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AUTISM AND THE SEEK FOR RECOGNITION:¹ Connections that enunciate the struggles of the social-affective network in Facebook cases

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Abstract

This text considers the communicative interactions of the social-affective network that are established on Facebook communities about autism. The increase of the diagnosis contributes to the raise of interaction demands among groups that share their experiences, struggles, and in some of the cases, they claim for the giving of new meaning to autism. The analysis has taken into consideration the Facebook pages Autismo & Realidade, Lagarta Vira Pupa, Marcos Mion and Uppa Autism. It is in this context that we approach the formative elements of a social capital (Recuero, 2014) to autism, as well as the spheres of recognition (Honneth, 2003), connecting them to the aspects enunciated by these actors in their struggles and places of speech.

Keywords

Autism; Enunciation; Recognition; Digital networks.

Introduction

The search for information, treatments, support and consolation provides an opportunity to approach the daily experiences of other individuals included in the same reality: in this case, autism. Groups are formed, experiences are exchanged, testimonials are given, exhibitions or gatherings take place, mobilizations and various social interactions arise. Discourses, ideologies and stigmas are born, effective communications and also the trivialization of the term, because of the tacit consensus that circulates and nourishes the common knowledge.

Popularized through exhibitions in films, series, soap operas, TV programs, books and the news, the meaning of autism began to be conceived from speeches and images understood as forms of registration or as generalized representations of autism, which circulate through media products, disseminating and popularizing very superficial aspects about the spectrum. This generalized diffusion also contributes to the construction of stigmas and, consequently, to the intensification of their differences.

According to Goffman (1963, p. 5), the stigma is "the situation of the individual who is disabled for full social acceptance", which brings to himself and his family the daily coexistence with attributes culturally defined as derogatory, stereotyped and that compromise their relationships. These behavioral changes, combined with little or distorted information that is disseminated, added to the history of images of children and adolescents with autism in films, series or audience programs that value their markedly different and even bizarre characteristics, their islands of brilliant skills, stereotypes, major difficulties in relationships or even family suffering, strengthen the stigma around autism and, consequently, the difficulty in recognizing an individual who is in the spectrum (D'Antino & Vinic, 2011).

With the expansion of autism to a broader spectrum, the so-called ASD (Autistic Spectrum Disorder)¹, which shelters several levels of developmental difficulties in the autistic agenda, the diagnoses² and, consequently, the demand for discussions in groups of people who live with individuals included in the spectrum, increased.

From this current context, we observed the intensification of the use of technological and communicational devices, such as social networking sites, as elements of mediation between subjects, in their daily lives. This search has promoted interactional and enunciative forms, exchanges of support, testimonial narratives, in addition to diverse claims, previously aimed at face-to-face groups of help, as well as the closest family and social interaction. Therefore, it is through cultural and intersubjective bias that the observation of these events, which culminate in technological uses, gains strength. It is the daily experiences that reveal the cultural factors of a society. Only by understanding culture as "a whole system of life, in its material, intellectual and spiritual aspect" (Williams, 1969, p.18), does this reflection become valid.

Allied to the reality of early diagnoses, there are conflicts and searches on the part of subjects with autism and their social-affective networks. This context, therefore, brings us closer to the theory of recognition of Axel Honneth (2003), in what considers love (affection), law and solidarity (ethics) as patterns of intersubjective recognition. We do not risk, at this moment, determining the scope or limits of recognition as a category for the analysis of modern societies, but we seek to develop approximations of the perspectives brought by Honneth (2003) with the elements that, in the online social network, are configured as formators of a social capital (Recuero, 2014) for autism, connecting them to aspects enunciated by different profiles of social actors in their struggles and places of speech. In this clipping of

¹ Understood as a condition of neurological development, ASD is characterized by a change in social communication and the presence of repetitive and stereotypical behaviors (Brazil, 2014).

² In the 1990s, global estimates indicated the prevalence of one case per 2,500 children (Junior, 2010). In 2014, statistics provided by the Center for Diseases Control and Prevention (CDC) indicated one case of autism for every 68 people, or 1.47% of the world population.

the research brought, appears, therefore, the importance of analyzing these contents as elements that mobilize such speeches, because even from differentiated positions, make up socio-affective experiences about the spectrum that are shared between subjects, users, followers, through social networking sites, such as Facebook. This does not mean an adherence to the perspective of an autonomous context free of restrictions such as the social network environment, but an approximation to the conversations and communicative exchanges that cross groups and subjects in networks.

Joining such specificities, this text aims, in a preliminary way, to understand how these communicational interactions and the constitution of social-affective networks linked to subjects with autism are carried out, through the communities of Facebook, that culminate in the search for recognition. In the analysis effort, we monitored and investigated four Brazilian pages of this social networking site: a) Autism & Reality, b) Caterpillar Vira Pupa, c) Marcos Mion and, finally, d) Uppa Autism-Curitiba, chosen because they reveal different profiles of social actors that, respectively, we define as technical, testimonial, celebrity/ witness and regional/local group.

