



Hacettepe University Graduate School of Social Sciences

Department of English Linguistics

**A SOCIOPRAGMATIC STUDY ON TURKISH NATIVE  
SPEAKERS' CONDOLENCE SPEECH ACTS**

Nisan Ece GÜMÜŞ

Master's Thesis

Ankara, 2024



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## ACCEPTANCE AND APPROVAL

The jury finds that Nisan Ece GÜMÜŞ has on the date of 11/01/2024 successfully passed the defense examination and approves her Master's Thesis titled "A Sociopragmatic Study on Turkish Native Speakers' Condolence Speech Acts".

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i

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## ETİK BEYAN

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**Nisan Ece GÜMÜŞ**

*To my mom and dad, for whom no thanks is too much,*

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## ABSTRACT

GÜMÜŞ, Nisan Ece. *A Sociopragmatic Study on Turkish Native Speakers' Condolence Speech Acts*, Master's Thesis, Ankara, 2024.

This study explores the speech acts of condolences in Turkish uttered in response to death announcements on Facebook. Methodologically, the first step of this study comprises the analysis of the condolences in Turkish collected from Facebook following Elwood's (2004) classification of condolence strategies and modifications made by Lotfollahi & Rasekh (2011), Samavarchi & Allami (2012), Behnam et al. (2013), Murad (2013), Janusheva & Neshkovska (2018), Nurlianingsih & Ayu Imperiani (2020) and Alemi et al. (2021). Based on the results of this analysis, common condolence strategies by Turkish native speakers were identified. It was found that most condolence strategies involved statements related to Islam which is the most common religion in Türkiye. The second step of our study involves an experiment in which we tested Turkish native speakers' assessments of the level of appropriateness of different types of condolences. In doing so, we invited them to assess real-life examples from Facebook. Focusing on the sociolinguistic variables of social distance and the ranking of the imposition, we discussed which factors contributed to the way condolences are expressed in this speech community. "Expression of sympathy" was the only strategy which suggested that most Turkish native speakers noticed the variations in the ranking of the imposition which is the degree of obligation for condoling between the bereaved and the deceased. On the other hand, the ratings of the strategy of "offer of assistance" indicated that most of the informants were aware of the differences in social distance only in the second hypothetical situation where social distance and the ranking of the imposition were low, and the third hypothetical situation where social distance was high, and the ranking of the imposition was low. As such, this study contributes to our knowledge of a relatively understudied type of speech act and its realizations in Turkish culture.

**Keywords**

condolence; speech act; pragmatics; religious condolences; Facebook condolences; Turkish condolence; condolence speech acts

## ÖZET

GÜMÜŞ, Nisan Ece. *Türkçe Ana Dil Konuşucularının Taziye Stratejileri Üzerine Sosyopragmatik Bir Çalışma*, Yüksek Lisans Tezi, Ankara, 2024.

Bu çalışma, Facebook'ta ölüm ilanlarına yanıt olarak ifade edilen Türkçe taziye söz edimlerini araştırmaktadır. Çalışmanın yöntemi ilk aşamada Facebook'tan elde edilen Türkçe taziye stratejilerinin Elwood (2004)'un gruplandırmasına ek olarak Lotfollahi & Rasekh (2011), Samavarchi & Allami (2012), Behnam et al. (2013), Murad (2013), Janusheva & Neshkovska (2018), Nurlianingsih & Ayu Imperiani (2020) ve Alemi et al. (2021)'in belirttikleri stratejiler doğrultusunda analiz edilmesinden oluşmaktadır. Analiz sonuçlarına göre, ana dili Türkçe olan bireylerin yaygın olarak kullandığı taziye stratejileri belirlenmiştir. Taziye stratejilerinin çoğunun, Türkiye'deki en yaygın din olan İslam ile ilgili ifadelerden oluştuğu bulgulanmıştır. Çalışmamızın ikinci aşaması, ana dili Türkçe olan bireylerin farklı taziye ifadelerinin uygunluk seviyelerini değerlendirdikleri bir anketten oluşmaktadır. Bu sayede, katılımcılardan Facebook'tan alınmış özgün örnekleri değerlendirmeleri beklenmiştir. Toplumsal mesafe ve taziye mecburiyetinin ağırlığı sosyodilbilimsel değişkenlerini dikkate alarak hangi etkenlerin bu dil topluluğunda ifade edilen taziyeleri etkilediğini tartışılmıştır. Ana dili Türkçe olan bireylerin çoğunun, yaşlı kişinin kaybedilen kişiyle olan samimiyetlerinin neden olduğu taziye mecburiyetinin ağırlığındaki değişiklikleri fark ettiğini gösteren tek strateji "sempati ifadeleri" olmuştur. Bunun yanı sıra, "Yardım önerisi" stratejisinin değerlendirmeleri, katılımcıların çoğunun sadece toplumsal mesafenin ve taziye mecburiyetinin ağırlığının düşük olduğu ikinci varsayımsal durumda ve toplumsal mesafenin yüksek olduğu ve taziye mecburiyetinin ağırlığının düşük olduğu üçüncü varsayımsal durumda sosyal mesafe farklılıklarının farkında olduğunu göstermiştir. Bu bakımdan, bu çalışma diğerlerine göre az çalışılmış bir söz edim türü ve bu söz ediminin Türk kültüründeki kullanımları üzerine bilgi birikimimize katkıda bulunmaktadır.

**Anahtar Kelimeler**

taziye; söz edimi; edimbilim; dini taziyeler; Facebook taziyeleri; Türkçe taziye; taziye söz edimleri

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## ABBREVIATIONS

D	Social distance
DCT	Discourse Completion Task
EFL	English as a Foreign Language
FB	Facebook
FSU	Facebook Status Update
FTA	Face Threatening Act
H	the Hearer
MCB	Mutual Contextual Belief
NTR	Native Speakers of Turkish
P	Social power
R <sub>x</sub>	the ranking of the imposition
S	the Speaker
SAS	Speech Act Schema
SNS	Social Networking Site
SPSS	Statistical Package for the Social Sciences
TFL	Turkish as a Foreign Language
WDCT	Written Discourse Completion Task
W <sub>x</sub>	the weightiness of the FTA

### Strategies

AEOS	An expression of surprise
AOD	Acknowledgment of the death
EOSO	Expression of Sorrow
DC	Direct condolence
EOC	Expression of concern
EOD	Expression of disappointment
EOE	Expression of empathy
EOS	Expression of sympathy
FOR	Future-oriented remark
PS	Positive statements
RC	Related comments
RE	Religious expressions
RQ	Related questions
SAFG	Seeking absolution from God
SASE	Sharing a similar experience
SOLW	Statement of lacking words

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## INTRODUCTION

There is a consensus that pragmatics is the study of unspoken rules of conversation everyone agrees upon (Tauchid and Rukmini, 2016, p. 2). It is crucial that learners develop pragmatic competence in the target language since knowledge of grammar, pronunciation, vocabulary, and spelling is not enough to be proficient in a language. Speech act theory deals with both what people utter to convey their messages and how these utterances are understood by hearers (Tauchid and Rukmini, 2016, p. 2).

People communicate globally by utilizing various speech acts like requests, congratulations, or apologies (Carr et al., 2012). Facebook is one of the most popular social networks which enable people to keep in touch. Considering its wide influence on every aspect of our relationships, we use this platform to a great extent to share important news about our lives. Wilson et al. (2012) emphasize that Facebook can be considered a live repository of human contact, where content is constantly being uploaded (p. 204). When it comes to investigating the behavior of people on a social platform which is made up of exciting subjects, venues, and conventions, an abundant amount of information is offered by Facebook (Banikalef, 2019, p. 400). Also, McEwen and Scheaffer (2013) suggest that it is “a location where mourning and grief are taking place and are being experienced through continual bonds” (p. 71). Thus, it is only natural that from time to time we encounter death announcements accompanying a number of condolences in their comments section. According to Roberts (2012), the number of comments written on memorial webpages is a sign that the bereaved is supported and the deceased is recalled with affection (p.59).

In her study, Twumasi (2022) asserts that many societies regard people who do not share their thoughts in the event of a loss as insensitive (p. 159). Although condolences are not uttered as frequently as other speech acts like congratulations, apologies, and refusals, their significance in communication cannot be disregarded. Hei (2018) highlights that “condolence is expressed for

the purpose of showing one's humanistic side that is, to offer care and sympathy" (p. 31). Situations that necessitate exchanging memories or at the very least demonstrating compassion trigger phatic interaction that is conveyed by way of condolences, blessings, or congratulations (Mwihaki, 2004, p. 134).

According to Bougere (2008), the meaning of bereavement is the feeling of losing anything important, like a close person who has passed away. When people express condolences, our sorrow might be lessened (Al-Manduriy, 2021, p. 38). Searle (1979) asserts that speech acts of condolences, congratulations, apologies, and thanks belong to the class of expressives because they explain our mental condition, emotional state as well as behavioral patterns. Banikalef (2019) states that "expressive speech acts are common in Facebook status updates (FSU) because Facebook users often greet audiences at the beginning of a post . . . or express condolences for someone's death" (p. 404).

Austin (1962) and Searle (1969, 1979) who were two pioneers of the concept of speech acts, describe speech acts as the smallest component that people utilize in their interactions. Although condolences have not undergone a thorough investigation in previous research about speech acts, it has been indicated that they have a contextually unique nature, meaning that how they are expressed linguistically changes across different societies (Janusheva & Neshkovska, 2018). According to Cambridge University Press (n.d.), condolence is "sympathy for the family or friends of a person who has recently died".

What could be an appropriate expression of condolence in one culture may be totally unsuitable in another. Namely, what plays a decisive role in determining what semantic formula would be most suitable in a particular situation is the culture the interlocutors belong to. By the same token, Dowlatabadi & Mashhadi (2018) note that depending on the values of the society the way people offer their condolences differs. To strengthen their point, they state that having knowledge of the moral values of different countries could be useful in preventing communication breakdowns (p. 2). Also, Wakefield et al. (2020) point out that



sociopragmatic awareness is not a determiner in defining the things that need to be stated throughout each scenario, but it provides a framework for understanding suitable and unsuitable expressions (p. 56). Various kinds of research provide an intercultural examination of the expression of condolence representing numerous nations all over the globe (e.g., Elwood, 2004; Pishghadam & Moghaddam, 2013; Han, 2019; Wakefield et al., 2020; Murad, 2013; Janusheva & Neshkovska, 2018; Alemi et al., 2021; Dowlatabadi & Mashhadi, 2018).

Previous studies of condolences have brought to the foreground some semantic formulas (Elwood, 2004):

Acknowledgment of the death: Oh or Oh my God;

Expressions of sympathy: I am so sorry;

Offers of assistance: Is there anything I can do?

Future-oriented remarks: Try not to get depressed;

Expressions of concern: How are you doing?

Elwood (2004) also emphasizes other expressions of condolences. These include: 'expressions of empathy', 'sharing a similar experience', 'statement of not knowing', 'statement of lacking words', 'positive statements', 'an expression of surprise', 'related questions', and 'related comments'.

Also, speech acts of denial (Lotfollahi & Rasekh, 2011), apologetic (Samavarchi & Allami, 2012; Behnam et al., 2013; Janusheva & Neshkovska, 2018), religious-oriented sympathy (Lotfollahi & Rasekh, 2011), seeking absolution from God (Lotfollahi & Rasekh, 2011; Nurlianingsih & Ayu Imperiani, 2020; Alemi et al., 2021) direct condolence (Samavarchi & Allami, 2012; Behnam et al., 2013; Murad, 2013; Janusheva & Neshkovska, 2018) and religious expressions (Behnam et al., 2013; Murad, 2013) have been added to the literature.

## **BACKGROUND TO THE STUDY**

According to Austin (1962), who was the first to present 'speech act' as a phrase, remarks of speakers stem from their particular motives. Austin divided speech acts into three categories: locutionary act signifying the real expression that consists of a sentence structure and meaning; illocutionary act signaling the real definition of the statement containing acts carried out through that remark; and perlocutionary act concerning how the listener is influenced by the expression (Putri & Muhlisian, 2019, p. 345). Austin (1962) presents the following as an example (as cited in Geis, 1996, p. 3):

(1) Act (A) or Locution

He said to me, "You can't do that."

Act (B) or Illocution

He protested against my doing it.

Act (C.a) or Perlocution

He pulled me up, checked me.

Act (C.b)

He stopped me, he brought me to my senses, &c.

He annoyed me.

Ronan (2015) maintains that speech acts are classified into five main groups by Searle (1969): *representatives*, *directives*, *commissives*, *expressives* and *declaratives*. Although *representatives*, *directives* and *commissives* have been studied to a large extent, the emphasis is not given to *declarations* and *expressives* (p. 25). Expressive speech acts express a stance as in welcoming, apologizing, thanking, congratulating, condoling and welcoming.

Yahya (2010) mentions that supporting and sympathizing with the bereaved is the primary cause of expressing condolences. It may be difficult to offer condolences on time in a proper way since extremely sensitive occasions require different speech than the one used in informal talk (as cited in Nurlianingsih & Ayu Imperiani, 2020, p. 34). By the same token, Hei (2015) indicates that via

condolences which are unique utterances, people can show their worry; thus, the wording needs to be given careful consideration (p. 3). Furthermore, as stated by Pishghadam & Moghaddam (2013), each culture is likely to have a peculiar approach to handling condolences (p. 41). In this regard, according to Nurlianingsih & Imperiani (2020), the approach towards death, ways of dealing with the aftermath of death, and requirements of being a condoler determine the choice of condolence strategies (p. 34). Putri and Muhlisan (2019) point out that the way condolences are expressed is affected by the proximity between the condoler and the deceased and by whether the bereaved is inferior or superior to the condoler.

According to Thomas (2003), given its rituals as well as practices, death is both a biological occurrence and a social one (as cited in Serttaş & Sarıkaya, 2022, p. 115). For example, the notion of temporality is very essential in Turkish death rituals, so the deceased is buried immediately. That is, the deceased is not kept inside an open coffin for some time as in Christianity. Just as Başçetinçelik (2001) indicates, it is a common faith that if the deceased is not buried right away, they might not be in the afterlife without delay to report their acts in this life (as cited in Bahar et al., 2012, p. 108). This practice is reflected in the way condolences are expressed within this community in that we are expected to react to death announcements as soon as we notice them.

## **SIGNIFICANCE OF THE STUDY**

Grasping the grammatical rules of a language is not the only necessary element of language learning. Gaining pragmatic competence in the target language is equally important. However, it is usually deprived of sufficient significance in the Turkish setting. Therefore, students' language frequently meets grammatical requirements while falling short when it comes to pragmatic skills. The findings of this study may be of help to teachers of Turkish as a Foreign Language (TFL) and material developers. Death is an undeniable fact in our lives, so knowing the

appropriate way of expressing condolences in the target language is an essential aspect of language learning. Given the highly sensitive nature of this subject, it is of great importance to help language learners get exposed to authentic data containing speech acts of condolence.

The number of studies done on condolence strategies has been quite limited. Turkish has not been the subject of any research although the use of speech acts of condolences by speakers of other languages has been examined. Also, previous research on speech acts has not paid enough attention to the ranking of the imposition as a social variable while it has mostly focused on the variables of social distance and social power. Thus, this research is expected to fill these gaps in the literature.

Cultural differences embedded in each language may cause speakers to get misunderstood. An expression that is acceptable in one culture could be offensive in another when it comes to offering condolences. That is, not knowing which condolence strategies are expected in a particular society is likely to damage relationships. In this context, Samavarchi & Allami (2012) conducted comparative research on expressions of condolences used by English and Persian speakers. Their findings revealed that Persian English as a Foreign Language (EFL) students' pragmatic knowledge was well below that of native speakers. To illustrate, one of the native Persian speakers expressed her/his condolences by saying "I'm so sorry about your grandmother but you know all of us are mortal", which was considered extremely disrespectful by those who were native English speakers (p. 74).

Studies into speech acts such as refusal, request, and advice have contributed to a better understanding of the differences between speakers from different languages and cultures. In addition, appropriate linguistic forms in these languages and cultures can be achieved thanks to such research. To put it another way, people carry out and interpret language functions differently in different cultures (Holmes, 1995). In this regard, the data obtained from this

research will be very useful for second language teaching and learning to be acquainted with the sociolinguistic limits of offering condolences in the Turkish language. Needless to say, new materials for learning and teaching will be provided with the outcomes of this study. Coursebook authors may include these findings in their syllabus considering teachers are the ones who ought to equip their pupils with sociopragmatic knowledge of the target language by including speech acts in classroom procedures. In alignment with the previous statement, Cohen (1996) asserts that after school, students may convey themselves better to native speakers through learning linguistic conventions during institutional education. To sum up, the results of this research are likely to demonstrate that speech acts reflect the cultural backgrounds of the speakers and will be useful in studies on intercultural comparisons.

## **PURPOSE OF THE STUDY**

This study aims to reveal how native speakers of Turkish express condolences and what semantic formulas they generally use. Examples from the authentic Facebook data are used and presented to Turkish native speakers in a survey by asking how they would use condolences to their close friends and acquaintances if they were in the shoes of the condoler to determine if the degree of distance between the condoler and the bereaved plays a role as a social variable. Also, the ranking of the imposition is used as a social variable to find out whether the condolence strategies of the informants differ depending on the degree of distance between the condoler and the bereaved as well as the degree of distance between the bereaved and the deceased. To identify the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are social distance differences, the strategies which are the most frequently rated as very likely and likely in the first and fourth situations and the strategies which are the most frequently rated as very likely and likely in the second and third situations are categorized into two groups and evaluated separately. Additionally, to identify the frequently used condolence

strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are differences in the ranking of the imposition, the strategies which are the most frequently rated as very likely and likely in the first and second situations and the strategies which are the most frequently rated as very likely and likely in the third and fourth situations are categorized into two groups and evaluated separately.

The findings of this study can help learners of Turkish as a second language develop pragmatic competence through the efforts of material developers and teachers. It is of utmost importance for learners to gain pragmatic consciousness in the target language because cultural misunderstandings may damage or even end existing relationships. Some of the speech acts like congratulating, thanking, and requesting have been integrated into Turkish language coursebooks, yet speech acts of condolences have not gotten the same attention. This might stem from the negative connotations of death and its relatively low level of occurrence in daily life. This work intends to fill the gap in the literature on condolence strategies used by Turkish native speakers and provide material developers with authentic data.

## **RESEARCH QUESTIONS**

Our study set out to answer the following research questions:

- 1) What are the frequently used condolence strategies and semantic formulas for expressing condolences by native Turkish speakers as comments under death announcements on Facebook?
- 2) What are the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are social distance differences between the condoler and the bereaved?
- 3) What are the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when

there are differences in the ranking of the imposition between the bereaved and the deceased?

## **LIMITATIONS OF THE STUDY**

Through the situations in the survey, the only variables that were investigated were social distance and the ranking of the imposition since it was beyond this study's scope to control all the variables. However, depending on other social variables like social class and social power, the informants' responses to the questions may have differed.

Furthermore, another study could be carried out to examine how informants assess condolence strategies and semantic formulas used in the situations of this study's Likert scale depending on their gender. Besides, the informants that took the survey were students at Hacettepe University because they were easier for us to access. Therefore, generalizations about all native speakers of Turkish (NTRs) living in Türkiye cannot be made. Additionally, the scope of this dissertation was condolences themselves; however, it did not include condolence responses. Also, on Facebook, only people's real circle comments on death announcements. On Twitter, where there are anonymous users, the semantic formulas used can be different in frequency.

# CHAPTER 1

## LITERATURE REVIEW

### 1.1. PRAGMATICS

Leech (1980) notes that “pragmatics is the study of how S (the speaker) communicates with H (the hearer), it is concerned with what is in S’s mind, and what S assumes to be in H’s mind” (as cited in Eelen, 2001, pp. 53-54). In addition to the abovementioned definition, according to Fromkin et al. (1991), pragmatics is the study of how we perceive “language in context”. They indicate that there are two types of contexts which are important: the first is “linguistic context” referring to the previous communication, and the second is “situational context” referring to anything nonlinguistic in the speaker’s surroundings (pp. 207-208). Similarly, Cohen (2010) states that “pragmatics deals with meaning that the speaker needs to *co-construct* and negotiate along with the listener within a given cultural context and given the social constraints” (p. 5). Also, Grundy (2008) notes that context and culture play a significant role in the message the speakers of a specific language aim to convey through their statements. By the same token, Van Dijk (1980) maintains that language needs to be examined both as a range of alternative linguistic statements including the meaning and as how it works in interpersonal communication, considering its social aspect. That is, in addition to creating and interpreting statements, when we use language, we can engage in some interactions like questions, apologies, refusals, and promises (p. 176). Also, Thomas (1995) makes it clear that pragmatics tackles the issue of understanding how words carry different meanings depending on the intention of the speakers (p. 1).

#### 1.1.1. Speech Acts

J. L. Austin put forward the theory of speech acts in his book *How to Do Things with Words* in 1962. As Thomas (1995) explains in her book, even though he was



a philosopher, his work had a prominent impact on pragmatics, making him the “father of pragmatics” (p. 28).

Cohen (2010) declares that the manner people perform various social functions like thanking, condoling, refusing, inviting, and apologizing while communicating have been defined as speech acts within the scope of pragmatic competence (p. 6). Likewise, Koussouhon and Dadjo (2016) assert that “a study about speech acts is a branch of pragmatic studies as it deals with an ‘act’ in making an utterance or sentence” (as cited in Amirudin & Triyono, 2018, p. 130). Also, Thomas (1995) indicates that:

Today the term 'speech act' is used to mean the same as 'illocutionary act' — in fact, you will find the terms speech act, illocutionary act, illocutionary force, pragmatic force or just force, all used to mean the same thing — although the use of one rather than another may imply different theoretical positions. (p. 51)

In addition, Thomas (1995) notes that the same speech act can be accomplished by utilizing different utterances (p. 51). In a similar vein, she indicates that different speech acts can be accomplished with the same phrases. For example, all the expressions below denote the speech act of “*requesting someone to close the door*”:

(2) Shut the door!

Could you shut the door?

Did you forget the door?

Put the wood in the hole.

Were you born in a barn?

What do big boys do when they come into a room, Johnny?

(Thomas, 1995, p. 51)

According to Yule (1996), someone who takes part in a conversation usually anticipates her/his interlocutor to know what he/she aims to convey. He further indicates that situations related to her/his expression generally aid the two of

them during this course and mentions the term “the speech event” to clarify what is meant by the situations (p. 47). For him, the use of the expression “this tea is really cold!” could be explained in two different contexts: while it is uttered to complain in cold weather, it is said to praise in hot weather (p. 48). He concludes that a single expression can be linked to more than one act since it is possible to explain an expression like two distinct speech acts.

Austin came up with the notion of illocutionary acts by claiming that language is not only used to express something but also to carry out actions (Thomas, 1995, p. 31). Although Austin discarded the performative hypothesis, Thomas finds it necessary to mention it in her book *Meaning in Interaction: an Introduction to Pragmatics*. She indicates that according to Austin, statements do not have any truth conditions<sup>1</sup> in general. For him, they denote an action, so he calls them ‘performatives’. For example, if someone who knew I drove a black car hears me say (3a), he/she might state that it is incorrect. Yet, it is not possible to apply the same technique to (3b)–(3d):

- (3) a. I drive a white car.
- b. I apologize.
- c. I name this ship *The Albatross*.
- d. I bet you £5 it will rain.

(Thomas, 1995, p. 32)

Austin (1962) categorized illocutionary verbs into five groups:

*Verdictives* involve a decision made by a jury. Yet, the decision does not have to be an ultimate one as in acquitting, convicting, ranking, characterizing, and estimating.

*Exercitives* are utilized by judges. They denote using power as in commanding, dismissing, urging, warning, and appointing.

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<sup>1</sup> In truth conditional semantics, speech is mainly utilized to give details which are based on sentences’ truth or falsity (Kreidler, 2002).

*Commissives* commit someone to doing something as in swearing, vowing, promising, agreeing, and planning.

*Behabitives* are about responses to behaviour as in apologizing, thanking, condoling, criticizing, and welcoming.

*Expositives* are used while explaining opinions as in denying, withdrawing, affirming, mentioning, and interpreting (pp. 150-162).

Searle (1979) expanded what Austin proposed by dividing speech acts into five categories:

(4) a. Assertives are utterances which can indeed be true or false as in boasting, complaining, concluding, and deducing.

b. *Directives* are utterances which aim to convince the listener to take action as in insisting, ordering, inviting and commanding.

c. *Commissives* are utterances which commit the speaker to do something as in vowing, promising, swearing and threatening.

d. *Expressives* are utterances which reflect psychological state of the speaker as in apologizing, thanking, welcoming and congratulating.

e. *Declarations* are utterances which alter reality as in resigning, declaring, appointing and naming (pp. 12-20).

Leech (2016) indicates that regarding their grammatical structures and meanings, some verbs like *tell*, *advise*, and *suggest* serve as both assertive and directive:

(5) a. She {advised us/suggested us/told us} that there had been a mistake.

b. She {advised us to arrive early/suggested that we (should) arrive early/told us to arrive early (p. 207).

Also, Kreidler (2002) divides speech acts into seven categories:

(6) a. Assertive statements deal with truth or falsity of statements (e.g. declare, assert, deny, indicate, agree etc.).

b. Performative statements are reasonable only when made by someone who has the authority to do so in relevant occasions (e.g. declare, sentence, pronounce, baptize etc.).

c. Verdictive statements are made by the speaker who comes to a conclusion about the hearer (e.g. blame...for, congratulate...for, scold...for etc.).

d. Expressive statements are about the things the speaker has done or has not done (e.g. apologize, confess, deny, admit, etc.).

e. Directive statements are made by the speaker who tells the hearer to do or not to do something. They are divided into three categories: suggestions (e.g. warn, suggest, advise etc.), requests (ask, implore, beg, etc.) and commands (e.g. order, command, demand etc.).

f. Commissive statements are made by someone who dedicates herself/himself to doing something (e.g. offer, promise, swear etc.).

g. Phatic statements aim to build relationships among people living in a community (e.g. "How are you?", "Thank you," "Excuse me" etc.) (pp. 183-194).

