Mrs. Morel finds an alternative for Paul’s every reason to be with Miriam. Though at first she explicitly states that she does not care painting and books, she changes her mind after hearing Miriam’s interest in them. Mrs. Morel is ready to compete with Miriam in everything for Paul’s time, energy and money. She also blames Paul for not trying to share his interests with her.

“You’re old, mother, and we’re young.”
 ... “Yes, I know it very well – I am old. And therefore I may stand aside; I have nothing more to do with you. You only want me to wait on you – the rest is for Miriam.” (Lawrence, *S&L*: 212).

Paul wants to state the difference between Miriam and Mrs. Morel. Paul is young and full of life. He deserves a partner like him. “Because parents tend to die before their offspring, they cannot be counted on indefinitely” (Sugiyama and Sugiyama, 2003b: 167). Paul cannot devote all his life to his mother. If he does, he may lose his opportunity of being an ancestor. However, he chooses the wrong words to express his thoughts. Mrs. Morel is offended by her son’s direct words and pathetically expresses that her altruism is for nothing if he wants Miriam. To make up for his blunder, Paul tries to convince his mother that he is not emotionally committed to Miriam.

“No, mother – I really *don’t* love her. I talk to her, but I want to come home to you.”
 ... “I can’t bear it. I could let another woman – but not her. She’d leave me no room, not a bit of room —”
 And immediately he hated Miriam bitterly.
 “And I’ve never – you know, Paul – I’ve never had a husband – not really —”
 ... “And she exults so in taking you from me – she’s not like ordinary girls.”
 “Well, I don’t love her, mother,” her murmured, bowing his head and hiding his eyes on her shoulder in misery. His mother kissed him a long fervent kiss.
 “My boy!” (Lawrence, *S&L*: 213).

Near the end of the conversation, Mrs. Morel bitterly complains about Miriam's taking all of his investment leaving herself none. On the other hand, she implies that she would not disapprove his being in a relationship if he finds a partner that would not demand much of his investment. In other words, Mrs. Morel points to a short-term partner. At the time being, she needs his investment, because Mr. Morel has not invested in the family as she has wanted. Her husband does not show enough care for his wife and children. He earns little money, he has little resources and he does not compensate for his few resources with his care, attention or love. He spends much of the little money he gains on alcohol and other things for himself. As the father becomes more reckless, the mother depends more on her children. For Mrs. Morel, Paul is the most responsible child in the family. She trusts Paul much more than she trusts her husband, so that she gradually gives her son the responsibility of a husband. Finally, Mrs. Morel's pathetic speech works and her demands of further investment are accepted by her son. She understands that she has gained her son back and with her last words of "my boy", she emphasizes his belonging to her.

After being sure that Paul is persuaded to do as she wants and she is the winner of the competition, Mrs. Morel offers him to be with Miriam if he wants. By this way, she not only saves herself from the guilt of restricting his choices, but also seems considerate of him.

"There," said his mother, "now go to bed. You'll be *so* tired in the morning." As she was speaking she heard her husband coming. "There's your father – now go." Suddenly she looked at him almost as if in fear. "Perhaps I'm selfish. If you want her, take her, my boy."

"Ha – mother!" he said softly (Lawrence, *S&L*: 213).

Mrs. Morel always considers his son's health; thus, indirectly but strongly requests him not to decrease his fitness especially by emphasizing the word "*so*". She also keeps her children away from their father, because she regards him as a threat for the children. Her husband is aggressive and uncooperative, so she does not want him to harm her children both physically and mentally. Due to his aggression and his drinking habit, he sometimes do things that he regrets afterwards, such as hitting his children or his wife and due to his being uncooperative Mrs. Morel does not want the children to copy him. He is punished altruistically in the family and no one is eager to act altruistically towards

him other than helping him when it is too necessary. Nonetheless, there is a bonding between the wife and the husband; it is their children. They have the same target and similar responsibilities. For this reason, Mrs. Morel cannot totally deprive him of her all help. Moreover, the genetically based bonding between the father and the children provides more toleration among them than among non-kin. The family cannot totally exclude Mr. Morel, because even though he has wrongs, he has invested in them, more or less.

At last Paul abandons Miriam and starts to spend more time with Mrs. Morel as she has desired. Her son devotes himself to his mother like before and she is glad to assure his investment. Nonetheless, she is still highly concerned with his fitness, so that she does not want to waste his money and energy. When Paul takes his mother to Lincoln and then takes to a meal in there, she feels extravagant. Though she likes his being considerate, she seems not to have enjoyed the meal in order not to make him waste his money again.

“Don’t imagine I like it,” she said, as she ate her cutlet. “I *don’t* like it, I really don’t! Just *think* of your money wasted!”

“You never mind my money,” he said. “You forget I’m a fellow taking his girl for an outing.”

And he bought her some blue violets.

“Stop it at once, sir!” she commanded. “How can I do it?”

“You’ve got nothing to do. Stand still!”

... “An old thing like me!” she said, sniffing.

“You see,” he said, “I want people to think we’re awful swells. So look ikey.”

“I’ll jow your head,” she laughed.

“Strut!” he commanded. “Be a fantail pigeon” (Lawrence, *S&L*: 213).

Mrs. Morel likes the meal, because she goes on eating while stating her dislike, but she does not like the idea of eating out. She stresses the words “*don’t*” and “*think*” to show her concern. Nonetheless, though she does not want to spend his money for her joy, she is glad to see his willingness to invest in her. Paul has no partner to invest his resources now, so he implies that he can spare all his investment for her. Kin selection and reproduction are two essential factors in determining the quality of altruistic acts. When a male has resources, he is expected to invest in his partner first, especially if she is a long term partner and then in his kin according to his genetic relatedness and emotional bonding. Paul’s mother is his most close kin as they are both genetically and emotionally

bonded. Consequently, after his leaving Miriam, his mother becomes his first target of his altruistic acts. However, the mother is equally related with all her children; and therefore, she invests in all her children with maternal instinct. Due to sibling competition, the siblings may cut off altruistic acts among themselves, but mothers tend to keep the balance by sharing the investment she gets (Trivers, 2002). Similarly, Mrs. Morel's all demands of investment are particularly for her children. For this reason, she feels extravagant when Paul spends his money merely on her. She feels that she takes her children's shares and she wants to invest all she has in her children to better their fitness. In the instance of taking Arthur out of the army, Mrs. Morel's indirect requests influence Paul and he is persuaded to invest in his sibling whom he furiously competes with. In fact, Paul does this altruistic act for his mother's happiness and his mother demands investment from him for her other children. Mrs. Morel is like an investment distributor among the children.

To make his mother happy, Paul not only financially, but also emotionally supports her. His bitter words and aggressiveness turn into compliments and happiness. Paul tries to compensate for his faults with his reparative altruism. He wants his mother to enjoy his altruism, because he knows that she has been demanding it for a long time. On the other hand, the discussion is very similar to the one they have when Mrs. Morel has taken her son to meal after he has got his first job. At that time, in spite of her little money, she takes him to an eating-house and Paul feels guilty due to his thinking of it as extravagant. Mrs. Morel makes differential investment in Paul to gain his future investment "like a businessman investing in an advertisement" (Zahavi, 2005: 2). Paul willingly starts working at a time when the family is in need and Mrs. Morel's differential investment is also an altruistic rewarding to persuade Paul for costly future investment.

"Where should we go for dinner?" asked the mother.
 ... "We oughtn't to have come here, mother," said Paul.
 "Never mind," she said. "We won't come again."
 She insisted on his having a small currant tart, because he liked sweets.
 "I don't want it, mother," he pleaded.
 "Yes," she insisted; "you'll have it" (Lawrence, *S&L*: 97).

The way of both Paul's and his mother's reaction to the similar altruistic acts are very close. Despite their actual desire of eating, they tend to refuse each other's offer. "Low investment coming from a parent in poor condition has a different meaning than low investment coming from a parent in good condition" (Trivers, 2002: 141). Thus, this altruism of Mrs. Morel is very important for Paul. He is young and he has siblings, yet his mother sacrifices her little money for him. Nevertheless, as Mrs. Morel has expected, her efforts turn out to be fruitful when Paul shows reciprocal altruism to her.

Mrs. Morel does not want a long term partner for Paul. She has not wanted her first son, William to have a long term partner, too, but his demanding partner has given harm to him. William's partner, Lily, has demanded much more investment than he has been able to provide; thus, though he has sensed that Lily does not care for him which is not a signal of long-term mating and a good mate choice, Mrs. Morel has encouraged him to keep her believing that William may give her up and return to his mother. The mother lets Paul have a short-term relationship, but this time she becomes more alerted to dangers and attentive to the signals that may reveal new possible partner's intentions. As Mrs. Morel has claimed before, she does not disapprove of another woman than Miriam. She questions the woman's demands and wants to learn if they are conflicting with hers.

"Then who does she live with?"
 "With her mother, on BlueBell Hill."
 "And have they enough to keep them?"
 "I don't think so. I think they do lace work."
 "And wherein lies her charm, my boy?"
 "I don't know that she's charming, mother. But she's nice. And she seems straight, you know – not a bit deep, not a bit."
 "But she's a good deal older than you."
 "She's thirty, I'm going of twenty-three."
 "You haven't told me what you like her for."
 "Because I don't know – a sort of defiant way she's got – a sort of angry way"
 (Lawrence, *S&L*: 242).

During their trip to Lincoln, Paul tells her mother about Clara. She is a friend of Miriam whom he has met at Miriam's house. She has separated from her husband, but not divorced. In the first sentences, Mrs. Morel questions if Clara has enough resources. Moreover, with her second sentence, she also very indirectly suggests her son not to forget that he has a family to whom he is responsible. When she realises that Paul is not

sure about her resources, she asks the reason of his interest. Paul's words of "straight" and "not a bit deep" are the signals of a short term relationship without commitment. Furthermore, Paul's ignoring Clara's being older is also a signal of his mating strategies. In short term mating, males can excessively lower their standards and consequently, lower their investment in females (Buss, 2003). After the conversation, Mrs. Morel decides not to be opposed to Clara's being his son's partner, because with the questions she has asked, she gets the idea that she is not a risk for Paul's investment. Clara is not a dangerous rival for Mrs. Morel. She is older than Paul and she is not divorced, which do not convey the signals of a long term relationship and a deep emotional commitment.

Meanwhile, Annie is about to marry. About her future husband, Leonard, Mrs. Morel tells Paul that: " '[t]hey say he's not good enough for her. But I say if a man is *genuine*, as he is, and a girl is fond of him – then – it should be all right. He's as good as she' " (Lawrence, *S&L*: 245). Mrs. Morel seeks the signals of emotional commitment in men. She stresses that a man who is understanding and sincere, who is far from cheating unlike her husband, is priceless in her eyes. She wants her sons and her son-in-law to be of that kind. She would want her husband to be "genuine", too, yet she knows that she is not able to change him. Thus, by telling this especially to Paul, she indirectly requests him to be always "*genuine*". Mrs. Morel feels the absence of Annie, and Paul knows that his presence is a consolation for his mother. He tries to relieve his mother with his promises.

"At any rate mother, I s'll never marry," he said.

"Ay, they all say that, my lad. You've not met the one yet. Only wait a year or two."

"But I shan't marry, mother. I shall live with you, and we'll have a servant."

"Ay, my lad, it's easy to talk. We'll see when the time comes."

"What time? I'm nearly twenty-three."

"Yes, you're not one that would marry young. But in three years' time —"

"I shall be with you just the same."

"We'll see, my boy, we'll see."

"But you don't want me to marry?"

"I shouldn't like to think of you going through your life without anybody to care for you and do – no."

"And you think I ought to marry?"

"Sooner or later every man ought."

"But you'd rather it were later" (Lawrence, *S&L*: 245).

At last, Mrs. Morel has persuaded Paul to invest totally in her; however the time has passed and her children are grown, besides her being older and ill. From the dialogue, it can be inferred that Paul highly cares about his mother's demands and he is ready to behave accordingly without resisting. On the other hand, Mrs. Morel seems not to believe his words at the beginning of their speech and her words is very similar to her complaining about William's unkept promises. She emphasizes that even Paul gives promises or not, he will marry with the words "they all say that", "it's easy to talk" and "we'll see". Mrs. Morel does not want her son to marry immediately and with her repeated words, she tries to persuade Paul to marry later in order to get further investment from him for some more time. The mother wants her son to find a good long term mate, but in the future, not for the time being. She still needs his investment and his brother Arthur has not a settled life yet. However, Mrs. Morel does not want to leave him alone after she has died and his siblings are married, because his being alone is more disadvantageous than his reproducing and investing his resources in his own mate and offspring. She conveys her desire of a future altruistic long term mate for him with the words "anybody to care for you and do". At the end of the conversation Paul seems to understand her demand and Mrs. Morel explains the reason for it.

"It would be hard – and very hard. It's as they say:
 " 'A son's my son till he takes him a wife,
 But my daughter's my daughter the whole of her life' " (Lawrence, *S&L*: 245).

This sentence explains why Mrs. Morel lets Annie to have a mate, but does not want Paul to be in a committed relationship. Despite Paul's comparing his mother's reactions to his mating efforts with the efforts of Annie's, he has not found out the real reason behind it. When they are teenagers, Mrs. Morel disfavours Paul's finding a mate, but supports Annie claiming that she is not deep, in other words, her demands of investment are not a signal of a long committed relationship. However, when Annie finds a long term mate, her mother supports her again, because she thinks she has chosen a "genuine" mate. Mrs. Morel has never been against her daughter's mates, but she has always been against Paul's mating efforts, because she has needed and still needs his investment. Mothers may not lose their daughters' investment when they marry, they may even get more thanks to daughter's husbands, but generally lose their sons' investment because

males have to invest in their partners to raise well-adapted children (Buss, 2003). Furthermore, if Annie has a baby, Mrs. Morel can always be sure that she is the grandmother, but if Paul has, paternity uncertainty does not allow her to feel the same confidence and closeness. As studies have shown, maternal grandmothers tend to invest in their grandchildren more than paternal grandmothers owing to the eliminated risk of investing a child carrying no related genes with them (Jeon and Buss, 2007). From that view, Mrs. Morel's daughter's marriage is more beneficial for her than her son's marriage. Therefore, this sentence is an indirect request of further investment. After this sentence, Paul decides not to marry as long as his mother lives.

