

<http://dx.doi.org/10.16926/pe.2024.17.20>

Anna MAŁOLEPSZY*

Jan Długosz University in Czestochowa, Poland

Małgorzata PIASECKA

<https://orcid.org/0000-0002-8578-1488>

Jan Długosz University in Czestochowa, Poland

Contact: malolepszy.an@gmail.com; m.piasecka@ujd.edu.pl**How to cite [jak cytować]:** Małolepszy, A., Piasecka, M. (2024). Values as Determinants of Asexual People's Attitudes Towards Domestic Partnerships in the Light of Educational Experiences. Challenges for Education. *Podstawy Edukacji. Education for Diversity, Equity, and Inclusion*, 17, 295–309.

Values as Determinants of Asexual People's Attitudes Towards Domestic Partnerships in the Light of Educational Experiences. Challenges for Education

Abstract

The article aims to present, as a result of the conducted research, the attitudes of people identifying as asexual towards domestic partnerships with particular emphasis on the context of values experienced in the process of family upbringing by these people. It was assumed that upbringing in a family is a point of reference that allows for identifying specific values and patterns of behaviour that have a significant role in shaping a person's identity. Asexual people, often misunderstood by their environment, perceive relationships primarily as a space of emotional closeness built on the foundation of, among others, such values as trust, honesty, freedom, agreement of views, understanding, respect, tolerance, openness, safety, maturity, cooperation and equality. Creating a healthy educational environment that supports diversity, develops respect for different identities and helps eliminate stereotypes, such as those regarding asexuality, is a challenge for education under the banner of equality education.

Keywords: values, upbringing, equality, asexuality, domestic partnership, education.

* Anna Małolepszy was a JDU student, while this manuscript has been prepared.

Introduction – towards equality education

Equality is a social value that is the basis of social order, ensuring equal opportunities and equal access to civic rights and obligations. Lack of equality leads to discrimination, marginalization and exclusion of various social groups (Teutsch, 2002, p. 22). The principle of equality and the prohibition of discrimination are among the fundamental principles expressed in the Constitution of the Republic of Poland of 1997. Under the fundamental act, the legislator is obliged to respect the dignity of every person regardless of their status and personal characteristics and shape legal regulations to ensure equal treatment of similar entities in the sphere of political, social and economic life. International and European law norms also influence the established national legal regulations. "Poland's accession to the European Union and the adoption of the *acquis communautaire* accelerated the development of anti-discrimination law in our country. A special act in this respect is the Act of 3 December 2010 on implementing certain EU provisions on equal treatment" (Bodnar, 2020, p. 4).

Globalization, integration, and migration characterize the modern world through increasingly diverse ethnically, culturally, and religious societies. Changes also include traditional customs, functions, and social roles. In this situation, education faces a large and important task. Its fundamental duties include providing every child with an education, guaranteeing access and equal opportunities in learning, and preparing for adult life on a solid foundation of universal values.

Equality education is an interdisciplinary, crucial social problem, which gives rise – especially today – to an extremely urgent need for debates on the need and necessity of working to deepen human reflexivity in the complex modern world, in which equality should mean irreducible respect for the indisputable rights of every human being (see Obrycka, Piekarski, Sałapata, 2020). Equality education is usually identified with gender equality and feminism, but women's rights are only a starting point in a broadly understood equality. An equal school and education free from discrimination are, in this sense, a kind of aftermath of feminism. Equality education shows how to teach/learn that society is diverse and pluralistic, that people represent different races and sexual orientations, and that they practice different religions (Majewska, Rutkowska, 2007, p. 119). Equality education teaches the coexistence of this diversity in the dimension of tolerance, empathy, effective communication of needs, and subjective dialogue despite differences.