#### **1.1.1.1. Indirect and Direct Speech Acts**

Searle (1979) argues that speakers sometimes use statements with indirect meanings instead of direct ones. These are called "indirect speech acts, cases in which one illocutionary act is performed indirectly by way of performing another" (p. 31). When someone says, "I want you to do it", it may be understood both as an expression and a request. In addition, by using the statement "Can you reach the salt?", a speaker might aim to perform a request or question the interlocutor's ability to reach the salt (p. 30). Accordingly, Searle (1979) questions the ability the interlocutor has to conceive which meaning the speaker implies in a particular context and clarifies what is meant by indirectness by providing the dialogue below:

- (7) a. Let's go to the movies tonight  
 b. I have to study for an exam (p. 33).

He indicates that even though (7a) is just a statement in its literal sense, in this example it is used to refuse an offer. (7b) serving as a refusal does not stem from the structure of (7b). Namely, if (7b) was replaced with "I have to eat popcorn

tonight”, there would not be any refusal-related connotation. Considering this, according to Searle (1979), the questions “How does (7a) know that the utterance is a rejection of the proposal?” and “How is it possible for (7b) to intend or mean the utterance of (7b) as a rejection of the proposal?” emerge (p. 33). Searle (1979) explains how (7a) can interpret (7b)’s utterance correctly as follows:

Let us say that the *primary* illocutionary act performed in 7b’s utterance is the rejection of the proposal made by 7a and that 7b does that by way of performing a *secondary* illocutionary act of making a statement to the effect that he has to prepare for an exam. He performs the secondary illocutionary act by way of uttering a sentence the *literal* meaning of which is such that its literal utterance constitutes a performance of that illocutionary act. We may, therefore, further say that the secondary illocutionary act is literal; the primary illocutionary act is not literal. (pp. 33-34)

Yule (1996) asserts that in sentences where a declaration is utilized to give an explanation, there is a direct speech act while in sentences where a declarative serves as a request, there is an indirect speech act. He explains this by stating that the declarative in (8a) is used as a direct speech act in (8b) since it is uttered to give an explanation. However, he proposes that there is an indirect speech act in (8c) which functions as a request.

- (8) a. It’s cold outside.
- b. I hereby tell you about the weather.
- c. I hereby request of you that you close the door (p. 55).

Thomas (1995) points out that according to Searle the setting plays a significant role in the utterances (p. 93). Similarly, for Mey (2011), speech acts need to be analyzed within the context they occur. He mentioned an example in which his friend who was invited for dinner did not see the situation from the perspective of the hostess and ended up interpreting the utterance “You don’t have to be polite” in the wrong act when, in fact, she intended to say that she did not want him to be shy to take more food in his plate. Thus, he uttered an impolite statement by misunderstanding the hostess’s offer to serve more food. What can be concluded from this is that speech acts are a part of the “total situation” where they occur. In other words, the situation plays a pivotal role in determining how a speech act

is defined. To illustrate, the speech act of promising can serve as threatening or promising in different contexts.

### 1.1.1.2. Criticism

According to Sadock (2004), Strawson (1971) finds fault with Austin's considering speech acts like "christening" or "marrying" as ordinary language functions (p. 59). Strawson's research illustrates that these kinds of illocutionary acts occur on very conventional occasions like the boarding of vessels or marriage ceremonies. Even though Strawson accepts that they contain traditional knowledge, he also states that utterances used in events like these exist in official courses of action instead of instances representing typical conversational acts. In his view, in ordinary speech acts like the ones realized via expressing different kinds of declarative statements, acts are fulfilled in the method of Grice, through stimulating the interlocutor's recognition of the speaker's aim in accomplishing particular conversational ends as well as encouraging the interlocutor to infer it in accordance with a specific expression he/she says.

Also, according to Mey (1993), Searle criticizes Austin's classification of speech acts because he finds it deficient, changeable, etc. (p. 162). By the same token, Mey (1993) states that Austin's categories overlap as in the case of the speech act of 'describing' which is both in the class of 'verdictives' and 'expositives' (p. 169). Yet, Searle has had his fair share of criticism too. For example, Hymes (1971) criticizes his classes of speech acts as follows:

There is no one-to-one relationship between the grammatical form of an utterance and the speech act it realizes. Depending on the situation, grammatically identical sentences may function as different speech acts, and conversely, one and the same speech act may be realized in widely different ways. (pp. 278-279)

Furthermore, Mey (1993) maintains the *truth* of the expressive speech act which Searle regarded as a "property" of the speech act is problematic. He further explains it by stating that condolences expressed by the speaker to show how

upset he/she is when there is a loss means assuming the hearer is sorrowful (p. 166). Yet, according to Mey, in reality, the hearer may not feel sad at all.

Sadock (2004) indicates that as opposed to Searle's emphasis on "constitutive rules", Bach and Harnish (1979) have developed Strawson's (1971) "intention-centered theory" and suggested to use it (p. 63). They have advised communicative speech acts to be placed in an extensive Speech Act Schema (SAS), revealed the way interpretations which were in accordance with Mutual Contextual Beliefs (MCBs) contributed to communicative speech acts, and utilized conversational implicature which is a concept proposed by Grice (1975) to expand this argument. The procedures involved in SAS are as follows:

- (9) i. S is uttering e.
- ii. S means . . . by e.
- iii. S is saying so-and-so.
- iv. S is doing such-and-such.

(Sadock, 2004, p. 63)

All stages (i-iv) of this analysis consist of deductions resulting from preceding interpretations and comprehension of the rules which exist in the language.

### **1.1.2. Studies Conducted on Speech Acts**

In Emery's (2000) study, politeness formulas used while greeting and parting, congratulating, and condoling in (northern) Omani Arabic were analysed. In childbirth, younger men and women differed in their use of expressions in that women chose to be supportive and compassionate while younger men simply congratulated the parents on the arrival of their new baby.

Willer (2001) analysed birth congratulations greeting cards in English and found that they conveyed expectations about gender roles.

Allami & Nekouzadeh (2011) investigated which politeness formulas and congratulation speech acts were frequently utilized by Iranian Persian speakers while congratulating and found that in the event of giving birth, in more than half of the utterances illocutionary force indicating device was made use of.

Can (2011) investigated congratulations emails sent by Turkish university students using dictionary definitions and a corpus approach for data collection, which were rarely used in speech act studies. She concluded differences were observed among those messages depending on the topic of the exchanged congratulations and the gender of the emailer.

Aiming to examine speech acts used in Facebook status messages, Carr et al. (2012) gathered 204 status updates made by 46 participants in 14 days. 233 speech acts found in these messages were coded according to six speech act classifications: commissive, directive, expressive, assertive, verdictive, or effective. The study indicated that the most preferred speech act was expressives.

Ilyas and Khushi (2012) focused on the communicative functions of status updates on Facebook. 171 status updates made by 60 females and males during 5 days were gathered and then grouped by utilizing Searle's (1969) Speech Act taxonomy. The researchers found that expressive speech acts were used the most. Also, the category of poetic verses was added by the researchers since it existed in the data.

Çiftçi (2016) compared the way Turkish EFL speakers and native speakers of English and Turkish utilize refusal strategies by employing a Written Discourse Completion Task (WDCT). The number of participants completing the task was 45. The data was coded by using the refusal taxonomy of Beebe et al. (1990). The findings indicated that out of 688 refusal strategies in total, excuses,



explanations or reasons was the most preferred one in all 3 groups and status (higher, equal and lower). In addition, the study's implications for learning and teaching EFL were highlighted.

Alameen (2017) focused on the situations where Sudanese (colloquial Arabic) and British (English) speech acts of congratulations were used and how they were affected by age as a variable. The Sudanese expressed their congratulations in a more detailed manner when compared to the British.

In their case study, Basra and Thoyyibah (2017) examined speech acts used by an EFL teacher while teaching. The data were obtained by recording the teacher's talk and analyzed by adopting Searle's classification of speech acts: directives, assertives, declaratives, expressives and commissives. The findings indicated that the teacher used directive speech acts the most because she prefers the principles of Communicative Language Teaching. Moreover, the study pointed out that using directive speech acts encourages students to talk more and accelerates their learning.

Mahzari (2017) pointed out that congratulating is generally preferred by Saudi Facebook users when people gave birth and completed their MA and PhD theses. Even though congratulation speech acts were the most often used expressions, they accompanied other utterances.

Aziz et al. (2018) indicated that Punjabi EFL learners were affected by culture while they expressed their congratulations based on the findings of a Discourse Completion Task (DCT) where social power and distance were used as social variables.

Çiftçi and Satiç (2018) investigated how social factors affect refusal strategies used by Turkish learners of English. The linguistic data were collected from 80 Turkish learners of English studying at a private university's preparatory school via a Written Discourse Completion Task (WDCT), verbal reports, and interviews.

The data was coded using the taxonomy of refusals by Beebe et al. (1990). The findings showed that differences were observed regarding refusals to requests and invitations. In addition, it was found that explanation/reason/excuse (ERE) was the most preferred strategy. Also, there were more refusal strategies utilized in response to invitations. Finally, the type and degree of relationship, content and purpose of the situation, emotions and expectations, and sociocultural understanding and practices were the social factors that had an influence on refusals used.

Another paper investigating speech acts in the Facebook status updates is Mohamad et al.'s (2018). It examined 648 Facebook status updates posted by an apostate using Searle's speech acts taxonomy. The findings showed that assertive, expressive, commissive, and directive speech acts were utilized with expressive speech acts being the most preferred ones.

Aiming to find out if culture and gender influence speech acts Jordanians use in their Facebook status updates (FSUs), Banikalef (2019) classified 1718 FSUs posted by 50 male and 50 female undergraduate students using Searle's speech acts taxonomy. The findings showed that assertive speech acts had the highest percentage in male participants' status updates while expressive speech acts were preferred the most by female participants. Besides, it was found that Islam and tribalism were significant elements affecting Jordanians' linguistic repertoires.

The culture of the participants and distance were found to be influential by Alghazo et al. (2021) who compared the way speech acts of congratulations used in Kabyle and Jordanian Arabic by means of a Written Discourse Completion Task (WDCT). The situations were weddings, buying a new house, getting a new car and giving birth. The usage of good wishes and the illocutionary force indicating device was common.

### 1.1.3. Studies Conducted on Condolence Speech Acts

In Emery's (2000) study, politeness formulas used while greeting and parting, congratulating, and condoling in (northern) Omani Arabic were analyzed. He concluded differences were observed between the way young women and young men express condolences.

Williams (2006) investigated condolences offered by thirteen respondents by applying the theoretical framework of Linguistic Politeness. She identified three types of comments: acknowledgement of sympathy, question of concern and inquiry for information. These were evaluated in terms of the social scales of power and distance. In addition, the risks and payoffs that the comments brought about were analyzed. It was found that acknowledgment of sympathy was the most preferred strategy since it posed the least risk regarding face-threatening acts (FTAs).

Yahya (2010) carried out a study on condolences to determine the linguistic structures used while expressing condolences in Iraqi Arabic. The linguistic data were collected from both male and female speakers in different age groups by employing an ethnographic method. The researcher concluded that condolence expressions of participants differed based on their age, gender and level of education. Also, their responses were mostly related to their religious orientation, Islam.

Al-Shboul & Maros (2013) focused on the speech act of condolences used by native Jordanian Arabic speakers on Facebook in response to an obituary status update about the death of a famous Jordanian comedian. Out of 678 comments, 865 condolence expressions were analyzed and classified according to the strategies: reciting Quranic verses, expressing shock and grief, praying for God's mercy and forgiveness for the deceased, offering condolences, enumerating the virtues of the deceased, using proverbs and sayings and realizing death is a natural part of life. Praying for God's mercy and forgiveness for the deceased was

the most preferred strategy. Additionally, results indicated that most of the strategies utilized by the respondents show their religious background, Islam.

Hei (2015) investigated what semantic functions Malaysians exhibit in their SMS condolences. Her findings suggested that Malaysian SMS condolences could perform eight semantic functions. Moreover, she indicated that the strategies which showed concerns were the least favored while the ones which showed uncertainty were the most favored among the Malaysians.

Kongo and Gyasi (2015) analyzed 36 letters of condolence messages from the portal of International Center for Theoretical Physics (ICTP) by adopting Swale's rhetorical approach to genre analysis. It was found that there were nine moves in the genre of condolence: acknowledging the news, acknowledging the deceased, acknowledging memories of the deceased, expression of sympathy, expression of sympathy to the family, expression of sympathy to the ICTP community, wishing soul of the deceased a haven, closure, and address. The ninth move, address had the highest textual space while move seven, wishing the soul of the deceased a haven had the lowest.

What Nurlianingsih & Imperiani (2020) did was in a corpus look at the condolences and percentages of how often the loss was acknowledged, sympathy was expressed, a quality of the person was cited and whether a particular memory of the bereaved person was included.

Bayo (2021) analysed 200 comments made under obituary status updates after the passing of the fifth president of the United Republic of Tanzania through the lens of Brown & Levinson's (1987) politeness theory. The study indicated that there were seven categories of condolences: asking for God's mercy and forgiveness, commenting on the deceased, expressing shock and grief, expressing sympathy, realizing death as a natural phenomenon, expressing skepticism, and reciting verses from Holy books. It was found that asking for

God's mercy and forgiveness was used the most. This was highlighted as a consequence of respondents' belief in Islam or Christianity.

In a similar study, Cardozo et al. (2021) examined 61 comments containing condolence speech acts made by native English speakers under death announcements on Facebook. The taxonomy of Hei (2015) was used in grouping the strategies. The findings revealed that expressing sympathy was the most common strategy whereas the categories expressing concern via directives and offering assistance were never used.

Hamdan & Al-Sayyed (2022) analyzed 530 comments containing condolence strategies written by Jordanian Facebook users under two death anniversary announcements of Wasfi al-Tal, a former prime minister of Jordan who was assassinated. Their findings revealed that the strategy of praying for God's mercy for the deceased was preferred the most. Additionally, condolence strategies were influenced by the religious orientation of the posters.

#### **1.1.4. Studies That Show Condolence Speech Acts Are Culture-Specific**

In a comparative study, Elwood (2004) examined condolence utterances. The participants of this study were equally divided into three groups: 25 American students writing in English, 25 Japanese students writing in English and 25 Japanese students writing in Japanese. Data were collected using a Written Discourse Completion Task (WDCT). The study examined only two situations which were related to unhappy circumstances (i.e. the two situations related to the death of grandmother and a pet dog). There was a significant difference between the responses of the first situation which was about the death of a grandmother; and the second situation which was about the death of a pet dog. Hence, the researcher deduced that there could not be made any generalization based on the type of condolence situation even when they were of the same kind.

Murad (2013) investigated which condolence strategies Arabic native speakers use when addressing a Hebrew native speaker in Hebrew. 85 responses that were sent as a response to the death announcement of the Hebrew native speaker's daughter via email were analyzed. The results revealed that the strategy of "religious expressions" was used the most. This was highlighted as a possible consequence of transferring it from Arabic to Hebrew.

Pishghadam & Moghaddam (2013) examined the differences in the way native speakers of English and native speakers of Persian expressed condolences. They applied movie analysis to collect data. Seven major strategies were identified. These were expressing sorrow, topic avoidance, token of appreciation, divine comment, sharing feeling, self-blame statement and comment on the deceased. It was indicated that condolences offered by native speakers of English were mostly individualistic while the ones extended by native speakers of Persian tended to be more collectivist. Thus, the researchers maintained that in Eastern speech communities, an emphasis on collectivism was culturally common. In contrast, there is a tendency toward individualism in Western culture.

In another study, Dowlatabadi & Mashhadi (2018) conducted a conversation analysis to determine the differences and similarities between the way Persian and English native speakers express sympathy and condolences. They recorded ten Iranian families' condolence and sympathy expressions by visiting them. Yet, utterances of English native speakers were recorded by means of watching movies that contained ceremonies. What the results showed was that Persian native speakers preferred utterances which contained a lot of sympathy for the bereaved although strategies used by both groups were quite similar. Also, English native speakers utilized shorter condolence expressions.

Janusheva & Neshkovska (2018) compared the semantic formulas used in the Macedonian language and culture and in other cultures. The data were collected by means of a structured Discourse Completion Task consisting of four situations. The results showed that the Macedonian native speakers utilized only the primary

and most preferred condolence strategies. Furthermore, it was highlighted that some of the condolence strategies used in the Macedonian language and culture bore a resemblance to the ones utilized in the Eastern and Western cultures.

Han (2019) focused on the condolence strategies Korean Chinese as a Foreign Language (KCFL) learners and Chinese native speakers used. The data was gathered by means of a 4-item Discourse Completion Task (DCT). While the “other” category was the most frequently utilized by KCFL learners, the category of “offer of assistance” was the least frequently utilized one. As for CNSs, “the acknowledgement of the death” category was used the most while the category of “expression of concern” was used the least.

Wakefield et al. (2020) compared the way Cantonese and Anglo-English speakers offer condolences by adopting the ethnopragmatics approach. They collected the data by using discourse completion tasks in the study. The results indicated that Cantonese speakers used expressions of concern mostly while Anglo-English speakers preferred stating how sorry they were due to the bereaved’s loss. Also, how close the bereaved were to the deceased and how unanticipated the deaths were affected the level of sorrow in both groups. while

Alemi et al. (2021) aimed to compare condolence strategies used by native speakers of Persian, native speakers of English and Iranian EFL learners in response to the death announcement of a celebrity on Instagram by conducting a corpus-based study. Results showed that three groups varied greatly concerning the condolence strategies they used in expression of affection (love and grief), wishes for the deceased, expression of shock, use of address terms, expression of gratitude, offering condolences, expression of happiness for his peaceful death, and seeking absolution from God categories. In addition, what native speakers of Persian favored the most was the strategy of expression of affection.

In his descriptive study, Al-Manduriy (2021) analysed comments made under the death announcements of a lecturer's wife, an artist and a girl who had an abortion. The results revealed that condolence strategies written by Indonesian Facebook users in response to obituaries vary according to whether the deceased were good or bad people. Namely, it was seen that condolence strategies might be negative too. To illustrate, the obituary of the girl who had an abortion received both positive and negative comments.

The state of the art regarding the expression of condolences is rather limited. In the studies mentioned above, the differences in the way speakers from different languages and cultures (e.g. Japanese, Persian, Macedonian, Chinese, etc.) express condolences are studied, with a focus on their functions and semantic/pragmatic characteristics. Typically, also one isolated medium to express the pragmeme is studied. Despite the wide variety of cultures and languages studied, to date, there has been no dedicated investigation towards understanding the trends of speech acts that focus on the act of offering condolences in Turkish culture. Therefore, this study has significant potential value as it would familiarize TFL learners with the way native Turkish speakers offer condolences.

#### **1.1.5. Politeness Theory**

Goldsmith & Normand (2014) clarify that within the scope of the politeness theory, the numerous styles of speech people employ as well as the context of society that influence how they are utilized and understood are explained. In alignment with this, Eelen (2001) states that when exhibiting politeness, an individual behaves using an approach that is acceptable in their specific surroundings (regarding the listeners and circumstances) (pp. 21-22). According to him, thus, politeness becomes an illustration of the interpersonal relationships among those involved and remains entirely reliant on them.

##### **1.1.5.1. Face**



Goffman (1967) came up with the term face which Brown & Levinson (1987) expanded on. According to Goffman (1967), face is “the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact” (p. 5). Brown & Levinson (1987) handle the notion of face as the main component of their politeness theory. They define face as “something that is emotionally invested, and that can be lost, maintained or enhanced, and must be constantly attended to in interaction” (p. 61). For them, there are two kinds of face: negative face and positive face. Negative face is about not wishing to be restricted and forced in one’s deeds whereas positive face is about one’s demand for being admired and praised.

In response to condolences, we feel the urge to say something even on Facebook. For instance, when people extend their condolences as comments under death announcements, we at least click the little like button. Even though we are the ones who lost something, we still have to pay respect to people who took the time to make comments. If someone does not extend their condolences under our death announcement, we always remember that which means that person lost face. Therefore, in the event of death, our choice of extending our condolences to the bereaved or not determines whether we maintain our face or hinder it.

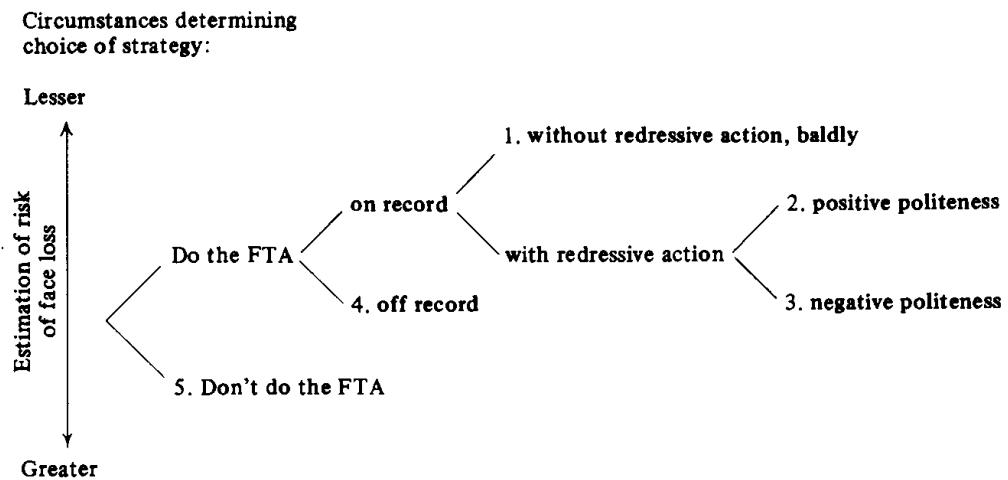
#### **1.1.5.2. Face Threatening Acts (FTAs)**

Brown & Levinson (1987) also introduced face-threatening acts (FTAs) to indicate that “some acts intrinsically threaten face” (p. 60). These acts may pose a threat to the positive and negative face of the interlocutors. People engage in different strategies if presented with the risk of performing an act that may damage someone else’s face. In such cases, the severity of the FTA determines which

politeness strategy is chosen. Brown & Levinson identify five kinds of politeness strategies as follows:

**Figure 1**

*Politeness Strategies*



*Note.* Politeness Strategies. Reprinted from *Politeness: Some universals in language usage* (p. 60), by P. Brown & S. C. Levinson, 1987, Cambridge University Press. Copyright 1978, 1987 by Cambridge University Press.

According to Figure 1, the speaker may or may not prefer to do the FTA. If he/she prefers to do the FTA, he/she needs to choose between an on-record or off-record strategy. An off-record strategy entails using an indirect utterance in order not to lose face. If the speaker prefers an on-record strategy, he/she either goes for a strategy without redressive action, baldly, or with redressive action. On record strategies without redressive actions require speakers to use a direct utterance to get their messages across (e.g. “Open the window!”); therefore, they are more face-threatening. On the other hand, on record strategies with redressive actions are performed in an indirect manner. They require speakers to choose between positive and negative politeness strategies. Brown & Levinson

(1987) state that positive politeness strategies are “oriented toward the positive face of H [the hearer], the positive self-image that he claims for himself” whereas negative politeness strategies are “oriented mainly toward partially satisfying (redressing) H’s [the hearer’s] negative face, his basic want to maintain claims of territory and self-determination” (p. 70). In relation to the notion of face, they propose the equation below to explain the dynamics of “the social distance between S [the speaker] and H [the hearer] [D]”, “the power that H [the hearer] has over S [the speaker] [P]” and “the degree to which the FTA x is rated an imposition [Rx]” (p. 76):

$$Wx = D (S, H) + P (H, S) + Rx$$

Depending on the sociolinguistic variables of P, D, and Rx, the speaker judges the severity of the FTA differently. That is, “Wx” standing for the weightiness of the FTA is the summation of the values of these variables and affects the degree of politeness. In this regard, Brown & Levinson (1987) assert that interlocutors’ evaluation of P, D, and Rx is specific to a culture.

### **1.1.5.3. Social Power, Social Distance, and the Ranking of the Imposition**

Since it was not possible to observe the relationships between the bereaved and people making comments under death announcements on Facebook in terms of the sociolinguistic variables of social distance and the ranking of the imposition, we used the collected naturally occurring data from Facebook in a survey that contained these parameters.

Spencer-Oatey (2008) maintains that scholars have largely proven that speech is linked to social power and social distance (see for instance Holtgraves & Yang, 1990). According to Brown & Gilman (1968), “power is a relationship between at

least two persons, and it is nonreciprocal in the sense that both cannot have power in the same area of behavior” (p. 254). They indicate that power stems from a lot of factors like gender, age, stamina, having an official position in the church, the household, the military force, and the nation (pp. 254-255). Spencer-Oatey (1996) highlights the necessity of replacing the term power with a “more neutral” alternative given cultures’ differing perceptions of it (p. 22).

French & Raven (1959) identify five kinds of power as follows (as cited in Spencer-Oatey, 2008, pp. 34-35):

(10) a. Reward power: There is reward power, when someone is in control of good results (like better working conditions) someone else wants

b. Coercive power: There is coercive power when someone is in control of bad results (like lowering of rank) someone else wishes to keep away from

c. Expert power: There is expert power when someone is competent at something someone else feels the necessity of

d. Legitimate power: There is legitimate power when someone is entitled to (due to her/his rank) dictate something to someone

e. Referent power: There is referent power when someone looks up to someone else

Spencer-Oatey (1996) explains that distance has been defined by the researchers as follows:

(11) a. Social similarity/difference (e.g. Brown & Gilman, 1972 [1960])

b. Frequency of contact (e.g. Slugoski & Turnbull, 1988)

c. Length of acquaintance (e.g. Slugoski & Turnbull, 1988)

d. Familiarity, or how well people know each other (e.g. Holmes, 1990)

e. Sense of like-mindedness (e.g. Brown & Gilman, 1972 [1960])

f. Positive/negative affect (e.g. Baxter, 1984) (p. 7).

