

# Research of Turkish Earthquake Reports Based on Resonance Theory

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**Abstract.** The purpose of this study is to examine the public's perception of the distant suffering of the alienation phenomenon and its treatment in the era of social media. The study uses resonance theory to investigate that the media affects the public perception of distant suffering and elicits moral reflection and emotional resonance in the context of globalization and technological acceleration. This research explains the fundamental ideas of resonance theory, including how to build the axes of resonance and how to look for harmonious resonance in an accelerating society between people and the community. Through the balancing techniques of social media in catastrophe coverage, the paper investigates the case of the Turkish earthquake to demonstrate the reasons for public perception fatigue and the methods by which individuals can get involved in humanitarian efforts.

**Keywords:** Distant Suffering, Resonance, Social Media.

## 1. Introduction

Due to the dual impetus of media technology and the wave of globalization, human catastrophes that were once remote have become more frequent subjects of public discourse, inspiring a variety of disquisitions into moral responsibility, empathy, and sympathy. This study follows the development of resonance theory and highlights the shortcomings of past research in terms of theoretical breadth and real-world applicability, particularly in dealing with the alienation issue in contemporary culture. A critical theoretical framework offered by Rosa's Theory of Social Acceleration Criticism highlights the detrimental effects of social acceleration on people's individual perceptual abilities. Based on this, resonance theory suggests a method for building the axes of resonance to identify a harmonious resonance point between the individual and the collective in a speeding society. Using the example of the Turkish earthquake, the paper explores the role of social media in disaster reporting, the complexities of public emotional response, and the path of individual participation in humanitarian action. It also offers an in-depth analysis of the alienation phenomenon of public perceptions of distant suffering combined with the characteristics of the social media era. This study aims to close the gap in previous research and investigate how the public's profound comprehension of and active engagement in distant suffering in a rapidly evolving social milieu can be fostered through the application of resonance theory.

## 2. Theoretical Background

### 2.1. Connotation of Distant Suffering

In this article, "distant" refers not only to geographical separation but also to a significant class divide. For the general public, the hardships of the underclass represent a socio-cultural "distance." Because of the rapid advancement of technology and economic globalization, there is now even more of a bond between "us" and "others." Giddens contends that globalization allows us to interact with others who believe and behave differently than we do [1], and that long-distance "strangers" are now finding their way into "our" world in a variety of ways. Now the "distant suffering" entering our lifeworld through the medium, distant misery is no more something that does not interest "us." The media encourages us to travel to far-off places, lament far-off tragedies, and aspire to be

"cosmopolitans." [2] This trend has made "distant suffering" a popular topic of study and has developed into an interdisciplinary field of research.

The origins of compassion in the West can be found in Aristotle, who defined sympathy as a specific type of anguish that is brought on by the suffering of others [3]. By the time of the European Enlightenment, views about diverse identities and societies had begun to place a significant emphasis on an emotive ethic driven by sympathy and caring. Over more than a century, from the early 18th to the mid-19th centuries, a systematic collection of ethical philosophies and social theories relating to sympathy/empathy and emotion was developed by David Hume, Adam Smith, Jeremy Bianchin, and John Mill [4]. According to Adam Smith, there are three primary types of locations from which compassion originates: the physical, the affective, and the historical/cultural. These three spaces shape the way sympathy operates, constituting the "spatial texture of sympathetic activity"[5].

The empathy space is shaped by the media, be it physical, emotional, historical/cultural. In the past, we were able to create our relationships—whether they were functional or emotional—with others to some extent by seeing their suffering. However electronic media crosses national boundaries to link "us" to the pain of the "other." [6] According to Merowitz, "different groups of people can have specific and limited experiences of the suffering of others because they are segregated in different places and have specific and limited experiences of a specific place." The limited experiences in a particular location, lead to distinct social identities. And electronic media bring many different types of people to the same 'place,' so that many formerly distinct social role characteristics become blurred" [7].

During the Spring Autumn and Warring States periods in Chinese history, a great deal of early ethical ideals of compassion and care arose. For example, Mozi's "Universal Love" suggests "treating a man's country as if it were his own; treating a man's family as if it were his own; treating a man's body as if it were his own", and suggests that "universal love", which is unequal, has the effect of "cross-benefits". It implies that "mutual benefit" results from "mutual love" in the absence of equal inequalities. "Loving each other can avoid all the woes and grudges in the world" refers to how caring can end all disagreements and resentment. The idea of "benevolence and love," as advanced by Confucianism, particularly Confucius and Mencius, emphasizes personal care for others and society. Confucius proposed the concept of "love for others who are benevolent," holding that moral development, family harmony, national rule, and world peace are the best ways to create societal harmony. He also believed that benevolence should begin with the person. Mencius introduced the ideas of "brotherly love" and "loving one's relatives," emphasizing love for family members and compassion for outsiders. These ideas furthered Confucius' conception of kindness and love. All people share the universal ethics of "benevolence, righteousness, propriety, and wisdom," and searching for these universal ethics—also known as "seeking peace of mind"—is the cornerstone of creating a good society and a good individual. Accordingly, in these foundational theories, universal love and compassion, rather than an ethical system based on hierarchical differences (e.g., ruler, subject, father, father, son), constitute the cornerstone for the construction of a good society. Fei Xiaotong's "differential order pattern," first put forward in "Native Society," is gaining traction in Chinese literature. According to this pattern, social and physical distance progressively rise as intimacy declines on a gradient [8].

