

NARRATIVES OF HOMOAFECTIVE FAMILIES: POSSIBILITIES AND CHALLENGES IN THE SCHOOL CONTEXT



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Daniela Cao¹ and Ana Lúcia Paula da Conceição²

ABSTRACT

This article aims to analyze and describe the difficulties and perspectives of homoffective families in the schools in which their children are inserted. To this end, the research problem was organized through the following question: how do homoffective families experience the challenges and possibilities in the school context of their children? The methodological path was constituted from the narrative research with the use of mobilizing questions for the production of data and subsequent analysis. The following authors were used as a theoretical framework: Roudinesco (2003), Fonseca (2008), Rios (2009; 2013), Junqueira (2012; 2013; 2018), Silva Netto (2021) and Dias (2023). From the analyses, it is possible to point out that, in the school context, situations of violence, discrimination and omission on the part of managers, teachers and students occur. On the other hand, it was also possible to identify a space of welcome and respect for homoffective families, which demonstrates an important movement in the educational field as a form of resistance and confrontation with homophobia.

Keywords: Families. Homoffective families. Narrative research. School. Right.

¹Degree in Pedagogy
Federal Institute of Rio Grande do Sul – Bento Gonçalves campus
Email: danicaolewis88@gmail.com
ORCID: <https://orcid.org/0009-0007-6048-7200>
Lattes: <https://lattes.cnpq.br/8340700221190221>

²Dr. in Education
Federal Institute of Rio Grande do Sul – Bento Gonçalves campus
Email: ana.conceicao@bento.ifrs.edu.br
ORCID: <https://orcid.org/0000-0002-4142-4083>
Lattes: <http://lattes.cnpq.br/4337976980928414>

HOW IT ALL BEGAN: THE INTENTIONS OF THE RESEARCH

Joaquim has been at school for a year and two months and there is this teacher, he doesn't like her, there's one thing, he goes to school and says... "Oh I don't want to go, I don't want to go". I said, guys, there's something, the teacher is nice, she's one of the oldest teachers at the school, she's young, but she's been at the school for twenty years. He studies at Inter América. I said, there's something, there it is, the first time we receive one, a little card on Mother's Day, and since one year and two months at school we have always received two, everything was two that he made. Then I said, it's not ours, right? Then, at the pedagogical meeting, I talked to the teacher, she blushed, but she didn't even care... Asked... ouch... I thought it was very fake and I said to Brenda: "Brenda, this woman is homophobic, it's difficult for her to deal with it", and Joaquim feels it, and he doesn't accept her, he prefers to help, he has an affection for the assistant, for the other, but for her, he... He says she screams, he keeps saying things, you know? He has already taken it to coordination and such, but... There's nothing to do, right?... And I felt, I feel such a falsehood in her, you know? that I think has... (Karla's report). (Oliveira, 2020, p. 89).

Inspired by the testimonies present in Oliveira's dissertation (2020), especially in the excerpt described by Karla — one of the mothers who contributed to the author's research by sharing a scene she experienced at school, involving her family and her son's teacher —, where the neglect regarding the constitution of the homoaffective family is evident. Based on this, in this article, we are committed to reflecting and analyzing the relationships, experiences, challenges and possibilities faced by these families in the school context of their children.

It is undeniable that, in our society, there are distinct family constitutions, even if they are still labeled by some as admissible, considering only the nuclear configuration, composed of man, woman and children, to be unique. Among them, we point out homoaffective families — the term homoparenthood was created in 1996, in France, by the Association of Gay and Lesbian Fathers and Mothers (Hernández; Uziel, 2014).

Homoaffective families can be composed of: two parents and children (paternal biparenthood); two mothers and children (maternal biparenthood); two fathers and one mother or two mothers and one father (multiparenthood), among other constitutions. With regard to children, they may be the result of the heterosexual relationship of one of the partners, adopted by one or both of them, generated by in vitro fertilization or artificial insemination.

Supported by the Federal Constitution of 1998, based on constitutional principles, in line with the decision of the Federal Supreme Court — Direct Action of Unconstitutionality (ADI) No. 4,277 and Allegation of Non-Compliance with a Fundamental Precept (ADPF) No. 132 — these families began to be protected and had their same-sex unions recognized

as a family nucleus. They were also guaranteed the right to officiate these unions at the civil registry office, according to Resolution No. 175/2013, of the National Justice Commission.

