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**PHILOSOPHICAL APPROACHES TO EVALUATING CRITICAL
THINKING AS DIMINISHED EMPATHY: A QUALITATIVE ANALYSIS
OF NEWS FRAMING OF STUDENT LOAN FORGIVENESS**

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Abstract

Critical thinking has long been recognized across disciplines as being solely rooted in problem-solving and logical argument construction. By using Miranda Fricker's *Epistemic Injustice: The Power and Ethics of Knowing* as a core theoretical framework, this study aims to deconstruct the ways in how news framing has shaped critical thinking over vast periods of time through an exploration into the ways in which thinking has been socially understood in an otherwise largely technologically immersed world. Using a rhetorical criticism approach, 33 news articles and segments are analyzed from a variety of popular news sources from several platforms that are commonly used mediums for information. Findings indicate that framing bias echoes hermeneutic injustice propagandizing systematic devaluation of individuated experience through use of numeric abstraction. Future research directions include an exploration into methods of cultural shift to reconsider empathy and creativity as an integral part of critical thinking as an extension of mathematics and logic.

PHILOSOPHICAL APPROACHES TO EVALUATING CRITICAL THINKING AS
DIMINISHED EMPATHY: A QUALITATIVE ANALYSIS OF NEWS FRAMING OF
STUDENT LOAN FORGIVENESS

by

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Thesis

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1. Introduction

With each passing decade, technology has required less and less work from society in almost every area in life, from using Google Maps for navigation to the ease of communication with loved ones through smart TVs and Facetime. It wouldn't be far-fetched to presume the possibility that humans weren't made for technology, but rather technology was made for humans. German philosopher Martin Heidegger embodied this very idea pertaining to technology (rather than instrumentality being a mere feat of technology, Heidegger defines technology as a "revealing to" an assessment of the world (Heidegger, 1977)) and the essence of pain; that is, whether technology has only demanded technological thinking (also known as calculative thinking, or thinking that is almost mechanical and logical in nature but is not meaningful) from people (Huttunen & Kakkori, 2022). Technological thinking, Heidegger argues, infers that people have encompassed the essence of technology (*Gestell*).

To best understand where individual understanding is generated with respect to technological relations, the nature of Heidegger's *Dasein*, or "existence" must first be understood. *Dasein* could roughly be translated to "being-there", as human experience would immerse itself into an engagement with the world (George, 2016; Holland, 2018). *Dasein* would be interchangeable with "consciousness" or "mind", believing it in essences consistently engaging and discovering the world as it continues to interact with it. In his 2016 article *Agency as Response: a Heideggerian Account*, Siby George notes that Heidegger's understanding of individual is not "discrete, self-conscious and autonomous" as a subject who consistently engages with his surroundings (George, 2016). Rather, he is engaging with *Dasein* through its consistent discovery of the world, and by extension, *Dasein* is not entirely autonomous as it relies on engagement with entities and other humans existing in the world. Such engagement for

Dasein is not limited to mere socialization; instead, it includes possibilities that extend beyond imagination, and using such imagination to foster them into action (theory and practice).

However, as Heidegger points out, the focus of *Dasein* is “care”, as when *Dasein* first emerges, it is immersed into the universe and its endless possibilities, and as such, *Dasein* is not limited to merely practice and theory (that is, formulating thoughts and putting them to action), but interest or concern for its own *Dasein* (George, 2016). As a result, for Heidegger, human submission into the world means two things: first, we, as humans, are not our individuated self—and thus, we are not self-conscious (self-conscious in act; that is, an agent of own’s control, freely authoring or causing one’s own act without outside influence (George, 2016)), and because we are not self-conscious, we are not our individuated self but instead, a “socially conformed” version of ourselves known as *Das Man* (roughly translated as “they-self”). Second, it is when *Dasein* successfully manages to re-orient themselves in the midst of their socialization with the world do they successfully become mediated (George, 2016). In this sense, George makes a similar account using Crowell’s (2005) account with regard to the nature of agency as a sense of standing in between two effective aspects of control (that is, becoming a mediator between the individual and the social immersions of *Dasein*):

“... before choosing capriciously or freely submitting to the necessary, *Dasein* is already gripped by the intelligibility prevailing within the shared social practices and narratives of meaning of its community, which is not founded on the transparency of reason but is groundlessly reliant on merely the prevalent community ethos (Crowell, 2005, p. 56)” (George, 2016)

As such, with Heidegger’s understanding of the nature of agency with regard to *Dasein*, it is with technology that such agency falls short. Language, as Heidegger claims, is a central

aspect in how *Dasein*, agency and human freedom are interlinked; that is, language links human experience with the world, almost as an extension of *Dasein* (Mertel, 2020). After all, for humans, language is fundamental to survival, and when language is robbed from us, we are disoriented and regressed in some form, and yet, it is *necessarily* context and interpretation dependent. Where concepts become cannot fully materialize as a result of its abstraction (“concretion of *Dasein*”), language attempts to reify this understanding by attempting to grasp its essence (“the content of such concretion of *Dasein*”) (Mertel, 2020). As a result, Heidegger emphasizes the *necessity* that follows *Dasein*; that it is indeed through *Dasein*, that language becomes actualized and integrated with the world.

For Heidegger, the integration of technology and language poses a threat to the natural inclination that stems from *Dasein*. Where *Beherrschbarkeit* (controllability) and *Machenschaft* (machination) is best understood as precursors, *Gestell* has been defined as “enframing”, “exposition” or “construct” with regard to perceiving nature and humans as *Bestand* (“standing reserves” used for exploitation, similar to resources waiting to be used as a means to an end) (Wendland et. al, 2019; Huttunen & Kakkori, 2022). Where calculative thinking finds its essence in the technological, Heidegger posits that the natural, meditative state reflects human submission to the world. The meditative thinking allows for beings to connect with each other, derived from a sense of “letting” or “enabling” one’s emersion with the world without submissions oneself to assumptions (Wendland et. al, 2019; Huttunen & Kakkori, 2022). This meditative thinking that Heidegger points out is coined as *Gelassenheit* or “releasement” as the best path to attainment of truth as opposed to *Gestall*, which relies on enforced truth (truth that is arguably not promised to be true itself) through mediums such as technology (Wendland et. al, 2019; Verbeek, 2005). As technology would grow to become more extensive and

immersive in the lives on individuals, agency continues to become robbed as the *Bestand* – even when we attempt to evade it.

Pain, as Heidegger continues to argue, is an immersive experience that is robbed by technological thinking (Emad, 1982; Wendland et. al, 2019). Pain is the openness and deep engagement we foster with other beings as well as the world (an experience that opens one up to the empathy) – as Heidegger claims, “In pain, *Gestell* is held” (Owen, 1999; Verbeek & Crease, 2005). To understand what Heidegger meant by this, it is pivotal to first understand the relationship between pain and Heidegger’s own understanding of *Logos* (Clark, 1973; Emad, 1982, Verbeek & Crease, 2005; Wendland et. al, 2019). *Logos* is the perception in which one views the universe -- a lens so to speak. The communication and relationship between *Logos* and pain, Heidegger argues, is an intimate one (Clark, 1973; Wendland et. al, 2019; Huttunen & Kakkori, 2022). One that provides the experiencer a deep, and profoundly personal experience, to which one attains truth. As such, truth obtained from such an immersive experience is one that “allows” or “lets” knowledge be obtained – it is not enforced, as Heidegger sees technology to be. Rather, he believes it is through technological thinking (*Gestell*) that we are prevented from experiencing pain (Clark, 1973; Emad, 1982). Preventing pain, for Heidegger, would keep people from immersing themselves the realness of the world, in sustaining and building relationships with other beings (Emad, 1982; Verbeek & Crease, 2005).

When referring to *Gestell*, Heidegger had referred to the repercussions that would form from the rise of the Second Industrial revolution, which initially began with the mass production of steel (Huttunen & Kakkori, 2020). While he had initially warned his audiences using the rise of machine technology and modern technology in mind, he would proceed to extend his concerns to what would become the foundation of the Third Industrial revolution that continues on today–

that is, the rise of nuclear power and gene technology and its eventual segue into globalization and the digital age (Huttunen & Kakkori, 2020). Where the nature and structure of such globalization and technology becomes materialized through linguistic construction—that is, some form of language in which communication is built. Such communication extends itself to mechanistic language, which once more calls into question of what it means for *Dasein* to exist.

To sufficiently raise the philosophical question regarding the nature of technology as per Heidegger's views, two things will occur: First, the nature of linguistics must be carefully considered—in specific, two criteria will be examined in this study: the context and hermeneutics (i.e, interpretation) of spoken language. Through a rhetorical criticism approach, this study will observe the mechanisms behind the suppression of critical thinking through an analysis of various news sources, using the shared social bank of definitions as defined by Miranda Fricker's *Epistemic Injustice: the Power and Ethics of Knowing*. By distinguishing the nature of social contexts with respect to social identity, Fricker identifies *hermeneutical injustice*, to which I will produce a coding process that will evaluate news framing from a variety of news outlets and platforms.

Using this rhetorical criticism approach to framing analysis, I intend to derive a holistic meaning and possibilities in order to approach whether the nature of media and technology exposure has in some way deteriorated empathetic reasoning (with Heidegger's understanding of Pain being used interchangeably with empathy in this study) as a result of technological and media-based generation of calculative thinking (that is, for the purposes of this study, logistical thinking) and its relationship to media and technology's cyclical contribution to such suppression. Through an evaluation of various coding methods, I intend to evaluate how framing

language in news articles and segments regarding Biden's student loan forgiveness program infers the suppression of critical thinking (as defined to include empathy).

2. Literature Review

Technology would be broadly coined across academic circles in different contexts, most frequently understood as part of an applied science (Dusek, 2006). Yet, majority of works in such empirical approaches have been criticized as examining technology in a far too narrow lens, failing to sufficiently understand the role such technology plays on a holistic level. Dusek (2006) points out how definitions of technology must see beyond applied sciences and that, as such, understanding the nature of technology is best understood by a distinction by function: (1) technology as hardware (most commonly generalized to be understood as tools and machines; a general focus on the "physical" production), (2) technology as rules (best understood as "technique" development, best understood as the product obtained upon utilizing a scientific methods or implementation of a law from a governing system) and (3) technology as system (the discrepancy of the nature of technology when technology does not function as technology outside of human use; for instance, a piece of a spaceship being treated as a holy object) (Dusek, 2006). Despite each product of technology (whether it is mechanization or technique development) becomes categorically dependent on whether or not such products are in fact seen and understood as a function of human use and integration (Dusek, 2006). This study intends to understand technology from a media-related standpoint; that is, technology that is categorically understood through digital devices such as smart phones, tablets, laptops or any device(s) that allows one access to social media or other news consuming platforms.