While sympathy is vital, M. Fox notes that today's world is experiencing a "lonely exile" as a result of the vast majority of people living in poverty and the luxurious lives of the few. Distant pain and suffering are exploited by electronic media to amuse. In today's world, where competition is fierce everywhere, showing sympathy for others is equivalent to harming oneself. There is a lot of violence in the world, and because it happens so frequently, the victims of violence and persecution have become just a set of statistics [9]. As "strangers" who were originally distant are entering "our" world in various ways, it prompts people to begin to think about the relationship between "us" and "them" and "our" place in the world. "Our place in the world. Do "we" and "others" share a moral bond? Do "we" have the same compassion for the suffering citizens of other nations as we do for our own? Are "we" obligated to help "people" in far-off places? "[10]

## 2.2. Resonance Theory

### 2.2.1. The formulation of resonance theory

As a representative of the fourth generation of the Frankfurt School, Hartmut Rosa, Professor at Friedrich-Schiller Universität Jena, has taken up the theoretical thrust of Axel Honneth, the leader of the third generation, whose earlier research is a contemporary continuation of German critical theory. In 2005, Rosa published the large-scale work *Beschleunigung: die Veränderung der Zeitstrukturen in der Moderne*, the first theoretical and analytical work in sociology on the ever-increasing pace of social life. His other book, *Entwurf Einer Kritischen Theorie Spätmoderner Zeitlichkeit*, is a concise version of *Beschleunigung: die Veränderung der Zeitstrukturen in der Moderne*. These two works correspond to the first major axes of Rosa's theory, which is the analysis of the "accelerated society" and the formulation of the "critical theory of social acceleration".

Rosa's deep understanding of contemporary society gave rise to the idea of social acceleration, which has a strong theoretical base and broad applicability. "The experience of modernization is the experience of acceleration," as Rosa put it. According to him, modern society's temporal structure is evolving in "a very particular, destiny-like way." These temporal structures are "governed by a logic of acceleration, and this logic of acceleration has an almost as yet undiscovered connection to the concept and nature of modernity."

Inheriting the critical mantle of Habermas and Honneth and returning to Marx's theme of alienation, Rosa analyzes and critiques the various new forms of alienation triggered by the acceleration of society. *Entfremdung*, a German word with the root word *fremden*, which means distance and strangeness, is then meant to alienate the person from society, or, in the case of the modern theory of acceleration, is the mutual alienation of lifetime and social time. By adding time and place to the fundamental elements of alienation, Rosa expands on the concept of *entfremdung*, which is founded on the social representation of acceleration. [13] Rosa's comprehension of the notion of *entfremdung* is primarily derived from Rahel Jaeggi, an Honneth student and a member of the Frankfurt School's fourth generation, who summarizes the concept as a "Beziehung der Beziehunglosigkeit." The five essential patterns of the new *entfremdung* are space, object, action, time, and self. These five fundamental components of existence are where large-scale *entfremdung* occurs as a result of society's acceleration. In contrast to Yeats's "Beziehung der Beziehunglosigkeit", Rosa proposed the concept of "bezogene Beziehung", and later in his theoretical evolution, he shifted from "social acceleration" to "dynamic stabilization", and proposed the concept of "post-growth society", trying to find a balance in the accelerated society, "post-growth society", and "post-growth society". In an effort to strike a balance in a society that was speeding up, he later changed the focus of his theory from "social acceleration" to "dynamic stabilization" and put forth the idea of a "post-growth society." The idea of "resonance" then served as a counterbalance to the idea of "social acceleration" and it evolved into a tactic to combat the fast-paced society's entanglement. If "new *entfremdung*" is the symptom of "acceleration," which Rosa identified as the disease of late modernity, then "resonance" is the remedy he suggested.

The German Romantic tradition, which predates the Frankfurt School and its critical theory, is where the fundamental idea of "resonance" originated. "The dialectical interpretation of the concept of resonance relies heavily on aesthetic experiences modeled on Romanticism, Joycean epiphanies, and similar notions of fleeting transcendence." [14]

Rosa proposes that there are four ways to create resonance: interacting, adapting, losing control, and evolving. He observes that "resonance is only complete when we feel connected to the world because of our ability to influence it (and the world stimulates us) and when we can also relate to other facets of the outside world from our self." Rosa also makes a distinction in the theory between the ideas of empathetic relationship and empathic experience: "A secure and trustworthy foundation for such recurring experiences must be provided by permanent empathic relationships, which must be conceptually distinguished from transient, frequently powerful periods of empathic experience. The latter is what I call the axes of resonance. Resonant relationships are long-lasting, whereas resonance is a fleeting and intense feeling. These "lasting resonant relationships" are "axes of

resonance"[15]. "We establish an axis of resonance with the world when we love these things." [16] We engage with the world, give it a voice, and respond to it in a good way. In addition, the world grants the subject recognition of identity and worth, illuminates them, lifts the curtain to disclose the truth, and lets them shine.

