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RESILIÊNCIA FAMILIAR: RELATO DE UMA PESQUISA COM CASAIS HOMOAFETIVOS FEMININOS COM FILHOS
FAMILY RESILIENCE: REPORT OF A RESEARCH WITH FEMALE SAME-SEX COUPLES WITH CHILDREN
RESILIENCIA FAMILIAR: RELATO DE UNA INVESTIGACIÓN CON PAREJAS HOMOSEXUALES FEMENINAS CON HIJOS

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RESUMO

Introdução: Pessoas homoafetivas vêm transformando a instituição família ao empregar esforços na obtenção de reconhecimento do seu direito de casar-se e ter filhos. Estudos no Brasil sobre homoparentalidade são em pequeno número e recentes, havendo demanda quanto ao entendimento sobre os processos promotores de resiliência nas famílias homoafetivas, considerando-se que se impõe a estas famílias lidar com o estigma e a discriminação.

Objetivo: Conhecer a experiência dos casais homoafetivos face à parentalidade e as estratégias de resiliência adotadas por estes casais face aos desafios cotidianos.

Métodos: Foi realizado um estudo qualitativo em que foram entrevistados três casais formados por mulheres com filhos, pertencentes à classe B e alcançados através do método da bola de neve, sendo os filhos gerados a partir de procedimentos de reprodução assistida.

Resultados: Verificou-se associação entre vivências pessoais de discriminação e preocupação com as vivências que a prole enfrentará.

Conclusão: Os casais entrevistados adotaram estratégias de resiliência voltadas para o desenvolvimento de respeito e boa convivência em sociedade. Futuros estudos poderão comparar essa postura com as de outros casais e aprofundar o entendimento da temática.

Palavras-chave: homoparentalidade; estigma; resiliência

ABSTRACT

Introduction: Homosexuals have been transforming the family institution by making efforts to get their right to marry and have children recognized. Studies in Brazil on homoparenting are few in number and recent, and there is a need to understand the processes that promote resilience in homosexual families, given that these families have to deal with stigma and discrimination.

Objective: To know the experience of same-sex couples in relation to parenting and the resilience strategies adopted by these couples in daily challenges.

Methods: A qualitative study was carried out; three female couples were interviewed, all of them belonging to class B, and reached through the snowball method, with children being generated from assisted reproduction procedures.

Results: There was an association between personal experiences of discrimination and concern about the experiences that children may face.

Conclusion: The couples interviewed adopted resilience strategies aimed at developing respect and good coexistence in society. Future studies will be able to compare this posture with those of other couples and deepen the understanding of the issue.

Keywords: homoparenthood; stigma; resilience

RESUMEN

Introducción: Las personas homosexuales han ido transformando la institución de la familia haciendo esfuerzos para que se les reconozca su derecho a casarse y tener hijos. Los estudios en Brasil sobre homoparentalidad son escasos y recientes, y existe una demanda de comprensión de los procesos que promueven la resiliencia en las familias homoafectivas, considerando que estas familias están obligadas a lidiar con el estigma y la discriminación.

Objetivo: Conocer la experiencia de las parejas del mismo sexo en relación a la crianza y las estrategias de resiliencia adoptadas por estas parejas frente a los desafíos cotidianos.

Métodos: Se realizó un estudio cualitativo en el que se entrevistó a tres parejas, formadas por mujeres con hijos, pertenecientes a la clase B y alcanzadas a través del método de bola de nieve, con hijos generados a partir de procedimientos de reproducción asistida.

Resultados: Se encontró asociación entre las experiencias personales de discriminación y la preocupación por las experiencias que enfrentará la descendencia.

Conclusión: Las parejas entrevistadas adoptaron estrategias de resiliencia orientadas a desarrollar el respeto y la buena convivencia en la sociedad. Estudios futuros pueden comparar esta postura con las de otras parejas y profundizar la comprensión del tema.