The fact that society frequently determines the actual degree of responsibility that an individual intends to convey to their audience is defined as the ranking of the imposition (Feng et al., 2011). As Chen (1996) explains, the restriction of an individual's liberty regarding behavior is typically understood by the phrase imposition. However, in this dissertation, the restriction of liberty refers to the varying degrees of obligation for condoling depending on the distance between the condoler and the bereaved as well as the distance between the bereaved and the deceased. In this context, what is meant by imposition is the load of the bereaved's sorrow and whether it is acknowledged by the condoler or not rather than lending somebody 5 Turkish liras as opposed to 5 million Turkish liras as in requests. To illustrate, the strategies used when the deceased is the bereaved's mother are different from the ones used when the deceased is the bereaved's acquaintance. Also, the way the condolers express their condolences is influenced by whether the bereaved are their close friends or not. Thus, the ranking of the imposition is tied to the concerns we have about our future relationship, about our face and the other person's face.

## **CHAPTER 2**

### **METHODOLOGY**

#### **2.1. DATA COLLECTION**

Litosseliti (2010) claims that it is better for linguistics and ethnography to go hand in hand since they contribute a lot to each other. Besides, according to Manes and Wolfson (1980), there is no approach better than an ethnographic one which is about observing language use within authentic environments when gathering natural speech act data. Accordingly, the current study expanded the methodological toolbox by including an ethnographic component. This perspective was expected to give more insight into the larger community context. Also, to our knowledge, there have been only a few studies targeting condolence speech acts on Facebook (see Al-Shboul & Maros, 2013; Hamdan & Al-Sayyed, 2022; Tauchid & Rukmini, 2016). Thus, methodologically, the first step of this study comprised the analysis of the condolences in Turkish collected from FB.

In the second step of data collection, a questionnaire was applied to native speakers of Turkish (NTRs) from the departments of English Linguistics, Translation and Interpretation, Communication, Sociology, Anthropology, and Psychology at Hacettepe University whose age range varied from 18 to 24. The total number of informants included in the study was 200. Of 200 informants, 125 chose the “female” response, 72 chose the “male” response and 3 chose the “prefer not to say” response.

#### **2.2. DATA INSTRUMENTS**

##### **2.2.1. Authentic Data**

Even though Discourse Completion Tasks (DCTs) are the most frequently utilized data collection tools in speech act studies, we did not prefer using a DCT. The reason was that informants’ statements were unlikely to elicit authentic responses

via a DCT. Likewise, according to Bou-Franch and Lorenzo-Dus (2008), data elicited through DCTs are not adequate and reliable in representing how speech acts are performed in different societies. Thus, they maintain that it is not possible to consider them as a substitute for naturally occurring data and authentic language needs to be used in collecting data within this field, as well. Furthermore, Hartford and Bardovi-Harlig (1992) found very few semantic formulas in the data they gathered through a DCT compared to natural data. That being the case, our focus was on analyzing the naturally occurring data taken from comments under death announcements on Facebook before using them in the Likert scale questionnaire.

### **2.2.2. Elicited Data**

Researchers utilize questionnaires as a data elicitation method to assess informants' opinions about languages in many subbranches of linguistics (Rasinger, 2010). That being the case, the second step of our study involved an experiment in which we tested Turkish native speakers' assessments of the level of appropriateness of different types of condolences. In doing so, we invited them to assess real-life examples from FB.

#### **2.2.2.1. The Background Information Survey**

The section on background information consisted of questions asking the informants' age, gender, native language, official religion, place of birth, the place where they spent most of their lives, and whether the place they were born and the place where they spent most of their lives were rural or urban areas. In this section, we also asked what their parents' official religion, native language, and birthplace were and whether their birthplace and the place they spent most of their lives was a rural or urban area.

### 2.2.2.2. The Representation of Judgments of Native Speakers of Turkish on Condolence Speech Acts

Unlike questionnaires, in Likert scales, there are utterances that informants are expected to evaluate based on their acceptability (McDonough and McDonough, 1997). Thus, aiming to gauge the informants' assessments, we prepared a 5 point Likert scale ranging from "*çok olası*" (very likely) to "*hiç olası değil*" (very unlikely) where they were asked to rate 4 situations based on their acceptability. Under each situation, there were 20 condolence strategies taken from authentic comments under death announcements on Facebook. These statements were randomized so that the possibility of bias stemming from the order of the statements could be prevented. Even though the strategies of offer of assistance, religious-oriented sympathy, statement of not knowing, and denial were not present in the Facebook comments of Turkish native speakers, they were included as statements in our Likert scale to determine if they were not on Facebook because it is a social networking site (SNS). In other words, we investigated the likelihood of encountering these strategies in interactions not taking place in SNSs.

In each item, relationships between speakers and hearers were different regarding the social variables of distance and the ranking of the imposition. In these situations, distance relationships between the hearer and the speaker were D- and D+, and the ranking of the imposition was either R- or R+. For example, the situations required the informants to express their condolences to their best friends in the classroom, close friends who are the same age as themselves, classmates with whom they are not so close, and neighbors (with whom they are not so close) who are the same age as themselves. The deceased people were the fathers, distant relatives, acquaintances, and mothers of the bereaved people.

We preferred a 5-point Likert scale as Aybek & Toraman (2022) pointed out that there is no obvious difference between 5-point and 7-point Likert scales regarding their reliability while 3-point Likert scales are disadvantageous compared to 5-



point ones. Moreover, they noted that a 5-point Likert scale is less complicated to answer.

The distribution of the sociolinguistic variables of social distance and the ranking of the imposition in the items are shown in the table below:

**Table 1**

*The distribution of the ranking of the imposition and social distance in the questionnaires*

<b>Condolence Situations</b>	<b>The Ranking of the Imposition</b>	<b>Social Distance</b>	<b>Social Power</b>	<b>Referring Item</b>
<b>S1 Best friend</b>	R+	D-	P=	A1
<b>S2 Close friend</b>	R-	D-	P=	A2
<b>S3 Classmate</b>	R-	D+	P=	A3
<b>S4 Neighbor</b>	R+	D+	P=	A4

*D: Social Distance, R: The Ranking of the Imposition, P: Social Power (See Appendix 6)*

### **2.3. PROCEDURES**

For the first step of the study, we found 25 NTRs living in Türkiye who made death announcements on Facebook and by getting their consent for Facebook data copied all the comments under these to a separate Word file. In total, 1215 NTRs made 1305 comments consisting of 5723 condolence speech acts. Each comment contained at least one condolence strategy. The ones that included more than one condolence strategy were classified one by one.

For the second step of the study, with the purpose of controlling the sociolinguistic variables of social distance and the ranking of the imposition, the data gathered from Facebook comments were used in a survey consisting of a background information questionnaire and a Likert scale questionnaire. Expressing condolence involves politeness; however, in this dissertation, strategies of positive politeness (positive face) and negative politeness (negative face) within politeness theory were not part of the analysis. On the other hand, the notion of face as well as the sociolinguistic variables of social distance and the ranking of the imposition were mentioned since they were used.

Convenience sampling was used in this study since it enables ease of accessibility. 318 native Turkish speakers studying at Hacettepe University completed the survey in which we tested their assessments of the level of appropriateness of different types of condolences. In doing so, we invited them to assess real-life examples from Facebook to determine if distance and the ranking of the imposition play a role as social variables. Namely, their perceptions and assessments were considered in this survey. The permission of the Hacettepe University Ethics Committee was obtained for the study. Before participating in our questionnaire, the informants were required to sign the consent form we prepared to show that their participation was voluntary and that they knew that they could withdraw from the research at any time. The survey took approximately 10 minutes as Wolf (1988) indicated that a “full questionnaire should require certainly less than 30 minutes to complete and, preferably, less than 15 or 20” (p. 425). The data collected offline was entered into Qualtrics online survey software manually.

While collecting the naturally occurring data from comments under death announcements on Facebook, comments that did not include condolences were omitted. Moreover, emoticons in the comments were disregarded because they were not within the scope of this study. As for the elicited data, only the informants who stated in the background information questionnaire that they were Muslim,

native speakers of Turkish, and born and raised in Türkiye were included in the study to maintain homogeneity. In addition, we excluded the survey responses from informants who indicated their parents were not Muslim, who indicated their parents' native language was not Turkish, or who indicated their parents were not born and raised in Türkiye.

## 2.4. DATA ANALYSIS

In the first step of data collection, the data collected from comments made by NTRs under death announcements on Facebook were analysed and coded according to Elwood's (2004) condolence strategies as well as additions made by Lotfollahi & Rasekh (2011), Samavarchi & Allami (2012), Behnam et al. (2013), Murad (2013), Janusheva & Neshkovska (2018), Nurlianingsih & Ayu Imperiani (2020) and Alemi et al. (2021). To be able to answer the first research question, the frequencies of strategies were calculated.

Apart from us, a second rater who is a Ph.D. student in linguistics coded condolence speech acts on his own to ensure inter-rater reliability. We used Excel to analyze the functions of the speech acts. In the second step of data collection, each category was used in a constructed survey so that the sociolinguistic variables of social distance and the ranking of the imposition could be controlled. Before conducting the study, we asked four experts for their opinions about the items in the survey. Two of the experts are university lecturers who have a Ph.D. in Linguistics, one is a university lecturer who has a Ph.D. in Measurement and Evaluation in Education, and one is a Ph.D. student in Linguistics. For each item in the survey, they put 'X' under the columns appropriate, partly appropriate, and not appropriate. They also made their suggestions under the recommendations section. With regard to their statements, we made some adjustments to the survey (see Appendix 6). An example used in the Likert scale is as follows:

"Sizinle aynı sınıfta okuyan en yakın arkadaşınızdan bir süredir haber alamadınız. Onu merak ettiğiniz için evine gittiniz. Babasının vefat ettiğini ve

üzgün olduğu için kimselerle iletişim kurmak istemediğini söyledi. Ona taziyede bulunmak istiyorsunuz. Seçeneklerdekileri söylenme ihtimallerine göre değerlendiriniz.”

“You have not heard from your best friend, who has been your classmate for a while. You visited her/him at her/his house because you were concerned about her/him. He/she told you that her/his father passed away and he/she did not want to talk to anyone since he/she was upset. You want to condole with her/him. Please evaluate the statements below according to their likelihood of being said.”

The data were coded according to Elwood’s (2004) condolence strategies and modifications made by Lotfollahi & Rasekh (2011), Samavarchi & Allami (2012), Behnam et al. (2013), Murad (2013), Janusheva & Neshkovska (2018), Nurlianingsih & Ayu Imperiani (2020) and Alemi et al. (2021). These strategies were: acknowledgment of the death, expression of concern, expression of sympathy, offer of assistance, future-oriented remark, expression of empathy, sharing a similar experience, statement of not knowing, statement of lacking words, positive statements, an expression of surprise, related questions, related comments (Elwood, 2004), denial (Lotfollahi & Rasekh, 2011), expression of sorrow (Samavarchi & Allami, 2012; Behnam et al., 2013; Janusheva & Neshkovska, 2018), religious-oriented sympathy (Lotfollahi & Rasekh, 2011), seeking absolution from God (Lotfollahi & Rasekh, 2011; Nurlianingsih & Ayu Imperiani, 2020; Alemi et al., 2021) direct condolence (Samavarchi & Allami, 2012; Behnam et al., 2013; Murad, 2013; Janusheva & Neshkovska, 2018) and religious expressions (Behnam et al., 2013; Murad, 2013).

The table below shows condolence speech acts included in this dissertation and other studies:

**Table 2**

*Condolence Speech Acts Included in This Dissertation and Other Studies*

Speech Acts	Elwood (2004)	Samavarchi & Allami (2012)	Behnam et al. (2013)	Janusheva & Neshkovska (2018)	Lotfollahi & Rasekh (2011)	Nurlianingsih & Ayu Imperiani (2020)	Alemi et al. (2021)	Murad (2013)	This dissertation study
Related questions	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Expression of sympathy	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Expression of concern	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Expression of empathy	<input checked="" type="checkbox"/>	-	-	-	-	-	-	-	<input checked="" type="checkbox"/>
Future-oriented remark	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Religious expressions	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Related comments	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>
Acknowledgment of the death	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Statement of not knowing	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>
Expression of sorrow <sup>2</sup>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	-	-	-	<input checked="" type="checkbox"/>
An expression of surprise	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Direct condolence	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Denial	-	-	-	-	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>
Positive statements	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Seeking absolution from God	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>
Religious-oriented sympathy	-	-	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>
Statement of lacking words	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Offer of assistance	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Sharing a similar experience	<input checked="" type="checkbox"/>	-	-	-	<input checked="" type="checkbox"/>	-	-	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Expression of disappointment <sup>3</sup>	-	-	-	-	-	-	-	-	<input checked="" type="checkbox"/>

## 2.5. RELIABILITY

### 2.5.1. The Data Triangulation

As Beebe & Cummings (2006) state there are disadvantages of every data elicitation technique. They support this opinion by indicating that natural data do not allow researchers to control social variables and DCTs do not elicit real-life language. Nevertheless, it is possible to encounter a vast number of semantic formulas in natural data and DCTs are eligible to gather a lot of data within a short span of time (Beebe & Cummings, 2006). Likewise, according to Angouri (2010), “while quantitative research is useful towards generalizing research findings,

<sup>2</sup> We named what Samavarchi & Allami (2012), Behnam et al. (2013), and Janusheva & Neshkovska (2018) called “apologetic” as “expression of sorrow” because statements like “I am sorry” found under this category had nothing to do with apologizing in this context.

<sup>3</sup> This strategy is added here based on the findings of the Facebook data in this study.

qualitative approaches are particularly valuable in providing in-depth, rich data” (p. 33). Therefore, as Boberg (2013) emphasizes, it is essential to utilize questionnaires to compensate for the shortcomings of naturally occurring speech data instead of substituting them for authentic language data. By this means, the disadvantages of using one approach can be minimized by the advantages of another approach. Relatedly, Greene & Caracelli (1997) indicate that as agreed by most scholars, studies may be enhanced by using more than one kind of approach (as cited in Creswell et al., 2003, p. 211). Taking everything into consideration, triangulation was applied in this study’s data collection since the usage of more than one data collection instrument is of significance in terms of reliability.

### **2.5.2. Intercoder Reliability**

In the pre-analysis phase of the main data collection, aiming to establish intercoder reliability, we asked a colleague to count all the strategies in the comments and classify them after informing him of the steps needed to accomplish this task. Since diverging opinions of both raters were very few, they could easily be negotiated.

### **2.5.3. Reliability Analysis**

**Table 3**

*Reliability Statistics for the Likert Scale of Situation 1*

<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0,777	20

As shown in the table above, reliability statistics for the Likert scale of situation 1 was good because Cronbach's Alpha was 0,777 which was between 0.60 and 0.80. This result indicated that the twenty items we used were reliable.

**Table 4**

*Reliability Statistics for the Likert Scale of Situation 2*

<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0,834	20

As shown in the table above, reliability statistics for the Likert scale of situation 2 was excellent because Cronbach's Alpha was 0,834 which was between 0.80 and 1.00. This result indicated that the twenty items we used were reliable.

**Table 5**

*Reliability Statistics for the Likert Scale of Situation 3*

<b>Cronbach's Alpha</b>	<b>Number of Items</b>
0,859	20

As shown in the table above, reliability statistics for the Likert scale of situation 3 was excellent because Cronbach's Alpha was 0,859 which was between 0.80 and 1.00. This result indicated that the twenty items we used were reliable.

**Table 6**

*Reliability Statistics for the Likert Scale of Situation 4*

<b>Cronbach's Alpha</b>	<b>Number of Items</b>
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0,840	20
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As shown in the table above, reliability statistics for the Likert scale of situation 4 was excellent because Cronbach's Alpha was 0,840 which was between 0.80 and 1.00. This result indicated that the twenty items we used were reliable.

## **2.6. MIXED METHODS RESEARCH DESIGN**

Creswell (1999) maintains that using this design means quantitative and qualitative approaches to data collection, data analysis, and interpretation of results are combined in a single study. Creswell et al. (2003) point out that when conducting mixed methods research, a balanced emphasis on qualitative and quantitative studies may be given or one of them may be concentrated on more than the other (p. 219).

### **2.6.1. Sequential Exploratory Design**

In this dissertation, quantitative research taking place secondarily was focused on, which means we adopt the sequential exploratory design. As Creswell et al. (2003) explain, "such a design might be undertaken when a researcher intends to conduct a primarily quantitative study, but it needs to begin with initial qualitative data collection so as to identify or narrow the focus of the possible variables" (pp. 227-228). To be more specific, this research used what Creswell (1994) refers to as "the dominant-less dominant model" (as cited in Creswell et al., 2003, p. 219) because qualitative research focusing on naturally occurring language data constituted the minor part while quantitative research where a survey was utilized made up the major part.



## CHAPTER 3

### FINDINGS AND DISCUSSION

#### 3.1. RESULTS OF THE FACEBOOK DATA

In this section, the results of the Facebook data will be shown to answer the first research question.

*Research Question 1: What are the frequently used condolence strategies and semantic formulas for expressing condolences by native Turkish speakers as comments under death announcements on Facebook?*

All the condolence strategies, their examples, frequencies, and percentages are presented below:

**Table 7**

*Condolence strategies, their examples, frequencies, and percentages*

Strategy	%	Examples	Frequencies
Future-Oriented Remark (FOR)	35.6%	<i>Mekanı cennet olsun</i> (May he/she abide in paradise). <i>Nur içinde yatsın</i> (May he/she rest in divine lights). <i>Allah geride kalanlara hayırlı ömür versin.</i> (May God give the alive a good life). <i>Kabri nur olsun</i> (May the grave be light to him/her).	2040
Religious Expressions (RE)	31.7%	<i>Allah rahmet eylesin</i> (May God rest her/his soul). <i>Dualar</i> (Prayers). <i>Tanrı rahmet eylesin.</i> (May God rest her/his soul).	1812
Seeking Absolution from God (SAFG)	14.7%	<i>Allah taksiratını affetsin</i> (May God forgive her/his sins).	843
Expression of Concern (EOC)	5.8%	<i>Sabırlar dilerim</i> (May God give you patience). <i>Allah geride kalanlara sabırlar versin</i> (May God give patience to the alive).	332
Direct Condolence (DC)	4.5%	<i>Başınız sağ olsun</i> (My condolences to you).	259
Related Comments (RC)	3.0%	<i>Canlarımızı ne çok kaybediyoruz</i> (We are losing our beloved ones so often). <i>Birlikte çalıştık</i> (We worked together). <i>Ani ölümler şoka sürüklüyor</i> (Sudden deaths cause one to be in shock). <i>Ne çok oyundan tanıyoruz onu</i> (We know him from a lot of plays).	172
Acknowledgment of the Death (AOD)	1.3%	<i>Hayatın çözüm bulunamayan sonu işte</i> (Here is the unsolvable ending of our lives).	75

		<i>Babamdan sonra sülalemizin bir büyüğünü daha kaybettik</i> (After my father, we have lost another elderly family member).	
		<i>Dünya böyle işte</i> (That is how the world is).	
Positive Statements (PS)	1.0%	<i>Çok değerliydi</i> (He/she was very precious). <i>Çok iyi bir müzisyen ve insandı</i> (He was a great musician and person). <i>Onları tanıdığım için çok mutluyum</i> (I am so glad I met them).	56
Expression of Sympathy (EOS)	0.9%	<i>Acınızı paylaşıyorum</i> (I am sharing your pain). <i>Acımız çok büyük</i> (Our pain is immense). <i>Yazık</i> (What a pity).	50
Expression of Sorrow (EOSO)	0.7%	<i>Çok üzgünüm</i> (I am so sorry).	42
New Strategy: Expression of Disappointment (EOD)	0.5%	<i>Ölüm sessizce sokuluyor sevdiğimizlerin yanına</i> (Death approaches our loved ones silently). <i>Azrail kafayı bizim ekibe taktı sanki</i> (The Grim Reaper is obsessed with our crew, it seems). <i>Zamansız bir veda</i> (An untimely farewell).	30
An Expression of Surprise (AEOS)	0.1%	<i>Çok şaşırdım</i> (I am very shocked). <i>Hadi ya neler oluyor</i> (No way what is going on). <i>Şoka girdim</i> (I am in shock).	6
Sharing a Similar Experience (SASE)	0.1%	<i>Annem de dayısını 10 gün önce kaybetti</i> (My mother also lost her uncle 10 days ago). <i>Ben de alışamadım</i> (I could not get used to it either).	2
Statement of Lacking Words (SOLW)	0.1%	<i>Ne diyeceğimi bilemiyorum</i> (I do not know what to say). <i>Sözün bittiği yer</i> (Where words fail).	2
Expression of Empathy (EOE)	0.0%	<i>Allah hiç kimseye bu acıyı yaşatmasın</i> (May God not let anyone experience this loss).	1
Related Questions (RQ)	0.0%	<i>Neden vefat etti</i> (How did he/she die)?	1
<b>Total</b>	<b>100</b>		<b>5723</b>

We used Excel to analyze the functions of the speech acts. All the condolence strategies encountered in the Facebook data along with the condolence strategies that were included in this study but were not observed in the Facebook data are explained below:

### 3.1.1. Acknowledgment of the Death (AOD)

Acknowledgment of the death underlines the fact that death is a natural process. Unlike Elwood (2004), we did not include expressions like “Oh”, “Oh my God” or “Oh no” in this category. Instead of these, we included utterances like “*Hayatın çözüm bulunamayan sonu işte*” (Here is the unsolvable ending of our lives) here. This strategy made up 1.3% of the comments under the death announcements of NTRs on Facebook (75 times).

**Table 8**

*Krippendorff's Alpha Reliability Estimate for Acknowledgment of the Death*

<b>Alpha</b>	<b>LL95%CI</b>	<b>UL95%CI</b>	<b>Units</b>	<b>Observis</b>	<b>Pairs</b>
0,8100	0,6517	0,9367	1187,0000	2,0000	1187,0000

For the category of acknowledgment of the death, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 0,8100$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.2. Expression of Concern (EOC)

Expression of concern includes worry regarding the well-being of the bereaved. Like Elwood (2004), we included questions like "Are you OK?" and "Are you doing OK?" under this category. However, they were not encountered during the first step of the data collection process. Presumably, this finding is related to Facebook's being a SNS. Namely, NTRs did not tend to utilize questions to express their concern on Facebook. Yet, in face-to-face interactions, such questions may be prevalent. In addition to strategies found by Elwood (2004), we added statements like "*Sabırlar dilerim*" (May God give you patience) here. This strategy made up 5.8% of the comments under the death announcements of NTRs on Facebook (332 times).

**Table 9**

*Krippendorff's Alpha Reliability Estimate for Expression of Concern*

<b>Alpha</b>	<b>LL95%CI</b>	<b>UL95%CI</b>	<b>Units</b>	<b>Observis</b>	<b>Pairs</b>
0,9777	0,9479	1,0000	1187,0000	2,0000	1187,0000

For the category of expression of concern, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 0,9777$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.3. Expression of Sympathy (EOS)

Expression of sympathy is used when the condoler experiences the bereaved's feelings. Although statements like "I am sorry" are considered under this category (see Elwood, 2004; Wakefield et al., 2020; Abdul-Majid & Salih, 2019), we located them under the category of expression of sorrow (see also Samavarchi & Allami, 2012; Behnam et al., 2013; Janusheva & Neshkovska, 2018). To clarify, even though "I am sorry" had nothing to do with apologizing in this context, we thought it would be more appropriate to make a distinction between statements like "Üzgünüm" (I am sorry) and "Acınızı paylaşıyorum" (I am sharing your pain). This strategy made up 0.9% of the comments under the death announcements of NTRs on Facebook (50 times).

**Table 10**

*Krippendorff's Alpha Reliability Estimate for Expression of Sympathy*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9779	0,9446	1,0000	1187,0000	2,0000	1187,0000

For the category of expression of sympathy, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 0,9779$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.4. Future-Oriented Remark (FOR)

Future-oriented remark pertains to statements uttered by the condoler who wishes for God's mercy for the deceased in the future in accordance with her/his belief in the afterlife. There are expressions like "*Mekani cennet olsun*" (May he/she abide in paradise) under this category. Among those utterances, while "*Mekani cennet olsun*" (May he/she abide in paradise) ranked the first, "*Nur içinde yatsın*" (May he/she rest in divine lights) was also common. This strategy made up 35.6% of the strategies under the death announcements of NTRs on Facebook, which made it the most frequently used semantic formula (2040 times). Secondly, these statements are also included in the category of "religious expressions".

**Table 11**

*Krippendorff's Alpha Reliability Estimate for Future-Oriented Remark*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9795	0,9523	1,0000	1187,0000	2,0000	1187,0000

For the category of future-oriented remark, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 0,9795$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.5. Seeking Absolution From God (SAFG)

Seeking absolution from God is used by the condoler who wishes that God forgave the deceased of sins. This strategy comprises statements like "*Allah taksiratını affetsin*" (May God forgive her/his sins). This strategy made up 14.7% of the comments under the death announcements of NTRs on Facebook, which made it the third most frequently used semantic formula (843 times).

**Table 12**

*Krippendorff's Alpha Reliability Estimate for Seeking Absolution From God*

<b>Alpha</b>	<b>LL95%CI</b>	<b>UL95%CI</b>	<b>Units</b>	<b>Observis</b>	<b>Pairs</b>
0,9880	0,9760	0,9976	1187,0000	2,0000	1187,0000

For the category of seeking absolution from God, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 0,9880$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.6. Expression of Empathy (EOE)

Expression of empathy is uttered when the condoler feels sad for the bereaved person's loss. This category includes expressions like "*Allah hiç kimseye bu acıyı yaşatmasın*" (May God not let anyone experience this loss). This strategy was used only once and made up 0.0% of the comments under the death announcements of NTRs on Facebook.

