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Os 4 d's da midiatização profunda (datificação, desregulamentação, desinstitucionalização, desorientação) e a realidade mediada por bolhas de informação e opinião nas redes sociais[1]

The 4 D's of deep mediatization (datafication, deregulation, deinstitutionalization, disorientation) and The reality mediated by information and opinion bubbles on social networks

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Resumo:

Este artigo explora as bolhas de informação e opinião, numa dimensão analítica descritiva, contrapondo as teorias da mediatização de Eliseo Verón, os campos sociais de Bourdieu e a teoria da construção e mediação da realidade por meio da infraestrutura de dados de Couldry e Hepp. O cruzamento de tais teorias se mostrou oportuno para lidar com o desafio de tornar as bolhas um objeto de pesquisa. A partir dessas ferramentas teórico-metodológicas, inferimos que as bolhas resultam de processos tecnológicos e sociais entrelaçados, formando um sistema híbrido de comunicação (homem-máquina) para disputas de poder que atravessam o campo midiático em direção a outros campos sociais, reconfigurando a natureza das comunicações, os processos sociais e culturais.

Palavras-chave: Mediatização Profunda; Datificação; Bolhas; Redes Sociais.

Abstract:

This article explores the bubbles of information and opinion, in a descriptive analytical dimension, contrasting Eliseo Verón's theories of mediatization, Bourdieu's social fields,

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and Couldry and Hepp's theory of the construction and mediation of reality through data infrastructure. The cross-referencing of such theories proved to be opportune to deal with the challenge of making bubbles an object of research. From these theoretical-methodological tools, we infer that bubbles result from intertwined technological and social processes, forming a hybrid system of communication (man-machine) for power disputes that cross the media field towards other social fields, reconfiguring the nature of communications, social and cultural processes.
Keywords: Deep Mediatization; Datafication; Bubbles; Social Networks.

1. Introduction

As a phenomenon, the bubbles of information and opinion on digital social networks do not yet seem to have a definitive framework or academically structured contours. Bubbles are described as the result of information curation by algorithms and artificial intelligences (Pariser, 2011), synonymous with echo chambers, information enclaves (Sunstein, 2001) and also ideologically homogeneous political groups. Both bubble filters and echo chambers refer to the changes in the virtual public space from the individualized personalization of media content for consumption, carried out through the support of artificial intelligence technologies. In both cases, however, the authors do not elaborate a rigorous and definitive way to observe and define the phenomenon. As Bruns (2019) notes, the term is used metaphorically. Its wide acceptance and use by academics and traditional media due to its "apparent common sense".

Suntein (2001) uses the metaphor of the echo chamber to explain, above all, the social impacts of technologies that, according to him, compose an “architecture of control”, as opposed to the “social architecture”, reiterating the “homophilic” behavior of humans – their tendency to establish connections with cognitively consonant people. Echo chambers are characterized by self-isolation, anonymity, and personalization. As a result, Sunstein (2017) argues that echo chambers produce more trust for political actors,

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but increasingly extremist group behaviors, with tendencies to polarization. Sunstein (2017) believes that echo chambers create, socially and technologically, “parallel universes” that threaten democracy and produce conditions of vulnerability for individuals on the network.

With Big Tech's policy of data exploitation, the author says, citizens have been turned into commodities “and they are often 'sold' to advertisers” (Sunstein, 2017, p. 28). So-called leaders, willing to spend a few dollars, can have access to these commodities and analyze them to create campaigns, apps, and bots to nurture negative feelings within groups.

Pariser (2011) coined the term filter bubbles to describe mechanisms present in the infrastructure of digital social networks, such as Facebook or Google, Twitter, Instagram, to offer customized content and a tailored worldview that fits perfectly with the initial beliefs of the individual/user. They are the means by which algorithms exercise agency and communicative automation. They are the result of the "training" of algorithms, based on data such as “likes”, comments, shares, time spent on each Facebook publication, but mainly, the comparison and approximation of user profiles with similar behaviors based on this data with the basic objective of transforming digital media into a less chaotic, even cozy place, surrounded by people and things that most please the user. According to Pariser (2011), filter bubbles can distance the individual from information and groups that are not compatible with their initial interests, to provide a "purified" experience, which has become an unprecedented social problem.