“And you think I'd let a wife take me from you?”
 “Well, you wouldn't ask her to marry your mother as well as you,” Mrs. Morel smiled.
 “She could do what she liked; she wouldn't have to interfere.”
 “She wouldn't – till she'd got you – and then you'd see.”
 “I never will see. I'll never marry while I've got you – I won't.”
 “But I shouldn't like to leave you with nobody, my boy,” she cried.
 “You're not going to leave me. What are you? Fifty-three! I'll give you till seventy-five. There you are, I'm fat and forty-four. Then I'll marry a staid body. See!”
 “Go to bed,” she said – “go to bed.”
 “And we'll have a pretty house, you and me, and a servant, and it'll be just all right. I s'll perhaps be rich with my painting.”
 “Will you go to bed!”
 “And then you s'll have a pony-carriage. See yourself – a little Queen Victoria trotting round.”
 “I tell you to go to bed,” she laughed.
 He kissed her and went. His plans for the future were always the same (Lawrence, *S&L*: 245, 246).

Mrs. Morel explains her reasons for not letting him marry for the time being and in all her speech acts she emphasizes that a long term partner cannot let Paul invest in his mother. On the other hand, she still insists that he should not stay as a nonreproducer throughout his life. Afterwards, Paul implies that he is ready to devote his life to his mother as long as she lives and then marry an old woman in the end. Mating with an old female has little advantages due to the risk of decreased fertility, because “fertility peaks in the early twenties but is close to zero percent by the time a woman reaches fifty” (Buss, 2003: 194). Paul may not pass his genes to future generations if he marries an old woman. In his last sentences, it is evident that Paul is totally persuaded to invest all his resources in his mother by abandoning his own mating and possible parenting efforts

which is more than Mrs. Morel has desired. Finally Mrs. Morel wants him to stop thinking that further by asking him to go to bed. Although, she has desired such a life throughout her life, she cannot let her son solely invest in her for the rest of his life. This is a real selfishness, because she wants Paul's investment for her children, but accepting his permanent investment means risking her son's fitness to increase her own fitness a little. On the other hand, by increasing her son's fitness through persuading him to find a long term partner later, she can simultaneously increase her inclusive fitness thanks to their shared genes.

Mrs. Morel wants Paul to marry in the end. However, she wants him to marry an educated girl, a lady from an upper class, so that Paul can live the life of upper class people. Mrs. Morel seems to know the tie among education, status and financial resources. Paul feels to belong neither to the middle nor to the working class. He thinks that “ ‘[o]nly from the middle classes one gets the ideas, and from the common people – life itself, warmth’ ” (Lawrence, *S&L*: 256). He is in between the two and her mother tries to persuade him to achieve a class shift by finding an upper class long term mate. As he is weak, by this way, Paul can save much of his energy for himself, because “[w]here women control their economic fate, do not require so much of men's investment” (Buss, 2003: 69).

“It's all very well, my boy. But, then, why don't you go and talk to your father's pals?”

“But they're rather different.”

“Not at all. They're common people. After all, whom do you mix with now – among the common people? Those that exchange ideas like the middle classes. The rest don't interest you.”

“But – there's the life —”

“I don't believe there's a jot more life from Miriam than you could get from any educated girl – say Miss Moreton. It is *you* who are snobbish about class” (Lawrence, *S&L*: 256).

Mrs. Morel actually belongs to middle class, but she has chosen a working class life and has gone through a lot of hardships. She has risked her survival many times to get investment from her aggressive husband for her children. Paul has lived a working class life, yet he is raised like a middle class boy by his mother. She believes that if he marries a middle class woman, he can live a middle class life and can feel to belong it, but with a working class woman, he may get closer to working class and may stay in conflict. Moreover, an educated middle class woman needs less financial investment than a

working class woman; thus, she favours an educated girl rather than Miriam. For this reasons, Mrs. Morel desires him to marry an educated lady and tries to persuade him for this target.

“That’s for you to judge, my lad. But if you could meet some *good* woman who would *make* you happy – and you began to think of settling your life – when you have the means – so that you could work without all this fretting – it would be much better for you.”

... “You mean easy, mother,” he cried. “That’s a woman’s whole doctrine for life – ease of soul and physical comfort. And I do despise it.”

... “Your own’s been bad enough, mater, but it hasn’t left you so much worse off than the folk who’ve been happier. I reckon you’ve done well. And I am the same. Aren’t I well enough off?”

“You’re not, my son. Battle – battle – and suffer. It’s about all you do, as far as I can see.”

“But why not, my dear? I tell you it’s the best —”

“It isn’t. And one *ought* to be happy, one *ought*.”

... “But I want you to be happy,” she said pathetically.

“Eh, my dear – say rather you want me to live.”

... She wished so much he would fall in love with a girl equal to be his mate – educated and strong. But he would not look at anybody above him in station. He seemed to like Mrs. Dawes. At any rate that feeling was wholesome. His mother prayed and prayed for him, that he might not be wasted” (Lawrence, *S&L*: 257, 258).

Mrs. Morel finally wants Paul to find a long term mate, because Arthur has got married and Mrs. Morel’s need of Paul’s investment has decreased. With maternal instinct, she has needed a person to invest in her children and when all her children have found their long term mates, Mrs. Morel realizes that it is his turn. As she is ill and she still has a husband to support her financially, then she has to think her son’s own fitness first. Her fertility has decreased and she has mostly accomplished her motherhood duty; therefore, the last thing to do for her is to persuade Paul to find an appropriate long term mate. She is worried about Paul’s future; thus, she wants to see a signal of guaranteeing his future happiness. The underlying meaning of the happiness in here is reaching our main goal in life by satisfying our genes’ desire of becoming an ancestor (Dawkins, 2006). To become an ancestor and to pass his genes to future generations successfully, Paul should apply the best mating strategy he can. His mother does not want him to be careless of himself and knows that he may waste his survival like his elder brother if he does not try to find the appropriate mate for himself. Nonetheless, up till that time Mrs. Morel has tried to persuade Paul to invest all his resources in the family rather than a possible mate, but this time she wants just the opposite which initiates another conflict in Paul’s life.

Paul understands that women want comfort, in other words, good investment and resists to invest in a woman other than his mother. He has decided to dedicate his life to his mother and this time Mrs. Morel tries to change his mind. She stresses the importance of happiness in an individual's life and points to the relation between happiness and finding a long term mate. Up to that time, Mrs. Morel has demanded Paul's altruistic investment especially for her children and now that they have all achieved their goals of mating and reproducing; it is no use for the mother to waste Paul's investment for nothing. She can be much happier if he directs his efforts to his future reproduction. The benefit of altruistic helps lessens with the increasing age due to decreased fertility and decreased chance of having future offspring (Trivers, 2002). The mother has no children to look after now and as she is old she has no chance of having another child due to her decreased fertility; therefore, the cost of Paul's further investment in her mother is much higher than the benefit she can get. By considering this cost/ benefit ratio, his investment can be defined as a "wasting" as her mother thinks. On the other hand, Lawrence conveys the mother's long term mate desire for her son as "educated and strong". Paul is physically weak, so there is always a high risk to his survival, especially when he is careless about himself. Having an educated and strong partner as a long term mate means his having somebody to care for him without demanding much of his time, energy and money. An educated and strong woman would not demand much more than Paul can give. She can also have her own resources or even if she has not, she may open the doors of easier resources for her partner. In order not to decrease his fitness, Paul should not try to gain his resources via physical works, so that his mother wants him to be among the middle class people rather than working class people. Mrs. Morel is not opposed to Clara, because she demands little investment as she is working and keeps Miriam, who is more demanding, away from Paul. She also helps Paul to mix with the people of upper classes. Thanks to her, Paul gets into "connection with the Socialist, Suffragette, Unitarian people in Nottingham" just as her mother has desired (Lawrence, *S&L*: 259). For these reasons, Mrs. Morel likes Clara despite her being married and older than Paul. Nonetheless, in order to be sure of his love, Clara persuades Paul to consider his relationship with Miriam again. Paul returns to Miriam and this time he is willing to marry her. Paul is finally persuaded to keep a long term mate as his mother

has desired, but his mate choice contradicts with her mother's and another conflict starts. The studies suggest that while children are attentive to signals of genetic quality in their possible mates, parents are attentive to the signals of cooperation (Dubbs, 2010); and therefore, they desire a mate having a good family background for their children (Apostolou, 2008). Consequently, Mrs. Morel becomes angry again, because his future cannot be as her mother has desired if he gets Miriam as his long term mate. Mrs. Morel's greatest opponent returns to Paul's life and they both struggle for Paul's investment again, but this time Mrs. Morel just struggles for Paul's present and future fitness.

Mrs. Morel saw him going again frequently to Miriam and was astonished. He said nothing to his mother. He did not explain nor excuse himself. If he came home late, and she reproached him, he frowned and turned on her in an overbearing way:
 "I shall come home when I like," he said; "I am old enough."
 "Must she keep you till this time?"
 "It is I who stay," he answered.
 "And she lets you? But very well," she said (Lawrence, *S&L*: 257, 258).

This time Paul strongly resists her mother and Mrs. Morel's efforts of persuading him is not as intense as before, because she does not need all of his investment any more. The problem lies only in his mate choice. She interferes with his mate choice considering his future fitness. Mrs. Morel knows that Miriam exhausts Paul's energy and time which can affect his resources and survival in the long run.

Mrs. Morel lowers her demands on Paul and silently watches his choices without interfering. Unlike before, she is calmer and more tolerant, because his being together with Miriam does not affect the family as much as before owing to her having no other children to look after near her. His choices only affect himself now and his mother is only occupied with his health.

"Come, my boy," said his mother. "I'm sure it's time you went to bed."
 ... "I shall break off with Miriam, mother," he answered calmly.
 ... "But I thought —" she began.
 "Well," he answered, "I don't love her. I don't want to marry her — so I shall have done."
 "But," exclaimed her mother, amazed, "I thought lately you had made up your mind to have her, and so I said nothing."
 "I had — I wanted to — but now I don't want. It's no good. I shall break off on Sunday. I ought to, oughtn't I?"
 "You know best. You know I said so long ago."

“I can’t help that now. I shall break off on Sunday.”

“Well,” said his mother, “I think it will be the best. But lately I decided you had made up your mind to have her, so I said nothing, and should have said nothing. But I say as I have always said, I *don’t* think she is suited to you” (Lawrence, *S&L*: 294).

Mrs. Morel continues to care for his fitness and implies her demands for his taking care of himself. After hearing Paul’s decision, Mrs. Morel emphasizes her reluctance to intervene in his choice, but at the same time she stresses her prior ideas about Miriam in her third and fourth sentences. Mrs. Morel does not compete with Miriam as harsh as before, because the benefit of her competing is not as high as before. Seeing that her son is indecisive but willing to consider her advices, she tries to persuade him. In the last speech act, she requests him to find a suitable partner by stressing her dislike.

“I told her,” he said.

“I’m glad,” replied the mother, with great relief.

He hung up his cap wearily.

“I said we’d have done altogether,” he said.

“That’s right, my son,” said the mother. “It’s hard for her now, but best in the long run. I know. You weren’t suited for her.”

He laughed shakily as he sat down.

“I’ve had such a lark with some girls in a pub,” he said.

His mother looked at him. He had forgotten Miriam now. He told her about the girls in the Willow Tree. Mrs. Morel looked at him. It seemed unreal, his gaiety. At the back of it was too much horror and misery.

“Now have some supper,” she said very gently.

Afterwards he said wistfully:

“She never thought she’d have me, mother, not from the first, and so she’s not disappointed.”

“I’m afraid,” said his mother, “she doesn’t give up hopes of you yet.”

“No,” he said, “perhaps not.”

“You’ll find it’s better to have done,” she said.

“I don’t know,” he said desperately.

“Well, leave her alone,” replied his mother (Lawrence, *S&L*: 300).

Paul’s leaving Miriam lessens his mother’s worries about his future. Mrs. Morel continually offers Paul to find a suitable mate and in this conversation especially her second sentence conveys it. When Paul mentions about the girls in the pub, she understands that he is trying to console himself to forget Miriam. Mrs. Morel knows that Miriam is a deep girl who is both attached to Paul and attaches Paul to herself. Their bonding is strong and Paul’s investment in Miriam is high; therefore, they cannot easily end their long term relationship. From his last sentences it can be inferred that Paul is

still hesitant to leave his partner and Miriam may struggle to win him back. Nonetheless, Mrs. Morel cuts the conversation by asking him to leave her altogether with a command like statement. Each time Paul meets Miriam, he becomes unsure about his choice of leaving her; therefore, his mother wants him to keep away from her. For Mrs. Morel, her son's health comes prior to everything and her consideration can be seen in most of their conversations as in her third sentence here.

After leaving Miriam, Paul gets closer to Clara. At first, Mrs. Morel has been glad to see Clara near her son rather than Miriam, but later she realizes that Clara may prevent Paul to find a suitable long term mate. In that case, the disadvantages exceeds the advantages she presents for Paul. Mrs. Morel has always complained about Paul's coming home late and this time she does not want him to waste his energy for an inappropriate mate. She wants him to save his resources for his future long term mate. She does not demand much of his time, energy or money for herself and she does not take much attention from him, yet she does not complain about it as she has a servant. The mother does not strongly demand his son's emotional commitment anymore, because she has not demanded his investment for herself. This may be the evidence of the fact that her efforts of persuading her sons to keep their investment have been just for her children, not for herself.

"You are late!" she said, looking at him.

"Yes; I've been down Clifton Grove with Clara."

His mother looked at him again.

"But won't people talk?" she said.

"Why? They know she's a suffragette, and so on. And what if they *do* talk!"

"Of course, there may be nothing wrong in it," said his mother. "But you know what folks are, and if once she gets talked about —"

"Well, I can't help it. Their jaw isn't so almighty important, after all."

"I think you ought to consider *her*."

"So I do! What can people say? — that we take a walk together. I believe you're jealous."

"You know I should be *glad* if she weren't a married woman."

"Well, my dear, she lives separate from her husband, and talks on platforms; so she's already singled out from the sheep, and, as far as I can see, hasn't much to lose. No; her life's nothing to her, so what's worth of nothing? She goes with me — it becomes something. Then she must pay — we both must pay! Folk are so frightened of paying; they'd rather starve and die."

"Very well my son. We'll see how it will end."

"Very well, my mother. I'll abide by the end."

"We'll see!"

“And she’s *awfully* nice, mother; she is really! You don’t know!”
 “That’s not the same as marrying her.”
 “It’s perhaps better.”
 ... “But she’s nice, mother, she is! And not a bit common!”
 “I never suggested she was.”
 ... “You don’t approve,” he finished.
 “And do you expect me to?” she answered coldly.
 ... “Then I *will* bring her here – one Sunday – to tea. If you think a horrid thing about her, I shan’t forgive you.”
 His mother laughed.
 “As if it would make any difference!” she said. He knew he had won (Lawrence, *S&L*: 313, 314).