**Table 13**

*Krippendorff's Alpha Reliability Estimate for Expression of Empathy*

<b>Alpha</b>	<b>LL95%CI</b>	<b>UL95%CI</b>	<b>Units</b>	<b>Observis</b>	<b>Pairs</b>
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of expression of empathy, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.7. Sharing a Similar Experience (SASE)

Sharing a similar experience is used when the condoler has also lost someone. This strategy involves utterances like “*Annem de dayısını 10 gün önce kaybetti*” (My mother also lost her uncle 10 days ago). This strategy was used only twice and made up 0.1% of the comments under the death announcements of NTRs on Facebook.

**Table 14**

*Krippendorff's Alpha Reliability Estimate for Sharing a Similar Experience*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of sharing a similar experience, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.8. Statement of Lacking Words (SOLW)

Statement of lacking words is preferred when the condoler does not know how to respond to the situation. Statements like “*Ne diyeceğimi bilemiyorum*” (I do not know what to say) are used under this category. This strategy was used only twice and made up 0.1% of the comments under the death announcements of NTRs on Facebook.

**Table 15**

*Krippendorff's Alpha Reliability Estimate for Statement of Lacking Words*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
-------	---------	---------	-------	----------	-------

1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000
--------	--------	--------	-----------	--------	-----------

For the category of statement of lacking words, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.9. Positive Statements (PS)

Positive statements are used when the condoler highlights what a great person the deceased was by mentioning her/his positive qualities. Additionally, this category includes the condoler's comments about their fond memories of the deceased. There are expressions like "Çok değerliydi" (He/she was very precious) under this strategy. This strategy made up 1.0% of the comments under the death announcements of NTRs on Facebook (56 times).

**Table 16**

*Krippendorff's Alpha Reliability Estimate for Positive Statements*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9795	0,9488	1,0000	1187,0000	2,0000	1187,0000

For the category of positive statements, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 9795$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.10. An Expression of Surprise (AEOS)



An expression of surprise is used by the condoler in the event of death as an indication of her/his surprise. There are expressions like “Çok şaşırdım” (I am very shocked) under this category. This strategy made up 0.1% of the comments under the death announcements of NTRs on Facebook (6 times).

**Table 17**

*Krippendorff's Alpha Reliability Estimate for An Expression of Surprise*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of an expression of surprise, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.11. Related Questions (RQ)

Related questions are questions about the deceased or the death. They consist of questions like “Neden vefat etti” (How did he/she die)? According to Williams (2006), these threaten negative face needs because they require detailed explanations. This strategy was encountered only once and made up 0.0% of the comments under the death announcements of NTRs on Facebook, which could be due to its face-threatening nature.

**Table 18**

*Krippendorff's Alpha Reliability Estimate for Related Questions*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of related questions, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.12. Related Comments (RC)

Related comments include comments made by the condoler about the deceased or the death. These are utterances like “*Canlarımızı ne çok kaybediyoruz*” (We are losing our beloved ones so often). This strategy made up 3.0% of the comments under the death announcements of NTRs on Facebook (172 times).

**Table 19**

*Krippendorff's Alpha Reliability Estimate for Related Comments*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9435	0,8950	0,9838	1187,0000	2,0000	1187,0000

For the category of related comments, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 9435$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.13. Religious Expressions (RE)

Religious expressions involve statements related to Islam which is the most common religion in Türkiye. There are semantic formulas like “*Allah rahmet eylesin*<sup>4</sup>” (May God rest her/his soul) under this category. This strategy made up

<sup>4</sup> In the event of death, utterances like this that denote references to Islam are used even by non-Muslims in Turkish society.

31.7% of the comments under the death announcements of NTRs on Facebook, which made it the second most frequently used semantic formula (1812 times). Secondly, these utterances are also included in the category of “future-oriented remark”. The word “*Tanrı*” (God) which is the secular version of the conservative word “*Allah*” (God) was encountered only once in our Facebook data. This finding was supported by Ergin (2012) who indicated that “*Tanrı*” was used less frequently while “*Allah*” was used more frequently in Turkish death announcements over the last few decades.

**Table 20**

*Krippendorff's Alpha Reliability Estimate for Religious Expressions*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9940	0,9821	1,0000	1187,0000	2,0000	1187,0000

For the category of religious expressions, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 9940$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.14. Expression of Sorrow (EOSO)

Expression of sorrow includes expressions that denote the condoler's sadness. Utterances like “*Çok üzgünüm*” (I am so sorry) are used under this category. This strategy made up 0.7% of the comments under the death announcements of NTRs on Facebook (42 times).

**Table 21**

*Krippendorff's Alpha Reliability Estimate for Expression of Sorrow*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
-------	---------	---------	-------	----------	-------

1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000
--------	--------	--------	-----------	--------	-----------

For the category of expression of sorrow, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.15. Direct Condolence (DC)

Direct condolence is used when the condoler prefers to express her/his condolences directly. This strategy comprises expressions like “*Başınız sağ olsun*” (My condolences to you). This strategy made up 4.5% of the comments under the death announcements of NTRs on Facebook (259 times).

**Table 22**

*Krippendorff's Alpha Reliability Estimate for Direct Condolence*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
0,9975	0,9926	1,0000	1187,0000	2,0000	1187,0000

For the category of direct condolence, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 9975$ . The correspondence between the raters is good because  $\alpha \geq 0,8000$ .

### 3.1.16. Expression of Disappointment (EOD)

Expression of disappointment indicates how disappointed the condoler is due to the death of the deceased. There are statements like “*Ölüm sessizce sokuluyor sevdiklerimizin yanına*” (Death approaches our loved ones silently) under this

category. Semantic formulas like these were peculiar to Turkish society, so we introduced a new strategy called the expression of disappointment. This new strategy made up 0.5% of the comments under the death announcements of NTRs on Facebook (30 times). The second rater was not informed of the new semantic formula because we did not want to affect his judgment while coding. However, he was given the freedom to come up with new strategies.

### 3.1.17. Religious-Oriented Sympathy (ROS)

Religious-oriented sympathy is used by the condoler to highlight that death is something that happens to everyone. This category includes semantic formulas like “*Hepimiz bir gün öleceğiz*” (We are all going to die one day). Although there were no examples of this strategy under the death announcements of NTRs on Facebook, we included a representative of it in the Likert scale questionnaire to determine if it was not encountered on Facebook because it is an SNS.

**Table 23**

*Krippendorff's Alpha Reliability Estimate for Religious-Oriented Sympathy*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of religious-oriented sympathy, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.18. Denial (D)

Denial is used by the condoler to deny the deceased's death. There are expressions like "*Olamaz*" (It cannot be true)! under this category. This strategy was not present in the Facebook comments of NTRs, but it was included as statements of the Likert scale questionnaire to determine if it was not encountered on Facebook because it is an SNS.

**Table 24**

*Krippendorff's Alpha Reliability Estimate for Denial*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of denial, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.19. Offer of Assistance (OFA)

Offer of assistance is used when the condoler provides help to the bereaved. This strategy comprises statements like "*İhtiyacınız olduğunda her zaman yanınızdayım*" (I am always ready to help you when you are in need). There were no examples of this strategy under the death announcements of NTRs on Facebook. Yet, we included a representative of it in the Likert scale questionnaire to determine if it was not encountered on Facebook because it is an SNS.

**Table 25**

*Krippendorff's Alpha Reliability Estimate for Offer of Assistance*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of statement of offer of assistance, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

### 3.1.20. Statement of Not Knowing (SONK)

Statements of not knowing are used when the condoler states that he/she has not heard the news. Utterances like "*Bilmiyordum*" (I did not know that) are used under this category. Although this semantic formula was not present in the Facebook comments of NTRs, we included it as statements of the Likert scale questionnaire to determine if it was not encountered on Facebook because it is an SNS.

**Table 26**

*Krippendorff's Alpha Reliability Estimate for Statement of Not Knowing*

Alpha	LL95%CI	UL95%CI	Units	Observis	Pairs
1,0000	1,0000	1,0000	1187,0000	2,0000	1187,0000

For the category of statement of not knowing, Krippendorff's Alpha reliability coefficient value between the first rater and the second rater is  $\alpha = 1,0000$ , which means the correspondence between the raters is excellent.

## 3.2. RESULTS OF THE LIKERT SCALE QUESTIONNAIRE

In this section, the results of the Likert scale questionnaire will be revealed to answer the second and third research questions.

### 3.2.1. Descriptive Statistics

#### 3.2.1.1. Situation 1

In this situation, the informants were expected to imagine themselves in a situation where they did not hear from their best friend who was their classmate for a while and visited her/him and learned that her/his father passed away. They were asked to evaluate the options according to their likelihood of being said. Here, while the social distance between the condoler and the bereaved is low because they are best friends, the ranking of imposition is high as the deceased is the bereaved's father. In addition, the condoler and the bereaved are equal in terms of social power since they are classmates. The frequency table for the strategies of Situation 1 in Section A and the most important highlights from the analysis of the survey are presented below:

**Table 27**

*Section A: Frequency table for the strategies of Situation 1*

Situation 1					
Strategies	Very Unlikely	Unlikely	Neutral	Likely	Very Likely
<b>Başınız sağ olsun.</b>	171 (85,5%)	25 (12,5%)	2 (1%)	1 (0,5%)	1 (0,5%)
<b>İhtiyacınız olduğunda her zaman yanınızdayım.</b>	159 (79,5%)	30 (15%)	9 (4,5%)	2 (1%)	0 (0%)
<b>Mekanı cennet olsun.</b>	137 (68,5%)	39 (19,5%)	10 (5%)	9 (4,5%)	5 (2,5%)
<b>Allah rahmet eylesin.</b>	122 (61%)	57 (28,5%)	8 (4%)	8 (4%)	5 (2,5%)
<b>Çok üzgünüm.</b>	109 (54,5%)	60 (30%)	16 (8%)	9 (4,5%)	6 (3%)
<b>Sabırlar dilerim.</b>	94 (47%)	57 (28,5%)	17 (8,5%)	15 (7,5%)	17 (8,5%)
<b>Acınızı paylaşıyorum.</b>	68 (34%)	64 (32%)	25 (12,5%)	29 (14,5%)	14 (7%)
<b>Ne diyeceğimi bilemiyorum.</b>	50 (25%)	72 (36%)	36 (18%)	19 (9,5%)	23 (11,5%)
<b>Çok değerliydi.</b>	34 (17%)	47 (23,5)	61 (30,5%)	33 (16,5%)	25 (12,5%)
<b>Allah taksiratını affetsin.</b>	34 (17%)	29 (14,5%)	26 (13%)	40 (20%)	71 (35,5%)
<b>Bilmiyordum.</b>	32 (16%)	44 (22%)	43 (21,5%)	39 (19,5%)	42 (21%)



<b>Allah hiç kimseye bu acıyı yaşatmasın.</b>	22 (11%)	33 (16,5%)	46 (23%)	32 (16%)	67 (33,5%)
<b>Neden vefat etti?</b>	19 (9,5%)	37 (18,5%)	44 (22%)	51 (25,5%)	49 (24,5%)
<b>Çok şaşırdım.</b>	16 (8%)	28 (14%)	30 (15%)	52 (26%)	74 (37%)
<b>Hepimiz bir gün öleceğiz.</b>	15 (7,5%)	21 (10,5%)	37 (18,5%)	39 (19,5%)	88 (44%)
<b>Hayatın çözüm bulunamayan sonu işte.</b>	14 (7%)	35 (17,5%)	29 (14,5%)	49 (24,5%)	73 (36,5%)
<b>Ölüm sessizce sokuluyor sevdiklerimizin yanına.</b>	5 (2,5%)	21 (10,5%)	26 (13)	39 (19,5%)	109 (54,5%)
<b>Annem de dayısını 10 gün önce kaybetti.</b>	3 (1,5%)	8 (4%)	8 (4%)	29 (14,5%)	152 (76%)
<b>Canlarımızı ne çok kaybediyoruz.</b>	0 (0%)	6 (3%)	28 (14%)	42 (21%)	124 (62%)
<b>Olamaz!</b>	0 (0%)	9 (4,5%)	14 (7%)	38 (19%)	139 (69,5%)

The informants were asked to rate their likelihood of uttering the expression “*Çok değerliydi*” (He/she was very precious) in situation 1. While 40,5% of informants rated it as very unlikely and unlikely, 29% of them found it to be likely and very likely. The fact that the number of informants who were neutral about it was 61 making up 30,5% of the whole group make us unable to comment on this expression’s appropriateness in this context.

When the informants’ ratings of the statement “*İhtiyacınız olduğunda her zaman yanınızdayım*” (I am always ready to help you when you are in need) in situation 1 were analysed, it was found that the options of very unlikely or unlikely had the highest rate accounting for 94,5% of all the informants. Nevertheless, only 1% of them rated the utterance as likely and none of them rated it as very likely. 4,5% of informants were neutral about it. This strategy was not encountered in Facebook comments. Thus, the fact that the majority of informants preferred the option of very unlikely is in line with the findings of the Facebook data.

The informants were asked to rate their likelihood of preferring the utterance “*Mekanı cennet olsun*” (May he/she abide in paradise) in situation 1. Although 88% of informants rated it as very unlikely and unlikely, 7% of them found it to be likely and very likely. The number of informants who indicated they were neutral about it was 10 which made up 5% of the whole group. The fact that most

informants preferred the option of very unlikely was an expected reaction since it was their best friend who lost her/his father. That is, it would have sounded insensitive to utter such a general statement without asking any questions or making any other comments.

When the informants' ratings of the expression "*Başınız sağ olsun*" (My condolences to you) in situation 1 were analysed, it was found that the options of very unlikely, unlikely, and neutral were chosen 171, 25, and 2 times respectively. However, only 1% of the informants rated the statement as likely and very likely. The fact that most informants preferred the option of very unlikely was an expected reaction since it was their best friend who lost her/his father. That is, it would have sounded insensitive to utter such a general statement without asking any questions or making any other comments.

The informants were asked to rate their likelihood of making use of the statement "*Sabırlar dilerim*" (May God give you patience) in situation 1. While 75,5% of informants rated it as very unlikely and unlikely, 16% of them found it to be likely and very likely. 8,5% of informants were neutral about it. The fact that most informants preferred the option of very unlikely was an expected reaction since it was their best friend who lost her/his father. That is, it would have sounded insensitive to utter such a general statement without asking any questions or making any other comments.

When the informants' ratings of the utterance "*Olamaz*" (It cannot be true)! in situation 1 were analysed, it was found that the options of very likely, likely, and neutral were chosen 139, 38, and 14 times respectively. Nonetheless, 9 of the informants rated the statement as unlikely and none of them rated it as very unlikely. The fact that the majority of informants preferred the option of very likely

was an expected reaction for this situation because the level of imposition was high and denying was one of the acceptable ways of expressing sadness.

The informants were asked to rate their likelihood of uttering the question “*Neden vefat etti?*” (How did he/she die)? in situation 1. While 28% of informants rated it as very unlikely and unlikely, 50% of them found it to be likely or very likely. 22% of informants were neutral about it. The fact that the ones who chose the option of likely made up the biggest rate was an expected result as the deceased was the condoler’s close friend’s father.

### 3.2.1.2. Situation 2

In this situation, the informants were expected to imagine themselves in a situation where they called a close friend who was the same age as them to ask why he/she was absent from class and learned that a distant relative of hers/him whom he/she had not seen in a long time passed away. They were asked to evaluate the options according to their likelihood of being said. Here, while the social distance between the condoler and the bereaved is low because they are close friends, the ranking of imposition is low as the deceased is a distant relative whom the bereaved had not seen in a long time. In addition, the condoler and the bereaved are equal in terms of social power since they are the same age. The frequency table for the strategies of Situation 2 in Section A and the most important highlights from the analysis of the survey are presented below:

#### Table 28

*Section A: Frequency table for the strategies of Situation 2*

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Situation 2
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Strategies	Very Unlikely	Unlikely	Neutral	Likely	Very Likely
Başınız sağ olsun.	154 (77%)	40 (20%)	2 (1%)	2 (1%)	2 (1%)
Allah rahmet eylesin.	126 (63%)	47 (23,5%)	9 (4,5%)	7 (3,5%)	11 (5,5%)
Mekanı cennet olsun.	112 (56%)	44 (22%)	21(10,5%)	9 (4,5%)	14 (7%)
Sabırlar dilerim.	70 (35%)	64 (32%)	22 (11%)	16 (8%)	28 (14%)
İhtiyacınız olduğunda her zaman yanınızdayım.	64 (32%)	62 (31%)	26 (13%)	22 (11%)	26 (13%)
Çok üzgünüm.	50 (25%)	72 (36%)	27(13,5%)	25 (12,5%)	26 (13%)
Allah taksiratını affetsin.	41 (20,5%)	36 (18%)	26 (13%)	27 (13,5%)	70 (35%)
Neden vefat etti?	32 (16%)	71 (35,5%)	39 (19,5%)	20 (10%)	38 (19%)
Bilmiyordum.	23 (11,5%)	40 (20%)	34 (17%)	28 (14%)	75 (37,5%)
Ne diyeceğimi bilemiyorum.	21 (10,5%)	47 (23,5%)	45 (22,5%)	40 (20%)	47 (23,5%)
Acınızı paylaşıyorum.	19 (9,5%)	35 (17,5%)	38 (19%)	35 (17,5%)	73 (36%)
Hayatın çözüm bulunamayan sonu işte.	13 (6,5%)	17 (8,5%)	27 (13,5%)	41 (20,5%)	102 (51%)
Allah hiç kimseye bu acıyı yaşatmasın.	13 (6,5%)	26 (13%)	32 (16%)	37 (18,5%)	92 (46%)
Hepimiz bir gün öleceğiz.	13 (6,5%)	26 (13%)	36 (18%)	42 (21%)	83 (41,5%)
Ölüm sessizce sokuluyor sevdiklerimizin yanına.	6 (3%)	10 (5%)	26 (13%)	36 (18%)	122 (61%)
Annem de dayısını 10 gün önce kaybetti.	5 (2,5%)	17 (8,5%)	12 (6%)	30 (15%)	136 (68%)
Canlarımızı ne çok kaybediyoruz.	5 (2,5%)	14 (7%)	20 (10%)	42 (21%)	119 (59,5%)
Çok değerliydi.	4 (2%)	8 (4%)	20 (10%)	34 (17%)	134 (67%)
Çok şaşırđım.	4 (2%)	16 (8%)	18 (9%)	42 (21%)	120 (60%)
Olamaz!	1 (0,5%)	3 (1,5%)	15 (7,5%)	33 (16,5%)	148 (74%)

When the informants' ratings of the statement "Çok üzgünüm" (I am so sorry) in situation 2 were analysed, it was found that the options of very unlikely and unlikely had the highest rate accounting for 89,5%. However, only 6,5% of them found it to be likely or very likely. Informants who were neutral about it were 4%. Since the deceased is a distant relative whom the bereaved had not seen in a long time, it would have been an exaggeration on the part of the condoler to say, "Çok üzgünüm" (I am so sorry). Therefore, the fact that most of the informants preferred the option of unlikely was expected.

The informants were asked to rate their likelihood of preferring the statement “*İhtiyacınız olduğunda her zaman yanınızdayım*” (I am always ready to help you when you are in need) in situation 2. Although 63% of informants rated it as very unlikely and unlikely, 24% of them found it to be likely and very likely. The number of informants who indicated they were neutral about it was 26 which constituted 13% of the whole group. We were expecting most informants to choose the option of very unlikely because no one had used this strategy as a comment on Facebook.

### 3.2.1.3. Situation 3

In this situation, the informants were expected to imagine themselves in a situation where they came across a classmate with whom they were not so close at the mall and he/she told them that he/she would not be able to come to school the following day because an acquaintance of hers/him whom he/she had not seen in a long time passed away. They were asked to evaluate the options according to their likelihood of being said. Here, while the social distance between the condoler and the bereaved is high because they are not so close, the ranking of imposition is low as the deceased is an acquaintance whom the bereaved had not seen in a long time. In addition, the condoler and the bereaved are equal in terms of social power since they are classmates. The frequency table for the strategies of Situation 3 in Section A and the most important highlights from the analysis of the survey are presented below:

#### Table 29

*Section A: Frequency table for the strategies of Situation 3*

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Situation 3
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Strategies	Very Unlikely	Unlikely	Neutral	Likely	Very Likely
<b>Başınız sağ olsun.</b>	153 (76,5%)	36 (18%)	4 (2%)	2 (1%)	5 (2,5%)
<b>Allah rahmet eylesin.</b>	127 (63,5%)	32 (16%)	12 (6%)	7 (3,5%)	22 (11%)
<b>Mekanı cennet olsun.</b>	111 (55,5%)	43 (21,5%)	5 (2,5%)	12 (6%)	29 (14,5%)
<b>Sabırlar dilerim.</b>	92 (46%)	44 (22%)	10 (5%)	17 (8,5%)	37 (18,5%)
<b>İhtiyacınız olduğunda her zaman yanınızdayım.</b>	41 (20,5%)	40 (20%)	36 (18%)	29 (14,5%)	54 (27%)
<b>Allah taksiratını affetsin.</b>	38 (19%)	29 (14,5%)	20 (10%)	23 (11,5%)	90 (45%)
<b>Çok üzgünüm.</b>	34 (17%)	34 (17%)	32 (16%)	35 (17,5%)	65 (32,5%)
<b>Neden vefat etti?</b>	26 (13%)	43 (21,5%)	24 (12%)	34 (17%)	73 (36,5%)
<b>Acınızı paylaşıyorum.</b>	21 (10,5%)	16 (8%)	27 (13,5%)	48 (24%)	88 (44%)
<b>Allah hiç kimseye bu acıyı yaşatmasın.</b>	18 (9%)	21 (10,5%)	21 (10,5%)	33 (16,5%)	107 (53,5%)
<b>Ne diyeceğimi bilemiyorum.</b>	18 (9%)	40 (20%)	27 (13,5%)	32 (16%)	83 (41,5%)
<b>Bilmiyordum.</b>	17 (8,5%)	42 (21%)	19 (9,5%)	28 (14%)	94 (47%)
<b>Hepimiz bir gün öleceğiz.</b>	14 (7%)	12 (6%)	21 (10,5%)	33 (16,5%)	120 (60%)
<b>Hayatın çözüm bulunamayan sonu işte.</b>	9 (4,5%)	15 (7,5%)	25 (12,5%)	23 (11,5%)	128 (64%)
<b>Annem de dayısını 10 gün önce kaybetti.</b>	8 (4%)	11 (5,5%)	15 (7,5%)	18 (9%)	148 (74%)
<b>Çok şaşırđım.</b>	7 (3,5%)	10 (5%)	25 (12,5%)	34 (17%)	124 (62%)
<b>Olamaz!</b>	3 (1,5%)	4 (2%)	14 (7%)	27 (13,5%)	152 (76%)
<b>Canlarımızı ne çok kaybediyoruz.</b>	3 (1,5%)	10 (5%)	15 (7,5%)	17 (8,5%)	155 (77,5%)
<b>Ölüm sessizce sokuluyor sevdiğimizizin yanına.</b>	2 (1%)	5 (2,5%)	13 (6,5%)	35 (17,5%)	145 (72,5%)
<b>Çok değerliydi.</b>	2 (1%)	5 (2,5%)	15 (7,5%)	23 (11,5%)	155 (77,5%)

When the informants' ratings of the question "Neden vefat etti" (How did he/she die)? in situation 3 were analysed, it was found that the options of very likely and likely had the highest rate accounting for 53,5%. Yet, 34,5% of them rated it as unlikely or very unlikely. Informants who were neutral about it were 12%. As the bereaved and the condoler were classmates who were not so close, we were not expecting most of the informants to choose the option of very likely for this strategy. On the other hand, the fact that the deceased was an acquaintance whom the bereaved had not seen in a long time might be the reason why the informants preferred that option. The distance between the bereaved and the deceased did not make this question a prying one.

The informants were asked to rate their likelihood of uttering the expression “*Başınız sağ olsun*” (My condolences to you) in situation 3. While 94,5% of informants rated it as very unlikely and unlikely, 3,5% of them found it to be likely and very likely. The number of informants who were neutral about it was 4 making up 2% of the whole group. We were not expecting most informants to prefer the option of very unlikely for this speech act because “*Başınız sağ olsun*” (My condolences to you) was frequently used on Facebook to condole both those who were close to the deceased and those not so close to the deceased.

When the informants’ ratings of the statement “Allah rahmet eylesin” (May God rest her/his soul) in situation 3 were analysed, it was found that the options of very unlikely, unlikely, and neutral were chosen 127, 32, and 12 times respectively. Nonetheless, 39 of the informants rated it as likely and very likely. We were not expecting most informants to prefer the option of very unlikely for this utterance because this strategy was quite common as comments under the death announcements of NTRs on Facebook regardless of the bereaved’s familial connection to the deceased.

The informants were asked to rate their likelihood of preferring the expression “*Sabırlar dilerim*” (May God give you patience) in situation 3. 68% of informants rated it as very unlikely and unlikely while 27% of them found it to be likely or very likely. 5% of informants were neutral about it. That most informants chose the option of very unlikely for this statement was not expected since this semantic formula was frequently used as comments under the death announcements of NTRs on Facebook irrespective of the bereaved’s familial connection to the deceased.