1. Problem Statement on *Knowledge*

Framing Theory

From technology to social media, the way information is presented matters in the same way colors and paint strokes matter to the interpretation of an art piece. Similarly, the way that information is structured, through words or images, influence how that information becomes digested for the reader – specifically how that information becomes *framed*. Framing theory has typically been described as having “equal degrees of conceptual obliqueness and operational inconsistency” due to its inductive approaches put forth by framing researchers, generally observing its content as a phenomena in the absence of explication of “theoretical premises and their operational implications” (Scheufele & Tewksbury, 2019, pg. 51). Similarly, framing theory has had a number of theoretical foundations, stemming from varying levels of analysis, ranging from *disciplinary origins* (that is, psychological or even sociological approaches) and *explanatory origins* (applicability models in addition to others).

Disciplinary origins that take sociological approaches to framing theory send a nod to Heider’s attribution theory and Goffman’s frame analysis; where attribution attempts to locate a link between an observed behavior and an origin or cause (Scheufele & Tewksbury, 2019). Heider’s work would demonstrate how humans digest complex information through a reduction of social perception to judgements about causal inference; similarly, Goffman’s “frame of reference” would describe how individuals utilize “schemata” (a representation that allows for an audience to identify, label, perceive and locate occurrences in their lives) to organize or process information digested (Scheufele & Tewksbury, 2019). Psychological approaches, on the other hand, end up expanding on Sherif’s frames of reference and Kahneman & Tversky’s prospect theory, with Sherif concluding that all of one’s judgements occurred within frames of reference and Kahneman & Tversky’s view expands that perception itself relies on reference. “Reference-dependency” as Kahneman & Tversky describe, is reliant on what schemas are activated via

interpretation, and how different schemas can be activated through framed messages (Scheufele & Tewksbury, 2019).

In contrast, exploratory origins that seek to understand audiences' interpretation of information (especially in news stories regarding political issues) could be evaluated in several processes, such as through the formatting of such information. Gamson and Modigliani (1987) in specific would observe how information encased in the media would contain a variety of framing feats such as metaphors, images, symbols, numbers, arguments, etc., and that by extension, would reveal how audiences would comprehend and react to a specific problem or issue (specifically as it would pertain to news stories surround politics and events, as content would include both information and frames) (Scheufele & Tewksbury, 2019). For example, in one study that evaluated audience perception of framed negativity bias in the news, numbers or statistics that were negatively framed were perceived as more true than positive (Lindgren et. al, 2022). In addition, the way information becomes packaged could also provide details about an issue relevant to the audience, making it substantially influential in combination with several other linguistic elements. Although frames are indeed devices that rely on linguistic structures in a (news) story, frames also depend on mental structures of its audience to build references off of. It is through these structures that information (often also culturally influenced, keep in mind) becomes internalized – though if information is new to the person, that information creates a basis for that connection. However, if that reference is pre-existing, information can become reinforced (Scheufele & Tewksbury, 2019).

The way information becomes persuasive to the audience, however, observes a related but different phenomenon. Persuasion research evaluates “the presentation of intentionally persuasive content to audiences presumably aware of that intent”, often evaluating frames that

encircle descriptions of people, choice of descriptors regarding events in the news, word choice for identification of issues and more (Scheufele & Tewksbury, 2019, pg. 54). As a result, the use of frames and the extent of persuasion often goes unnoticed by audiences. Still, framing effect studies and persuasion studies evaluate separate outcomes: where framing effect evaluates interpretation as a result of framing, persuasion studies locate the extent of acceptance of message within an audience. Distinction of the two would lie in how framing effect observes interpretation (what people believe to be important about an issue) rather than attitudes (what people know to be true or believe about an issue) (Scheufele & Tewksbury, 2019).

Outside of persuasion studies, framing has also been compared with agenda-setting theory, with both theories at times overlapping in definition due to their evaluation of perception amongst audiences. However, agenda-setting models focuses more on accessibility, and can be utilized to explain framing effects, such as how issues are comprehended amongst a public (Scheufele & Tewksbury, 2019). Despite this, framing and agenda-setting both depend on accessibility and applicability when it comes to how information becomes processed – that is, the accessibility of a construct will supply a likelihood of interpretation on an issue and how applicable that construct is to an issue will determine the odds someone will have to be using it with regard to the issue (Scheufele & Tewksbury, 2007; Scheufele & Tewksbury, 2019).

Frame Development

The construction of frames itself becomes rooted in creation and social negotiation through and journalistic norms, political actors, and cultural contexts. Prior research on news production on journalistic frames suggests five mechanisms that may play an influential part on audiences: social norms and values, internal constraints/pressures (organizational), external

constraints/pressures (interest groups, politicians), work routines and ideological biases (i.e., political orientations). Research that built off of these examples have found each of these mechanisms intersecting in some way, often with the presence of specific mechanism(s) being more significant in some studies (Scheufele & Tewksbury, 2019). Political and corporate influences are also highlighted in frame building, specifically actors such as government bureaucracies, interest groups and/or corporate players. According to Edelman (1993) “authorities and pressure groups categorize beliefs in a way that marshals support and opposition to their interests” (Scheufele & Tewksbury, 2019, pg. 56). Political campaigns direct funding towards “message testing and delivery” in order to influence framing the media. For instance, research has indicated that political actors’ media coverage in presidential primaries is distinct from how they frame their press releases, displaying some success in their frames for election coverage. Other research however, showed stronger impact from their rhetoric when it was brought forth by interest groups or lawmakers. In several ways, at the same time, such coverage can incidentally be influenced by cultural contexts (Scheufele & Tewksbury, 2019). With Goffman (1974) playing as a central influence to the extent of cultural influence on the audience, news frames are not simply communicated through articles so much as they remain to be reference points to the surrounding culture for audiences. The cultural frame itself then allows the audience to internalize information using the culture as a point of reference (Scheufele & Tewksbury, 2019).

Through cultural relevance, the influence of metaphors, similes and analogies can intertwine as a means to substantially influence the audience as well. Each element acts a way to add linguistic and conceptual thought processes to further exacerbate frames (Scheufele & Tewksbury, 2019). Figurative language can act as a catalyst in conceptualizing background

information without directly addressing it, while at the same time addressing new lucrative ways of thinking about the topic at hand. As a result, abstraction from such language can result in applicability for the audience, and by extension, also inform audience interpretations of news text. Metaphors can show to be incredibly powerful in its linguistic utilization, displaying to invoke multiple implications for various backgrounds. For instance, one study that evaluated the news organization and law advocates use of the metaphor “Frankenwood” (labeled as a frame for its GMO origins) found that use of the language surrounding the term invokes the metaphor itself without directly speaking of it (Scheufele & Tewksbury, 2019). As a result, using language surrounding the metaphor can influence audiences to ponder about the metaphor or content related to the metaphor without directly addressing it.

Framing research that looks at frame setting generally intends to evaluate information regarding the micro- and macro- levels of news content, specifically at how individuals become influenced by this content. Most of frame setting research evaluates applicability effect, attempting to locate associations between an issue and its effect (such as definitions, treatments, causes, implications etc.) on an individual, with most consideration given to links to definitions and treatments (Scheufele & Tewksbury, 2019). As Entman (1993) describes frames, “promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described” (Scheufele & Tewksbury, 2019), further exemplifying the powerful effects framed language can have on an audience.

Framing Knowledge and Agency

The media has consistently affected the way information was framed for audiences, and where that audience would then create mental models of what to expect from society (Boni,

2016; Harrison & Windeler, 2020). By extension, audience's knowledge has been shaped by such media across ages, and would incidentally create a "cooperative" communication between audiences and the media (Harrison & Windeler, 2020). By utilizing one's capacity to form schemas, framing would then assist through its function to "organize experience and guide action" (Benford & Snow, 2000). Relying on its interpretive nature, framing consistently sees to guiding one's beliefs and actions by assisting audiences in understanding what can be interpreted as "meaningful" in "the world out there" (Benford & Snow, 2000). As a result, framing has been effective in shaping knowledge obtained by audiences across ages, and have been pivotal in how it becomes digested and have further triggered social movements. The direction of knowledge development and agency becomes contingent on *what* is consumed through framing devices in the media, and how this affects one's sense of agency. One experiment that observed empathic knowledge in reaction to a framed social situation that called for ethical reasoning, participants who had higher reaction timings would have higher EQ scores (emotion quotient), furthering the understanding the nature of how situations are framed can facilitate knowledge that become based in more intuitive, empathic reasoning (Ramsøy et. al, 2013).

Further, impact of framing has shown to be linked to cognitive effects as a result of framing language present in texts. In his article *Language and Thought Online: Cognitive Consequences of Linguistic Relativity*, Slobin emphasizes the nature of linguistic relativity and its effect on cognitive processes; in specific, where cognition is described to encompass concepts and procedures that are experienced regardless of individual engagement in verbal behaviors. Linguistic relativity, according to Slobin, produces research that "should assess the cognitive performance of individual speakers aside from explicitly verbal contexts and try to establish that any cognitive patterns that are detected also characterize everyday behavior outside of the

assessment situation” (Slobin, 2003, pg. 157). By this nature, Slobin emphasizes that linguistic use and cultural practice is heavily dependent of an individual’s natural inclination to producing and perceiving verbal messages. According to Slobin, despite that the Sapir-Whorf hypothesis appeared to be incorrect in its assumption of how one’s language influences the speaker’s way of thinking, his findings were correct in alluding to how the speaker’s conceptualization of reality is influenced by their verbal expression of it (Slobin, 2003). For example, in one experiment that observed news framing with relation to cognitive interactions, findings showed that such news frames interacted with audiences in such a way that it generated more or less complex cognitive responses with frame combinations playing an important role in the way information was cognized (Shah et. al, 2004). As a result, the understanding of how language plays a fundamental role in how the speaker conceptualizes reality just by mere expression is highlighted, especially when it comes to media framing. More to be discussed in *Empathy and Language*.

Knowledge and Critical Thinking

Heidegger himself would describe hermeneutics as a way of “knowing”, his description on human agency assumes that we engage with our surroundings as immersed agents of our environment (Beinsteiner, 2019). However, it is when the agent as a knower has become dormant in their capacities to access such knowledge as a result of techno-scientific regimes; in their article “Cyborg agency: The technological self-production of the (post-)human and the anti-hermeneutic trajectory”, Beinsteimer discusses the anti-hermeneutic agenda that follows deeply technological and scientific works. That is, as they would quote philosopher Gunther Anders, “artificiality is the nature of man and his essence is instability” (Beinsteiner, 2019). Here, Beinsteimer’s use of integrating Heidegger’s description of effective agency (that is, an agent is only as integrative as they can be with their surroundings) and Anders understanding of a

phenomenal change in human programming (via genetic splicing and reprogramming, human self-production, pharmaceutical interventions etc.) would domineer our deeper understanding of what it means “be”. Indeed, it is our obsession with human enhancement that has quantified our sense of self-being—that is, we have foregone our relationships with humans in our quest for technological immersion and advancements (Rousse, 2013; George, 2016; Beinsteiner, 2019). Such advancements would provide us the illusion of agency, which is itself a tool of anti-hermeneutic regimes that denies any deeper meaning to human existence. As Beinsteiner says:

“The technological self-production of the human cannot be evaluated with regard to its teleological openness or closure, if one does not consider the openness or closure of the horizons of meaning that guide this self- production.”