Rosa makes a distinction between three different kinds of axes of resonance. The first is referred to as "horizontal axes of resonance" and is a socially focused sort of resonance that describes a person in connection to the interpersonal world around them. In this sense, the term "horizontal" refers to a connection in which individuals communicate on an equal footing. Since the Romantic era, axes of resonance such as family, love, friendship, and democratic political institutions have been theorized in contemporary Western civilization. "Modern (originally bourgeois) society has established and conceptualized the family as a central sphere of opposition, whereby the family emerges as a 'harbor of empathy' (and perhaps even the last such harbor) in an otherwise indifferent or hostile world of struggle and competition," claims Rosa. "The family is the essential contrast and indispensable balance for the satisfaction of empathic needs and desires." [17] The argument posits that the family, as a resonant shelter against *entfremdung* and its institutionalized and protected love, remained unquestioned from the early modernity of Schiller's time until late modernity—even through the movements for gender affirmative action and homosexual rights. Even while the homosexual movement in Europe and the US was centered on the fight for the legality of marriage, or the family, the family, as the focal point of the social resonance of the contemporary individual, remained unassailable. [18] In contrast, Rosa states that "two people are friends when lines of empathy about compassion and trust vibrate between them." [19] Friendships are not institutionalized or contractual, unlike family connections. True friendships unaffected by authorities and institutions need to be founded on the principles of "rebuttal" and "forgiveness." The term "rebuttal" suggests that the subjects' differences, which are a necessary condition for a resonant relationship are certain. According to this definition, "true friendship can only realize the 'representative function' that it is given when it has 'the power of rebuttal' and becomes a responsive relationship." [20] The Horizontal axes of Resonance ought to reach into the political sphere in addition to friendship and family. Rosa thought that in order to overcome political *entfremdung*, the "voice of democracy" has to be founded on "democratic aestheticism" through the arts. "Vertical axes of Resonance," also referred to as "vertical" or "longitudinal," are a second type of resonance that typifies the existential direction of man and nature and even extends beyond the cosmos. "Vertical" refers to a resonance between people and concepts, visions, and other consciousnesses; it is distinct from "horizontal" interpersonal relationships and "diagonal" human-object relationships. It is a way to depict how people relate to concepts, ideals, and other ideologies found in art, music, poetry, and other forms of human expression. They have an impact on the recipient, and both the artist and the recipient identify what makes each piece special. This inner experience generates a reciprocal reaction between the self and the outside world. [21] The "diagonal axes of resonance" that link the horizontal and vertical are the third axes of resonance, which is the type of resonance that exists between a person and the material world. It shows up in work and education and can be related to things like sports, schools, and organizations one is a part of. As far as he is concerned, late modern society continues to relate to and experience the universe through the poetic creation of diagonal axes of resonance with objects. All forms of contemporary art curation, from the highly popular "readymade" shows to the theoretical and historical investigations of "things" in the disciplines of culture and sociology, are methods of replicating "materialities." All of them are attempts to replicate "materialities," to give objects a unique sound. Both the subject and the thing are created by the "truly responsive relationship" with things that are generated during work; the thing is not only "the objectification of the essential power of the human being," but it also acknowledges the subject as something that has been constructed. [22].

But Rosa also says that developing empathy with only one goal in mind can be detrimental. "We need to be able to step back from the empathy mode and remove ourselves from the world, taking a dispassionate, utilitarian, analytical posture towards it. In addition to being necessary for the

advancement of contemporary science and technology, cultural competency gives humans a means of living that allows for the emergence of socially, materially, and existentially focused resonance." [23] The axes of resonance of the good life are the intermittent and sequential turnover of resonance and *entfremdung*, or the cycle from *entfremdung* to resonance to *entfremdung* and back to resonance. However, in the universe of *entfremdung*, the resonance axes have been annihilated, and there is only one *entfremdung* relation—that is, *entfremdung-entfremdung-entfremdung*—in existence.....[24] Thus, the world in which we desire a good life is a sound world, and a sound world is one in which *entfremdung* and resonance undergo an ongoing dialectical transformation, i.e., the world of axes of resonance with *entfremdung-resonance-entfremdung -resonance*.

