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## **Attitudes of Polish Adults to School Sexuality Education vs. Their Opinions About Issues Related to Sexuality**

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### **Abstract**

Sexuality education in Polish schools arouses many controversy and mutually exclusive opinions in the society. This paper presents the results of the questionnaire survey conducted in 2020 on a representative sample of 3,000 adult Poles. Sexuality education attitude was analysed with two questions used earlier in our own research. Four sexuality education attitudes (SEA) were distinguished. The following characteristics of the respondents were taken into account: gender, age, place of residence, education level, living in a formal or informal relationship, having children and attitude towards religion. Adjusted standardized residuals (ASR) were analysed. As the measure of the power of correlation between the surveyed factors and the SEA group status the Cramér's  $V$  was assumed for nominal features. The SEA groups were compared with the use of Kruskal-Wallis nonparametric test together with the analysis of multiple comparisons (*post hoc*). Strong relations of school sexuality education attitude with

demographic and social factors were demonstrated, where the place of residence was the only non-differentiating factor. The strongest was the relation with the attitude to religion, gender and education. In order to plan and implement effectively educational school curricula related to sexuality, it is important to understand these determinants.

**Keywords:** sexuality education, opinions about sexuality, sexuality education attitude, school, Poland.

## Introduction

Sexuality education (SE) is an education process that provides knowledge, skills and values necessary to make deliberate, responsible and healthy decisions pertaining to sexuality. Sexuality education focuses on providing the content by teachers, parents and healthcare professionals in the educational context and beyond it (Garcia & Fields, 2017).

UNESCO guidelines concerning *comprehensive sexual education* (CSE) define it as: *age-appropriate, culturally relevant approach to teaching about sexuality and relationships by providing scientifically accurate, realistic, non-judgmental information* (2009, p. 2; 2015, p. 12).

The literature indicates that there are various models of sexuality education. These include: *abstinence-only sexuality education* aimed primarily at maintaining sexual abstinence before marriage; *comprehensive sexuality education* in which attention is paid to maintaining sexual abstinence but as an optional behaviour, while at the same time educating about contraception and safer sex; and education that takes the elements of type 2 education from a broader perspective (also in relation to personal and sexual growth and development, taking into account socio-cultural approaches), called *holistic sexuality education* (Winkelmann & Ketting, 2013). In Poland (with reference to the school curriculum and education act), sexuality education resulting from type one called also 'education for chastity' with a pro-abstinence character, is mainly undertaken (Dec-Pietrowska et al., 2017; Warzecha et al., 2019).

Worth to mention is that the model of abstinence sexuality education presented and taught in Polish schools is not effective (Izdebski et al., 2022). There is a set of false beliefs concerning sexual life that is strictly connected with the level of the received sexuality education. In order to limit negative influence of sexual myths on sexual health, it is necessary to introduce cred-

ible and comprehensive educational curricula. What is still important is the sexuality education approach itself, and the currently expressed opinions on sexual life.

Teaching the entire scope of topics related to sexual health that is embedded in a supportive school environment may potentially improve sexual, social and emotional health, and academic performance of young people. However, with reference to positive aspects of sexuality, only rarely are such questions as sexual pleasure or desire taught. Research conducted in Poland proved that sexual satisfaction, orgasm, masturbation and sexual violence were most seldom dealt with during sexuality education classes (Izdebski et al., 2022). The scientific environment concordantly emphasizes the need for including also the more positive aspects of sexuality (Goldfarb & Lieberman, 2021).

The issue of sexuality is often dealt with religious institutions which pay huge attention to regulation of sexuality of both men and women (Reimers, 2024). Moreover, the concepts of gender and sexuality are suffused with stereotypes concerning features ascribed to women and men, and their sexuality in various cultures and social groups. Within the frame of sexuality education, these stereotypes may be either reinforced or undermined (Renold & Timperley, 2023). In the context of a traditional approach to sexuality in a society, lack of knowledge about this subject may lead to many sexual problems.

The most effective way of reducing sexual prejudice is systematic and comprehensive sexuality education that starts on an early stage of individual's development and is carried on for the entire period of their psychosocial development of (Aker et al., 2019). However, in Poland, sexuality education still remains a subject that arouses a lot of emotions and controversy. In the public debate, two strongly polarized and mutually excluding discourses prevail: conservative and liberal (defined also interchangeably as restrictive and permissive one) (Dec-Pietrowska, 2023). In the course of research conducted in Poland, it was found that majority of respondents do not express their acceptance of such sexual behaviours as sexual intercourse with a newly-met person, infidelity towards partner, participation in sex chats, sexual activity under the influence of alcohol or anal intercourse (Izdebski & Wąż, 2020). Moreover, sexuality education may be a subject avoided even by teachers.