The nature of human manipulation is not limited to sciences behind a lab door; that is, mass culture continues to become produced by mass media (defined as information as it is digested and internalized to individual understanding) (Beinsteiner, 2019). In his book *Rules for the Human Zoo*, philosopher Peter Sloterdijk would go so far as to mention that the production of mass media (through its technological mediums such as radio, television, smartphones etc.) is the equivalent of “breeding” livestock – that is, it programs the effective agent (meaning an effective agent responsive to their environments) to certain levels of media, and thereby fiesting on the sedentary lifestyle during their pre-literate stage (Sloterdijk, 2009; Beinsteiner, 2019). It is only when one reaches the post-literate phase of their life do they become used by technology and media as a means to an end (or as Heidegger describes, entering “Gestell”).

Much of existing literature has not only reduced the definition of critical thinking to being merely based in a “logic-based thinking” but fails to regard how the nature of critical thinking becomes deeply rooted in logic and mathematics, in specific, to one’s natural inclination

to perceive and express aesthetics. For instance, several studies that have observed public attitudes constitutions of “critical thought” demonstrated to be sporadic and insistent on observations of logical or rational thought, believing it to be distinct from “human”-like experience (Francione et. al, 1995; Rodzalan & Saat, 2015; Lamont, 2020; Manassero-Mas et. al, 2023). Yet, mathematicians and philosophers have drawn relationships between aesthetics and mathematics through the understanding of symmetry, unity, order etc., while others propagated that beauty within mathematics is intimately connected to the enlightenment achieved in discoveries within mathematics (Breitenbach & Rizza, 2018). Some argued that fundamentally speaking, the natural inclination to perceive aesthetics becomes connected to the nature of mathematical cognition achieved through intuitive reasoning processes (Breitenbach & Rizza, 2018). As such, the deep relationship that intuition continues to share with logical reasoning becomes inherently extended to the processes that follow the scientific method, such as the development of original inquiry into a particular topic (Housen, 2002). The way in which such critical thinking occurs (such as through the deconstruction of the way knowledge becomes implemented for processing as it becomes standard) can become negatively impact large scale majorities as a result of suppression (via inhibitory control) (Houghton & Tipper, 1996; Murphy et. al, 2017). As a result, with suppression acting in regression of one’s natural inclination toward critical inquiry, approaches toward how critical thinking is currently seen must be reevaluated to include empathy to accommodate true logical and original thought.

2. Redefining Critical Thinking with Empathy

How Empathy is Embedded in Critical Thinking

Mathematician and physicist Henri Poincare (1905) had put deep emphasis about the nature of original ideas that stemmed from intuitive thinking, as opposed to inferential thinking that relies on logical, pre-derived thought:

“We believe that in our reasonings we no longer appeal to intuition; the philosophers will tell us this is an illusion. Pure logic could never ' lead us to anything but tautologies; it could create nothing new; not from it alone can any science issue. In one sense these philosophers are right; to make arithmetic, as to make geometry, or to make any, science, something else than pure logic is necessary. To designate this something else we have no word other than intuition.” (Poincare, 2012).

In addition to Poincare’s significant contributions to the understanding of the nature of intuition, other famous physicists and mathematicians would frequently describe an “artistically creative imagination” (Max Planck) or “an area of the human soul” being communicated through “powerful emotional content, which are not thought, but are seen pictorially, as it were, before the mind’s eye” (Wolfgang Pauli) (Goodyear, 1979; Root-Bernstein, 2002). Intuition, by extension, embodies a sense of aesthetics that finds its foundation in sensory and emotion effects stemming from the mind, finding root in taking a pre-logical and emotion-driven basis of understanding (that is, reaching conclusions based off of little information (Goodyear, 1979)). For instance, Root-Bernstein (2002) argues that the nature of “synosia” (the experience of merely “just knowing” via intuition) is at the forefront of “metalogic” that is embedded in scientific aesthetics, making it significantly distinctive from formal logic in that translation processes occur from synosia to formal logic as a result of “metalogic”. Further, intuition has been considered to be an information processing method via route from empathy as a result of its

cognitive pathway, furthering distinction from inferential reasoning (formal logic (e.g., if A, then B. If B, then C, therefore AC)) (Goodyear, 1979). Brain hemispheres that have separate neural pathways were lit up on separate occasions depending on the information processing method used; for instance, while inference lights up the verbal and rational behavior-governed left hemisphere, the right hemisphere finds conjunction with intuition based off of psychophysiological behaviors. Where intuitive nature is more holistic and diffuse, its affective and cognitive elements are much more difficult to isolate than compared to inference (Goodyear, 1979).

As a result, with intuition being empathically and logically at the center focus of the generalized understanding of logical thought, the definition of critical thinking across academic and public disciplines is described as sporadic at best, yet centrally focused on key concepts such as logical argumentation construction or problem-solving while either making a declaration of empathy and intuition to be separate from critical thinking or making little to no mention of empathy or intuition (Gellin, 2003; Van Winkle et. al, 2014; Liao & Wang, 2016; Shively et. al, 2018).

If natural learning processes intend to embody both intuitive and inferential thought, claiming to hone “critical thinking skills” as defined as merely non-empathetic based “problem-solving”, the development of such skills become redundant. To provide further clarity on this natural inclination, consider the skills one specializes and hones over time, and the application of intuition and inference embedded in constructive logic that accommodates skills such as problem-solving or logical thinking for such specialization to become refined. While it is the skills themselves that become refined to a specialization via inference, it is the *application of intuition* that cannot be specialized; rather, it becomes *applied* to a specialization. As a result, the

nature of thinking itself cannot definitively be expounded into one specialization, as it is the nature of humankind to apply intuitive thinking (and by extension, empathy) in every facet of their life.

By this reasoning, this limitation inaccurately conjects that such critical thinking skills in each application of this study *can only be applied to the specific discipline that these skills were honed for and as a result, is only limited to such disciplines as it cannot serve any greater purpose*. This understanding is contradictory in nature, as it inherently rejects the process in which new information gathered from both inferential and intuitive reasoning. This argument indirectly surmises that new concepts that are born from intuitive logic cannot exist beyond that specific discipline, and thus, obtaining new information obtained by inference is inherently limited. It inaccurately imposes a limit to the nature of thinking itself to a specific discipline. That is, by describing thinking in a cookie-cutter fashion, *the act of thinking critically becomes limited to only one facet of human experience (problem-solving or logic-based argumentation), and thereby neglects more extensive experiences that such thinking had inherently relied on for logical or constructive thought (such as empathy)*.

As a result, the suppression of intuitive thought problematic in nature is because they result in *hermeneutic injustice*. Such limited definitions of critical thinking, in its failure to holistically identify critical thinking as anything outside of the limited definitions, *will act as a means to insufficiently categorize those who engage in thinking outside of those specific disciplines as not engaging in critical thinking*.

As such, with each of these problematic reasonings taking place at the forefront of the misconstruction of critical thought, it is indeed most significantly problematic in settings where

critical thinking is most harnessed – in educational settings. That is, by continuing to engage in the misconstruction of critical thought, the act of failing to prevent injustices becomes an academic issue as well as a societal, as academics would not only fail to bridge the gap to prevent hermeneutic injustices by reinstating identity power to victims of epistemic injustice, but act as active enablers in both preventing intuitive thinking that is rooted in self-esteem and empathy development and in allowing victims epistemic injustice to become systematically excluded as a result of inaccurate scholarly depictions of what critical thinking entails.

It is indeed the nature of humankind to require an experience beyond scientific and technological implementations, even as our media would grow to foster a culture cultivated around itself. Such experiences have shown to be rooted in our capacity to empathize and socially relate to one another; that is, to efficiently engage with entities beyond the self via cognitive engagement (Guiora, 1967; Goodyear, 1979). As such, across disciplines such as psychology, psychiatry, counselling and social work, empathy is identified to be an umbrella term that becomes associated with two instrumental forms of information processing: intuition and inference, both of which are pivotal in understanding socially situated problems and relationships (Guiora, 1967; Goodyear, 1979). Where intuition and inference can work together or exclusively, cognitive processing and sufficiently allow for empathy to be utilized in situations that require social or emotions-based reasoning (Guiora, 1967; Goodyear, 1979).

One such example is how Jean-Watson's Theory of Caring is exemplary in redefining critical thinking to incorporate more holistic integration of human capacities—that is, defining critical thinking to foster meaning beyond mere conscious-focused logical analysis and problem-solving. True critical thinking, as Jean-Watson posits, must reflect human essence in itself, and by extension, must reflect the comprehensive human experience (Watson, 2011; Riegal et. al,

2018). As a result of the definition of human essence according to Watson, critical thinking must be inclusive of, but not limited to, the act of problem-solving in both logic-based and social-based settings (Watson, 2011, Riegal et. al, 2018). That is, to see our interpretation and digestion of interpersonal and intrapersonal relationships as pivotal social knowledge, and that by this definition, mere analytical thinking *must* extend beyond mere logic-based problem-solving, and re-orient itself in validating its experiential counterpart (Watson, 2011; Riegal et. al, 2018).

Empathy and Language

Empathy is necessary for the ethical discussion of justice and injustice, as it will facilitate academic and societal discussions that may prove to be pivotal in overturning minority suppression through the reversal of harmful internalization; that it will be through a collective effort to overcome technological mediation that we will re-orient the Self towards more empathically motivated critical thinking in the face of exteriority. Heideggerian understandings of the nature of empathy becomes deeply rooted in intuition, *time consciousness* and *Mitdasein* (being-with). Where *Dasein* describes existence and care for the Self, the Self also simultaneously finds one-ness with *Dasein* outside of the self (intersubjectivity) (Ferencz-Flatz, 2015).

The collective effort that remains empathically deterred as a result of cultural emphasis on a fragmented understanding of critical thinking would find its solution embedded in deep understanding of linguistics as it communicates through hermeneutics. Although the current understanding of what embodiment means in most academic literature remains disputed, embodied communication discusses the nature of how language (both semantic and bodily) becomes extrapolated by the Other, finding roots in Heidegger's own *time consciousness*

(Friedman, 2014). For Heidegger, one's ability to integrate their tenses (past, present and future) (known as temporality) provides them the capacity to care for their own *Dasein via intention*. Such care for *Dasein* can result in "an ecstatic temporal structure opening up the past, present and future." (Friedman, 2014). The most prominent example Heidegger gives that exercises this structure is the engagement of intention of "doing" in one's world – for instance, the desire to cook a meal. The scoping of the equipment needed to cook the meal (contemplation of ideas; "with-which"), the search for a pot or pan exemplifying the intentional use of past. The application of the equipment representing the intentional use of present ("in-order-to") and the ideal outcome that is assured through intention found in future tense ("towards-which") (Friedman, 2014). Such resources that were hermeneutically embodied in that single existential location become exhausted when presented at once. Building off of Heideggerian *time consciousness*, philosopher Paul Ricoeu argues that such awareness of being propagates how one becomes capable of generating their own narrative as language becomes fundamentally presentative of concepts existing in time consciousness (that is, the use of past, present and future in storytelling that brings the objective-world into the subjective in which *Dasein* becomes cared for) (Friedman, 2014).