Values as the foundation of shaping a person in the educational process

Values play a fundamental role in human life, influencing all attitudes, decisions and relationships, both on a personal level, closely related to the issue of

understanding one's own "I", and on a general level, reaching more broadly into social structures. Values are considered an inseparable element of human existence; they are the direct priorities, beliefs, and goals that define an individual's future path. Value is everything that "is connected with positive emotions, that focuses human desires and aspirations, that is considered important and significant in life, worthy of desire, that which individuals care about most or that they seek as an important thing" (Marianski, 1989, p. 165). Values constitute the essence of existence and development not only of man but also of culture and civilization. Culture is the affirmation and cult of values; it is their social choice and individual experience (Tyszka, 1994). The study of values is the study of the heart of culture. The enormous influence of culture on social life takes place in four main ways: firstly – as a socialization mechanism; secondly – as establishing a system of values and criteria defining values; thirdly – as establishing patterns of behaviour, i.e. reactions to specific situations; fourthly – as constructing models (ideals) of behaviour that are the embodiment of specific values (Łukaszewski, 1984).

Based on history, tradition and religion, each social community has developed its canon of values or ideas essential to a given community. Their implementation is the basis of individual and group identity. A socially accepted and sanctioned system of values creates a common belief among group members about the importance of various matters. It is related to the natural human tendency to evaluate and, in connection with this, to the hierarchy of people, objects, phenomena, events or ideas. Norms are based on the values that function in a given community, which in turn determine the applicable patterns of morality standards of behaviour in specific situations at the level of the actions of an individual, group, or nation. Thanks to norms, we know how to behave towards other people and what behaviours we can expect towards ourselves. The values professed by an individual or community condition the actions taken. Depending on a given culture, values can create different sets and hierarchies. However, it should be emphasized that a coherent system of values gives culture durability, allowing for better understanding and ordering of social phenomena. It strengthens the continuity of social structures and is a key that enables better understanding and fuller participation in different cultural patterns (Włodarczyk, 2003).

Meanwhile, the existence of man and culture is inscribed with continuity and change as a fundamental factor of development and progress. Social change is "any significant change in social structures, norms and customs, institutions and social roles, as well as values that determine human actions, life plans and worldviews" (Boksański, 2016, p. 11). Human civilizations have undergone profound modifications for centuries, caused by breakthrough moments of revolu-

tion, innovation and adaptation. Furthermore, it must be said that the variability of the surrounding world always leads to increased social and cultural diversity.

A rapid pace of socio-cultural changes characterizes the contemporary world. A natural consequence of this phenomenon is the revision of norms and values and restructuring of patterns of behaviour and social activities. These changes generate difficulties in finding one's way in the new world. The older generations, which were subject to socialization in conditions of constancy of cultural values and unchanging norms and principles of social life, were characteristic of the culture called by Margaret Mead the term post-figurative (Mead, 2000)¹. This generation is the group of recipients of all social messages and is responsible for responding to modernization in general. The younger generations somehow steer these changes, giving them a specific direction. The cooperative nature of the intergenerational relationship is an equally important asset of modernity, primarily due to its reference to the rational choice theory (Karkowska, 2022, p. 84). Representatives of both generations make estimates of the possible advantages and disadvantages that may result from mutual interactions while considering their limits. Intercultural transmission allows for maintaining a certain balance between control influences and proper socialization (Karkowska, 2022, p. 85).

The basis of socialization is the family, which is a particular type of system in which its specific members remain in mutual relations and interact with each other. The intentional education process also occurs in the family, aiming to transmit values. Education theorists have distinguished five fundamental values preferred in education, the correct transmission of which can be a solid foundation for developing socially approved attitudes and behaviours. These are altruism, tolerance, freedom, responsibility and justice (Łobocki, 2010). The form and course of upbringing in the family are determined mainly by specific elements of the family environment, which include love in the family, parenting attitudes, parenting styles, plans and ambitions related to the child, parenting competencies, as well as mistakes made by parents along with their sources (Krakowska, 2022, p. 32).

