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Hermeneutics of hate and crisis in digital communication around the figures of the Presidents of Mexico, Spain and the United States in the management of Covid-19

Hermenéutica del odio y crisis en la comunicación digital en torno a las figuras de los presidentes de México, España y Estados Unidos en la gestión de la covid-19

ABSTRACT:

The objective of the research was to evaluate the impact of the tweets of the Presidents of Mexico, Spain and the United States on COVID-19 in relation to the scale of hate and the scale of values present in the comments issued by users with the purpose of explain the communication phenomenon that occurred on Twitter at the beginning of this health emergency. The analysis was carried out on all the tweets related to COVID-19 from the presidents of the indicated countries issued between March 15 and April 15, 2020 and a convenience sample (1%) of the followers' comments. The hypotheses sought to verify if there was a relationship between the scale of hate shown in the comments and the user's profile, as well as between the user's profile and the scale of citizen values. Among the main findings, it stands out that there is no relationship between the user's profile and the hate scale of their comments, nor in the scale of citizen values. There is little dialogue on this social network about the president's communications related to the pandemic, because the conversation is redirected towards other topics in a positive or negative tone, particularly towards politics in the three countries and towards the economy in the case of the United States. Finally, the reasons for the hatred are hidden and go beyond the issue in question, since they are detonated around the presidential figure, showing the pre-existing affinity or disapproval.

KEY WORDS:

Digital communication; coronavirus; Twitter; hate; politics; hermeneutics.



RESUMEN:

La investigación tuvo como objetivo evaluar el impacto de los tuits de los presidentes de México, España y Estados Unidos sobre la covid-19 en relación con la escala de odio y la escala de valores presentes en los comentarios emitidos por los usuarios con la finalidad de explicar el fenómeno comunicativo que aconteció en Twitter al inicio de esta emergencia sanitaria. Se realizó un análisis a todos los tuits relacionados con la covid-19 de los presidentes de los países señalados emitidos entre el 15 de marzo y el 15 de abril del 2020 y una muestra por conveniencia (1%) de los comentarios de los seguidores. Las hipótesis buscaron comprobar si existía una relación entre la escala de odio mostrada en los comentarios y el perfil del usuario, así como entre el perfil del usuario y la escala de valores ciudadanos. Entre los principales hallazgos, destaca que no existe una relación entre el perfil del usuario y la escala de odio de sus comentarios ni tampoco en la escala de valores ciudadanos. Existe poco diálogo en esta red social sobre la comunicación del presidente relacionada con la pandemia, porque la conversación se redirige hacia otros temas en un tono positivo o negativo, particularmente hacia la política en los tres países y hacia la economía en el caso de Estados Unidos. Finalmente, las razones del odio están ocultas y van más allá del tema en cuestión, pues tratan sobre la figura presidencial, mostrando la afinidad o desaprobación preexistente.

PALABRAS CLAVE:

Comunicación digital; coronavirus; Twitter; odio; política; hermenéutica.

1. Introduction: state of the art

It is a fact that hatred of others has been present throughout the history of humanity. Understanding the causes that originate the feeling of hatred is a topic that occupies different disciplines. Either as a constitutive drive of the human being or as an effect of original sin, it seems that hatred points to the being of the other. Otherness provokes reflection, but it also intrigues. For Emmanuel Levinas (1997), the otherness of the neighbor challenges the subject to communicate, to emit a word, the face of the other reveals the pre-original dimension of language as responsibility for the other. However, from another approach, otherness can also be considered as an image of the self, which is why it is seen as an enemy, as a threat to the image that the self has of itself; the imbalances that cause the intensity of hatred towards the being of the other, can even go so far as to overwhelm reason and direct its force towards the person himself, which would allow us to point out a self-destructive instance, such as the death drive, according to Freud (2014). On the other hand, the being of the other reveals a foreign condition, a being beyond totality. The racial focus is present in hate speech, the other is a minor, the difference in skin tones arouses contempt, insult, exclusion. In the Semitic culture, the face of the other is at the same time something other than being, a trace of the Infinite and for the same reason, it is presented in its extreme vulnerability, which consists in the assassination attempt (Levinas, 1991).