The observation of the political scenario and the public debate in recent years point to the centrality of digital social media platform infrastructures for the organization of collectivities around political themes, as described by Castells (2013). Thus, the work of Sunstein (2001) and Pariser (2011), when they touch on the growing difficulties for the exchange of ideas between ideologically distinct groups in virtual social networks and for the establishment of social commitments, marks an important point for the discussion about the future of democratic decision-making based on these structural conditions. Such

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syntheses give clues about a series of cumulative social and cultural factors, imbricated in the definitions of bubbles, which, without a doubt, accompany the default of technologies. The apparent mistake, however, according to Bruns (2019), concerns the treatment of *Big Tech* as the main villains of the populist rise or illiberal political movements. Bruns (2019) recalls that the problem of the diffusion of political information in virtual social networks, such as the growing social and political polarization, has as fundamental problems the social, therefore, it cannot be treated only by technological bias.

Bruns (2019), in his attempt to reach the social phenomena that seem to be covered by the metaphors of bubble filters and echo chambers, says that it is necessary to consider that the decision to keep a distance, or not, from the antagonist is socially defined by the individual or by the collectives of which he is a part. Voices of opposition cannot be fully purged by social media. People and public debates are available via "@" or "#". The author also points out that, when discussing communication patterns associated with echo chambers or filter bubbles, it is necessary to locate the issue in the political field, since phenomena seem to be more present among the most politically active members of the networks and are not noticed in inherently "non-political" groups. In other words, the phenomenon is deeply related to the behavior of ideologically homogeneous political groups. That said, bubbles cannot be treated generically as a matter of social networks, but rather as a social strategy, based on the movement of knowledge and languages through the exercise of communication, addressed to the field of media and the political field. The agents of this structure use the space of digital social networks to reorganize the debates and their own positions within the fields, without allowing topics of interest and their positions to be exposed to the plural systems of interpretation.

The author argues that the study of this complex network structure is not only fascinating in itself, but also fundamental to identify where contemporary public communication flourishes and where it is dysfunctional; how and for what purposes individual, collective, and institutional actors are inserted and positioned in this structure;

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and where social, technological, commercial, and regulatory interventions can harm or heal the social fabric (Bruns, 2023, p. 79).

In light of the challenges posed by the aforementioned literatures and given the complexity of transforming bubbles into a research object, this study proposes a bibliographic approach that juxtaposes Eliseo Verón's (1994) theory of mediatization, Bourdieu's (1989) concept of social fields, and Couldry and Hepp's (2016) notion of deep mediatization. These theories provide essential theoretical-methodological contributions to understanding today's societal perspectives and challenges.

Couldry and Hepp's (2016) notion of deep mediatization is employed to understand the consequences of social processes and the new possibilities of order formation based on how actors utilize the infrastructure of digital social networks, artificial intelligence to create new constellations. This study, following Couldry and Hepp (2016), assumes a kinetics of tensions structuring the phenomenon, along with a fluctuation of power related to communicative practices for constructing meaning and legitimacy.

According to this framework, the phenomenon of information bubbles should be studied from at least two dimensions:

1) Technological: This dimension relates to the political and economic logics of big tech companies in producing algorithms and artificial intelligences that create bubbles, as well as the penetration of these logics into individuals' daily lives and the media field.
2) Social: Bubbles are seen as a result of social practices, particularly power struggles within the media field.

2. The Fourth Wave of Mediatization: Datafication

> Their fear was that if Facebook's old video-heavy algorithm was basically turning people into zombies who were just sitting passively, watching Facebook but doing nothing, they would get out of that situation and stop using Facebook. (Hagey, 2021, online)

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After reviewing a set of internal Facebook documents provided by Frances Haugen's lawyer, the former data scientist of *the big tech* staff, to the US Congress, *Wall Street Journal* journalist Keach Hagey exposed the progress of Facebook's "Meaningful Social Interactions" (*MSI)* [3]project. A controversial initiative to reorganize the algorithms that started to assign scores to publications with the greatest potential to generate impactful social movements. The Wall Street Journal's set of reports, "*Facebook Files*,"[4] reveals that the tech giant has placed greater emphasis on comments, replies to comments and replies to new shares, and has rewarded potentially divisive political posts.