The observation of these groups took place through data collection, which revealed the practices and ideals of these actors, their behaviors and discursive habits, through the direct monitoring of their routines, represented as a cut of their cultural context, given as in real time, and promoted in their online social network pages. For this, with regard to the methodological path, the approach chosen was the ethnography³ anchored in the studies of Christine Hine (2004; 2015), which, supported by anthropology, studies the culture of social groups, in order to contribute to research in the field of communication that arise from the use of technological apparatuses and the Internet in everyday life.

The monitoring of the pages and the movement promoted by its actors took place between the months of January and July 2017, in a time cut of 7 months (29 weeks). Then, there was the structuring and analysis of quantitative data (properties of the digital environments surveyed; numbers of followers; types of publications; statistics of publications and interactions; publications of greater engagement) and qualitative data (discursive content, posts and publications, reports and testimonies, research, etc., considering the cultural context and daily events that accompanied such movements) for recording and interpretative analysis. We emphasize that, due to the need to adapt the presentation format of research results to this text, and considering the volume of content produced in the records, we seek to select the phenomena and cut out the most relevant analyses. Thus, with the use of groups of data synthesized and systematized into tables and charts, we bring together the aspects enunciated by these actors in their experiences, struggles and places of speech, the elements that form a social capital in the digital network, as well as the spheres of intersubjective recognition that, together, can culminate in the expansion of the expectation of the constitution of new standards and, in turn, demarcate their demands for re-emphasizing autism.

Autism and conflicts of social groups: the focus of recognition

The struggle of social groups formed by individuals who belong to the social-affective network linked to autism and who sometimes experience oppressive conditions, seems to justify their various forms of individual searches for equality, space in public environments, visibility or even by marking the difference. To note, in this context, that a field of differentiated conflicts emerges led this research to the focus of recognition as a process of socio-cultural and political nature relevant to understanding the dynamics of socio-affective relations in these groups.

³ We justify the use of the term ethnography instead of virtual ethnography because Hine (2015) clarifies that, in ethnography applied in studies on the Internet, there is no division between online and offline, real and virtual. It argues that the use of this resource belongs to the daily lives of people, as one more available infrastructure, embodied as part of the individuals who employ it, without making opposition to the physical world.

It is worth mentioning that recognition, as a social struggle, has a broad historical trajectory based on Machiavelli, Hobbes, Nietzsche, as well as on contemporary authors of Critical Theory, such as Charles Taylor⁴, Nancy Fraser⁵ and Axel Honneth (2003). The latter, especially, elaborated theoretical assumptions and categories of intersubjective recognition that contributed to the interests of this research. Through his own theory and understood as a possible solution to the impasses detected in the thoughts and works of Georg Wilhelm Friedrich Hegel⁶ and George Herbert Mead (authors understood as his predecessors and also interested in recognition), Honneth sought in them the elements considered little explored, which allowed him to establish new trajectory to critical social theory (Honneth, 2003)⁷.

Thus, in his thesis, Honneth determines that "the basis of interaction is conflict, and its grammar, the struggle for recognition" (Nobre, 2009, p. 17). Thus, from this conception, we visualize a possible reflective opening that begins in the conflicts experienced by groups of social actors who accompany individuals with autism, as a force that awakens their interactions, ways to review patterns and their social struggles for recognition. We realize that the type of social struggle that theorist privileges is not primarily marked by objectives of self-preservation or power increase, but by "the experience of social disrespect, of an attack on personal or collective identity, able to trigger an action that seeks to restore mutual recognition relationships or just develop them at a higher evolutionary level" (Nobre, 2009, p. 18). Bringing this vision closer to the daily life of groups linked by autism, that is, by the formation of their communicative configurations on online social networking pages, we understand that it is possible to see in their struggles a force that also drives social developments. In a relationship of recognition there is, in Honneth (2003), a pressure for reciprocity. In other words, there is a need to recognize an interaction partner as a certain type of person, so that a subject can be recognized in their relations with this same type of person. Thus, this subject will perceive the properties and capabilities of feeling confirmed.

It is in this search that the struggles for the recognition of certain patterns of identification of social actors arise, such as: subject with autism, father or mother of autism, professional who acts on behalf of people with autism, institutions in defense of autism, etc. These actors seek, finally, the necessary assumptions for participation in the public life of a community. Honneth (2003, p. 80) argues that "only the feeling of being recognized and approved fundamentally in its particular instinctive nature makes arise in a subject, in general, the measure of self-confidence that enables for equal participation in the political formation of the will". This implies, therefore, the possibility of conceiving of such actors as subjects endowed with intersubjectively valid rights, having in recognition a parameter of justice.

Honneth (2003) is concerned, therefore, with a normative explanation of power relations, respect and recognition, and how individuals and social groups are inserted into current society. It also shows that this participation takes place in the struggle for recognition and not for economic inclusion, materialism or self-preservation. In the groups evoked here, a similar approach is noted. In this sense, Honneth deepens his conception and states that it is the strength of the struggles of social groups, collective, that can lead to social transformation. In his theory, the author indicates that the search for recognition occurs through three intersubjective dimensions: that of love (affection), of law and of solidarity (ethics), so that the disrespect to any of them becomes the engine of social conflicts. Moving away from the romantic sense

⁴ Charles Taylor is based on Hegel and problematizes the formation of identity in contemporary multicultural society from what he called erroneous recognition. (Taylor, 1998).