According to Rios (2013), it is unequivocal that relationships built by people of the same sex find principled support, encompassing all their legal effects. For the author,

[...] Numerous constitutional grounds point to the consideration of same-sex relationships within the scope of Family Law. This recognition has already been expressly expressed in a decision of the Federal Supreme Court. In rejecting, for purely procedural reasons, a constitutional action discussing the issue, Justice Celso de Mello noted that, in this debate, fundamental principles are at stake "such as the dignity of the human person, freedom, self-determination, equality, pluralism, intimacy, non-discrimination and the pursuit of happiness" (Rios, 2013, p. 9).

It is important to emphasize that some homoffective families, even having conquered such a significant welcome from the legal system, still face prejudiced and discriminatory situations. And, in the school environment, this also occurs when, for example, managers, teachers, employees and students position themselves in a dogmatic way, dictating rules and pointing out what should be considered "acceptable" or not at school. According to Hernández and Uziel (2014, p. 13), "the various actors in the school assume the role of watchdogs of the 'good functioning' of these families", intuiting homoparenthood as a negative and inappropriate factor for the school environment.

In this sense, it is possible to cite movements that are still practiced in some schools, which end up negatively impacting the daily lives of these families, such as: the resistance of managers to make the records of two mothers or two fathers effective in their records; the refusal of teachers to debate the theme in the classroom; the omission of managers and teachers in relation to daily situations of disrespect experienced in the school environment, as well as the lack of representation of these families in textbooks. These actions/omissions, practiced by people who play a relevant role in the formation of individuals, end up influencing, more and more, prejudice and discrimination in schools, evidencing the heterosexual family as unique and true.

For Oliveira (2020, p. 19), this discrepancy becomes evident when "[...] the ideal model of family taught at school by teachers and conveyed in the didactic material [...] refers to family as composed of father, mother and children". Corroborating this thought, Junqueira (2018) points out that proposals aimed at valuing pluralism and recognizing differences in the school environment encounter significant barriers. According to the author,

[...] such proposals are denounced as a "threat to the freedom of expression, belief and conscience" of families, whose moral and religious values are irreconcilable with the human rights norms imposed by governments and international organizations (Junqueira, 2018, p. 453).

In view of this, teaching children, from an early age, to live in a society that considers respect and differences, becomes an act of resistance and, in effect, ends up driving a more reflective and dialogical education, deconstructing the standard instituted by the heteronormative curriculum, which constantly disqualifies differences.

Hernández and Uziel (2014, p. 13) point out that "the school ends up promoting, with its curricula and daily practices, a series of situations of discrimination directed at those who escape the heteronormative standard". While Junqueira (2012, p. 72) argues that "the internalization of the dictates of heterosexuality as a norm often causes gender expressions (gestures, tastes, attitudes), gender identities and sexual identities to be confused".

In this context, the anonymity of homoffective families in the school environment often ends up happening as a form of protection. Those responsible opt for "invisibility", in order to avoid exposing children to possible judgments, rejections and insults.

On the other hand, it is important to emphasize that the difficulties encountered by these families can go beyond issues related to gender, when they involve skin color and social class. After all, the combination of these factors ends up aggravating and putting your qualifications and skills to the test, even more.

In view of the above, what drives us in this study, in a committed and respectful way, is the opportunity to know the reality of some homoffective families in relation to the education of their children, to enable questions and reflections on the theme, which will contribute to the training of teachers in the field of school.

Through this research, we intend to analyze and describe the difficulties and perspectives of homoffective families in the schools where their children are inserted. To this end, I challenge myself to ask: how do homoffective families experience the challenges and possibilities in the school context of their children?

After presenting the theme that will be addressed, we proceed to describe each section that makes up this article: in the second section, we present the theoretical-methodological path, which describes the way we move to carry out the research; in the third section, Families and their historical construction, we present the three phases

described by Roudinesco (2003): patriarchal, modern and contemporary; in the fourth section, The family(ies) from the Brazilian legal field, we describe families from the perspective of the legal field and discuss homoaffective families, highlighting their historical constitution from affectivity and law; in the fifth section, Homoaffective families and the school, we present the analyses that point out the possibilities and challenges found in the relationships experienced by the research participants in the school context; and, in the sixth section, we close with reflections on and from the research carried out.

THEORETICAL-METHODOLOGICAL PATH

For this study, we are committed to researching, asking, analyzing and problematizing the relationships of homoaffective families regarding the education of their children in the school context. To this end, we built a qualitative research, which according to Godoy (1995, p. 21) "[...] it does not present itself as a rigidly structured proposal, it allows imagination and creativity to lead researchers to propose works that explore new approaches".