Made available starting in 2016, emoji reactions were part of that plan. The application suggested that people could better express their emotions and opinions in the face of the content available in the news feed by using faces that express, respectively, *"Like", "Love", "Haha", "Wow", "Sad" and "Angry"*. However, Facebook's engineers fed the bias in such a way as to assign five points to the "*anger face"*, one point to the 'like'. Events scheduled by the platform also had differentiated scoring, up to 30 points for each "yes" as an answer. Facebook's internal documents suggest that extremist groups and disinformation actors have taken advantage of these infrastructure conditions to rise in popularity on the social network. According to the *WSJ*, *Facebook* internally recognized the problems and damage caused to social and even made adjustments to the considerations, however it shied away from efforts that could hinder the growth of the platform, until January 6, 2021, with the episode of the invasion of the Capitol.

Facebook's filings reveal that the platform has tried to stop groups like *Stop The Steal* and the *Patriot Party*[5]. Big tech *operators* have forced the platform-wide

[3] https://www.wsj.com/podcasts/the-journal/the-facebook-files-part-4-the-outrage-algorithm/e619fbb7-43b0-485b-877f-18a98ffa773f
[4] https://www.wsj.com/articles/the-facebook-files-11631713039?mod=bigtop-breadcrumb
[5] The organizations "Stop the Steal" and "Patriot Party in association with QAnon" were responsible for the storming of the U.S. Capitol after the defeat of former President Donald Trump. Both associations grew out of social media and are being investigated for anti-democratic acts: https://www.estadao.com.br/internacional/a-ascensao-e-queda-de-um-grupo-de-apoiadores-de-trump-que-contestava-a-eleicao-no-facebook/

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slowdown[6] to make it harder for viral content to spread, limit people's ability to invite a large number of new users to their group, fees on group invites, remove unsavory group leaders, but nothing has worked. The platform says it continues to study the cases to provide better answers.

From the perspective of Verón (1994), the media are technological devices for the production and reproduction of social meanings associated with certain conditions of production and certain modalities of reception of signs whose meanings are collectively shared. They are material devices resulting from the externalization of mental processes. Media phenomena occur precisely in the use and manufacture of such objects for systems of transport of signs with the capacity to form "zones of collective production" (Verón, 1997, p. 14). Mediatization is the result of this process, in a long-term line of institutionalization, materialization and adoption of these technical-communicational devices for the communicative construction of the social world, in addition to the continuous configuration and reconfiguration of communication itself. According to Verón (1994), the accentuation of the mediatization of society has been provoking waves of changes in the field of political communication, especially with regard to the autonomy of senders and receivers, changes in space-time and changes in the social norms of production and access to signs.

Despite the explicit centrality of the media, Verón (1994) dismisses the possibility of a technological determinism in the process of mediatization, emphasizing that "communication technologies are not means of communication when they are distant from the collective dimension" (Verón, 1997, p.9). "Communication technologies are not means of communication when they are far from the collective dimension" (Verón, 1997, p.9). For Verón (1997), a means of communication is a technological device for the