Palabras Clave: homoparentalidad, estigma, resiliencia

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INTRODUCTION

By focusing efforts on obtaining legal recognition of their right to marry and have children, the lesbian and gay movement has transformed the most basic institution of human organization throughout history: the family (Castells, 2018). It is known that even today, there is a great deal of social pressure for every adult to marry and have children (Bernardi et al., 2018); this aspect creates a reflection on the importance of discussing the social acceptance of complex family configuration, as well as the importance of investigating the influence of the original family on the desire to become a parent. The habit of thinking about reproduction in a natural way reinforces the social representations linked to two people of different sexes practicing the transmission of life; reproductive freedom, however, is not restricted to heterosexual and fertile couples, and reproductive rights are currently linked to new concepts, which arise from a perspective of equality and equity in personal and social relationships, with a demand for the expansion of the State's obligations in the promotion and implementation of these rights (Ferreira, 2019). By recognizing the union of same-sex couples, in theory, society legitimized the constitution of a family by them. Despite this, recent bills seem to aim to roll back these advances, defining the family as "a social nucleus formed from the union between a man and a woman," questioning initiatives that escape the heteronormative bias (Araldi & Serralta, 2019).

1. THEORETICAL FRAMEWORK

Based on the advances that have occurred in medicine in recent years, biological reproduction, previously prevented by constitutional infertility or by the couple's own arrangement, is now made possible by the so-called "reproductive techniques." Under the aforementioned understanding that reproduction is a right and that investing in this issue is important, especially in vulnerable populations, the use of reproductive techniques has grown significantly (Kastner et al., 2022). The medical language itself, initially aimed at the treatment of the "infertile couple," gradually shifts to a discourse focused on the feasibility of reproductive projects and not just fighting diseases or fertility problems.

Roudinesco (2002), when addressing the desire of homosexual couples to form families, analyzes it as an attempt at normalization, that is, a desire for integration into the family order with which they had broken. Previously excluded from the possibility of having biological children and victims of the stigma intended for those who did not exercise parenthood, same-sex couples now face new challenges, and it is necessary to reflect on the updating of prejudice and stigma.

Judicial decisions that allowed the civil registration of same-sex families established a certain symbolic value for these subjects; however, despite the challenges overcome through legal instruments, the barriers that persist in the social field establish boundaries to the total inclusion of these families as equal to all others in their way of being and existing (Feliciano, 2020). It is recurrent to think that prejudice against sexual minorities has decreased over time, but it is found that it continues to exist, including discussions about the child's right to have a "normal" family, which would not happen in homes made up of LGBTQI+ individuals (Alday-Mondaca & Lay-Lisbon, 2021). In this scenario, it is possible to reflect on how much we fear the diversification of the family entity since this implies a change in the system of power; after all, if the classical relations of domination between men and women are dissolved, no prevailing type of family is proposed, and diversity may become the rule (Feliciano, 2020).

Regarding diversity, Oliveira (2018) recalls that believing that some group or person is "different" can hinder their social inclusion through discriminatory treatment. Considering the stigmatization that society casts on "different" families, homoparental families need to develop resilience mechanisms, and family functioning processes involved in the development of this skill in homophobic contexts remain little known (Bos et al., 2023). Thus, it is relevant to understand processes that promote resilience in families that involve homoparenthood, considering that it is necessary for these families to deal with prejudice, discrimination, and the abomination of some religious views, among other factors that imply greater challenges when performing social roles such as parenting (Oliveira, 2020).

Depending on how it is used, the term resilience (despite offering a definition that identifies the type of person who endures adversity and overcomes it) can be considered a simplistic term once it is merely descriptive and cannot explain the complex phenomena that would allow us to understand how individuals become resilient (Albuquerque & Martinez, 2018). It is necessary to bear in mind that resilience is a process in which a given system engages in order to obtain more favorable results when faced with adversity (Van Breda, 2018). The use of the concept of resilience in the medical-psycho-social area, which begins in a mechanical way, evolves towards an understanding that seeks to encompass other dimensions, less deterministic and more attentive to the social. From this perspective, a resilient family is one capable of efficiently performing the various tasks related to individual and collective development within the family, resulting in favorable outcomes (Masten & Barnes, 2018).

Whereas the potential of resilience is visualized, care must be taken not to underestimate painful life circumstances and social inequality, especially in populations already penalized by stigma, such as same-sex families. It is expected that daily confrontations will enhance resilience, as this would be a process that would not take place despite adversities but precisely through them. From this point of view, resilience is understood as a kind of stimulus for promoting motivation and social goodwill (Fortunato, 2018). This way, under the premise that each family must find its way through adversity, considering its personal resources, we sought to investigate the resilience strategies of same-sex couples in the face of the challenges of parenting.