Mrs. Morel focuses on the importance of social reputation of Paul’s new partner. By that way, she both seems to consider her and tries to persuade him to find a suitable mate. Social reputation is important for a woman and may define her desirability. Especially due to paternity certainty, men desire sexual fidelity in women and a woman’s social reputation of her having multiple affairs can decrease a woman’s desirability (Buss, 2003). Though Paul thinks her mother is jealous like before, Mrs. Morel is not, because she does not need his deep emotional commitment and devoted investment any longer. She explains her real reason as Clara’s being a married woman. Paul is ready for the disadvantages the relationship may bring, but his mother indirectly warns her by saying “we’ll see how it will end” and Paul shows his willingness by claiming that he will abide by the end. Both of them stresses that this is a short term relationship and it will have an ending, but Mrs. Morel is worried about the troubles their relationship may cause. Paul thinks Clara as a nice and desirable mate. He tries to persuade his mother by stating her being not common, as Mrs. Morel has desired. However, Mrs. Morel constantly implies that he should find a mate to marry, but he rejects his mother’s demand. In the last sentence, Paul’s mother states her son’s unwillingness to accomplish her requests. Mrs. Morel knows that she cannot persuade his son by force, so that she waits until his interest in this short term mating lessens.

After meeting Clara, Mrs. Morel expresses her thoughts as: “[y]es I liked her. But you’ll tire of her, my son; you know you will” (Lawrence, *S&L*: 329). Mrs. Morel does not feel hostility towards Clara as she has done to Miriam, because she believes that Clara is not a real danger for Paul’s future reproduction. Unlike Miriam, Clara does not demand much of Paul’s investment and will not demand unless a relationship shift

occurs between them. Thus, Mrs. Morel constantly reminds him that they have a short term relationship which sooner or later should end, to prevent witnessing its turning into a long term one. In the following conversation, the mother questions her son's emotional commitment and altruistic investment towards his new partner.

“What are you taking a suitcase for?” his mother asked.
 He blushed furiously.
 “Clara asked me,” he said.
 “And what seats are you going in?”
 “Circle – three-and-six each!”
 “Well, I'm sure!” exclaimed his mother sarcastically.
 “It's only once in the bluest of blue moons,” he said (Lawrence, *S&L*: 313, 314).

Paul tries to convince his mother that his investment in Clara is not high, but she senses the signal of threat. Meanwhile, Clara's husband Baxter Dawes is irritated by Paul's behaviour and becomes aggressive. Though Paul is unwilling to risk his survival for Clara, Baxter is ready to fight for her, because while Clara is a long term mate for Baxter, she is a short term mate for Paul. Baxter threatens Paul in order to keep his long term mate. Mrs. Morel tries to persuade Paul to withdraw himself from the competition.

“Have you ever considered where it will end?” his mother said.
 “No,” he answered; “things work out of themselves.”
 “They do, in a way one doesn't like, as a rule,” said his mother.
 “And then one has to put up with them,” he said.
 “You'll find you're not as good as ‘putting up’ as you imagine,” she said (Lawrence, *S&L*: 350).

Mrs. Morel wants Paul to be more aware of his relationship's consequences. He seems not to care Baxter's threat. His mother warns him that if he does not be careful, he may pay the price with his own survival. Then, Mrs. Morel questions whether his short term strategies about Clara have changed.

“Do you ever ask *her* opinion?” she said at length.
 “What of?”
 “Of you and the whole thing.”
 “I don't care what her opinion of me is. She's fearfully in love with me, but it's not very deep.”
 “But quite as deep as your feeling for her” (Lawrence, *S&L*: 350)

Mrs. Morel wants to know if Clara's strategy is short term like Paul's or not, because if she regards Paul as a long term mate, she may persuade him to highly invest in her.

Paul's not caring about Clara's strategy indicates his thinking short term and Clara's love which is "not very deep" signals her regarding Paul as a short term mate, too. Nonetheless, Paul's taking huge risks for his short term mate confuses his mother. In the last sentence, Mrs. Morel emphasizes that their bonding is becoming deep and indirectly asks him to be careful, but Paul confesses that he neither wants Clara nor Miriam to keep as a long term mate.

"You know, mother, I think there must be something the matter with me, that I *can't* love. When she's there, as a rule, I *do* love her. Sometimes, when I see her just as the *woman*, I love her, mother; but then, when she talks and criticises, I often don't listen to her."

"Yet she's as much sense as Miriam."

"Perhaps; and I love her better than Miriam. But *why* don't they hold me?"

..."But you wouldn't want to marry Clara?" she said.

"No; at first perhaps I would. But why – why don't I want to marry her or anybody? I feel sometimes as if I wronged my women, mother."

... "And as for wanting to marry," said his mother, "there's plenty of time yet."

"But no, mother. I even love Clara, and I did Miriam; but to *give* myself to them in marriage couldn't. I couldn't belong to them. they seem to want *me*, and I can't ever give it them."

"You haven't met the right woman."

"And I never shall meet right woman while you live," he said (Lawrence, *S&L*: 350, 351).

Mrs. Morel's first reply is a persuading comparison. She indirectly wants him to stay with Clara rather than Miriam. She also questions whether he wants Clara as a long term mate and hears that he is unwilling to marry anybody. Paul cannot understand the reason of his conflict throughout in his life. From the very beginning, Mrs. Morel has not wanted Paul to have a committed relationship, because she has held Paul responsible for the family and demanded much of his investment. Mrs. Morel has succeeded in persuading his son, but she does not need his costly investment any longer and cannot persuade him to find a long term mate now. "Parent-offspring relations early in ontogeny can affect the later adult reproductive role of the offspring" (Trivers, 2002: 147), because it is usually hard to overcome triggers that are learned early in life (Ekman, 2003). It has taken years for the mother to discourage her son from long term relationships and it is not easy to reverse it immediately. However, she tries to console herself and her son by stating that he has enough time to find a suitable mate. These words may also be another implication of her wanting Paul near herself in spite of her being aware of its costs. She may want to keep him close to herself until he finds a better

mate. With her last sentence, Mrs. Morel implies that neither Clara, nor Miriam is the right mate for him, so he should try to find another partner. Paul believes that he cannot find the right mate as long as her mother is alive, because she leads his life and choices by persuading him. The mother's and the son's desires are different. She wants an educated, upper class mate who can be altruistic, but Paul desires a beautiful and nice mate.

Mrs. Morel's worries about Paul's carelessness turn out to be true when he comes home after he has beaten by Baxter. She requests him to take care of his survival by leaving Clara and Miriam. Clara's husband is a great risk to Paul's survival. Miriam exhausts Paul's time and energy which in the long run may also damage his survival. The mother thinks that neither Miriam nor Clara is suitable for his son as a long term mate. They damage Paul's fitness either in long or in short term.

"It's not much, mother," he said. "It was Baxter Dawes."

"Tell me where it hurts you," she said quietly.

"I don't know – my shoulder. Say it was a bicycle accident, mother."

"And now I should have done with them all," she said quietly.

"I will, mother" (Lawrence, *S&L*: 367).

Mrs. Morel believes that Paul's relationships are disadvantageous for him and persuades him to change his strategy. Paul also tries to protect his manly reputation and does not want people to hear his defeat. When he has been with Clara, he has ignored the people, but when it comes to his own social reputation, he does not want people to know about it. With this incident, Paul decides to cease his mating efforts for both women permanently. First Clara and then Miriam come to see him and he shows his persuasion with these words:

"She makes me tired, mother."

"Yes; I wish she wouldn't come," Mrs. Morel replied.

... "You know, I don't care about them, mother," he said.

"I'm afraid you don't, my son," she replied sadly (Lawrence, *S&L*: 367).

Paul's statements show that he is totally persuaded to desert them and his mother supports him. Meanwhile, Mrs. Morel gets worse and becomes distant in order not to upset her son. She is "ill, distant, quiet, shadowy" (Lawrence, *S&L*: 365), yet she forces herself to do her work which indicates a costly altruism. Paul persuades her mother to go

to Sheffield to stay with Annie for a week and he spends four days in Blackpool with his fellow for holiday. When he returns, he finds his mother in a bad condition. Mrs. Morel says “I thought you were never coming” (Lawrence, *S&L*: 365) and indirectly requests him to stay with her, because she may die.

“Don’t cry,” she said. “Don’t cry – it’s nothing.”
 ... “You *are* late. Where have you been?” his mother asked.
 “The train was late,” he replied, muffled in the sheet.
 ... “I’m sure you must be hungry, and they’ve kept dinner waiting.”
 With a wrench he looked up at her.
 “What is it mother?” he asked brutally.
 “Only a bit of tumour, my boy. You needn’t trouble. It’s been there – the lump has – a long time.”
 ... “You ought not to have travelled alone,” he said to himself more than to her.
 “As if that had anything to do with it!” she answered quickly.
 They were silent for a while.
 “Now go and have your dinner,” she said. “You *must* be hungry” (Lawrence, *S&L*: 370).

Mrs. Morel does not want to upset his son and underestimates her illness. She still questions how he spends his energy, as he is late and considers his fitness again by requesting him to have his meal. When Paul indirectly blames himself, his mother tries to persuade him that he has no blame. She is old and ill, thus does not demand his costly investment. She has hidden her being worse to let him enjoy himself without feeling sadness for his mother. She does not want Paul to be attached to herself any longer. Even though Mrs. Morel does not blame Paul, Annie indirectly blames him.

“... She’s been having these pains for months at home, and nobody looking after her.”
 ... “But she’s been attending the doctor in Nottingham – and she never told me,” he said.
 “If I’d been at home, said Annie, “I should have seen for myself” (Lawrence, *S&L*: 371).

Annie implies that, he has not paid much attention to their mother. Feeling guilty, Paul finds a way of reparative altruism by trying to arrange an operation and to find money for it, but learns that there cannot be an operation. As he is unable to relieve her pain with operation, he decides to end her suffering by giving her morphia without letting her know. Though it is debatable whether it is right or wrong, for Paul this is his last help he can provide for his mother.

“You won’t fret, my boy!” she said.
 “No, mother.”
 “No; it would be silly. And take care of yourself.” (Lawrence, *S&L*: 371).

Mrs. Morel's last request is Paul's happiness and wellness. She leaves him without a possible mate and no one to take care for him; thus, she particularly wants him to continue his struggle for existence.

In conclusion, Mrs. Morel succeeds in persuading Paul to invest in her and in his siblings rather than another woman. At first, she cares for her eldest son, William, more than Paul, because he can provide the mother with better resources as he is older than Paul. The mother demands William's investment to help her other children and he invests in her in return to her care and attention. Nonetheless, when the eldest son's investment ceases due to his mate, Mrs. Morel holds her second son responsible for the family. Especially after the death of William, the mother directs her differential investment to Paul and in return to her investment, she demands reciprocity which causes conflicts in Paul's life particularly in his reproductive efforts. Mrs. Morel's desires contradict with Paul's partners, primarily with his long term partner, Miriam, because both women want his emotional commitment and costly long term investment. Though, they want similar things, their aims are different. While Miriam wants Paul's investment to reach the goal of reproducing successfully and raising healthy offspring in the future, Mrs. Morel wants his investment to increase her other children's fitness. She has a daughter and a younger son to look after; therefore, she needs more investment than her husband gives. Mr. Morel has little resources and does not signal having qualities of a reliable mate. He is aggressive, uncooperative and not as altruistic as his wife demands. Furthermore, his wife punishes him altruistically by lessening her care for him due to his cheating her by lying about his resources. Thus, Mrs. Morel's influencing her sons to increase their future altruistic tendencies is easier than persuading her husband to be more altruistic.

Mrs. Morel is advantageous, because from the very beginning of Paul's life, she has the chance of regulating her son's altruistic tendencies. With her strategic speaking which usually stresses her differential investment in Paul, Mrs. Morel wins her son's emotional commitment and costly long term investment. However, her demands of investment change according to the cost/ benefit ratio of her son's altruistic acts and their benefits. As a mother, she has to care for the children which are younger and in

need more; hence, she divides her resources according to their needs. When the mother's other children all find their mates and start to get resources on their own, her parenting strategies changes. After she has accomplished her motherhood duty for the children in need successfully, she has to think about her investing child. The cost of his continuing his costly investment in the mother means a waste for his own survival. As Mrs. Morel does not want his investment just for herself, she wants Paul to find a long term mate which contradicts with his current mating strategy. With the influence of his mother, Paul previously leaves his long term mate, Miriam, and finds a short term mate. Before Arthur's marriage, the mother supports his short term mate to keep him away from his long term mate, because she needs his investment for her youngest child. Meanwhile, she also tries to prevent a possible relationship shift between him and his short term mate, Clara, because she does not regard her as a desirable long term mate due to her being married and being older than her son. After her other children has all mated successfully, Mrs. Morel wants Paul to find a long term mate with a good family background. Then, another conflict starts on the matter of mate choice. Up to that time, Paul is persuaded not to keep a long term mate, so he cannot easily accept his mother's latter demand. Consequently, Paul faces recurrent conflicts in his life due to his mother's changing demands. First, Mrs. Morel tries to discourage him from long term relationships for many years. Then, she encourages him to keep a short term mate. Finally, she wants him to find a long term mate with a good family background. Even though the last one is unclear in the novel, Mrs. Morel succeeds in leading Paul's choices throughout her life.

Mrs. Morel generally uses the most effective ways of persuasion. The key point in her success seems to lie in her being neither too direct, nor too indirect to be understood. In that way, she keeps the continuity of cooperation between her and her son. She conveys her demands to her son successfully and expresses reasonable causes for her demands even if they are not real. She achieves her aims especially via her persuasive speech acts. She usually shows her care for him generally with her on-record speech acts such as her wanting him to sleep early or to eat his meal. She also pretends to care just for his desires to convey her interest in him. She stresses her differential investment and when he fails to reciprocate, she tries to raise guilt in him, so that she can

take reparative altruism from him. She often expresses her contentment with him. She usually avoids ambiguities and aggressiveness. When Paul gets angry, she usually stops the conversation by seeming to acknowledge him or she changes the path of the conversation. On the other hand, Mrs. Morel becomes unsuccessful when she gives Paul conflicting answers. An instance of this situation can be drawn from their first disagreement on his possible long term mate. She states that she is against children's keeping company, but she supports her daughter's relationship. This conflict confuses Paul and he ignores his mother's demand. With this initial mistake, Mrs. Morel becomes more careful and avoids ambiguities in her speech acts. She determines her strategies effectively; and consequently, she achieves influencing her son.

7.2. Miriam Leivers

Miriam is the daughter of Leivers living in Willey Farm. After William's death, Miriam and her mother shows great care for Paul. Their attention gets Paul closer to Miriam. Moreover, Paul likes the farm and the nature. It is a different environment for him. Especially after his brother's death, his own house has become drearier. For him, the farm is an escape from their depressive home atmosphere and a new experience.