#### **3.2.1.4. Situation 4**

In this situation, the informants were expected to imagine themselves in a situation where they came across a neighbor who was the same age as them and with whom they were not so close in the apartment block and he/she told them that her/his mother passed away. They were asked to evaluate the options according to their likelihood of being said. Here, while the social distance between the condoler and the bereaved is high because they are not so close, the ranking of imposition is high as the deceased is the bereaved's mother. In addition, the condoler and the bereaved are equal in terms of social distance since they are the same age. The frequency table for the strategies of Situation 4 in Section A and the most important highlights from the analysis of the survey are presented below:

**Table 30**

*Section A: Frequency table for the strategies of Situation 4*

Situation 4					
Strategies	Very Unlikely	Unlikely	Neutral	Likely	Very Likely
Başınız sağ olsun.	169 (84,5%)	17 (8,5%)	2 (1%)	3 (1,5%)	9 (4,5%)
Allah rahmet eylesin.	151 (75,5%)	25 (12,5%)	9 (4,5%)	5 (2,5%)	10 (5%)
Mekanı cennet olsun.	150 (75%)	28 (14%)	12 (6%)	3 (1,5%)	7 (3,5%)
Sabırlar dilerim.	115 (57,5%)	52 (26%)	13 (6,5%)	3 (1,5%)	17 (8,5%)
Çok üzgünüm.	97 (48,5%)	47 (23,5%)	21 (10,5%)	10 (5%)	25 (12,5%)
İhtiyacınız olduğunda her zaman yanınızdayım.	94 (47%)	42 (21%)	22 (11%)	21(10,5%)	21 (10,5%)
Allah hiç kimseye bu acıyı yaşatmasın.	62 (31%)	29 (14,5%)	20 (10%)	26 (13%)	63 (31,5%)
Allah taksiratını affetsin.	60 (30%)	23 (11,5%)	15 (7,5%)	17 (8,5%)	85 (42,5%)
Ne diyeceğimi bilemiyorum.	46 (23%)	56 (28%)	29 (14,5%)	17 (8,5%)	52 (26%)
Acınızı paylaşıyorum.	43 (21,5%)	48 (24%)	26 (13%)	36 (18%)	47 (23,5%)
Bilmiyordum.	29 (14,5%)	36 (18%)	29 (14,5%)	24 (12%)	82 (41%)
Neden vefat etti?	27 (13,5%)	29 (14,5%)	33 (16,5%)	33(16,5%)	78 (39%)
Çok değerliydi.	22 (11%)	17 (8,5%)	33 (16,5%)	22 (11%)	106 (53%)
Çok şaşırdım.	21 (10,5)	23 (11,5%)	25 (12,5%)	39(19,5%)	92 (46%)
Hepimiz bir gün öleceğiz.	14 (7%)	9 (4,5%)	21 (10,5%)	34 (17%)	122 (61%)



<b>Hayatın çözüm bulunamayan sonu işte. Ölüm sessizce sokuluyor</b>	12 (6%)	6 (3%)	19 (9,5%)	31(15,5%)	132 (66%)
<b>sevdiklerimizin yanına. Canlarımızı ne çok kaybediyoruz.</b>	8 (4%)	12 (6%)	19 (9,5%)	27(13,5%)	134 (67%)
<b>Olamaz!</b>	6 (3%)	7 (3,5%)	16 (8%)	39 (19,5)	132 (66%)
<b>Annem de dayısını 10 gün önce kaybetti.</b>	6 (3%)	6 (3%)	26 (13%)	37 (18,5%)	125 (62,5%)
	5 (2,5%)	6 (3%)	5 (2,5%)	18 (9%)	166 (83%)

The informants were asked to rate their likelihood of uttering the expression “*Mekanı cennet olsun*” (May he/she abide in paradise) in situation 4. While 89% of informants rated it as very unlikely and unlikely, 5% of them found it to be likely and very likely. The number of informants who were neutral about it was 12 making up 6% of the whole group. The fact that most informants chose the option of very unlikely was an expected result because this strategy is a generic one. In this context, utilizing it would have sounded insensitive considering the deceased was the bereaved’s mother regardless of the social distance between the condoler and the bereaved.

When the informants’ ratings of the statement “*Allah rahmet eylesin*” (May God rest her/his soul) in situation 4 were analysed, it was found that the options of very unlikely or unlikely had the highest rate accounting for 88% of all the informants. Nevertheless, 7,5% of them rated the utterance as likely and very likely. 4,5% of informants were neutral about it. The fact that most informants chose the option of very unlikely was an expected result because this strategy is a generic one. In this context, utilizing it would have sounded insensitive considering the deceased was the bereaved’s mother regardless of the social distance between the condoler and the bereaved.

The informants were asked to rate their likelihood of uttering the expression “*Başınız sağ olsun*” (My condolences to you) in situation 4. While 93% of

informants rated it as very unlikely and unlikely, 6% of them found it to be likely or very likely. 1% of informants were neutral about it. The fact that most informants chose the option of very unlikely was an expected result because this strategy is a generic one. In this context, utilizing it would have sounded insensitive considering the deceased was the bereaved's mother regardless of the social distance between the condoler and the bereaved.

The most significant findings of our research based on the analysis of Facebook data and survey responses are explained below:

1) There were no examples of "offer of assistance" under the death announcements of NTRs on Facebook. Also, except for the third situation of the Likert scale where the ones who rated this strategy as likely and very likely were at 41,5%, in the other situations, the majority of the informants rated it as very unlikely and unlikely (94,5% in the first situation, 63% in the second situation, and 68% in the fourth situation, respectively). Similarly, "offer of assistance" was the least frequently used strategy by Korean Chinese as a Foreign Language learners in Han's (2019) study. Furthermore, this was in line with Cardozo et al. (2021) who found there were no examples of this strategy. Also, this finding was supported by the study of Lotfollahi & Rasekh (2011) in which "offer of assistance" was rarely used in the third and fourth situations of their DCT. On the other hand, this result was not in agreement with Nurlianingsih & Imperiani's (2020) study in which this strategy was frequently utilized when social distance was low. Contrary to this, in the first and second situations of our Likert scale, the majority of the informants rated "offer of assistance" as very unlikely and unlikely (94,5% and 63%, respectively) although social distance was low.

2) "Seeking absolution from God" was the third most frequent strategy under the death announcements of NTRs on Facebook. Moreover, in the third and fourth situations of the Likert scale, the majority of the informants rated this speech act as likely and very likely (56,5% and 51%, respectively). This was in

line with studies of Bayo (2021), Hamdan & Al-Sayyed (2022), Al-Shboul & Maros (2013) and Nurlianingsih & Imperiani (2020) in which this strategy was found to be the most frequently used one. Also, it was in agreement with Lotfollahi & Rasekh's (2011) research in that it was frequently used in some of their situations.

3) "Expression of sympathy" was encountered 50 times under the death announcements of NTRs on Facebook. Nevertheless, in the second and third situations of the Likert scale, the majority of the informants rated this strategy as likely and very likely (54% and 68%, respectively). This was in line with many studies (e.g. Cardozo et al., 2020; Williams, 2006; Wakefield et al., 2020; Alemi et al., 2021; Elwood, 2004; Lotfollahi & Rasekh, 2011, Wakefield & Itakura, 2017) in which this strategy was found to be the most frequently used one. Additionally, in Nurlianingsih & Imperiani's (2020) study, this strategy was ranked second.

4) "Future-oriented remark" was the most frequently encountered speech act under the death announcements of NTRs on Facebook. In contrast, in all the situations of the Likert scale, most of the informants rated this speech act as unlikely and very unlikely (88% in the first situation, 78% in the second situation, 77% in the third situation, and 89% in the fourth situation, respectively). Similarly, "future-oriented remark" was the least frequently used strategy by Americans in Elwood's (2004) study and by Persians in Behnam et al.'s (2013) study. Additionally, this strategy was not used by native English speakers regardless of the social distance between the bereaved and the deceased and was the least frequently used strategy by Japanese speakers when the social distance between the bereaved and the deceased was high in research by Wakefield & Itakura (2017). Moreover, this was supported by Wakefield et al.'s (2020) study in which this strategy was not used by any of the English speakers. Yet, it also contradicted their study in that "future-oriented remark" was the most frequently used strategy by Cantonese speakers. Moreover, this result differed from Alemi et al. (2021) who found this was the most frequently used strategy by native English speakers and Iranian EFL learners and Nurlianingsih & Imperiani (2020) who indicated that this was rated third in their study.

5) “Expression of concern” was used 332 times under the death announcements of NTRs on Facebook. Nevertheless, in each situation of the Likert scale, the majority of the informants rated this strategy as unlikely and very unlikely (75,5% in the first situation, 67% in the second situation, 68% in the third situation, and 83,5% in the fourth situation, respectively). This was in line with research by Cardozo et al. (2020) in English; Elwood (2004) in Japanese and English; Lotfollahi & Rasekh (2011) in Persian; and Han (2019) in Chinese. Also, in Nurlianingsih & Imperiani’s (2020) study, except for the first situation, this speech act was utilized less frequently in the other situations by Indonesian adolescents.

6) “Religious expressions” was the second most frequently used strategy under the death announcements of NTRs on Facebook. Yet, in each situation of the Likert scale, the majority of the informants rated this speech act as unlikely and very unlikely (89,5% in the first situation, 86,5% in the second situation, 79,5% in the third situation, and 88% in the fourth situation, respectively). This differed from Murad (2013) who found this was the most frequently used strategy.

7) “Positive statements” was encountered 56 times under the death announcements of NTRs on Facebook. In addition, except for the first situation of the Likert scale where the ones who rated this strategy as unlikely and very unlikely were at 40,5%, in the other situations, the majority of the informants rated it as likely and very likely (84% in the second situation, 89% in the third situation, and 64% in the fourth situation, respectively). However, this was not in line with Murad (2013) and Putri & Muhlisian (2019) who found this strategy to be the least frequently used one.

8) “Direct condolence” was used 259 times under the death announcements of NTRs on Facebook. However, in each situation of the Likert scale, the majority of the informants rated this speech act as unlikely and very unlikely (85,5% in the first situation, 97% in the second situation, 94,5% in the third situation, and 93% in the fourth situation, respectively). This was in line with research by Murad (2013) in Arabic; Alemi et al. (2021) in English and Persian; and Behnam et al.

(2013) in English. Nevertheless, this result also differed from Behnam et al. (2013) who found this was the most frequently used strategy in Persian.

9) “An expression of surprise” was utilized only 6 times under the death announcements of NTRs on Facebook. Nonetheless, in each situation of the Likert scale, the majority of the informants rated this strategy as likely and very likely (63% in the first situation, 81% in the second situation, 79% in the third situation, and 65,5% in the fourth situation, respectively). This result differed from Alemi et al. (2021) who found this was the least frequently used strategy by Iranian EFL learners.

10) “Acknowledgment of the death” was encountered 75 times under the death announcements of NTRs on Facebook. Furthermore, in each situation of the Likert scale, the majority of the informants rated this speech act as likely and very likely (61% in the first situation, 71,5% in the second situation, 75,5% in the third situation, and 81,5% in the fourth situation, respectively). This was supported by Han’s (2019) study in which this was the most frequently used strategy by Chinese native speakers. However, it contradicted Nurlianingsih & Imperiani (2020) who found this to be the least frequently used strategy by Indonesian adolescents. Similarly, this finding was not supported by Wakefield & Itakura’s (2017) research in which this was the least frequently used strategy when social distance between the bereaved and the deceased was low. This speech act was not anticipated to be mostly rated as very likely and likely in the first and fourth situations where the ranking of the imposition was high since it would have been face-threatening to use it in Turkish culture when the addressee’s degree of sorrow was high.

11) There were no examples of “religious-oriented sympathy” under the death announcements of NTRs on Facebook. In contrast, in each situation of the Likert scale, the majority of the informants rated this strategy as likely and very likely (63% in the first situation, 62,5% in the second situation, 76,5% in the third situation, and 78% in the fourth situation, respectively). This result differed from Lotfollahi & Rasekh (2011) who found this was the least frequently used strategy by Iranian EFL students in one of the situations of the DCT.

12) "Expression of sorrow" was used 42 times under the death announcements of NTRs on Facebook. Also except for the third situation of the Likert scale where the ones who rated this strategy as likely and very likely were at 50%, in the other situations, the majority of the informants rated it as unlikely and very unlikely (84,5% in the first situation, 89,5% in the second situation, and 72% in the fourth situation, respectively). This was in line with Behnam et al. (2013) who found this to be the least frequently used strategy by native English speakers.

13) "Related comments" was utilized 172 times under the death announcements of NTRs on Facebook. Additionally, in each situation of the Likert scale, the majority of the informants rated this strategy as likely and very likely (83% in the first situation, 80,5% in the second situation, 86% in the third situation, and 85,5% in the fourth situation, respectively). This was in line with research by Han (2019) and Pishghadam & Moghaddam (2013) in which this strategy was found to be the most frequently used one.

14) "Related questions" were encountered only once under the death announcements of NTRs on Facebook. On the other hand, except for the second situation of the Likert scale where the ones who rated this speech act as very unlikely and unlikely were at 51,5%, in the other situations, the majority of the informants rated it as very likely and likely (50% in the first situation, 53,5% in the third situation, and 55,5% in the fourth situation, respectively). In the second situation where social distance and the ranking of the imposition were low, this result was unexpected since using a face-threatening strategy like this when social distance was low would have been considered more appropriate in Turkish culture. This finding was supported by Nurlianingsih & Imperiani (2020) who suggested that informants were inclined to use this speech act when social distance was high to strengthen their relationship with the bereaved in spite of its risk of threatening their face.

15) "Expression of empathy" was used only once under the death announcements of NTRs on Facebook. Yet, except for the fourth situation of the Likert scale where the ones who rated this strategy as unlikely and very unlikely

were at 45,5%, in the other situations, most of the informants rated it as very likely and likely (49,5% in the first situation, 64,5% in the second situation, and 70% in the third situation, respectively). In the fourth situation where social distance and the ranking of the imposition were high, this was an unexpected result because using this speech act when the ranking of the imposition was high would have been regarded as more suitable in terms of maintenance of face in Turkish culture. In this hypothetical situation, the deceased was the mother of the bereaved, so the degree of sorrow made it acceptable to utter the expression “*Allah hiç kimseye bu acıyı yaşatmasın*” (May God not let anyone experience this loss).

16) “Sharing a similar experience” was utilized only twice under the death announcements of NTRs on Facebook. In contrast, in each situation of the Likert scale, the majority of the informants rated this speech act as likely and very likely (90,5% in the first situation, 83% in the second situation, 83% in the third situation, and 92% in the fourth situation, respectively). This result was unexpected for the fourth situation as using this strategy in this situation where social distance and the ranking of the imposition were high would have sounded insensitive. To clarify, it would have been a face-threatening act to the condoler’s positive face.

17) “Statement of lacking words” was encountered only twice under the death announcements of NTRs on Facebook. Nonetheless, except for the first and fourth situations of the Likert scale where the ones who rated this speech act as unlikely and very unlikely were at 61% and 51%, respectively, in the other situations, the majority of the informants rated it as very likely and likely (43,5% in the second situation, 57,5% in the third situation). In the first and fourth situations where the ranking of the imposition was high, this was an unexpected result since using this speech act when the ranking of the imposition was high would have supported the condoler’s face considering it may have been difficult for them to find the right words. The reason is that the closer the relationship between the bereaved and the deceased is, the more sensitive the situation becomes.

18) There were no examples of “denial” under the death announcements of NTRs on Facebook. In contrast, in each situation of the Likert scale, most of the informants rated this speech act as likely and very likely (88,5% in the first situation, 90,5% in the second situation, 89,5% in the third situation, and 81% in the fourth situation, respectively). This result was unexpected for the second and third situations where the ranking of the imposition was low because using this strategy would have been an exaggerated reaction. Namely, the bereaved might have thought the condoler used sarcasm to deny the deceased’s death in that even the bereaved was not so close to the bereaved. Thus, the condoler would have lost face.

19) There were no examples of “statement of not knowing” under the death announcements of NTRs on Facebook. However, in each situation of the Likert scale, the majority of the informants rated this strategy as likely and very likely (40,5% in the first situation, 51,5% in the second situation, 61% in the third situation, and 53% in the fourth situation, respectively). This was an unexpected result for the second and third situations where the ranking of the imposition was low as using this speech act would not have been reasonable given that the condoler was not supposed to be aware of the death of someone with whom even the bereaved was not so close.

20) “Expression of disappointment” was used 30 times under the death announcements of NTRs on Facebook. Nevertheless, in each situation of the Likert scale, most of the informants rated this speech act as likely and very likely (74% in the first situation, 79% in the second situation, 90% in the third situation, and 80,5% in the fourth situation, respectively).

*Research Question 2: What are the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are social distance differences?*



To answer the second research question, the strategies which were the most frequently rated as very likely and likely in the first and fourth situations and the strategies which were the most frequently rated as very likely and likely in the second and third situations were categorized into two groups and evaluated separately.

**Table 31**

*Percentages of condolence speech acts that were frequently rated as very likely and likely when there were social distance differences*

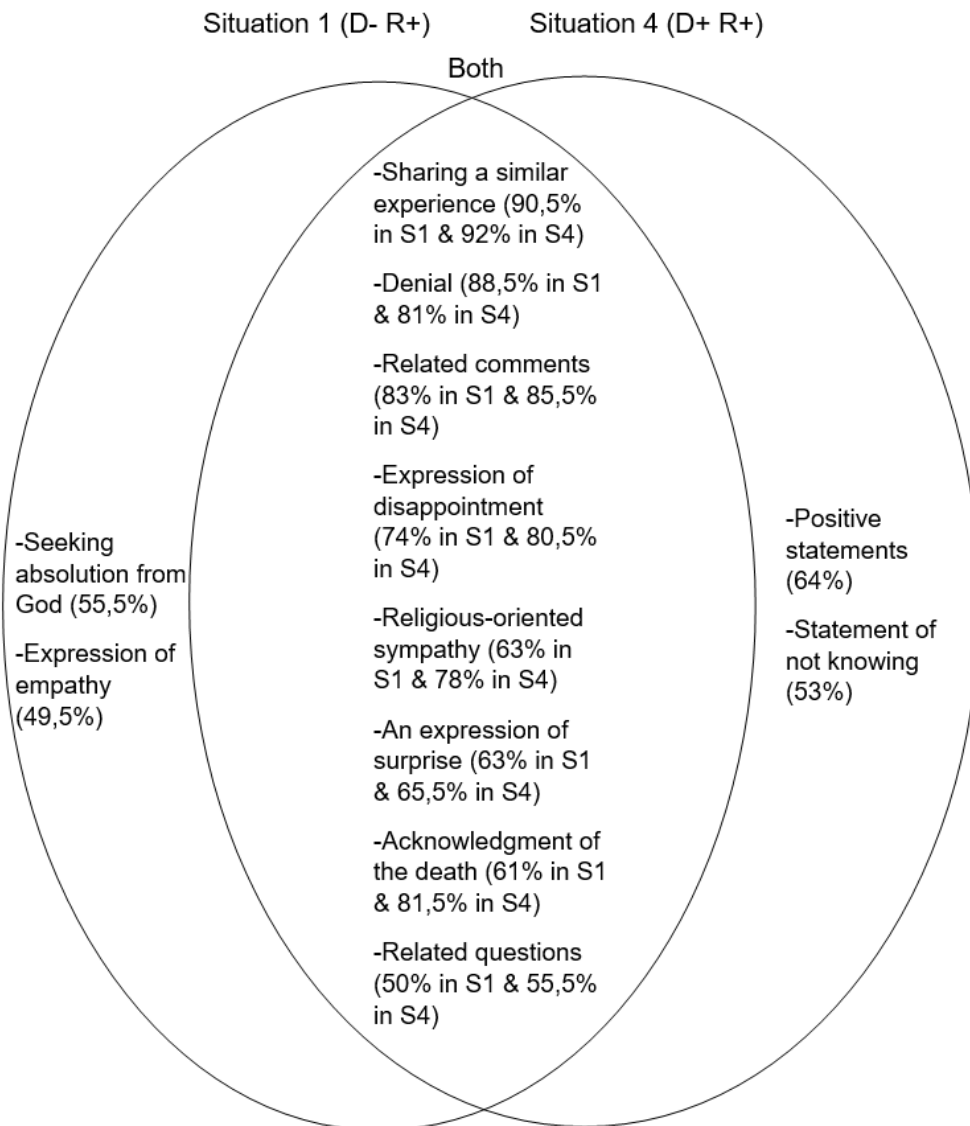
<b>Speech Acts</b>	<b>Situation 1 (D- R+)</b>	<b>Situation 4 (D+ R+)</b>
Sharing a similar experience	90,5%	92%
Denial	88,5%	81%
Related comments	83%	85,5%
Expression of disappointment	74%	80,5%
Religious-oriented sympathy	63%	78%
An expression of surprise	63%	65,5%
Acknowledgment of the death	61%	81,5%
Related questions	50%	55,5%

As the table above shows, in both the first and fourth situations where the variable of the ranking of the imposition was controlled, the strategies of sharing a similar experience (90,5% in the first situation and 92% in the fourth situation), denial (88,5% in the first situation and 81% in the fourth situation), related comments (83% in the first situation and 85,5% in the fourth situation), expression of disappointment (74% in the first situation and 80,5% in the fourth situation), religious-oriented sympathy (63% in the first situation and 78% in the fourth situation), an expression of surprise (63% in the first situation and 65,5% in the fourth situation), acknowledgment of the death (61% in the first situation and

81,5% in the fourth situation), and related questions (50% in the first situation and 55,5% in the fourth situation) were the most frequently rated ones as very likely and likely. On the other hand, the strategies of “positive statements” and “expression of empathy” were rated differently in the first and fourth situations due to the variances in the variable of social distance. In the first situation, the ones who rated “positive statements” as very unlikely and unlikely were 40,5% while in the fourth situation, those who rated it as very likely and likely were 64%. As for the speech act of “expression of empathy”, in the first situation, the ones who rated it as very likely and likely were 49,5% whereas in the fourth situation, those who rated it as very unlikely and unlikely were 45,5%. Figure 2 below is a Venn diagram indicating the strategies that were frequently rated as very likely and likely in the first and fourth situations as well as the speech acts which were frequently rated as very likely and likely in both situations.

**Figure 2**

*Percentages of condolence speech acts that were frequently rated as very likely and likely in Situation 1 and Situation 4 as well as the speech acts which were frequently rated as very likely and likely in both situations*



In the first situation where social distance was low and the ranking of the imposition was high, the strategies of sharing a similar experience (90,5%), denial (88,5%), related comments (83%), expression of disappointment (74%), religious-oriented sympathy (63%), an expression of surprise (63%), acknowledgment of the death (61%), seeking absolution from God (55,5%), related questions (50%), and expression of empathy (49,5%) were the most frequently rated ones as very likely and likely.

In the fourth situation where social distance and the ranking of the imposition were high, the strategies of sharing a similar experience (92%), related comments (85,5%), acknowledgment of the death (81,5%), denial (81%), expression of disappointment (80,5%), religious-oriented sympathy (78%), an expression of surprise (65,5%), positive statements (64%), related questions (55,5%), and statement of not knowing (53%) were the most frequently rated ones as very likely and likely. Yet, whereas in this situation, “acknowledgment of the death” was mostly rated as very likely and likely, this finding contradicted the study of Lotfollahi & Rasekh (2011) in that this strategy was rarely used in situations where social distance was high.

**Table 32**

*Percentages of condolence speech acts that were frequently rated as very likely and likely when there were social distance differences*

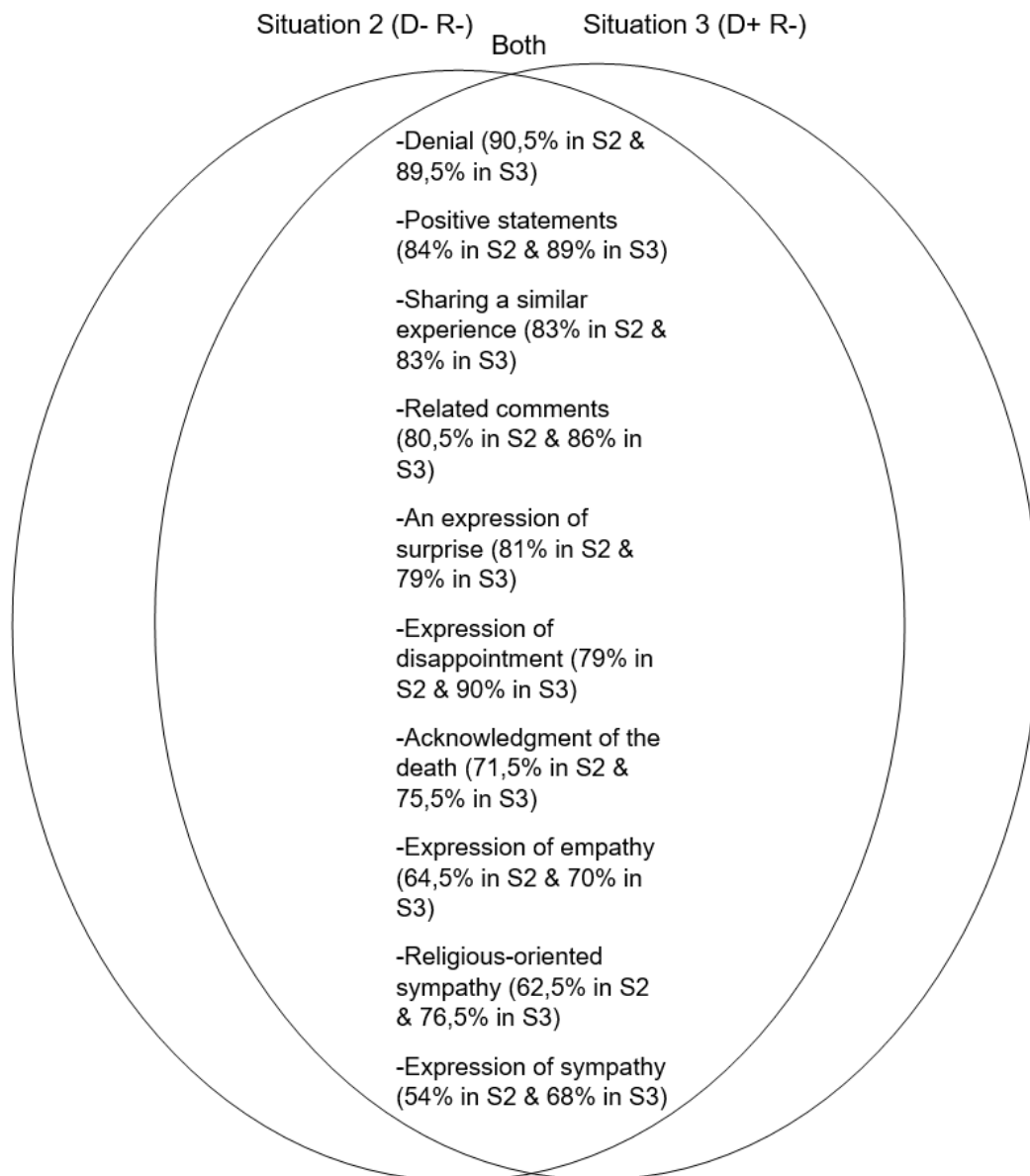
<b>Speech Acts</b>	<b>Situation 2 (D- R-)</b>	<b>Situation 3 (D+ R-)</b>
Denial	90,5%	89,5%
Positive statements	84%	89%
Sharing a similar experience	83%	83%
Related comments	80,5%	86%
An expression of surprise	81%	79%
Expression of disappointment	79%	90%
Acknowledgment of the death	71,5%	75,5%
Expression of empathy	64,5%	70%
Religious-oriented sympathy	62,5%	76,5%
Expression of sympathy	54%	68%

As shown in the table above, in both the second and third situations where the variable of the ranking of the imposition was controlled, the strategies of denial

(90,5% in the second situation and 89,5% in the third situation), positive statements (84% in the second situation and 89% in the third situation), sharing a similar experience (83% in the second situation and 83% in the third situation), related comments (80,5% in the second situation and 86% in the third situation), an expression of surprise (81% in the second situation and 79% in the third situation), expression of disappointment (79% in the second situation and 90% in the third situation), acknowledgment of the death (71,5% in the second situation and 75,5% in the third situation), expression of empathy (64,5% in the second situation and 70% in the third situation), religious-oriented sympathy (62,5% in the second situation and 76,5% in the third situation) and expression of sympathy (54% in the second situation and 68% in the third situation) were the most frequently rated ones as very likely and likely. Nevertheless, the strategies of “expression of sorrow”, “offer of assistance” and “related questions” were rated differently in the second and third situations because of the variances in the variable of social distance. In the second situation, the ones who rated “expression of sorrow” as very unlikely and unlikely were 89,5% while in the third situation, those who rated it as very likely and likely were 50%. As for the speech act of “offer of assistance”, in the second situation, the ones who rated it as very unlikely and unlikely were 63% whereas in the third situation, those who rated it as very likely and likely were 41,5%. Also, in the second situation, the ones who rated “related questions” as very unlikely and unlikely were 51,5% although in the third situation, those who rated it as very likely and likely were 53,5%. Figure 3 below is a Venn diagram indicating the strategies that were frequently rated as very likely and likely in the second and third situations as well as the speech acts which were frequently rated as very likely and likely in both situations.