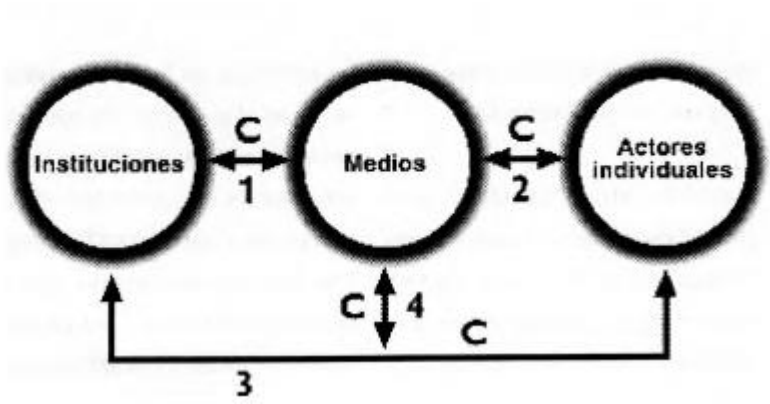
[6] A Facebook spokesperson said that in order to combat dangerous viral social movements, the company cites, "it has had to invent new technologies and balance difficult trade-offs that society has struggled with for too long and without the necessary guidance from lawmakers and regulators," https://www.wsj.com/podcasts/the-journal/the-facebook-files-part-8-a-new-enforcement-strategy/87b65b05-de52-40f7-bbc3-d1a5d7932201

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production and reproduction of social meaning associated with certain conditions of production and certain conditions of production and certain modalities of reception of these signs, whose meanings are collectively shared. It is the configurations of the uses of the devices employed by the communities that shape the process.

The scheme of "zones of production of collectives" (Verón, 1997, p. 14) points out ways to understand the paths of diffuse flows and tentative circuits characteristic of mediatization:

Figure 1 Collective Production Zones



Fonte: Verón, 1997, p. 14

According to the author:

- 1c - Relationship between the media and the institutions: Changes that the media bring about in institutional management are related to politics.
- 2c - The relationship of the media to the individual actors: The evolution of the behaviors and strategies of the individual actors to use the media.
- 3c - The relationship between institutions and actors: Internal culture of organizations.
- 4c - The way in which the media affects the relations between actors and institutions: Processes by which the media affect the relationship of individuals with the media.

By indicating this literature for the study of information and opinion bubbles in digital social networks, our intention is, instead of pursuing logics, first of all, to draw attention to the social experiences of production of circuits and interactional devices.

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More than a “fact of the media” (Braga, 2012, p.44) or of the expansion and predominance of the cultural industry over society, such phenomena concern the various consequences of an aggregate of mechanisms of the sectors of society, including "non-mediatic" sectors in relation to the media field. Thus, we understand bubbles both as the process in which the self, collectivities and the social order are subjected to and have been modified by technologies, as well as the processes by which the self, collectivities and order express themselves and reconfigure technologies.

Digital social networks, filter bubbles, disinformation, and polarization, in this study, are presented as a convergent set of developments that have their roots linked to a hybrid macro scenario — online and offline — and express what was nourished by the succession of various social crises that led them to disbelief, disorientation, individualism, and the insurrection of reluctant audiences.

Couldry and Hepp (2016) suggest that the current process of mediatization is reaching its fourth acceleration milestone – a fourth wave, characterized by the triumph of robotics engineering and the instrumentalized use of data (datafication).

The authors argue that the interrelationship between technology-based communication and everyday practices has become more complex over the years and has deepened qualitatively (referring to the connection with social processes) and quantitatively (referring to the amount of media available to connect), generating new practices of socialization and interaction, at the pace dictated by database technologies in a process of “deep mediatization” (Couldry and Hepp, 2016); A phenomenon that suggests the acute adhesion of communication technologies, especially data-based infrastructures, to the social fabric, so that their camouflage and naturalization are already part of what is understood as reality.

“The media now means [...] platforms that, for many human beings, are literally the spaces in which, through communication, they stage the social” (Couldry and Hepp, 2016, p.13). Algorithms, artificial intelligences, chatbots, for example, are increasingly integrated into everyday practices. Its progressive use has been modifying the nature and

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quality of social interdependence in relation to it, so that its values are no longer perceived or problematized by people.

Heep (2020) explains algorithms in digital social networks have been evolving into communication robots, "(partially) automated and (partially) autonomous means of quasi-communication with humans." (Hepp, 2020, p. 1413), mediating and, at the same time, acting as a "media instance" of humans (Hepp, 2020, p. 1418) in a kind of permanent and open relationship, mainly based on the "delegation" of human communication to technical systems. Thus, algorithms that are born with a life goal defined by a human being, based on their own interpretations and interactions about and with the values learned in automated communication, have been serving the human purposes of autonomy.