### 2.2.2. Development and application of resonance theory

Since the proposal of resonance theory by Rosa, scholars at home and abroad have explored its theoretical construction and deepening in a multi-dimensional way, and at the same time, they have mined the practical value of resonance theory from various perspectives. Feng Xueqin [25], in discussing the new "entfremdung" program of advanced sensibility treatment, emphasizes that the theory of resonance shares the same logic with Schiller's program of aesthetic education for solving the problem of *entfremdung*, and argues that the essence of resonance is the responsive relationship between the subject and the world based on the recognition of difference, and that the existence of resonance is the basis for the aesthetic relationship in daily life. The expansion of the theory of resonance in the aesthetic and interdisciplinary domain is revealed by the horizontal, diagonal, and vertical axes of resonance, which show how the aesthetic kingdom can fully intervene in human society and daily life and so defeat *entfremdung's* aesthetic education. Li Bofang [26] suggests that when discussing the topic of modern civic and political education from the perspective of resonance theory, the teacher cannot be seen as the subject who wants to control the student because this type of education is merely a form and not a god, and it is fundamentally an opposition between the subject and the object. The potential significance of empathy theory in educational theory is highlighted by the idea that two-way indoctrination, which aims for positive interaction between the educated and the educator, is preferable to unidirectional "duck-filling" indoctrination. Rosa's theory of technology is very significant in China, according to researcher Shen Xiangyu [27], starting from the dialectic of *entfremdung* and resonance. A single level of growth model can only be sustained for a limited amount of time due to the rapid speed of life and societal change brought about by technological acceleration. "There is a forward-looking and realistic significance to Rosa's reference to the significance of technology, breaking through the growth model of pursuing quantity, improving the quality of people's relationship with the world, and pursuing a better life. These are all very similar to China's future-oriented development path." On the other hand, the discussion by Meng Xianglin and Zhang Yingying [28] focuses on the alienation phenomenon of fragmented reading and suggests that deep reading recurrence be encouraged by optimizing the resonance link. This also highlights the importance of the resonance theory in directing an individual's reading habit in the study of media consumption.

Hartmut Rosa himself promotes the idea of building a better life with axes of resonance at its center in *Toward a Better Life: From Dynamic Stability to the Pursuit of Resonance*. This theoretical idea portends the widespread use of resonance theory in subsequent study and practice. Subsequent investigations may delve deeper into the interdisciplinary integration of resonance theory and examine its application in the domains of psychiatric counseling, art, education, and so on. They may also examine the dynamic mechanism of resonance in personal development and societal transformation. Future study paths in the information era might also entail a thorough examination of the novel resonance forms seen in the context of digital media. Examples include studies on the role of resonance in cross-cultural communication and how to accomplish effective emotional communication across cultural differences, online resonance, emotional sharing in virtual reality, and more. Other areas of interest include how to better apply resonance theory to improve social adaptability and self-awareness in individuals in guidance and education settings.

### 3. Research Questions

Relevant research has mostly focused on the theoretical evolution of resonance theory, including its modern advancements and logical growth. Furthermore, while some researchers have looked at the resonance theory's applicability to specific modern social issues, these studies have not addressed the subjectivity of emotional experience, individual differences, the digital media environment, or cross-cultural communication. They have also largely disregarded the most recent developments in the social media era. This paper is innovative in that it offers a fresh perspective on interdisciplinary research by offering a thorough analysis of Rosa's resonance theory's development as well as detailed recommendations for future study based on the actual problems facing modern society. This study aims to apply the theory of resonance to explore people's perceptions of distant suffering in the age of social media and, in particular, the diagnostic and therapeutic options for this phenomenon. The study was inspired by existing literature to highlight the significance of social media as a medium that brings the interpretation of perceived distant suffering into dynamic social change. The lack of responsiveness to touch in the social media era is another factor in the choice of this idea. The resonance theory's fundamental goal of fostering harmony between the individual and society—also known as the "relationship of relevance"—has consistently been present in these studies, even though its foci vary depending on the disciplinary background and research subject. In addition to explaining why contemporary individuals are unable to empathize with or recognize instances of *entfremdung* in remote suffering, this theory also offers strategies for addressing *entfremdung*.

Due to space constraints, only a brief account of the Turkish earthquake is provided in this paper, which uses it as a case study.

Turkey, February 6, 2023 – At 4:00 PM local time in Turkey, an earthquake with a magnitude of 7.8 on the Richter scale rocked the southern region bordering Syria. This is thought to be the largest earthquake in the region's history. In addition, the earthquake caused significant building collapses, landslides, power and water disruptions, and even a little tsunami that impacted Syria and Cyprus, among other nearby nations. Following the event, news of it made its way around China's media landscape, garnering significant public interest. A noteworthy case study for seeing remote suffering in the era of social media, the disaster has generated discussion and follow-up on some of China's most prominent social media platforms, including Zhihu, WeChat, and Sina Weibo.

The following factors led to the selection of this incident.

First, is the incident's representativeness. It is a representative catastrophic occurrence that has drawn the attention of numerous nations and media outlets worldwide, making it a transnational catastrophic event, regardless of media coverage or the significance and gravity of the catastrophe.

The second is whether the incident was appropriate for "distant suffering." Turkey is marginalized in Chinese social media platforms because of its geographic, political, economic, and cultural remoteness. The aforementioned nations are a wonderful method to illustrate how much Chinese people understand and care about "distant suffering."