### **Figure 3**

*Percentages of condolence speech acts that were frequently rated as very likely and likely in Situation 2 and Situation 3 as well as the speech acts which were frequently rated as very likely and likely in both situations*



In the second situation where social distance and the ranking of the imposition were low, the strategies of denial (90,5%), positive statements (84%), sharing a similar experience (83%), an expression of surprise (81%), related comments (80,5%), expression of disappointment (79%), acknowledgment of the death (71,5%), expression of empathy (64,5%), religious-oriented sympathy (62,5%) and expression of sympathy (54%) were the most frequently rated ones as very likely and likely.

In the third situation where social distance was high and the ranking of the imposition was low, the strategies of expression of disappointment (90%), denial (89,5%), positive statements (89%), related comments (86%), sharing a similar experience (83%), an expression of surprise (79%), religious-oriented sympathy (76,5%), acknowledgment of the death (75,5%), expression of empathy (70%) and, expression of sympathy (68%) were the most frequently rated ones as very likely and likely.

In comparison with our findings, research by Wakefield and Itakura (2017) indicated several notable differences and similarities. First, although acknowledgment of the death was frequently rated as very likely and likely regardless of social distance in our study (61% in the first situation, 71,5% in the second situation, 75,5% in the third situation, and 81,5% in the fourth situation, respectively), in their study, it was used less frequently by Japanese speakers when social distance was low. Second, we found that expression of surprise was frequently rated as very likely and likely regardless of social distance (63% in the first situation, 81% in the second situation, 79% in the third situation, and 65,5% in the fourth situation, respectively). Yet, Wakefield and Itakura (2017) pointed out that Japanese speakers used it more frequently when social distance was low. Third, they noted that expression of sympathy was the most frequently used strategy by both English and Japanese speakers regardless of the social distance between the deceased and the bereaved. Similarly, in the second and third situations of our research, it was rated as very likely and likely regardless of social distance (54% in the second situation and 68% in the third situation).

### **3.3. OFFERING CONDOLENCES REGARDING SOCIAL DISTANCE**

Some of the informants' evaluations of the options in the first and fourth situations of the Likert scale varied depending on whether social distance was high or low. For instance, whereas in the first situation in which social distance was low, the majority of the informants rated the expression "*Allah hiç kimseye bu acıyı yaşatmasın*" (May God not let anyone experience this loss) as likely and very likely (49,5%), they mostly rated it as unlikely and very unlikely in the fourth situation in which social distance was high (45,5%). This result indicated that they may not have felt the need to convey their sadness for the bereaved person's loss when social distance was high. In addition, unlike the first situation where the ones who rated "positive statements" as very unlikely and unlikely were 40,5%, in the third and fourth situations of the Likert scale, most NTRs rated this strategy as very likely and likely (89% in the third situation and 64% in the fourth situation). This result was unexpected as using this speech act to highlight what a great person the deceased was in the third and fourth situations where social distance was high did not sound genuine. Also, in contrast to what we found, using it in the first situation where social distance was low would have been deemed more appropriate in Turkish culture. The reason was that using this strategy when the condoler had a more intimate relationship with the bereaved would have been more acceptable considering the possibility that the condoler knew the deceased person as well.

Additionally, when the informants' evaluations of the second and third situations of the Likert scale were analysed, some differences were observed with regard to social distance. For example, although in the second situation in which social distance was low, the majority of the informants rated the question "*Neden vefat etti*" (How did he/she die)? as unlikely and very unlikely (51,5%), most of them rated it as likely and very likely in the third situation in which social distance was high (53,5%). This was an unexpected result because asking questions about the deceased or the death would have sounded like prying too much when social distance was high. Furthermore, in the third situation in which social distance was high, the majority of NTRs rated the utterance "*İhtiyacınız olduğunda her zaman*



*yanınızdayım*” (I am always ready to help you when you are in need) as likely and very likely (41,5%) whereas in the second situation in which social distance was low, those who rated it as unlikely and very unlikely were 63%. This result was expected since using this expression when social distance was low would have been unnecessary in Turkish culture. It was anticipated that when the relationship between interlocutors was closer, the condoler would not even have needed to offer their assistance to support their close friends in their difficult times. That is, close friends would have been expected to support each other without question. Accordingly, this finding contradicted Wakefield & Itakura (2017) who found “offer of assistance” was used more frequently when the social distance between the deceased and the bereaved was lower. Also, in the second situation where social distance was low, most of the informants rated the expression “*Çok üzgünüm*” (I am so sorry) as unlikely and very unlikely (89,5%) whereas in the third situation where social distance was high, the majority of them rated it as likely and very likely (50%). As “*Çok üzgünüm*” (I am so sorry) was a formulaic expression used on occasions like this, they presumably did not want to sound indifferent when social distance was low, which meant they saved face.

*Research Question 3: What are the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are differences in the ranking of the imposition?*

To answer the third research question, the strategies which were the most frequently rated as very likely and likely in the first and second situations and the strategies which were the most frequently rated as very likely and likely in the third and fourth situations were categorized into two groups and evaluated separately.

**Table 33**

*Percentages of condolence speech acts that were frequently rated as very likely and likely when there were differences in the ranking of the imposition*

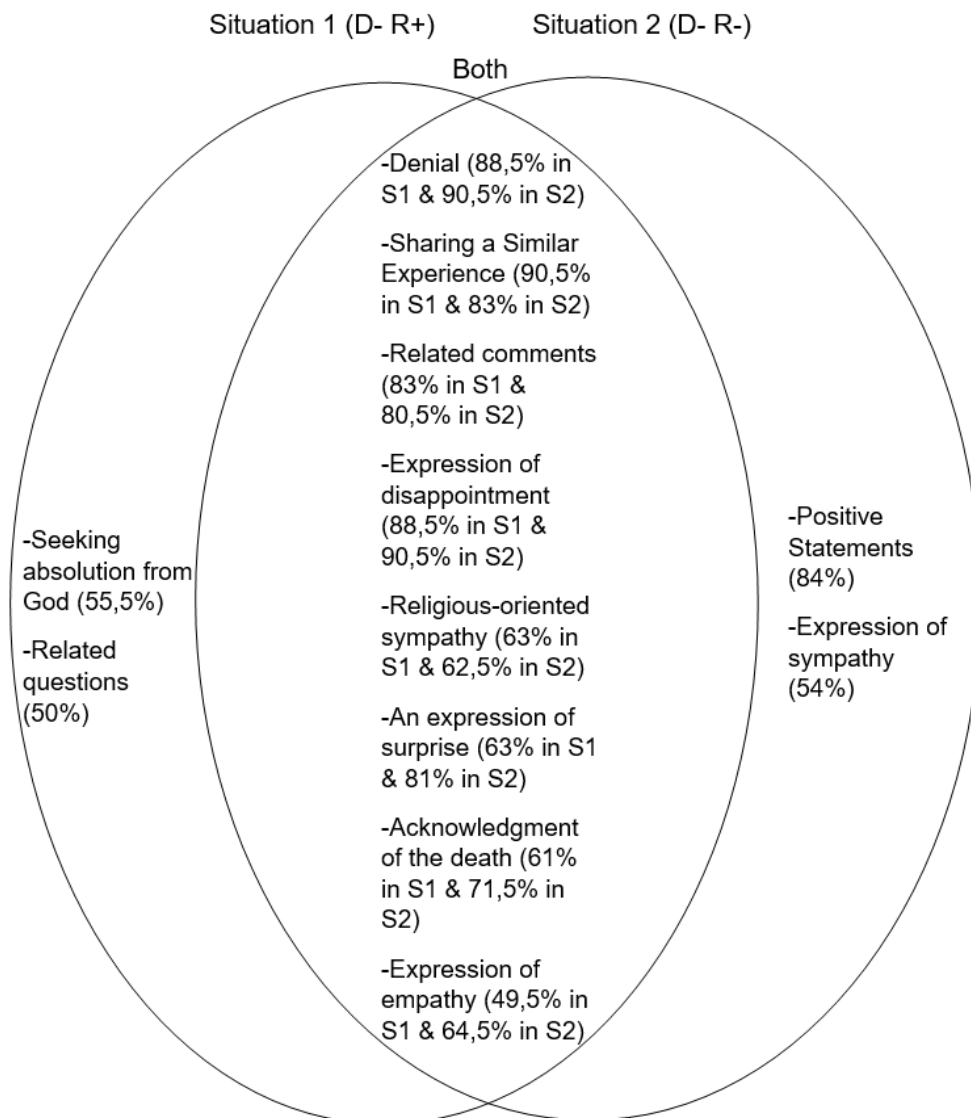
<b>Speech Acts</b>	<b>Situation 1 (D- R+)</b>	<b>Situation 2 (D- R-)</b>
Denial	88,5%	90,5%
Sharing a similar experience	90,5%	83%
Related comments	83%	80,5%
Expression of disappointment	74%	79%
Religious-oriented sympathy	63%	62,5%
An expression of surprise	63%	81%
Acknowledgment of the death	61%	71,5%
Expression of empathy	49,5%	64,5%

As the table above shows, in both the first and second situations where the variable of social distance was controlled, the strategies of denial (88,5% in the first situation and 90,5% in the second situation), sharing a similar experience (90,5% in the first situation and 83% in the second situation), related comments (83% in the first situation and 80,5% in the second situation), expression of disappointment (74% in the first situation and 79% in the second situation), religious-oriented sympathy (63% in the first situation and 62,5% in the second situation), an expression of surprise (63% in the first situation and 81% in the second situation), acknowledgment of the death (61% in the first situation and 71,5% in the second situation), and expression of empathy (49,5% in the first situation and 64,5% in the second situation) were the most frequently rated ones as very likely and likely. Yet, the strategies of “expression of sympathy”, “positive statements”, “related questions” and “statement of lacking words” were rated

differently in the first and second situations owing to the variances in the variable of the ranking of the imposition. In the first situation, the ones who rated “expression of sympathy” as very unlikely and unlikely were 66% while in the second situation, those who rated it as very likely and likely were 54%. As for the speech act of “positive statements”, in the first situation, the ones who rated it as very unlikely and unlikely were 40,5% whereas in the second situation, those who rated it as very likely and likely were 84%. In addition, in the first situation, those who rated “related questions” as very likely and likely were 50% although in the second situation, those who rated it as very unlikely and unlikely were 51,5%. Furthermore, in the first situation, the ones who rated “statement of lacking words” as very unlikely and unlikely were 61% while in the second situation, those who rated it as very likely and likely were 43,5%. Figure 4 below is a Venn diagram indicating the strategies that were frequently rated as very likely and likely in the first and second situations as well as the speech acts which were frequently rated as very likely and likely in both situations.

**Figure 4**

*Percentages of condolence speech acts that were frequently rated as very likely and likely in Situation 1 and Situation 2 as well as the speech acts which were frequently rated as very likely and likely in both situations*



In the first situation where social distance was low and the ranking of the imposition was high, the strategies of sharing a similar experience (90,5%), denial (88,5%), related comments (83%), expression of disappointment (74%), religious-oriented sympathy (63%), an expression of surprise (63%), acknowledgment of the death (61%), seeking absolution from God (55,5%), related questions (50%), and expression of empathy (49,5%) were the most frequently rated ones as very likely and likely.

In the second situation where social distance and the ranking of the imposition were low, the strategies of denial (90,5%), positive statements (84%), sharing a similar experience (83%), an expression of surprise (81%), related comments (80,5%), expression of disappointment (79%), acknowledgment of the death (71,5%), expression of empathy (64,5%), religious-oriented sympathy (62,5%), and expression of sympathy (54%) were the most frequently rated ones as very likely and likely.

**Table 34**

*Percentages of condolence speech acts that were frequently rated as very likely and likely when there were differences in the ranking of the imposition*

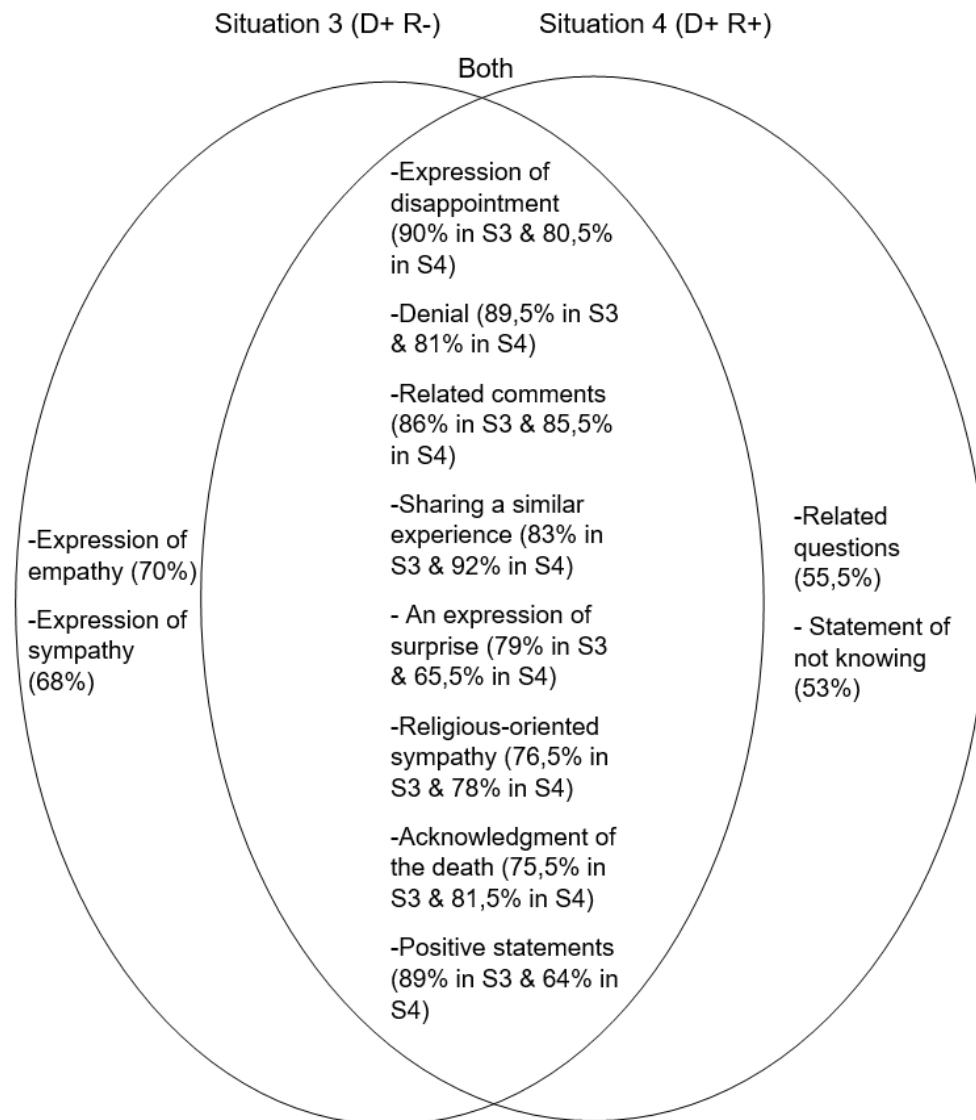
<b>Speech Acts</b>	<b>Situation 3 (D+ R-)</b>	<b>Situation 4 (D+ R+)</b>
Expression of disappointment	90%	80,5%
Denial	89,5%	81%
Related comments	86%	85,5%
Sharing a similar experience	83%	92%
An expression of surprise	79%	65,5%
Religious-oriented sympathy	76,5%	78%
Acknowledgment of the death	75,5%	81,5%
Positive statements	89%	64%

As shown in the table above, in both the third and fourth situations where the variable of social distance was controlled, the strategies of expression of disappointment (90% in the third situation and 80,5% in the fourth situation), denial (89,5% in the third situation and 81% in the fourth situation), related comments (86% in the third situation and 85,5% in the fourth situation), sharing a similar experience (83% in the third situation and 92% in the fourth situation),

an expression of surprise (79% in the third situation and 65,5% in the fourth situation), religious-oriented sympathy (76,5% in the third situation and 78% in the fourth situation), acknowledgment of the death (75,5% in the third situation and 81,5% in the fourth situation), and positive statements (89% in the third situation and 64% in the fourth situation) were the most frequently rated ones as very likely and likely. However, the strategies of “statement of lacking words”, “expression of sorrow”, “expression of sympathy”, “expression of empathy” and “offer of assistance” were rated differently in the third and fourth situations on account of the variances in the variable of the ranking of the imposition. In the third situation, the ones who rated “statement of lacking words” as very likely and likely were 57,5% while in the fourth situation, those who rated it as very unlikely and unlikely were 51%. As for the speech act of “expression of sorrow”, in the third situation, the ones who rated it as very likely and likely were 50% whereas in the fourth situation, those who rated it as very unlikely and unlikely were 72%. Additionally, in the third situation, those who rated “expression of sympathy” as very likely and likely were 68% although in the fourth situation, those who rated it as very unlikely and unlikely were 45,5%. Moreover, in the third situation, the ones who rated “expression of empathy” as very likely and likely were 70% while in the fourth situation, those who rated it as very unlikely and unlikely were 45,5%. Also, in the third situation, the ones who rated “offer of assistance” as very likely and likely were 41,5% whereas in the fourth situation, those who rated it as very unlikely and unlikely were 68%. Figure 5 below is a Venn diagram indicating the strategies that were frequently rated as very likely and likely in the third and fourth situations as well as the speech acts which were frequently rated as very likely and likely in both situations.

### **Figure 5**

*Percentages of condolence speech acts that were frequently rated as very likely and likely in Situation 3 and Situation 4 as well as the speech acts which were frequently rated as very likely and likely in both situations*



In the third situation where social distance was high and the ranking of the imposition was low, the strategies of expression of disappointment (90%), denial (89,5%), positive statements (89%), related comments (86%), sharing a similar experience (83%), an expression of surprise (79%), religious-oriented sympathy (76,5%), acknowledgment of the death (75,5%), expression of empathy (70%) and, expression of sympathy (68%) were the most frequently rated ones as very likely and likely.

In the fourth situation where social distance and the ranking of the imposition were high, the strategies of sharing a similar experience (92%), related comments (85,5%), acknowledgment of the death (81,5%), denial (81%), expression of disappointment (80,5%), religious-oriented sympathy (78%), an expression of surprise (65,5%), positive statements (64%), related questions (55,5%), and statement of not knowing (53%) were the most frequently rated ones as very likely and likely. Whereas in this situation, “acknowledgment of the death” was mostly rated as very likely and likely (81,5%), this finding contradicted the study of Lotfollahi & Rasekh (2011) in that this strategy was rarely used in their situations where social distance was high.

### **3.4. OFFERING CONDOLENCES REGARDING THE RANKING OF THE IMPOSITION**

Some of the informants’ evaluations of the options in the first and second situations of the Likert scale varied depending on whether the ranking of the imposition was high or low. For example, while the majority of the informants rated the expression “*Acınızı paylaşıyorum*” (I am sharing your pain) as very unlikely and unlikely in the first situation in which the ranking of the imposition was high (66%), they mostly rated it as very likely and likely in the second situation in which the ranking of the imposition was low (54%). Presumably, this stemmed from the fact that they thought saying “*Acınızı paylaşıyorum*” (I am sharing your pain) would not sound sincere because the pain of losing a father was not something that could be easily relatable. Moreover, in the first situation of the Likert scale in which the ranking of the imposition was high, the majority of them rated the question “*Neden vefat etti?*” (How did he/she die)? as likely and very likely (50%) to show their participation in the event of death although in the second situation where the ranking of the imposition was low, the ones who rated it as very unlikely and unlikely were 51,5%. Since the deceased was the father of the bereaved, the informants may have felt the urge to ask the bereaved what the cause of the death was. Additionally, that the mode was spoken language rather than written language may have caused this speech act to be more



frequently preferred on our Likert scale than on FB. In other words, in one-on-one interaction, informants may have found it easier to ask questions. In contrast, this strategy was encountered only once under the death announcements of NTRs on FB probably because of its face-threatening nature. Moreover, in the first situation, most of the informants rated the utterance “*Ne diyeceğimi bilemiyorum*” (I do not know what to say) as very unlikely and unlikely (61%) since they may have found this expression insensitive considering the severity of the imposition was high. Yet, in the second situation in which the severity of the imposition was low, the majority of NTRs rated it as very likely and likely (43,5%). Also, in the first situation, the majority of them rated the strategy of “positive statements” as very unlikely and unlikely (40,5%) but in the second situation, they mostly rated it as very likely and likely (84%). This result was unexpected because using this speech act in the second situation where the ranking of the imposition was low did not sound genuine. Instead, using it in the first situation where the ranking of the imposition was high would have been regarded more appropriate in Turkish culture. Furthermore, in the first situation in which the ranking of the imposition was high, most of the informants rated the statement “*İhtiyacınız olduğunda her zaman yanınızdayım*” (I am always ready to help you when you are in need) as unlikely and very unlikely (94,5%). This was not an expected result as using such an expression when the severity of the imposition was high would have been deemed more suitable in Turkish culture. On the other hand, this was not that surprising considering there were no examples of this strategy under the death announcements of NTRs on FB.

Additionally, when the informants’ evaluations of the options in the third and fourth situations of the Likert scale were analysed, some differences were observed in terms of the degree of the ranking of the imposition. To illustrate, although in the first situation in which the ranking of the imposition was high, the majority of NTRs rated the expression “*Ne diyeceğimi bilemiyorum*” (I do not know what to say) as unlikely and very unlikely (61%), they mostly rated it as very likely and likely in the third situation in which the ranking of the imposition was low (57,5%). This

was probably because utilizing this strategy would have sounded insensitive considering the severity of the imposition was high. Furthermore, while in the third situation where the ranking of the imposition was low, most of the NTRs rated “I am sorry” as very likely and likely (50%), they frequently rated it as very unlikely and unlikely in the fourth situation (72%) in which the ranking of the imposition was high. Since “I am sorry” was a formulaic expression used on occasions like this, they presumably did not want to sound indifferent when the severity of the imposition was high. Moreover, in the fourth situation, most of the informants rated the expression “*Allah hiç kimseye bu acıyı yaşatmasın*” (May God not let anyone experience this loss) as unlikely and very unlikely (45,5%) while in the third situation where the ranking of the imposition was low, those who rated it as likely and very likely were 70%. This result was not anticipated because in the fourth situation, the ranking of the imposition was high. That is to say, since this strategy was used when the condoler wanted to convey their sadness for the bereaved person’s loss, it would have been a suitable strategy to use when the deceased was the bereaved’s mother. Also, in the fourth situation where the ranking of the imposition was high, the majority of the informants rated the statement “*İhtiyacınız olduğunda her zaman yanınızdayım*” (I am always ready to help you when you are in need) as very unlikely and unlikely (68%) whereas in the third situation in which the ranking of the imposition was low, most of them rated it as likely and very likely (41,5%). This result was not expected as using such an expression when the severity of the imposition was high would have been considered more appropriate in Turkish culture. However, this was not that surprising given none of the NTRs used this strategy under the death announcements on FB. In addition, while in the third situation in which the ranking of the imposition was low, most of the NTRs rated the utterance “*Acınızı paylaşıyorum*” (I am sharing your pain) as very likely and likely (68%), they mostly rated it as very unlikely and unlikely in the fourth situation (45,5%) in which the ranking of the imposition was high. This probably stemmed from the fact that saying “*Acınızı paylaşıyorum*” (I am sharing your pain) would not have sounded sincere because the pain of losing a mother was not something that could be easily relatable.