Generally in the fields of social sciences, the manifestations of hatred are studied in correlation with the context, culture, politics, economy and religions, with the intention of describing the structural part that corresponds to violence, to indifference social or lack of solidarity (Rorty, 1991). The social sciences, as Zigmunt Bauman (2004) points out, have been developed with the idea of providing knowledge about the regularities of society's behavior. This would allow the authority in principle to have the effective possibility of intervening on the social causes that originate a generalized state of war. It is about the project that begins with Hobbes, who proposes the organization of a civil society based



on knowledge of the causes that unleash the war, such as scarcity of resources, pride, competition or rivalry (Hobbes, 1994).

In classical philosophy, hatred is understood as a manifestation of evil, which is explained as deprivation of good, «evil is not something but rather the deprivation of some particular good» (De Aquino, 2015, p. 27). For Thomas Aquinas, evil is not something because it is the opposite of what is desirable, and only what is desirable is an entity. «Evil, which is universally contrary to good, is also contrary to being, and what is contrary to being cannot be something real» (De Aquino, 2015, p. 28). Now, due to his essential constitution, man participates in the supreme being, he does not possess being by essence, therefore his possibility of deliberating and acting evil. The evangelical commandment to love your neighbor makes sense from the anthropological perspective that defends the ability to self-determine the person who is free, and as such, can deliberate on the good and evil of their actions (Wojtyła, 2014). Evil can be uttered, saying a curse is wishing evil on your neighbor or the community. The commandment to love your neighbor implies the good desire to speak, the good saying, the good communication, the very telling of the truth of being (Del Prado, 2018). Hate is an unparalleled problem, which represents a challenge for the person himself and for the social bond. Evil: «invitation to think less, or provocation to think more and even in another way?» (Ricoeur, 2011, p. 21).

This research deals with the analysis of hate speech on Twitter networks, in the context of the COVID-19 pandemic, in which we use hermeneutics, in an exercise in contrast with the theory of Ferdinand de Saussure (1991), to analyze the semantic fields, signifiers and meanings that are transversally found in the communicative gesture (Derrida, 1971). The research is qualitative with a multidisciplinary approach, between personalistic, psychoanalytic, linguistic, communication and ethics anthropology. The anthropological foundation allows the scale of citizen values to be measured in contrast to the scale of hate. Under the psychoanalytic discipline, the chaining of the instinctual desire of the repetitive statement, the insistence on hatred, insulting the other are considered. In linguistics, the semantic universe of the ideological opposition that surrounds political communication on Twitter is considered: denigration of the human being, racism, ridicule and mockery (joke). On the approach of personalistic ethics: the distinction between dignity of the person and denigration of the human being. Communication: emission, production and reticularity. In the analysis of the chain of signifiers, the psychoanalytic theory of Sigmund Freud (2014) and Jacques Lacan (2007) will be included to interpret a collective unconscious of a social mass that allows the circulation and detour of the digital communication of tweets, the ties imaginary and symbolic of the speeches of hate towards the master (presidents), which make up simulations of conversation (Baudrillard, 1988), false spheres of conversation.

1.1 THEORETICAL FRAMEWORK

From a social perspective, hate speech is racially based. In the case of Mexico, since colonial times, the idea that the indigenous person is a minor who must be separated from relevant cultural and political concerns has been reproduced (Gall, 2001). The insult is not only in words, it entails discrimination, they forge social ties that justify the hatred of the other. Racial



hatred forges symbolic bonds of a culture of violence. The reality of widespread hate speech represents a challenge for the stability of countries. The sense of a modern state places constitutional limits on hatred and marks the principles of equality (Carpizo and Villanueva, 2001). But hate speech is not prohibited as such in the constitutions, it is protected as a right to freedom of expression, unless it materializes in damage to property or good prestige, which must be judicially verifiable. Therefore, the freedom to utter hate, to curse, to insult, can form a symbolic bond, giving a certain semblance to the social fabric, as oppositional hatred of authority (Lacan, 2007); which unfolds at various levels or senses in public conversation, one in the materiality of the social and another in the social virtuality.