Elliot Jacques would utilize the spacetime binary structure to formulate figure/ground binary as a means to model the nature of lived-world experiences that accompanies *Dasein*; where semantic speech (figure) would be accompanied by embodied context (ground) from worldly experiences (Friedman, 2014). Semantic speech as it extrapolates meaning from tense-based conceptualizations would explore awareness through communication via its embodied expression using somatic means. As a result, where speech and *time consciousness* would find interconnectivity through its hermeneutic resources (figure/ground binary model), empathy's

connection (and by extension, intuition) with *time consciousness* and language becomes apparent and extensively multi-dimensional (Droit-Volet & Gil, 2009; Ferencz-Flatz, 2015).

Jacques spacetime binary structure could even be inferred through Slobin's discussion of the nature of linguistic relativity regarding semantic processing. Where the perception of distance to ego is hardly interpreted any differently across cultures; in one study that compared Dutch and English verb constructions, it was concluded that differences in underlying meaning perception was more less likely to occur unless they were expressed through words. As a result, perception of distance to ego between Dutch and English speakers were unlikely to be different from Japanese and Spanish speakers, unless they were preparing distance information for articulation, then Dutch and English speakers were required to express such information in a bipartite way (Japanese and Spanish speakers being required to express them in a tripartite way) (Slobin, 2003). According to his article *The Theory of Cognitive Spacetime*, Stocker's view holds cognitive images inherently require spacetime engagement, with spatial cognition (object spacetime) and temporal cognition (event spacetime) emerging from his exploration of the spacetime metaphor and how its conceptualization is based in metaphorical mental mapping. As such, Stocker emphasizes that "the cognized view is conceptualized with a mental gaze" that takes form in multiple ways that orients itself along a parameter of embodiment-disembodiment (that is, moving along an "affective space") (Stocker, 2014). From this, Slobin's example is thus highlighting the nature of where language can have deeply pervasive effects on memory and selective attention, reemphasizing the heavy embodiment that follows mental activity that concerns the formulation and interpretation of language. As a result, Slobin emphasizes that communication, being heavily integrated with culture, and culture's own integration with language, the mental representations that follow language in the definitions of cognition must

expand to beyond physical world phenomena (what alludes to Heideggerian *time consciousness*). This idea is reinforced by the Stocker's own example of metaphorically mapped fictive and non-fictive examples for cognitive spacetime: fictive expression (defined as "cognitive phenomenon where a static scene is linguistically expressed with motion" (pg. 19); an ex. "the road moves through the desert" (pg. 19)) versus factive expression (static scene without expression of motion; "the road is in the desert" (pg. 20)). By extension of understanding linguistic expression with regard to factive and non-factive modes, online attention in itself would require similar spatial descriptors for locations of objects which would rely on the manifestation of relative to absolute orientation as expressed by languages, which ends up relying on fixed attention to particular points that end up requiring mental imagery with respect to location of an object (Slobin, 2003; Stocker, 2014). As a result, awareness of one's location is always pivotal relative to fixed points to be able to discuss events or locations.

With that said, communication as it would hermeneutically stand, would be deeply and intimately connected with how intuitive development and empathy, as hermeneutic resources would inevitably be interconnected with the nature of knowing.

3. Understanding Injustice in the Absence of Knowing

This emergence into *Gestell* is problematic according to Heidegger, as the nature of just *how* this is problematic would be rooted in hermeneutics. To best operationalize the way in which hermeneutics would produce *Gestell*, it is best to first observe the testimonials before the hermeneutics as it coincides with Heidegger's views. To demonstrate this, I will be utilizing a philosophical framework for my study: that first being Miranda Fricker's *Epistemic Injustice: The Power and Ethics of Knowing*, as it posits to the nature of epistemic injustice, who falls

victim to such injustices, what it means to “know”, who contributes to the act of “knowing” and what can we holistically derive from such virtues based on the knower. First, Fricker identifies the meaning of justice, which she describes can only be defined through understanding what injustice is (Fricker, 2007). To better understand the experience or nature of injustice, she provides a brief description about the nature of *power*: that is, control over an individual in a socially situated sense. *Identity power*, according to Fricker, is a kind of “social power” which finds itself integrated in the “shared social-imaginative conceptions of the social identities” of those targeted in that specific situation in which power is being asserted (Fricker, 2007). Such conceptions or even knowledge, as Fricker describes, is best defined as information we obtain as informants or givers of knowledge contributing to an overarching body of shared knowledge – whether it is in a scientific setting, a socializing environment, etc. It is by virtue of our “essential human capacity” as the informed and the informant that we become inherently obligated, as contributors to such knowledge, to ensure such information is absent of any falsity in that it will undermine the essential human value of the knower as an informant (Fricker, 2007).

Fricker identifies two types of injustices that occurs on epistemic grounds:

“*Testimonial injustice*, in which someone is wronged in their capacity as a giver of knowledge; and *hermeneutical injustice*, in which someone is wronged in their capacity as a subject of social understanding.” (Fricker, 2007)

As a simple example, consider a moment in which a cisgender woman is disbelieved in her explanation about the way menstruation works on basis of her gender. This example would be an example of *testimonial injustice*; this woman was wronged in her capacity as an informant of shared socio-cultural conceptions (that is, contribution to a body of shared knowledge). This is

one single isolated instance of prejudice; however, Fricker argues that it is when such single isolated instances of prejudices can (but not necessarily) merge to create an environment of *hermeneutical disadvantages* (Fricker, 2007). In such a situation that demonstrates *hermeneutical injustice*, consider an a very straightforward example of a black man becoming a target of a hate crime. Assume the (white) assailant targeted this man because of his racist beliefs that were grounded in massively botched statistics he defended to be true because it was “on the news.” As a result, the victim does not report this to the police on the grounds that no one would believe a black man over a white man. This is an example of *hermeneutical injustice* as it puts the victim in a position where he was wronged as a result of his inability to adequately understand his situation. This type of injustice emerges when there is a rift in a shared social body of knowledge between the speaker and the hearer – this very gap is what results in a *hermeneutical disadvantage* for some social groups, resulting in them in becoming *hermeneutically marginalized* (Fricker, 2007). At the risk of providing testimony, those who are *hermeneutically disadvantaged* can become victims of *testimonial smothering*, where members of a marginalized group become silenced in fear of their testimony becoming misinterpreted, inadvertently propagating systemic (and epistemic) injustice (Dotson, 2011).

To apply Fricker’s definitions to our prior discussion of technology and media, reconsider Beinsteimer’s earlier arguments regarding the anti-hermeneutic trajectory put forth by technology and media once more: what is it about the production of mass media and it’s systemic effort to “breed” people into entering *Gestell* that makes it problematic its own right? According to Fricker, this would be a nearly cyclical, systematic example of *testimonial injustice* that has systemically evolved into *hermeneutical injustice*; because it is the perpetuation of our inability to address these issues, it results in repercussions for our failure to address these issues that is

most harmful to academic efforts (that is, facilitating a learning environment that allows students to manifest originality from their own individuated thoughts) (Sloterdijk, 2009; Beinsteiner, 2019). Both Heidegger and Sloterdijk saw the end of interpersonal and being-oriented thought through our failure to tackle the large-scale normative incorporation of *Gestell* on the hermeneutic level – where theorizing becomes contingent on deeper immersion into technology and losing our capacity to experience pain (and by extension, adequately form empathically-based interpersonal relationships) rather than thinking in the absence of technological intervention (Rousse, 2013; Beinsteiner, 2019). Where theories and abstract ideas can no longer be entertained without some technological or mediality existing as a crutch – and it is unfortunate that we've developed enough research revolving around creative process for grade-school youth to echo these sentiments (Greenfield, 2009; Cladis, 2018; Beinsteiner, 2019). Specifically, our educational efforts towards youth (that is, via media literacy, literacy or even just mere critical thinking and empathy) through the use of technology and media have become not only become less capable of thinking with relation to others, but we have submerged ourselves into the misleading idea that *the best kind of critical thinking can only happen with technology* (Greenfield, 2009; Cladis, 2018; Beinsteiner, 2019). How can we counteract our efforts to educate the next generation using a tool that has already conditioned them to experience their world around them? That is, how can we allow them to foster relationships and think for themselves with other beings without using technology as a crutch?

In the current study, to demonstrate the significance of linguistic conceptualization in empathic reasoning as an integral part of critical thinking, I intend to analyze framing language in news media as it is acquired through media technology (digital screens). Where language is essential in conceptualizing hermeneutics, the influence of news media in how conceptualization

occurs will incidentally infer conceptual dynamics (such as spatial selection patterns) that are consistently occurring as one engages in hermeneutics. As a result, this study aims to explore:

- RQ1. How has media, such as in the topic of student loan forgiveness, influenced the separation of empathy from critical thinking?
- RQ2. In what ways has the media, such as in the case of student loan forgiveness, driven the separation of empathy from critical thinking that leads to epistemic injustice as defined by Fricker?

3. Methods

Framing Analysis

Using Kuyper's *Framing Analysis from a Rhetorical Perspective* as a guiding article for the basis of my coding process, I did not use pre-conceived frames for this study. Rather, I allowed emerging themes from the text to guide the construction of frame(s) for analysis.

Selection Process

In selecting the news source, the top five most viewed news sources were chosen based on monthly visits to the news sources' website. The top five were selected in accordance due odds of exposure based on audience's daily news consumption, not including their choice of platform in consideration (Watson, 2022). The top news sources included in order from most used news source to least used new source: the New York Times, CNN, FOX News, MSNBC and The New York Post. Next, news sources were noted for having a variety of platforms as a means of news distribution; specifically using two platforms for consumption: social media (with FaceBook and Twitter being the amongst social media platforms for news diets) and broadcast/cable news on television or other visual platforms such as YouTube (Kalsnes & Larsson, 2017; Watson, 2022). In gathering each article, I utilized two methods: first, through the

use of an anonymous account in FaceBook and Twitter, I followed these news sources: CNN, New York Times, New York Post, FOX News and MSNBC, and accessing articles and YouTube videos through their platform (“TWITTER17: Most popular news topics”, n.d). YouTube was utilized in the absence of finding news segments on news databases or their main websites. Second, I would directly access databases such as Access World News and ProQuest News and Newspapers to acquire past news articles (among these databases included YouTube for broadcast news segments). However, because my study focuses on the impression of critical thinking, I will utilize the databases briefly to obtain access to the main news websites to assess visual content as well as linguistic content. I verified each article’s content with the author, the date and time and the consistency of the beginning paragraphs. Articles, news segments or transcripts that briefly speak about the topic (that is, text that does not supersede past a paragraph) would not be considered for this study.

