



# Beyond the Physical: Integrating Sapiosexuality into Modern Sex Education

Yujia Zhu

*Sofia University, USA*

## Abstract

Sapiosexuality, defined as sexual attraction to intelligence, challenges traditional paradigms of attraction that prioritize physical appearance. As contemporary sex education evolves to embrace inclusivity and diversity, recognizing sapiosexuality as a legitimate orientation provides new dimensions for understanding human sexual behavior. This paper explores the significance of intellectual attraction in shaping romantic and sexual relationships, drawing on psychological, sociological, and evolutionary perspectives. Utilizing a systematic literature review methodology, this study identifies and synthesizes key themes from existing research, including the psychological basis of sapiosexuality, its role in romantic compatibility, and its implications for comprehensive sexuality education (CSE). The analysis highlights the limitations of conventional sex education in addressing diverse attraction models and argues for the inclusion of intellectual attraction in curricula to foster a more inclusive understanding of sexual diversity. Additionally, the discussion extends to the intersectionality of sapiosexuality with gender identity, neurodivergence, and cultural influences, advocating for a holistic educational approach. By integrating intellectual attraction into sex education frameworks, this study contributes to the ongoing discourse on sexual diversity, promoting a framework that acknowledges the complexity of human relationships and attraction beyond physicality.

**Keywords:** sapiosexuality, intellectual attraction, comprehensive sexuality education (CSE), sexual orientation, attraction models, emotional intelligence

## **1. Introduction**

Sapiosexuality refers to a sexual attraction to intelligence, where intellectual stimulation plays a central role in sexual attraction, rather than physical appearance. This concept has gained recognition in socio-sexual relationships, emphasizing the profound intellectual and emotional connections individuals form with thinkers and intellectuals. Pement (2023) described sapiosexuality as an orientation in which intelligence itself elicits sexual feelings and urges, making it more than just a preference, but a defining aspect of one's sexual identity. Studies further support this perspective, with research suggesting that sapiosexual males experience significantly improved sexual function when engaged with highly intelligent partners (Abdelaziz et al., 2024).

Beyond individual experiences, sapiosexuality is gaining traction in sex education discourse. Situmorang (2024) highlighted the importance of recognizing intellectual attraction as a legitimate orientation, reinforcing that finding intelligence sexually appealing is a valid part of human sexuality. From an evolutionary standpoint, intelligence is often seen as a sexually selected trait, with sexual dimorphism in intelligence influencing mate selection and attraction (Piffer, 2014). Collectively, these insights underscore the complexity of sapiosexuality and its significance in understanding human sexual orientation, attraction, and relationships.

Sex education has undergone significant transformations, reflecting shifts in societal norms, scientific advancements, and educational priorities. Traditionally, sex education was rooted in behavior-change models, such as abstinence-only programs, which research has shown to be largely ineffective in preventing risky sexual behaviors among adolescents (Goldfarb & Lieberman, 2023). In contrast, modern sex education emphasizes comprehensive sexuality education (CSE), which extends beyond pregnancy and disease prevention to cover topics such as gender identity, sexual orientation, and healthy relationships (Goldfarb & Lieberman, 2023; Ketting & Winkelmann, 2013).

International initiatives advocate for young people's access to accurate and inclusive sexual education, though cultural and political variations influence its implementation globally (Ivanova et al., 2024). For example, European approaches to sexuality education incorporate a human rights perspective, ensuring children and adolescents receive information and education as a fundamental right (Ketting & Winkelmann, 2013). Meanwhile, in the United States, sex education often follows a public health framework that sometimes integrates abstinence messaging alongside harm reduction strategies (Ketting & Winkelmann, 2013).

Advancements in digital technology and socio-cultural adaptations have further shaped sex education, making it more accessible and tailored to diverse audiences (Garzón-Orjuela et al., 2021). Additionally, sex education is often framed within religious contexts, such as in Islamic teachings, where it emphasizes nurturing appropriate desires in accordance with faith, demonstrating the diversity of approaches across cultural and religious landscapes (Ihwani et al., 2017). The modern paradigm of sex education is therefore characterized by inclusivity, autonomy, and a holistic approach that involves schools, families, and communities in addressing the evolving needs of young people (Calgarotto, 2023; Duarte et al., 2022; Moore & Reynolds, 2018).

The inclusion of intellectual attraction in sex education serves multiple purposes, particularly in expanding the understanding of sexual diversity and addressing the needs of individuals with intellectual disabilities. Sapiosexuality, as an attraction to intelligence, is increasingly recognized as a valid orientation, reinforcing the importance of incorporating it into sex education curricula. Situmorang (2024) suggested that acknowledging intellectual attraction enriches discussions on sexual diversity, allowing for a more comprehensive and inclusive approach to sexual education.

For individuals with intellectual disabilities, access to inclusive sex education remains a challenge. Schaafsma et al. (2014, 2017) emphasized the necessity of involving individuals with intellectual disabilities in the design and implementation of sex education programs to ensure they meet their specific needs. Additionally, Konieczna and Białek (2024) highlighted the importance of equipping educators and parents with the tools to engage in meaningful conversations about sexuality and intimate relationships, thereby fostering autonomy and informed decision-making for young people with intellectual disabilities.

Beyond these considerations, the integration of intellectual attraction into sex education also challenges traditional biological determinism. Woodson (2012) argued for an interactionist approach that considers both biological and experiential factors in sexual development, aligning with contemporary sex education's broader goals. As Jasmin (2007) noted, effective sex education should incorporate affective dimensions, including love and intellectual attraction, to promote holistic sexual well-being and informed citizenship.

Ultimately, addressing intellectual attraction within sex education contributes to more inclusive and well-rounded curricula that acknowledge diverse sexual orientations and support individuals in developing healthy, informed relationships. By integrating this perspective, sex education can evolve to better reflect the complexities of human attraction, ensuring that all individuals, regardless of their orientation or cognitive abilities, receive the knowledge and support they need.

## **2. Methodology**

This literature review employs a systematic and integrative approach to examining the role of sapiosexuality in modern sex education. The research methodology consists of three key stages: literature selection, thematic analysis, and synthesis of findings. Each stage is designed to ensure a rigorous and comprehensive examination of existing scholarship while identifying gaps and opportunities for further exploration.

The literature selection process was carried out through structured searches across multiple academic databases, including PubMed, Google Scholar, PsycINFO, and JSTOR. To ensure a relevant and comprehensive dataset, keywords such as sapiosexuality, intellectual attraction, sexual orientation, comprehensive sexuality education (CSE), and emotional intelligence in relationships were used. The search focused primarily on peer-reviewed journal articles, books, and authoritative reports published within the last two decades to reflect the most recent developments in the field. However, foundational texts that provided significant theoretical contributions were also included. The selection criteria emphasized studies that directly addressed intellectual attraction and its implications for sexual orientation and relationships, research that explored CSE in relation to diverse attraction models, and empirical or theoretical works that provided valuable insights into the evolving discourse on sapiosexuality. Conversely, sources that lacked empirical support or theoretical rigor, as well as non-academic materials that did not contribute to scholarly discourse, were excluded. Additionally, literature that focused solely on biological determinants of attraction without considering intellectual or emotional factors was omitted to maintain the study's emphasis on sapiosexuality as a construct beyond physical attraction.