⁵ Nancy Fraser also dedicates herself to studies on recognition and, through her theoretical assumptions, expands, or updates, the foundations presented by Honneth (2003); (Fraser, 2003).

⁶ Interested in resuming the conceptual model of social struggle among men, as well as dealing with the focus on intersubjectivity, crime and ethics, Honneth (2003) is based on the theories of Georg Wilhelm Friedrich Hegel.

⁷ Honneth (1999; 2003) relies on the works of George Herbert Mead to address both his naturalist conceptual assumptions and his social psychology, as well as the reconstruction of the constitution of the concept of recognition.

and the intimate sexual relationship that the concept naturally received (Honneth, 2003, p. 159-160) employs love understanding it present in primary relationships, "to the extent that they consist of strong emotional relationships between a few people, according to the pattern of erotic relations between two partners, friendship and parent-child relations (...) within the family". Love is understood, therefore, as the "first stage of reciprocal recognition, because in its realization the subjects mutually confirm themselves in the concrete nature of their needs", as dependent beings, in a form of "being even in another" (Hegel, 1967). Thus, individuals and groups, since childhood, form their identities and are recognized when accepted in the self-relationship with others, mutually achieving an elementary emotional trust in them. The intersubjective experience of love, in Honneth (2003, p. 177), "constitutes the psychic assumption of the development of all other attitudes of self-respect".

Translated with www.DeepL.com/TranslatorIn an effort to approach the position of an individual with autism, or in place of a parent of this individual, or even as part of a social, technical institution, concerned with the interests of these people, it is noted that there is also the search for emotional trust, capable of feeding these relationships. Thus, we understand that among these families or therapeutic groups that are gathered in an affective way, driven by autism, there is a demand for recognition so that their relationships are strengthened and generate new relationships of self-confidence. It is a mutual experience in the relationship of love, in a "double process of a simultaneous release and emotional connection of the other person; not a cognitive respect, but an affirmation of autonomy, accompanied or even supported by dedication" (Honneth, 2003, p. 178). In the sphere of rights, we note that individuals are considered accepted and firm their identities if they participate in institutional practice, with freedom and well-being.

The absence of these aspects, quite common in everyday autistic (given the difficulty of framing in schools, access to treatment and difficulty of staying in public spaces etc.), configures the exclusion of rights or even a precarious access, causing conflicts. If the disrespect to the right of the person with autism or to his or her social-affective network affects the moral self-respect of these individuals, on the contrary, the legal recognition grants the subject a social protection for his or her human dignity, a dignity that is fused with the social role that belongs to him or her. We understand, then, that in this sphere of rights one of the places where confrontations and struggles can once again take place, since the experience of denied recognition represents conflicts, both around the "material content and the social scope of the status of a person of law" (Honneth, 2003, p. 194).

The third sphere evoked by the author, that of solidarity or ethics, is a dimension that is linked to coexistence in community and refers to the reciprocal acceptance of individual qualities judged by the values of a group, generating self-esteem. This sphere is, however, changeable, considering that the values of the communities vary according to the time.

When the feeling of worthlessness, resulting from the absence of social esteem, is established, there is a personal demeaning that prevents the subject from enjoying a certain social value that, in turn, shelters the cultural characteristics of the status of a certain society. Complementarily, Honneth (2003, p. 207) emphasizes that "relations of social esteem are subject to a permanent struggle in which the various groups seek to elevate, with the means of symbolic force and in reference to general purposes, the value of the capacities associated with their way of life". This means that the result of social struggles depends, therefore, on the symbolic force that a given group can establish, including to reach public attention, sometimes difficult to influence (Honneth, 2003). From this effort to approach the perspective of recognition in Honneth we argue that the more social movements on autism manage to place themselves in certain positions of the public sphere, demarcate their importance still neglected, as well as highlight their capacities represented collectively, the more it will be possible to perceive a certain elevation in society, the value or reputation of its members.

We also realize that the social evolution of autism can also be explained from the progressive

passage of these three forms of recognition, and that its social actors, consequently, establish their struggles very close to the intersubjective principles, theoretically marked in Honneth, in order to ensure respect for their identities and self-realization. In this way, we believe that it is possible to visualize the occurrence of contemporary social phenomena such as struggles for recognition of autism, especially in online settings. From the perspective of recognition, we intuit that there is the possibility of a re-reading of these groups in society in relation to these conflicts.

Thus, from a context of conflicts and struggles is that subjects who live with autism - who experience it daily, are motivated to search for forms of social action and, therefore, even produce narratives, reports, illustrations, sharing them and intensifying their uses of networks. The set of these productions and speeches can be understood as a kind of lever, still primary, of interactions between groups and that welcome the changes that may arise from these meetings that, in general, result in coordinated face-to-face activities between participants. Thus, starting from movements that launch themselves to forms of social action anchored in experiences from these communicative meetings in online networks, we understand that a discussion on the use of resources is important.