The family environment is also the setting for how an individual acquires gender identity. It is modified by various factors, such as identification with both parents, patterns of masculinity and femininity promoted in the family and the environment, as well as the way parents perceive the roles of mother and father, which is reflected, for example, in attitudes towards the spouse or child (Karkowska, 2022, p. 102). Mirroring is a potent educational tool, allowing for posi-

¹ Margaret Mead, in her analysis of the formation of human identity in the process of socialization and in determining the power of intergenerational transmission, distinguished culture into the following types: postfigurative, cofigurative, prefigurative; see Mead, M. (2000). *Kultura i tożsamość. Studium dystansu międzypokoleniowego*. Warszawa: PWN.

tive or negative modelling of a child's attitudes and behaviours (Borecka-Biernat, 2023, p. 61). In shaping identity, including human gender and sexuality, family upbringing is a fundamental source for shaping social attitudes in the face of numerous diversities.

Asexuality – the essence of the phenomenon

In recent years, discussions around human sexuality have expanded beyond the binary view of heterosexuality and homosexuality to encompass a much broader spectrum of sexualities, identities, and experiences. A distinct orientation, asexuality, has emerged that challenges societal norms and assumptions about human sexuality. It can be said that modern society has made much progress in better understanding and greater acceptance of numerous diversities, including those related to human identity and sexuality. Nevertheless, asexuality is still a phenomenon that faces false perceptions, stereotypes and challenges, which affects its marginalization in the mainstream society. It also constitutes a niche in the dimension of undertaken scientific research. The review of the subject literature documents attempts to describe and define this phenomenon. However, these are conclusions made in the context of research aimed at the problem of an antinomic approach to sexual identity, i.e. on the heterosexual-homosexual line². A significant breakthrough in the understanding of asexuality came about thanks to the research of Anthony Bogaert, a Canadian psychologist and sexologist, who published the first studies focusing exclusively on this phenomenon (Bogaert 2004, 2006, 2015, 2017). In trying to define asexual people, he assumed that these people have never experienced physical attraction towards another person. However, he strongly emphasized that the adopted definition of asexuality does not exclude any sexual activity despite the lack of experienced attraction (Bogaert, 2004). At this point, it is necessary to recall that a fundamental distinction is essential for defining asexuality. It is about physical attraction and sex drive.

In simple terms, physical attraction is a feeling that is placed in the other person towards whom one feels sexual attraction. Libido, on the other hand, is sexual energy, the amount of which does not depend on the other person but results from human physiology. It can be said that the direction of this drive is directed towards no one. Asexual people can have both high libido and residual libido because it is conditioned by many individual factors, not sexual orientation itself (Żukowicz, 2021).

² Mentions of the phenomenon of asexuality have been noted, for example, by the following researchers: Randall L. Sell, M. R. Johnson, P. Nurius, W. Masters, V. Johnson, R. Kolodny.

Table 1
Desire and drive, according to the Asfera Association³

Physical attraction	Sex drive
A feeling otherwise known as sexual desire.	A feeling otherwise known as libido.
A feeling directed towards another person associated with perceiving them as sexually attractive	Sexual energy demanding reduction.

Source: Asfera. *Słownik pojęć*. [Dictionary of Terms] See <https://asfera.org.pl/sownik-pojec/> [access: 20.11.2023].

It is also worth mentioning the division into sexual orientation and romantic orientation. While sexual orientation, in the narrowest sense, is supposed to concern sexual attraction and perceiving the other person as sexually attractive, romantic orientation is supposed only to indicate the direction of establishing deep relationships in order to create domestic partnerships (Strzelczak, 2019). Such an approach could somehow explain the phenomenon that occurs among asexual people. Despite the lack of physical attraction, they want to enter into a romantic relationship with people to whom they can give genuine feelings. They can function adequately in such a relationship and derive sincere satisfaction.

Asexuality is not a sexual or genital dysfunction. It is not a physical condition; "it is not synonymous with erectile dysfunction or impotence. (...) Asexuality is a sexual orientation, which does not affect the ability to engage in sexual activity" (Asexuality Archive, 2012, p. 10). Nowadays, asexuality is often seen as a spectrum from which emerge atypical branches of sexual orientation, where feelings of physical attraction do not occur in the way that is typical for non-asexual people. Such a spectrum is partially presented in the table below.

Table 2
Orientations and micro elements of the asexuality spectrum according to the Asfera Association

Abrosexuality	It applies to people whose sexual orientation is variable or fluid.
Eosexuality	It applies to people who know they are on the asexual spectrum, but none of the existing labels fit them.
Cupiosexuality	It applies to people who, despite not feeling physical attraction, want to enter into a sexual relationship.