Once the relevant literature was collected, a thematic analysis was conducted to identify key patterns and recurring concepts within the body of work. Thematic coding was applied to categorize findings into major themes, which included the psychological basis of sapiosexuality and intellectual attraction, the role of intelligence in romantic and sexual relationships, the historical evolution and contemporary relevance of sapiosexuality, and the limitations of existing sex education curricula in addressing intellectual attraction. This process facilitated a deeper understanding of how intellectual attraction intersects with various sociocultural and psychological factors, such as gender identity, neurodivergence, and cultural

influences. By identifying these themes, the study was able to highlight existing discussions on sapiosexuality while also underscoring areas where further research and policy changes in sex education are needed.

The final stage of the methodology involved synthesizing and critically evaluating the literature. This process entailed integrating findings across multiple disciplines to construct a comprehensive analysis of sapiosexuality's implications for sex education. Special attention was given to identifying inconsistencies and debates within the literature, allowing for a nuanced discussion that acknowledges multiple perspectives. For example, while some scholars argue that sapiosexuality should be classified as a distinct sexual orientation, others view it as a preference rather than an identity. By presenting alternative viewpoints, this review provides a balanced examination of the subject, ensuring that its complexity is fully addressed. Additionally, the synthesis process sought to move beyond a mere summary of existing literature by offering new insights into how intellectual attraction could be incorporated into sexuality education curricula.

Through this systematic methodology, the study presents a thorough examination of sapiosexuality's role in contemporary discussions on attraction and education. By carefully selecting relevant literature, conducting an in-depth thematic analysis, and critically synthesizing findings, this review aims to contribute to a broader and more inclusive understanding of attraction beyond physicality. This approach not only situates sapiosexuality within the larger framework of sexual diversity but also advocates for an expansion of sex education curricula to acknowledge and address the intellectual dimensions of human attraction and relationships.

### **3. Understanding Sapiosexuality**

The term *sapiosexual* originates from the Latin word *sapio*, meaning “to taste, to be wise,” combined with the English word *sexual*, denoting an attraction where intelligence is the primary factor in sexual appeal (Situmorang, 2024). Sapiosexuality is defined by a sexual attraction to intelligence, with intellectual stimulation serving as a key component of arousal and romantic connection (Pemment, 2023). This concept has garnered attention in both psychological and sociological discussions, as it challenges traditional notions of attraction that often emphasize physical appearance.

From a psychological standpoint, sapiosexuality aligns with the cognitive evaluation model of attraction, which suggests that a partner's intellectual capabilities significantly influence interpersonal attraction (Montoya & Horton, 2004). This reinforces the idea that cognitive evaluation, including the appreciation of intelligence, plays a crucial role in determining attraction (Montoya & Horton, 2004). Sociologically, sapiosexuality reflects shifting societal values, where intellectual compatibility is increasingly recognized as a vital component of romantic relationships (Agrawal, 2023). This trend is particularly evident in contemporary Western cultures, where relationships emphasizing personal growth and intellectual connection are on the rise (Agrawal, 2023).

Moreover, research suggests that sapiosexual individuals, particularly men, report higher sexual satisfaction when engaged with highly intelligent partners, indicating that intellectual attraction can significantly impact both sexual function and relationship fulfillment (Abdelaziz et al., 2024). This underscores the importance of intellectual compatibility in fostering deeper emotional and sexual connections, highlighting evolving dynamics of attraction in modern relationships. Ultimately, sapiosexuality represents a nuanced perspective on attraction that integrates both psychological and sociological dimensions, emphasizing intelligence as a central factor in romantic and sexual relationships.

The question of whether sapiosexuality constitutes a distinct sexual orientation or simply a preference remains a complex and nuanced debate, intersecting with broader discussions on

non-mainstream sexual identities. Defined by attraction to intelligence, sapiosexuality is often explored in the context of expanding sexual diversity and understanding non-normative sexualities. Situmorang (2024) argued that sapiosexuality introduces new dimensions to sex education, hinting at its potential recognition as an orientation rather than merely a preference. This aligns with broader discussions in sexuality studies, where non-normative sexual identities, such as asexuality, have transitioned from being pathologized to recognized orientations. For instance, asexuality has been debated as either a sexual orientation or the absence of sexual attraction, with researchers advocating for its recognition due to its unique characteristics and established community identity (Brotto & Yule, 2017; Parente & Albuquerque, 2016). Similarly, demisexuality, which requires an emotional bond before sexual attraction occurs, is positioned within the asexual spectrum, illustrating the fluid and multidimensional nature of sexual orientations (Stobaugh, 2023). Sapiosexuality and demisexuality share an overlap in their departure from conventional paradigms of attraction, emphasizing emotional or intellectual connections over physical appeal.

This reflects a broader trend in sexuality studies, which increasingly acknowledges diverse forms of attraction and identity while challenging binary and mononormative frameworks (Chasin, 2011; Spangler, 2014). If sapiosexuality were to be formally recognized as a sexual orientation, its trajectory might mirror that of asexuality, moving from obscurity and debate to broader acceptance as a legitimate identity (Carolin, 2014; Catri, 2017). This shift underscores the importance of acknowledging diverse sexual identities and the need for further research to explore their implications within the broader spectrum of human sexuality.

Sapiosexuality, characterized by an attraction to intelligence, involves both cognitive and emotional dimensions that profoundly shape interpersonal attraction and compatibility. Deep conversation and intellectual stimulation are central to sapiosexual attraction, providing a sense of connection and engagement. Individuals who identify as sapiosexual often experience intellectual arousal akin to sexual arousal when interacting with intellectually stimulating individuals or ideas. Pemment (2023) likens this excitement of encountering new concepts to the sexual tension experienced in romantic attraction.

However, sapiosexuality extends beyond mere cognitive stimulation. It also encompasses emotional dimensions, as intellectual engagement can foster vulnerability and intimacy, akin to the emotional bonds formed in romantic relationships (Pemment, 2023). Emotional intelligence (EI) plays a crucial role in this dynamic, as it enables individuals to understand and regulate emotions, which are essential for meaningful conversations and deep relationships. Research suggests that EI is positively correlated with adaptive humor styles, predicting greater affiliative and self-enhancing humor—qualities that enrich intellectually stimulating interactions (Ogurlu, 2015).

The interplay between cognitive intelligence and EI is particularly significant in sapiosexual relationships, as both are essential for cognitive control processes and emotional regulation—key factors in maintaining healthy, fulfilling partnerships (Checa & Fernández-Berrocal, 2015). Further studies indicate that EI mediates the relationship between life history strategies and long-term mating preferences, suggesting that individuals with higher EI are more inclined to engage in stable, long-term relationships (Figueredo et al., 2012). Thus, sapiosexual attraction operates at the intersection of intellectual stimulation and emotional intelligence, ultimately enhancing the depth and quality of romantic connections.

#### **4. Sex Education and Its Limitations**

Traditional sex education has historically focused on biological aspects, reproduction, and STI prevention while often neglecting discussions on diverse sexual identities and orientations. This limited approach has been widely critiqued for its lack of inclusivity, particularly in addressing the needs of LGBTQ+ students. Research underscores that comprehensive sexual

health education—including discussions on sexual identity and orientation—significantly enhances students' openness to diversity and fosters respect for different identities. A study comparing traditional and comprehensive curricula in middle schools found that inclusive programs lead to improved student attitudes toward gender and sexual diversity (Son & Draws, 2023).