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It is worth remembering that the neologism "homoparentality" was created in 1997 by the Association of Gay and Lesbian Parents and Future Parents (APGL) in France to characterize the parenting exercised by at least one homosexual individual; although there is some criticism of the use of the term by the scientific community, its adoption has become necessary to bring together scientific works produced over the years in this area of research (Ribeiro & Granato, 2021).

In view of the above, the following objectives were deliberated for this study: to know the experience of the female same-sex couples interviewed in relation to parenthood, to know their understanding of the concept of family, to know the structure of their social support network and to know their resilience strategies in coping with the daily challenges related to parenthood.

2. METHODS

To investigate family resilience strategies employed by same-sex couples in the face of parenting challenges, the case study methodology was chosen, as it lends itself to the approach of singular and unique situations, but which may be subject to generalizations. To this end, we understand the case study not as a specific technique but as a holistic analysis, as complete as possible, which considers the social unit studied as a whole (be it an individual, a family, an institution, or a community), with the aim of understanding it in its own terms (Goldenberg, 2011, p. 33). This way, a descriptive-exploratory study was carried out with a qualitative focus and the use of the case study method.

2.1 Sample

Same-sex couples with children were interviewed, including only women, to facilitate comparison between participants, reducing gender biases. To reduce biases related to economic issues, it was defined that all participants would have a family income between 7 and 20 Brazilian minimum wages (considering that a dollar is worth 5 Brazilian reais, that family income is something between one and two American minimum wages, given an amount of US\$2600). The sample was obtained using the snowball procedure, reaching three couples.

The inclusion criteria were living in marriage or stable union for at least two years and living with a child of at least two years in a filial relationship, understood as such by both the child/adolescent and both mothers, all the involved living in the same household. Only couples with children born through assisted reproduction procedures were included in the study since the literature points to specific biases in cases of adoption. Exclusion criteria included any clinical condition that could impair the ability to elaborate concepts; fortunately, it was not necessary to apply this premise in this study.

2.2 Data collection instruments

Regarding the procedures and instruments of data collection, a semi-structured interview script was used, consisting of open questions, exploring aspects associated with the parental experience, the understanding of the family, and the resilience strategies adopted by the interviewed couples in the face of the daily challenges of parenting, with the possibility of narrating their subjective experiences with freedom and fluidity. In addition to the semi-structured interview, a questionnaire was applied to obtain socioeconomic data. In order to preserve the identity of the participants, the interviewees were identified by the initial letter of their names and according to the order in which the interviews were conducted ("Couple 1", "Couple 2", "Couple 3"). The interview was conducted at the participants' homes on a date and time that was convenient for the researcher and the interviewees.

2.3 Analysis

After data collection, the recorded material was transcribed in full. For the purpose of interpreting the data and categorizing the material obtained, the content analysis technique was used, defined by Bardin (1977) as a set of approaches that aims to systematically obtain the description of the content of the messages and indicators, quantitative or not, allowing the connection of knowledge related to the conditions of production of these messages.

3. RESULTS

It was found that all participants declared themselves to be brown; their ages varied from 35 to 58 years old, with only one participant not working outside the home at the time of the interview (the only participant who did not go to college). Although all participants have children generated from assisted reproduction procedures, only Couple 1 has twin daughters, as Couple 2 chose to implant only one embryo, and Couple 3 faced a lot of difficulty in conceiving. All participants reported being linked to some practice related to spirituality, and all couples had been in an affective union for more than 7 years.

All participants mentioned speed in the transition from dating to sharing the same household, something that the literature indicates as usual in lesbian couples. Araldi and Serrata (2019) mentioned that couples did not take more than two months between having the first date and living together. In this work, participant T (Couple 3) said: "You must have already noticed that in one month, all women get married." The speed of assuming the relationship in same-sex couples is associated with the difficulty

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in freely expressing affection in public, which limits the places the couple goes to. This appears in the statement of a participant in the work of Araldi and Serrata (2019): "That's the reason for the choice to move in together so quickly, to make a life together so quickly, it is the need to express a more intense coexistence."

3.1. Couple 1

R and F first met through F's sister after each of them had ended a conflicting relationship. In their interview, which was the longest of the three, they spontaneously reported some mishaps experienced with their families of origin in relation to the disclosure of their sexual orientation, in addition to reporting that they spent a period living outside Brazil before deciding to start a family.