Miriam is responsible for the housework at their home and lives a common life, yet she wants to be a school-teacher like her elder sister who is independent and worldly unlike herself (Lawrence, *S&L*: 170). She has no other source than Paul to reach her desires of education, so that she tries to learn as much as she can from him.

She was very much dissatisfied with her a lot.

"Don't you like being at home?" Paul asked her, surprised.

"Who would?" she answered, low and intense. "What is it? I'm all day cleaning what the boys make just as bad in five minutes. I don't *want* to be at home."

"What do you want, then?"

"I want something. I want a chance like anybody else. Why should I, because I'm a girl, be kept at home and not allowed to be anything? What chance *have* I?"

"Chance of what?"

"Of knowing anything – of learning, of, doing anything. It's not fair, because I'm a woman."

... "But it's as well to be a woman as a man," he said, frowning.

"Ha! Is it? Men have everything."

"I should think women ought to be as glad to be women as men are to be men," he answered.

“No!” – she shook her head – “no! Everything the men have.”
 “But what do you want?” he asked.
 “I want to learn. Why *should* it be that I know nothing?”
 “What! such as mathematics and French?”
 “Why *shouldn't* I know mathematics? Yes! She cried, her eye expanding in a kind of defiance.
 “Well, you can learn as much as I know,” he said. “I’ll teach you, if you like.
 Her eyes dilated. She mistrusted him as teacher.
 “Would you?” he asked.
 Her head had dropped, and she was sucking her finger broodingly.
 “Yes,” she said hesitatingly (Lawrence, *S&L*: 154, 155).

This dialogue conveys an indirect request of Miriam. She wants education to get respect, because in her family especially her brothers show no respect to her, thinking that she is only responsible for the housework, like a servant. She does not want to be “a common girl” under men’s order and wants to prove herself particularly to Paul (Lawrence, *S&L*: 128). Paul understands her dissatisfaction and questions her thoughts about her life. Miriam does not tell her desire by asking Paul to give her lessons, because she is too sensitive and proud to be rejected. She tries to reach her goal by complaining about her condition. In the first and second sentence, she complains about the housework and about her being kept at home. Without education, she feels as if she is nothing and conveys her thoughts with “not allowed to be anything” and asks Paul if she has a chance. In the third sentence, she ambiguously reveals her desire for learning. Miriam realizes that “men have everything”, because they get their own resources easily. They are stronger than women and they can protect themselves from dangers easier than women. However, women can also get resources on their own even if it may be harder for them, because they cannot spend as much energy as men, due to their being weaker and their need of energy and protection for their fertility (Buss, 2003). Though Miriam insists in men’s having everything, she does not totally mean it. She complains about it to have a chance of acquiring a class shift and raising her social status. She stresses the inequality between men and women in getting resources and wants a chance to change her social status. On the matter of housework, the family depends only on Miriam and her mother. Knowing that she may not have any other chance to learn, she indirectly asks Paul for help. At last, Paul grasps the underlying meaning behind her pitiful complaints and he offers to help her.

After Miriam has assured Paul's altruistic act, she usually tries to show her care for him with words such as " 'I knew your step. Nobody treads so quick and firm' " and " '[y]ou know you like them' "(Lawrence, *S&L*: 155). Miriam indicates her concern in Paul with her words. In the first sentence, she points to Paul's physical fitness and stresses that she is so interested in him as to differentiate his steps. In the second sentence, she shows her care by giving him the foods he likes also stressing her knowledge about his desires. Nonetheless, Paul usually loses his temper while teaching and Miriam generally tolerates his behaviours for the sake of getting further education. She sometimes complains by saying " '[y]ou don't give me time to learn it' " (Lawrence, *S&L*: 156) and when Paul apologizes she accepts immediately. With such speech acts, Miriam indirectly asks for longer time to learn and raises guilt in Paul by circuitously blaming him for his impatience. Accordingly, she persuades Paul to continue his altruistic teaching.

Miriam is content with Paul's altruistic acts and wants him to stay with her to be more attached and to get further investment from him.

"Nine o'clock!" he said.

The pair stood, loth to part, hugging their books.

"The wood is so lovely now," she said. "I wanted you to see it."

He followed her slowly across the road to the white gate.

"They grumble so if I'm late," he said.

"But you're not doing anything wrong," she answered impatiently (Lawrence, *S&L*: 159).

In this conversation, Paul implies that he should go by telling the time, but Miriam wants him to stay longer. She uses the beauties of the nature to persuade Paul to stay with her. Paul seems to understand the underlying meaning of her speech acts, but he thinks about his mother's demands. He gets confused and has to decide whether to upset his mother or to reject Miriam's desire. Then, Miriam insists and tries to persuade him that their being together is not wrong. Finally, he chooses to follow Miriam.

Next time, however, he is decided to leave Miriam early in order not to upset his mother. For Mrs. Morel, Paul's being late is wrong, because he should save his energy for his work. He wants his mother to be happy, because the strong bonding between the mother and the son makes them more sensitive to each other's emotions. Maternal instinct

already gives the mother this sensitivity, but the son's concern comes especially from his strong attachment to his mother (Trivers, 2002). Nevertheless, Paul resents Miriam's sarcastic acknowledgement and he neglects his mother's words. Women favour strong and independent men (Buss, 2003); therefore, Paul wants to stress her manly side and chooses to spend his time with Miriam as he and she wants.

“Don't let me late to-night – not later than ten o'clock. My mother gets upset.”

Miriam dropped her head, brooding.

“Why does she get upset?” she asked.

“Because she says I oughtn't to be out late when I have to get up early.”

“Very well! Said Miriam, rather quietly, with just a touch of sneer.

He resented that. And he was usually late again (Lawrence, *S&L*: 162).

After his investing his time and energy in his possible partner for a while, Paul wants to learn if his investment is for nothing or not. Men are mean about their resources, because their resources determine their future success of reproduction (Buss, 2003). Therefore, Paul wants to be certain of Miriam's love. He indirectly states his desire for her and gets an implication of mutual love from his partner. This means, he may benefit from investing in her in the future by taking her as a mate. Likewise, Miriam implies her love and very indirectly wants more investment. Thinking that she has persuaded Paul to be with her, she feels strong for assuring his investment.

“You know,” he said, with an effort, “if one person loves, the other does.”

“Ah! She answered. “Like my mother said to me when I was little, ‘Love begets love’ ”

“Yes, something like that, I think it *must* be.”

“I hope so, because, if it were not, love might be a very terrible thing,” she said.

“Yes, but it is – at least with most people,” he answered.

And Miriam, thinking he had assured himself, felt strong in herself (Lawrence, *S&L*: 166).

Miriam regularly goes to see Paul when she goes to the library in Bestwood each Thursday evening until she feels Mrs. Morel's opposition to herself. After her sensing the mother's antagonism, she decides not to call at Paul's house for him and she tells her decision to Paul without revealing her real reason.

“Why?” he asked, very short.

“Nothing. Only I'd rather not.”

“Very well.”

“But,” she faltered, “if you'd care to meet me, we could still go together.”

“Meet you where?”

“Somewhere – where you like.”

“I shan’t meet you anywhere. I don’t see why you shouldn’t keep calling for me. But if you won’t, I don’t want to meet you.”

So the Thursday evenings which had been so precious to her, and to him, were dropped. He worked instead. Mrs. Morel sniffed with satisfaction at this arrangement (Lawrence, *S&L*: 172).

Miriam’s statement is too indirect for Paul to grasp the real meaning. Unlike Paul who explains the matters more directly, Miriam usually states her thoughts unclearly. When Paul asks the reason of her decision, she gives no reason and seems as if she does not want to see him. Nonetheless, in her second and third speech acts, Miriam implies that she wants to meet him, but at any other place than his home. Paul cannot understand the real meaning of her implicatures and refuses her offer. Miriam wants to avoid his mother as she becomes aware of Mrs. Morel’s dislike, but does not reveal it in her sentences. For Paul, there may be many reasons of her unwillingness to go to his house, because he is not aware of his mother’s confrontation with her. Mrs. Morel is “too wise to have any open rupture” as she knows Paul’s insistence “on everybody’s accepting his friendship with the girl” (Lawrence, *S&L*: 174). Therefore, Paul does not consider his mother’s relation with this matter. Paul may think that Miriam may not like his house or his family or just may not want it due to its making her tired, and so on. For Paul, there may be many possible reasons and due to the fact that he gets angry and rejects her offer, he is expected to think her as unwilling or inconsistent. In the last sentence, even though Paul states that he does not understand her real reason, Miriam does not try to tell the matter in a less indirect way or does not find an excuse to persuade him that she has a reason. She knows that her sentences are very vague for Paul, yet she discontinues the conversation. Indirect speech becomes inconsiderate to the hearer especially when he cannot understand the underlying meaning of an implication and it turns into an uncooperative act if mutual knowledge between the speaker and hearer is not enough (Pinker, 2007a). In this conversation, Miriam chooses to be inconsiderate and uncooperative, because she deliberately stays ambiguous. Her ambiguous speech acts confuse Paul and make him regard her decisions as absurd and doubtful. This constitutes conflicts and problems in their relationship. Miriam’s speech damages Paul’s confidence in her and lessens his care for her; therefore, his investment in her lessens and he directs his investment to his family again. This is the first step for Miriam to lose Paul’s investment and the second is her friend, Clara.

“Hello! He said, “you didn’t tell me you were coming to town.”
 “No” replied Miriam, half apologetically. “I drove in to Cattle Market with father.”
 He looked at her companion.
 “I’ve told you about Mrs. Dawes,” said Miriam huskily; she was nervous. “Clara, do you know Paul?”
 “I think I’ve seen him before,” replied Mrs. Dawes indifferently, as she shook hands with him.
 ... “Where have you seen me?” Paul asked of the woman. She looked at him as if she would not trouble to answer. Then:
 “Walking with Louie Travers,” she said.
 Louie was one of the “Spiral” girls.
 “Why, do you know her?” he asked.
 She did not answer. He turned to Miriam.
 “Where are you going?” he asked.
 “To the Castle.”
 “What train are you going home by?”
 “I am driving with father. I wish you could come too. What time are you free?”
 “You know not till eight to-night, damn it!”
 And directly two women moved on (Lawrence, *S&L*: 184, 185).

Miriam gets nervous when she runs across Paul in the town. When Paul asks her reason of going to the town without notice, Miriam tries to slide over the matter by stating that the reason is her having things to do and her being with her father, without mentioning about Clara who is also with them. At the beginning of their conversation with Paul, Miriam ignores Clara as a mate guarding tactic. Then, with Paul’s curious looks, she feels an obligation to introduce Paul to Clara. After Paul’s short conversation with Clara, Paul turns to Miriam, because with her indifferent manners Clara cuts their conversation. Paul is eager to be with them and questions their plans in order to get a chance of coming together. In the last two sentences, Miriam indicates her willingness to be with him, but at the same time she does not want him to come with them due to Clara’s presence. She asks whether he has free time pretending to want him join them though she knows his working hours. In the last sentence, Paul feels angry for his missed chance of knowing a new beautiful woman.

Lawrence conveys Paul’s interest in Clara, which Miriam also seems to perceive, in these words: “[s]he was walking with a rather striking woman, blonde, with a sullen expression, and a defiant carriage. It was strange how Miriam, in her bowed, meditative bearing, looked dwarfed beside this woman with handsome shoulders. Miriam watched Paul searchingly. His gaze was on the stranger, who ignored him” (Lawrence, *S&L*:

184). Paul makes a comparison between the two women. His willingness to join them may not only be the result of his interest in the new woman, but also his desire to compare the desirability of the two possible mates. Next time when Paul goes to see Miriam, she questions his thoughts about Clara.

“What did you think of Mrs. Dawes?” she asked quietly.
 “She doesn’t look very amiable,” he replied.
 “No, but don’t you think she’s a fine woman?” she said, in a deep tone.
 “Yes – in stature. But without a grain of taste. I like her for some things. Is *she* disagreeable?”
 “I don’t think so. I think she is dissatisfied.”
 “What with?”
 “Well – how would *you* like to be tied for life to a man like that?”
 ... “Look at her mouth – made for passion – and the very setback of her throat ——” He threw his head back in Clara’s defiant manner.
 ... “And what were the things you liked about her?” she asked.
 “I don’t know – her skin and the texture of her – and her – I don’t know – there’s a sort of fierceness somewhere in her. I appreciate her as an artist, that’s all.
 “Yes” (Lawrence, *S&L*: 186, 187).

While Miriam questions Paul’s thoughts about Clara, she either consciously or unconsciously persuades him that she is a fine woman. She begins questioning by a more direct sentence and Paul gives a negative reply about Clara, yet in her second sentence she asks her question as if she wants him to think Clara as a fine woman. Paul does not reveal his interest totally, but being encouraged by Miriam’s positive questioning, he accepts that she is physically good and wants to learn whether she is disagreeable or not. A disagreeable woman may not be cooperative both in conversation and in life. At their first meeting, Clara is uncooperative towards Paul. She cuts the conversation by ignoring his questions. In that manner, she ignores him and deprives him of the information he demands. Nonetheless, Miriam boosts the desirability of her rival and also acknowledges Paul’s praising her beauty which can encourage a mate to invest in another woman. Miriam shows no sign of jealousy in her speech acts. Jealousy is a signal of a person’s desire to keep his mate; and therefore, it is a defence system for infidelity (Buss, 2000). With sexual jealousy, one can get ready to guard his mate (Tooby and Cosmides, 2008). For this reason, Miriam unconsciously conveys the message of her having no fear of losing her mate. She persuades Paul that Clara is a fine woman without being disagreeable, but being dissatisfied. Miriam shows her undesirable

husband as the reason of her being dissatisfied. She also stresses her being tied to her undesirable husband to remind Paul that she is still married, but at the same time she conveys the meaning that Clara wants a more desirable partner. As Miriam continues to question Paul's thoughts and feelings about Clara, he reveals that he has an interest for her which has caused him to pay close attention especially to her physical features. Nevertheless, Miriam acknowledges Paul as if she is an ordinary friend who wants him to match with Clara without showing a sign of jealousy in her speech. She even asks the things he has liked about her and he again focuses on Clara's physical appearance, but with his excuse of an artistic appreciation. Miriam wants to question Paul's fidelity and satisfaction, but in this conversation she persuades Paul to like Clara more, rather than trying to keep the woman out of his mind. In that manner, it may be inferred that Miriam's mate retention through her speech acts are not successful enough. Even though, Miriam's behaviours imply her sadness, her speech makes her ambiguous. The conversation goes on with Paul's sensing the dislike in Miriam towards Clara which she denies.