The exclusion of LGBTQ+ content from traditional curricula has been linked to poor health outcomes among these students, who often rely on external sources such as online platforms for relevant information (Hobaica et al., 2023). Additionally, the marginalization of sexual and gender-diverse youth in school-based sex education (SBSE) environments has been well-documented, highlighting the urgent need for adaptive competencies that help students navigate these oppressive settings (Clonan-Roy et al., 2023). Research further indicates that integrating gender-inclusive approaches in sexuality education positively impacts students' understanding of gender roles, reduces harmful stereotypes, and promotes healthy sexual behavior (Suwarni et al., 2024).

Despite these findings, a persistent lack of explicit curricula addressing sexual and gender diversity remains a global issue, though healthcare fields have made significant strides in inclusion (López-Orozco et al., 2022). Transgender and gender-diverse youth have expressed dissatisfaction with current sexual health education, citing a lack of relevant information and a negative tone towards sexuality. They advocate for curricula that affirm their identities and provide accurate, judgment-free information (Jayne et al., 2024). To create a more inclusive and affirming educational environment, scholars recommend de-gendering anatomy, adopting non-judgmental risk prevention approaches, and restructuring narratives around sex to emphasize positive outcomes and healthy relationships (Rise, 2022).

Modern sex education is increasingly shifting toward inclusivity, incorporating LGBTQ+ topics, gender identity, and emotional well-being into curricula. Historically, sex education has been dominated by hetero-cis-normative frameworks, often disregarding the needs of gender and sexual minority youth (Eleuteri et al., 2024; Rise, 2022). This exclusion has been associated with negative health outcomes, as LGBTQ+ students frequently report feeling marginalized within traditional curricula (Hobaica et al., 2023; O'Farrell et al., 2021).

Recent studies emphasize the importance of integrating LGBTQ+ content to foster allyship, civility, and a sense of safety among students (Allsop et al., 2024). Inclusive curricula not only address sexual orientation and gender identity but also contribute to students' emotional well-being by creating supportive learning environments (Hauswald, 2023). Moreover, there is a growing emphasis on teaching consent, pleasure, and relationship dynamics, which are crucial for developing healthy interpersonal relationships (Rise, 2022). Comprehensive sexuality education (CSE) has been shown to enhance sexual health outcomes and empower youth to make informed decisions (Nyinabo, 2024).

Despite these advancements, many educators still lack the training and resources necessary to deliver inclusive education effectively, underscoring the need for standardized curricula and professional development (O'Farrell et al., 2021). Meanwhile, digital platforms and social media are emerging as valuable tools for reaching diverse student populations, offering alternative avenues for learning that complement traditional educational settings (Patlamazoglou & Pentaris, 2023). Ultimately, integrating LGBTQ+ topics and prioritizing emotional well-being in sex education are essential steps toward fostering a more inclusive, supportive, and effective educational experience for all students (Eleuteri et al., 2024; Ojeda et al., 2019).

Another critical gap in sex education is the lack of discussion on intellectual attraction and intimacy, particularly for individuals with intellectual disabilities. While sex education programs frequently emphasize physical and emotional aspects of relationships, intellectual intimacy, a key component of attraction and connection remains largely overlooked. This

omission has significant implications for individuals with intellectual disabilities, who often face barriers to accessing comprehensive sex education tailored to their unique needs.

Research highlights the necessity of educational programs that support autonomy and personal choice for young people with intellectual disabilities. For instance, Konieczna and Bialek (2024) emphasized the importance of addressing their romantic and sexual experiences in a holistic manner. Similarly, Belluzzo et al. (2024) discussed the stigma and human rights violations faced by individuals with intellectual disabilities, which hinder their ability to form meaningful relationships and express their sexuality. These findings underscore the need for inclusive education that acknowledges intellectual attraction as a vital aspect of human connection.

An umbrella review of sex education interventions by Pérez-Curiel et al. (2024) further reveals that while there are efforts to address sexuality and affective-sexual education, intellectual intimacy remains largely absent from these programs. Recognizing this gap, Paulauskaite et al. (2022) have developed a Core Outcome Set for Relationships and Sex Education, aiming to standardize outcomes and improve the quality of education for students with intellectual disabilities.

Additionally, studies on professional attitudes toward individuals with intellectual disabilities highlight the need for more comprehensive training. Holler (2023) found that social workers often exhibit ambivalence toward the idea of intimate relationships for individuals with intellectual disabilities, suggesting that better education and training could foster more supportive environments. Meanwhile, Brown et al. (2024) stressed the importance of informed choice and decision-making in relationships and sexuality education, reinforcing the significance of intellectual attraction in developing meaningful relationships.

A historical analysis by Wilson et al. (2019) highlights the long-standing barriers to respectful intimate relationships for individuals with intellectual disabilities. These findings suggest that integrating discussions on intellectual intimacy into sex education is necessary for promoting more inclusive and empowering curricula. By acknowledging and addressing these gaps, sex education can better support the well-being and relationship satisfaction of individuals with intellectual disabilities, ensuring that they, too, have access to comprehensive and affirming educational experiences.

## **5. The Role of Intellectual Attraction in Healthy Relationships**

The psychological basis of attraction and compatibility in romantic relationships is complex, with intelligence playing a significant role in long-term relationship satisfaction. Emotional intelligence (EI) is particularly influential, as it enhances relationship satisfaction by fostering better emotional management and empathetic communication between partners. Studies have shown a strong positive correlation between EI and relationship satisfaction, suggesting that individuals with higher EI are more adept at cultivating intimacy and commitment (Kaur & Junnarkar, 2017; Jardine et al., 2022; Sunil et al., 2024). This emotional intimacy, in turn, strengthens both emotional and physical connections by fostering a sense of understanding and support between partners (Kaur & Junnarkar, 2017).

In contrast, while intellectual compatibility, often measured through IQ is frequently perceived as important, research indicates that it does not directly correlate with relationship satisfaction. Partners tend to overestimate the significance of IQ in romantic relationships, suggesting a perceived but not necessarily functional value in intellectual traits (Gignac & Zajenkowski, 2019). Interestingly, exceptionally high intelligence may be less desirable due to concerns about compatibility and interpersonal skills, highlighting a threshold effect where moderate intelligence is preferred (Gignac & Callis, 2020). The mutual mate model of sexual selection suggests that both men and women value intelligence in partners, yet the benefits of

intellectual compatibility remain less clear-cut than those of emotional intelligence (Gignac & Zajenkowski, 2019).

Beyond intelligence, compatibility in relationships depends on a broader range of psychological traits and personality factors, which can be assessed through compatibility indices and psychological testing (Anderson, 2018; Vest, 2006). The balance between similarity and complementarity in areas such as intellect and personality is crucial, as it enables couples to navigate differences and grow together, ultimately contributing to a fulfilling and enduring relationship (Marchi & Jonason, 2023; Montoya & Horton, 2004). Thus, while intelligence plays a role in attraction and compatibility, emotional intelligence and the ability to foster intellectual intimacy are more critical for sustaining long-term relationship satisfaction.