## CONCLUSION

This study explored the speech act of condolences in Turkish. The state of the art regarding our knowledge of the expression of condolences as a speech act is rather limited. To date, there has been no dedicated study of this domain in Turkish culture, on offering condolences. Most relevant studies chart the differences in the way speakers from different languages and cultures express condolences (e.g., Elwood, 2004; Williams, 2006; Nurlianingsih & Ayu Imperiani, 2020; Han, 2019; Janusheva & Neshkovska, 2018), with a focus on their semantic and pragmatic characteristics, and on spoken language (Wakefield & Itakura, 2017). Methodologically, in such research, discourse completion tasks are preferred ways of collecting data. Thus, the current study expanded the methodological toolbox by including a sequential exploratory mixed methods research design.

This research aimed to reveal how native speakers of Turkish express condolences and what semantic formulas they generally use. Examples from the authentic Facebook data were used and presented to Turkish native speakers in a survey by asking how they would use condolences to their close friends and acquaintances to determine if distance played a role as a social variable. Also, the ranking of the imposition was used as a social variable to find out whether the condolence strategies of the informants differed depending on whether the bereaved had a close relationship with the deceased.

To establish intercoder reliability and to determine whether the twenty items we used in each Likert scale had internal consistency, we calculated Krippendorff's Alpha and Cronbach's Alpha by using the trial version of the Statistical Package for the Social Sciences (SPSS). For all categories of condolences, Krippendorff's Alpha reliability coefficient values between the first rater and the second rater corresponded to either good or excellent, and Cronbach's Alpha values of internal

consistency for the Likert scales were 0,777, 0,834, 0,859, and 0,840 indicating the scales were reliable.

People often look to religion and spirituality for solace from the trauma and mystery of death, as well as for a sense of purpose in life (Marrone, 1999). In alignment with this, the findings of the Facebook data revealed that most condolence strategies involved statements related to Islam which is the most common religion in Türkiye. In total, 16 condolence strategies were encountered in the Facebook data. “Future-oriented remark” (2040 times), “religious expressions” (1812 times), “seeking absolution from God” (843 times), “expression of concern” (332 times) and “direct condolence” (259 times) were the most frequently used semantic formulas, respectively while “expression of empathy” (once), “related questions” (once), “sharing a similar experience” (twice), “statement of lacking words” (twice) and “an expression of surprise” (6 times) were the least frequently preferred ones. Although “religious-oriented sympathy”, “denial”, “offer of assistance” and “statement of not knowing” were not present in the Facebook comments of NTRs, we included them as statements of the Likert scale questionnaire to determine if they were not encountered on Facebook because it is an SNS.

To identify the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are social distance differences, the strategies which were the most frequently rated as very likely and likely in the first and fourth situations and the strategies which were the most frequently rated as very likely and likely in the second and third situations were categorized into two groups and evaluated separately. In the first and fourth situations where the variable of the ranking of the imposition was controlled, the strategies of sharing a similar experience (90,5% in the first situation and 92% in the fourth situation), denial (88,5% in the first situation and 81% in the fourth situation), related comments (83% in the first situation and 85,5% in the fourth situation), expression of disappointment (74% in the first situation and 80,5% in

the fourth situation), religious-oriented sympathy (63% in the first situation and 78% in the fourth situation), an expression of surprise (63% in the first situation and 65,5% in the fourth situation), acknowledgment of the death (61% in the first situation and 81,5% in the fourth situation), and related questions (50% in the first situation and 55,5% in the fourth situation) were the most frequently rated ones as very likely and likely. In the second and third situations where the variable of the ranking of the imposition was controlled, the strategies of denial (90,5% in the second situation and 89,5% in the third situation), positive statements (84% in the second situation and 89% in the third situation), sharing a similar experience (83% in the second situation and 83% in the third situation), related comments (80,5% in the second situation and 86% in the third situation), an expression of surprise (81% in the second situation and 79% in the third situation), expression of disappointment (79% in the second situation and 90% in the third situation), acknowledgment of the death (71,5% in the second situation and 75,5% in the third situation), expression of empathy (64,5% in the second situation and 70% in the third situation), religious-oriented sympathy (62,5% in the second situation and 76,5% in the third situation) and expression of sympathy (54% in the second situation and 68% in the third situation) were the most frequently rated ones as very likely and likely. Additionally, to identify the frequently used condolence strategies and semantic formulas by native Turkish speakers in the case of bereavement when there are differences in the ranking of the imposition, the strategies which were the most frequently rated as very likely and likely in the first and second situations and the strategies which were the most frequently rated as very likely and likely in the third and fourth situations were categorized into two groups and evaluated separately. In the first and second situations where the variable of social distance was controlled, the strategies of denial (88,5% in the first situation and 90,5% in the second situation), sharing a similar experience (90,5% in the first situation and 83% in the second situation), related comments (83% in the first situation and 80,5% in the second situation), expression of disappointment (74% in the first situation and 79% in the second situation), religious-oriented sympathy (63% in the first situation and 62,5% in the second situation), an expression of surprise (63% in the first situation and 81% in the

second situation), acknowledgment of the death (61% in the first situation and 71,5% in the second situation), and expression of empathy (49,5% in the first situation and 64,5% in the second situation) were the most frequently rated ones as very likely and likely. Overall, in each situation of the Likert scale, the majority of the informants rated “future-oriented remark” (88% in the first situation, 78% in the second situation, 77% in the third situation, and 89% in the fourth situation), “expression of concern” (75,5% in the first situation, 67% in the second situation, 68% in the third situation, and 83,5% in the fourth situation), “religious expressions” (89,5% in the first situation, 86,5% in the second situation, 79,5% in the third situation, and 88% in the fourth situation) and “direct condolence” (85,5% in the first situation, 97% in the second situation, 94,5% in the third situation, and 93% in the fourth situation) as unlikely and very unlikely and “an expression of surprise” (63% in the first situation, 81% in the second situation, 79% in the third situation, and 65,5% in the fourth situation), “acknowledgment of the death” (61% in the first situation, 71,5% in the second situation, 75,5% in the third situation, and 81,5% in the fourth situation), “religious-oriented sympathy” (63% in the first situation, 62,5% in the second situation, 76,5% in the third situation, and 78% in the fourth situation) and “related comments” (83% in the first situation, 80,5% in the second situation, 86% in the third situation, and 85,5% in the fourth situation, respectively) as likely and very likely.

When the informants’ ratings of the strategy of “positive statements” in the first and fourth situations as well as in the second and third situations were analyzed by categorizing the situations into two groups, it was found that the majority of the NTRs were not aware of the variances in social distance in both groups. As for the speech act of “offer of assistance”, most of the NTRs noticed the differences in social distance between the condoler and the bereaved in the second and third situations but this was not the case in the first and fourth situations. In this regard, the ratings of the strategy of “offer of assistance” indicated that most of the informants were aware of the differences in social distance only in the second and third situations. Moreover, when their ratings of

the strategies of “acknowledgment of the death”, “positive statements” and “offer of assistance” in the first and second situations and their ratings of the strategies of “statement of lacking words”, “expression of sorrow”, “acknowledgment of the death”, “religious expressions”, “expression of empathy”, “offer of assistance”, “denial”, “future-oriented remark” and “expression of concern” in the third and fourth situations were examined in two groups, it was found that the majority of them were not conscious of the differences in the ranking of the imposition. The only strategy which suggested most of the NTRs noticed the variations in the ranking of the imposition between the bereaved and the deceased was “expression of sympathy”.

## **SUGGESTIONS FOR FUTURE RESEARCH**

In further research, it could be investigated if the cause of death affects the condolence strategies the condoler uses. For example, depending on whether it was sudden or not, the way condolences are offered could change significantly. Also, the social distance between the condoler and the deceased could be included as a variable in other studies. Moreover, instead of Likert scales, interviews could be used as data collection tools. Additionally, researchers could compare the way Turkish EFL learners and native speakers of Turkish and English utilize condolence speech acts. Besides, making comparisons between native speakers of Turkish and another language in terms of condolence speech acts they express could provide insights into the cross-cultural aspect of speech acts.

Only the ones who stated in the background information questionnaire that they were Muslim, native speakers of Turkish, and born and raised in Türkiye were included in this study to maintain homogeneity. Furthermore, we excluded the

survey responses from informants who indicated their parents were not Muslim, who indicated their parents' native language was not Turkish, or who indicated their parents were not born and raised in Türkiye. Condolence strategies of informants from different backgrounds could be examined in future research. Also, our study did not investigate the effect social power had on condolence strategies used by the condoler because it was difficult to create authentic situations in which social power, as well as, social distance and the ranking of the imposition, was examined. In all the hypothetical situations of our research, the condoler and the bereaved were equal in terms of social power since they were the same age. Further research on how social power affects condolence strategies could be conducted. In addition, it could be investigated whether condolence utterances vary based on the type of condolence situation such as the death of a pet.

Different approaches people take in making death announcements influence the responses because the tone is mirrored. Thus, research on this will prove valuable. Moreover, future studies can examine emoticons used in the comments and clicked on in response to death announcements. Lastly, our informants' age range varied from 18 to 24. Those who are older could be involved in further studies. Hence, it could be investigated whether the use of speech acts of condolences shows generational variation.



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## APPENDIX 1. RESULTS OF DEMOGRAPHIC STATISTICS

**Table 35**

*Frequency Table for the Informants' Ages*

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>18</b>	25	12,5	12,5	12,5
<b>19</b>	42	21,0	21,0	33,5
<b>20</b>	49	24,5	24,5	58,0
<b>21</b>	41	20,5	20,5	78,5
<b>22</b>	27	13,5	13,5	92,0
<b>23</b>	13	6,5	6,5	98,5
<b>24</b>	3	1,5	1,5	100,0
<b>Total</b>	200	100,0	100,0	

**Table 36**

*Frequency Table for the Informants' Genders*

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>Female</b>	125	62,5	62,5	62,5
<b>Male</b>	72	36,0	36,0	98,5
<b>Prefer not to say</b>	3	1,5	1,5	100,0
<b>Total</b>	200	100,0	100,0	

**Table 37**

*Frequency Table for the Informants' Official Religions*

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>Islam</b>	200	100,0	100,0	100,0
<b>Christianity</b>				
<b>Judaism</b>				
<b>Buddhism</b>				
<b>Lack of faith/Atheism</b>				
<b>Other</b>				
<b>Total</b>	200	100,0	100,0	100,0

**Table 38***Frequency Table for the Informants' Native Languages*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Turkish</b>	200	100,0	100,0	100,0

**Table 39***Frequency Table for the Informants' Birthplaces*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Adana</b>	7	3,5	3,5	3,5
<b>Amasya</b>	2	1,0	1,0	4,5
<b>Ankara</b>	60	30,0	30,0	34,5
<b>Antalya</b>	1	0,5	0,5	35,0
<b>Balıkesir</b>	2	1,0	1,0	36,0
<b>Bartın</b>	2	1,0	1,0	37,0
<b>Bolu</b>	1	0,5	0,5	37,5
<b>Burdur</b>	1	0,5	0,5	38,0
<b>Bursa</b>	9	4,5	4,5	42,5
<b>Çorum</b>	4	2,0	2,0	44,5
<b>Denizli</b>	3	1,5	1,5	46,0
<b>Diyarbakır</b>	1	0,5	0,5	46,5
<b>Düzce</b>	3	1,5	1,5	48,0
<b>Edirne</b>	2	1,0	1,0	49,0
<b>Erzincan</b>	1	0,5	0,5	49,5
<b>Erzurum</b>	2	1,0	1,0	50,5
<b>Eskişehir</b>	6	3,0	3,0	53,5
<b>Gaziantep</b>	2	1,0	1,0	54,5
<b>Giresun</b>	1	0,5	0,5	55,0
<b>Gümüşhane</b>	1	0,5	0,5	55,5
<b>Isparta</b>	3	1,5	1,5	57,0
<b>İstanbul</b>	19	9,0	9,0	66,5
<b>İzmir</b>	7	3,5	3,5	70,0
<b>Kastamonu</b>	1	0,5	0,5	70,5
<b>Kayseri</b>	6	3,0	3,0	73,5
<b>Kırıkkale</b>	2	1,0	1,0	74,5
<b>Kırklareli</b>	1	0,5	0,5	75,0
<b>Kırşehir</b>	2	1,0	1,0	76,0
<b>Kocaeli</b>	5	2,5	2,5	78,5
<b>Konya</b>	6	3,0	3,0	81,5
<b>Kütahya</b>	2	1,0	1,0	82,5
<b>Malatya</b>	3	1,5	1,5	84,0

<b>Manisa</b>	4	2,0	2,0	86,0
<b>Mersin</b>	4	2,0	2,0	88,0
<b>Muğla</b>	3	1,5	1,5	89,5
<b>Muş</b>	1	0,5	0,5	90,0
<b>Ordu</b>	2	1,0	1,0	91,0
<b>Osmaniye</b>	1	0,5	0,5	91,5
<b>Rize</b>	1	0,5	0,5	92,0
<b>Sakarya</b>	2	1,0	1,0	93,0
<b>Samsun</b>	4	2,0	2,0	95,0
<b>Sivas</b>	4	2,0	2,0	97,0
<b>Tokat</b>	1	0,5	0,5	97,5
<b>Trabzon</b>	3	1,5	1,5	99,0
<b>Zonguldak</b>	2	1,0	1,0	100,0
<b>Total</b>	200	100,0	100,0	

**Table 40**

*Frequency Table for the Description of Informants' Birthplaces*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Urban (city)</b>	185	92,5	92,5	92,5
<b>Rural (village, small town)</b>	15	7,5	7,5	100,0
<b>Total</b>	200	100,0	100,0	

**Table 41**

*Frequency Table for the Places the Informants Have Lived Most of Their Lives*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Adana</b>	7	3,5	3,5	3,5
<b>Amasya</b>	2	1,0	1,0	4,5
<b>Ankara</b>	67	33,5	33,5	38,0
<b>Antalya</b>	3	1,5	1,5	39,5
<b>Balıkesir</b>	1	0,5	0,5	40,0
<b>Bandırma</b>	1	0,5	0,5	40,5
<b>Bartın</b>	2	1,0	1,0	41,5
<b>Bilecik</b>	1	0,5	0,5	42,0
<b>Bolu</b>	1	0,5	0,5	42,5
<b>Burdur</b>	1	0,5	0,5	43,0

Bursa	10	5,0	5,0	48,0
Çanakkale	1	0,5	0,5	48,5
Çorum	2	1,0	1,0	49,5
Denizli	3	1,5	1,5	51,0
Düzce	3	1,5	1,5	52,5
Edirne	1	0,5	0,5	53,0
Erzurum	2	1,0	1,0	54,0
Eskişehir	4	2,0	2,0	56,0
Etimesgut	1	0,5	0,5	56,5
Gaziantep	3	1,5	1,5	58,0
Giresun	1	0,5	0,5	58,5
Gümüşhane	1	0,5	0,5	59,0
Isparta	4	2,0	2,0	61,0
İstanbul	15	7,5	7,5	68,5
İzmir	7	3,5	3,5	72,0
Kahramanmaraş	1	0,5	0,5	72,5
Karabük	1	0,5	0,5	73,0
Kastamonu	1	0,5	0,5	73,5
Kayseri	5	2,5	2,5	76,0
Kırıkkale	2	1,0	1,0	77,0
Kırklareli	2	1,0	1,0	78,0
Kırşehir	2	1,0	1,0	79,0
Kocaeli	6	3,0	3,0	82,0
Konya	5	2,5	2,5	84,5
Kütahya	1	0,5	0,5	85,0
Malatya	2	1,0	1,0	86,0
Manisa	4	2,0	2,0	88,0
Mersin	3	1,5	1,5	89,5
Muğla	2	1,0	1,0	90,5
Nevşehir	1	0,5	0,5	91,0
Osmaniye	1	0,5	0,5	91,5
Sakarya	3	1,5	1,5	93,0
Samsun	3	1,5	1,5	94,5
Sivas	3	1,5	1,5	96,0
Tekirdağ	1	0,5	0,5	96,5
Tokat	2	1,0	1,0	97,5
Trabzon	1	0,5	0,5	98,0
Yalova	1	0,5	0,5	98,5
Zonguldak	3	1,5	1,5	100,0
<b>Total</b>	<b>200</b>	<b>100,0</b>	<b>100,0</b>	

**Table 42**

*Frequency Table for the Description of the Places the Informants Have Lived Most of Their Lives*

	Frequency	Percent	Valid Percent	Cumulative Percent
Urban (city)	182	91,0	91,0	91,0
Rural (village, small town)	18	9,0	9,0	100,0
<b>Total</b>	<b>200</b>	<b>100,0</b>	<b>100,0</b>	

**Table 43**

*Frequency Table for the Official Religions of the Informants' Mothers*

	Frequency	Percent	Valid Percent	Cumulative Percent
Islam	200	100,0	100,0	100,0
Christianity				
Judaism				
Buddhism				
Lack of faith/Atheism				
Other				
<b>Total</b>	<b>200</b>	<b>100,0</b>	<b>100,0</b>	<b>100,0</b>

**Table 44**

*Frequency Table for the Native Languages of the Informants' Mothers*

	Frequency	Percent	Valid Percent	Cumulative Percent
Turkish	200	100,0	100,0	100,0

**Table 45**

*Frequency Table for the Birthplaces of the Informants' Mothers*

	Frequency	Percent	Valid Percent	Cumulative Percent
Adana	6	3,0	3,0	3,0
Afyonkarahisar	1	0,5	0,5	3,5
Aksaray	1	0,5	0,5	4,0

<b>Amasya</b>	2	1,0	1,0	5,0
<b>Ankara</b>	36	18,0	18,0	23,0
<b>Antalya</b>	2	1,0	1,0	24,0
<b>Aydın</b>	1	0,5	0,5	24,5
<b>Balıkesir</b>	1	0,5	0,5	25,0
<b>Bandırma</b>	1	0,5	0,5	25,5
<b>Bartın</b>	2	1,0	1,0	26,5
<b>Bilecik</b>	1	0,5	0,5	27,0
<b>Bolu</b>	1	0,5	0,5	27,5
<b>Burdur</b>	1	0,5	0,5	28,0
<b>Bursa</b>	8	4,0	4,0	32,0
<b>Çanakkale</b>	1	0,5	0,5	32,5
<b>Çorum</b>	7	3,5	3,5	36,0
<b>Denizli</b>	3	1,5	1,5	37,5
<b>Diyarbakır</b>	2	1,0	1,0	38,5
<b>Düzce</b>	2	1,0	1,0	39,5
<b>Edirne</b>	2	1,0	1,0	40,5
<b>Edremit</b>	1	0,5	0,5	41,0
<b>Erzincan</b>	1	0,5	0,5	41,5
<b>Erzurum</b>	6	3,0	3,0	44,5
<b>Eskişehir</b>	3	1,5	1,5	46,0
<b>Gaziantep</b>	2	1,0	1,0	47,0
<b>Giresun</b>	2	1,0	1,0	48,0
<b>Gümüşhane</b>	1	0,5	0,5	48,5
<b>İğdır</b>	1	0,5	0,5	49,0
<b>Isparta</b>	4	2,0	2,0	51,0
<b>İstanbul</b>	6	3,0	3,0	54,0
<b>İzmir</b>	3	1,5	1,5	55,5
<b>İzmit</b>	2	1,0	1,0	56,5
<b>Karabük</b>	2	1,0	1,0	57,5
<b>Kars</b>	1	0,5	0,5	58,0
<b>Kastamonu</b>	4	2,0	2,0	60,0
<b>Kayseri</b>	6	3,0	3,0	63,0
<b>Kırıkkale</b>	4	2,0	2,0	65,0
<b>Kırşehir</b>	2	1,0	1,0	66,0
<b>Kocaeli</b>	5	2,5	2,5	68,5
<b>Konya</b>	3	1,5	1,5	70,0
<b>Kütahya</b>	3	1,5	1,5	71,5
<b>Malatya</b>	3	1,5	1,5	73,0
<b>Manisa</b>	4	2,0	2,0	75,0
<b>Mersin</b>	3	1,5	1,5	76,5
<b>Muğla</b>	2	1,0	1,0	77,5
<b>Muş</b>	1	0,5	0,5	78,0
<b>Nevşehir</b>	2	1,0	1,0	79,0
<b>Niğde</b>	1	0,5	0,5	79,5
<b>Ordu</b>	2	1,0	1,0	80,5
<b>Osmaniye</b>	1	0,5	0,5	81,0
<b>Rize</b>	1	0,5	0,5	81,5

<b>Sakarya</b>	2	1,0	1,0	82,5
<b>Samsun</b>	7	3,5	3,5	86,0
<b>Sivas</b>	10	5,0	5,0	91,0
<b>Tokat</b>	3	1,5	1,5	92,5
<b>Trabzon</b>	6	3,0	3,0	95,5
<b>Urfa</b>	1	0,5	0,5	96,0
<b>Van</b>	1	0,5	0,5	96,5
<b>Yozgat</b>	3	1,5	1,5	98,0
<b>Zonguldak</b>	4	2,0	2,0	100,0
<b>Total</b>	200	100,0	100,0	

**Table 46**

*Frequency Table for the Description of the Birthplaces of the Informants' Mothers*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Urban (city)</b>	97	48,5	48,5	48,5
<b>Rural (village, small town)</b>	103	51,5	51,5	100,0
<b>Total</b>	200	100,0	100,0	

**Table 47**

*Frequency Table for the Description of the Places the Informants' Mothers Have Lived Most of Their Lives*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Urban (city)</b>	160	80,0	80,0	80,0
<b>Rural (village, small town)</b>	40	20,0	20,0	100,0
<b>Total</b>	200	100,0	100,0	

**Table 48***Frequency Table for the Official Religions of the Informants' Fathers*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Islam</b>	200	100,0	100,0	100,0
<b>Christianity</b>				
<b>Judaism</b>				
<b>Buddhism</b>				
<b>Lack of faith/Atheism</b>				
<b>Other</b>				
<b>Total</b>	200	100,0	100,0	100,0

**Table 49***Frequency Table for the Native Languages of the Informants' Fathers*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Turkish</b>	200	100,0	100,0	100,0

**Table 50***Frequency Table for the Birthplaces of the Informants' Fathers*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Adana</b>	9	4,5	4,5	4,5
<b>Adiyaman</b>	1	0,5	0,5	5,0
<b>Aksaray</b>	1	0,5	0,5	5,5
<b>Amasya</b>	2	1,0	1,0	6,5
<b>Ankara</b>	36	18,0	18,0	24,5
<b>Antalya</b>	2	1,0	1,0	25,5
<b>Artvin</b>	1	0,5	0,5	26,0
<b>Aydin</b>	1	0,5	0,5	26,5
<b>Balikesir</b>	2	1,0	1,0	27,5
<b>Bartın</b>	2	1,0	1,0	28,5
<b>Bayburt</b>	1	0,5	0,5	29,0
<b>Bilecik</b>	1	0,5	0,5	29,5
<b>Bolu</b>	1	0,5	0,5	30,0
<b>Burdur</b>	1	0,5	0,5	30,5
<b>Bursa</b>	5	2,5	2,5	33,0
<b>Çorum</b>	7	3,5	3,5	36,5



Denizli	2	1,0	1,0	37,5
Diyarbakır	2	1,0	1,0	38,5
Düzce	2	1,0	1,0	39,5
Edirne	3	1,5	1,5	41,0
Elazığ	1	0,5	0,5	41,5
Erzincan	1	0,5	0,5	42,0
Erzurum	7	3,5	3,5	45,5
Eskişehir	5	2,5	2,5	48,0
Gaziantep	2	1,0	1,0	49,0
Giresun	1	0,5	0,5	49,5
Gümüşhane	1	0,5	0,5	50,0
Iğdır	1	0,5	0,5	50,5
Isparta	5	2,5	2,5	53,0
İstanbul	7	3,5	3,5	56,5
İzmir	4	2,0	2,0	58,5
Kahramanmaraş	1	0,5	0,5	59,0
Karabük	4	2,0	2,0	61,0
Karaman	1	0,5	0,5	61,5
Kars	1	0,5	0,5	62,0
Kastamonu	3	1,5	1,5	63,5
Kayseri	4	2,0	2,0	65,5
Kırıkkale	2	1,0	1,0	66,5
Kırşehir	3	1,5	1,5	68,0
Kocaeli	2	1,0	1,0	69,0
Konya	5	2,5	2,5	71,5
Kütahya	2	1,0	1,0	72,5
Malatya	5	2,5	2,5	75,0
Manisa	4	2,0	2,0	77,0
Mersin	4	2,0	2,0	79,0
Muş	1	0,5	0,5	79,5
Nevşehir	1	0,5	0,5	80,0
Ordu	4	2,0	2,0	82,0
Osmaniye	1	0,5	0,5	82,5
Rize	2	1,0	1,0	83,5
Sakarya	2	1,0	1,0	84,5
Samsun	4	2,0	2,0	86,5
Sivas	8	4,0	4,0	90,5
Tekirdağ	1	0,5	0,5	91,0
Tokat	4	2,0	2,0	93,0
Trabzon	7	3,5	3,5	96,5
Van	1	0,5	0,5	97,0
Yozgat	4	2,0	2,0	99,0
Zonguldak	2	1,0	1,0	100,0
<b>Total</b>	<b>200</b>	<b>100,0</b>	<b>100,0</b>	

**Table 51**

*Frequency Table for the Description of the Birthplaces of the Informants' Fathers*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Urban (city)</b>	93	46,5	46,7	46,7
<b>Rural (village, small town)</b>	106	53,5	53,3	100,0
<b>Total</b>	200	100,0	100,0	

**Table 52**

*Frequency Table for the Description of the Places the Informants' Fathers Have Lived Most of Their Lives*

	<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
<b>Urban (city)</b>	167	83,5	83,5	83,5
<b>Rural (village, small town)</b>	33	16,5	16,5	100,0
<b>Total</b>	200	100,0	100,0	

**APPENDIX 2. CONSENT FORM****GÖNÜLLÜ KATILIM FORMU**

Değerli Katılımcı,

Bu çalışma, Hacettepe Üniversitesi İngiliz Dilbilimi programı yüksek lisans öğrencisi Nisan Ece GÜMÜŞ tarafından Dr. Öğr. Üyesi Ayşe Zeynep AÇAN danışmanlığında yürütülmektedir. Bu araştırma için Hacettepe Üniversitesi Etik Komisyonu'ndan gerekli izinler alınmıştır. Çalışmanın amacı, ana dili Türkçe olan bireylerin taziye söz edimlerini verilen durumlarda hangi olasılıkla tercih ettiklerini incelemektir. Çalışma yaklaşık 10 dakika sürmektedir. Sizden beklenen, soruları kendinizi durumlardaki kişilerin yerine koyarak dikkatli bir şekilde yanıtlamanızdır. Bu ankete katılmak tamamıyla gönüllülük esasına dayanır. Çalışmadaki soruların sizde herhangi bir rahatsızlık hissi uyandırmaması beklenmektedir. Yine de, rahatsız hissederseniz ve/veya çalışmayı yarıda bırakmak isterseniz katılmaktan vazgeçebilirsiniz. Bu durum size hiçbir sorumluluk getirmeyecektir. Verdiğiniz cevaplar kesinlikle gizli tutulacaktır. Araştırmanın sonuçları sadece bilimsel yayınlarda kullanılacaktır ve kişisel bilgilerinizi içermeyecektir. Bu formu imzalamadan önce veya çalışma bittikten sonra araştırma hakkında herhangi bir sorunuz olursa araştırmacıyla iletişime geçebilirsiniz:

Nisan Ece GÜMÜŞ:

Katılımınız için çok teşekkürler.