Regarding the understanding of the concept of family, Couple 1 used a nomenclature that would have been developed by their daughters: "Pi Family" to refer to the four of them (the nuclear family) and "G Family" to refer to the extended family, which would include more than one hundred people. Both interviewees of Couple 1 stated that having established their own families would have worked as a balm to the relations with the family of origin, which corresponds to the notion brought by Roudinesco (2002) regarding the desire to reintegrate into the family order. Discussing their support network, both interviewees pointed to the siblings as a source of help in a relationship that has always been lighter than the one established with the parents since the time of the "revelation" of sexual orientation, in a bond which support is offered with fewer demands in exchange:

Now, we can no longer turn to R's brother, who has moved away... We used to do the following: "Can we send them there today?" and then leave them there. My sisters said the same thing: "'Sis, I need to take care of something in the afternoon; I don't want to take the girls with me and all," so they would say "leave them here." (F, Couple 1)

When asked about what challenges they have faced in relation to parenting, participant R reported the following situation: an employee of her daughter's school asked if her child told her that a classmate had told the child that she could not have two mothers, that "she had to have a father." According to the participant, her daughter did not express discomfort with the situation, but it was not clear to what extent the report was investigated.

3.2. Couple 2

N and L first met through mutual friends, and it was emphasized during the interview that, since they started dating, they have never been apart. In their interview, it was also reported that families of origin had some difficulties in accepting their same-sex relationship, but it was gradually solved since they chose to live for some time in the house of each of the families until they were able to start living by themselves. Regarding the understanding of the concept of family, both interviewees showed a great appreciation of the nuclear family, possibly due to conflicts experienced with members of the family of origin. Talking about who constitutes their family, the most spontaneous participant answered:

I even said that at the end of the year, this matter of where to spend Christmas and all, I said that where L and L are, I'll be. (N, Couple 2)

In discussing their support network, only nannies were initially mentioned, but later, they mentioned one of the mothers-in-law (L's mother) and the godparents of the couple's daughter. Participant N pointed out that friends could also offer support if they wished so; that is a practice that literature confirms, indicating that the network of friends is usually important to enable the maintenance of homosexual relationships, considering the challenges that these couples deal with when they face difficulties of acceptance by their families of origin (Silva, 2007).

When asked about what challenges they have faced in relation to parenting, N talked about a situation that took place in a beauty parlor, in which, after confirming that they were a couple, one person would have said: "I have nothing against same-sex couples, but I think they should leave children out of it." Participant N reacted by explaining that she and L had lived in a good union for many years and that God allowed them to have a daughter, thus diminishing the relevance of the opinion given by the person.

3.3. Couple 3

D and T first met in a common work environment prior to today's workplaces. Unlike the other participants, in their interview, they described acceptance of same-sex relationships by the families of origin, although it took some time.

When answering who represents the family, Couple 3 included the extended family, highlighting the importance of the presence of grandmothers in the lives of each of the participants. D emphasized that "People come to our house for Christmas. Brother, mother, nephew, everyone comes to our house to socialize, so our family is all of that." The question about the support network also provided an answer directed to the concept of extended family, with aunts being pointed out as people capable of offering help in times of need.

When asked about the challenges they faced in relation to parenting, T mentioned that her brother-in-law used to say that when the couple's son touched his beard, the boy would make this gesture because he would miss the presence of a man. The couple explained that they talked to the brother-in-law, saying that it was their desire to have him by their house, as long as there was respect for the homosexual relationship established there; that is, it only made sense to have a coexistence if it could be friendly for everyone.

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It is noteworthy that all participants mentioned the traditional family events (Christmas, for example) to explain by whom the family is composed. Indeed, discourses about relationships between family members are currently characterized by the relational aspect and affective exchanges, including friends and partners as part of the process. According to a speech brought by a participant in Zambrano's thesis (2008):

My concept of family is based on a sense of union and cooperation between people. It's the issue of affectivity, right? With whom do you want to spend your birthday? What are the commemorative dates?