Hate is latent, alive and manifest above all in virtuality. In face to face there is a certain prudence, care of oneself and of others (Foucault, 2002), with social values, civic education is a brake on the destructive drive (Freud, 2014). However, in the virtuality of social networks, in the virulence of the statements, impudence is a condition, not having a face that fully identifies one. Social networks are a communication tool with different purposes; by allowing the anonymity of the sender and the receiver, the communication is distorted, it loses its ethical sense of good speech. Thus, networks make it possible to build partial digital identities, imaginary identities or identity simulations, which gives a certain guideline for the use of cynical behavior (Baudrillard, 1988; Byung-Chul, 2014). In social reality, both the simulacrum, the mockery, and the denigration, are actions that point to corporeality, to embodied subjectivity, to the person as such, but with the use of digital communication, the intention is to dislocate the face made flesh to annul all responsibility of authorship, symptom of crisis of the ghost of virtual identity.

The authority of man and of the other lies in the personal structure that integrates spiritual faculties together with corporeality in its ability to transcend towards others through communication (Wojtyla, 2014). Since the European eighteenth century, democratic states have been constituted by a social pact that implies a condition of equality, in which no citizen is above the norms of the rule of law under a system of freedoms and responsibilities, in turn, the state is obliged to defend, respect and promote the fundamental rights of all human beings (Locke, 1999). However, since the invention of the Internet, the virtual design of sociodigital networks presents desubstantialized, desubjectivized, and depersonalized communication. The very transformation of digital communication reveals a perverse structure. The success lies in the accelerated expansion of digital communication. The ultimate goal is the triumph of virtual immaturity. The motor is the insubstantiality of the human being, the purpose is to catch everyone, the triumph is to encompass humanity, to go above the law, like sadism that is positioned in a metastructure beyond the law (Deleuze, 2008).

The postmodern hypercommunicative structure anchored in hypercapitalism creates liquid social ties (Bauman, 2004). They are perverse liquid ties that oscillate between sadism and masochism: sadism for being above the law, masochism for submitting to the dictates of the virtual other. The perversity of the virtual hypercommunicative structure propagates hatred and suffering masked in a sadomasochistic happiness (Deleuze, 2008). Perversity implies the difficulty of getting out of the structure that causes pain and suffering. It pretends to be happy in an impure time.

Time is impure because it is fixed by the same. Happiness is always the same on the networks. Pain and suffering are hidden permanently. Hating the other is mixed with



happiness, in success achieved because of inflicting pain on the other (Žižek, 2004). Viral communication is like a rhizome of information flows (Deleuze and Guattari, 1997), without sequence or method; they circulate without an order or identity of authority. They are not only desubstantialized of identity, but with opposite senses intertwined as in the Moebius band (Žižek, 2018) in which the symbolic (democratic values) are imaginized, and the imaginization (the image of the self) becomes symbolic (as if the self was an echo of the social).

Faced with the entanglement of the viral, the most prudent thing is not to respond to the insult. Since there is no authority that guarantees the act of defending the word, the right of orderly reply, where the aggressor disguises himself or hides, it is best to remain silent, not to respond to the virtual aggression. But silence also communicates, everything communicates (Watzlawick et al., 1971). That is why virtual communication may be in a pathological stage. On Twitter, the pathology is made up of: the hate speech of some, the silence of others, the indifference of many others, those who do not want to hear or see but are expectant, the morbid attitude, cynicism and mockery, those who do a lot or firewood from the fallen tree (Del Prado, 2018).

The health crisis of the SARS-COV-2 disease has revealed not only a humanitarian crisis of public medical services, the same social ties have been damaged, the division of social classes was accentuated between those who can stay at home and attending private medical services, in contrast to people who lack the material resources to protect life. Digital communication also revealed a new face to his pathology. The use of a warlike discourse to refer to Covid-19 as an invisible enemy (Castillo-Esparcia et al., 2020). Faced with the crisis, Twitter is a means of weak appropriation of scientific knowledge (Pérez-Dasilva et al., 2020). On Twitter, there are no guarantees of the effectiveness of communication. Digital communication is not enough to build and strengthen social ties. However, it is necessary to study the communicative phenomenon on Twitter to find counterweights in responsible social praxis. In order to explain the phenomenon of hate speech on Twitter in the context of the COVID-19 health crisis and presidential figures, this research applies hermeneutics and mixed methodology.