He wondered why Miriam crouched there brooding in that strange way. It irritated him.
 "You don't really like her, do you?" he asked the girl.
 She looked at him with her great, dazzled dark eyes.
 "I do," she said.
 "You don't – you can't – not really."
 "Then what?" she asked slowly.
 "Eh, I don't know – perhaps you like her because she's got a grudge against men"
 (Lawrence, *S&L*: 187).

Paul thinks that Miriam cannot like Clara, because of their personal differences. Miriam is more introverted while Clara is a strong woman having resources on her own. There is also difference between them in the matter of chastity and possibility of being open to sexual intercourses. Clara lives separately with her husband; therefore, may want to take revenge by finding a short term mate. Miriam, however, desires a long term relationship with Paul and wants to save her fertility for her guaranteed long term partner. Miriam tries to persuade Paul that she likes Clara, but Paul does not believe her sensing the competition inside herself. Female competition is very indirect unlike male competition, because females are less physically aggressive than males (Buss, 2003). Miriam indicates her dislike with her behaviours, but at the same time her words convey the

opposite which confuses Paul. After seeing Clara, Paul starts to make comparisons between her and his current partner, Miriam. He criticises Miriam for not having the qualities of other women. When he asks why she does not comfortably laugh near him, Miriam tries to persuade him by saying: “I do laugh at you – I *do*.” Paul is irritated due to her being uncomfortable near him and he wants to see her open and relaxed rather than in an effort to hide her real feelings.

“Never! There’s always a kind of intensity. When you laugh I could always cry; it seems as if it shows up your suffering. Oh, you make me knit the brows of my very soul and cogitate.”

Slowly she shook her head despairingly.

“I’m sure I don’t want to,” she said.

“I’m so damned spiritual with you always!” he cried.

She remained silent, thinking, “Then why don’t you be otherwise.” But he saw her crouching, brooding figure, and it seemed to tear him in two.

“But, there, it’s autumn,” he said, “and everybody feels like a disembodied spirit then.” (Lawrence, *S&L*: 188).

Miriam tries to persuade Paul that she does not do the things Paul claims intentionally. Paul implies his dissatisfaction with her, but again she does not express her thoughts clearly. For that time, Paul persuades himself that his anger and touchiness are due to autumn’s gloominess. Paul’s persuading himself, after getting no reply from his partner, indicates that he has an inner conflict to keep his mate or to stop his investment in her and to find another mate. Miriam does not involve in persuading him at the most crucial points of his choices. She remains silent and surrenders herself to the flow of circumstances. She does not show enough struggle to keep her mate with her speech acts. Her strategic speaking usually stays weak to persuade Paul to continue his costly investment in her. Nonetheless, she usually emphasizes her care for him as in the following sentences:

“Did you have them mended?” she asked.

“No!”

“But why didn’t you?”

“The back one goes on a bit.”

“But it’s not safe.”

“I can use my toe.”

“I wish you’d had them mended,” she murmured.

“Don’t worry – come to tea tomorrow, with Edgar.”

“Shall we?”

“Do – about four. I’ll come to meet you.”

“Very well.”

... “Till to-morrow,” he said, jumping on his bicycle.

“You’ll take care, won’t you?” she pleaded.

“Yes.” (Lawrence, *S&L*: 189, 190).

Miriam expresses her care for Paul’s wellness. No matter how much she has desired him to be weak initially; she also wants Paul to be cautious. If he does not be careful, he may risk his survival. The possible risk of a bicycle accident to his survival is much greater than his being ill or weak. Miriam’s wish for his being weak (Lawrence, *S&L*: 143) is due to her desire of being the one for him. His being weak lessens his desirability as a male and she can get rid of her female rivals. She can also be more altruistic for Paul and can increase her desirability. In that way she not only gains more desirability and fewer rivals, but also a better social status by becoming an altruist. However, she also cares for him, because she needs Paul’s survival to reach her desires. In return to her care, Paul asks her to tea, but with Edgar. Miriam shows her surprise with the words “shall we” and Paul indicates his invitation’s certainty. Miriam is pleased, because Paul’s inviting her to his house means either his mother’s acceptance of her or Paul’s insistence on keeping his relationship. Since Paul invites them without telling his mother, the second possibility is more valid which Miriam understands later. Finally, in her last sentence, she stresses her care with an on-record speech act conveying her sympathy and asks him to be careful in order not to risk his survival.

Miriam shows Paul her further care and attention in order to make him invest in their relationship more. In the following conversation, she also stresses her care with her first three sentences. She does not want Paul to go on his talking sensing that he is exhausted. Then Paul indirectly blames her for causing him to be content with his exhausting himself, because they only share their thoughts. Paul likes talking to Miriam and she likes listening to him. She also appreciates the things he does, especially his painting. In that sense, it may be inferred that meme selection, in other words, the effort of enabling their ideas’ survival (Dawkins, 2006) brings them together more than the survival of their genes. Miriam contributes to the survival of Paul’s memes, but at the same time Paul believes that she exhausts his efforts for his genes’ survival. Though she refuses to do it on purpose, Paul prefers his genes’ survival to his memes’. In friendships; understanding each other, rewards of interacting, the degree of considering a

friend as irreplaceable and valuing similar things are of great importance to maintain it (Tooby and Cosmides, 1996). However, Paul wants Miriam as a mate and in return to his indirect request, she implies that until he is ready to give himself totally to his partner, he cannot have her. Thus, Miriam demands an assurance of his future investment in her. At last, Paul is persuaded that she is right even though he is still dissatisfied with his relationship.

“Don’t talk any more,” she pleaded softly, laying her hand on his forehead.
 “Why not? Are you tired?”
 “Yes, and it wears you out.”
 He laughed shortly, realising.
 “Yet you always make me like it,” he said.
 “I don’t wish to,” she said very low.
 ...”If you could want *me*, and not want what I can reel off for you!”
 “I!” she cried bitterly – “I! Why, when would you let me take you?”
 “Then it’s my fault,” he said, and gathering himself together, he got up and began to talk trivialities. He felt insubstantial. In a vague way he hated for it. And he knew he was as much to blame himself. This, however, did not prevent his hating her (Lawrence, *S&L*: 194).

Soon after this conversation, due to his mother’s influence and Miriam’s further demands, Paul changes his mind and decides to lessen his future investment in Miriam.

“I shan’t come and meet you,” he said.
 “Oh, very well; it’s not very nice out,” she replied slowly.
 “It’s not that – only they don’t like me to. They say I care more for you than for them. And you understand, don’t you? You know it’s only a friendship” (Lawrence, *S&L*: 195).

When Paul tells her that he will not meet her, she does not resist and accepts it due to the bad weather, but he clearly states his real reason. With the word “they” Paul means his family, in the first place his mother and in the second his sister, Annie. Although Miriam is aware of his being under the influence of his mother, she seems to accept his regarding their relationship as friendship by saying nothing. This means her losing the investment of Paul which Lawrence explains in these words: “Paul did not go so frequently to Willey Farm, and she grieved at the thought of her education’s coming to an end; moreover, they both loved to be together, in spite of discords. So they read Balzac, and did compositions, and felt highly cultured” (Lawrence, *S&L*: 195). She has not only lost her mate, she has also lost her teacher and has lost her chance of achieving a class shift. Therefore, the cost of separation is much higher for her. Furthermore, a

woman's being deserted also lessens her desirability and social status (Buss, 2003). While Miriam has lost too much, Paul has gained more by being able to find more time to work.

Another time, Miriam goes to Paul's house to see him. She does not want Paul to cease his investment completely in her. She asks if he is alone at home and with Paul's confirmation she enters. Now that she knows Mrs. Morel's strong opposition, she does not want the mother to see her. After a while, Beatrice comes. Not only Mrs. Morel and Annie, but also the friends are against Miriam. Beatrice is a friend of Annie and apparently wants to make Miriam jealous.

"Sweet boy!" said Beatrice, tipping up his chin and giving him a little kiss on the cheek.
 "I s'll kiss thee back, Beat," he said.
 "Tha wanna!" she giggled, jumping up and going away. "Isn't he shameless, Miriam?"
 "Quite," said Miriam. "By the way, aren't you forgetting the bread?"
 ... "Poor mater!" said Paul.
 ... "My word, Miriam! you're in for it this time," said Beatrice.
 "I!" exclaimed Miriam in amazement.
 ... "But," answered Miriam impatiently, "what is it after all – twopence ha'penny."
 "Yes, but – it's the mater's precious baking, and she'll take it to the heart. However, it's no good bothering" (Lawrence, *S&L*: 195).

Paul is occupied with his friend and ignores Miriam. He behaves as if he is punishing Miriam for her being too far from him physically. He may want to arouse jealousy in her, so Miriam indirectly demands Paul to be more considerate with her reply of "quite". She also reminds Paul about the bread, both to stop them and to show her consideration, but Beatrice blames Miriam because of the burnt breads. Miriam tries to soothe Paul's sadness by pointing the breads' cheapness. Paul knows it, yet he also knows that it is not a matter of expense, but a matter of responsibility for his mother. After that incident, Paul allows less time for Miriam and he usually resists her indirect demands.

"You were late," she said.
 "Was I?" he answered.
 There was silence for a while.
 "Was it rough riding?" she asked.
 "I didn't notice it."
 She continued quickly to lay the table. When she had finished —
 "Tea won't be for a few minutes. Will you come and look at the daffodils?" she said.
 He rose without answering (Lawrence, *S&L*: 217).

In this conversation, Miriam demands more time and attention from Paul. She starts her speech with an implication of complaint and tries to learn the reason of Paul's being late. Seeing that Paul is reluctant to state the real reason, she wants him to spend his time with her by using the beauty of daffodils. Nevertheless, this time Paul is also reluctant to allow her more time.

“Shall we go through the wood a little way?” she asked him, knowing he never refused a direct request.

They went down to the warren. ...

“We will go back to the house,” he said. “I don't want to walk out.”

... “Let us sit here a minute,” said Miriam.

... “Isn't it beautiful?” she pleaded.

But he only scowled. He would rather have had it ugly just then (Lawrence, *S&L*: 219).

In return to Miriam's offer, Paul accepts to walk with her for a while, but displays his unwillingness with his words. Miriam insists him to stay with her and focuses on the beauties of the nature, but they are not enough for Paul any more. Miriam recognizes Paul's lessened investment and understands that something is wrong.

“Why are you sad?” she asked humbly.

... “You'd better not talk,” he said.

“But I wish to know —” she replied.

... “You know,” he said at length, rather wearily – “you know – we'd better break off.”

It was what she dreaded. Swiftly everything seemed to darken before her eyes.

“Why!” she murmured. “What has happened?”

“Nothing has happened. We only realise where we are. It's no good —”

... “We agreed on friendship,” he went on in a dull, monotonous voice. “How often *have* we agreed for friendship! And yet – it neither stops there, nor gets anywhere else.”

... “But what has happened?” she said.

“Nothing – it's all in myself – it only comes out just now. We're always like this towards Easter-time.”

... “What do you want?” she asked him.

“Why – I musn't come often – that's all. Why should I monopolise you when I'm not — You see, I'm deficient in something with regard to you —”

... “But I don't understand,” she said huskily. “Yesterday —”

... “I know,” he cried, “you never will! You'll never believe that I can't physically, any more than I can fly up like a skylark —”

“What?” she murmured. Now she dreaded.

“Love you.”

“What have they been saying at home?” she asked.

“It's not that,” he answered (Lawrence, *S&L*: 222).

Miriam is insistent to learn the cause of Paul's sadness. At first, Paul does not want to tell it, but after Miriam's repetitive questions, he blurts out his decision. Miriam resists

and wants a reason for his decision of leaving her. What Paul wants is either to be normal friends, or to be real partners. For Paul, Miriam does not appreciate Paul's male side and behaves as if they are just friends. At the same time, she shows much more attention to Paul unlike an ordinary friend which causes a conflict in Paul. He does not want to invest in her without knowing her aim. He wants to find another mate if she is unwilling to mate. The investment is large, if the potential gain is also large (Zahavi, 2002). However, Paul is not sure whether his potential gain will also be large, so he decides to cease his costly investment in Miriam. She still insists to persuade Paul to keep her and wants to learn the real reason. Finally, Miriam blames his family for influencing him though he does not accept. Nonetheless, Miriam turns out to be true in the following conversation:

“Do you think – if I didn't come up so much – you might get to like somebody else – another man?”

... “But I don't know any other men. Why do you ask?” she replied, in a low tone that should have been a reproach to him.

“Why,” he blurted, “because they say I've no right to come up like this – without we mean to marry —”

... “Who says?” she asked, wondering if her people had anything to do with it. They had not.

“Mother – and the others. They say at this rate everybody will consider me engaged, and I ought to consider myself so, because it's not fair to you. And I've tried to find out – and I don't think I love you as a man ought to love his wife. What do *you* think about it?”

... “I don't know,” she murmured.

“Do you think we love each other enough to marry?” he asked definitely. It made her tremble.

“No,” she answered truthfully. “I don't think so – we're too young.”

“I thought perhaps,” he went on miserably, “that you, with your intensity in things, might have given me more – than I could ever make up to you. And even now – if you think it better – we'll be engaged.”

... “No, I don't think so,” she said firmly (Lawrence, *S&L*: 224, 225).

Paul also thinks about Miriam and does not want to upset her. When Paul offers Miriam to see another man, Miriam replies as if she is with him because she does not know any other man. She does not stress her love for him and his uniqueness for her; rather she talks like she feels obliged to be with Paul since she has no other possible mate to find. Miriam understands Mrs. Morel's influence on Paul, but he is also ready to marry her provided that she is sure. He has to make a decision between his mother and Miriam, because he understands that he cannot invest in both of them at the same time. Both his

mother and Miriam compete for his time and energy. Thus, Paul wants either to have Miriam completely or to break up with her, because he is tired of his costly long term investment in her which has no future benefit guarantee. In other words, he wants all or none. “Men guard their resources jealously and are extraordinarily choosy about whom they invest in. They are ‘resource coy’ in order to preserve their investment for a long-term mate or for a series of casual sex partners” (Buss, 2003: 144). Similarly, women are so selective about allowing sexual access for men, because women’s precious resources are their costly reproductive investment in their offspring. Therefore, women seek resources and costly investment in men (Buss, 2003). Nevertheless, even though Paul highly invests in Miriam and he signals the possibility of his ability to get better resources in the future with his intelligence and hardworking, she does not accept to be his long term partner. Miriam, who does not want to lose Paul, rejects both his indirect offer of marriage and direct offer of engagement. She may be angry to be forced to make an urgent choice due to Paul’s family and his all or none attitude, but she does not try to persuade Paul to stay with her either by claiming to love him or showing a signal of her care for him. After Miriam’s rejection, Paul thinks that her mother is right and defences her against Miriam.