In addition, the role of the researcher plays a part in the methodology of the paper – specifically, my background in philosophy provided logic-based analysis rooted in the development of hermeneutics and was key to the development of the themes and coding process.

Topic of Study

For the purposes of this study, I focused on a topic of national interest due to its accessibility and nation-wide interest amongst American audiences. In specific, the topic I chose is regarding two major court cases surrounding the issue of student loan forgiveness: *Biden v. Nebraska* and *Department of Education v. Brown*. Chosen for the national attention it garnered, I had found its relevancy to the general American public and its anticipated repercussions with its findings to become heavily covered by major news media outlets—increasing its likelihood of reaching a wider range of audiences. Using purposive sampling, I will gather news stories that

captures the gravity of the situations at three separate points in time: when President Biden implemented his student loan forgiveness plan (August 24, 2022), the day each of the major court cases were brought to media attention (September 29, 2022 and October 10, 2022 respectively), and current events surrounding the relevance and gravity of each court case as it relates to the audience (March 1- 30, 2023). I will acquire articles surrounding each of these dates in time; that is, the day in which each announcement was reported and 5 days post-announcement, to account for two primary reactions amongst the public. The first, being the shock factor, and the second being media construal of public opinion. These dates were specifically chosen for their perceived historical significance in the execution of Biden's student loan forgiveness plan, erasing debt for millions of borrowers in the United States, making it deeply relatable in terms of news topics for its readers.

Topic Background

On August 24th 2020, then President Joseph Biden had declared a debt relief plan for student loan borrowers under the Department of Education; in specific, the plan targeted borrowers who made under \$125,000.00 (or \$250,000.00 for married couples/head of households) to be allowed relief of up to \$20,000.00, with consideration of the acceptance of a Pell Grant (Nova, 2022). A third of college graduates under 30 are more likely to carry student loan debt, with those holding bachelor's degrees express less enthusiasm for their accomplishment, holding the view that the lifelong levy of a bachelor's degree outweigh its advantages (Cilluffo, 2021). By August 2022, Biden would utilize the HEROES Act that would empower the U.S. Secretary of Education to adjust any statute that governs "student financial assistance programs under Title IV" under the Higher Education Act of 1965 (Statutory Basis for Biden Administration Student Loan Forgiveness, 2022). The Higher Education Act of 1965

would ensure that “affected individuals are not in a worse position financially” compared to the assistance given (“affected” being in reference to those who were negatively influenced by a “state of emergency” such as the COVID-19 pandemic) (Statutory Basis for Biden Administration Student Loan Forgiveness, 2022). By September 29th 2022, the first of the two cases that would challenge Biden’s student loan forgiveness plan, would emerge, and six states – Nebraska, Missouri, Iowa, Arkansas, Kansas and South Carolina – would bring legal action declaring that Administrative Procedure Act of 1946 was violated, and that Biden had overstepped in his power as President (*Biden v Nebraska et. al*, 2022). The states declared they had legal standing as a result of the American Rescue Plan Act of 2021. The second case that would challenge Biden’s authority to enact his forgiveness plan would emerge by October 10, 2022, with two student loan borrowers who were denied debt forgiveness in Texas sought to overturn the plan, declaring standing through the Administrative Procedure Act as they claim they did not consent to the program via the formal notice and comment-making process of the Act (*Brown v. U.S. Department of Education*, 2022).

Data Analysis

Analysis over 33 articles and broadcast segments in total was done; 11 broadcast segments that included segments from CNN, FOX News, and MSNBC. 22 articles that were analyzed were analyzed on visual impressions that were gained both on first impression and upon reading the article. There were 7 articles for CNN, 4 for New York Post (NYP), 2 for FOX, and 7 for the New York Times (NYT) while the broadcast segments were a mix of 5 for FOX News, 3 for CNN, and 3 for MSNBC.

Transcription for the broadcast segments was done through Otter.ai, with coding being done through NVIVO. Different types of coding processes were utilized for this paper to locate

influential language that may suggest framing bias, including values coding (first round), versus coding and emotion coding (second round). Values coding is described to as a coding process that reflects participant's belief systems, attitudes, and values that illustrates their perspectives or world views (Saldana, 2021). Versus coding, on the other hand, seeks to identify "dichotomous or binary terms the individuals, groups, social systems, organizations, phenomena, processes, concepts, etc., in direct conflict with each other" (Saldana, 2021, pg. 174). Emotion coding attempts to locate emotions that are experienced or remembered by the participant or may be inferred to the interviewer in regard to the participant (Saldana, 2021). The last round of coding involved thematic coding, where each theme was shaped by the nature of linguistic conceptualization (that is, what is being mentally visualized as one reads through the article).

4. Findings

The process of analysis prioritized impressions taken upon coming across news information via broadcast segments or news articles; with that said, in an effort to locate framing language in each article, I would divide impressions into two categories: the initial impression and the internal impression. This was done so the overall impression taken upon combining the two would provide an imparted message for the reader. However, on the other hand, the individual categories of impression are also vitally important without each other, as the initial impression provides the "first look" experience for the reader and assess what is digested at first glance. This is primarily important because the initial gaze may end up setting the tone for the overall message of the article. Features of the initial impression includes the image or video provided by the article, along with the set-up of the website. What colors were used, what fonts were used, what is or is not shown in the image (that is, what objects were featured and how they were featured) or the wording of the title were all factors that were considered in the analysis of

the initial impression. For video segments, analysis of the tone and pattern of speech was considered in the overall context, specifically in how the visual concepts coincided with the verbal to develop a sequential impression. At the same time, the design of the website was also considered for the initial impression, on part of a perceptual outlook that came with the display of the logo on the article webpage, as it supplements the information imparted on readers. For instance, consider the logo of the New York Times (**Figure 1**): where the font takes provides a very historic or timely look at first glance, the impression supplies a sense of reliability of their news and that the length of time this news source has been around adds trustworthiness to their content as a whole.

The internal impression is the analysis of the article content. In my analysis of such news content, I first utilized each coding process on three separate reviews of each article. The first review of the article involved emotion coding, in which I had analyzed the emotional expressions that influenced my reading of the article (the placement of exaggerated words or expressions influenced the overall tone of a sentence and how often they show up to influence the overall message of the article) (i.e., the repeated use of the word “relief” to subsequently tie both the concept of *relief from stress* with debt relief or the use of descriptors like “giveaway” or “dubious” in some articles in reference to Biden’s plan), while the second review involved a fusion of versus and value coding. Both of the latter coding processes were combined as a result of their overlapping nature in the articulation of the article, often times the authors belief system would become synchronized with their understanding of how government structures should perform (an example of this would be quoting Supreme Court Justices after a brief paragraph about Biden’s overextension of his presidential power). However, there were slightly different approaches to some articles when it came to the internal analysis, as some articles included extra

information (“cards” of terms or images) that demanded a mixed visual and linguistic analysis. Articles that contained extra information were analyzed as an embedded piece of information used to support the imparted message of the article, and as such, were approached distinctly from the way initial impression was analyzed.

The third and final review of each article would involve thematic analysis, centered on locating the structure of support that appears to provide framing language a basis impressed validity. These themes were focused on how information processing occurs through numerical magnitude and linguistic digestion of material, and as a result of conceptualization, paves the path for the influencing nature of spatial occupancy that comes from selective attention. These themes include: numerical information (information that contains conceptualization of numeric values or graphs), structural information (information that indicates a process or a structure, usually in description of an organizational source), and experiential information (information that intends to induce a particular experience). While structural information is inherently closely related with numerical information via their topological connections, they were identified separately for ease of analysis as structural information often coincided with personal values (He et. al, 2015; He et. al, 2020; Togoli et. al, 2020). Experiential information included words and phrases that frequently communicated emotional upheaval, such as the use of descriptors in describing a process or object. For example, in one article’s effort to describe Biden’s “power grab”, the New York Post article describes a point in which the Supreme Court would reject his vaccine mandates and eviction-moratorium, asking the reader how long it will take for student loan forgiveness plan to become thwarted and how much it would cost when it would occur. From there, the author would describe:

“Then there’s Biden’s **larger, even more costly plan** to rewrite the “**income-driven repayment**” rules so that most debtors **can pay next to nothing** before having the **taxpayers eat the rest. Happily**, this is so far only a proposal — which **clearly needs** congressional approval.” (Board, 2022)

In an effort to express dissatisfaction or downplay possible efficiency in Biden’s student loan plan, the author places emphasis on drawbacks on the plan and accentuates consequences that form as a result of those drawbacks. As a result, the emphasis that is played on the drawbacks end up providing biased framework to the topic as discussed by the author, leading to these descriptors acting as experiential reinforcements to audiences. In other examples of experiential information, quotes are often cherry-picked with critiques that carry supplemental, emotionally charged statements. In a specific instance, following a description regarding the uncertainty whether Biden’s student loan forgiveness program would survive the Supreme Court ruling, the New York Times article would proceed to describe different procedures or programs the government offered that could provide some extent of debt relief, leading up to this line before providing a Q&A (question and answer) for audiences:

“The recent avalanche of student-loan-relief proposals, **while welcome**, have been **difficult for people to keep track of**, Ms. Mayotte said, adding, “It really has **caused a lot of confusion among borrowers.**”” (Carrns, 2023)

The beginning of this quote uses a selective choice of words that induces sympathy from the reader, requiring them to almost “imagine” how such difficulty resulted in confusion for borrowers. As a result, this expressed sympathy ends up requiring audiences to place figuratively conceptualize what such confusion looks like, thereby inducing the experience of that articulated feeling. This, combined with the framing language provided, can end up directing distinct frames

of thought put forward by the new source, specifically as it would follow a description regarding procedures surrounding methods to deal with student loan forgiveness. Results also indicated that experiential information often worked very cohesively with numerical information, which also minimized or countered the innate value or richness provided by the individuated experience, suggesting a possible deeper preference to use numbers as a means of support for individuated experience as opposed to allowing that experience to speak for itself.