For sapiosexual individuals, those who are sexually attracted to intelligence, modern dating culture presents unique challenges, particularly in online dating. Sapiosexuality, where intelligence itself serves as the primary source of attraction, is not widely recognized, making it difficult for individuals with this orientation to find compatible partners who understand or share their perspective (Pemment, 2023). Online dating platforms, which often rely on algorithms that prioritize superficial attributes over intellectual compatibility, pose an additional challenge. Current matchmaking algorithms tend to emphasize quantitative factors such as physical appearance and surface-level interests rather than deeper intellectual alignment, which is crucial for sapiosexuals (Kang et al., 2024).

This misalignment can lead to a phenomenon known as hyperpersonal failure, where the online dating environment fails to address the nuanced needs of sapiosexual individuals, resulting in dissatisfaction and difficulty forming meaningful connections (Chan & Chui, 2024). While AI-driven matchmaking algorithms are now central to modern dating platforms, their perceived effectiveness is often linked to users' perceptions of fairness and social presence—factors that may not align with the intellectual depth sought by sapiosexuals (Paul & Ahmed, 2023).

Despite these challenges, there is potential for online dating platforms to evolve by incorporating features that prioritize intellectual attraction. Future advancements could involve developing algorithms that assess and match users based on intellectual interests and compatibility, fostering more authentic and fulfilling connections (Kang et al., 2024). Overall, while sapiosexual individuals face distinct challenges in the current dating landscape, innovations in matchmaking technology could significantly enhance their dating experiences by better aligning with their unique attraction preferences.

## **6. The Need for Inclusive Sex Education**

Expanding the definition of attraction in sex education requires a broader perspective that goes beyond physical attraction to include intellectual, emotional, and spiritual connections. Traditional sex education has often been criticized for its narrow focus on physicality, overlooking the complexity of human relationships and the various forms of attraction that shape intimacy. For instance, intellectual attraction, being drawn to someone's mind or ideas, is a significant aspect of many relationships and should be acknowledged in educational contexts (Grauerholz et al., 2013). Historical perspectives, such as Edward Carpenter's discussions on same-sex intellectual and emotional connections, challenge Victorian norms and advocate for a broader understanding of intimacy, emphasizing egalitarian relationships (Quinn & Brooke, 2011).

Integrating discussions on pleasure and desire into sexuality education, as argued by Rasmussen (2012), highlights the political and cultural dimensions of attraction, underscoring the need for a more comprehensive approach. Similarly, Barbara Rothmüller's (2019) exploration of emotional organization in sexuality education supports the integration of mind



and body, advocating for a holistic framework that includes intellectual and emotional pathways to intimacy. Moreover, ensuring that educational programs represent diverse sexualities and relationship types, as discussed by Monica L. Lieser et al. (2007), reinforces the importance of inclusivity in sex education, recognizing same-sex and cohabiting relationships.

Ultimately, redefining attraction in sex education involves shifting towards a more inclusive framework that acknowledges the multifaceted nature of human connections. This means incorporating discussions on intellectual, emotional, spiritual, and physical pathways to intimacy, fostering a richer and more comprehensive understanding of relationships (Grauerholz et al., 2013; Lieser et al., 2007; Quinn & Brooke, 2011; Rasmussen, 2012; Rothmüller, 2019).

A key aspect of this expansion involves addressing sapiosexuality and its impact on relationship dynamics. Recognizing sapiosexuality in the curriculum allows students to critically analyze how intelligence-based attraction influences their choices and interpersonal connections. Research indicates that sapiosexual individuals, particularly men in relationships with highly intelligent partners, report improved sexual function and satisfaction, emphasizing the role of intelligence in relationship quality (Abdelaziz et al., 2024). This suggests that intelligence can be a central factor in attraction, warranting its inclusion in educational discussions.

Moreover, incorporating sapiosexuality challenges traditional media stereotypes, which often emphasize physical appearance over intellectual compatibility (Gignac et al., 2018). By integrating this concept into sex education, students can develop a critical perspective on societal norms and media portrayals of attraction. This aligns with broader educational goals of promoting critical thinking and inclusivity, as seen in efforts to integrate LGBTQ+ curricula and discussions on sexual diversity (Garron & Logan, 2020; Huerta, 2014). Additionally, leveraging media as a teaching tool can make these topics more accessible and engaging, enhancing students' understanding of the social construction of gender and sexuality (Cragin, 2015). Ultimately, expanding sex education to include sapiosexuality fosters a more nuanced and inclusive understanding of attraction and relationship dynamics beyond conventional stereotypes.

However, the implementation of comprehensive sexuality education (CSE) faces significant challenges, largely due to cultural, political, and psychological resistance. One of the primary obstacles is the discomfort and stigma associated with discussing sexuality, which can create reluctance among both educators and students. This discomfort is often rooted in the perception that sexuality is a transgressive subject that disrupts traditional educational norms and threatens the professional status of teachers. As a result, expanding sex education beyond reproductive functions remains a contentious issue (Hyldgaard, 2024).

For example, in Ghana, the introduction of CSE was met with strong opposition due to fears that it promoted a transnational LGBTQ agenda and was inappropriate for young audiences. The backlash was further exacerbated by inadequate stakeholder engagement and political blame-shifting (Amo-Adjei, 2024). Similarly, in Pakistan, misconceptions and a lack of awareness fuel community resistance, with influential figures spreading misinformation that obstructs CSE implementation (Ahmed et al., 2022). These challenges are compounded by cultural taboos and societal resistance, particularly in preschool education, where teachers often feel unprepared to address sexuality due to limited training and societal expectations (Noh & Bakar, 2023). Furthermore, the absence of comprehensive educational policies and the complexities of cultural diversity further hinder CSE implementation (Júnior, 2024).

Addressing these barriers requires a multifaceted approach, including community sensitization, awareness campaigns, and strategic involvement of non-governmental organizations to foster public support (Ahmed et al., 2022). Overcoming entrenched norms and

misconceptions also necessitates innovative marketing strategies, rebranding efforts, and endorsements from major stakeholders to build credibility and acceptance. Ensuring that sex education is both scientifically grounded and culturally sensitive is critical to its success. Ultimately, the effective implementation of CSE depends on a concerted effort to address resistance, correct misinformation, and create educational content that balances scientific accuracy with cultural relevance.

## **7. Ethical and Psychological Considerations**

To ensure that sapiosexuality is not misinterpreted as an exclusionary or hierarchical preference, it is essential to recognize intelligence in its diverse forms, including emotional, creative, and analytical intelligence. Sapiosexuality, which refers to sexual attraction to intelligence, should not be narrowly defined by traditional IQ measures, as this can lead to elitism and intellectual discrimination. While research suggests that some individuals find high IQ levels attractive, sapiosexuality is influenced by non-intellective factors, indicating a broader appreciation of intelligence beyond IQ scores (Gignac et al., 2017). Furthermore, studies on sapiosexual males suggest that engaging with highly intelligent partners can enhance sexual satisfaction, reinforcing that intelligence is valued beyond mere analytical abilities (Abdelaziz et al., 2024).