Actors and speeches: online approaches that enunciate the formation of a social capital of autism

Empirically, in the observations achieved with the mapping and textual records of the four pages surveyed, we could perceive profiles, demands and characteristics predominantly relevant in each community. Next, we established a comparative scheme between these actors and their speeches, bringing them closer to the values that constitute the formation of social capital⁸ in online networks, as highlighted by Recuero (2014). The intention was to perceive how the values most commonly related to social networking sites are appropriated by the actors and managed in their pages. Also, as observation metrics, we considered the quantity of publications and their respective interactions (likes, reactions, comments and sharing), so that we could ponder how the interactional ties manifested themselves. Observing a formation of social capital in social networks, even if in an initial way, provides us with an important aid in understanding the statements of actors who seek mutual support and find repercussion in groups. Without rescuing an extensive theoretical path about the concept, we resume the discussion brought by Recuero (2014) in comparison with the perspective of Putnam (1993) and Bourdieu (1980).

Supported by Putnam (1993), we understand that social capital refers to aspects of a social organization woven by a set of ties, networks and norms, such as trust and reciprocity that, established between these nodes or communities, facilitate coordination and cooperation for mutual benefits. The author does not consider it to be an unprecedented concept, but takes it up again on the basis of Tocqueville's notion of community civism, the one that constitutes the individual with a public spirit, positioning him or her in a community network of an associative nature.

In Bourdieu (1980, p.2), social capital appears as "the set of current or potential resources that are linked by the possession of a durable network of more or less institutionalized relations of acquiescence and mutual recognition". Kaufman (2012), indicates that the concept of social capital reappears even in the 1980s, in Bourdieu, which understands it as a social asset derived from virtue and the strength of connection between individuals, whose perspective on society is that of a structure of network operation,

⁸ It should be noticed that the concept of social capital originated in the most systematized studies by Alexis de Tocqueville, still in 1835, in the first volume of his work *Democracy in America*, when analyzing the political protagonism of American civil society. The trajectory of the concept extends through the 20th century and acquires nuances in the field of social and political sciences, especially in the later studies by Lyda Hanifan, Jane Jacobs, Glen Loury, among others. Even without developing the concept in depth, Loury emphasizes that social capital functions as a relationship of trust between individuals in groups that improves the use of individual resources. This is the conceptual basis that will be taken up later by contemporary authors who elaborate it, such as Pierre Bourdieu and Robert Putnam, among others (Fernandes, 2002).

i.e., of interconnections between people. Therefore, social capital is seen as a force of the relationship/connection between the actors, so that access to the resulting resources generates benefits called social assets. In turn, it derives from dynamic relationships between strong and weak ties, as observed by Granovetter (1974; 1983). Without going into the specific or critical⁹ distinctions in each author, what matters here is to underline the understanding that social capital, for both, is an approximative and aggregating element by function, since the establishment of bonds of trust and reciprocity would enable - or at least foster - the joint mobilization for action.

Thus, constituting a social capital would mean promoting a potential increase in benefits and investments in physical and human capital with a view to the demands of the group or community. In this study, considering this still comprehensive observation and of questionable direct application, what we propose is only an effort to approach social capital, to the extent that the networks of trust and solidarity around the TEA can be formed from technical and scientific groups (Autism & Reality), as by groups of parents (UPPA), opinion leaders (journalist Andréa Werner), celebrities (Marcos Mion), as well as by class associations, religious, or even by informal social connections. In this context, we understand that the predominance of tastes, reactions or sharing (Chart 1) may mean the prevalence of associative ties. In the case of comments and testimonies also manifest themselves, we tend to identify the presence of dialogical ties.

CHART 1
Summary of Publications and Interactions Statistics on Facebook Pages

Page	Publications	Likes	Reactions	Comments	Shares
Autismo e Realidade	57	14.147	14.910	747	9.677
Lagarta Vira Pupa	494	268.502	328.449	31.811	68.635
Marcos Mion Oficial	158	478.205	616.468	48.655	145.955
Uppa Autismo	162	7.655	8.397	693	2.264

We observed that on the Autism and Reality¹⁰ formed by a group of social actors defined as technicians and specialists (doctors, researchers and therapists), the relationships are concretized based on the value of their reputation and, consequently, of authority. The page is managed by a recognized NGO (Autism and Reality) and an important research institute (Pensi Institute), which configure their speeches with the availability of technical and scientific content on the subject, disseminate projects and mobilize actions of public appeal.

TABLE 1
Social Capital in Autism and Reality

Page	Social Actor	Value and Social Capital	Predominant characteristics
Autismo e Realidade	Technician / specialist	Perceived value: reputation and authority Share capital: cognitive relational	a. Technical and scientific content on autism. b. Dissemination of congresses and symposia of the NGO and Pensi Research Institute. c. Tips on how to deal with everyday difficulties. d. Valuing the struggle of parents for the rights of children with autism. e. Markings of other names in comments. f. Awareness and motivation projects for new actions. g. Experience update h. Incentive to school inclusion practices.

These factors constitute criteria that generate trust among the actors of the network, especially

⁹ On the criticisms directed at the concept and application in Putnam see Kings (2003).