Numerical information and structural information that was used in articles were often placed to provide a grandiose or exaggerated idea circled around a particular point or argument. As mentioned prior, numerical and structural information often utilize spatial attention used in conceptualization; for instance, in one experiment that explored Attentional Spatial Numerical Association of Response Codes (Att-SNARC) through a series of experiments that involved (numeric) notations across varying languages, findings reinforced the presence of Att-SNARC in that numerical sequence perception and number in an automatic shift of spatial attention (He et. al, 2020). Another study that attempted to locate invariant characteristics of numerosity perception, findings suggested that numerosity perception (through numeric or “primitive units”) were influenced by topological invariants (such as connectivity), further suggesting that the use of conceptualization of numbers requires spatial attention (He et. al, 2015). To better conceptualize numerical information presented in articles, here is an example from The New York Times:

“In a news release on Thursday evening, the Education Department issued its own estimate of the program’s cost: **\$30 billion a year over 10 years, with a total of \$379 billion over the life of the program**. White House officials had said in August it would

cost around \$24 billion per year. Department officials estimate that some **81 percent of eligible borrowers might apply for relief.**” (Rogers, 2022)

Where the context of this example would rely on the authors addressing of conservatives arguments against the student loan forgiveness, specifically regarding its cost. The author would engage in numerosity through a description of the cost breakdown, provided by structural information that divided those costs to what department money would go, just before dropping the example above to further explore the programs costs. However, in this specific example, the program costs is attempting to describe how its costs would supply benefits through the counteracting use of “81 percent of eligible borrowers might apply for relief” to the cost of “\$30 billion dollars over 10 years” – acting almost in a way to negate or neutralize the grandiosity of the cost. In another instance, a CNN article would describe a 63-year-old woman who would describe how grateful she is to Biden’s debt relief plan, being in debt for over 20 years. Immediately following her description, statistics surrounding student borrowers is dropped:

“There are nearly **9 million** federal student loan borrowers like Abelson who are over the **age of 50**. They account for nearly **20%** of the roughly **43 million** federal student loan borrowers.” (Lobosco & Luhby, 2022)

The bolded numbers above provide a numeric concept that relies on perception from the audience: that is, to fathom how grandiose or trivial the number appears to be. With numerical information presenting itself right after a description regarding the 63-year-old woman’s experience, I (as the audience) am left to minimize or maximize the gravity of the number with respect to their own conceptualization of the symbol. As a result, the conceptualization of the numeric thought ends up reinforcing the perceived framing language. A similar concept echoes when it comes to conceptualization of power structures. Using a prior New York Times article

from before as an example, where the descriptions of debt reconciliation processes was particularly exemplified, the author would describe a breakdown the difference under the new program:

“Now, under the new program, borrower accounts will be reviewed and updated, and **credit will be given for months that didn’t previously count toward the maximum repayment period — such as certain periods of forbearance or deferment, when borrowers pause payments because of financial setbacks. (Periods when a loan was in default won’t count.)**” (Carrns, 2023)

In this example, structures are more subtle. In specific, the imagining of a specific methodology or procedure depicts a mental hierarchy, of how one process leads to another to another to another. The description of the process inadvertently does reinforce protocols that must be followed in order for borrower accounts to be reviewed and updated. In another example extracted from CNN, the toll of loans were considered for parents, in addition to student loan borrowers, when it came to victims of student debt:

“The Parent PLUS loans were first made available in 1980 and are meant to cover the financial gap if the student’s loans do not pay for the full cost. **The parent loans usually carry a higher interest rate than the student’s federal loans, and payments must be made while the child is still in school unless the parent requests a deferment.**”

(Lobosco & Luhby, 2022)

In both of these examples, the description of processes or protocols provides an inadvertent conceptualization of structure, structure that is either sequential in its understanding or perceived in some way to be trivial or grandiose depending on what is described. In this regard, the relationship between the way structure and numeric conceptualization is articulated

becomes a supporting structure for the way information becomes framed. Experiential information, numeric information and structural information, as a result, becomes deeply interwoven with each other to develop or promote a certain framework toward an audience. In each case, experiential information is either utilized side by side with numeric information to downplay individuated/experiential significance, or allows numeric and structural informations to stand alone as using quantity as a mode to indicate power in numbers. In either case, the richness of individuated experience becomes greatly overpowered by quantification, and by association, critical thinking as individuation becomes integral to its development and maintenance.

In the initial impression, the title of the article was analyzed both individually and in accordance with the top image or video. Substantially, across 22 articles and 11 video segments (excluding the segments contained in the articles), all artifacts contained visual content, including the website design layout. Across each article, the title often communicated a main concept to be a primary takeaway regarding the subject, with the image often being somehow supplemental in generating an impression. The most prevalent and obvious differentiation shown was representation of People of Color (POC), almost always associated with an aggressive activity such as protest. Images that did not include POC often contained faces that were obscure or difficult to locate. White people, if they were displayed, were often smiling or maintaining a more pleasant outlook or outnumbered POC in representation (though, interestingly, not associated with aggressive behavior). For example, in **Figure 2**, a woman of color holds a ball and chain while dressed as a college graduate, while the subtext under the title reads about how Biden's plan intends to "fix 'historic failures'" through debt erasure. The impression that was initially provided through this image was a racial one – to begin with, the title expresses the

agenda for the Biden plan to provide relief for “millions” of students, which ends up accompanying a subtext that described a “historic failure” before being supplemented by an image of a cartoon drawing of a woman of color appearing to be enslaved in some way while dressed as a graduate. The term “historic failure” that was used in combination with the image alludes to racial injustices experienced by African Americans that remain rampant since the ending of slavery in American history. The context of “millions” written in the title attempts to supplement or minimize the experience of the graduate woman of color, rather than allowing experience to speak for itself (that is, allowing one to envision “millions” of the pictured girl being “saved” from debt because the quantity of a million being “saved” is more valuable than a single person being “saved”).

As a result, the implication of the image conceptually minimizes richness of experience at the expense of perceiving something quantifiably larger, and the overall initial impression achieved at first glance is the generalization that “millions” of women of color who are graduates will inherently be associated (or “enslaved”) with student debt. This generalization coats women of color in broad strokes that remains statistically inaccurate, as while black women have the highest student debt compared to any other ethnicity, Caucasian women follow closely behind in that same category, followed by (in order) Latino/a/x men, Latino/a/x women, Asian men, Asian women (Miller, 2017; *Fast facts: Women and student debt*, 2020). As such, initial impressions that appear to generalize disseminate stereotypes through framing bias through the interpretation of the text and image.

While the initial impression can act supplemental to the internal impression, both categories can successfully impart information without having anything to do with each other. However, in moments where the initial impression becomes supplemental to the internal

impression, framing language can end up using the initial impression as a jumping-off-point for how information on the article becomes assessed and processed. For instance, while the frequent use of numerical and structural information in articles were used to support a particular bias put forth by the article, the inadvertent push for numerosity (via abstraction) in articles becomes prevalent through the overlapping use of structural processes (for example, procedural steps to obtain student loan forgiveness, the format that follows executive power, the trial protocols etc.) and numerical processes (including the repeated and extensive use of research and the use of large numbers to describe costs). One article from the New York Times exemplified structural use of information by utilizing the readers abstraction through numerosity:

“Borrowers with one-time payment adjustments that make them eligible for automatic loan forgiveness through the Public Service Loan Forgiveness program are being notified **first**, the spokesman said. **After** adjusting those accounts, the department expects to **next** adjust accounts for borrowers eligible for forgiveness under income-driven repayment rules. The federal aid office has said adjustments will occur this summer.” (Carrns, 2023)

In this example, numerosity was used to expand on the article’s main focus of discussion: the numerous methods of finding loan relief if Biden’s plan fails. Here, numerosity is abstractly demonstrated through a description of sequential order: “first”, “after” and “next”. Other articles utilizes numerosity differently, this time propagating the use of numeric representation (the application of triviality or grandiosity to an abstract concept). In another example, Biden would give a speech at Delaware State University (it was noted that this article also went out of its way to describe this university to be a historically black school as well), where he would criticize Republican representatives for attempting to block his plan. Following this, the New York Times

article noted the emergence of court cases that were scraping by in the circuit courts, before breaking down the plan and providing statistics:

““In **less than a week**, just close to **22 million people** have already given us the information to be considered for this life-changing relief,” Mr. Biden told a crowd at the university, where more than **75 percent of the students** receive Pell grants.” (Rappeport, 2022)

Here, numerosity is again used to conceptualize the ways in which Biden’s debt relief program has benefited a large amount of people, with the number 22 million being abstractly thought of alongside a timeline of “less than a week” before showing progress through the number “75%” with the number of students who received Pell grants. In a separate instance, an article from CNN contextualized experiences of several student loan borrowers by following up with numerosity to provided added emphasis or framing to the benefits Biden’s program has given:

“And if borrowers fall into default, they could lose some of their Social Security benefits. In 2015, the latest data available, the government reduced Social Security checks for a total of **173,000 Americans of all ages, up 380% from 36,000 in 2002.**” (Lobosco & Luhby, 2022)

Conceptualizing the idea of 22 million or 173,000 people invites a large number to be imagined by the reader, and by extension, utilizes numerosity that the reader already has to construe the quality of “largeness” and associate it with the number, thereby inducing some surprise sensation when coming across the number. As a result, the reaction to the number supplemental to the framing bias offered by the article, epistemologically affecting the way information is digested from exposure to this. In their study *Linguistic Models for Analyzing and*

Detecting Biased Language, Recasens et. al evaluates two types of biases: framing bias and epistemological bias. Framing bias, according to Recasens et. al, includes descriptors illustrated as perspective driven that draws literature to “subjectivity” while epistemological bias alludes to content within text that is indisputably accepted by the reader as factual. In the example put forth earlier, I propose that epistemological bias goes beyond just factual linguistic statements, and extends to the structure in which information becomes presented and visualized as a result of spatial attention. Where epistemological bias ends up becoming framed through exposure to particular linguistic items, the way information thus becomes internalized would lead to the nature of hermeneutics and epistemic injustice.

Additional Data Findings

While numerical, structural and experiential information were present in most, if not all, articles and video segments, typical linguistic structure of each article relied on interdependency of each theme. Images existed in every article as well, so all articles required initial impressions. Articles would differ on who they would quote in their article to support their arguments; for instance, in **Figure 9**, we see an example from an MSNBC News segment from August 25, 2022, that displays a tweet from an economist that describes statistical information regarding households who would be affected by the student loan forgiveness program. This segment discussed how President Biden had finally “delivered” on his promise to provide student loan forgiveness after campaigning about it during the 2020 Election, specifically arguments about how conservative media was informing the public that debt relief favored a particular majority (or minority, depending on how conservative media was describing statistics). This segment acts as an exemplifier for how numerical information becomes consumed, in part with experiential information from the way information is delivered (the use of colors to emphasize the tweet

itself, the size of the font as well as the tweet filling a good portion of the screen just as soon as a segment of a Republican senator finishes). The timing of the presentation of the information was something noted as well, as it was placed in the middle of the host's segment with NAACP president Derrick Johnson, describing the benefits the debt relief program has provided for POC – still utilizing the use of numbers through the interactive experience of listening to Derrick's segment (which, in itself, described the student loan experience for black Americans, using describing intergenerational and systemic issues for reasons how the student loan relief was beneficial). Although the segment itself included interviews from black students' perspectives on the student loan relief, framing and placement of the interviews were situated in a way to support the host's claim of Biden's plans coming to fruition and assisting borrowers' *contrary* to republican beliefs. As a result, where the interviews were meant to be honored through an exploration of student perspectives and experiences, the experiences were instead distorted through hermeneutics and conceptualization of the identity of the student and the interpreter (one who is engaging in hermeneutics) through the framing (specifically from the video editing, timing of the host's arguments, numerosity and the visual placements of the title of the segment (which may incidentally also include numerical information)).

