

# A Sociopragmatics Analysis of Sympathy and Empathy Given by Social Media Users on the History of the Auschwitz Concentration Camp

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**Abstract.** This study is aimed to describe the types of sympathy and empathy and its implicature. This study uses a sociopragmatics approach. This study is qualitative study. Data of this study were sympathy and empathy utterances. Source of data was Facebook about the news of the Auschwitz concentration camp which was posted by DW News. Techniques of collecting data were observation and documentation. The writer used sympathy theory by McDougall, empathy theory by Goleman and implicature theory by Grice. The result showed: 1) there are 2 types of sympathy: passive consists of 24 data (43 %) and active consists of 32 data (57 %), there are 3 types of empathy expression: cognitive consists of 8 data (35 %), emotional consists of 7 data (30 %) and compassion consist of 8 data (35 %), 2) there are 2 types of implicature: conventional implicature consists of 16 data (67 %) and conversational implicature consists of 8 data (33 %) which divides into 2: generalized conversational implicature consists of 3 data (12 %) and particularized conversational implicature consists of 5 data (21 %). The writer expects that this study can be the one of the models of sympathy and empathy in social media.

**Key words:** sympathy, empathy, implicature and sociopragmatics.

## INTRODUCTION

Auschwitz concentration camp was used in 1940 by Holocaust-Nazi organization of Germany and under the authorization of Adolf Hitler. The history of the Auschwitz Concentration Camp tells about the effort of human genocide annihilate by Holocaust-Nazi toward Jewish people. At this time, the Auschwitz concentration camp was designated as one of the heritages of the world by UNESCO.

Some people still remember about the history of the Auschwitz concentration camp although it happened eighty years ago. It can be proved that still there are people who post the history of the Auschwitz concentration camp in social media, Facebook. It is proposed to remind its history of the Auschwitz concentration camp again. In Facebook's comment section, many people express their feelings, thoughts, and ideas. Most of those comments show sympathy and empathy expressions toward the victims of the history of the Auschwitz concentration camp.

Social phenomena show that still there are people who believe that sympathy and empathy have the same meaning or synonym. In fact, both sympathy and empathy are different. In social interaction, people use the term sympathy and empathy in many different situations: condolence, pity, compassion, sorrow, pain, and many more. Sympathy and empathy can be the sign of humanity in each person. Sympathy means feeling for each other (Batson, 1983). Empathy is the ability to comprehend the person's thought, feeling and emotion (Darwall, 1998). Sympathy can be illustrated like the phrase *"feeling together with"*, while empathy can be illustrated like the phrase *"feeling within"* (Darwin, 2009). Sympathy and empathy expressions exist in social interactions. Therefore, this study has

strong connection with sociopragmatics which is oriented to analyze the utterance of language in social interaction (Holmes, 1993).

Social interaction also can be reflected in the use of language in social media. Currently, social media has become a new trend for all people in the world. Social media is a virtual network community that can be used by people to explore the world and face the modern era. Social media cannot be separated from human's life. Social media can be the place to share information, knowledge, ideas, thought and emotion. Therefore, social media is important in human life.

Sometimes utterance in social interaction contains the speaker's speech intention or implied meaning. The utterance which contains implied meaning is named by implicature. Implicature is the speech's meaning between what the speaker literally said and what the speaker truly said (Levinson, 2008). The speaker literally said and the speaker actually said are different. The speaker literally said it means the utterance which is uttered by the speaker, while the speaker truly said it means what the speaker wants to utter to the hearer. The speaker literally said and the speaker actually said are different. Therefore, implicature looks like the hidden message of the speaker to the hearer. Based on the explanations above, the success of communication cannot be seen from how the hearer is able to comprehend the speaker's intention only but also from the speaker's speech intention. In other words, between speech act and implicature are important things in social interaction to avoid misunderstanding between the speaker and the hearer. Therefore, the speaker can understand the speaker's intention and what the speaker's intention is correctly.

The findings of this study have correlation with the findings of previous studies. First, research was conducted by Ly-Hoang (2020) with the title "The Relationship Between Sympathy, User-Generated Content and Brand Equity" which was aimed to analyze how sympathy spreads messages through social media networking. This research was analyzed by applying several steps, namely: review, compare the same research in the past and develop research. The data were social media users' messages, while the data sources were sympathy messages. The findings showed that there was a relationship between sympathy and social media networking in the case of spreading messages. It is reflected in the use of sympathy in social media networking (Twitter, Facebook, Instagram and YouTube). Second, research was conducted by Guan et al (2019) with the title "Social Media Use and Empathy: Mini Meta-Analysis" which was aimed to analyze the correlation between empathy and social media. This study was analyzed by applying meta-analysis research. The data were social media users, while the data sources were empathy responses. Techniques of collecting data were observed. The findings showed that there was a positive effect and significance between empathy and social media. It showed that social media is related to cognitive and affective empathy.