2. Methodology

The objective of the research was to evaluate the relationship between the tweets about COVID-19 issued by the Presidents of Mexico, Spain and the United States and the scale of hate and values of the comments issued by users when relating them to health issues, economy, politics, family and citizen ethics. The research was carried out between March 15 and April 15, 2020, and the sample consisted of all the tweets issued by the presidents (213 tweets) and a convenience sample of 1% of the comments made by the presidents users (4,345 comments).

The research questions were the following: what is the relationship between the hate scale shown in the comments and the user's profile?; and what is the relationship between the user's profile and their scale of citizen values? It should be noted that the reality of the health crisis was different in each country, while in Europe the pandemic had arrived first and in Spain its importance had been minimized and there was not much control over it. In the



United States, measures had been taken to control it, such as the closure of borders, and in Mexico a voluntary confinement had begun with measures such as the closure of non-essential economic activities.

The analysis variables were, on the one hand, those referring to the content of the comments, classifying them as positive or negative and categorizing them within the theme to which they refer: health, economy, family, politics and citizen ethics; and on the other hand, the categories of level of hate speech and scale of citizen values present in the comment related to the profile of the Twitter user. The operational definition and scale of each of the variables was as follows:

- Health: Comments that refer to the health system of the country, or to a health condition of the population; number of times health-related comments appear, including vulnerability, disbelief, dismay, or realism.
- Economy: Comments on macro and microeconomic variables of the country that are affected by the health crisis; number of times mentions of the economy appear including despair, crisis, unemployment or investment.
- Family: Comments related to the family environment in this time of pandemic; number of times including violence, crisis, attachment, empathy, collaboration, indifference, fear or panic.
- Politics: Comments related to the political life of the country; number of times they appear including representativeness, opportunism, populism, repression or control of information.
- Citizen Ethics: They are conscious values of a responsible citizenship that promotes cultural and social values; number of times comments related to trust, solidarity, individualism/empathy with health personnel, collective identity, citizenship, participation or collaboration appear.
- User profile: User impact potential on Twitter measured through his number of followers.
- Citizen values: Defined as the person's interest in coexistence in society measured on a scale from one to nine: 1) Public interest, 2) respect, 3) respect for human rights, 4) equality and non-discrimination, 5) gender equality, 6) cultural and ecological environment, 7) cooperation, 8) leadership, 9) solidarity.
- Hate scale: Comments that violate the dignity of the person, taking up the Violentometer scale from one to 20 (National Institute of Human Rights, 2017), which includes everything from hurtful jokes to death threats.

Content analysis is the main technique of this research, since it allows the establishment of research categories (Bardin, 1996; Mayring, 2000; Pérez, 1994; Krippendorff, 1990) from which it is possible to infer relationships between them and with each other. other quantifiable variables, which is why it has been used as a methodology for research on sociodigital networks (Almansa and Fernández, 2011; Monserrat et al., 2017; Fernández, Plano, and Brras, 2017; Sánchez et al., 2018; Capriotti et al., 2019), some of them related to the interaction between the issuer and the users (Sánchez et al., 2018; Lara et al., 2018)).



3. Results

In the first phase of research, based on a content analysis of the presidents' tweets and the comments received on Twitter from users, it was found which were positive and which were negative towards each of the topics covered (health, economy, family, politics and citizen ethics). Once this was done, said positive and negative comments were quantified, which are presented in Table 1 and Table 2, respectively. As can be seen in the case of Mexico and Spain, most of the comments are taken to the political sphere in a positive way, far above the other topics; while in the United States this happens with the economic issue, followed by the political issue. Regarding the negative comments, in Spain the political issue stands out, as in Mexico in a smaller proportion, while in the United States the negative comments are directed towards the political and economic issue with a smaller difference between them.