In similar instances where broadcast segments (that is, information that was presented in a very visually dependent format), such as in **Figure 7.**, would address the student loan forgiveness program, the way information is framed contextualizes hermeneutics. Figure 7 displays a segment from FOX News (August 24, 2022), the order of each scene is sequentially laid out from top to bottom. In this example, each theme of information (that is, numerical, structural and experiential) is intersecting in this scene. This segment was describing the costliness of Biden's student loan forgiveness program, with the obscured image of students

peacefully walking on campus being displayed alongside manipulated visuals of statistics. The expression of the numbers, coinciding with the background of “money” and the use of font sizes, either trivializes or (as displayed in the scene after) maximizes the argument the host makes regarding how costly Biden’s plan is. This example illuminates the nature of framing not only in visual media, but anywhere where the way information is displayed matters. The only difference that stands between articles and broadcast segments is the spectrum of framing that occurs through the expression of visuals – that is, where articles display more visuals risk of intersection between each information increases as experiential information becomes more displayed.

Information that was presented in CNN and New York Times frequently included interviews from either student loan borrowers or spokespeople who appeared to lean left (that is, senators or representative listed as Democrat). In contrast, authors from the New York Post or FOX News tended to quote the Supreme Court Justices in their justification for Biden’s overstepping as a President, describing structural information of the limits of Biden’s power.

Hermeneutic Injustice

Analysis of injustice was demonstrated through a computation of each articles contents per the theme that was illustrated earlier in this paper while integrating how content related to Fricker’s understanding of a shared body of knowledge (see **Figure 3**).

It goes without saying that framing was heavily indicated in each article provided, and that as such, the discussion of to what extent hermeneutics affects how individuals internalize information exposed to them must be confronted. Although the prior example of the woman of color in chains was the only racial example provided, the discussion of how POC were affected by the system was still frequently brought up through Biden’s income-driven repayment plans, as

it ends up extending to who is affected through affordability. For instance, to use another previously used example from the New York Times:

“President Biden said Friday that **22 million Americans had applied for federal student loan relief** since his administration opened the program this week, and he accused Republicans of hypocrisy for trying to block the initiative.

In a speech at Delaware State University, **a historically Black school**, Mr. Biden tried to draw sharp distinctions with Republicans less than three weeks before the midterm elections.” ““In **less than a week**, just close to **22 million people** have already given us the information to be considered for this life-changing relief,” Mr. Biden told a crowd at the university, where more than **75 percent of the students** receive Pell grants.”

(Rappeport, 2022)

In this example, the context surrounding how many Americans had applied for loan relief gets followed up with the description regarding Delaware State University being a historically black school, exemplifying how framed language appears to coincide with the way numerosity (both provided by the audience while at the same time induced by the article) propels racial bias (or rather, epistemic bias). For instance, **Figure 4** demonstrates angry “student” protestors. This example is one of several that demonstrated the clear identification of faces – all of whom happen to be black. In combination with the title, initial impression demonstrated how the framing of black protestors aligned with a title that suggests of redefining presidential power as a *result* of the student loan case, expressed a type of framing bias alone. However, when this initial impression was additionally combined with the internal impression, the use of numerosity demonstrated hermeneutic injustice as a result of framed language by association.

Through association and repetition, framing language induces numerosity in order to contextualize biases, thereby also reinforcing stereotypes that follow potentially harmful understandings of empathy and people. Where the induction of numerosity becomes distorted to reinforce a certain type of critical thinking, one in which utilizes and rather reinforces bias, a complicated mixture of the way in which critical thinking must be understood then becomes misrepresented. To give further context, the nature of using numbers to minimize the rich experience that is expressed affects the way value is provided to the individual illustration. For instance, throughout each article evaluated, the term “relief” was often interchangeably (and sometimes even synonymously) used with the concept of stress relief while at the same time maintaining a dual definition with student loan relief. This CNN article, in specific, would utilize interviews with individual student loan borrowers, providing further context to how Biden’s program would assist graduates:

“Clausen, 33, filed for **relief from Biden's forgiveness program** last fall as soon as the application was open, hoping the forgiveness would help her and her husband save for a new home and expand their family.

“**I felt relief**, and then it was like a rug was pulled from underneath me,” Clausen said.”
(Lobosco, 2023)

Here, the term “relief” refers to both the relief from student loans while at the same time expressing some kind of emotional relief towards the end. Another example of this is from a FOX News article that quoted U.S. Senator Bill Cassidy to highlight prior affirmations about how relief was instead being neglected for some people, supporting the argument that Biden’s loan program was flawed:

““Where is the **relief** for the man who skipped college but is paying off his work truck, or the woman who paid off her loans and is now struggling to afford her mortgage? This resolution prevents these Americans, whose debts look different from the favored group the Biden administration has selected, from picking up the bill for his irresponsible and unfair policy,” Cassidy said.” (Lonas & Hill, 2023)

Relief becomes a term that intends to induce a sympathetic response from the audience, used interchangeably with a structural concept such as student loan relief. The experience of relief the interviewee expresses becomes understood side by side with structural information (heavily distorted with experiential frames), while at the same time requiring audiences to engage in a similar imaginative response as they articulate the article. Empathy, then, as a result of the reinforcement of numeric and quantitative propagation, loses significance on its own, and critical thinking, as it becomes experienced through news consumption, becomes defined exclusively by numeric and structural thought. With empathetic thought losing its significance through repeated overestimation of the magnitude quantity has over quality, intuitive reasoning as a significant component of original thought becomes smothered, and critical thinking itself becomes lost in an effort to truly and fairly represent mathematics and logic.

The bulk of framing analysis done in this study had suggested the presence of an *epistemological embodiment* as a primary frame from the presence of hermeneutic conceptualization. Hermeneutics is undoubtedly affected by framing bias, and where hermeneutic understanding relies on critical thought, empathy appears to become so inherently disconnected with other aspects of critical thinking as a result of constant exposure to numerosity and distorted representation. When framing bias affects hermeneutics, the risks of internal distortion inevitably follows through subjective articulation of text, further demonstrating where

problematic framing shapes internal distortion. Internal distortion, as a result, ends up deeply representing how critical thinking affects community engagement on every level, ranging from academic progress to social change. It is because of the interpretation of text that the hermeneutics of news articles should be deeply considered in modern day media technology use, as active and consistent consumption of news media has shown to display information in a way that it attempts to mold audience thinking. As such, the shaping of thinking that follows with framing bias and how hermeneutics plays a part goes to demonstrate how dangerous news framing can be at the risk of audiences internalizing a wide array of information that seemingly propagates particular thinking.

Because of the rampant nature that framing appeared to be demonstrated in each news article, framing that emphasized a desire to prioritize quantity over the individual significance of experience, reinforces stereotypes that become apparent in news. By nature, the news relies on the knowledge shared amongst people, while also actively participating in a cycle of generalization with its audience. This cycle ends up conflating generalization with stereotypes, and intentionally fails to successfully demonstrate differentiation from finding significance in one from significance in a thousand. This study had demonstrated how the most trusted news outlets by society have consistently engaged in hermeneutic injustice through its active integration of preventing readers from reaching their full potential as contributors or givers of knowledge of a Shared body of Knowledge (Fricker, 2007). Informants of knowledge, in this context, become actively silenced in their testimony while being spoon-fed information that misleads their understanding of what makes something significant; this is not to say quantitative measures have less value than the enriching experience one provides, but rather it is within human nature, as described in the literature, to demand for critical thinking that embraces

empathy, and by extension, intuition. If an audience, as an informant of knowledge that naturally utilizes empathic knowledge in their every-day engagement in critical thought and is persistently denied the ability to exercise it as a result of the cultural push for overconsumption of media technology, the hermeneutic injustice demonstrated in the news will extend to social structures to intentionally propagate for a reinforcement of ideologies that extensively puts down individual development.

With that said, a reevaluation is needed of how critical thinking is understood is deeply needed in every aspect in contemporary culture. By instigating a cultural shift that demands both academia and news to propagate empathy (that is, finding significance in individuated experience alone) for the self and others through self-empowerment. Training journalists to avoid as much framing bias as possible would sufficiently minimize risks of hermeneutic injustice by avoidance of cyclical generalization (thereby reducing propagandization for particular type of definition of critical thinking, in which in turn would reduce the presence of social injustices). Finally, self-regulation activities with media technology consumption should be extensively explored for the possibility it can become supplemental in establishing empathy.

Conclusions

Although Heidegger foresaw implications of technological advancements through the emergence of over engagement of calculative thinking, he believed that it was through the absence of pain that technology somehow affected the development of meaningful thinking. In current definitions of how critical thinking is understood, empathy has shown to be a pivotal factor in fostering originality in mathematics and logic via intuitive thinking, with several mathematicians crediting arts and humanities as an important factor behind the facilitation of their own historic works. Finding language to be an exemplary modern of communication for

harnessing individual critical thought, language itself would be seen as an engagement with temporal realities, and by extension, would act as a way to either facilitate or bolster greater intuitive reasoning. Understanding where language would meet ethical boundaries would be found in Fricker's Epistemic Injustice, specifically in her exploration of hermeneutic injustice. Her framework was applied with the consideration of how technological advancements and media technology would engage, specifically explored in how language and critical thinking would occupy thought via framing bias, and how such occupation would inhibit empathic thought. To observe this, 33 news media articles and video segments would be evaluated for framing bias, with findings indicating the reliance of articles on numerosity in individuals to foster hermeneutic issues. Framing bias was strongly present in the way information was presented, and exemplified that it was indeed how information was presented that reinforced particular epistemic biases in the public. As a result, hermeneutic injustice was not only highlighted in the findings, but was consistently engaged with in a cyclical fashion with the audience, depending on generalization in the same way the news always has. An exploration into hermeneutics and media technology could lay foundations for new direction in empathic thought, in how communities and societies could reaffirm significance in individual experiences, and in how spaces could inform and sustain change on an interpersonal level without technological intervention occupying every layer of experience. Then change, for once, would finally be in favor for *Dasein*.

Recommendations or implications for journalists include striving to follow journalistic praxis guidelines in an effort to be as objective as possible, attend linguistic or logic courses that could lead to greater awareness of bias in language, specifically in newswriting. Attempt to use as little words as possible, if possible. Locating bias as it emerges even through visuals such as

images, having careful consideration of what is published with careful thought about audiences could interpret, and how such interpretation could perpetuate a particular generalization or stereotype.