**İstediğim zaman ayrılabileceğimi biliyorum ve bu araştırmaya katılmayı kabul ediyorum.**

**Tarih:**

**Katılımcı:**

Adı, soyadı:

Adres:

Tel:

İmza:

**Sorumlu Arařtırmacı:**

Adı-Soyadı: Ayře Zeynep AÇAN

Unvanı: Dr. Öğr. Üyesi

Telefon:

E-posta:

Adres:

**Yardımcı Arařtırmacı:**

Adı-Soyadı: Nisan Ece GÜMÜŞ

Telefon:

E-posta:

Adres:

**APPENDIX 3. BACKGROUND INFORMATION QUESTIONNAIRE**

1) Yaşınız?

---

2) Cinsiyetiniz?

- Kadın
- Erkek
- Belirtmek istemiyorum
- Diğer \_\_\_\_\_

3) Resmi inancınız hangisidir?

- Müslümanlık
- Hristiyanlık
- Musevilik
- Budistlik
- İnançsızlık/Ateistlik
- Diğer \_\_\_\_\_

4) Ana diliniz (ya da ana dilleriniz) nedir?

---

5) Doğum yeriniz neresidir? (İl, ilçe, mahalle veya köy şeklinde ayrıntılı açıklayınız.)

---

6) Doğduğunuz yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

7) Hayatınızın çoğunda nerede yaşadınız? (İl, ilçe, mahalle veya köy şeklinde ayrıntılı açıklayınız.)

---

8) Hayatınızın çoğunu geçirdiğiniz yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

9) Anneniz resmi olarak hangi dine mensuptur?

- Müslümanlık
- Hristiyanlık
- Musevilik
- Budistlik
- İnançsızlık/Ateistlik
- Diğer \_\_\_\_\_

10) Annenizin ana dili (ya da ana dilleri) nedir?

---

11) Annenizin doğum yeri neresidir? (İl, ilçe, mahalle veya köy şeklinde ayrıntılı açıklayınız.)

---

12) Annenizin doğduğu yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

13) Annenizin hayatının çoğunu geçirdiği yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

14) Babanız resmi olarak hangi dine mensuptur?

- Müslümanlık
- Hristiyanlık
- Musevilik
- Budistlik
- İnançsızlık/Ateistlik
- Diğer \_\_\_\_\_

15) Babanızın ana dili (ya da ana dilleri) nedir?

---

16) Babanızın doğum yeri neresidir? (İl, ilçe, mahalle veya köy şeklinde ayrıntılı açıklayınız.)

---

17) Babanızın doğduğu yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

18) Babanızın hayatının çoğunu geçirdiği yeri en iyi açıklayan hangisidir?

- Kent (şehir)
- Kırsal (köy, kasaba)

## APPENDIX 4. BACKGROUND INFORMATION QUESTIONNAIRE IN ENGLISH

1) Your age?

---

2) Your gender/sex?

- Female
- Male
- Prefer not to say
- Other \_\_\_\_\_

3) What is your official religion?

- Islam
- Christianity
- Judaism
- Buddhism
- Lack of faith/Atheism
- Other \_\_\_\_\_

4) What is/are your native language (or languages)?

---

5) What is your birthplace? (Please explain as province, county, neighborhood, or village in detail.)

---

6) Which one of the below best describes your birthplace?

- Urban (city)



- Rural (village, small town)

7) Where have you lived most of your life? (Please explain as province, county, neighborhood, or village in detail.)

---

8) Which one of the below best describes the place you have lived most of your life?

- Urban (city)
- Rural (village, small town)

9) What is your mother's official religion?

- Islam
- Christianity
- Judaism
- Buddhism
- Lack of faith/Atheism
- Other \_\_\_\_\_

10) What is/are your mother's native language (or languages)?

---

11) What is your mother's birthplace? (Please explain as province, county, neighborhood, or village in detail.)

---

12) Which one of the below best describes your mother's birthplace?

- Urban (city)
- Rural (village, small town)

13) Where has your mother lived most of her life? (Please explain as province, county, neighborhood, or village in detail.)

- Urban (city)
- Rural (village, small town)

14) What is your father's official religion?

- Islam
- Christianity
- Judaism
- Buddhism
- Lack of faith/Atheism
- Other \_\_\_\_\_

15) What is/are your father's native language (or languages)?

---

16) What is your father's birthplace? (Please explain as province, county, neighborhood, or village in detail.)

---

17) Which one of the below best describes your father's birthplace?

- Urban (city)
- Rural (village, small town)

18) Where has your father lived most of his life? (Please explain as province, county, neighborhood, or village in detail.)

- Urban (city)
- Rural (village, small town)

## APPENDIX 5. THE REPRESENTATION OF JUDGMENTS OF NATIVE SPEAKERS OF TURKISH ON CONDOLENCE SPEECH ACTS

A) Lütfen kendinizi durumlardaki kişilerin yerine koyarak seçeneklerdeki taziyeleri verilen durumlarda tercih etme olasılığınıza göre 'hiç olası değil' ve 'çok olası' arasında derecelendirilmiş ölçekte değerlendiriniz. Bunu yaparken taziyede bulunanın ve yaşlı kişinin samimiyetlerini (birbirlerini ne kadar tanıdıklarını) ve kaybedilen kişinin yaşlı kişiyle olan samimiyetlerinin neden olduğu zorunluluk (ciddiyet) derecesini göz önünde bulundurunuz.

1) Sizinle aynı sınıfta okuyan en yakın arkadaşınızdan bir süredir haber alamadınız. Onu merak ettiğiniz için evine gittiniz. Babasının vefat ettiğini ve üzgün olduğu için kimselerle iletişim kurmak istemediğini söyledi. Ona taziyede bulunmak istiyorsunuz. Seçeneklerdeki söylenme ihtimallerine göre değerlendiriniz.

	Çok Olası	Olası	Kararsızım	Olası Değil	Hiç Olası Değil
Hayatın çözüm bulunamayan sonu işte.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Allah rahmet eylesin.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Acınızı paylaşıyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Çok üzgünüm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Çok değerliydi.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
İhtiyacınız olduğunda her zaman yanınızdayım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mekanı cennet olsun.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Başınız sağ olsun.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sabırlar dilerim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Bilmiyordum.	0	0	0	0	0
Allah taksiratını affetsin.	0	0	0	0	0
Olamaz!	0	0	0	0	0
Neden vefat etti?	0	0	0	0	0
Allah hiç kimseye bu acıyı yaşatmasın.	0	0	0	0	0
Canlarımızı ne çok kaybediyoruz.	0	0	0	0	0
Annem de dayısını 10 gün önce kaybetti.	0	0	0	0	0
Ölüm sessizce sokuluyor sevdiklerimizin yanına.	0	0	0	0	0
Hepimiz bir gün öleceğiz.	0	0	0	0	0
Ne diyeceğimi bilemiyorum.	0	0	0	0	0
Çok şaşırdım.	0	0	0	0	0

2) Yaşıttınız olan beraber resim kursuna gittiğiniz yakın bir arkadaşınız o gün kursta yoktu. Arayıp neden gelmediğini sorduğunuzda uzun zamandır görüşmediği uzaktan bir akrabasının vefat ettiğini söyledi. Ona taziyede bulunmak istiyorsunuz. Seçeneklerdeki söylenme ihtimallerine göre değerlendiriniz.

	Çok Olası	Olası	Kararsızım	Olası Değil	Hiç Olası Değil
--	-----------	-------	------------	-------------	-----------------

Çok üzgünüm.	0	0	0	0	0
Mekânı cennet olsun.	0	0	0	0	0
Başınız sağ olsun.	0	0	0	0	0
Allah rahmet eylesin.	0	0	0	0	0
Hayatın çözüm bulunamayan sonu işte.	0	0	0	0	0
Annem de dayısını 10 gün önce kaybetti.	0	0	0	0	0
Acınızı paylaşıyorum.	0	0	0	0	0
Çok şaşırdım.	0	0	0	0	0
Allah hiç kimseye bu acıyı yaşatmasın.	0	0	0	0	0
Canlarımızı ne çok kaybediyoruz.	0	0	0	0	0
İhtiyacınız olduğunda her zaman yanınızdayım.	0	0	0	0	0
Allah taksiratını affetsin.	0	0	0	0	0
Neden vefat etti?	0	0	0	0	0
Hepimiz bir gün öleceğiz.	0	0	0	0	0

Sabırlar dilerim.	0	0	0	0	0
Ne diyeceğimi bilemiyorum.	0	0	0	0	0
Ölüm sessizce sokuluyor sevdiklerimizin yanına.	0	0	0	0	0
Olamaz!	0	0	0	0	0
Bilmiyordum.	0	0	0	0	0
Çok değerliydi.	0	0	0	0	0

3) Sınıfınızdan pek samimi olmadığınız bir arkadaşınıza alışveriş merkezinde rastladınız. Uzun zamandır görüşmediği bir tanıdığı vefat ettiği için ertesi gün okula gelemeyeceğini söyledi. Ona taziyede bulunmak istiyorsunuz. Seçeneklerdeki söyleme ihtimallerine göre değerlendiriniz.

	Çok Olası	Olası	Kararsızım	Olası Değil	Hiç Olası Değil
Neden vefat etti?	0	0	0	0	0
Ölüm sessizce sokuluyor sevdiklerimizin yanına.	0	0	0	0	0
Bilmiyordum.	0	0	0	0	0
Ne diyeceğimi bilemiyorum.	0	0	0	0	0
Başınız sağ olsun.	0	0	0	0	0
Hepimiz bir gün öleceğiz.	0	0	0	0	0
Çok değerliydi.	0	0	0	0	0
Çok üzgünüm.	0	0	0	0	0

Hayatın çözüm bulunamayan sonu işte.	0	0	0	0	0
Annem de dayısını 10 gün önce kaybetti.	0	0	0	0	0
Allah rahmet eylesin.	0	0	0	0	0
Acınızı paylaşıyorum.	0	0	0	0	0
Allah hiç kimseye bu acıyı yaşatmasın.	0	0	0	0	0
İhtiyacınız olduğunda her zaman yanınızdayım.	0	0	0	0	0
Allah taksiratını affetsin.	0	0	0	0	0
Çok şaşırdım.	0	0	0	0	0
Olamaz!	0	0	0	0	0
Mekanı cennet olsun.	0	0	0	0	0
Sabırlar dilerim.	0	0	0	0	0
Canlarımızı ne çok kaybediyoruz.	0	0	0	0	0

4) Yaşıttınız olan pek samimi olmadığınız bir komşunuzla apartmanda karşılaştınız. Çok üzgün görüldüğünü farkettiler ve ne olduğunu sordunuz. Annesinin vefat ettiğini söyledi. Ona taziyede bulunmak istiyorsunuz. Seçeneklerdeki söylenme ihtimallerine göre değerlendiriniz.

	Çok Olası	Olası	Kararsızım	Olası Değil	Hiç Olası Değil
Neden vefat etti?	0	0	0	0	0
Acınızı paylaşıyorum.	0	0	0	0	0
Sabırlar dilerim.	0	0	0	0	0
Allah hiç kimseye bu acıyı yaşatmasın.	0	0	0	0	0
Mekânı cennet olsun.	0	0	0	0	0
Allah rahmet eylesin.	0	0	0	0	0
Canlarımızı ne çok kaybediyoruz.	0	0	0	0	0
Hayatın çözüm bulunamayan sonu işte.	0	0	0	0	0
Bilmiyordum.	0	0	0	0	0
Ölüm sessizce sokuluyor sevdiklerimizin yanına.	0	0	0	0	0
Çok üzgünüm.	0	0	0	0	0
Çok şaşırdım.	0	0	0	0	0
Başınız sağ olsun.	0	0	0	0	0
Olamaz!	0	0	0	0	0
Çok değerliydi.	0	0	0	0	0



Allah taksiratını affetsin.	o	o	o	o	o
Hepimiz bir gün öleceğiz.	o	o	o	o	o
Ne diyeceğimi bilemiyorum.	o	o	o	o	o
İhtiyacınız olduğunda her zaman yanınızdayım.	o	o	o	o	o
Annem de dayısını 10 gün önce kaybetti.	o	o	o	o	o

---

## APPENDIX 6. THE REPRESENTATION OF JUDGMENTS OF NATIVE SPEAKERS OF TURKISH ON CONDOLENCE SPEECH ACTS IN ENGLISH

A) Please assess condolences on the given situations on a scale ranging from 'hiç olası değil' to 'çok olası' by substituting yourself with the people in the situations depending on your likelihood of preference. While doing this, please consider the familiarity between the condoler and the bereaved (how well they know each other) and the level of imposition caused by the familiarity between the deceased and the bereaved.

1) You have not heard from your best friend, who has been your classmate for a while. You visited her/him at her/his house because you were concerned about her/him. He/she told you that her/his father passed away and he/she did not want to talk to anyone since he/she was upset. You want to condole with her/him. Please evaluate the statements below according to their likelihood of being said.

	Very Likely	Likely	Neutral	Unlikely	Very Unlikely
Here is the unsolvable ending of our lives.	0	0	0	0	0
May God rest her/his soul.	0	0	0	0	0
I am sharing your pain.	0	0	0	0	0
I am so sorry.	0	0	0	0	0
He/she was very precious.	0	0	0	0	0
I am always ready to help you when you are in need.	0	0	0	0	0

May he/she abide in paradise.	o	o	o	o	o
My condolences to you.	o	o	o	o	o
May God give you patience.	o	o	o	o	o
I did not know that.	o	o	o	o	o
May God forgive her/his sins.	o	o	o	o	o
It cannot be true!	o	o	o	o	o
How did he/she die?	o	o	o	o	o
May God not let anyone experience this loss.	o	o	o	o	o
We're losing our beloved ones so often.	o	o	o	o	o
My mother also lost her uncle 10 days ago.	o	o	o	o	o
Death approaches our loved ones silently.	o	o	o	o	o
We are all going to die one day.	o	o	o	o	o

I do not know what to say.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am very shocked.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

---

2) A close friend who is the same age as you and with whom you are taking a painting class was absent from class. When you asked why he/she did not show up by calling her/him, he/she told you that a distant relative of hers/him whom he/she had not seen in a long time passed away. You want to condole with her/him. Please evaluate the statements below according to their likelihood of being said.

	Very Likely	Likely	Neutral	Unlikely	Very Unlikely
I am so sorry.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May he/she abide in paradise.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My condolences to you.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May God rest her/his soul.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Here is the unsolvable ending of our lives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My mother also lost her uncle 10 days ago.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am sharing your pain.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am very shocked.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May God not let	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

anyone  
experience  
this loss.

We're losing  
our beloved  
ones so  
often.

I am always  
ready to  
help you  
when you  
are in need.

May God  
forgive  
her/his sins.

How did  
he/she die?

We are all  
going to die  
one day.

May God  
give you  
patience.

I do not  
know what  
to say.

Death  
approaches  
our loved  
ones  
silently.

It cannot be  
true!

I did not  
know that.

He/she was  
very  
precious.

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3) You came across a classmate with whom you are not so close at the mall. He/she told you that he/she would not be able to come to school the following day because an acquaintance of hers/him whom he/she had not seen in a long time passed away. You want to condole with her/him. Please evaluate the statements below according to their likelihood of being said.

	Very Likely	Likely	Neutral	Unlikely	Very Unlikely
How did he/she die?	0	0	0	0	0
Death approaches our loved ones silently.	0	0	0	0	0
I did not know that.	0	0	0	0	0
I do not know what to say.	0	0	0	0	0
My condolences to you.	0	0	0	0	0
We are all going to die one day.	0	0	0	0	0
He/she was very precious.	0	0	0	0	0
I am so sorry.	0	0	0	0	0
Here is the unsolvable ending of our lives.	0	0	0	0	0
My mother also lost her uncle 10 days ago.	0	0	0	0	0

May God rest her/his soul.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am sharing your pain.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May God not let anyone experience this loss.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am always ready to help you when you are in need.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May God forgive her/his sins.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am very shocked.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It cannot be true!	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May he/she abide in paradise.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
May God give you patience.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We're losing our beloved ones so often.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

---

4) You came across a neighbor who is the same age as you and with whom you are not so close in the apartment block. You realized he/she looked so sad and asked her/him what happened. He/she told you that her/his mother passed away. You want to condole with her/him. Please evaluate the statements below according to their likelihood of being said.

	Very Likely	Likely	Neutral	Unlikely	Very Unlikely
How did he/she die?	0	0	0	0	0
I am sharing your pain.	0	0	0	0	0
May God give you patience.	0	0	0	0	0
May God not let anyone experience this loss.	0	0	0	0	0
May he/she abide in paradise.	0	0	0	0	0
May God rest her/his soul.	0	0	0	0	0
We're losing our beloved ones so often.	0	0	0	0	0
Here is the unsolvable ending of our lives.	0	0	0	0	0
I did not know that.	0	0	0	0	0
Death approaches our loved ones silently.	0	0	0	0	0
I am so sorry.	0	0	0	0	0
I am very shocked.	0	0	0	0	0



My condolences to you.	o	o	o	o	o
It cannot be true!	o	o	o	o	o
He/she was very precious.	o	o	o	o	o
May God forgive her/his sins.	o	o	o	o	o
We are all going to die one day.	o	o	o	o	o
I do not know what to say.	o	o	o	o	o
I am always ready to help you when you are in need.	o	o	o	o	o
My mother also lost her uncle 10 days ago.	o	o	o	o	o

---

## APPENDIX 7. CONSENT FOR THE USE OF THE DATA COLLECTED FROM FACEBOOK

Aşağıda göndereceğim yazıya büyük harflerle EVET yanıtı verebilir misiniz?

Facebook sayfanızdan toplanan verilerin bilimsel çalışma amaçlı kullanılmasına izin veriyor musunuz? Ne sizin isimlerinize ne de yorum yapan kişilerin isimlerine çalışmalarda kesinlikle yer verilmeyecektir. Ancak, arzu ederseniz, yazılacak tezde ve makalelerde size teşekkür edilecektir.

## APPENDIX 8. ETHICS COMMITTEE APPROVAL



T.C.  
HACETTEPE ÜNİVERSİTESİ REKTÖRLÜĞÜ  
Rektörlük

Tarih: 31/03/2023 17:51  
Sayı: E-35853172-300-00002775358  
00002775358

Sayı : E-35853172-300-00002775358  
Konu : Nisan Ece GÜMÜŞ Hk. (Etik Komisyon İzni)

31.03.2023

## SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 01.03.2023 tarihli ve E-12908312-300-00002718414 sayılı yazınız.

Enstitünüz İngiliz Dil Bilimi Anabilim Dalı Yüksek Lisans Programı öğrencilerinden **Nisan Ece GÜMÜŞ**'ün **Dr. Öğr. Üyesi Ayşe Zeynep AYDIN** danışmanlığında hazırladığı "**Türkçe Ana Dil Konuşucularının Taziye Stratejileri Üzerine Sosyopragmatik Bir Çalışma**" başlıklı tez çalışması, Üniversitemiz Senatosu Etik Komisyonunun **28 Mart 2023** tarihinde yapmış olduğu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini rica ederim.

Prof. Dr. Sibel AKSU YILDIRIM  
Rektör Yardımcısı

**Bu belge güvenli elektronik imza ile imzalanmıştır.**

Belge Doğrulama Kodu: 36C14904-0469-422F-A00F-F8B6F92FCA29

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Kep: hacettepeuniversitesi@hs01.kep.tr

Bilgi için: Duygu Didem İLERİ

Bilgisayar İşletmeni

Telefon: .



## APPENDIX 9. ORIGINALITY REPORT

	<b>HACETTEPE ÜNİVERSİTESİ</b> <b>SOSYAL BİLİMLER ENSTİTÜSÜ</b>	Doküman Kodu Form No.	FRM-YL-15
		Yayın Tarihi Date of Pub.	04.12.2023
	<b>FRM-YL-15</b> <b>Yüksek Lisans Tezi Orijinallik Raporu</b> <i>Master's Thesis Dissertation Originality Report</i>	Revizyon No Rev. No.	02
		Revizyon Tarihi Rev.Date	25.01.2024

<b>HACETTEPE ÜNİVERSİTESİ</b> <b>SOSYAL BİLİMLER ENSTİTÜSÜ</b> <b>İNGİLİZ DİL BİLİMİ ANABİLİM DALI BAŞKANLIĞINA</b>	
Tarih: 07/03/2024	
Tez Başlığı: Türkçe Ana Dil Konuşucularının Taziye Stratejileri Üzerine Sosyopragmatik Bir Çalışma Tez Başlığı (Almanca/Fransızca)*:.....	
Yukarıda başlığı verilen tezin a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 99 sayfalık kısmına ilişkin, 07/03/2024 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda işaretlenmiş filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezin benzerlik oranı % 11'dir.	
Uygulanan filtrelemeler*:	
1. <input checked="" type="checkbox"/> Kabul/Onay ve Bildirim sayfaları hariç	
2. <input checked="" type="checkbox"/> Kaynakça hariç	
3. <input type="checkbox"/> Alıntılar hariç	
4. <input checked="" type="checkbox"/> Alıntılar dâhil	
5. <input checked="" type="checkbox"/> 5 kelimedenden daha az örtüşme içeren metin kısımları hariç	
Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları'nı inceledim ve bu Uygulama Esasları'nda belirtilen azami benzerlik oranlarına göre tezin herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumlarda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.	
Gereğini saygılarımla arz ederim.	
Nisan Ece GÜMÜŞ	

<b>Öğrenci Bilgileri</b>	<b>Ad-Soyad</b>	Nisan Ece GÜMÜŞ
	<b>Öğrenci No</b>	N19131664
	<b>Enstitü Anabilim Dalı</b>	Sosyal Bilimler Enstitüsü
	<b>Programı</b>	İngiliz Dil Bilimi

**DANIŞMAN ONAYI**

UYGUNDUR.  
Dr. Ayşe Zeynep AÇAN

\* Tez **Almanca** veya **Fransızca** yazılıyor ise bu kısımda tez başlığı **Tez Yazım Dilinde** yazılmalıdır.

\*\*Hacettepe Üniversitesi Sosyal Bilimler Enstitüsü Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Uygulama Esasları İkinci bölüm madde (4)/3'te de belirtildiği üzere: Kaynakça hariç, Alıntılar hariç/dahil, 5 kelimedenden daha az örtüşme içeren metin kısımları hariç (Limit match size to 5 words) filtreleme yapılmalıdır.

	<b>HACETTEPE ÜNİVERSİTESİ</b> <b>SOSYAL BİLİMLER ENSTİTÜSÜ</b>	Doküman Kodu Form No.	FRM-YL-15
		Yayın Tarihi Date of Pub.	04.12.2023
	<b>FRM-YL-15</b> <b>Yüksek Lisans Tezi Orijinallik Raporu</b> <i>Master's Thesis Dissertation Originality Report</i>	Revizyon No Rev. No.	02
		Revizyon Tarihi Rev.Date	25.01.2024

**TO HACETTEPE UNIVERSITY**  
**GRADUATE SCHOOL OF SOCIAL SCIENCES**  
**DEPARTMENT OF ENGLISH LINGUISTICS**

Date: 07/03/2024

Thesis Title (In English): A Sociopragmatic Study on Turkish Native Speakers' Condolence Speech Acts

According to the originality report obtained by myself/my thesis advisor by using the Turnitin plagiarism detection software and by applying the filtering options checked below on 07/03/2024 for the total of 99 pages including the a) Title Page, b) Introduction, c) Main Chapters, and d) Conclusion sections of my thesis entitled above, the similarity index of my thesis is 11 %.

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4.  Quotes included
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Kindly submitted for the necessary actions.

Nisan Ece GÜMÜŞ

<b>Student Information</b>	<b>Name-Surname</b>	Nisan Ece GÜMÜŞ
	<b>Student Number</b>	N19131664
	<b>Department</b>	Graduate School of Social Sciences
	<b>Programme</b>	English Linguistics

**SUPERVISOR'S APPROVAL**

APPROVED  
Assist. Prof. Dr. Ayşe Zeynep AÇAN

\*\*As mentioned in the second part [article (4)/3 ]of the Thesis Dissertation Originality Report's Codes of Practice of Hacettepe University Graduate School of Social Sciences, filtering should be done as following: excluding refence, quotation excluded/included, Match size up to 5 words excluded.