4. DISCUSSION

4.1. Family as a desire

Although the social imagination points to a deduction that lesbian and gay couples are not interested in children, recent research (Turcan et al., 2020) reveals that same-sex couples do have children, suggesting that there is a sense that family can be a place of care and encouragement. It must be understood, though, that there are additional difficulties for same-sex couples to achieve parenthood since there is a biological inability to reproduce without intervention. In addition to that, the literature indicates that there is a certain fear of society's reaction to same-sex families, besides discriminatory feelings internalized by the homosexual individuals themselves (Alday-Mondaca & Lay-Lisbon, 2021).

In this study, in each couple interviewed, one of the participants had no intention to become pregnant, while the other not only accepted but also wished to play this role. For example, the participant L (Couple 2) states: "I never really wanted to be a mother. When I had boyfriends, I took care of myself, avoiding getting pregnant because I didn't want to have that experience, although I always got along well with children. I just didn't see myself in that role, you know". In the same couple, N says: "I always knew I was going to be a mom. We already had our home; the next step was to give birth." This way, it is clear that there are women who express their attraction to becoming pregnant and dealing with maternal issues, as well as there are women who do not identify with the act of giving birth; it is not discussed here what this difference is due to because it is not part of the scope of this research. Future studies may investigate whether there is a relationship between feelings about becoming pregnant and beliefs related to gender roles, internalized homophobia, personal trauma, or other conscious and unconscious motivations.

All couples mentioned traditional family events (Christmas and so) to exemplify their concept of family in a practical way. It can be seen that discourses about family ties are characterized by the relational aspect, including friends and partners as family members. As can be seen in Zambrano's thesis (2008): "My concept of family is much based on the sense of union, of cooperation between people... the matter of affectivity, right? Who you want to spend your birthday with."

In every interview in this study, the financial issue was pointed out as one of the first aspects taken into consideration when couples started talking about parenting. It is necessary to remember that homoparenthood, as well as other contemporary family configurations, involves, in addition to cultural values, issues related to technology and money - and so the access to health services varies according to the socioeconomic condition of those involved (Alday-Mondaca & Lay-Lisbon, 2021). Regino (2016) recalls that, historically, public policies for family planning have focused on contraception; infertility has always had less space in reproductive health programs, even though family planning includes assisted reproduction and the right to decide whether to start a family or not.

In addition to financial issues, but still discussing assisted reproduction, other difficulties challenge female same-sex couples when it comes to parenting. Regino's work (2016) mentions the feelings of shame and sadness experienced by a woman for "not having responded the way it should be" to a treatment (not getting pregnant). This issue reverberates in the report of Couple 3, especially in the behavior of participant D, who agreed to submit to what she herself described as a "saga": eight attempts to get pregnant over a period of six years. Although the financial expenditure was certainly considerable, it was not explicitly mentioned during the interview - only the emotional exhaustion appeared in D's speech: "During this saga, eggs involved, hormones involved, A [the doctor who performed the procedures] was already involved... we cried together... I didn't have any diagnosis; every time, we believed it was going to work."

Whether due to the financial or emotional impact or even due to issues of faith, the conscious effort that is undertaken by the couple in assisted reproduction after the decision for parenthood is highlighted in the literature and in this work. In Regino's (2016) work, one participant states: "I think that when the child comes for assisted reproduction, he is more 'applauded.' Because there's a lot more effort, you really want to." This statement matches exactly with what is brought by participant L in this work, when she says: "There are so many people who have children accidentally... in our case, no, we wanted to, we went after it, it wasn't an accident, like 'Oh my God, now what? Now we're going to have the baby.' It wasn't like that with us." Taking all that into account, it is evident that, for these couples, parenthood has assumed great relevance. The literature points out that having children can represent an improvement in conjugality, and parenting is a natural expression of human evolution (Turcan et al., 2020).

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4.2. The same-sex Family's Path to Resilience

Some of the experiences reported demonstrate how difficult it is for some people to admit lesbian women in the role of mothers; the social establishment that unveils the internalization of the heterosexual family model can lead to homophobia because it is not natural to reconcile two instances where are still considered divergent: parenthood and homosexual orientation (Alday-Mondaca & Lay-Lisbon, 2021). In practice, it is not as simple as having or not having a family member called "father," but the time actually shared with the family will assume significant relevance. The different family configurations do not, by themselves, make it possible to predict the mental health of its members since there is no specific type of family that can guarantee the happiness and good development of children. Family routine, in which the sexual orientation of the parents does not matter to their children, contrasts with the external and often critical gaze cast on the same family; in this way, from the common, the ordinary that is the daily life of any family, the extraordinary of same-sex families arises, with the extraordinary being that which does not agree with the hegemony (Pontes, 2020). Despite the fact that there is an apparently positive context and some guarantee of rights to same-sex families by the Brazilian legal system, it is a mistake to consider that the expression of hostility against homosexuals is decreasing in Brazil (Freires, 2015). Since the traditional heterosexual model continues to guide the social imagination about family, prejudice against same-sex families appears disguised as concern about the children of such families, questioning whether sexual orientation affects the quality of parental exercise (Rezende et al., 2019).