He pondered a minute.

“You see,” he said, “with me – I don’t think one person would ever monopolize me – be everything to me – I think never.”

... “This is your mother,” she said. “I know she never liked me.”

“No, no, it isn’t,” he said hastily. “It was for your sake she spoke this time. She only said, if I was going on, I ought to consider myself engaged.” There was a silence. “And if I ask you to come down any time, you wouldn’t stop away, will you?”

She did not answer. By this time she was very angry (Lawrence, *S&L*: 225).

Seeing Miriam’s indecisiveness about the future of their relationship, Paul decides to seek other mates. In her speech act, Miriam gets angry and more directly blames Mrs. Morel for leading his choices and wants Paul to be aware of her influence. On the other hand, Paul is convinced that his mother considers both of them; so that for him, Miriam’s words stay as if she is trying to put the blame on his mother just to escape from her own faults. She continues her speech by trying to assure her future education.

“Well, what shall we do?” she said shortly. “I suppose I’d better drop French. I was just beginning to get on with it. But I suppose I can go on alone.”

“I don’t see that we need,” he said. “I can give you a French lesson, surely.”

“Well – and there are Sunday nights. I shan’t stop coming to chapel, because I enjoy it, and it’s all the social life I get. But you’ve no need to come home with me. I can go alone.”

“All right,” he answered, rather taken aback. “But if I ask Edgar, he’ll always come with us, and then they can say nothing.”

There was silence. After all, then, she would not lose much. For all their talk down at his home there would not be much difference. She wished they would mind their own business.

“And you won’t think about it, and let it trouble you, will you?” he asked.

“Oh, no,” replied Miriam, without looking at him (Lawrence, *S&L*: 225).

In the first sentence, Miriam tries to arouse pity in Paul to keep at least some of his investment. With her pitiful indirect speech act demanding time and energy of Paul, she can not only save some of Paul’s investment, but also have a reason to meet him. Paul behaves altruistic and does not reject her by confirming that she can go alone. Then, she indirectly questions if she can see him on Sundays and Paul accepts to accompany her provided that Edgar also comes. After being sure that she will not lose much of his investment, she lets Paul go. The cost of their relationship to Paul is much higher than Miriam. Even after their separation Paul behaves altruistic and gradually lessens his investment. Miriam usually leaves Paul in conflict and he cannot be sure about her willingness to marry. Thus, he does not totally cease his investment in Miriam. He has highly invested in her until that time and has gained little reciprocity from her. During their relationship, Miriam has gained while Paul has lost. Paul leaves an open door for the sake of his costly investment in her. In this way, he may get a chance of benefiting in return for his wasted efforts.

After their separation, Paul directs his interest to Clara. Then, he usually tries to learn things about her. Miriam understands his interest when he goes to her house early and asks her only about Clara without wondering Miriam.

“Hasn’t Clara come?” he asked.

“Yes,” replied Miriam in her musical tone. “She’s reading.”

... “She came this morning?” he asked.

“Yes,” replied Miriam, as she walked at his side. “You said you’d bring me that letter from the man at Liberty’s. Have you remembered?”

“Oh, dash, no!” he said. “But nag me till you get it.”

“I don’t like to nag at you.”

“Do it whether or not. And is she any more disagreeable?” he continued.

“You know I always think she is quite agreeable”

He was silent. Evidently his eagerness to be early to-day had been the newcomer. Miriam already began to suffer (Lawrence, *S&L*: 229).

After Paul's questions about Clara's arrival, Miriam wants to keep his attention. She demands the letter that he has promised to bring her, yet she realizes that he does not care about her any more. Paul wants her to remind him, but she wants him to remember on his own, because this is an indication of his care. Paul again drags the subject into Clara, and Miriam encourages him to talk with her. Miriam is again weak at her mate guarding tactics and she is not successful in speaking strategically. She leaves Paul to her rival with her own hands. Nevertheless, Clara does the same for Miriam to be sure of Paul's love. So Paul decides to test his relationship with Miriam to estimate the possibility of its future benefit.

"Sir Thomas More says one can marry at twenty-four."
 ... "I can't marry you," he continued slowly, "not now, because we've no money, and they depend on me at home."
 ... "But I want to marry now —"
 "You want to marry?" she repeated.
 "A woman – you know what I mean."
 She was silent.
 "Now, at last, I must," he said.
 "Ay," she answered.
 "And you love me?"
 She laughed bitterly.
 ... "There is between us," he said, "all these years of intimacy. I feel naked enough before you. Do you understand?"
 "I think so," she answered.
 ... "Kiss me," she whispered (Lawrence, *S&L*: 280, 281, 282).

Paul is ready to marry Miriam, but she does not express any sign of desire for marriage. She does not even answer the question of her loving Paul or not. Nonetheless, after Paul's offer of sexual intimacy, she persuades Paul to stay with her promising that he will have her. Women may use sex to keep their mate, because reproductive resources are the most valuable and costly investment they can present to their partners (Buss, 2003). Consequently, with Miriam's invitation of physical contact, Paul feels happy to see his costly investment has not been for nothing.

... "I am glad I came back to you. I feel so simple with you – as if there was nothing to hide. We will be happy?"
 "Yes," she murmured, and the tears came to her eyes.

... "Sometime will you have me?" he murmured, hiding his face on her shoulder. It was so difficult.
 "Not now," she said.
 ... "You are afraid?"
 She calmed herself hastily.
 "Yes, I am only afraid," she said.
 He kissed her tenderly.
 "Never mind," he said. "You should please yourself."
 Suddenly she gripped his arms round her, and clenched her body stiff.
 "You shall have me," she said, through her shut teeth.
 ... "Won't you be late?" she asked gently (Lawrence, *S&L*: 282, 283).

Paul thinks that after this intimacy, their bonding will be much stronger and Miriam agrees with him. She tries to persuade Paul that she is willing to mate with him. At the end of the dialogue, Miriam wants to emphasize her care about him by reminding him the time. In fact, she may want him to go in order to escape from further physical contact and Mrs. Morel's anger.

"You are sure you want me?" he asked, as if a cold shadow had come over him.
 "Yes, quite sure."
 ... "When I come to you," he asked her, his eyes dark with pain and shame, "you don't really want me, do you?"
 "Ah, yes!" she replied quickly.
 He looked at her.
 "Nay," he said.
 She began to tremble.
 "You see," she said, taking his face and shutting it out against her shoulder – "you see – as we are – how can I get used to you? It would come all right if we were married."
 ... "But all my life, Mother said to me: 'There is one thing in marriage that is always dreadful, but you have to bear it.' And I believed it."
 "And still believe it," he said (Lawrence, *S&L*: 291).

Paul feels that Miriam has accepted their mating act unwillingly. She has accepted it not to lose him, but this way is hypocritical for Paul. In her first sentences, Miriam tries to convince Paul that she has wanted him, but confesses that she cannot want him unless they are married. Her words also convey an indirect desire for marriage. Furthermore, she also means that even if they marry, she still cannot want him sexually, because her mother has thought the sexual intimacy between a husband and a wife as something to be tolerated for the sake of having children. In that way, the effect of cultural differences also creates conflicts between them.

As the conversation goes on, though Miriam tries to persuade Paul to stay with her and marry her, she rejects his proposal again without giving a proper reason. Finally she leaves Paul's last question unanswered which conveys her reluctance to marry. In fact, Miriam wants to be with Paul, but she chooses her words so ambiguous that, Paul stays in conflict. He cannot understand whether she wants him or not. Up to that time, Paul has made many indirect and direct proposals, yet she has rejected without clearly stating a real reason. She cannot even tell her love to Paul.

“No,” she said, taking his head in her arms and rocking in despair. “Don’t say so! You don’t understand.” She rocked with pain. “Don’t I want your children?”

“But not me.”

“How can you say so? But we must be married to have children —”

“Shall we be married, then? *I* want you to have my children.”

He kissed her hand reverently. She pondered sadly, watching him.

“We are too young,” she said at length.

“Twenty-four and twenty-three —”

“Not yet,” she pleaded, as she rocked herself in distress.

“When you will,” he said.

She bowed her head gravely (Lawrence, *S&L*: 291).

At that point, Paul is ready to leave everything behind including his mother and siblings, yet Miriam rejects his offer despite their sexual affair which is immoral for her. However, she may not want to marry while Paul has little economic resources. Miriam also may not be sure about sharing Paul's investment with his family, because she knows that he has to support his family financially and he may not totally invest in her even if they marry. Hence, she may not want to face Mrs. Morel's rivalry. Despite all the reasons she may have, she tries no reasonable way of persuading Paul to stay with her. She may tell her worries about marriage and they may find solutions or she may find some other logical excuses. Even if they cannot find any solutions, at least Paul may understand that she has reasonable causes to reject his proposal.

Almost in her all speech acts related to marriage and love, Miriam speaks too ambiguously to be understood. Love and marriage are related with long term committed relationship and expressing a desire for marriage or expressing love is crucial in relationships. Miriam neither expresses her love nor her desire for marriage in her speech. Even when she expresses herself very indirectly, it becomes so ambiguous that it confuses Paul and exhausts his energy. She continually implies an indirect desire for

marriage as in the previous conversations and she persuades Paul to marry her, but then she rejects him without giving a guarantee for her long term commitment in her speech acts. The author conveys Miriam's love for Paul and sadness she feels when he leaves her, but Miriam is a character that cannot reflect her real feelings in her own words.

Finally, Paul cannot stand Miriam's conflicting words and thinks that they should totally cease their investment in each other. Even though Miriam tries to persuade him not to leave, she cannot be successful and with anger she humiliates Paul.

"I have been thinking," he said, "we ought to break off."
 "Why?" she cried in surprise.
 "Because it's no good going on."
 "Why is it no good?"
 "It isn't. I don't want to marry. I don't want ever to marry. And if we're not going to marry, it's no good going on."
 "But why do you say this now?"
 "Because I've made up my mind."
 "And what about these last months, and the things you told me then?"
 "I can't help it! I don't want to go on."
 "You don't want any more of me?"
 "I want us to break off – you be free of me, I free of you."
 "And what about these last months?"
 ... "How many times have you offered me to marry me, and I wouldn't?"
 ... "You are a child of four," she repeated in her anger (Lawrence, *S&L*: 295, 296).

Miriam reminds Paul of his promises, the things they have shared and indirectly blames him. However, she gives the answer with her own words in her sentence before the last one. Paul has offered her to marry him many times, but she has not accepted. Their conversation goes on and Miriam still does not want to accept his decision of separation.

"And what have I to tell my mother?" she asked.
 "I told my mother," he answered, "that I was breaking off – clean and altogether."
 "I shall not tell them at home," she said.
 ... "Tell them you wouldn't and won't marry me, and have broken off," he said. "It's true enough."
 ... "Always – it has always been so! She cried. "It has been one long battle between us – you fighting away from me."
 ... "You ought to marry a man who worships you," he said; "then you could do as you liked with him. Plenty of men will worship you, if you get on the private side of their natures. You ought to marry one such. They would never fight you off."
 "Thank you!" she said. "But don't advise me to marry someone else any more. You've done it before."
 ... And have you said anything to Clara?" she asked.
 "No; but I shall tell her now."

There was silence.

“Do you remember the things you said this time last year, in my grandmother’s house – nay last month even?”

“Yes,” he said; “I do! And I meant them! I can’t help that it’s failed.”

“It’s failed because you want something else.”

“It would have failed whether or not. *You* never believed in me” (Lawrence, *S&L*: 294, 295).

Miriam puts her family forward as an excuse. This way also does not work and seeing Paul’s determination she gets angry again and blames him. He also indirectly blames her by suggesting her to marry a man who can worship her, because he thinks she exhausts his resources. Finally, with her words “don’t advise me to marry someone else any more”, Miriam implies that she does not want to marry another man that is too late to express, but with the words “you’ve done it before” she conveys her belief that he will return to her again. She also asks whether Clara knows his decision, because she feels that she is the main reason of their separation. Miriam tries once more to persuade Paul to stay by reminding him of his promises. Lastly, she implies that Paul’s desire for Clara is the real reason which he does not accept.

Miriam also questions if his investment in her will completely cease. This time, Paul leaves almost no chance of returning back.

“And shall we not see each other?”

“No – or rarely,” he answered.

“Nor write?” she asked, almost sarcastically.

“As you will,” he answered. “We’re not strangers – never should be, whatever happened. I will write to you now and again. You please yourself.”

“I see!” she answered cuttingly (Lawrence, *S&L*: 299).

After leaving Miriam and ceasing investing in her completely, Paul directs his mating efforts to Miriam’s friend, Clara. If “a friend deceives you and poaches your mate, you experience the double cost of deception – you risk losing a friend and a romantic partner with a single stroke” (Buss, 2003: 264). Thus, the cost of desertion for Miriam is high. She not only loses her mate, but also loses her friend and stays alone due to her inefficient persuading speech acts. On the other hand, Miriam still hopes Paul to come back to her thinking that his relationship is just sexual rather than emotional. Women can tolerate sexual infidelity easier than emotional infidelity, because the second carries more risks of losing a man’s investment (Buss, 2003).

Miriam tries different ways to win back her mate. She uses Clara's social reputation as a weapon, but cannot persuade Paul to stay away from Clara. In the following conversation, Miriam tries to discourage Paul's relationship with Clara by implying that her social reputation can be damaged unless he stays away from her. Nonetheless, Paul does not care about Clara's social reputation and indicate his decisiveness to keep her.

"... Don't you think a position like that is hard on a woman?"
 "Rottenly hard!"
 "It's so unjust!" said Miriam. "The man does as he likes —"
 "Then let the woman also," he said.
 "How can she? And if she does, look at her position!"
 "What of it?"
 "Why, it's impossible! You don't understand what a woman forfeits —"
 "No, I don't. But if a woman's got nothing but her fair fame to feed on, why, it's thin tack, and a donkey would die of it!" (Lawrence, *S&L*: 316).

After Miriam cannot persuade Paul to stay away from Clara using her social reputation, she wants to learn if his relationship with her shows a signal of being long term and if she is accepted in his family. She persuades Paul to accept her to his house during Clara's visit, by using her friendship with Clara. After seeing Clara's acceptance in the family, she ceases her persuading efforts knowing that she cannot cope with two rivals, both Clara and Mrs. Morel who support each other to keep Paul away from her.