This fear is caused by the belief that education about sexuality makes students more prone to taking to sexual activity.

Sexual myths are defined as false and exaggerated ones; individuals consider them as true in sexual matters although the myths are not confirmed by research (Golbası et al., 2016). The main reason for which sexual myths still exist is the fact that in nearly all societies, both in the past and at present, sexuality is closely related with social norms and values whereby sexual matters often remain taboo.

The research goal was the analyses aim at presentation of demographic and social conditions of various sexuality education attitudes at school and checking to what extent opinions on this topic are related to the general approach to human sexuality in its various aspects. A hypothesis was assumed that more conservative opinions on the matter of school sexuality education (close to the abstinence model) are generally related to a more conservative attitude towards human sexuality.

## **Material and methods**

### **Sample**

The data come from a cross-sectional study conducted in spring 2020 as *Computer Assisted Web Interview* (CAWI) survey. The research team co-operated with the external subcontractor IQS while establishing the assumptions pertaining to the sample and this team was responsible for the content of the questionnaire. Random-quota sampling among the IQS Opinie.pl panel members was used to provide representativeness of the samples for the nationwide population. The total of 3,000 persons from Poland were surveyed, with average age 45.39 (SD = 16.21), ranged 18–86 (1.7% above 75). The final sample included those who reached the end of the questionnaire, without tracking the response rate. Organization of the study and the scope of topics obtained a positive opinion from the Committee on Research Ethics by the Faculty of Education of University of Warsaw (numbers 6/2020). The survey was financed by Polpharma and University of Warsaw (UW).

## Measure

Sexuality education attitude was analysed with two questions used earlier in our own research (Izdebski, 2020). The first question was: *In your opinion, should sexuality education classes be taught at schools?* (the available answers were *yes/no*). The second question was: *What nature should school sexuality education have?* with three available answers, i.e. it should present religious point of view, knowledge about love and bonds in the relationship, it should encourage to maintaining sexual abstinence before solemnizing marriage (conservative attitude); it should present various attitudes towards taking sexual activity, love and bonds in the relationship, and it should provide reliable knowledge about contraception and risky sexual behaviours (liberal attitude); it should first of all provide reliable knowledge about contraception and risky sexual behaviours (moderately liberal attitude). Based on answers to those question and regarding to models of sexuality education, the following school sexuality education attitudes (SEA) were distinguished: persons who oppose such classes, persons who support such classes of the three types, and persons who refused to answer the questions or were not sure which nature of the classes they supported.

The following characteristics of the respondents were considered: gender, age, level of education, living in a formal or informal relationship, having children and attitude towards religion. Age groups reflected different phases of development of family and career. The education level was re-coded from twelve to three categories. Secondary education included incomplete secondary education, general secondary education, vocational education and post-secondary vocational education. The higher education included incomplete university education (with no Master's degree) and all the levels of higher education including postgraduate education. As for religiousness, four categories of respondents were defined, i.e. deeply devout and regularly practicing persons, devout but less regularly practicing ones, irreligious persons and those who refused to answer.

The analyses included also fifteen opinions concerning topics related to sexuality, and grouped in five 3-item blocks (OPSEX1 – OPSEX5) derived from previous own research (Izdebski, 2020). Data was presented as univari-

ate z-score indices obtained from principal component analysis PCA, with mean = 0 and SD = 1 (Table 1).

Table 1. Psychometric qualities of short scales of opinions on topics related to sexuality

Scale	Thematic scope	Sample statement	Cronbach alpha	Structure acc. to PCA*
OPSEX1	Diversity of sexual practices	Nothing is wrong with having oral sex (when partners' sex organs are caressed with mouth), it is one of the forms of sexual activity	0.744	66.71%
OPSEX2	Sex online	Using dating portals and mobile applications is a good way to seek sexual sensations	0.727	64.74%
OPSEX3	Attitude to contraception and procreation	Using in vitro fertilization is a good solution for people who have problems with procreation/having a child	0.735	66.37%
OPSEX4	Expectations of relationships	In a regular relationship, woman shall satisfy her partner's sexual needs	0.706	65.93%
OPSEX5	Beliefs related to sexual intercourse	Man, who has problems with achieving and maintaining erection is not fully valuable	0.698	63.11%

Note: % variance explained with the main component.