¹⁰ AUTISM & REALITY. Facebook/AutismEReality. Available at: <<https://www.facebook.com/autismereality/>>. Accessed in the period from January to July 2017. Created in 2010. During the analysis period, the page had approximately 203 thousand followers.

due to the potential for effective contribution that their published information confers. It should be remembered that reputation "refers to the qualities perceived in the actors by the other members of the network" and the validation of the "type of information published by the social actor", which characterizes this social capital as relational and cognitive (Recuero, 2014, p. 111). The strong reputation together confers the value of authority, given the measure of an actor's effective influence in relation to its network, together with the perception of other actors of its reputation (Recuero, 2014). We identified that, in this relational and cognitive social capital, the interactions that occur on the page are mostly composed of tastes, reactions and sharing (Chart 1), leading to the formation of associative ties. The comments and testimonies are not significant in this case and, when they occur, are in the intention of marking another profile and indicate the content that was presented in Autism and Reality to a new person who, supposedly, should have an interest in the information.

TABLE 2
Social Capital in Lagarta Vira Pupa

Page	Social Actor	Value and Social Capital	Predominant characteristics
Lagarta Vira Pupa	Mother / testimonial.	Perceived value: visibility and authority Share capital: relational and relational cognitive	<ul style="list-style-type: none"> a. Support the diversity of disabilities. b. Recurrence of messages about mothers' concerns. c. Return to criticism as spokesperson for others. d. Dissemination of rights and judicial achievements. e. Attempts to move away from stigmatized stereotypes. f. Attempts to remove the stereotype of tireless women and blue mothers. g. Sharing of experiences through reports. h. Publications of practical learning tips.

In the case of the Caterpillar Vira Pupa¹¹ whose social actor is presented with a strong testimonial content, managed by a mother of a child with autism, the relationships are materialized, in general, based on a crossing of the values of visibility and authority. In addition to the experiences lived with the son Theo, Andrea Werner configures his speech by stating the routines of life (school, food, rights, child development, therapies, etc.). The posts especially value the contrasts between the roles played by the mothers of children with autism who accompany her. These evoked roles indicate accumulation of the functions of mother, woman, professional, in general, amalgamating the figure of tolerance and affection (blue mother, tireless), but also in the daily conflicts of patience and limitations, experience or unpreparedness, all in order to fight for the removal of stigmatized stereotypes. The visibility question, in this case, works as a form of amplification of the values obtained through the connections of Andrea Werner's network, operating as a social and information support. Among the three specific pages researched, Caterpillar Vira Pupa is the one with the largest number of followers and publications. This visibility, associated with the fact of being the mother of a child with TEA and a journalist, becomes raw material for the formation of another value: the authority that Andrea conquered and that can guarantee facilities to influence her social-affective network, expanding her perception with the other actors. We noticed, therefore, the constitution of a relational social capital (linked to visibility), associated with cognitive relational capital (on account of its authority). On this page, in turn, the number of comments in the posts of Caterpillar Vira Pupa is quite expressive (Table 1), which approximates the perception of the formation of dialogical ties. In addition to sharing and updating the experiences with Theo, which are reproduced in the following families, the interactions present through the comments occur in the form of questions about routines, requests for tips on how to deal with children in crises to reduce repetitive behaviors, work with food

¹¹ Caterpillar Becomes Pupa. Facebook/CaterpillarViraPupa. Retrieved Jan-July 2017 from: <<https://www.facebook.com/lagartavirapupa/>> . Created in 2012 by Andréa Werner, journalist and mother of Theo, and is known as a "diary of a mother with her autistic little boy". During the analysis period, the page exceeded 78,000 followers.

selectivity, improve sleep, as well as increase the self-esteem of mothers, overcome mourning after diagnosis, etc., factors that reinforce the value of their speech authority, in the network.

On the other hand, in Marcos Mion Oficial¹² (Table 3), a page that was not created with the first intention of addressing the theme of autism, we identified a social actor understood as a celebrity, and father. On the one hand, an opinion-forming personality, prominent and recognized as an artist. In another perspective, a father who lives the relationships of everyday autistic with his son Romeo, and witnesses them on the network, assuming a new category of celebrity: being the father of Romeo. In this case, the predominant relationships are materialized, therefore, based on the intersection of values of visibility and popularity.

His publications bring reflections on everyday experiences, with emphasis on the value of those more ordinary that, in another situation, perhaps did not realize their importance. Mion seems to renew his personality in a network and now he is the father of Romeo, an apprentice of autism and closer to other families who share the same experience. In all the publications linked to autism, the presenter's speech also manifests his faith, considering God and the family as the basis for his discourses. Finally, he uses his speech, popularity and visibility to encourage practices of solidarity with other families who live their conflicts.

TABLE 3
Social Capital in Marcos Mion Oficial

Page	Social Actor	Value and Social Capital	Predominant characteristics
Marcos Mion Oficial	Father (testimonial) / celebrity.	Perceived value: visibility and popularity. Social capital: relational.	a. There is a predominance of testimonial publications, with reflections on the paradoxes of daily life and the approach of families who live with autism. b. Romeo's father is stronger. Renewal of his celebrity profile. c. Through his affective relationship with his son, he places himself as an apprentice of autism. d. God and the family are the bases that support his discourses. e. Practices of solidarity are concretized in life.