"Have you told your mother about Clara?" she asked.
 ... "Yes," he said, "and she is coming to tea on Sunday."
 "To your house?"
 "Yes, I want mater to see her."
 "Ah!"
 ... "I may call in as I go to chapel," she said. "It's a long time since I saw Clara."
 "Hello, Miriam!" he exclaimed. "You said you'd come!"
 "Yes. Had you forgotten?"
 ... "Have you come down alone?" asked Paul.
 "Yes; I went to Agatha's to tea. We are going to chapel. I only called in for a moment to see Clara."
 ... Then Miriam realised that Clara was accepted as she had never been (Lawrence, *S&L*: 318, 324).

After the death of Mrs. Morel, Miriam thinks it is time to persuade Paul to be with her. She has achieved a class shift and has become a teacher; thus, this time she is more self-confident.

“And you have broken off with Clara?”

“Yes.”

His body lay like an abandoned thing, strewn in the chair.

“You know,” she said. “I think we ought to be married.”

He opened his eyes for the first time since many months, and attended to her with respect.

“Why?” he said.

“See,” she said, “how you waste yourself! You might be ill, you might die, and I never know – be no more than if I had never known you.”

“And if we married?” he asked.

“At any rate, I could prevent you wasting yourself and being a prey to other women – like – like Clara.”

“A prey?” he repeated, smiling.

She bowed her head in silence. He lay feeling his despair come up again.

“I’m not sure,” he said slowly, “that marriage would be much good” (Lawrence, *S&L*: 416, 417).

Firstly, she wants to be sure of Paul’s separation with Clara and he confirms. She indirectly proposes him to marry, but her word “ought” conveys an obligation which may be irritating for almost anybody. Then she implies that she wants marriage just for him, so that she can help him and can become an altruist. She offers help and protection which are not much necessary for men. In that case, she talks as if their love is not mutual. Miriam focuses on the unnecessary benefits of their possible long term relationship for Paul, rather than focusing on their love and bonding. She offers marriage as a sacrificial help. Paul does not accept her offer and Miriam tries harder to persuade him by indicating her overemphasized care.

“I only think of you,” she replied.

“I know you do. But – you love me so much, you want to put me in your pocket. And I should die there smothered.”

... “And what will you do otherwise?” she asked.

“I don’t know – go on, I suppose. Perhaps I shall soon go abroad.”

... “Will you have me, to marry me?” he said very low.

... “Do you want it?” she asked, very gravely.

“Not much,” he replied, with pain.

... “And without marriage we can do nothing?” he asked.

... “No,” she said, low and like the toll of a bell. “No, I think not” (Lawrence, *S&L*: 417).

For the last time Paul asks about marriage and again Miriam stresses the importance of his desires, not hers. Knowing that she does not want marriage for herself, but just wants for himself, Paul withdraws himself. Finally, Miriam refuses his offer of any relationship without marriage.

As a result, Miriam loses Paul due to first Mrs. Morel's and then Clara's influence upon him, besides her ineffectiveness in expressing herself. Initially, she attaches Paul to herself by indirect persuasive requests and gets his costly long term investment. Miriam wants to shift their relationship especially after getting his altruistic teaching. In return to his altruism, she indicates her care for him. Seeing his altruistic side from the very beginning, she wants to keep his investment. Particularly using the beauties of the nature, Miriam generally wants Paul to stay with her. In fact, she mostly demands her time and energy which contradicts with Mrs. Morel's demands. Thus, she has to compete with her for Paul's investment; however, though she effectively indicates her care and gets further investment from Paul, Miriam is not good at her mate guarding strategies; and therefore, she cannot keep her mate. Her first failure is her giving ambiguous answers to Paul. When she states that she cannot go to his house to see him, she does not tell the reason and Paul lessens his investment in her. This is the first step of Miriam's losing Paul's investment and the second is Clara. Even though she senses the threat, rather than discouraging Paul's being closer to Clara, with her speech acts, she either consciously or unconsciously encourages him that she is desirable. Paul starts to compare the two women and becomes aggressive towards Miriam due to his regarding Clara as more desirable than her. Miriam does not express her love for Paul to keep him and does not show a sign of jealousy in her speech acts which is also a sign of her love. Paul asks her to marry him for many times, but she rejects without giving a proper reason. Each time, she states that they are too young to marry, yet she also refuses his engagement offer which is an indication of their relationship's having no future benefit guarantee for Paul. Finally, after their sexual intercourse, she is deserted. The reason of Paul's leaving Miriam is her reluctance to have him sexually that is a sign of low success in their future reproductive efforts and her conflicting speech acts on marriage. She both indicates her demand for marriage and rejects Paul when he offers. Moreover, she often leaves Paul's questions without reply and cuts the conversation. Therefore, she exhausts Paul's energy with her conflicting speech. Although Miriam later tries to prevent Paul from being with Clara, she understands that it is too late, because not only Clara but also Mrs. Morel fight against her. Finally, after Paul's staying alone, she misses her last chance due to her deterring speech acts. She offers marriage as

an obligation or a sacrificial help rather than stressing her love and bonding. Lastly, Miriam's marriage offer aiming to provide help and protection totally discourages Paul and he goes his own way.

7.3. Clara Dawes

Clara is a married woman living with her mother. She is deserted by her unfaithful husband, yet she is not divorced. She is not satisfied with her life, because her mating efforts have failed and she is left with no investment and no children. After she meets Paul, she thinks him much more desirable than his husband, yet these thoughts of her continue for a short time.

Clara's intimacy with Paul starts with his altruistic act.

"Do you like jennying?" he asked.

"What can a woman do!" she replied bitterly.

"Is it sweated?"

"More or less. Isn't *all* woman's work? That's another trick the men have played, since we force ourselves into the labour market."

... "Would you care to be back at Jordan's?" he asked Clara.

"I don't think so," she replied.

"Yes, she would! Cried her mother; "thank her stars if she could get back. Don't you listen to her. She's for ever on that 'igh horse of hers, an' it's back's that thin an' starved it'll cut her i' two one of these days" (Lawrence, *S&L*: 261, 262).

Paul wants a shift of relationship, so that he is ready to be altruistic towards Clara. Though she indirectly states her being discontent with her current occupation, she tries to seem reluctant to go back to her previous work. From her mother's words, it can be inferred that she is too proud to accept a man's help even though she needs it. In daily life, altruistic acts are generally reciprocal. People mostly behave altruistic to be behaved in a similar way (Trivers, 2002). Clara is usually aggressive and uncooperative towards men due to her unfulfilled desires, but reciprocity demands cooperation which Clara is not willing for. Nonetheless, when her mother speaks on behalf of her, she does not answer which is an indication of her hidden desire to have her job back. As soon as Paul hears one of the workers' leaving, he tells Clara and helps her to take the job. In this way, Paul gets not only a chance to act altruistic towards her, but also a chance to see her regularly which can increase their degree of mutual dependence. As Paul has

expected, the second move comes from Clara, indicating her returning his favour back by showing her care. On his birthday, she sends him “a volume of verse with a brief note: ‘You will allow me to send you this, and so spare my isolation. I also sympathise and wish you well. – C.D.’ ” (Lawrence, *S&L*: 273). This move shows Clara’s care for Paul and develops a closer intimacy between them.

As their intimacy develops further, Paul tries to understand Clara’s view of life by questioning her strategies in mating.

“And why did you leave him finally?”
 “Because – because he was unfaithful to me —”
 ... “But did you – were you ever – did you ever give him a chance?” ... “I believe he loves you,” he said.
 ... “He left me,” she said.
 “And I suppose he couldn’t *make* himself mean everything to you?”
 “He tried to bully me into it” (Lawrence, *S&L*: 275).

Paul wants to learn the things that irritate Clara in her husband. In her first speech act, she stresses the importance of fidelity. In the second, she conveys the truth of her being deserted and in the last, she complains about his being a bully rather than a persuader. By telling the mistakes of her husband to Paul, Clara implies her desire of a faithful and willing mate who can stay with her. For this reason, Clara continually interrogates Paul to evaluate his mate value for her.

“Will you come in to the concert on Sunday afternoon?” Clara asked him just after Christmas.
 “I promised to go up to Willey Farm,” he replied.
 “Oh, very well.”
 “You don’t mind, do you?” he asked.
 “Why should I?” she answered.
 Which almost annoyed him.
 “You know,” he said, “Miriam and I have been a lot to each other ever since I was sixteen – that’s seven years now.”
 “It’s a long time,” Clara replied.
 “Yes; but somehow she – it doesn’t go right —” (Lawrence, *S&L*: 277).

Clara demands Paul’s time, but she understands that he still invests his time in Miriam. She accepts his choices without any complaint, because Clara’s relationship with Paul is still on the border of friendship and sexual relationship. Clara’s indifference annoys

Paul, because she shows no sign of jealousy which is also a sign of love and commitment.

As the conversation goes on, Paul understands Clara's indecisiveness of carrying their relationship forward due to Miriam and he complains about her unwillingness to have him. In that way, he also expresses his desire of a willing mate.

"She seems to draw me and draw me, and she wouldn't leave a single hair of me free to fall out and blow away – she'd keep it."

"But you like to be kept."

"No," he said, "I don't. I wish it could be normal, give and take – like me and you. I want a woman to keep me, but not in her pocket."

"But if you love her, it couldn't be normal, like me and you."

... "I suppose you're afraid," she said.

... "That she doesn't want any of your soul communion. That's your own imagination. She wants you."

He pondered over this. Perhaps he was wrong.

"But she seems —" he began.

"You've never tried" (Lawrence, *S&L*: 277, 278).

For Clara, Paul's seven years of relationship with Miriam indicates his willingness which she implies in her prior speech act. Paul desires a relationship that is less costly and less committed. However, Clara stresses her relationship with Paul's being just a friendship. She tries to persuade him that mating necessitates investment and without investing resources he cannot keep a mate. Finally, she persuades him to turn back to Miriam. In that way, Clara not only can be sure about his love and future commitment, but also can save her from the guilt of mate poaching.

After his test of relationship with Miriam has turned out to be fruitless, Paul directs his efforts to Clara who is careful about starting a new relationship.

"Why," she asked at length, in rather a jarring tone, "did you leave Miriam?"

... "Because I didn't want to go on with her. And I didn't want to marry."

... "You didn't want to marry Miriam, or didn't want to marry at all?" she asked.

"Both," he answered – "both!"

... "And now you don't want any more of her?"

"No. I know it's no good" (Lawrence, *S&L*: 307).

Clara wants to be sure about his ceased investment in Miriam. However, Paul indicates his desire for a short term mate by confessing his unwillingness to marry no one.

Nevertheless, Clara is occupied with her rival and wants to be sure about Paul's determination of being totally away from her. After she gets the answer she has wanted, she indirectly asks if her age is a matter for him also signalling the beginning of their relationship with her words.

"How old *are* you?" Clara asked.

"Twenty-five."

"And I am thirty," she said.

"I know you are."

"I shall be thirty-one – or *am* I thirty-one?"

"I neither know nor care. What does it matter!" (Lawrence, *S&L*: 307).

Clara indicates her hesitation due to her being older than Paul, yet her age is not a problem for him, because he regards her as a short term mate. In short term mating, males' standards are too flexible to match frequently with females' because of the lowered costs of mating. While for men, the cues important for a long term mating are not essential for a short term one, for women similar cues are favoured. Male and female strategies are very much unlike both in short and long term relationship. Females desire investment both in short and long term relationship and may feel jealousy, because they regard their short term mates as possible long term partners (Buss, 2003). For this reason, with the start of their relationship, Clara becomes jealous of Paul's meeting Miriam.

"You still keep on with Miriam," she said quietly.

"Only talk. There never was a great deal more than talk between us," he said bitterly.

"Your mother doesn't care for her," said Clara.

"No, or I might have married her. But it's all up really!"

Suddenly his voice went passionate with hate.

"If I was with her now, we should be jawing about the 'Christian Mystery,' or some such tack. Thank God, I'm not!"

... "But you can't really give her up," said Clara.

"I don't give her up, because there's nothing to give," he said.

"There is for her."

"I don't know why she and I shouldn't be friends as long as we live," he said. "But it'll only be friends."

... "You'd better run after Miriam," mocked Clara (Lawrence, *S&L*: 327).

At first, Clara wants to learn Paul's reason to see Miriam. Then, she tries to discourage him to see her by reminding him of his mother's demands. With Paul's sentences "or I might have married her", it can be inferred that, the real reason of Paul's giving up his

long term mating efforts to keep Miriam is his mother. He means that if his mother liked Miriam, he would marry her. Later, however, he remembers that he has also his own reasons to leave her. His sentences also aim at diminishing his partner's jealousy. However, Clara is not sure whether his investment in Miriam will continue and wants him to totally give her up. She stresses Miriam's eagerness to take his investment by saying "there is for her". At last, Clara indirectly threatens Paul to leave him unless he ceases his investment in Miriam completely. She senses the danger in their being friends. As long as they see each other, there may be a relationship shift between them. Miriam is a more dangerous rival for Clara than an ordinary woman, because Paul has been emotionally committed to her. For a woman, emotional infidelity causes a much greater sadness than sexual infidelity, because while sexual affair is an indication of a small amount of immediate investment, emotional commitment is a sign of a long costly investment. With emotional infidelity, a woman may lose her mate completely (Buss, 2003). Furthermore, as Clara has poached Miriam's mate, "it might be potentially costly to have a mate who is revealed to be potentially poachable, thus requiring more expensive mate guarding" (Buss, 2003: 265). Accordingly, Clara is much more jealous and careful than Miriam. She wants Paul to do everything for her rather than for another woman. Though she does not demand as much investment as Miriam has wanted, she usually tests Paul's investment in her as in the following dialogue.

"Shall I book seats?" he asked of Clara.

"Yes. And put on an evening suit, will you? I've never seen you in it."

"But, good Lord, Clara! Think of me in evening suit at the theatre!" he remonstrated.

"Would you rather not?" she asked.

"I will if you want me to; but I s'll feel fool."

She laughed at him.

"Then feel a fool for my sake, once, won't you?"

The request made his blood flush up.

"I suppose I s'll have to" (Lawrence, *S&L*: 330).

Clara tries to persuade Paul to do as she wants. This is a testing for his willingness to answer her demands. Though Paul considers her demand useless, he accepts to obey his mate especially with her last speech act.

Meanwhile, Clara's husband, Baxter Dawes is annoyed due to her relationship with Paul. His aggression gradually rises as their intimacy increases. At last, he threatens Paul both indirectly and directly.

"And what are you going to do?" she asked.

"How?"

"About Baxter."

"There's nothing to do, is there?" he replied.

"You can fight him if you have to, I suppose?" she said.

"No; I haven't the least sense of the 'fist'. It's funny. With most men there's the instinct to clench the fist and hit. It's not so with me. I should want a knife or a pistol or something to fight with."