Source: Authors' research.

Higher values in the first three scales mean more liberal views, and in the last two – more conservative ones.

## Statistical analysis

The correlation between belonging to SEA groups membership and demographic and social features was examined with chi-square test. Adjusted standardized residuals (ASR) were applied for *post-hoc* comparisons of

groups. Extreme differences were noted when the absolute value of the ASR exceeds 3. For nominal features, Cramér's  $V$  was assumed as the measure of correlation between the examined factors and SEA group status. SEA groups were compared according to five OPSEX indices with the use of Kruskal-Wallis nonparametric test together with the analysis of multiple comparisons.

All statistical analyses were performed using the SPSS software, version 27.0 (Statistical Package for Social Sciences, SPSS Inc., Chicago, IL, USA). The level of significance was set at  $p < 0.05$ .

## Results

### School sexuality education attitude

Table 2 shows the distribution of SEA groups in the adult Polish population. The middle liberal group was the most common (53.0%), and about half as many (23.3%) respondents fell into the fourth moderately liberal group. However, 13.1% of the respondents who believed that sexuality education is not necessary at school were qualified to the first SEA group.

Of the seven factors analysed, only place of residence showed no correlation with SEA, and the strongest (according to Cramér's  $V$ ) correlations were respectively: religiosity, level of education and gender. Respondents describing themselves as definitely devout were more likely to be classified in the first and second SEA group, and less likely in the third and fourth SEA group. The less educated were less likely to be in favour of a liberal range of course topics and correspondingly more likely to be in favour of a conservative range of course topics and were more likely to have circled a refusal to state a preferred range of course topics. Men were more likely than women to qualify for the first SEA group and were more frequently in favour of limiting the range of topics covered when supporting school sexuality education.

Table 2. School sexuality education attitude by selected characteristics of the respondents

	N (%)	SEA Group %/(ASR)					Chi-sq (p) V-Cramér
		1	2	3	4	5	
Total	3000 (100.0)	13.1	5.4	53.0	23.3	5.1	
Gender							
Women	1528 (50.9)	10.9 (−3.7)	4.3 (−2.8)	55.1 (2.3)	24.5 (1.6)	5.2 (0.3)	< 0.001
Men	1472 (49.1)	15.5 (3.7)	6.6 (2.8)	50.9 (−2.3)	22.0 (−1.6)	5.0 (−0.3)	0.090
Age (years)							
18–24	407 (13.6)	11.5 (1.0)	3.4 (−1.9)	58.5 (2.4)	21.9 (−0.7)	4.7 (−0.5)	
25–39	782 (26.1)	15.3 (2.1)	6.9 (2.2)	50.4 (−1.7)	22.4 (−0.7)	5.0 (−0.2)	0.002
40–54	848 (28.3)	15.1 (2.0)	5.3 (−0.1)	48.7 (−3.0)	24.2 (0.7)	6.7 (2.5)	0.056
55–69	732 (24.4)	10.4 (−2.5)	5.5 (0.1)	57.0 (2.5)	23.0 (−0.3)	4.2 (−1.3)	
70+	231 (7.7)	10.0 (−1.5)	3.9 (−1.1)	55.8 (0.9)	26.8 (1.3)	3.5 (−1.2)	
Education							
Less than secondary	1217 (40.6)	15.0 (2.6)	7.1 (3.5)	44.7 (−7.6)	25.9 (2.8)	7.2 (4.3)	
Secondary	1046 (34.8)	12.7 (−0.5)	4.4 (−1.8)	55.8 (2.2)	22.5 (−0.8)	4.6 (−1.0)	< 0.001
More than secondary	737 (24.6)	10.6 (−2.4)	3.9 (−2.0)	62.8 (6.1)	20.2 (−2.3)	2.4 (−3.8)	0.114



Table 2 (continued)