In comparison, Chart 2 elucidates the strength of the posts linked to Romeo that, even being in smaller volume (we bring here the example of two posts in July 2017), represented 99% of the shares made by your network in the same period, 85% of comments and 79% of engagement¹³ when we consider, of course, the total content made available in the month.

CHART 2
Representativeness % of the 2 Posts on Romeo and the Family in June 2017 (Facebook)

June 2017	Posts	Likes	Comments	Reactions	Shares	Engagement
Total month posts	39	194.485	33.886	268.388	134.598	436.872
2 posts about Romeo and family	2	121.436	28.735	184.884	132.779	346.398
%	5%	62%	85%	69%	99%	79%

Caption: Reactions = sum of tanned and emotion icon markings (emoticons).
 Engagement = sum of comments, reactions and sharing.

¹² MION, Marcos. Facebook/Official milestones. Retrieved Jan-Jul 2017 from: <<https://www.facebook.com/MarcosMionOficial/?fref=ts>>. With 7 million followers, it gathers posts about the Legendary program - Rede Record, products related to sports, as well as the attention that its network pays to the new type of celebrity it assumes: the father of a boy with autism, Romeo.

¹³ For Recuero (2013), engagement is "a result of the involvement of people among themselves and with the brand as persona. It is the construction of stronger ties, of social capital in that space and in that network". Anyway, for the preparation of table 2 that presents part of the quantitative data obtained in the research, the numbers indicated in the engagement column are defined based on the metrics of the digital social network Facebook, that is, by the sum of the comments, reactions and sharing resulting from the involvement with the analyzed publications.

These data indicate that, in the case of publications that witness its experience with the child, the network manifests itself with associative and dialogical ties, configuring a relational social capital, sustained by the visibility and popularity of its profile.

Finally, the Curitiba's Parents' Union for Autism (Uppa Autism¹⁴) page is managed by a group formed by parents engaged online and in person. Their social relationships are based on the intersection of values of reputation and visibility.

The website page of this association (Table 4) configures its speech through the engagement of parents, which enhances its reputation and contributes to the promotion, through the online platform, of local actions of awareness, exposure and visibility of autism. These actions include events, walks, lectures, seminars, training of educators and family members, manifests, demands for public policies, entertainment meetings for children, solidarity practices and support to families on the network, etc., which, in a second moment, effect a process of relationship also in person.

In this case, the online platform initially enables the meeting of parents as an instrument of connection that, as they become engaged, as one of the nodes of the network (dialogical ties and mutual interaction), can go into the face-to-face relationships and participate in the activities organized by Uppa. We understand that these values (reputation and visibility) constitute, then, a relational social capital and cognitive relational.

TABLE 4
Social Capital in Uppa Autism

Page	Social Actor	Value and Social Capital	Predominant characteristics
Uppa Autism	Parents / engagement online and face-to-face	Perceived value: reputation and visibility. Social capital: Relational cognitive and relational.	a. Exposure and visibility actions - autism in evidence and engagement. b. Effectiveness of the relational process - contact and presence. c. Formation of online groups of parents: Blue briefs. d. Use of the network to conquer adapted spaces. e. Mobilization of people: awareness actions and events. f. Proximity and involvement with public bodies. g. Solidarity practice: support to families in the networks.

It is noteworthy that, from this engagement of fathers emerged a local group, online, formed only by men, fathers of children with autism, entitled Blue Panties. As it was characterized, its actors are enunciated through the exchange of testimonies and configure their speeches through the sharing of the achievements and difficulties present in the experiences with their children. However, they use this resource because they want to be perceived as parents of someone with autism. Through this comparative scheme between different groups that represent certain social actors and their statements, bringing them closer to the attributes brought by Recuero (2014), we perceive the presence of intersections of values that are appropriate for each one, according to their profiles and demands, with a view to the formation of a differentiated social capital around autism. Visibility is a predominant value in this context, but it enables the amplification of other social values (reputation, authority and popularity) when, for example, the network with us (actors), connected by the cause of autism, engages and configures itself as a relational social capital (Recuero, 2014).

Based on this preliminary reading of the groups, we understand that communicative practice reflects that interactive practice that lives and shares, through different discourses, narratives and experiences that are enunciated in networks. This aspect appears as the materialization of a cause,

¹⁴ UPPA AUTISM. Facebook/UppAutism. Retrieved Jan-Jul 2017 from: <<https://www.facebook.com/uppa-autism/?fref=ts>>. Page of regional character, with just over 4,500 followers.

expressed here in the struggle for the re-signification of autism as a preponderant aspect to recognition.

How communicative interactions mobilize resignification in the path to recognition

From the reflections on the communicative interactions motivated by autism, and experienced by social actors on their online networks, through the exchange of experiences and narratives, we reached an understanding on the construction of a relational social capital (Recuero, 2014), whose values include visibility and, consequently, reputation, authority and popularity. We note that, with these achieved values, a state of struggle takes place, where the knots of these networks associate in an online, connected community and dialogue in a space of civil conversation (Marques, 2006), in a relationship between experience and discourse, in an attempt to discuss patterns and habits, directing to a social recognition that formulates, including new policies. However, we remember that it is not a space for deliberation or definition of these new policies, but a place of conversation, where the groups, at the same time, conflict, enunciate.