This paper, which uses the Turkish earthquake as a case study, focuses on the alienation of perceived distant suffering in the age of social media and the diagnostic solution within the framework of Social Acceleration Theory and Resonance Theory. More specifically, the main questions of this study are as follows. In reporting, how can social media strike a balance between information transmission and emotional arousal? In the age of social media, how is the idea of remote suffering alienated? How can people who actively engage in humanitarian work in the real world come to understand their social responsibility?

### 4. Research Methods

This report uses a variety of research techniques to address the aforementioned problems. Utilizing a content analysis technique, the first research question discusses the text in terms of "social media," with a focus on Sina Weibo, a well-known social media platform in China. Because of the intricacy of the discourse sources that are involved in this platform, the researcher first reads the discussions

and replies under the topic "Turkey Earthquake" on the website as a whole to get an overall impression of each account. Based on this, the researcher conducts a representative analysis of the content to present the intricacy of social media coverage as best as possible. The author selected 226 Sina Weibo reports from February 6, 2023, to February 6, 2024, that included the phrase "Turkey earthquake." We conducted in-depth interviews to answer the second research question. To get objective results, the interviewees' age range, gender, and place of residence were taken into consideration. Some of the interviews were conducted via WeChat voice or WeChat video because the researchers were unable to conduct in-person interviews with them due to geographical distance and other factors. The researchers turned every interview into a transcript following each one. The following topics were mostly covered in the interview outline:

1. Do you believe that the way you often use social media sites like WeChat and Twitter affects your ability to see pain in those who are farther away from you? Could you please elaborate?

2. How would you characterize your thought processes when you come across social media accounts of far-off suffering, such as an earthquake in a specific location?

3. Do you believe that the hardships people share on social media these days cause "fatigue"? Or to put it another way, are you numb? Why?

4. Do you utilize social media to reach out to and support those in need? Could you describe your encounter with this?

5. Do you believe that people's perceptions of hardship that is far away may be distorted by social media? Have you given this any thought as to why?

6. Is there a sense that in the current social media coverage of such natural disasters, people are more emotionally cathartic than concerned with the event itself?

## 5. Research Findings

### 5.1. Emotional Arousal and Messaging: a Balancing Strategy in Social Media Reporting

#### 5.1.1. Cognitive image analysis

To evaluate the effectiveness of microblogging news media in covering the earthquake in Turkey, the study uses word frequency analysis to extract high-frequency words and count their frequency. Based on this, we summarize the features of social network media in terms of information transmission and emotion stimulation. To ensure the correctness of the analysis results, we specifically used the text analysis program Rost Cm6 to analyze the preprocessed text data with extensive word frequency statistics. We also removed useless terms like "put away," "d," "forward," "one," etc. Ultimately, we arranged the 80 most often occurring words and provided a detailed interpretation, as indicated in Table 1.

**Table 1.** Word frequency statistics

Number	High Frequency Word	Frequency	Number	High Frequency Word	Frequency	Number	High Frequency Word	Frequency	Number	High Frequency Word	Frequency
1	Earthquake	386	40	construct	12	41	continuing	12	80	Kahramanm aras	7
2	Turkey	297	39	continuing	12	42	surety	12	79	layout	7
3	Japan	139	38	mankind	12	43	inspect	12	78	phD	7
4	massive earthquake	69	37	developmental	13	44	news	12	77	ambassadors	7
5	Earthquake in Turkey	63	36	severity	13	45	generous	11	76	civic	7
6	nations	62	35	centuries	13	46	Xinjiang	11	75	investor	7
7	region	59	34	naturally	13	47	resource	11	74	lives	7

8	dollars	51	33	hours	14	48	commonw ealth	11	73	insure	8
9	US	43	32	geodetic	14	49	humanism	10	72	course	8
10	globe	36	31	past	14	50	regular	10	71	wisdom	8
11	constructi ons	36	30	surety	15	51	bond	10	70	sky	8
12	kilometer s	33	29	field	15	52	fabrication	10	69	strike	8
13	affect	30	28	process	15	53	unite	10	68	highly accurate	8
14	anniversa ry	29	27	strong	15	54	space	10	67	technical	8
15	data	25	26	officers	15	55	frontier	9	66	link	8
16	economy	21	25	cause	16	56	reduce	9	65	rise	8
17	governme nt	21	24	social	16	57	risk	9	64	own home	8
18	exports	18	23	university	17	58	people	9	63	the first time	8
19	supplies	18	22	earth	17	59	southeast	9	62	people	9
20	East	18	21	local	18	60	man- machine	9	61	national defense	9

The top 10 high-frequency terms account for 58.6% of the total frequency when seen through the lens of word frequency statistics. The terms "earthquake," "Turkey," "Japan," and "Turkey earthquake" are among them. Words like "country" and "region" appear frequently, indicating that social media outlets give geographic location a lot of consideration when reporting earthquakes. Simultaneously, the terms "dollar" and "United States" also exhibit substantial rankings, indicating that social media, in line with the trend of global integration, pays close attention to the effects of big regional natural catastrophes on the global economy and the evolution of inter-country relations. This suggests that social media users are very concerned about how significant regional natural catastrophes will affect the world economy and how the trend of global integration will affect international relations. Furthermore, the frequency with which terms like "construction," "materials," and "people" surface indicates the level of focus that online social media platforms have on providing humanitarian help and post-disaster relief in crisis zones.