The methodology used was narrative research with the use of mobilizing questions for data production and subsequent analysis. For Paiva (2008, p.263) narrative research consists of "the collection of stories on a certain theme where the investigator will find information to understand a certain phenomenon". According to Mariane and Mattos (2012, p. 663) "narrative research is structured in the intentionality of understanding and interpreting the personal and human dimensions beyond closed, cut and quantifiable schemes".

It should be noted that we are committed as researchers to construct – with an attentive and careful look – from the narratives of the research participants, a critical analysis of the theme addressed.

The participants of this research are homosexuals, formed homoaffective families and exercise the function of parenthood in the care of their children, who are between 5 and 11 years old. Two families have two sons/daughters (biological of one of the mothers/fathers), the others have a son/daughter, who were adopted judicially. Five of them attend public schools, and the others study in private schools. Two of them attend the 6th grade, two attend kindergarten - Jardim B and N5, and the others attend the 3rd, 4th and 5th grades.

Regarding their professions and backgrounds: three work in the field of education, one is an entrepreneur and the other works as a *bartender*. One has a higher education, a postgraduate degree, a doctorate and a technical course.

In order to preserve the confidentiality of the participants, the names mentioned in the analysis of the research are fictitious and were chosen randomly, and all of them were male. Namely: João, Paulo, Pedro, José and Claudio. This movement was carried out in order to preserve the only male participant in the research.

For a better understanding of the path taken in the construction of the research, we present some stages developed:

First: We built the script of mobilizing questions, taking into account the objective and the question that guide the research.

Second: We started the search for the research participants based on close relationships, whether friendship or study. With a list of possible participants in the research, we contacted them for the presentation of the study, explaining the objectives and inviting them to be part of it. After the acceptance of the participants, we proceed with the dialogue through a text/voice messaging application. For one of the participants, direct contact was not possible and, for this reason, we only received feedback on the narratives in writing.

Third: The research was built from the narratives of five (5) families, four of which were composed of mothers and one family composed of fathers. To this end, as regulated for research processes with people, initially, the Informed Consent Form was signed. Afterwards, the mobilizing questions were sent through a messaging app so that each member of the family – four mothers and one father – could produce their narratives in writing or through audio recording. It is important to mention that at this moment we provided the opportunity for each participant in the research to carry out their narrative in the way they felt most comfortable.

Fourth: We received four narratives in writing and one of them via audio, and the appropriate transcription was made.

Fifth: We started organizing the material for analysis, we built a table containing the mobilizing questions and the narratives produced by the research participants, which were organized as follows: first the mobilizing question and just below the fictitious names of the participants with the narratives produced, and so on, successively until the last question. Finally, it is worth noting that the researched scenario enhanced the dialogue on the theme,

contributing to the analysis of the relationships established between teachers, managers and homoaffective families, taking into account the narratives described by the fathers and mothers, evidencing some obstacles they faced, but also about the possibilities present in these relationships.

FAMILIES AND THEIR HISTORICAL CONSTRUCTION

Family, for me, are the people with whom we live, who really care about us and who care about us, sometimes far beyond the blood bond. Family is love, unity, protection, strength and peace. Family is the basis of everything: the past, the present and the future. (Interviewed Paulo, 2024).

Motivated by the narrative of one of the research participants, when asked about what representations they could describe for the term family/families, we dedicated ourselves to presenting some concepts regarding its historical evolution, aiming to enhance discussions about the diversity and plurality of families existing in our society.

According to Araújo, Barbosa and Silva (2022, p. 2), "family is something that is defined from the universe of each group of individuals, it is symbolically reproduced and resignified from the realities and cultures that institute it". For Dias (2023, p. 45), "the family is the first socializing agent of the human being. Only with the passage from the state of nature to the state of culture was it possible to structure the family". While Cardoso et al. (2020, p. 30) state that "the family has been transforming and it is not possible to understand it in a single model".

In this vein, we understand that the family — in the singular — can no longer be considered as unique and true, since, a long time ago, it was transmuted into the most diverse organizations, giving rise to families — in the plural — which, even though evident and legitimate, were totally invisible by society and the legal system. According to Silva Netto (2021, p. 61),

[...] the hierarchical and unequal model of family (in the singular) of patriarchy was overcome, especially due to the advent of the Federal Constitution of 1988, to make room for the idea of multiple families (in the plural) governed by bonds of *affection* and *solidarity*, placing the people who compose it as more important than the patrimonial character of their relationships.