³ Asfera is an association established in 2019 whose goal is to improve the well-being of asexual people, which is manifested by active education about orientation, increasing social awareness, and direct help to asexual people who are in difficult life situations.

Table 2 (cont.)

Dreamsexuality	It applies to people who experience physical attraction only during sleep.
Vitrumsexuality	It applies to people who feel separated from the physical attraction they are experiencing as if they were looking at it from behind some dimension, window, glass, et cetera.

Source: Asfera. *Słownik pojęć*. [Dictionary of Terms] See <https://asfera.org.pl/sownik-pojec/> [access: 20.11.2023].

Although asexuality is most often considered in the category of sexual orientation, not all researchers agree with this position. They ask whether asexuality can be unquestionably called sexual orientation, or would it be more accurate to turn to the category of diverse experiences of sexual desire? They direct their doubts towards its possible connection with hypoactive sexual drive syndrome, otherwise known as HSDD or hypolipidemia. According to this view, asexuality is an orientation that "masks" the actual sexual orientation, which is not evident due to low sex drive and not engaging in any sexual activity because of it. However, according to Bogaert, a person who does not feel a physical attraction to either sex (and has never felt such an attraction) is best described as having an asexual orientation (Bogaert, 2006). This position is also confirmed by the DSM-V classification of mental disorders of the American Medical Society, according to which: "If a long-term state of lack of desire better explains a person's asexuality, then the disorder should not be diagnosed in both women (FSIAD – Female Sexual Interest/Arousal Disorder) and men (HSSD)" (Żukowicz, 2021, p. 34).

The phenomenon of asexuality as a manifestation of the diversity experienced in the contemporary world has significant implications not only individually but undoubtedly socially. The foundation of the education of society is values, and education for respecting diversity is an autotelic value, i.e. a value in itself.

Research Methodology

The above theoretical introduction constitutes, within the possible framework of the article, a prelude to the presentation of the applied research procedure. The conducted study concerned the attitudes of people identifying as asexual towards domestic partnerships, with particular emphasis on the context of values experienced in the process of family upbringing by these people. It was assumed that family upbringing is a point of reference that allows for identifying specific values and patterns of behaviour that play a significant role in shaping a person's identity, including gender identity and specific preferences.

The research goal was to learn about the attitudes of the asexual people surveyed towards domestic partnerships, taking into account the role and significance of values experienced in their family upbringing environments. The realization of this goal required answers to the following detailed questions.

1. How do the surveyed asexual people refer to their sexuality and domestic partnerships?
2. What values in domestic partnerships are valued by the surveyed asexual persons?
3. What was the upbringing process like in the family of the asexual persons studied?
4. What values were respected in the family environment of the asexual persons studied?

In order to operationalize concepts from thematic areas covered by the construction of the above problems, they were indexed using definitional indicators. Such indexing enabled reliable capture and further analysis of the studied phenomenon.

In the study, the diagnostic survey method was used, which covered "all types of social phenomena of significance for upbringing, as well as the states of social awareness, opinions and views of specific communities, the growth of the studied phenomena, their tendencies and intensity" (Pilch, Bauman, 2001, pp. 79-80). The adopted research method used the technique of an open, individual interview, which was the most appropriate to the research subject (see Żegnalek, 2010). An interview questionnaire was constructed, which consisted of the following sections: perception of one's sexuality and domestic partnerships, preferred values in domestic partnerships, the course of the upbringing process in the family environment, and values respected and experienced in the family. The selection of people for the study was deliberate. Information about possible participation in the study was posted on the internet group *Aseksualni Polska*. Currently, this group has about 4,600 members and is probably the most prominent Polish internet community associating with people identifying as asexual. The constituted research group included 24 people, among whom were 12 women, 7 men and 5 people with other gender identities, including four identifying as non-binary and one identifying as agender (AMAB, i.e. assigned male at birth). The study involved only adults between 18 and 45 years of age who gave their consent to the study, which was a formal requirement of the study. Among the respondents, 14 had higher education, 9 were in secondary education (including six people in the course of studies), and one was in primary education. 21 respondents came from the city, and the remaining 3 were from the countryside.