In summary, this paper's work frequency analysis results demonstrate that social media outlets covering the Turkish earthquake pay particular attention to the effects of the incident on interstate relations, the global economy, and physical location in addition to the event itself. Online social media platforms concurrently highlight topics like humanitarian help and post-disaster relief. These results contribute to the ongoing investigation of social network media's responsibilities in social mobilization and information transmission by offering crucial hints regarding their roles and functions in major disaster coverage.

### 5.1.2. Analysis of the emotional image of "distant suffering" in the social media era

In this study, sentiment analysis was used to thoroughly examine texts from social media regarding the earthquake that occurred in Turkey. First, to investigate the patterns of emotional expressions and audience perceptions in social network media during disaster reporting, the sentiment colors in the texts were quantified using a sentiment lexicon and the Rost Cm6 sentiment analysis algorithm, as seen in Table 2. Second, it was discovered that negative emotional images predominated while neutral and positive emotional images were comparably rare when comparing the distribution of the three different emotion types (positive, neutral, and negative) in the text, as seen in Table 3 and Table 4.

**Table 2.** Distribution of Emotion Types

Emotions	Quantities	Percentage
positive emotions (5,+∞):	99 articles	22.97%
neutral emotions [5, 5]:	5 articles	1.16%
negative emotions (-∞, 5):	327 articles	75.87%

**Table 3.** Positive Emotions Segmentation Table

Degree	Quantities	Percentage
General: (5, 15):	34 articles	7.89%
Medium: (15, 25):	36 articles	8.35%
High: (25, +∞):	29 articles	6.73%

**Table 4.** Negative Emotions Segmentation Table

Degree	Quantities	Percentage
General: -15, 5):	50 articles	11.60%
Medium: -25, -15):	36 articles	8.35%
High: (-∞, -25):	167 articles	38.75%

To conduct a thorough sentiment analysis, 237 social network media text data regarding the Turkish earthquake occurrence were also gathered and examined for this study. The findings revealed that, in the text samples under analysis, the proportion of negative sentiment expressions reached 75.87%, whilst the proportion of neutral and positive sentiment expressions was comparatively lower at 15.53% and 8.7%, respectively. This demonstrates even more how negative feelings predominate in reports about the Turkish earthquake occurrences on social media. Regarding adverse effects, the research discovered that social media platforms, although providing unbiased coverage of crisis events, additionally conveyed empathy and anxiety for the affected population by employing emotive language and selective reporting. Such emotive displays may influence public sentiment in addition to drawing attention from the media. In terms of positive emotions, some social network media tried to inspire readers' sympathy and solidarity by reporting warm stories and positive events in the earthquake, such as victims helping each other and animal rescue.

Furthermore, the study discovered that audience preferences and platform features can have an impact on how emotions are expressed in social media coverage of disasters. Certain user groups may be more drawn to negative material, whilst certain social media sites may tend to distribute emotional content.

**5.1.3. Analysis of the overall image of "distant suffering" in the social media era**

Based on the word frequency analysis of high-frequency words, we also employed semantic network analysis in this study to create a conceptual and semantic relationship network graph that illustrates the distribution structure and intrinsic connections of high-frequency words. To be more precise, we created an overall semantic network map of social media using Rost Cm6's semantic network analysis function, as seen in Figure 1. We used Net Draw to perform a centrality analysis to have a better understanding of the significance and relationships between the vocabulary in the network. The degree of centrality in this analysis is indicated by the size of the squares; the larger the square, the more significant the vocabulary is in the network, and the greater the degree of centrality. The thickness of the lines represents the frequency of co-occurrence and the degree of the semantic link between the two words; the thicker the line, the more frequent the co-occurrence and the closer the connection.



media. Social media allows for the instantaneous broadcast and presentation of multimedia content, so transforming faraway calamities and suffering into a part of the public's everyday experience. The public's emotional resonance is triggered by this instantaneous and visually represented information dissemination, which makes it easier for them to perceive and feel the severity of the disaster and the suffering of the victims in far-off places. This strengthens their capacity to empathize with the suffering of those victims and increases their concern for and perception of that suffering.