3. Deep media coverage and the field of media

Castells (2013) describes the internet and the technologies connected to it as communication systems based on the "culture of autonomy"; "technologies of freedom" that promote a circle of struggles to liberate minds from historically legitimized structures (Castells, 2013, p. 202). This, according to the author, has been shaping a more diverse and diffuse society, generating greater "freedom at the social level" and "individuation"[7] and autonomy at the level of social actors. Gathered around campaigns to delegitimize institutions, including the media, individuals arranged in horizontal and editable communication networks, build initiatives based on personal interests and desires. The strength of these new political movements arises precisely from the exercise of re-editing and reprogramming the digital infrastructure around other interests, above all, in spite of

[7] Individuation, according to the author, refers to the culture of valuing the individual's projects as a "supreme guiding principle", while autonomy is used more broadly, as it refers to the capacity of the social actor to become a subject independent of institutions and society, but this movement is operationalized through the constitution of self-referential networks: "autonomy can refer to the individual or the collective" (Castells, 2013, p. 200).

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the great “programmers and *switchers*”, “media barons” and the new elite that connects with them, politically and economically.

Although he does not deal directly with the issue of bubbles, by describing a series of social movements that crossed cyberspace towards urban space (Arab Spring, Occupy Wall Street and the June Days of 2013 in Brazil, for example), Castells (2013) illustrates how the process of mediatization has served the networks of individuals connected from digital infrastructures. generating a differentiated, more reactive type of collectivity, precisely because of the ability to form strongly consonant cognition groups.

The movements, as described by Castells (2013), were formed more by the mockery and recognition of the non-ideal than by the elaboration of new procedures for the system. The emphasis of digital technologies on the emotions of individuals has given them the possibility of handling fear, enthusiasm and anger, in far-reaching homogenizing communication strategies that, in addition to strengthening bonds and the feeling of companionship and solidarity between individuals in the networks, are also responsible for projecting social movements in the offline world. Castells (2013) says that fear (negative pole) and enthusiasm (positive pole) bring out anger, an emotion capable of influencing behavior and leading to risk-taking through action. The networks became aware of this and, thus, began to elevate their indignations and "utopias" to find and inflame peers. "And so, from the depths of despair, from everywhere, a dream and a project emerged: to reinvent democracy" (Castells, 2013, p. 243). The open source technologies that have been present on the internet since its inception, for the author, have founded “free communities”, in which revolutionary dreams and aspirations for new forms of democracy and "hybrid public spaces of political deliberation" are founded.

The large structures of digital platforms focus on and amplify disputes, in which institutions have increasingly confronted the “realities” and “knowledges” of the self-proclaimed “networks of change” or counter-hegemonic movements – the outsiders (Castells, 2013). Agents, previously considered spectators of the media field, have been

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exercising themselves as actors capable of changing the structure of social fields, particularly the media field.

The field of media, according to Bourdieu (1997), operates as a tangent between the social and a possible and legitimized reality, possessing the power to appoint actors and institutions in the public space. It is no coincidence that the *habitus* of this field has been the object of disputes and strategies of crossing other fields, such as politics. Media and journalism actors, for example, have the power to legitimize both content that can be recognized as knowledge for a given society and political actors that deserve public attention. Agents of this field play with *habitus* and political capital to draw a dividing line between the "professional" and the "profane" and the more they constitute themselves, the more they professionalize, the more the exclusion of the laity operates, proclaiming them illegitimate and irresponsible, so that a new political actor or a new discourse on reality needs to surrender to institutionalized knowledge and practices (already known, already accepted and regulated) by the agents of these fields. In addition, the "archaeological dimensions of the media field" (Rodrigues, 1990), that is, its dealing with the memory and capacity for recycling of the constitutive principles of modern fields, makes it a central component in the maintenance of myths and institutions, pillars for collective experience. "It is from this return to the field of media that the oldest myths are relaunched today in the public space" (Rodrigues, 1990, p.153).