Recognizing diverse intelligences, such as emotional and cultural intelligence, is vital in various contexts, including leadership and education, where these forms contribute to effectiveness and inclusivity (Chan & Fagan, 2012; Hughes, 2016). In educational settings, embracing intellectual diversity involves acknowledging different cognitive styles and fostering environments that support multiple intelligences, avoiding the pitfalls of a one-dimensional view of intelligence (Chan & Fagan, 2012; Kellogg, 2014). Additionally, diversity intelligence (DQ) emphasizes the importance of valuing different perspectives and ensuring fair treatment across social groups, helping to mitigate discrimination and promote inclusivity (Wang, 2022). Addressing elitism in areas like gifted education, where minority groups remain underrepresented, requires a commitment to recognizing and valuing diverse forms of intelligence and abilities (Ford, 2014). A comprehensive approach that embraces all forms of intelligence and actively counters discrimination can help ensure that sapiosexuality, and similar preferences, remain inclusive rather than hierarchical.

The risk of overvaluing intelligence in relationships at the expense of emotional depth and other forms of compatibility can be understood through various psychological biases. Cognitive biases, such as overconfidence and confirmation bias, may lead individuals to prioritize intelligence in partners, overshadowing crucial aspects like emotional compatibility and shared values (Belton & Dhami, 2020; Rui-fan, 2024). Research also suggests that people often overestimate their own and their partner's intelligence, which does not necessarily correlate with relationship satisfaction (Gignac & Zajenkowski, 2019). This overvaluation of intelligence functions as a cognitive shortcut where intelligence is used as a heuristic to assess a partner's overall suitability, potentially neglecting essential emotional and interpersonal dynamics (Hebl & King, 2024).

Moreover, societal stereotypes and cultural biases equate intelligence with success and desirability, reinforcing the bias in personal relationships (Reynolds et al., 2021). This emphasis may also be exacerbated by negativity bias, where individuals place greater weight on perceived deficiencies in intelligence compared to social or emotional skills, ultimately skewing partner selection and relationship dynamics (Popescu & Baban, 2014). In the context of emotional economics, the interplay between cognitive biases and emotional decision-making underscores the complexity of relationships; overvaluing intelligence can lead to suboptimal outcomes, much like biases affect investment decisions (Othman, 2024). By fostering self-awareness and reflection, individuals can mitigate these biases and make more

balanced decisions in their relationships, ensuring that emotional depth and compatibility are not undervalued.

Sapiosexuality also intersects with gender identity, neurodivergence, and cultural backgrounds; this emphasizes the need for an intersectional approach to understanding identity and attraction. Gender identity is a dynamic and evolving concept that extends beyond biological attributes, encompassing a diverse and fluid personal sense of self (Bruessow, 2024; Wesley, 2024). This fluidity can intersect with sapiosexuality, as intellectual compatibility may transcend traditional gender norms and challenge conventional ideas of attraction. Similarly, neurodivergence, including conditions such as autism and ADHD, intersects with sapiosexuality in unique ways. Neurodivergent individuals often navigate social and cultural barriers that impact their expression of identity and attraction (Milan et al., 2024). Some may prioritize intellectual connection over conventional social cues, aligning with sapiosexual preferences in distinct ways.

Cultural origins complicate the intersection of sapiosexuality and identity, as norms about intelligence, desirability, and relationship dynamics differ greatly between societies. In certain cultures, intelligence is primarily associated with formal education, academic success, or professional standing, whereas in others, it can include wisdom, emotional intelligence, or spiritual knowledge. These various meanings influence individual judgments of intellectual beauty, the classification of 'clever' people, and the types of intelligence that are valued. Western civilizations usually prioritize analytical reasoning and verbal proficiency, potentially marginalizing those from oral or collectivist cultures where information is transferred by alternate techniques. Thus, ethnocentric characteristics may unwittingly influence an individual's sense of sapiosexual attraction, maintaining existing hierarchies based on class, education, or knowledge access (Lutz, 2022).

The global framework of intersectionality emphasizes that identities are neither isolated nor fixed; rather, they are historically and socially constructed through intertwined power and privilege networks. Analyzing sapiosexuality from an intersectional viewpoint demonstrates that attraction experiences are inextricably linked to broader social factors such as gender, neurodivergence, race, disability, and socioeconomic status. Neurodivergent individuals may articulate or perceive intellectual connections in ways that differ from neurotypical standards—methods that are equally acceptable but may go unnoticed or discounted in current contemporary discourses (Thomas et al., 2021). In particular, cultural contexts, women may face contradicting expectations, with displaying intelligence undermining gender norms and impacting their perception as potential love partners. Identifying these intersections is critical for both inclusivity and equity, as it tackles the implicit prejudices and structural assumptions embedded in terminology like sapiosexuality. Recognizing that intellect is not a neutral or universal quality, but rather influenced by historical, cultural, and institutional factors, leads to a more critical and empathic understanding of attraction. Bešić (2020) argues that comprehending these complexities allows individuals to appreciate diverse cognitive approaches and intellectual manifestations, rather than adhering to limited or exclusive norms.

Incorporating intersectionality into sapiosexuality conversations broadens the conversation about human connection. It calls for accepting intellectual diversity as a spectrum rather than a hierarchy, eliminating elitist implications and recognizing that all people have valuable forms of intelligence. This change promotes healthier and more respectful social relationships, allowing people of varied backgrounds to feel acknowledged, valued, and empowered to express their identities without fear of exclusion. By stressing intersectionality, we can create a more comprehensive and egalitarian understanding of love, desire, and identity that recognizes the complexities of human variation.

## 8. Conclusion and Future Directions

As our understanding of attraction and relationships continues to evolve, it is crucial that sex education frameworks adapt to be more inclusive of diverse forms of attraction, including sapiosexuality. The current models of sex education primarily emphasize biological, emotional, and physical aspects of relationships, often overlooking the significance of intellectual intimacy. However, for many individuals, intellectual attraction plays a crucial role in their romantic and sexual connections, influencing relationship satisfaction, compatibility, and long-term commitment.

Recognizing intellectual intimacy as an essential element in modern relationships calls for a broader perspective in sex education—one that acknowledges how intelligence, deep conversations, and shared intellectual curiosity can shape attraction and relationship dynamics. By incorporating discussions about sapiosexuality, educators can help students and individuals develop a more comprehensive understanding of what attraction means beyond conventional narratives.

Furthermore, there is a growing need for academic research and discourse on sapiosexuality within psychology, sociology, and education. Studying intellectual attraction through interdisciplinary lenses can shed light on its role in personal relationships, dating culture, and identity formation. Future research should also explore how intellectual attraction intersects with gender, neurodiversity, and cultural backgrounds, ensuring that discussions about sapiosexuality remain inclusive and accessible.

By expanding the scope of sex education to include the cognitive and intellectual dimensions of attraction, we can move toward a more holistic approach to understanding human relationships. Doing so not only validates the experiences of those who identify as sapiosexual but also enriches our collective comprehension of the diverse ways people connect, love, and form meaningful partnerships in the modern world.

## Acknowledgment

I am very grateful for the academic tools and research that have inspired this study. My profound gratitude extends to my family for their steadfast support and encouragement during this journey. Your confidence in my work has been a wellspring of strength and motivation.