The study was conducted using the subjects' preferred instant messenger. The statements given were recorded, written down, and then processed under the principle of anonymity.

Analysis and discussion of results

Here, the research results will be presented, constituting condensed possible answers to the questions, considering the editorial restrictions imposed on a scientific article.

At the outset, it should be emphasized that the respondents had varied experiences with domestic partnerships, reflected in their affiliation to distinct groups: A, B, and C.

Table 3
Division of asexual persons surveyed

Group	Number of respondents
A	4
B	12
C	8

Source: A. Małolepszy (2024). *Postawy osób identyfikujących się jako aseksualne względem związków partnerskich w kontekście wartości doświadczanych w procesie wychowania* [Attitudes of Persons Identifying as Asexual Towards Domestic Partnerships in the Context of Values Experienced in the Upbringing Process] (Unpublished Master's thesis), Jan Długosz University in Częstochowa.

Group A consisted of four people currently in a domestic partnership, group B consisted of twelve people who were not currently in a domestic relationship but had previous domestic relationship experiences, and group C consisted of eight people who had never been in a domestic relationship. This division allowed for the exploration of diverse perspectives, resulting not only from current life situations but also from previous experiences in perceiving one's sexuality, relationship to domestic partnerships, and, of course, in the context of current, preferred, or experienced values.

When defining their sexuality, the people participating in the study related it to their relationship with their partner, which was a kind of growing rapprochement of this relationship on the lines of closeness in general, intimacy, and sex.

In the context of closeness, intimacy and sex, the respondents presented various attitudes that expressed their boundaries and needs. The sphere of closeness, understood as the most superficial physical contact (e.g. holding hands or hugging), was not a problem for most of the respondents from groups A, B and C. All respondents expressed their acceptance of this form of closeness, and some even emphasized its fundamental importance in the relationship. Including intimate contacts of a more or less sexual nature (e.g. kissing or touching) differentiated the groups of respondents. For three of the people studied, any contact that went beyond their sexual boundaries was unacceptable; they had difficulty imagining themselves in situations that required sexual intimacy. Others, however, despite initial resistance, accepted such closeness over time.

Table 4

The attitude of the asexual respondents towards the sphere of closeness, intimacy and sex in relationships

		Closeness	Intimacy	Sex
Group A	Yes	4	4	3
	No	-	-	1
	No opinion	-	-	-
Group B	Yes	12	11	9
	No	-	1	3
	No opinion	-	-	-
Group C	Yes	8	5	3
	No	-	2	5
	No opinion	-	-	-

Source: A. Małolepszy (2024). *Postawy osób identyfikujących się jako aseksualne względem związków partnerskich w kontekście wartości doświadczanych w procesie wychowania* (Unpublished Master's thesis), Jan Długosz University in Częstochowa.

The most significant discordance of responses was found in the area of sexual activity. Fifteen people expressed their willingness to engage in sexual activity, while nine people, including most of Group C, considered it unacceptable. It is worth emphasizing that many of the respondents, despite their lack of interest in sex, are willing to engage in sexual activity due to their partner's needs, which indicates a willingness to compromise and make sacrifices. The diverse approach to the sphere of closeness and intimacy shows how diverse the needs and boundaries of asexual people can be, which requires an individual approach to each relationship and partnership.

An important aspect that differentiated relationships in partnerships of asexual people was understanding their own needs and the needs of their partner.

Table 5

List of prioritization of needs in relationships by the surveyed asexual persons

Needs	Group A	Group B	Group C
Balance	4	4	3
Partner	-	5	3
Personal	-	2	2
No opinion	-	1	-

Source: A. Małolepszy (2024). *Postawy osób identyfikujących się jako aseksualne względem związków partnerskich w kontekście wartości doświadczanych w procesie wychowania* (Unpublished Master's thesis), Jan Długosz University in Częstochowa.