Based on this assumption, in a brief historical overview of the family, which has undergone significant transformations over time, we present the three phases described by Roudinesco (2003): patriarchal, modern and contemporary. This will contribute to a better understanding of its nature, functions and conceptions.

The family organization governed by patriarchy has as its main characteristic the centralization of the figure of the man in the relationships with total submission of the woman (marital power) and the children (paternal power). The family constitution was conditioned to marriage, giving rise to the Catholic Church, which was responsible for establishing the rules, considering marriage as a sacrament and allowing only Catholics to exercise this right.

The norms of moral character were also governed by the church, under surveillance and power, thus exercising total control in relation to society, which was founded around religious cults with political and economic scopes. Later, with the intervention of the State, it was possible to marry non-Catholics – having weakened the power of the church – prioritizing the family institution as a necessary factor for society.

During this period, it is also possible to highlight the arranged marriage, the lack of affection in relationships and the patrimonial conservation between families. In the words of Sousa and Waquim (2015, p. 72), "the traditional Brazilian family, therefore, had two well-defined functions in the social space: that of legitimizing the transmission of patrimony and procreation".

It is important to note that the Industrial Revolution produced ruptures in the organization of the traditional family, in view of the great demand for labor, which caused the entry of women into the labor market, as cheaper labor. They had in this "opportunity" the precariousness of their work and the devaluation of their salary. However, men, who were no longer the only providers, faced work difficulties because they were a more valued workforce.

Thus, even though it lasted for a long time, patriarchy ended up losing strength. The significant social changes ended up giving another focus to the function of the family, making room for a structure focused on affectivity. From this period, then, the modern family was born, which was characterized by the

[...] the so-called 'modern' family becomes the receptacle of an affective logic whose model is imposed between the end of the eighteenth century and the middle of the twentieth century. But it also values the division of labor between the spouses, while at the same time making the child a subject whose education his nation is charged with ensuring. The attribution of authority then becomes the reason for an incessant division between the State and the parents, on the one hand, and between the fathers and mothers, on the other (Roudinesco, 2003, p. 19).

The contemporary family, also called postmodern, stood out for the freedom between intimate relationships and individuality. For Rios (2013, p. 5), this period "is

characterized by the valorization of the individuality of each of its members over the family community". The author points out that "institutionalization gives way to autonomy, by the participants of the family group, in the design of the regime of rights and duties, involvement and patrimonial repercussion among the members of the group" (Rios, 2013, p. 19).

It is noted that social transformations have contributed significantly to the evolution of family relationships, giving greater visibility to the diversity and plurality present in our society, which, for a long period, have been forgotten and unprotected by our legal system.

In view of this, it is necessary to discuss some historical aspects related to the legal field, in order to obtain a better understanding of the movements traveled by these families, from the promulgation of the Federal Constitution, in 1988.

THE FAMILY(IES) FROM THE BRAZILIAN LEGAL FIELD

Talking about love and affection, from a legal point of view, is undoubtedly a painful and difficult job. This is because, as is well known, such feelings concern the most intimate sphere of human subjectivities, a field so personal that not even the law has the possibility of penetrating (Silva Netto, 2021, p. 119).

We begin this section with the words of Silva Netto (2021), highlighting the power of love and affection in family constitutions, as well as the need for legal support, so that all people can have the freedom of choice, with full support and respect, to experience the love and union that is due to them, without labels and definitions regarding their configurations.

With the promulgation of the Federal Constitution in 1988, especially supported by the principles of affectivity³ and the dignity of the human person, a new focus is given to the law of the family(ies). According to Rios (2013, p. 5-6),

This aspect is very important, since by virtue of this new constitutional discipline it is possible to confer on the legal system the openness and mobility that social dynamics demand of it, without the fixity of a single model that ignores the plurality of lifestyles and beliefs and pluralism that characterize our days.

However, before discussing the aforementioned constitutional diploma, it is essential to make some notes about the regimented family institution in the light of the Civil Code, of

³ Although he understands that the principle of affectivity, as a legal value, is confused with affection (as a psychological fact), it represents an imposition that affects family members, even when referring to disaffection, "[...] on the contrary, their action is coercive, requiring the provision and positive legal conduct on the part of family members and their absence can even lead to legal consequences" (Silva Netto, 2021, p. 74).