The writer conducts this study to describe the types of sympathy and empathy expressions and its implicature given by social media users on the history of the Auschwitz concentration camp. In analyzing the data of this study, the writer uses sympathy theory by McDougall, empathy theory by Goleman and implicature theory by Grice. This study is aimed to complete several previous researches in the past. For that reason, the writer is attracted to analyzing sympathy and empathy and implicature on social media, especially on Facebook by applying a sociopragmatics approach. Finally, the writer formulates the appropriate title to this study, that is; "A Sociopragmatics Analysis of Sympathy and Empathy Expressions Given by Social Media Users on the History of the Auschwitz Concentration Camp".

## METHOD

This study is aimed to describe the types of sympathy and empathy expressions and its implicature. To analyze the data, the writer uses a sociopragmatics approach. The study using descriptive qualitative methods. Data of this study were sympathy and empathy utterances. Source of the data was a DW News post on Facebook about the history of the Auschwitz concentration camp. Techniques of collecting data were observation and documentation by doing several steps: observing all of the social media users' comments, analyzing sympathy and empathy utterances and implicature, categorizing the appropriate data based on the theory, and making conclusions. The writer uses three main theories. Firstly, the writer uses McDougall's theory (1908) to analyze the types of sympathy. In sympathy theory, there are two types of sympathy: passive sympathy and active sympathy. Secondly, the writer uses Goleman's theory (1996) to analyze the types of empathy. In empathy theory, there are three types of empathy: cognitive empathy, emotional empathy and compassionate empathy. Lastly, the writer uses implicature theory by Grice (1975) to analyze the implicature. In implicature theory, there are two types of implicature: conventional

implicature and conversational implicature. In conversational implicature, there are two types of conventional implicature: generalized conversational implicature and particularized conversational implicature.

## FINDINGS AND DISCUSSION

This study uses a sociopragmatics approach. Trosbog (1995:55) states sociopragmatics is the study of social interaction that relates to the social system and social situation. This study uses speech act theory. Yule (1996:47) states speech act is action performed via utterances. This study includes the expressive speech act. Expressive is a speech act that describes the speaker's feelings. It states the psychological feeling and attitude of the speaker. Expressive speech act can be the statement to utter a congratulation, condolence, anger, welcoming, apologizing, thanking, greeting, sympathizing, empathizing.

The writer applies three main theories to analyze the data. First, sympathy theory by McDougall. According to McDougall (1908:92), sympathy is the transmission of emotions from one person to another person. Then, there are two types of sympathy, namely: a) passive sympathy means sharing emotion to others without any impulse to help someone. Passive sympathy may be aroused at seeing others in distress, fear or pain. Therefore, passive sympathy emphasizes on the feeling of pity, b) Active sympathy is contrary to passive sympathy. Active sympathy means sharing emotion to others that involves the impulse to console, to help and also to protect someone. In active sympathy not only contains sympathy, but also contains a willingness to console, help, or protect its person. Therefore, it is named by active sympathy. Second, empathy theory by Goleman (1996). There are three types of empathy, namely: a) cognitive empathy emphasizes on people's condition in various perspectives. People who have this cognitive empathy are able to understand someone else's place and perspective they have, b) emotional means the person's understanding process of another person's feelings which involves the person's psychological state, c) compassionate means the person's understanding process of another person's feelings which can be proved by an action. It is defined as action-oriented. Third, implicature theory by Grice. According to Yule (1996:40), implicature is an extra meaning that is not uttered directly by the speaker in order to obey the cooperative principle.

There are two types of implicature, namely: a) conventional implicature can be inferred directly from the specific word and grammatical structure and b) conversational implicature is if the hearer's intention that can be inferred based on the speech context. In conversational implicature, there are two types of conventional implicature: generalized conversational implicature is the prior knowledge that can be an implied meaning to interference or non-explicit meaning in any sort of context and particularized conversational implicature is the prior knowledge that has very specific contextual information. By applying those theories to analyse the data, the result can be seen in the following tables below.

### The Type of Sympathy and Empathy Expressions

#### *Sympathy*

Based on the data analysis of sympathy expression, it can be concluded that there are two types of sympathy expression given by the social media users on the history of the Auschwitz concentration camp.

**Table 1.** Type of Sympathy Expression

<b>Type of Sympathy Expression</b>	<b>Frequenc y</b>	<b>Percentag e</b>
Passive Sympathy	24	43 %
Active Sympathy	32	57 %
<b>Total</b>	56	100 %

Based on the table above, the writer found 2 types of sympathy expression, such as: passive sympathy and active sympathy. Passive sympathy consists of 24 data (43 %). Active sympathy consists of 32 data (57 %). Therefore, there are 56 data of sympathy expressions. The most dominant type of sympathy expression is active sympathy. The social media users expressed active sympathy by means to not only take pity on the victims but also to share and grow a willingness to help, console and protect the victims and all people. Therefore, it can prevent the Holocaust action happen in the future. In addition, it can be concluded that social media can be the place to enhance sympathy and empathy for people in case of the use of language for social solidarity.