In the second phase of the investigation, the profile of the Twitter users who made the comments was analyzed, relating it to the scale of hate and the scale of citizen values. Statistically speaking, we sought to verify if there was a relationship between the hate scale of the comments and the profile of the users. For this, a Pearson correlation was performed and the result was $r=-.030$, so it is ruled out that there is a significant correlation between the hate scale of the comments of the users with their profile on Twitter. Likewise, it was sought to verify if there was a relationship between the user's profile and their scale of citizen values, for which a Pearson correlation was carried out and it was observed that there was not a strong correlation between these two variables either, since $r=.025$. This result shows that the user's profile on Twitter is not related to their interest in living in society.

Table 1. Proportion of positive comments by country.

Country	Health	Economy	Family	Politics	Citizen Ethics
Mexico	14.9 %	11.9 %	0 %	70.8 %	2.4 %
United States	22.6 %	39.2 %	1.5 %	29.7 %	7.1 %
Spain	25.4 %	1.6 %	0 %	63.5 %	9.5 %

Source: author.

Table 2. Proportion of negative comments by country.

Country	Health	Economy	Family	Politics	Citizen Ethics
Mexico	26.9 %	16.4 %	0 %	55.4 %	1.2 %
United States	19.6 %	36.4 %	0.2 %	40.1 %	3.7 %
Spain	8.9 %	13.7 %	0.7 %	75.6 %	1.1 %

Source: author.



Table 3. Number of comments at each level of the hate scale by country.*

Hate scale level	Mexico	Spain	United States
10 Onwards (threats from destruction to death)	2	0	0
9 Control or prohibition	30	0	0
8 Intimidation	6	39	30
7 Humiliation	22	56	41
6 Ridicule	75	67	90
5 Disqualification	102	207	150
4 Jealousy	0	0	0
3 Blackmail	2	10	0
2 Hurtful jokes about person's condition	12	1	20
1 Hurtful jokes about mistakes of the person	3	13	30

Source: author.

*The sum does not represent the total number of comments analyzed because here only negative comments are considered, not positive ones.

When carrying out the qualitative analysis, within the comments located within the hate scale in the three countries (Table 3), the largest number is identified within disqualification, humiliation and ridicule.

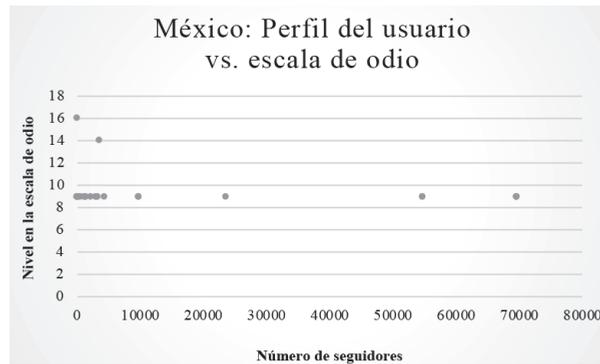
In the case of Mexico, among the comments with the highest level of threat is: «We are already waiting for the revocation of the mandate for 2021, sitting in your arrogance you thought that with that you were going to be re-elected, this week for the 1st time your approval under 50%, so we are going to send you to CHATPM. You will pay with the dismissal for all the mess you have made, bye-bye, bye-bye poo». As well as 30 comments denoting control or prohibition, among them «Set the example. lock yourself up We don't want to see you" or "Andrés Manuel, the one who needs to apply yourself is you. Your actions contradict your speech #QuedateEnTuCasaCarajo». Six comments denoting intimidation, such as: «You are also a MURDERER passenger» or «I can't wait for you to get coronavirus and take you away (expletive)». At the level of humiliation, 22 comments were found: «Andrés, you are irresponsible, an emergency like this cannot be dealt with with austerity, do not be ignorant» or «In vain 18 years of campaigning, to end the myth of @lopezobrador_ in a #TrágicaFortnight». Among the 75 ridiculing comments were: «You also go home and stop fighting with the windmills» or «And what do I do with the stamps, apa?» Regarding the 102 comments of disqualification, we could mention: «The reality is that there is no health, economic, tourism, or education strategy... you have no strategy except to continue in the campaign» or «Yes, we already know that you have like a glove in your objective of