1916. In its original version, it instituted marriage as an indissoluble union⁴, with the spouse as the head of the family — exercising power over the wife and children —, considering the absolute supremacy of the legitimate nuclear family: father, mother and child(ren), with only biological children born during the marriage, as well as the predominance of patrimony in relation to people, being accepted. The rules of marriage not complied with entailed severe punishments, hindering the woman's freedom and the right to terminate the established marital bond, maximizing the husband's power and weakening the wife's. Rios (2013, p. 3) points out that "the drastic reinforcement of marital power, the absolute supremacy of the legitimate family, the submissive legal status of women and the criminalization of female adultery should be highlighted".

It should be noted that, later, with the advent of Law No. 6,515/1977, entitled the Divorce Law, the spouses were granted the right to dissolve the marriage through divorce, ending the union governed by the sacrament. The power of man is no longer predominant, and the mutual will in the permanence and continuity of the relationship is taken into account, emphasizing separation, divorce and family recomposition. According to Fonseca (2008, p. 772), "the primacy of affection has made marital separation something natural: when love ends, the relationship ends".

In addition, the extension of the concept of family is presented in the caput of article no. 226 of the Federal Constitution, which describes the family as the basis of society, guaranteeing it the protection of the State (Brasil, 1988). It also recognizes the stable union, in its paragraph 3 and the single-parent family, in its paragraph 4 (Brasil, 1988), thus contributing to the recognition of other family constitutions existing in our society. After all, it is important "[...] to approach the different compositions of families from an understanding that article 226 of the FC/88 is enumerative and does not establish a hierarchy among existing family entities" (Kroth; Silva; Rabuske, 2007, p. 111). In the words of Dias (2023, p. 166), "the Constitution of the Republic, by lending legality to affection, resized the concept of family, which now has a multifaceted profile".

Therefore, based on the interpretation given to the aforementioned constitutional article — in the judgment of ADPF 132 by the Federal Supreme Court — it was possible to

⁴ During this period, it was possible to make the "desquite", being the only way to break the marriage. However, the spouses continued to be tied to the bond contracted by marriage. In 1977, with the advent of the Divorce Law, this changed, and it was possible to end the marriage.

equate stable unions in same-sex relationships, guaranteeing the same rights. When making considerations on this subject, Dias (2023, p. 69-70) states:

In the name of the principle of equality, it is necessary to ensure rights to those who are ignored by the law. Prejudices and discriminatory postures, which make legislators silent, cannot lead the judge to remain silent. It is imperative that, in the name of isonomy, it attributes rights to all situations deserving of protection. The great example is homosexual unions. Ignored by the law, they were recognized by the courts.

Silva Netto (2021) assures that all families deserve legal protection, and it is not up to the legislator to define privileges taking into account the form of their constitution. For the author,

This reasoning is due to the fact that each family entity has a different configuration from the others, so its subjectivities also need to be recognized by the Law in order to better protect its interests. It is in this sphere that homoaffective, multiparental or multiparental, recomposed anaparental or mosaic families, etc., are inserted, whose own configurations do not take away from them the *dignity* and characteristics inherent to a family unit, respecting the autonomy of its members for the purposes of their multiple configurations (Silva Netto, 2021, p. 80-81, emphasis added).

However, it should be noted that, even achieving important achievements in relation to the legal field, as a result of the decisions of the Federal Supreme Court — ADI No. 4,277 and ADPF No. 132 — homoaffective families did not receive full legal support. That is, so far, there has been no movement by the National Congress, with regard to the enactment of a law or constitutional amendment that effectively regulates this matter.

Finally, it is imperative to point out that the Civil Code of 2002, according to the Federal Constitution and its principles, also enshrines the stable union, prioritizes the socio-affective family, provides for the sharing of the support of the children – prohibiting discrimination –, recognizes the single-parent family, allows the claim of maintenance for the spouses in case of legal separation, among many other rights, so necessary, and which were only possible with the changes in the law, which were obsolete in relation to today's society.

And we go to the fight
And knows the pain
We consider every form of love to be fair (Santos, Lulu, 1988).⁵

⁵ Available at: youtube.com/watch?v=WeZU_4VO_9I. Accessed on: June 26, 2024.