## Empathy

Based on the data analysis of empathy expression, it can be concluded that there are two types of empathy expression given by the social media users on the history of the Auschwitz concentration camp.

**Table 2** Type of Empathy Expression

Type of Empathy Expression	Frequency	Percentage
Cognitive Empathy	8	35 %
Emotional Empathy	7	30 %
Compassion Empathy	8	35 %
Total	23	100 %

Based on the table above, the writer found 3 types of empathy expression: cognitive sympathy, emotional empathy and compassion empathy. Cognitive empathy consists of 8 data (35 %). Emotional empathy consists of 7 data (30 %). Compassionate empathy consists of 8 data (35 %). Therefore, there are 23 data of empathy expressions. The most dominant type of empathy expression is cognitive empathy and compassion empathy because their data are equal. While, emotional empathy is less than cognitive empathy and compassionate empathy. The social media users express cognitive empathy and compassionate empathy by means to give an understanding response in communication of another's perspective intelligently and take action to show the spirit for sharing emotion.

By applying sympathy theory by McDougall (1908) and empathy theory by Goleman (1996), the type of sympathy and empathy can be found in the history of the Auschwitz concentration camp which is posted by DW News on Facebook. It can be shown that social media can enhance sympathy and empathy. Social media can be the place for people in case of the use of language for social solidarity.

The findings of this study have the correlation with the findings of previous study. First, research was conducted by Ly and Hoang (2020) which was aimed to analyse how sympathy spreads messages through social media networking. This research was analysed by applying several steps, namely: review, compare the same research in the past and develop research. The data were social media users' messages, while the data sources were sympathy messages. The findings showed that there was a relationship between sympathy and social media networking in the case of spreading messages. It is reflected in the use of sympathy in social media networking (Twitter, Facebook, Instagram and YouTube). Second, research was conducted by Guan (2019) which was aimed to analyse the correlation between empathy and social media. This study was analysed by applying meta-analysis research. The data were social media users, while the data sources were empathy responses. Techniques of collecting data were observed. The findings showed that there was a positive effect and significance between empathy and social media. It showed that social media is related to cognitive and affective empathy.

## The Implicature of Sympathy and Empathy Expressions

Based on the data analysis of sympathy and empathy expressions, it can be concluded that there are two types of implicature given by the social media users on the history of the Auschwitz concentration camp.

**Table 3.** Type of Implicature

Type of Implicature	Frequency	Percentage
Conventional Implicature	16	67 %
Conversational Implicature	8	33 %
Total	24	100 %

**Table 2.** Types of Conversational Implicature

<b>Conversational Implicature</b>	<b>Frequency</b>	<b>Percentage</b>
a) Generalized Conversational Implicature	3	12 %
b) Particularized Conversational Implicature	5	21 %
<b>Total</b>	8	33 %

Based on the table above, the writer found 2 types of implicature of sympathy and empathy expressions: conventional implicature and conversational implicature. In conversational implicature, the writer found 2 types of conversation implicature: generalized conversational implicature and particularized conversational implicature. Conventional implicature consists of 16 data (67 %). Conversational implicature consists of 8 data (33 %) which divides into 2: generalized conversational implicature consists of 3 data (12 %) and particularized conversational implicature consists of 5 data (21 %). Therefore, there are 24 data of implicature of sympathy and empathy expressions which are given by social media users on the history of the Auschwitz concentration camp on Facebook. The most dominant type of implicature is conventional implicature because the writer analyses social medias' comment. It is not a direct conversation.

## CONCLUSION

Finally, the writer can conclude several things, namely: 1) the types of sympathy can be found in this study, namely: passive and active sympathy. The most dominant type of sympathy is active sympathy rather than passive sympathy. The social media users express active sympathy by means to not only take pity on the victims but also to share their ideas and thoughts in order to grow a willingness to help the victims and all people. Therefore, it can prevent the Holocaust action happen in the future. 2) The type of empathy can be found in this study, namely: cognitive, emotional and compassionate empathy. The cognitive and compassionate sympathy are equal and emotional empathy is less than cognitive and compassionate sympathy. The social media users express cognitive empathy and compassionate empathy by means to give an understanding response in communication of another's perspective intelligently and take action to show the spirit for sharing emotion. 3) The implicature of sympathy and empathy can be found in this study, namely: conventional and conversational implicature. Conversational implicature divides into 2, namely: generalized and particularized conversational implicature. The most dominant type of implicature is conventional implicature because the writer analyses the data of implicature from Facebook's comment section and it is not conversation directly. The social media users express implicature by means to give understanding indirectly. Based on the conclusion above, it shows that social media can be the place to enhance sympathy and empathy for people in case of the use of language for social solidarity.

## ACKNOWLEDGE

The writer would like to express appreciation for everyone who helps to the successful realization of this research. Personally, this research is far from the word 'perfect', but the writers hope this research will be useful for the other researcher and readers. For this reason, the writer is glad to receive the critics and suggestions.

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