## References

- Abdelaziz, A. S., Abdelfattah, E. F., & Saad, M. A. (2024). Is the erectile function of a sapiosexual male affected by engaging with an intelligent female partner? *Journal of Men's Health*, 20(6), 92-98. <https://doi.org/10.22514/jomh.2024.096>
- Agrawal, S. (2023). Love and attraction. *International Journal for Research in Applied Science and Engineering Technology*, 11(XII), 283-285. <https://doi.org/10.22214/ijraset.2023.56050>
- Ahmed, F., Schumacher, J. W., Ahmad, G., & Brand, T. (2022). Understanding community resistance to sexuality education and exploring prospective implementation strategies in Pakistan: A content and network analysis of qualitative data. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.864465>
- Allsop, Y., Black, A., Tilak, S., & Anderman, E. M. (2024). *Saying gay: Young adolescents' reported benefits of LGBTQ+ inclusive sexual health education*. *RMLE Online*, 47(5), 1–14. <https://doi.org/10.1080/19404476.2024.2340005>

- Amo-Adjei, J. (2024). Resistances to the implementation of comprehensive sexuality education curriculum in Ghana's educational institutions. *International Journal of Adolescence and Youth*, 29(1). <https://doi.org/10.1080/02673843.2024.2398038>
- Anderson, B. E. (2018). *Individual differences and romantic compatibility: the relationship between personality traits, eligibility and ideal partner preference* [Doctoral dissertation, University College London]. <https://discovery.ucl.ac.uk/id/eprint/10041820/>
- Belluzzo, M., Esposito, C., Alfieri, E., Giaquinto, V., Della Volpe, D., & Amodeo, A. L. (2024). *Romantic relations, sexuality and intimacy among young adults and adolescents with severe mental illness, intellectual disability and Down syndrome: A review of the literature* [preprint]. <https://doi.org/10.21203/rs.3.rs-4177147/v1>
- Belton, I., & Dhami, M. K. (2020). Cognitive biases and debiasing in intelligence analysis. In R. Viale (Ed.), *Routledge handbook of bounded rationality* (Chap. 37). <https://doi.org/10.4324/9781315658353>
- Bešić, E. (2020). Intersectionality: A pathway towards inclusive education? *Prospects*, 49(3), 111–122. <https://doi.org/10.1007/S11125-020-09461-6>
- Brotto, L. A., & Yule, M. A. (2017). Asexuality: Sexual orientation, paraphilia, sexual dysfunction, or none of the above? *Archives of Sexual Behavior*, 46(3), 619–627. <https://doi.org/10.1007/S10508-016-0802-7>
- Brown, M., Linden, M., Marsh, L., Truesdale, M., Sheerin, F., & McCormick, F. (2024). The experiences of young people with intellectual disability, parents and professionals in relationships and sexuality education programmes: Findings from a qualitative study. *Healthcare*, 12(11), 1105. <https://doi.org/10.3390/healthcare12111105>
- Bruessow, D. (2024). Navigating gender diversity with insight and inclusivity. *Physician Assistant Clinics*, 9(3), 327–333. <https://doi.org/10.1016/j.cpha.2024.02.001>
- Calgarotto, V. M. (2023). Sexuality and sexual education. *Revista Gênero e Interdisciplinaridade*, 4(05), 474–509. <https://doi.org/10.51249/gei.v4i05.1640>
- Carolin, A. (2014). Asexualities: Feminist and queer perspectives, Karli June Cerankowski and Megan Milks (Eds.): book review. *Sabinet*, 2(1), 120–121. <https://journals.co.za/content/genderq/2/1/EJC167622>
- Catri, F. (2017). *Revisión narrativa de la asexualidad en la especie humana como una orientación sexual*. 34(1), 5–18. <http://www.apuntesdepsicologia.es/index.php/revista/article/view/582>
- Chan, B., & Fagan, J. M. (2012). *Encouraging intellectual diversity in education*. <https://doi.org/10.7282/T3S180TC>
- Chan, L. S., & Chui, D. L. T. (2024). How dating apps fail sexual minorities: Hyperpersonal failure as a framework for understanding challenges in developing long-term relationships. *Journal of Social and Personal Relationships*, 41(9), 2413–2431. <https://doi.org/10.1177/02654075241244482>
- Chasin, C. D. (2011). Theoretical issues in the study of asexuality. *Archives of Sexual Behavior*, 40(4), 713–723. <https://doi.org/10.1007/S10508-011-9757-X>
- Checa, P., & Fernández-Berrocal, P. (2015). The role of intelligence quotient and emotional intelligence in cognitive control processes. *Frontiers in Psychology*, 6, 1853. <https://doi.org/10.3389/FPSYG.2015.01853>

- Clonan-Roy, K., Naser, S. C., Fuller, K. A., & Goncy, E. A. (2023). Sexual and gender diverse youth's marginalization in school based sex education and development of adaptive competencies. *Psychology in the Schools*, 60(7), 2592–2609. <https://doi.org/10.1002/pits.22881>
- Cragin, B. (2015). Teaching Sexuality through Media. *Feminist Teacher*, 25(2), 169–188. <https://doi.org/10.5406/FEMTEACHER.25.2-3.0169>
- Duarte, T. C., Carvalho, M. C. de J., Marques, K. R. C., Silva, I. D. S., Belota, L. H. A., Teixeira, F. A. O., Ferreira, A. V. B., & Alves, M. A. (2022). Sexual health education. *Health and Society*, 2(03), 121–135. <https://doi.org/10.51249/hs.v2i03.1019>
- Eleuteri, S., Girardi, M., Spadola, R., & Todaro, E. (2024). Inclusion Goals: What Sex Education for LGBTQIA+ Adolescents? *Children (Basel)*, 11(8), 966. <https://doi.org/10.3390/children11080966>
- Figueredo, A. J., Cuthbertson, A. M., Kauffman, I. A., Weil, E., & Gladden, P. R. (2012). *The interplay of behavioral dispositions and cognitive abilities: sociosexual orientation, emotional intelligence, executive functions and life history strategy*. 20(1), 87–100. [http://pepsic.bvsalud.org/scielo.php?script=sci\\_arttext&pid=S1413-389X2012000100008](http://pepsic.bvsalud.org/scielo.php?script=sci_arttext&pid=S1413-389X2012000100008)
- Ford, D. Y. (2014). Multicultural issues: Gifted education discrimination in “McFadden v. Board of Education for Illinois School District U-46”: A clarion call to school districts, state departments of education, and advocacy organizations. *Gifted Child Today*, 37(3), 188–193. <https://doi.org/10.1177/1076217513509622>
- Garron, K. S., & Logan, S. R. (2020). Queering the curriculum: An exploratory study of teachers' perceptions on integrating LGBTQ+-inclusive curriculum. In A. Sanders, L. Isbell, & K. Dixon (Eds.), *Incorporating LGBTQ+ identities in K-12 curriculum and policy* (pp. 164-197). IGI Global Scientific Publishing. <https://doi.org/10.4018/978-1-7998-1404-7.CH006>
- Garzón-Orjuela, N., Samacá-Samacá, D., Moreno-Chaparro, J., Ballesteros-Cabrera, M., & Eslava-Schmalbach, J. (2021). Effectiveness of sex education interventions in adolescents: An overview. *Comprehensive Child and Adolescent Nursing*, 44(1), 15–48. <https://doi.org/10.1080/24694193.2020.1713251>
- Gignac, G. E., & Callis, Z. (2020). The costs of being exceptionally intelligent: Compatibility and interpersonal skill concerns. *Intelligence*, 81(101465). <https://doi.org/10.1016/J.INTELL.2020.101465>
- Gignac, G. E., Darbyshire, J., & Ooi, M. (2018). Some people are attracted sexually to intelligence: A psychometric evaluation of sapiosexuality. *Intelligence*, 66, 98–111. <https://doi.org/10.1016/J.INTELL.2017.11.009>
- Gignac, G. E., & Zajenkowski, M. (2019). People tend to overestimate their romantic partner's intelligence even more than their own. *Intelligence*, 73, 41–51. <https://doi.org/10.1016/J.INTELL.2019.01.004>
- Goldfarb, E. S., & Lieberman, L. (2023). *Sexuality education*. Elsevier BV. <https://doi.org/10.1016/b978-0-323-96023-6.00011-7>
- Grauerholz, L., Barringer, M. N., Colyer, T., Guittar, N. A., Hecht, J., Rayburn, R. L., & Swart, E. (2013). Attraction in the field what we need to acknowledge and implications for research and teaching. *Qualitative Inquiry*, 19(3), 167–178. <https://doi.org/10.1177/1077800412466222>