We understand the lyrics of the song sung by Lulu Santos (1988) as a cry of resistance of many homosexual couples, who constantly fight for the legitimacy of their family constitutions, as well as with regard to qualifications and competences, constantly put to the test and needing to be reaffirmed frequently, due to their sexuality. Silva Netto (2021) describes how he feels, as a homosexual, in such a prejudiced society:

[...] it is to know, from an early age, that what you are or do cannot even be enunciated. Or it can, as long as it is in a pejorative or derogatory tone. It is knowing that you can even become someone, as long as you keep your real identity for yourself, because if you announce it and assume it to the world, that same world will reciprocate by reducing the totality of your being only to that which is just another part of what you are. You will always be a, 'but...', that adversative conjunction that insists on accompanying the lives of difference: 'I have no prejudice, but...', 'you may even be gay, but...', 'Wow! You're so [adjective], but...'.

At the outset, it is important to emphasize that the relationships of homoaffective families are based on affectivity⁶, in the same way as heterosexual families. According to Carvalho Neto (2013, p. 154), "once the homoaffective union is formed as a result of affection and is focused on the human achievements of its components, the axiological requirements inherent to today's family are met".

In relation to children resulting from same-sex unions — whether adopted or biological — they are also no different from those who were born into a heterosexual family or who were adopted by it. Corroborating this idea, Dias (2023, p. 229-230) legitimizes these families and defends the right to filiation: "one cannot close one's eyes and believe that same-sex couples, because they do not have reproductive capacity, simply do not have children".

Thus, one of the most disputed issues in the debate involving same-sex unions is their characterization as a family community. Louro (2007) emphasizes how much the prejudice rooted in our society ends up taking shape and starts to be considered natural and acceptable. In the author's words: "living with a system of laws, norms and legal, religious, moral or educational precepts that discriminate against subjects because their love and sexual practices are not heterosexual is, for me, intolerable" (Louro, 2007, p. 203).

⁶ Affectivity is a principle that bases family law on the stability of socio-affective relationships and on the communion of life, with primacy over patrimonial or biological considerations. It gained the status of legal value from the moment that the psychosocial sciences colored the law (Dias, 2023).

According to Rios (2013), the institutional model that imposes a closed and hierarchical family, following established patterns, makes it impossible for the various family configurations existing in our society to permanence. For the author,

Here it is not surprising that same-sex unions are absolutely denied consideration in the context of family law. In fact, in a political and ideological context where genres are rigidly defined and oriented to the needs of production and to the strengthening of certain moral standards that confirm this worldview, there is no room for the acceptance of any kind of relationship that is out of step with the standard of the institutional family (Rios, 2013, p. 3).

Therefore, we completely distance ourselves from this discriminatory position, emphasizing that the homoaffective family constitution perfectly meets the social purpose of a family entity — supported by the principle of affectivity⁷ — and it is totally inadmissible to want to deny the undeniable. In this regard, Carvalho Netto (2013, p. 150) describes that "the homoaffective union means the coexistence of people with such sexual orientation, aimed at the purpose that supports the modern family: the constitution of a stronghold for the development of the personality of its components". That is, the only thing that differs them is the way families are built, all having the same function.

HOMOAFFECTIVE FAMILIES AND THE SCHOOL

How many times, at school, have we witnessed situations in which a "very delicate" student, who seemed to prefer to play with the girls, did not play soccer, was the target of jokes, jokes, mockery and curses? How many are the situations in which boys refuse to participate in games considered feminine or prevent the participation of girls and boys considered gay in "masculine" recreational activities? (Junqueira, 2012, p. 69).

We begin this section by highlighting an excerpt from the article "The pedagogy of the closet: heterosexism and gender surveillance in everyday school life", by Junqueira (2012). From his questions, the author makes us reflect on homophobic and sexist situations that occur in everyday school life, as well as their consequences in the lives of children and adolescents, such as traumas that can last throughout their adult life.

In view of this, we understand that putting this issue on the agenda is of paramount importance, since the execution of proposals aimed at combating violence and

⁷ The term affection and/or affectivity does not appear explicitly in the Federal Constitution. In this regard, Dias (2023, p. 74-75) takes a position, stating that "it does not matter that at no time does the Constitution cite only the words affection or affectivity. This fact does not remotely remove the constitutional character of the principle of affectivity. They are the essence of several other explicit constitutional principles, especially the greatest of them, that is, the dignity of the human person, principles that are umbilically linked".

homophobia in schools are necessary and urgent. Therefore, dialogue between the school and families is essential, and allows for greater openness so that the parties can peacefully seek resolutions to these conflicts.

In this context, in order to better explore these relationships, the first movement of this study was to understand what the word "family" or "families" represents for the research participants.

JOSÉ: for me, family is defined in care, love and respect, regardless of family configuration.

PEDRO: In a very clear and latent way, for us, family is that group of coexistence that loves each other, that takes care of each other, that loves each other.