According to Rodrigues (1990), conflicts of interest addressed to the media field come mainly from the political field, for which information has come to play an increasingly important role. Its autonomy in the mediation of other social fields – including the political field – and its legitimacy in the exercise of publicity and representation, makes it particularly susceptible to continuous processes of "circuits", in which certain agents of the political field seek to influence, either by capturing the usual logics of the fields, or by generating and triggering different processes and reasonings.

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According to Braga (2012), with mediatization, the edges of these two spheres of legitimacy have been more susceptible to mutual influences. They are particularly involved in continuous processes of “circuits”, in which certain agents internal and external to the field have been interacting outside the usual logics of the field, triggering and generating processes and logics diferentes.ge

Circuits represent communicational attempts (Braga, 2012) that aim to cross the established social fields and are made possible both by the popularization of technology and by the access of social participants in practices and processes previously restricted to the cultural industry. On the other hand, “attempt” refers to what society tries to make feasible in its interactions rather than to the effort to achieve differentiated objectives by the participants” (Braga, 2012, p.6).

The circuits are considered “structures of a subversive nature” (Braga, 2012), characterized by the flow of diffuse discourses, which tend to threaten the relations of forces established within the social field. According to the author, they correspond to the flows in circulation in the zones of dispute for processes, means and products, and aim at the core of the sphere of legitimacy of the fields. They are diffuse, because “in this configuration there are no linear processes between a cause and an 'effect'; we are faced with a tangle of feedback loops” (Verón, 1997, p. 14). Thus, mediatization, in Braga (2012), is "a structurally incomplete process", as an interactional process. The diffuse flows of the phenomenon also concern the form of intertwining of the agents in the figurations (Elias, 1978 *apud* Couldry and Hepp, 2016). In these structures, the formations are more or less durable, the production of meaning is punctual and guided by a purpose at stake. Power relations are intertwined with the domain of artifacts that guide communicative practices to construct individual and shared meaning.

Despite being an autonomous field, the media field is formed by constellations of more informal and less stable organization (Rodrigues, 1990). It is subjected to the pressure of the interests that constitute the social fabric of modern societies. Thus, although it is possible to speak of a hierarchy constituted by the place that the agent with

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the legitimacy to inform occupies in relation to the capacity to create, manage and impose the values of the field, its legitimacy depends on the disposition of the other subjects in the lower lines of the hierarchical framework. It is for this reason that, according to Rodrigues (1990), the field of media is too sensitive to the desacralizing processes of modernity, making it indispensable for the consolidation of the agents of this field to establish principles such as universality and consensus formation. “Desacralization and transparency are, therefore, the mechanisms that preside over the process of ritualization of the media field” (Rodrigues, 1990, p. 157). The periodical press is based on this incomplete and unstable dialectic; a mixture of conventionality and awareness of the arbitrariness of the norm (Rodrigues, 1990). On the one hand, by imposing formal management rules, on the other, by exercising a privileged form of disenchantment by stimulating collective or individual questioning of institutions (Rodrigues, 1990, p. 28).

In general, Bourdieu (1989) defines fields as “theoretical zones” constituted by a particular type of objective and independent structures, produced and produced by systems of lasting dispositions: *habitus*. They are "relatively autonomous" social universes, with independent structures, which have their own *habitus* and values that must be distributed and disputed. The countryside is, therefore, a place of symbolic production; a place of struggle, where forces move with effect to preserve or transform the structure of the camp. In other words, a zone of struggles for the "hierarchy of the principle of hierarchization" (Bourdieu, 1989, p. 12). Habitus, on the other hand , is the purpose of disputes. It is the component of the field in charge of separating the "us" from the "them", forming and collecting the "prices" (material and symbolic) in the field, establishing the cognitive rules that will progressively drive the social, "voluntarily or involuntarily" (Bourdieu, 1989, p. 89). It is the element that sustains itself, summoning the past and throwing it into the present.