"Then you'd better carry something," she said.

"Nay," he laughed; "I'm not daggeroso."

"But he'll do something to you. You don't know him."

"All right," he said, "we'll see."

"And you'll let him?"

"Perhaps, if I can't help it."

"And if he kills you?" she said.

"I should be sorry, for his sake and mine" (Lawrence, *S&L*: 345, 346).

Clara is not sure about Paul's strength and indicates her worries about his survival by demanding him to be careful. She knows that Baxter can become very aggressive and with his anger he can do anything to Paul. During contest behaviour, women generally compete indirectly, because while female aggression is disfavoured, men generally show their aggression via direct physical harms. Females need protection due to their fertility; therefore, desirable males are equipped with the necessary physical features that can protect their mates (Buss, 2003). Paul is more passive than Baxter, because besides his being weaker, he is also against Clara's husband who is the real owner of her. As in Smith's (1979) game theory, Baxter is expected to adopt Hawk strategy by fighting until the victory or defeat, and Paul is expected to follow Dove strategy by displaying, but retreating before being hurt if his rival escalates. As an owner, Baxter is aggressive and defensive, because if he loses his wife, he risks losing all of his investment in her. On the other hand, Paul is not willing to fight, but ready to withdraw himself from the contest as he does not lose much because of his smaller amount of investment in his new partner.

As the conversation goes on, Clara still warns Paul and insists him to protect himself, but she cannot persuade him to take any precaution.

“I should carry a revolver,” she said. “I’m sure he’s dangerous.”
 “I might blow my fingers off,” he said.
 “No; but won’t you?” she pleaded.
 “No.”
 “Not anything?”
 “No.”
 “And you’ll leave him to ——?”
 “Yes.”
 “You are a fool!”
 “Fact!”
 ... “You can go back to him if he triumphs,” he said.
 “Do you want me to hate you?” she asked.
 ... “Ought I to slay him to please you?” he said. “But if I did, see what a hold he’d have over me” (Lawrence, *S&L*: 346).

Clara does not want Baxter to be superior to Paul. If Baxter defeats Paul, this means he is stronger. With his intelligence Paul may defeat him, but he resists doing something. A strong protective mate is more desirable than a weak one. Clara indirectly wants him to protect both his and her survival.

After her failed efforts of persuading Paul to protect him and her, Clara focuses on the investment she can get. On the one hand, she tests Paul’s desirability as a mate, and on the other, she tests his willingness to invest in her as a long term mate.

“Will you always stay at Jordan’s?” she asked.
 “No,” he answered without reflecting. “No; I s’ll leave Nottingham and go abroad – soon.”
 “Go abroad! What for?”
 “I dunno! I feel restless.”
 ... “And when do you think you’ll go?”
 “I don’t know. I shall hardly go for long, while there’s my mother.”
 ... “And if you made a nice a lot of money, what would you do?” she asked.
 “Go somewhere in a pretty house near London with my mother.”
 “I see.”
 ... “Don’t ask me anything about the future.” He said miserably. “I don’t know anything. Be with me now, will you, no matter what it is?” (Lawrence, *S&L*: 346).

Clara hopes to get answers indicating a committed relationship, but in Paul’s future he has no plans for Clara. He stresses his regarding her as a short term mate again. With her last question, she wants to know if she can get a future financial investment from him, but understands that his all investment is directed to his mother. After this conversation, Clara begins to complain about their relationship to change the path of it.

“And what is love?” she asked. “Has it to have special hours?”

“It is only to exist in spare time?”

...“It seems,” she said, as they stared over the darkness of the sea, where no lights was to be seen – “it seemed as if you only loved me at night – as if you didn’t love me in the day time.”

... “I don’t know. Love making stifles me in the daytime.”

“But it needn’t be always love-making,” she said.

“It always is,” he answered, “when you and I are together” (Lawrence, *S&L*: 355, 346).

Clara realizes her being nothing more than a free time amusement for Paul. He has little investment in her, because he is just sexually attached to her, not emotionally. In mating, strong bonding necessitates both sexual and emotional attachment. Shared emotional experiences make mates invest in their relationships more (Brown and Brown, 2006). Paul also complains about their relationship, because he is not content, too. Unlike Miriam, Clara is not concerned with Paul’s interests, such as his art works. When he asks for her ideas about his works, she replies as “ ‘It doesn’t interest me much’ ” (Lawrence, *S&L*: 264) which indicates her indifference to his views. Since they do not share their ideas, their relationship stays only as lovemaking. With Miriam, Paul cannot live the physical love which is important to pass his genes to the future generations successfully, and with Clara, he cannot share his memes (ideas); and therefore, they lack shared emotional experiences other than reproduction. In a committed long term relationship, both sharing ideas and sharing genes via children, in other words, both meme sharing and reproduction are expected to be essential, though the second may be prior. Buss and Barnes (1986: 562) show that ““the 10 characteristics most valued in a mate are *good companion, considerate, honest, affectionate, dependable, intelligent, kind, understanding, interesting to talk to, and loyal*”. Not only sexual attraction, but also other elements are essential in determining the value of a mate. Therefore, Paul is satisfied with neither Miriam nor Clara. Nonetheless, he questions the possibility of a long term relationship with Clara.

She sat feeling very bitter.

“Do you ever want to marry me?” he asked curiously.

“Do you me?” she replied.

“Yes, yes; I should like us to have children,” he answered slowly.

She sat with her head bent, fingering the sand.

“But you don’t really want a divorce from Baxter, do you?” he said.

... “No,” she said, very deliberately; “I don’t think I do.”

“Why?”

“I don’t know.”

“Do you feel as if you belonged to him?”

“No; I don’t think so.”

“What, then?”

“I think he belongs to me,” she replied.

... “And you never really intended to belong to *me*?” he said.

“Yes, I do belong to you,” she answered.

“No,” he said; “because you don’t want to be divorced” (Lawrence, *S&L*: 359).

Clara has an assured mate, Baxter, and does want to risk him after learning Paul’s future plans with his mother. She does not show willingness to accept Paul as a long term mate and cannot persuade him to invest in her for the future. Like Miriam, she also confuses Paul. She wants to be regarded as a desirable permanent mate, but at the same time she wants to keep her husband. In short term mating, women may want to find a more desirable mate, but at the same time may want to keep their long term mate as a back-up potential mate (Buss, 2003). This shows that Clara has little confidence in Paul. Likewise, her claim of belonging to Paul is not convincing for him as she has indirectly stated her belonging to her husband. Consequently, with this conversation Clara loses her chance of becoming a long term mate for Paul.

Finally, Clara realizes the desirability of her previous partner due to her rather discontent relationship with Paul. Baxter has defeated Paul not only physically, but also emotionally. He is stronger than Paul and more attached to Clara than him which she conveys in the following conversation.

“When I had Baxter, actually had him, then I did feel as if I had all of him,” she said.

“And it was better?” he asked.

“Yes, yes; it was more whole. I don’t say you haven’t given me more than he ever gave me.”

“Or could give you.”

“Yes, perhaps; but you’ve never given me yourself” (Lawrence, *S&L*: 363).

Clara indirectly complains about Paul’s inadequate investment in her by making comparisons between Baxter and him. She actually demands a stronger bonding and wants Paul to share more resources with her. Paul also acknowledges that he has not invested in her as much as he can. Clara understands that her relationship with Paul has no future benefit and feels regret due her choice.

“I’ve treated him – no I’ve treated him badly,” she said. “And now you treat *me* badly. It serves me right.”

“How do I treat you badly?” he said.

“It serves me right,” she repeated. “I never considered him worth having, and now you don’t consider *me*. But it serves me right. He loved me a thousand times better than you ever did.”

“He didn’t!” protested Paul.

“He did! At any rate, he did respect me, and that’s what you don’t do.”

“It looked as if he respected you!” he said.

“He did! And I *made* him horrid – I know I did! You’ve taught me that. And he loved me a thousand times better than ever you do.”

“All right,” said Paul (Lawrence, *S&L*: 363).

Before her relationship with Paul, Clara has regarded Baxter as an undesirable mate, but with Paul she feels undesirable which she interprets as a punishment in return to her wrong choice. Paul does not think her as worthy as Baxter does, because Paul’s investment is immediate while Baxter’s is long lasting. Baxter has regarded Clara as a long term mate and appreciated her desirability by marrying her, but Paul regards her as a short term mate; thus, he has been unwilling to invest either his time or his financial resources in her. With repetitive words, Clara complains about her current relationship and conveys her feeling of guilt. At the end of the conversation, Paul stops denying and accepts her being right. In the end, Clara turns back to her husband and she wants to compensate for her guilt with reparative altruism. Paul also behaves altruistic by helping them to come together again.

As a consequence, Clara cannot persuade Paul for costly long term investment. Clara’s initial intimacy with Paul also deepens with his altruistic help, as in Miriam’s case. Clara is an unsatisfied woman and she desires a faithful and considerate mate to stay with her. As her efforts in her marriage have failed, with her speech acts, she generally questions Paul to estimate his desirability. After Clara’s reducing the guilt of her poaching Miriam’s mate by persuading Paul to test his relationship with Miriam, she becomes jealous due to Paul’s seeing Miriam. With her speech conveying a threat to lose her and with her expressions of jealousy, Clara tries to keep Paul with her. However, she cannot persuade him to fight against her husband, Baxter, who defeats him. After this defeat and her learning Paul’s lacking future plans for her, Clara starts to complain about her relationship with Paul and when she cannot change her relationship, she starts to compare him with her prior mate feeling regret. She tries to persuade Paul to turn their short term relationship into a long term one by complaining, but when Paul asks her opinion about marriage, she indirectly refuses his offer by stating her unwillingness to

divorce. With this statement, Clara loses her chance of being Paul's long term mate, and finally returns to her husband, Baxter. On the other hand, Mrs. Morel is also influential in Paul's relationship with Clara. Though she seems like a supporter, she discourages Paul to treat her as a long term mate, in other words, she prevents Paul from thinking her as a desirable long term mate.

CONCLUSION

In the novel, Lawrence reflects a son stuck in excessive efforts of altruism towards his own parent which leaves him unable to invest in his own mates adequately. Lawrence also gives the mother much more responsibility as he draws a husband of irresponsibility and with his mother's influence; the son unconsciously feels an obligation to help her as he is deeply concerned with his mother's happiness. In order to reach such a destination, language has the leading role.

Mrs. Morel has few resources and wants her son Paul's investment to provide better care for her other children. Normally, mothers are expected to lessen their investments in their children as they grow up (Trivers, 2002), however with Mrs. Morel's endless investments and persuasive speech acts, Paul gets confused and wants to invest her back. When he has possible partners to keep, the greatest conflict begins, because the mother is afraid of losing her responsible son's investment and the son is both afraid of losing the chance of getting a desirable mate and losing his mother's investment. Nevertheless, as parent-offspring theory predicts, the parent wins the competition and becomes successful in manipulating her offspring's behaviour especially with her effective use of language and differential investment.

On the other hand, the disagreements between the parent and her offspring changes according to the circumstances. The first disagreement is over Paul's time of mating. The mother needs his investment until her other children's successful mating, so she wants him to be a temporary nonreproducer and to invest his resources in her in order to invest them in her other children. Therefore, Mrs. Morel fights against his long term mate, Miriam, who can affect his altruistic tendencies towards his mother and siblings. The other disagreement is over Paul's mate choice. At first, Mrs. Morel supports his short term mate, Clara, to keep him away from Miriam and other possible long term mates. Later, however, the mother discourages her son to keep his short term mate due to her desire of a future long term mate for him and because her other children are married, she is no longer in need of his investment. Lastly, she wants him to find an altruistic mate, but after years of discouragement, it is not easy to persuade him to keep a long term mate and its result is unclear in the novel.

Mrs. Morel is advantageous, because she has more chances to interact with Paul than the other females and as a mother she is the most related person to him in her child's life. However, "persuasion – a topic with a very long history in social psychology – is largely a verbal activity" (Holtgraves, 2002: 199) and speakers' ability of persuasion depends on their ability of effective word choice (Pinker, 2007a). In the novel, each female has different place in Paul's life and each has different strategies accordingly. As a long term mate, Miriam has also advantages. Nonetheless, her being ambiguous in her speech acts and becoming Mrs. Morel's rival eliminate her efforts of persuading Paul for costly future investment. Furthermore, with her own speech acts, she boosts her rival Clara's desirability. Clara is more open in her speech acts than Miriam, both due their cultural and individual differences and their different mating strategies. Miriam is a conservative and introverted female who cannot reveal her real feelings. Furthermore, the stakes are much higher for her, because losing a long term mate is much costlier than losing a short term mate. Thus, she is more hesitant in her speech acts. On the other hand, Clara's expectations from Paul are much lesser than Miriam owing to her having a back-up potential mate. Furthermore, she has a job and gets her resources on her own. Hence she is more independent than Miriam. Nevertheless, she cannot persuade Paul to desire her as a long term mate and to devote his long term investment to her, both due to Mrs. Morel's influence and her unwillingness to divorce her husband which conveys an indirect refusal for Paul's implicated marriage offer. As a hearer, Paul hates ambiguities and conflicts in the speakers' speech acts. Greater indirectness may not always work (Holtgraves, 2002), because it may cut the cooperation between the speaker and the hearer (Pinker, 2007a). Likewise, whenever Paul gets confused with the speakers' speech acts, he lessens his investment and the females fail in persuading him, because men want to be sure of commitment to invest in a female in the long term (Buss, 2003). In that matter, especially Mrs. Morel behaves wise and arranges her speech acts accordingly. With her initial mistake of giving conflicting answers to Paul and losing her son's investment to Miriam, she becomes more careful of her speech and avoids unclearness. She gradually lessens the indirectness of her speech acts in order to be sure of being understood. Moreover, Mrs. Morel is better at framing events than the other two females. When she does not want to

reveal her real reasons, she finds reasonable excuses unlike Miriam who gives conflicting answers and cuts the conversation.

In conclusion, the mother who is already advantageous also takes the advantage of her effective speech and succeeds in persuading her son mostly to do as she wants. Therefore, both Miriam and Clara lose their chances of keeping Paul's altruistic investment.

As Lawrence (2004: 51) claims, women like Mrs. Morel who are dissatisfied with their husbands' resources and personality, assume "major responsibility for the family" and their husbands let them, so they "mould a generation". In that respect, the author seems to warn his readers about the influential effects of parents on their children. He may want people to sense that there should be an asymmetrical relationship between parents and children. If children force themselves to reciprocate, their survival and reproductive efforts may fail. Lawrence's main message seems to be the fact that successful individuals can be raised by altruistic parents who care for their children cooperatively rather than separately.

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