- Hauswald, K. (2023). Gender and sexual diversity in education. *Cambridge Open Engage* [preprint]. <https://doi.org/10.33774/coe-2023-qxjnz>
- Hebl, M., & King, E. (2024). Psychological explanations for bias. In *Working together: Practicing the science of diversity, equity, and inclusion* (pp. 55–69). Oxford University Press. <https://doi.org/10.1093/oso/9780197744383.003.0006>
- Hobaica, S., Szkody, E., Sotomayor, I., Liao, J., & Schleider, J. L. (2023). *Sexual health education experiences and recommendations from the perspective of LGBTQ+ youth*. <https://doi.org/10.31234/osf.io/nfm6j>
- Holler, R. (2023). Social workers' perceptions of intimate relationships of people with intellectual disabilities in residential settings. *Journal of Social Work*, 23(5), 821–837. <https://doi.org/10.1177/14680173231165929>
- Huerta, R. (2014). Education on sexual diversity through cinema. *Procedia - Social and Behavioral Sciences*, 132, 371–376. <https://doi.org/10.1016/J.SBSPRO.2014.04.324>
- Hughes, C. (2016). Intellectual, emotional, cultural, and diversity intelligences. In *Diversity intelligence* (pp. 15–32). Palgrave Macmillan. [https://doi.org/10.1057/978-1-137-52683-0\\_2](https://doi.org/10.1057/978-1-137-52683-0_2)
- Hyldgaard, K. (2024). Resistance in sexuality education: A psychoanalytic approach. *Speki. Nordic Philosophy and Education Review*, 1(1), 71–85. <https://doi.org/10.5617/speki.11432>
- Ihwani, S. S., Muhtar, A., Jaafar, N., Muhammad, N. A. F., & Rashed, Z. N. (2017). Sex education: An overview from Quranic approach. *Journal of Quran Sunnah Education & Special Needs*, 1(2). <https://doi.org/10.33102/JQSS.VOL1NO2.7>
- Ivanova, O., Kemigisha, E., Cruz Murueta, M., & Korri, R. (2024). *Sexuality education from an international perspective*. In H. Zagel (Ed.), *Reproduction policy in the twenty-first century* (pp. 68–85). Edward Elgar Publishing. <https://doi.org/10.4337/9781035324163.00013>
- Jardine, B. B., Vannier, S. A., & Voyer, D. (2022). Emotional intelligence and romantic relationship satisfaction: A systematic review and meta-analysis. *Personality and Individual Differences*, 196, 111713. <https://doi.org/10.1016/j.paid.2022.111713>
- Jasmin, É. (2007). Existe-t-il une place pour l'amour dans l'éducation sexuelle ? Approche comparative entre les États-Unis, les Pays-Bas et la France. *Informations Sociales*, 144(8), 56–63. <https://www.cairn.info/revue-informations-sociales-2007-8-page-56.htm>
- Jayne, P. E., Szucs, L. E., Lesesne, C. A., Grose, R. G., & Johns, M. M. (2024). “I wouldn't have felt so alone”: The sexual health education experiences of transgender and gender diverse youth living in the southeastern United States. *Perspectives on Sexual and Reproductive Health*. <https://doi.org/10.1111/psrh.12258>
- Kang, C., Choi, Y., Sohn, Y., Lim, H., & Hong, H. (2024). Beyond swipes and scores: investigating practices, challenges and user-centered values in online dating algorithms. *Proceedings of the ACM on Human-Computer Interaction*, 8(CSCW2), 1–30. <https://doi.org/10.1145/3687025>
- Kaur, J., & Junnarkar, M. (2017). Emotional intelligence and intimacy in relationships. *International Journal of Indian Psychology*, 4(3). <https://doi.org/10.25215/0403.084>
- Kellogg, S. (2014). Building diversity by embracing intellectual diversity. *Frontiers in Education Conference*, 1–4. <https://doi.org/10.1109/FIE.2014.7044495>

- Ketting, E., & Winkelmann, C. (2013). New approaches to sexuality education and underlying paradigms. *Bundesgesundheitsblatt-Gesundheitsforschung-Gesundheitsschutz*, 56(2), 250–255. <https://doi.org/10.1007/S00103-012-1599-8>
- Konieczna, A., & Białek, I. (2024). Education to support intimate relationships for youth with intellectual disabilities. *Lubelski Rocznik Pedagogiczny*, 43(2), 209–225. <https://doi.org/10.17951/lrp.2024.43.2.209-225>
- Patlamazoglou, L., & Pentaris, P. (2023). LGBTQ relationships and sex education for students. In C. Boyle, & K. A. Allen. (Eds.), *Research for inclusive quality education: Leveraging belonging, inclusion, and equity. Sustainable development goals series* (pp. 137–147). Springer. [https://doi.org/10.1007/978-981-16-5908-9\\_11](https://doi.org/10.1007/978-981-16-5908-9_11)
- Lieser, M. L., Tambling, R. B., Bischof, G. H., & Murry, N. (2007). Inclusion of sexuality in relationship education programs. *Family Journal*, 15(4), 374–380. <https://doi.org/10.1177/1066480707304948>
- López-Orozco, C. F., Lopez-Caudana, E., & Ponce, P. (2022). A systematic mapping literature review of education around sexual and gender diversities. *Frontiers in Sociology*, 7. <https://doi.org/10.3389/fsoc.2022.946683>
- Lutz, H. (2022). *Intersectionality*. In P. Rebughini & E. Colombo (Eds.), *Framing social theory* (pp. 76–93). Routledge. <https://doi.org/10.4324/9781003203308-6>
- Marchi, A., & Jonason, P. K. (2023). Relationship beliefs and compatibility preferences in romantic partners. *Studia Psychologica*. <https://doi.org/10.21697/sp.2023.23.1.03>
- Milan, D., Pedroso do Nascimento, R. D., Brito, A. da S. S., da Silva, M. R., Camilo, V. C. S., Rocha, L. da S., Batista, A. E., & Santos, Z. de A. (2024). Neurodiversidade e inclusão: superando desafios sociais e promovendo a inserção no mercado de trabalho. *Revista Brasileira de Filosofia e História*, 13(4), 4112–4116. <https://doi.org/10.18378/rbfh.v13i3.11015>
- Montoya, R. M., & Horton, R. S. (2004). On the Importance of Cognitive Evaluation as a Determinant of Interpersonal Attraction. *Journal of Personality and Social Psychology*, 86(5), 696–712. <https://doi.org/10.1037/0022-3514.86.5.696>
- Moore, A., & Reynolds, P. (2018). *Sex and sexuality education*. In A. Twum-Danso Imoh et al. (Eds.), *Studies in childhood and youth* (pp. 171–195). Palgrave Macmillan. [https://doi.org/10.1057/978-1-137-52497-3\\_8](https://doi.org/10.1057/978-1-137-52497-3_8)
- Noh, N. A. C., & Bakar, K. A. (2023). Implementation of sexuality education in preschool: Challenges and obstacles. *International Journal of Academic Research in Progressive Education and Development*, 12(1). <https://doi.org/10.6007/ijarped/v12-i1/15997>
- Nyinabo, K. W. (2024). Comprehensive sexuality education (CSE) and HIV/AIDS prevention among youth in East Africa. *Newport International Journal of Current Issues in Arts and Management*, 4(3), 96–101. <https://doi.org/10.59298/nijciam/2024/4.3.96101>
- O’Farrell, M., Corcoran, P., & Davoren, M. P. (2021). Examining LGBTI+ inclusive sexual health education from the perspective of both youth and facilitators: A systematic review. *BMJ Open*, 11(9). <https://doi.org/10.1136/BMJOPEN-2020-047856>
- Ogurlu, U. (2015). Relationship between cognitive intelligence, emotional intelligence and humor styles. *International Online Journal of Educational Sciences*, 7(2). <https://doi.org/10.15345/IOJES.2015.02.003>