A striking aspect of this work, which dialogues directly with the issue of resilience, is the possibility of "despite all the adversities, believing that it will be good" (participant N). In the book "Homoaffective Families: the insistence on being happy," Loltran (2016, p.14) mentions a statement from a judge: "The nation tries to prevent it, but people insist on being happy." Once the legal obstacles to the legalization of affective unions and the registration of children have been overcome, relational obstacles associated with cultural issues remain. Even so, as Participant N pointed out, same-sex couples have shown interest in bringing to reality the desire for parenthood when it occurs to them.

Literature suggests that, alongside some of the traditionally mentioned individual characteristics of resilience (sense of humor, positive self-image, perseverance, and belief in the future, for example), some people's resilience seems to be forged through suffering, which leads these people to realize it is necessary to build up resilience in the face of adversity such as violence and losses (Matelin et al., 2024). Stigmatized people face more challenges in adapting to everyday situations than non-stigmatized people because they deal with specific stressors related to the minority group to which they belong, besides the stressors common to all people (Pachankis & Safren, 2019). An interesting way to think about resilience is to consider it as a life trajectory that is gradually built from a sequence of processes of increasing complexity, which makes it possible for people, families, or communities to manage the adversities they face in order to find answers to their needs (Matelin et al., 2024).

In this study, each family established its own strategies to deal with the adversities that were mentioned during the interviews, some in a more combative way, others in a gentler way. Comparing their path with a concrete path, it can be said that the events of discrimination are like stones, which the participants chose to go around or pass over, taking their way beyond them. In this work, therefore, resilience is pointed out as an ability to travel in the direction of other possibilities, even (or mainly) throughout difficulty.

CONCLUSION

The aim of this study was to understand the experience of same-sex couples in relation to parenthood, describe the socioeconomic profile of the interviewees, and investigate their understanding of the concept of family. It was found that some interviewees brought an understanding of family focused on the concept of extended family, while others demonstrated prioritizing the nuclear family; there were also those who made a middle ground between these possibilities.

There was an association between the way the couple described their understanding of family and the availability of support networks, as well as an association with the quality of previous experiences with their families of origin. It was observed that each family established its own strategies to deal with adversity, and the mechanisms of resilience development were heterogeneous. In general, all narratives pointed to a demand for respect; it's known that there is still a long way to go in terms of modifying prejudice, and the avoidance of unnecessary confrontations was adopted as a strategy of resilience.

There was a time when some segments of society argued for "tolerance" towards minorities. Today, it is known that "tolerance" does not lead to true inclusion, much because "tolerating" means, in other words, dealing with people who want to turn society into something considered to be wrong and yet letting them act. Nowadays, the understanding of inclusion is based on ideals related to the appreciation of diversity, understanding that difference favors inclusion, and understanding that we are all different, after all.

The idea that families made up of same-sex couples could contribute to the destruction of the original concept of family is nonsense because what these families want is precisely recognition in order to be legitimately part of the society to which they belong. Homoparenthood not only does not go against the traditional family but also tries to include itself in its concept, giving continuity to this institution through the desired children. Regarding desire, it is worth remembering that it is throughout its power that small or large intentions in life come true because, as Roudinesco (2002) states, whatever age, gender, sexual orientation, or social condition, everyone wants to belong to; everyone wants a family.

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AUTHOR CONTRIBUTIONS

Conceptualization, P.M. and E.R.; data curation, P.M. and E.R.; formal analysis, P.M. and E.R.; investigation, P.M. and E.R.; methodology, P.M. and E.R.; project administration, P.M. and E.R.; resources, P.M. and E.R.; software, P.M. and E.R.; supervision, E.R.; validation, E.R.; visualization, E.R.; writing-original draft, P.M.; writing-review and editing, P.M. and E.R.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

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