destroying the country». Among the two blackmail messages, the following stands out: «Mr. President I ask you in the most humane way for a test of #Coronavirus sick and they tell me it's just a dry cough and throat infection today I started with slight tightness in my chest, I fear for my life and above all for leaving my family helpless. I am from Xalapa, Veracruz. Among the 12 comments about hurtful jokes towards the person were found: "In difficult times in the past, you barked this", now why not the same ideology???? @BeatrizGMuller please help your dear, I read them!!!!». And regarding the three comments of hurtful jokes due to mistakes, it was found, for example: «That means that there will no longer be kisses, hugs, or cheek bites... It's a question.»

In the case of Spain, 39 intimidating comments were made such as: «No, when this happens you will have us in the Courts, on the street and in Europe demanding responsibilities. You classify us as low risk, because another brother has already died. R.I.P #EquiparacionYa» or «You are a CANALLA and you know it perfectly. Prepare yourself, you will be judged. And you know». Among the 56 humiliating comments were: «You protect yourself and hide behind them when the fault is yours and your GOVERNMENT SHIT (it was to be expected)» or «A Scientific Committee constituted three months after the coronavirus was announced, is for that you present your resignation and turn yourself in to the police without putting up any resistance, you scoundrel!» There were 67 comments on the ridicule scale such as: «#Europe is supportive, but is tired of rescuing useless people who haven't done their homework» or «But until now you were being advised by experts, who are these, the real ones?». On the disqualification scale there were 207 comments such as: «How are we going to pay taxes if we haven't made any cash! Do you know what that is called on your part?» or «You won't stop lying. 19,000 DEAD are already behind. Hundreds of thousands of jobs lost. Self-employed and SMEs deceived. You still haven't kicked the Chavistas out of the government.» There were 10 blackmail-type comments such as: «Pedro, in January you knew, in JANUARY!!!!, in ENEROOOOO!!!! I can't wait for the elections to come» or «16 HOURS working with the SAME #mask. A CONTACTED nurse. ASK FOR HELP». The comment that ranked as a hurtful joke about the person was: «It does not transmit. He doesn't feel. He does not empathize with those who suffer. lies. They write the endless hollow speeches for him. Parliament closes. Media censorship. Water the sectarian media with money. 12,000 dead. Destroyed economy. Shame». Finally, about hurtful jokes regarding their mistakes, 13 comments of this type were found: «If you are going to beg Europe, take the sign language lady with you. The deaf in the EU also have the right to laugh in the middle of this tragedy» or «We are the laughing stock of the world and the other fool doing advertising».

As for the comments from the United States, the 30 related to intimidation stand out, such as: «We will take you to national and international courts» or «Do you know that we are going to sue you en masse?» Among the 41 humiliating comments were: «Accomplice and maximum responsible for a mass murder» or «Get out later, but get out.» Regarding ridicule, there were 90 comments: «Thank you government, on behalf of those killed and infected by your ideology» or «Calm down, everything is under control...». Among the 150 disqualification comments there were some such as: «Useless and Irresponsible» or «Stop sending encouragement and send material.» On the 20 comments of hurtful jokes towards the person, they found: «You have lost your sanity, reason and dignity.» Finally, the 30 comments of hurtful jokes about the person's forgetfulness were found as: «Why not donate your salary?».





Graph 1. Relationship between user profile and comments with the highest level on the hate scale in Mexico. Source: Own elaboration.

Finally, the three maximum levels reached in the hate scale of the comments in each country were analyzed, contrasted with the user profile (number of followers) and it was found that in the case of Mexico (Graph 1) the profile of the users is low, that is, most of them have an average of 5,000 followers and whoever had the highest level comment on the hate scale has just over 200 followers.