The analysis of the prioritization of needs indicates three main approaches among the respondents: balance between one's own needs and the needs of the partner, partner's priority, and the priority of one's own needs. All people from group A declared striving for a balance of needs, which reflects the desire to create relationships based on mutual respect and understanding. In group B, there was greater diversity. Some people focused on balance, others on their own or partner's needs, which resulted from previous relationship experiences and personal preferences. Despite not being in a relationship, similar diversity occurred in group C, where the respondents expressed a hypothetical position on whose needs would be a priority for them.

In terms of preferred values in relationships, the study showed that the values that the respondents considered crucial and desirable were primarily communication, trust, honesty, freedom, agreement, understanding, respect, tolerance, openness, security, maturity, good heart, support, self-development, self-care, agreeableness, motivation, commitment, cooperation and equality. Regardless of the relationship status, the respondents unanimously indicated that the key elements are communication, trust, and honesty, which are the foundations of every partnership. Another significant value is the agreement of views, which enables harmonious cooperation and mutual understanding. Freedom, the ability to spend time independently or integrate with others, is a highly valued value. The emphasis on the so-called good heart as a feature meaning selflessness and a tendency to help the weaker is worth noting. At the same time, the respondents indicated values that they find unacceptable in a relationship. These included lying, manipulation, conservatism, extremism, intolerance, lack of similar perspectives, domination, inequality, calculation, indifference, sexism, violence, egoism, consumerism, possessiveness, polygamy, stagnation and hierarchy. It is worth noting that a large proportion of the respondents cannot imagine a relationship with a person who promotes any form of intolerance, including homophobia, queerphobia, xenophobia, racism or misogyny. Extreme conservatism was also listed as highly unacceptable. Some people would not tolerate relationships in which there would be a clear hierarchy or dominance of one party over the other, as well as possessiveness affecting life's personal and social sphere. The asexual people studied in partnerships prefer values that promote balance, trust and openness while avoiding all forms of domination, intolerance and extremes.

An essential aspect of the analysis undertaken on the vital issue of values was the respondents' statements on the course of the upbringing process in their families. The researchers intended to search for clues to the formation of asexual preferences in the influence of the family. Most respondents (16 people) came from complete families, while 8 participants grew up in single-parent families. Family structure, although necessary for the context of upbringing and

shaping values, did not seem to impact the relationship status of the respondents significantly. Those raised in intact and single-parent families were evenly distributed across groups A, B, and C, suggesting that other factors, such as individual experiences and values, maybe more influential in shaping relationship approaches.

The families from which the participants came practised different parenting styles: autocratic, democratic, mixed, permissive and neglectful. The most common style was the mixed style, which usually combined an autocratic approach with elements of neglect or rejection. Such complex parenting styles could influence later attitudes towards values in relationships. People raised in an autocratic environment, often neglected, could develop a strong desire for equality and openness in their relationships, seeing them as a contrast to authoritarian, controlling parenting practices.

The family relationships of the respondents were varied: from very good, through good and average, to poor. There were also mixed relationships, where contact with one parent was close and supportive and with the other more distant or conflictual. A better quality of family relationships, understood through the prism of critical indicators such as a sense of support, a sense of comfort, the frequency of conflicts and the activity of parents in the child's life, was conducive to the later formation of positive partnerships. People who felt more significant support and comfort in the family were more likely to seek relationships based on the same values. Therefore, it can be stated that the quality of family relationships results from the mutual interaction of these indicators, which shape attitudes towards values in later relationships.

Data analysis shows that people with better family relationships were more likely to replicate the values promoted in their family environment in their relationships. Values such as trust, honesty, understanding and cooperation, which were present in their families, became the foundation for building partnerships for them. It is understandable because the experience of a positive model of relationships based on mutual support and respect encouraged the respondents to reflect the same principles in their personal lives.

In turn, people who had worse relationships with their families were more likely to reject the values promoted in their family environment and seek the opposite in their relationships. For example, people raised in families with an autocratic or neglectful parenting style may have sought to create a relationship based on equality, cooperation and freedom as a reaction to experiences of control, domination or neglect. Such an approach can be interpreted as an attempt to supplement and compensate for emotional deficiencies resulting from difficult family experiences. In their behaviours and actions, the subjects may strive to create relationships with room for openness, acceptance and mutual support, which allows them to build a more balanced and satisfying emotional life.