CLAUDIO: Currently, we leave that representation in a single-parent way: mother and father. I see many families being represented in a single-parent, reconstructed and homoaffective way.

JOHN: family is love, it doesn't matter if there are two fathers, two mothers; a father and a mother; a grandmother and a grandfather. The important thing is for the child to be in a home that takes care of [him] and loves him. (Interviewees José, Pedro, Claudio and João, 2024).

For José, Pedro, Claudio and João, family means love, care and respect, regardless of how it is constituted, taking into account the existing diversity. Such considerations support the concepts of the families of today mentioned above, which are based on affectivity, and the legitimacy of homoaffective families is incontestable. In the words of Carvalho Neto (2013, p. 168), "[...] the homoaffective union, by providing conditions for the development of the human personality, establishing itself as a stronghold for the subsistence of love and respect among its components, constitutes itself as a true family entity".

Next, the participants were invited to address the meaning of the word "school".

School is our second home, to be happy every day. I always say that, from the point of view of the function of the school for society, that the school is a child's second great opportunity. The first great opportunity is the family. (Interviewed Pedro, 2024).

Pedro's report deserves to be highlighted in two points: the first, in relation to the importance of the school in the life of the family, and the second, in relation to the social function of the school for society, and the two movements have a relevant role in the constitution of the individual. In this sense, Caffagni (2024, p. 13) points out that "to think about the social function of the school is to think about the meanings of Education and of the society that builds and is built". Therefore, when this structuring is carried out together,

with daily practices aimed at raising awareness and respecting others, it is possible to think of the subject who understands the importance of diversity in our society.

For us, school should be the place where my children go to develop their skills, learn to communicate, reinforce their values and ethnic principles taught at home, be a place where my children feel welcomed, safe and do not forget the need to respect diversity. (Interviewed Claudio, 2024).

Claudio considers the value of safety and welcoming of his children at school, but also prioritizes the extension of ethnic principles and respect for diversity, already inserted in his family's practices.

In another topic of the research, Claudio is asked about the challenges experienced in the school environment and mentions that "the lack of preparation of teachers when they receive students from families other than the traditional one and atypical children" (Interviewed Claudio, 2024).

Claudio emphasizes the lack of preparation of teachers to meet these demands, which, consequently, ends up frustrating their expectations in relation to the school they want for their children. Rios (2009) understands that teacher training is essential to serve students in a responsible and dynamic way. For the author, "this effort can be illustrated by the adoption of curricular parameters and teacher training courses that are attentive and respectful to the various expressions of sexuality in the school environment" (Rios, 2009, p. 78).

In this sense, Seffner and Rios (2018) highlight the importance of the school in the formation of individuals' identities. The authors point out that "it is known that in school there is not only a path of learning scientific knowledge. The school is a producer of identities, and gender and sexuality identities are included in it" (Seffner; Rios, 2018, p. 27-28).

On the other hand, in the school context, possibilities are also found, so much so that three research participants highlighted the proximity and welcoming in the relationships established with teachers and with the school, opening space for new perspectives and perspectives for these relationships.

JOSÉ: My daughter's school is very welcoming, I always manage to have a good articulation between family and school, which has contributed a lot to her development. [...] Today, she is in a welcoming school environment, where she managed to get closer to the teacher, creating a significant emotional bond.
Paulo: We have a very close relationship with the teachers and the principal.
(Interviewees José and Paulo, 2024).

Another subject that deserves to be highlighted is the commemorative dates that are constantly considered curricular activities in schools, as a way of "honoring" fathers and mothers. This movement was highlighted by Claudio and Paulo.

CLAUDIO: the way commemorative dates work, it is necessary to take into account the different realities of the students. Many children do not live in a structure that follows the traditional family model stipulated by society, these celebrations could be in a more inclusive way (many schools are already following this path) and celebrate Family Day, show the child that what really matters is love and care.
PAULO: On Mother's Day, they make a card and pay tribute to whoever they want. On Father's Day, they do it for those who 'take care of me', they always make me feel at ease. (Interviewees Claudio and Paulo, 2024).

Claudio mentioned that, currently, some schools are seeking to celebrate Family Day, instead of Mother's Day and/or Father's Day, which contributes significantly to the insertion of family diversity in the school environment. However, in some schools, activities related to these dates are carried out in which children make cards focused solely on the nuclear configuration, making the existence of the homosexual family in the classroom invisible. Or even, they prevent two mothers from receiving the honor, as exposed by one of the interviewees. These homophobic attitudes, "[...] in addition to having free admission, they act as structuring elements of the school space, where they are daily and systematically consented, cultivated and taught, producing effects on everyone (Junqueira, 2012, p. 66).