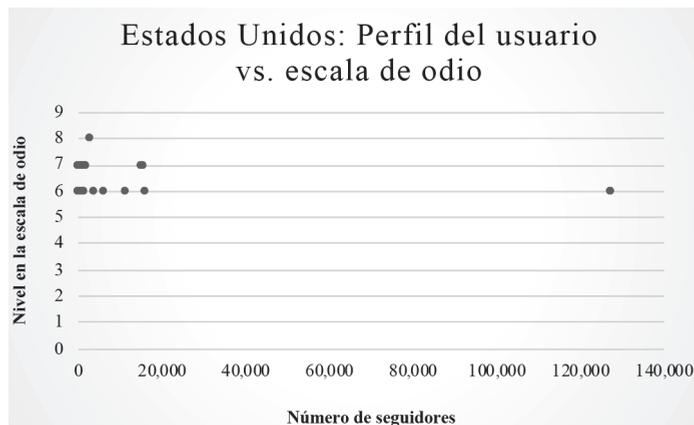
In the case of Spain, the user profile is higher than in Mexico, with an average of between 15,000 and 20,000 followers; however, this only denotes that there is greater penetration of this socio-digital network, because the user profile does not differ in particular some relation to the hate scale.

In the United States (Graph 3), users have an average of between 15,000 and 20,000 followers, and the highest scale of hate occurs among users with fewer than 3,000 followers.

It stands out in the three countries that the user profile with the largest number of followers has the comments at the lowest level within the hate scale, and likewise the highest scale of hate in the comments occurred in users with the highest averages. Low followers in all three countries.



Graph 2. Relationship between user profile and comments with the highest level on the hate scale in Spain. Source: Own elaboration.



Graph 3. Relationship between user profile and comments with the highest level on the hate scale in the United States. Source: Own elaboration.

3.1. DISCUSSION

In this investigation, we sought to verify if there was a relationship between the hate scale and the user profile, the data confirmed that there is plurality, a variety of meanings, but that there is a relationship between the hate scale of the comments and a lower «popularity» understood as a smaller number of followers. It stands out that the dialogue based on a tweet from the presidents on the subject of COVID-19 in all cases is taken to other areas such as politics, and the economy mainly. In the case of the three countries where the focus of negative comments is primarily towards the political, there is an alterity that sees the other as an enemy (Levinas, 1997) with a need for self-destruction (Freud, 2014; Levinas, 1991). The manifestations of hate related to the political issue denote criticism of the structural part and social indifference or lack of solidarity (Rorty, 1991) as well as the deprivation of property (De Aquino, 2015), a situation that coincides in the three countries and could be the basis of what Hobbes (1994) proposes as the organization of civil society in order to unleash a war.

However, it is noteworthy that the positive comments are also related to the field of politics, that is, the well-saying, the truth of being (Del Prado, 2018) is also presented, which accounts for the polarized environments that have brought with it by the COVID-19 pandemic and that in this case are present in response to the leaders, who with their actions or omissions generate various semantic fields (Derrida, 1971) that are present in the different thematic aspects that they generate in users' comments. As can be seen, the conversation is generated beyond the subject of health, showing a collective unconscious of one of the masses (Lacan, 2007) which in turn forms a simulacrum of conversation (Baudrillard, 1988) since it does not lead to a true understanding of the parties, nor does it seek consensus or improvement or the common good. In the case of the United States, the economic issue stands out, unlike Mexico and Spain, making present their capitalist vision, the construction of a partial digital identity (Byung-Chul, 2014) of the Twitter users of that country, who are concerned above all for economic well-being.





4. Conclusions

In short, the communication via Twitter carried out by the presidents of Mexico, Spain and the United States serves as a pretext for the users of this social network to express their support for or disapproval of authority (Lacan, 2007; Freud, 2014), leading the conversation towards other issues, with different civic values and different scales of hate. The search for transcendence towards others through communication (Wojtyła, 2014) seems to be very distant in digital interactions, both in the intention of the presidents' tweets, far from promoting freedoms and respect for fundamental rights (Locke, 1999), as in the comments of users who join the desubjectivized, depersonalized conversation, but in these cases they do so through the opposite: direct accusations on various scales of hatred towards the figure of the president, towards his person, rather than his actions.

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