In order to exercise their deliberative capacity in a given field, that is, to influence the *habitus*, agents need to access and mobilize social capital, which refers to the material or immaterial resources available within the fields (Bourdieu, 1989). They build action

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strategies, guided by their purposes, and continue to seek the accumulation of resources that generate returns within the structure in which they are inserted. This means, according to Lin, Fu, and Hsung (2001), articulating their methods according to the diversity of cultures, ideologies, technologies, level of industrialization, education, and other natural resources to gain social, cultural, political, and economic position. As fields are independent spaces, social capital and the disputes within them are relational, following internal and structure-specific negotiations and logics, although their effects may have repercussions, as well as their values required by adjacent fields.

Among the techniques pointed out by Lin et al. (2001) to study social capital in a given field, three possibilities stand out: 1) documenting the investments and distribution of resources by individuals in the social structure throughout history; (2) focus on ways to access available resources and reflect the strategic positions of people on the ground; 3) Take note of the mobilization of resources, their uses, and the benefits appropriated by individuals as a form of return for their movement in the camps. Thus, from the study of social capital, it is possible to evaluate the resources available in the field, the degree of accessibility, and how it connects with the improvement in the individual's ability to imprint the desired action in the field. In any case, Lin et al. (2001) advise that studies can demonstrate interactive connections and effects between structures and actions of individuals.

As key concepts, *habitus* and social capital contain and demonstrate the causal links and dynamics between action and structure, and by describing which resources are mobilized, by which actors, and for what purpose, it helps to demonstrate how the individual connects to structure and to other individuals. From them, it is possible to trace disputes for access to resources and symbolic capital and individual and collective identities within the fields studied.

The third approach, pointed out by Lin et al. (2001), is able to help in the understanding of how individuals can, from the large infrastructure based on data and artificial intelligence, move in alternative fields and how this helps them to take advantage of regulations that can provide them with greater security to carry out their enterprises.

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Or, still, how cognitively consonant individuals can deposit resources for the realization of a joint agenda, forming their own universes of meaning and norms, threatening the structure of the media field.

The theory of fields, social capital and habitus (Bourdieu, 1983) in convergence with the logic of deep mediatization helps to reveal the structural transformations in the field under study (Bourdieu, 1989), especially in the field of media and subfields related to it.

Conclusion

We infer that information bubbles, although widely discussed, still constitute an overly challenging phenomenon and lack theoretical-methodological tools that can conduct academic studies in this area. Succinct descriptions of this structure as echo chambers or filter bubbles do not account for the social and cultural contexts that shape and are shaped by their social use. We propose that, in order to understand the phenomenon of information bubbles, it is necessary to address both the technological dimension — the algorithms and policies of *Big Tech* — and the social dimension — the practices of power and social interaction that shape the online behavior of cognitively homogeneous political groups.

Verón's theory of mediatization and Bourdieu's theory of social fields provide promising conditions for studies involving the implications of these bubbles on social and political structure. On the other hand, Couldry and Hepp's proposal helps to understand the deepening of the impacts of the chains of events described by Verón (the waves of change in the field of political communication), inserting datafication in the set of communicational circuits and "innovations" operated by social agents who seek to influence the field of media.

The intersection of theories, as we have proposed, served to highlight that bubbles are not mere static elements, but the result of social dynamics involved in technological processes in constant metamorphosis and complex interactions with other social structures by the establishment of *habitus* in the fields of media. Examples of these

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new circuits and interactional devices are datafication, the creation of appropriate and specific analytical tools (AI) to understand and act in an environment with characteristics as distinct as the internet; or even database infrastructures and artificial intelligence software, becoming part of sets of actions whose objectives may escape the control of the developers or authorities of historically reified institutional systems.

In addition, the study proposes an integrative approach that considers that bubbles result from intertwined technological and social processes, forming a hybrid system of communication (human-machine) for power disputes that cross the media field towards other social fields, reconfiguring the nature of communications, social and cultural processes. An analysis that contributes to an understanding of the changes in communication and social organization, offering valuable insights for the debate on the future of institutions and democracy in a world increasingly mediated by algorithms and artificial intelligence. In this way, we demonstrate how datafication can be used in strategies of power disputes, generating deregulation, deinstitutionalization and disorientation.

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