### **5.2.2. Information overload and emotionalization of suffering coverage on social media triggers public perception fatigue**

The results demonstrate that information overload and emotional reporting are potential issues, even though social media has a good impact on increasing public awareness of suffering in distant locations. "I believe that there is a mixed bag of information regarding suffering reports on social media these days, some of which are true or false and occasionally leave people feeling 'fatigued.'" "It can be depressing because there are so many stories that are similar and so many media outlets covering them; the content is not comparable, and some self-published media outlets are not of the same caliber and comment on things at random. As a result, you will inevitably become 'numb' from reading too much of it." Thirty percent of the participants indicated that they would become weary of hearing about hardship. According to resonance theory, there are prerequisites for creating emotional resonance. For example, when people are inundated with information, their ability to process it all may become perceptually fatigued, which weakens the resonance for suffering that is far away. The public experiences perceptual fatigue due to the sheer volume of emotionally charged, sometimes too dramatic, accounts of distant suffering on social media platforms. As a result, people may begin to doubt the veracity of suffering that is far away. The public becomes insensitive or indifferent to the distant suffering that occurs in the distance because of this media environment, which also lessens the impact of resonance theory.

### **5.2.3. Rational guidance and effective channels are critical to public assistance behavior**

The study's findings demonstrate that while most respondents are willing to sympathize with and help those in need in far-off regions, they frequently lack clear channels and practical means of doing so. As a result, pertinent agencies must enhance the logical standards for public assistance behavior and offer trustworthy channels of support as well as detailed action instructions. In addition, media outlets should take on their social duty by stepping up their in-depth reporting and analysis of tragedies to give the public accurate and thorough information that will lead them to reason and useful help.

## **5.3. From Bystander to Actor: the Realization of Individual Responsibility in Humanitarian Action**

Based on the respondents' specific assistance measures, this study summarizes the following conclusions.

### **5.3.1. Enhancement of information perception**

Rosa proposes four connections—touch, response, transformation, and unmanageability—that produce resonance. People actively follow and are moved by reports of distant suffering and suffering on social media platforms. They then use these platforms' instantaneous information dissemination capabilities to increase their perception and awareness of distant suffering and to take action in response to it.

### **5.3.2. Rationally analyze the authenticity of information**

Resonance is not advantageous, according to the theory of resonance. Internet users ought to approach problems logically and objectively. People should be able to discern the veracity of information, avoid spreading unsubstantiated information carelessly, and make sure the material they share is accurate and authentic given the complexity of social media.

### 5.3.3. Positive acts of assistance

People can take the lead or take part in helpful activities, like material donations and contributions made via social media platforms, to directly help those in need both materially and spiritually. One way to do this is by making art that shows compassion for those who are suffering from a distance. Rosa proposes a “vertical axis of resonance” to illustrate the relationship between ideologies, ideals, visions, and other artistic mediums like poetry, music, religion, and humankind. The recipient of artistic works, such as music, dance, and poetry, is touched and affected by them, which defines the individuality of each piece of art between the creator and the recipient and fosters an internal experience that produces a reciprocal response between the self and the external world. Artists can bring to life the scenes of disaster-stricken areas and the stories of individuals suffering through art genres like those previously described, affecting viewers' hearts and igniting their desire to lend a helping hand. Additionally, art can be a source of inspiration and optimism. People frequently experience helplessness and desperation in the face of calamity. Nonetheless, upbeat messages can be communicated through artistic creations, giving people strength and hope. People may sense the love and support of the community via the creation and exhibition of these works of art, which empowers them to tackle obstacles and problems with greater tenacity.

## 6. Discussions

"Since the Renaissance, when a traceable discourse on 'modernity' first emerged, proponents and opponents of modernity have agreed upon one fundamental point: people's experience of modernity is fundamentally accelerating life and the world, and as a result, their personal experiences are also accelerating." [29] Direct, face-to-face, continuous proximity between people is decreasing in an accelerated society where digital technologies are pervasive and the reversal of spatial and temporal priorities is felt. Additionally, there is a growing gap between social closeness and physical proximity, on top of which other social correlations are disconnected from spatial proximity. [30] Additionally, "the absence of *entfremdung* indicates that there is a relationship between the subject and the environment in which the objects, people, and places he/she encounters can be perceived and moved by the subject." "Resonance" is the state of this relationship. In reaction to the alienation of interaction, resonance conveys the ideal state of social interaction in an accelerated society and the ideal of the accelerated critical theory of society for a better world. These are worthwhile problems to investigate in light of the theoretical framework mentioned above.

First of all, in the social media era, people's perceptions of suffering in remote locations have changed significantly. How can social media adapt to these changes to better communicate information and elicit feelings? It goes without saying that "slow" philosophy and way of life are artificially granted moral advantages over "fast" ones. The fundamental approach to going back to the pursuit of quality, as articulated by the Italian scholar Petrini when he proposed the "Slow Food Movement," is to reclaim a different scale, to use "slow" as an adjunct to the external values of the existing system, and to use it as a platform for the formation of new values and a gathering place for values that diverge from the current system. [32] Based on Masurier, Australian researcher Helene Thomas has put up five "ethical principles" [33] for slow journalism. One of them is reciprocity, which states that news reporting can be advantageous to the subject of the story as well as to the reporter. According to the theory of resonance, a news reporter can, among other things, make the audience more sympathetic to the story by elaborating on the emotional significance of the incident. This will increase the news report's appeal and persuasiveness. Furthermore, resonance theory offers the topic of the report fresh angles for comprehending and addressing social concerns. Since the theory highlights the connection and mutual effect that exist between individuals and society, the reported subjects can use the empathy theory to better understand and address societal issues, enabling them to better integrate into society and live out their values. The second is the responsibility which denotes a collectivist sense of accountability in reporting. Throughout China's long history, the nation's spiritual foundation and the essence of its cultural legacy have been the sense of communal