In the Mother's Day tribute, the students' 'moms' were called to go to the front to see the presentation, my partner and I went to the place, excited to watch our daughter in the first presentation, when a girl came up and said, looking at my wife: 'didn't you hear? It's just for mothers.' And he kept insisting until my wife looked at her and asked if she would like to see her documentation, because she was also a mother. On that day, she had to get up from her seat, go to my bag and bring the document to show that she was a mother too and deserved, like everyone else, to be there watching. (Interviewed Claudio, 2024).

In this sense, other conflicting situations experienced in the school context, reported by the participants, which are still part of the school routine, stand out. According to Junqueira (2012, p. 69), these forms of violence "[...] have been a constant in the school routine of countless people, from a very early age, exposed to multiple strategies of power and to regimes of control and surveillance".

JOSÉ: In the old school, we went through several situations. In one of them I had to take my daughter to the doctor, where three classmates hit her, hurt her shoulder, saying that she was adopted and a scholarship holder. I requested a meeting and a

solution from the school, because this aggression happened after many actions by prejudiced colleagues, but the school did nothing, I ended up changing schools, and it was our best choice.

JOHN: We have already had problems while he was in a private (Adventist) school. He was asked to withdraw from the school. (Interviewees José and João, 2024).

Such situations go far beyond a simple unpleasantness, as they harm the development of students. Many even end up abandoning their studies and giving up their personal and professional achievements due to the discrimination experienced daily in the school context, which they should welcome and protect. For Conceição (2011, p. 48),

Living with gender diversities and differentiated sexual identities marks the educational spaces, in them, discrimination, prejudice and labeling become weapons that hurt and mark the intimacy of subjects considered deviant from the standards of a hegemonic heteronormativity.

Being homosexual, in an extremely prejudiced society, makes them have to stand out and reaffirm themselves daily, as they are constantly evaluated and judged because of their sexuality. This definition is expressed in Peter's account.

I usually say that this has always been very strong, very strong in my life, in our lives. So, not long ago, I realized, in therapy, that my attempt to always welcome people was because, many times, I had been poorly received. Because, many times, people would not like me to be occupying the places I occupy. So, the word prejudice is still very latent, today, in my life, even though I am in an education department, where the first premise should be welcoming. The representations I have of prejudice are the daily overcoming and the understanding that I am much more, that our family is much more than the discredit planted out there. Strong, right? Almost painful that. And it is clearly that I need to tell you that this relationship of our family, I have the impression that we need to reaffirm every day. That we need to reaffirm every day that we are good enough as professionals and that we are good enough as parents. (Interviewed Pedro, 2024).

Finally, from some narratives of the research participants, it was possible to understand that there are movements of reception from the school to homoaffective families. However, prejudice is still latent, which often ends up making these families need to "validate" their deserving with the approval of society, under judgments, violence, exclusions and crimes of homophobia.

SOME CONSIDERATIONS

In view of the issues addressed in this article, we proceed to make some considerations to better understand homoaffective families, with regard to their advances and achievements in the legal field, as well as about the possibilities and obstacles found in the relationships experienced in the school context of their children.

It is important to refer to whether the family was built based on historical and social formation, reaffirming that there is no single organizational form or ideal to compose these families, it is essential that all existing configurations in our society are considered legitimate and that they are assured full legal support.

In view of this, if we want a just and respectful society, which values plurality and diversity, we cannot "close our doors or our eyes" to the marginalized, ignored and discriminated against, by a large portion of the population, to this day. It is unacceptable that homosexual couples, after going through a long and arduous path to be recognized as a family entity, are victims of homophobia that is still present and resistant in schools.

Such attitudes were recorded in the narratives of the research participants, who talked about situations of violence, discrimination and also omission on the part of managers, teachers and students. Some were even led to withdraw their children from school, in order to avoid further trauma in the children.

On the other hand, the interviewees also found, in some schools, welcoming, respect and consideration for their own, which demonstrates an important movement in the educational field to serve everyone. This even motivates us and gives us hope for this new journey as a future teacher.

As researchers, we defend an education that values differences and includes them in their planning, methodologies and daily attitudes in the classroom, effectively contemplating, as Lulu Santos (1988) would say, "all forms of love", without any distinction.

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