	N (%)	SEA Group %/(ASR)					Chi-sq (p) V-Cramér
		1	2	3	4	5	
Children							
Yes	2162 (72.1)	12.2 (−2.4)	5.4 (−0.1)	53.7 (1.3)	24.0 (1.4)	4.7 (−1.7)	0.044
No	838 (27.9)	15.5 (2.4)	5.5 (0.1)	51.2 (−1.3)	21.6 (−1.4)	6.2 (1.7)	0.057
Religiousness							
Definitely devout	654 (21.8)	25.7 (10.7)	11.5 (7.8)	40.4 (−7.3)	16.1 (−5.0)	6.3 (1.7)	
Rather devout	1668 (55.6)	10.4 (−5.1)	4.3 (−3.1)	55.3 (2.8)	26.1 (4.0)	4.1 (−2.9)	< 0.001
Irreligious	433 (14.4)	6.0 (−4.7)	0.9 (−4.5)	66.5 (6.1)	24.2 (0.5)	2.3 (−2.9)	0.176
Refusal	245 (8.2)	11.4 (−0.8)	4.9 (−0.4)	47.8 (−1.7)	22.0 (−0.5)	13.9 (6.5)	

Note: SEA – sexuality education; ASR – adjusted standardized residual; SEA groups: 1 – against school sex education; 2 – supporters of conservative scope of education; 3 – supporters of liberal scope of education; 4 – supporters of moderately liberal scope of education; 5 – refusal to answer.

Source: Authors' research.

### School sexuality education attitudes and opinions on other topics related to sexuality

Table 3 presents the mean standardized z-score indices for five scales concerning opinions on various topics related to sexuality in the SEA groups.

In the case of the first OPSEX1 scale relating diversity of sexual practices, the means ranged from -0.584 (Group 5) to 0.197 (Group 3), which means that the most progressive approach was among persons who supported comprehensive school sex education. Differences between SEA groups as for

OPSEX1 appeared significant. According to the *post hoc* analysis, only no differences between Groups 1 and 5, 2 and 5, and 1 and 5 were found.

Table 3. Mean standardized indices for opinions on sexuality by school sexuality education attitude groups

Areas of sexuality		SEA Group					Kruskal-Wallis test
		1	2	3	4	5	
OPSEX1 – Diversity of sexual practices	M	–0.415	–0.518	0.197	0.017	–0.584	184.2 < 0.001
	(SD)	(1.131)	(1.224)	(0.864)	(0.964)	(1.163)	
OPSEX2 – Sex in the net	M	–0.162	0.060	0.033	0.021	–0.095	13.2 0.010
	(SD)	(1.009)	(1.109)	(0.989)	(1.032)	(1.003)	
OPSEX3 – Approach to contraception and procreation	M	–0.650	–0.626	0.228	0.114	–0.679	375.7 < 0.001
	(SD)	(1.247)	(1.330)	(0.778)	(0.860)	(1.314)	
OPSEX4 – Expectations concerning romantic relationships	M	0.259	0.212	–0.106	0.021	0.128	73.3 < 0.001
	(SD)	(0.931)	(0.967)	(1.024)	(0.969)	(0.914)	
OPSEX5 – Beliefs concerning sexual intercourse	M	0.158	0.529	–0.145	0.069	0.256	92.8 < 0.001
	(SD)	(1.060)	(1.290)	(0.916)	(1.003)	(1.006)	

Source: Authors' research.

The means of the second scale OPSEX2 indices pertaining to the attitude towards sexual contacts in the cyberspace ranged from –0.162 (Group 1) to 0.060 (Group 2), which shows a negative attitude to sexual activity via the Internet only among people who negate the need for sexuality education and who avoid expressing their opinions on that. Differences between individual SEA groups as for OPSEX2 appeared significant intermittently, i.e. to a lesser extent than previously. According to the *post hoc* analysis, pairs of groups differ from one another only in two cases: 1 and 3 ( $p = 0.008$ ) and 1 and 4 ( $p = 0.045$ ).

In the case of the third OPSEX3 scale concerning attitude to contraception and procreation, the means ranged from –0.679 (Group 5) to 0.228

(Group 3), which proves most progressive attitude among persons who support comprehensive school sexuality education. According to *post hoc* analysis in nonparametric test, nearly all the pairs of groups differ on the level  $< 0.001$ , in one case  $p = 0.010$  (for 3 and 4). Absence of difference concerned the same three pairs as in the case of OPSEX1.

The mean indices of the fourth OPSEX4 scale concerning expectations of romantic relationships ranged from  $-0.106$  (Group 3) to  $0.259$  (Group 1). Here, however, high values are related with more conservative opinions. Differences between SEA groups as for OPSEX4 appeared significant, and sometimes the differences are very big (1 and 3, 2 and 3, 1 and 4). No differences were shown between the pairs of the SEA groups 1 and 2, 1 and 5, 2 and 5, 4 and 5.