Therefore, considering that the experience of intersubjective recognition, in Honneth (2003), occurs through patterns that determine properties and capabilities of subjects, guaranteeing them the constitution of their personal identities and self-realization, it is possible to establish approximations of this theoretical and reflective basis, with the interactions of these online communities on autism that seek to elevate their social value and the reputation of their members.

We saw that Honneth (2003) recognizes the experience and affectivity as mobilizing fields of these individuals who, in turn, can expand their degree of self-realization with each new form of recognition, referring to themselves as subjects. Thus, "the possibility of self-confidence is inscribed in the experience of love, in the experience of legal recognition, that of self-respect and, finally, in the experience of solidarity, that of self-esteem" (Honneth, 2003, p. 272).

Thus, in Table 5, we risk establishing, in a synthetic and systematized way, a crossing of these spheres of intersubjective recognition by Honneth (2003), in comparison with the categories of ties, values and social capital brought by Recuero (2014).

TABLE 5
Crossing of spheres of recognition with ties, values and social capital

Relational Affective Social Capital	Capital social relacional cognitivo
Dialogical loops network	Network of associative ties
Values of visibility, popularity and reputation.	Values of authority, reputation and visibility
Recognition for the relations of love / affection; solidarity / ethics.	Recognition by rights; solidarity/ethicity.

We perceived that the values of visibility, popularity and reputation contribute to the formation of an affective relational capital in the network, because they favor the exchange of narrative and testimonial experiences in posts and comments, constituting dialogical ties. This phenomenon, therefore, has elements that cooperate with the struggles of the affective and solidarity spheres of intersubjective recognition as defined by the author. On the other hand, the set of values of authority, reputation and visibility that form a cognitive relational social capital would be linked to aspects of law and, consequently, of solidarity, since the sense of justice that the achievements of social struggles achieve, promote conditions of common achievements and solidarity relations, where its members are estimated in a symmetrical manner.

Next, to make clearer the observation of the struggles that these social actors manage, from their speeches on the pages, we bring the common points present in the speeches, framing them in the categories of recognition established by Honneth (2003). In this way, we extract discursive similarities that

justify their search for recognition, in an intersubjective manner, but that also strengthen their members so that the expectation of achieving their common goals grows (Table 6).

TABLE 6
Empirical observations related to the spheres of recognition on Facebook pages

Modes of Recognition	Emotional dedication	Cognitive respect	Social esteem
Forms of recognition	Primary relationships (love , friendship)	Legal relationships (rights)	Community of values (solidarity)
Practical self-relationship	Self-confidence	Self respect	Self-esteem
Empirical, common observations on Facebook pages	<p>Sharing of experiences through stories.</p> <p>There is a predominance of testimonial publications, with reflections on the paradoxes of everyday life and the approach of families who live with autism.</p> <p>The experiences reported by the actor's update those of their network.</p> <p>There is a renewal of the profile of these actors in the network, <i>the father of Romeo, the Blue Panties, the struggling mothers and, at the same time, exhausted, etc.</i></p> <p>In the network they assume themselves as apprentices of affective relationships with their children or with other socio-affective subjects.</p> <p>There is an effectiveness of the relational process - contact and presence. Family and religiosity are the bases that sustain their discourses.</p>	<p>Valuing the struggle of parents for the rights of children with autism.</p> <p>Encouraging school inclusion practices, one of the main concerns of families.</p> <p>Dissemination of the rights obtained and the judicial achievements.</p> <p>Use of the network to conquer adapted spaces.</p> <p>Speeches directed to public bodies.</p>	<p>Exposure and visibility actions - autism in evidence and engagement.</p> <p>Awareness and motivation projects for new actions and events.</p> <p>Practices to support families in the networks.</p> <p>Attempts to remove the stigmatized stereotypes of children with autism, as well as the people who accompany them (parents, relatives, social-affective network).</p> <p>Sharing of research, technical and updated content.</p> <p>Suggestions for tips on how to deal with everyday difficulties.</p> <p>Markings of other names in the comments, as a way to reach people who may be targets of this information.</p> <p>Support the diversity of disabilities.</p> <p>Publications of practical tips on learning and child development.</p>

In the primary relationships of love and friendship, as a form of recognition, we note that the speeches of the actors coincide in aspects of emotional dedication, because they share their experiences lived through stories; there is a predominance of publications with a strong testimonial content, with reflections on the paradoxes of everyday life and the approach of families who live with autism. Such reported experiences update, in turn, those of the other followers of the network; there is an attempt to renew their profiles when, for example, Mion qualifies as an apprentice and father of Romeo, in the struggle of mothers to move away from the normative standard of blue mothers, in the use of T-shirts embossing the phrase I love someone with autism, in a practice of exposure and awareness; the family and religiosity are the bases that sustain the discourses, in addition to perceiving the effectiveness of the relational process, when it approximates in a way that also allows the face-to-face contact.