Conclusion

The subject of equality education, as indicated in the introduction, is the problems of discrimination and stereotyping of various social groups and individuals due to various characteristics, such as gender, skin colour, national or ethnic origin, religion or worldview, degree of physical fitness, health condition, age, sexual orientation, social and economic status. It should, therefore, be emphasized that it cannot be "identified only with sex education or gender education (education in the field of biological and cultural gender issues)" (Kamińska, 220, p.103).

This article concerns asexual people who are characterized by an uncommon type of sexuality, which may generate the problem of lack of acceptance or exclusion from social groups. That is a significant challenge for contemporary education.

The conducted research on the attitudes of asexual people towards domestic partnerships in the context of preferred values provides knowledge on how important an individual approach to their needs and boundaries is. The respondents indicated the values that are key to them. Trust, honesty, freedom and equality are the values that should play the leading role in equality education. Equality in relationships understood as a balance in meeting partners' needs and avoiding domination or extreme attitudes, is essential for these people. In turn, intolerance, hierarchization of relationships, possessiveness and all forms of discrimination are unacceptable. Equality education should, therefore, promote dialogue based on respect for diversity, both in the context of sexual orientations and individual preferences, while avoiding the imposition of stereotypical and exclusionary norms.

The conclusions from the research fully confirm that equality education should be based on promoting values such as trust, honesty, acceptance and equality. It is also crucial to sensitize young people to diverse experiences and needs, which allows for creating a space where everyone can feel accepted and respected, regardless of their identity or preferences. This education should also emphasize the importance of communication and compromise and reject all forms of intolerance that can marginalize or exclude individuals from social life.

Knowledge of the phenomenon being studied is insufficient to learn non-discrimination and tolerant attitudes. It should be emphasized that equality education cannot be limited to knowledge transfer. For it to have a genuine social effect, care should be taken to educate people about equality and diversity. It is understood as undertaking specific actions in various educational institutions run by specific teachers, educators, pedagogues, and educators in formal and informal education.

References

- Asexuality Archive. (2012). *Asexuality: A Brief Introduction*. CreateSpace Independent Publishing Platform.
- Bodnar, A. (red.). (2020). *Ochrona przed dyskryminacją w Polsce: Stan prawny i świadomość społeczna. Wnioski i rekomendacje RPO. Biuletyn Rzecznika Praw Obywatelskich*, (3). Warszawa: Rzecznik Praw Obywatelskich.
- Bogaert, A. F. (2004). Asexuality: Prevalence and Associated Factors in a National Probability Sample. *The Journal of Sex Research*, 41(3), 279–287.
- Bogaert, A.F. (2006). Toward a Conceptual Understanding of Asexuality. *Review of General Psychology*, 10(3), 241–250.
- Bogaert, A.F. (2015). Asexuality: What It Is and Why It Matters. *The Journal of Sex Research*, 52(4), 362–379.
- Bogaert, A.F. (2017). What asexuality tells us about sexuality. *Archives of Sexual Behavior*, 46(3), 629–630.
- Boksański, Z. (2016). Zmiana społeczna i jednostka we współczesności. *Przegląd Socjologiczny*, 65(3), 9–21.
- Borecka-Biernat, D. (2023). Parental Influence Modelling the Formation of Adolescents' Coping Strategies in Situations of Social Conflict. *Podstawy Edukacji. Equal opportunities for all or fair chances to all in education*, 16, 57–75.
- Kamińska, M. (2020). Czy jesteśmy gotowi na edukację równościową? – dylematy społeczno-pedagogiczne. *Pedagogika Społeczna*, 77(3), 97–110.
- Karkowska, M. (2020). *Skrypty, opowieści i narracje w perspektywie pedagogicznej. Ku świadomości wychowania*. Kraków: Oficyna Wydawnicza Impuls.
- Łobocki, M. (2010). *Teoria wychowania w zarysie*. Kraków: Oficyna Wydawnicza Impuls.
- Łukaszewski, W. (1984). *Szanse rozwoju osobowości*. Warszawa: Książka i Wiedza.
- Majewska, E., Rutkowska, E. (2007). *Równa szkoła – edukacja wolna od dyskryminacji. Poradnik dla nauczycielek i nauczycieli*. Gliwice: Dom Współpracy Polsko-Niemieckiej.
- Małolepszy, A. (2024). *Postawy osób identyfikujących się jako aseksualne względem związków partnerskich w kontekście wartości doświadczanych w procesie wychowania* (Niepublikowana praca magisterska), Uniwersytet Jana Długosza w Częstochowie.
- Mead, M. (2000). *Kultura i tożsamość. Studium dystansu międzypokoleniowego*. Warszawa: PWN.
- Obrycka, M., Piekarski, G., Sałapata, M.A. (2020). *Edukacja równościowa. Tworzenie przestrzeni i warunków dla innego*. Kraków: Oficyna Wydawnicza Impuls.