The mean indices of the fourth OPSEX5 scale concerning beliefs about sexual intercourse ranged from  $-0.145$  (Group 3) to  $0.529$  (Group 2). According to *post hoc* analysis, pairs of groups often differ, and in particular SEA3 group of those who suggest comprehensive scope of education from four other groups and Group 2 and 4.

## Discussion

Sexuality education in Polish schools arouses a lot of controversy and discriminative or mutually exclusive opinions in the society. Existence of strongly polarized social opinions and standpoints of experts who deal with these matters hinders essential and reliable discussion about the assessment of the current state of Polish sexuality education and future solutions for its improvement.

This paper presents results of surveys conducted in 2020 on a representative sample of 3,000 adult Poles. It allowed distinguishing five groups (SEA) of persons who differ in their sexuality education attitude, and examining the relation between membership to these groups and five selected demographic and social factors. The results show that more than half of the respondents supports comprehensive sexuality education, and almost one in four respondents supports narrowed education limited to teaching about contraception and risky sexual behaviours. Relatively more seldom, i.e. in one of twenty persons did religious point of view prevail where support for school sexual-

ity education was related to the opportunity of promoting sexual abstinence maintained until marriage. A significant group of respondents also appeared who were totally against such school classes and who avoided answering the subject questions, and the others, as shown later, also represented a conservative approach to sexuality. Strong correlation was found between the school sexuality education attitude and demographic and social factors. The strongest was the relation with attitudes to religion, gender and education.

The study conducted by Yeao Kee-Jiar and Shih Lee (2020) confirm the results of our analyses, and show an essential influence of primarily demographic, social and culture factors on the attitude to school sexuality education. The authors noted that persons (parents in particular) with a more conservative attitude towards sexuality more often opposed a wide-ranging and complex sexuality education, and they avoided answering questions related thereto. It is in the second part of our paper where we point at the strong correlation of various opinions on topics referring to sexuality in the context of school sexuality education attitude. The results may bring relevant consequences for educational practice, and they suggest a necessity for considering religious beliefs, gender and level of education while planning sexuality education curricula in school.

Nevertheless, a significant proportion of the respondents supported comprehensive school sexuality education which should include not only information about contraception and risky sexual behaviours but also elements of education referring to healthy relationships and acceptance of one's own body. That is why the role of school constitutes an important environment for promotion of sexual health and curricula of sexuality education as it is one of the crucial sources of information about sexual health of young people and it holds a material potential for educating them within the scope of making healthy decisions referring to their current and future sexual lives (Young et al., 2016).

It should be emphasized that there was also a group of respondents for whom religious and worldview questions played a key role while assessing school sexuality education. For those persons, sexuality education should be focused mainly on promoting sexual abstinence until getting married, which constitutes a separate perspective in the social context. The matter of religion and school sexuality education attitude is also present in international litera-

ture (Santelli et al., 2017). This relation is often presented in an antagonist way. It concerns primarily the antagonism between topics of sexuality education and various ethical systems (Henry & Heyes, 2022). Additional studies that discuss the religious attitude to sexuality education in many countries often focus on the protest against school curricula concerning teaching about sexuality emphasizing the absence of consensus between the content that should be taught and the presence of students brought up in devout families who present a given point of view. Here, potential benefits are indicated that are related to sexuality education based on promotion of sexual abstinence until marriage (Slominski, 2022). However, it is worth mentioning that school sexuality education may be attended by persons of different religion and, that is why sexuality education should primarily provide comprehensive scientific knowledge free of ideology (Niland et al., 2024).

Another interesting result was also the statement that persons who avoided answering questions referring to sexuality education presented also a conservative attitude towards sexuality. This may show existence of a taboo around this topic which impedes open discussion and education within this area. At present, not only human sexuality but also transferring knowledge on that remains a tabooed (Dec-Pietrowska & Walendzik-Ostrowska, 2020). Due to still existing numerous false beliefs and stereotypes referring to human sexuality, there is an urgent need for adequately led reliable and comprehensive school sexuality education to break the taboos and refute myths related to this subject (Allen & Rasmussen, 2017).