responsibility. Resonance theory is a profound theory that examines the relationship between the individual and the world. It aligns with traditional Chinese concepts of "unity of heaven and man" and "harmony and difference" and offers new ways for news reports to represent and encourage a sense of collectivist responsibility. The harmony and unity of the individual and the group are highly valued in traditional Chinese culture, which is similar to resonance theory's idea of the axes of resonance. The resonance experience and the resonance-theoretic relationship are intimately linked to the notion of "love and benevolence" in ancient Chinese culture. By showcasing tales of kindness and affection, including neighborhood watchman ship and volunteerism, news reports can spread good vibes and encourage people to adopt collective responsibilities in their daily lives. In addition to highlighting the wonderful aspects of traditional Chinese culture, this type of coverage helps people feel more accountable to the group and a part of it. To educate the public about the effects of individual behavior on society and the environment and to motivate them to take collective responsibility, news coverage can also highlight issues like environmental protection and sustainable development. The third is respectfulness, which is respect for the subject in news reporting. Resonance theory emphasizes the resonance relationship between individuals and the social, natural, and material world, which requires news reports to fully consider the multi-dimensional existence of the subject of the report in the narrative. When gathering and editing news, journalists should respect the subject's position and refrain from oversimplifying a single perspective. Instead, they should demonstrate the subject's richness and complexity through thorough investigation and presentation. Thorough this reporting method not only yields more accurate data but also shows a profound comprehension and regard for the report's subject. For news reports, the idea of axes of resonance offers a variety of narrative techniques. News reports can use "horizontal axes of resonance" to illustrate the subject's equal communication and mutual support with other people or groups. They can also use "vertical axes of resonance" and "diagonal axes of resonance" to illustrate the subject's relationship to history, culture, and social structure. This kind of narrative technique increases respect for the subject of the story by dispelling prejudices and highlighting his or her complexity. The creation of this kind of emotional resonance not only makes the news report more visually appealing but also reinforces the humanistic concern and deference for the topic of the broadcast. The fourth is patience which enables the interviewee to respond to questions more slowly and to reveal the news story piece by piece. According to the resonance theory framework, news interviews should prioritize the resonance experience between the interviewee and the reporter as well as between the interviewee and the audience in addition to pursuing the quick transmission of information. This implies that the interviewee is not pressured to respond quickly and that they have the time to reflect and process the news story. Instead, the interviewee can be guided by this mindset and allowed to answer thoughtfully and deliberately. In addition to making the interviewee feel valued and understood, the leisurely pacing of the narrative enables the audience to absorb the passion and significance of the tale more fully, strengthening its resonance. The final point is hospitality, which is the ability to show compassion and understanding for others. Journalists can become more perceptive about the interviewee's inner world and enhance their professional capacity for empathy by following the guidelines of resonance theory. The core of the theory lies in resonance experience and relationship building. As a result of this procedure, journalists must probe deeper into the interviewees' emotional states and life experiences in addition to gathering information during the interview. Journalists can develop a psychological resonance with their subjects by carefully observing and listening to others. This resonance involves not only empathy but also a profound understanding and respect for the subject's mood swings, values, and life obstacles. By demonstrating empathy, journalists can place themselves in the interviewees' shoes and comprehend their emotional needs and behavioral motivations. Journalists with this resonance skill can both represent interviewee voices more genuinely in their reporting and demonstrate more humane concern during interviews. Resonance theory application has led journalists to develop empathy in their work, utilizing empathy as a means of bridging the gap between themselves and others. News reporting becomes a warm, engaging story instead of a dispassionate collection of facts when it is guided by such professional ethics.

In an accelerated world, how can the public "slow down" to perpetuate the idea of "distant suffering"? According to resonance theory, there is a need to investigate the relationship between rivalry and resonance. It is suggested that competition causes acceleration, which in turn causes the *entfremdung* of interactions. Competition and resonance need to be properly regulated to address the societal effects of increased interaction. Digital platforms, on the other hand, offer a new integration of links like geography, family, and interest through labeling and grouping. This opens up new methods of interacting and makes it possible to satisfy a variety of interaction demands. The public's increased social engagement offers new chances to foster empathy if they use digital technology responsibly and make use of the prospects for in-depth connection.

Rosa promotes a resonance relationship that is more idealistic and abstract. Despite his constant emphasis on the historical and concrete nature of the resonance relationship, its description is essentially universal and serves only as a normative foundation. Consequently, given China's distinct national circumstances and complexity, Rosa is unable to offer explicit guidance on how to achieve the ideal life, and the theory of resonance can only offer limited assistance.

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