- Pilch, T., Bauman, T. (2001). *Zasady badań pedagogicznych. Strategie ilościowe i jakościowe*. Warszawa: Wydawnictwo Akademickie Żak.
- Strzelczak, A. (2019). *Tożsamość osób aseksualnych a ich funkcjonowanie w bliskich związkach*. [Rozprawa doktorska, Uniwersytet Jagielloński]. Repozytorium Uniwersytetu Jagiellońskiego.
- Teutsch, A. (2002). *Dwie koncepcje równości*. In: M. Grabowska (ed.), *W drodze do unii Europejskiej. Przewodniczka nie tylko dla kobiet*. Warszawa: Fundacja im. Heinricha Bolla.
- Tyszka, A. (1994). *Kultura jest kultem wartości: aksjologia społeczna – studia i szkice*. Lublin: Wydawnictwo Norbertinum.
- Włodarczyk, E. (2003). *Kultura*. In: J. Pilch (ed.), *Encyklopedia Pedagogiczna XXI wieku*. Vol. 2. Warszawa: Wydawnictwo Akademickie Żak.
- Żegnałek, K. (2010). *Metodologia badań dla autorów prac licencjackich i magisterskich z pedagogiki*. Warszawa: Wydawnictwo Wyższej Szkoły Pedagogicznej TWP w Warszawie.
- Żukowicz, O. (2021). Mniejszość w mniejszości. Jak aseksualność wzbogaca myślenie o ludzkiej seksualności. *Uniwersyteckie Czasopismo Socjologiczne*, 28(2), 31–39.

Wartości jako determinanty postaw osób aseksualnych wobec związków partnerskich w optyce doświadczeń wychowawczych. Wyzwania dla edukacji

Streszczenie

Celem artykułu jest ukazanie, w wyniku przeprowadzonych badań, postaw osób identyfikujących się jako aseksualne względem związków partnerskich ze szczególnym uwzględnieniem kontekstu wartości doświadczanych w procesie wychowania rodzinnego przez te osoby. Założono bowiem, że wychowanie w rodzinie stanowi punkt odniesienia, pozwalający na wyodrębnienie konkretnych wartości i wzorców zachowań, które mają istotny udział w procesie kształtowania tożsamości człowieka. Osoby aseksualne, często niezrozumiane przez otoczenie, postrzegają związki przede wszystkim jako przestrzeń emocjonalnej bliskości budowanej na fundamencie między innymi takich wartości, jak: zaufanie, szczerość, swoboda, zgodność poglądów, wyrozumiałość, szacunek, tolerancja, otwartość, bezpieczeństwo, dojrzałość, współpraca oraz równość. Tworzenie zdrowego środowiska wychowawczego, które wspiera różnorodność, rozwija szacunek dla odmiennych tożsamości i pomaga eliminować stereotypy, takie jak te dotyczące aseksualizmu, to jest wyzwanie dla edukacji pod szyldem edukacji równościowej.

Słowa kluczowe: wartości, wychowanie, równość, aseksualizm, związek partnerski, edukacja.