When compared to legal relationships, that is, to the manifestations and struggles for the rights of people with autism and those who accompany them, the similarities occur in the appreciation of the parents' struggle for the rights of children with autism, for the encouragement of school inclusion practices, one of the main concerns of families, besides the dissemination of the rights and judicial achievements obtained by some actor on the network, with the use of the pages to mobilize the conquest of adapted uses in public spaces or by claims directed to public agencies, with a view to raising awareness of new policies. Therefore, we consider that these statements are close to the cognitive respect, brought by legal security, when there is a guarantee of rights, and we understand that this relationship of self-respect acquired also increases the degree of recognition in its members.

In the case of communities of values, which correspond to solidarity or ethics as forms of recognition, we note that their actors establish their struggles for social esteem by enunciating, with effort, actions of exposure and visibility that put autism in evidence seeking engagement; when they promote and disseminate projects and awareness events, motivating new participation; in their practices of support to other families of the networks; attempts to remove stigmatized stereotypes of children with autism, as well as the people who accompany them (parents, relatives); sharing of research, technical content and updated; suggestions for tips on how to deal with everyday difficulties; through the markings of other names in the comments, as a way to reach people who may be targets of this information; through support for the diversity of disabilities; in the publications of practical tips on learning and child development. Thus, the speeches of these actors express their struggles for recognition when they strive to expand, in these interactions, the degree of self-esteem of themselves and their peers.

TABLE 7
Re-signification of social actors

Social Actor	Search for a new meaning
<i>Mãezinhas azuis</i> (dedicated, tireless and protective)	Beyond dedication, these mothers are women who also get tired, do not know how to act or live moments of loneliness or despair.
Marcos Mion (celebrity: actor, presenter, entrepreneur, opinion maker)	He tries to take on a new category of celebrity before his network: being Romeo's father and having his family as his base.
Pais da <i>Uppa Autismo</i> (a network mostly made up of mothers, women who follow the routines of children with autism)	Engaged parents. The emergence of the <i>Blue Panties</i> movement was shown as an initiative to strengthen the participation of fathers (men) in the life and routine of their children.

We noticed, finally, that the findings stated in the pages reveal that the resignification is not only for autism and its stigmas (meaning of the disorder and its polarities) or even for its bearer (the person with autism), but especially for the actors of the network, representatives of these communities, who manage their speech by sharing their experiences with a new look, or even a new filter (Table 7). It is clear that there are searches, or efforts, now directed towards the personal re-signification of these subjects who, affectively, experience autism.

Final Considerations

In everyday autistic relationships, such as those observed through this brief excerpt from the research, some subjects directly involved - here considered social actors - appear in online communities motivated by different places, experiences and speeches. As advocated by Honneth (2003), we seek to observe how these actors enroll in the experience of love and friendship, in the struggle for self-confidence, in the experience of legal recognition, the effort to ensure self-respect, and, finally, in the experience of solidarity, the search for social esteem. From this approach we could notice that the different experiences

and speeches, in articulation, mobilize fronts of struggles for recognition. They contribute, therefore, to the formation of a social capital capable of producing new patterns of speech and behavior, in a process of social transformation, which allows, with hope, to think of a new meaning for autism and its members.

The perception of facts and practices visualized in these networks, therefore, are not shattered, scattered fragments, but when observed in comparison help to define certain dynamics of a set of autistic context, a kind of cut of a whole built by its actors and integrated by its members. In this perspective, resignification would be a process of modification of the filter by which autism and its events are perceived, thus changing the way and patterns as previously defined.

Mühl & Esquinsani (2004) indicate that the resignification is based on a hermeneutic understanding of the process of constitution of social reality and of knowledge itself, i.e., as a linguistic and cultural method, enables the emergence of a new meaning to events through the alteration of a world view or perspective of the view. The meaning of every occurrence is subject to the filter by which we observe it. When meaning is changed, the receptivity, interaction and behavior of people also change. Through resignification it is possible to resize the way of thinking, see new points of view, configure other information and values.

These authors, when inserted in communicative practices, favor the understanding of resignification as a process that, when effective, also modifies the forms of action of society. That is, for a new meaning, new attitudes are expected. Thus, when the filter is modified, the meaning is consequently altered and, then, it is possible to learn to think and feel differently about the facts of life, understand the world from a new perspective and consider new patterns.

In this sense, we can understand that resignification complements the struggles for recognition of autism as it is configured as a movement capable of developing other capacities for understanding the circumstances of life. We realize, in this way, that the negotiations come from various demands of meaning but that, in general, all pass through the experience of affection, of belonging to a group, through the speeches, in the perceptual meeting of socio-affective relationships that walk, side by side, with the elements, artifacts and contemporary cultural impacts. We observe that these are the aspects, linked to the affective relationships configured between subjects, that give account, little by little, to re-signify.

In this path of recognition and resignification, guided by struggles and cultural impacts, especially by the fact that we live in technologically active and accelerated times and with new media configurations that belong to a new way of life, we end our reflections with a note by Muniz Sodré (2006), which invites us to reflect on how the media references the man who, in turn, starts to use it to give support to culture and, consequently, the ability to understand things through reason and emotion.

We, as researchers, in these new times that always produce other ways of life, aim to find, in our path, especially with the possibility of using new media and technological artifacts, increasingly strong signs of affection, sociability and recognition for the relationships that arise with autism.

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