It is worth indicating that the approach to the topics referred to within the frame of school sexuality education may be diversified. On the one hand, the “abstidential model” is based on the opinion that abstinence is the best way to prevent pregnancy and sexually transmitted infections (STIs). Thus, sexuality education curricula based solely on such message include content designed for teaching behaviours, attitudes and skills remaining in line with abstinence and with handling pressure before getting married. Then, comprehensive sexuality education aims at providing its recipients with the opportunity to gain complex, precise and based on scientific evidence information about various aspects of sexuality. It was found that the most effective approach is the one which includes content referring to knowledge about biological, mental and social aspects of human sexuality, psychosocial develop-

ment, matters of sex and gender, gender identity, psychosexual orientations, informed consent, pleasure and sexual satisfaction, modern contraception methods, sexual violence prevention, STIs prevention, attitudes towards safer sex and use of condoms, and the matters of communication and interpersonal relations (Kantor & Lindberg, 2020). At the same time, sexuality education should provide interaction between facts and its recipients' emotions with the use of various teaching and learning strategies (Mayo, 2022).

Research proves that school sexuality education attitude is determined by numerous factors, particularly such as religion, gender or education. It is important to understand these differences in order to plan and implement effectively school educational curricula referring to sexuality. Literature analysis indicates the need to consider a wide spectre of opinions and beliefs related to school sexuality education. Furthermore, the necessity is emphasized for developing educational curricula that will address various social and cultural expectations with support of healthy approach to sexuality and partnership relations (Garzón-Orjuela et al., 2021; Ketting et al., 2021). Within last decades, in various countries significant progress was made within the scope of implementation and developing effective school sexuality education curricula. However, due to the still existing significant differences in attitude to its goals, assumptions, scope and implementation, further studies are necessary to this end. The research should concern the quality and comprehensiveness of school sexuality education, its monitoring and evaluation, development and implementation of training for teachers who teach the subject (Brockschmidt et al., 2019).

Comparison of opinions on other topics referring to human sexuality with the status in SEA groups is an important part of the paper. Confirmed was the assumed hypothesis that a conservative sexuality education attitude is reflected in opinions on other subjects. The conducted analyses provided a very consistent image of the examined correlations. The group of the most liberal opinions that constitutes half of the population gained also the highest values on scales OPSEX1 and OPSEX3, and the lowest values on scales OPSEX4 and OPSEX5. SEA1, SEA2 or SEA5 groups were located on the opposite pole depending on the analysed area of other opinions. An interesting conclusion is the similarity of SEA5 group, i.e. persons who did not want to

express their opinions on these topics to SEA1 (SE opponents) and SEA2 (those who represent the religious point of view) groups.

While discussing the strong and weak points of our paper, it is also worth noting the methodological matters. It is difficult to relate opinions on various detailed topics in one paper with membership to SEA groups. Thus, the use of aggregate scales is a kind of simplification, but it is also a strong point of the analyses. It was also difficult to construct complex regression models of multi-factor determinants for school sexuality education attitude with so extensive categorization. We opted only for in-depth comparisons of SEA groups using *post hoc* methods for both contingency tables and the Kruskal-Wallis test. A limitation of our research is also the selection of the analysed potential determinants of SEA. For example, sexual orientation considered, which a subject of other studies within the scope of factors affecting opinions on sexuality (Blanc, 2023). Moreover, on the basis of quantitative survey only it is difficult to determine the reasons for assuming different attitudes.

Our study becomes an inherent part of the national discussion about the form and scope of school sexuality education, which is particularly important in the light of planned changes in Polish schools. In 2025 a new subject named “health education” is to be introduced, and one of 11 specific modules is to refer to the issues of education about human sexuality. At present, on the governmental level (Ministry of National Education) introduction of appropriate goals and content of the planned subject is being developed.

The gathered data may constitute a starting point for further comparisons, at the consecutive stages of the new system of health education in schools which is being implemented, including sexuality education. Special attention should be paid to the social groups that may be less favourably inclined towards changes complying with worldwide standards mentioned in the introduction with reference to the documents signed by international agencies and organizations.

## Conclusion

To sum up, the survey presented here proves that school sexuality education attitude is determined by many factors such as religion, gender or education. Understanding those diversities is important in effective planning

and implementing educational school curricula related to sexuality. Various solutions referring to the essence, goals, assumptions, standards of curricula concerning sexuality education indicate that there is no unambiguous consensus to this matter (Dec-Pietrowska, 2023). However, following definitions and recommendations issued by the appropriate international agencies (e.g. WHO, UNESCO, UNDP, Council of Europe) on the basis of numerous reports and studies of curricula effectiveness, it is worth noting that the most effective is the type of comprehensive and holistic sexuality education based on scientific evidence, education that promotes and presents a positive image of human sexuality and takes also cultural and social context into account.

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