Recommendations and implications for audiences include awareness of what constitutes as knowledge on a need-to-know basis – that is, a shift in media diet consumption and/or less exposure to the media itself. For instance, the relevancy of the information and time spent on social media could benefit someone significantly (in specific, could help reduce polarization when it comes to news consumption, while at the same time still staying informed through time management). In addition to changes in habits, audiences could benefit from awareness of the journalistic influence over their own articles – that is, awareness of polarization existing in the first place and proceeding with caution when attempting to stay informed.

Future directions for study include an exploration into the relationship between framing language within the news and numerosity, as well as hermeneutic injustice as it relates to social structures and the news. Other directions include the consideration of hermeneutics in image interpretation, such the ways in which information perpetuates a construct or not.

Limitations of this study included the types of articles that were compiled. Several of them included opinion articles, most of which were the only ones available per the use of databases such as the main websites of news sources, Access World News, ProQuest News and Newspapers and YouTube (for news segments). Additional limitations were the lack of significant utilization of social media platforms (both FaceBook and Twitter) on this paper, mostly due to the algorithm being untrained to search for student loan debt topics. Finally, the scope of observation was narrow, as it only utilized the topic of choice as its only field of

analysis, which is student loan forgiveness, specifically from a particular point in time in which the issue was rising with controversy.

Appendix A

Figure 1. *Logo, Experiential Example.*

Figure 2. *The New York Times*, *Experiential Example*.

A New Federal Student Loan Program Will Move Millions Toward Forgiveness

The plan aims to fix “historical failures” and will provide debt cancellation to thousands of borrowers, according to the Education Department.

[Give this article](#) [Share](#) [Bookmark](#)



Figure 3. *Questions for Exploration in Analysis*

Content for Analysis	Questions for Exploration
Text-Image relationship	<p>What story is being told that inadvertently demonstrates a connection with the image?</p> <p>What can this connection infer?</p> <p>How does this contribute to such Shared Body of Knowledge?</p> <p>How does the title and image reflect the content discussed?</p>
Content Discussed	<p>Is the content discussed misleading or accurate to generalizable statistics?</p> <p>What is being framed from the combination of each?</p> <p>What frames are being inferred by the content?</p>

Figure 4. *The New York Times, Experiential Example.*

Student Loan Case Could Redefine Limits of Presidential Power

It is not the first time that the Supreme Court has suggested that President Biden has overstepped his authority, but the case could curtail his ambitions.

 Give this article    527



Demonstrators outside the Supreme Court on Tuesday, as the court heard arguments over President Biden's plan to forgive some student debt. Anna Rose Layden for The New York Times

Figure 5. *FOX News Colorado, Numerosity Example.*

The senators are introducing a Congressional Review Act (CRA) resolution that would dissolve Biden's plan — which is held up at the Supreme Court — to forgive up to \$20,000 for borrowers with federal loans. The Congressional Budget Office estimated it would cost about \$400 billion over the next 30 years.

Figure 6. *CNN Politics, Numerosity Example.*

The White House has said that it received 26 million applications before a lower court in Texas put a nationwide block on the program in November, and that 16 million of those applications have been approved for relief — though no debt has been canceled yet. It's possible the government moves quickly to forgive those debts if it gets the green light from the Supreme Court.

Figure 7. From top to bottom scenes displayed in sequential order where structural, numerical and experiential themes are intersecting on FOX News segment.

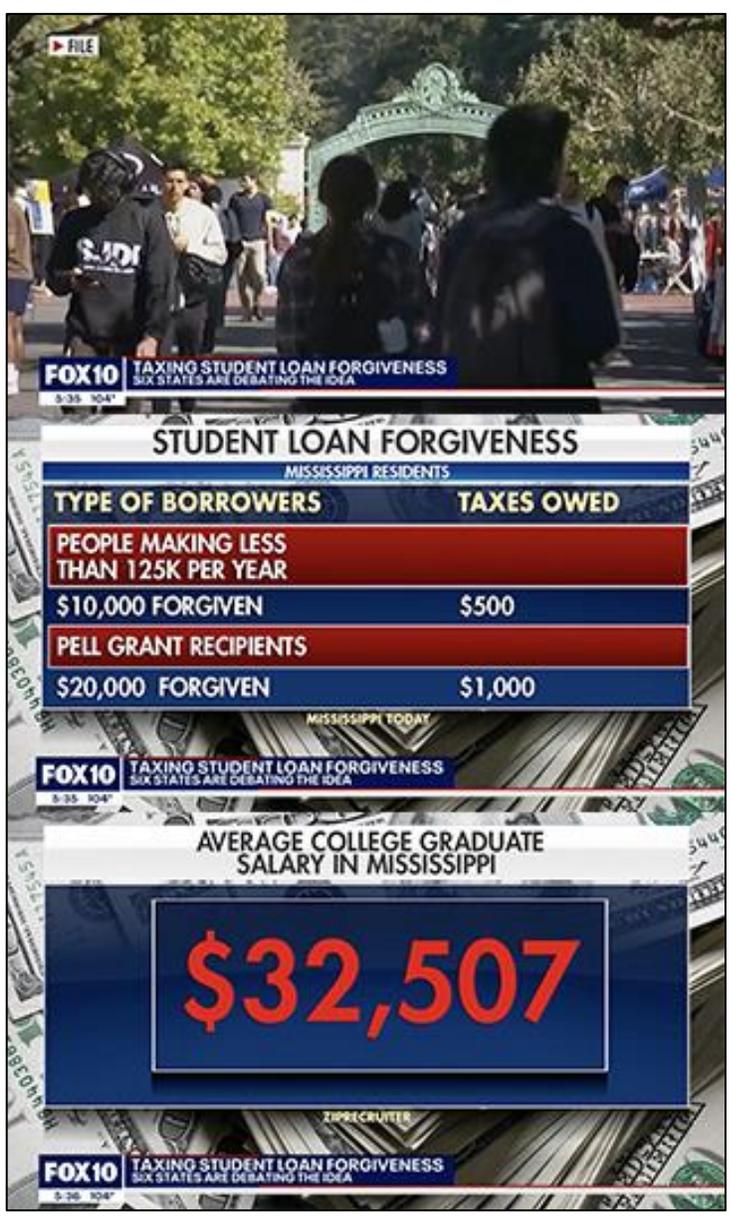
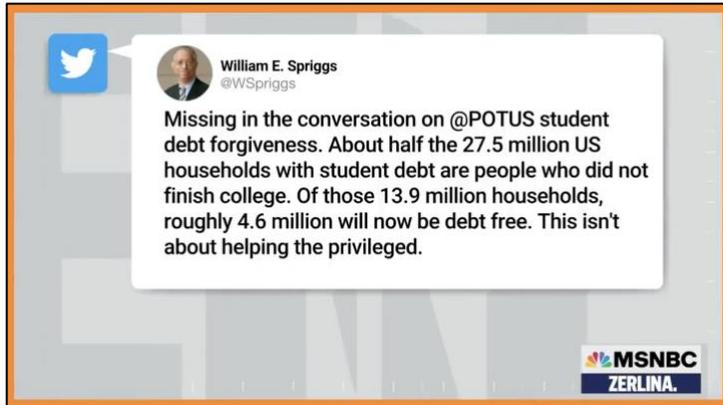


Figure 8. *Use of numerical information with experiential on MSNBC segment*



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MALEEHABHADKI

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EDUCATION

- M.A., Media Studies** May 2023
Newhouse School of Communications, Syracuse University
- B.A., Psychology, Philosophy** June 2020
University of California, Irvine

AWARDS AND ACCOMPLISHMENTS

- *Recipient of Dean's Merit Scholarship from Newhouse School*
- *Won 1st Place for Catherine L. Covert Award for research paper "Spiral of Silence in K-Pop Communities on Social Media"*

WORK EXPERIENCE

- Narratio Fellowship* **Artist-In-Residence** *May 2022 - May, 2023*
- Processed and implemented needs of teenage fellowship members
 - Designed lesson plans as well as large and small scale projects
 - Provided feedback and facilitating in-depth discussions as an Artist-in-Residence (AIR)
 - Managed and engaged small to large scale (3-10 persons) groups
- Newhouse School of Communication* **Graduate Assistant at Academic Affairs** *Sept. 2022 - Dec. 2022*
- Audited, researched and supplemented confidential files and information
 - Assisted with general office duties such as organizing, filing, directing visitors
 - Designed and managed small and large scale projects
- Research Assistant at CODE^SHIFT Lab**
- Multimedia Exhibition Curator* *May 2022 - Oct. 2022*
- Narratio Fellowship collaboration through participation as an AIR
 - Collaborated and assisted CODE^shift qualitative researchers with data development and research implementation
 - Processed and implemented needs of fellowship members into program maturation
 - Designed lesson plans, large and small scale projects
 - Provided feedback and facilitated in-depth discussions as an AIR
 - Managed and engaged small to large scale (3-10 persons) groups
- Teaching Team Member* *Aug. 2022 - Sept. 2022*
- Assisted with development and set up of materials
 - Refined and developed class worksheet assignments

- Aided with syllabus development and schedule set up
- Assisted with grading scale implementation
- Provided technical support with blackboard set up

Editing and Research Team Member

Feb. 2022 - Jul. 2022

- Edited and revised various publications and instructions
- Gathered and assessed prospective contributors for the Difficult Dialogues Project
- Regularly assisted in discussing and facilitating future advancements in racial literacies with other graduate and doctoral researchers as well as the head researcher

Instructional Assistant

Aug. 2021 - Dec. 2021

- Created and assisted in creation of exams and papers for COM 107
- Set up lecture and zoom meetings
- Navigated blackboard to set up announcements and take attendance
- Graded student exams, quizzes and papers
- Identified and corrected grammar, spelling, and punctuation errors
- Advised and assisted students on constructing stronger papers (subjects, sources, development, themes)

*American Finance
House LARIBA*

Executive Assistant to C.F.O

Dec. 2021 - Jul. 2021

- Supervised funding and wiring of loans
- Directed and managed high volume of calls and emails
- Provided progress reports on various timely projects to executives
- Constructed and implemented multiple projects interdepartmentally
- Maintained and supplied office supplies as needed
- Billing assistance, serviced clients for loan payoffs
- Collected and managed deeds and titles from counties and title companies, insurance policies via Quietrack
- Assisted and trained new recruits
- Prepared 1099s and 1098s via CFS
- Communicated with investors for computerized efficacy and company progression
- Planned and organized executive schedules within Excel
- Managed and supervised department projects to meet deadlines efficiently and effectively.

SKILLS

Quadrilingual
80 WPM
NVIVO

Photoshop, Lightroom,
Dreamweaver
SPSS

Quietrack
QuickBooks
FICS

Microsoft Office
Slack
Canva