- Ojeda, C., Scharagrodsky, P. A., & Zemaitis, S. (2019). Apuntes para una educación escolar de la sexualidad. Una lectura de sus fundamentos modernos desde la pedagogía queer (Notes for a school education of sexuality. A reading of its modern foundations from the queer pedagogy). *Descentrada*, 3(1), e067. <https://doi.org/10.24215/25457284E067>
- Othman, N. A. (2024). Emotional economics: The role of psychological biases in personal investment outcomes. *Social Science Research Network*. Available at SSRN: <https://ssrn.com/abstract=4844927> or <http://dx.doi.org/10.2139/ssrn.4844927>
- Parente, S., & Albuquerque, G. A. (2016). Asexuality: Dysfunction or Sexual Orientation? *Reproductive System and Sexual Disorders*, 5(3), 1–3. <https://doi.org/10.4172/2161-038X.1000185>
- Paul, A., & Ahmed, S. (2023). Computed compatibility: examining user perceptions of AI and matchmaking algorithms. *Behaviour & Information Technology*, 1–14. <https://doi.org/10.1080/0144929x.2023.2196579>
- Paulauskaite, L., Totsika, V., & Rivas, C. (2022). Relationships and sex education outcomes for students with intellectual disability: Protocol for the development of a core outcome set. *JMIR Research Protocols*, 11. <https://doi.org/10.2196/39921>
- Pemment, J. (2023). Life as a sapiosexual autistic. *Autism in Adulthood*, 5(2), 125–126. <https://doi.org/10.1089/aut.2022.0120>
- Pérez-Curiel, P., Vicente, E., Morán, M. L., & Gómez, L. E. (2024). What do we know about sex education of people with intellectual disabilities? An umbrella review. *British Journal of Learning Disabilities*, 52(2). <https://doi.org/10.1111/bld.12577>
- Piffer, D. (2014). Sexual selection as a mechanism behind sex and population differences in fluid intelligence: An evolutionary hypothesis. *Open Behavioral Genetics*, 1(1). <https://doi.org/10.26775/OBG.2014.08.09>
- Popescu, A. M., & Baban, A. (2014). Cognitive biases as vulnerability factors to emotional disorders: a developmental perspective. *Cognition Brain Behavior*, 18(3), 229–242. <https://www.questia.com/library/journal/1P3-3465360201/cognitive-biases-as-vulnerability-factors-to-emotional>
- Quinn, J. C., & Brooke, C. R. (2011). “Affection in education”: Edward Carpenter, John Addington Symonds and the politics of Greek love. *Oxford Review of Education*, 37(5), 683–698. <https://doi.org/10.1080/03054985.2011.625164>
- Rasmussen, M. L. (2012). Pleasure/desire, sexularism and sexuality education. *Sex Education*, 12(4), 469–481. <https://doi.org/10.1080/14681811.2012.677204>
- Reynolds, C. R., Altmann, R. A., & Allen, D. N. (2021). *The problem of bias in psychological assessment*. In *Mastering modern psychological testing* (pp. 573–613). Springer. [https://doi.org/10.1007/978-3-030-59455-8\\_15](https://doi.org/10.1007/978-3-030-59455-8_15)
- Rise, S. (2022). *Gender does not equal genitalia: A review of the implications of inclusivity in school-based sexual health education on the identity development of non-binary and transgender adolescents*. <https://doi.org/10.15760/honors.1236>
- Rothmüller, B. (2019). From ‘puritanical goosebumps’ to the nostalgic longing for heterosexual harmony: The emotional organisation of sexuality in relationship education in the 1970s and 1980s. *History of Education*, 48(4), 529–545. <https://doi.org/10.1080/0046760X.2019.1581278>

- Schaafsma, D., Kok, G., Stoffelen, J. M. T., & Curfs, L. M. G. (2014). People with intellectual disabilities about sexuality: Important implications for the development of sex education. *European Health Psychologist*, 16, 597. <http://www.ehps.net/ehp/index.php/contents/article/view/388>
- Schaafsma, D., Kok, G., Stoffelen, J. M. T., & Curfs, L. M. G. (2017). People with intellectual disabilities talk about sexuality: Implications for the development of sex education. *Sexuality and Disability*, 35(1), 21–38. <https://doi.org/10.1007/S11195-016-9466-4>
- Situmorang, D. D. B. (2024). “If you think that smart is sexy, you must be a sapiosexual!”: A new knowledge in sex education about sapiosexual. *Journal of Public Health*, 46(3), e554–e555. <https://doi.org/10.1093/pubmed/fdae021>
- Son, J., & Draws, C. (2023). *A call for an expansive comprehensive sexual health education model*. In W. J. Taverner (Ed.), *Sex education research* (pp. 129–139). Routledge eBooks. <https://doi.org/10.4324/9781003189787-13>
- Spangler, B. (2014). *The fluidity of human intimacy: A look at relationship orientation and identity with a focus on polyamory*. <https://scholarscompass.vcu.edu/uressposters/103/>
- Stobaugh, R. (2023). *Halfway-sexual: Exploring demisexuality in American literature* [Doctoral dissertation, LSU, No. 6243]. [https://repository.lsu.edu/gradschool\\_dissertations/6243](https://repository.lsu.edu/gradschool_dissertations/6243) [https://doi.org/10.31390/gradschool\\_dissertations.6243](https://doi.org/10.31390/gradschool_dissertations.6243)
- Sunil, N. T., Jegathesan, A. J., & Prihadi, K. D. (2024). Nice couple, funny couple, happy couple: emotional intelligence, humor style, and relationship satisfaction. *International Journal of Public Health Science*, 13(4), 1769. <https://doi.org/10.11591/ijphs.v13i4.24030>
- Suwarni, S., Karimullah, S. S., Kaniah, K., Amanat, T., Safar, Muh., & Tjahyadi, I. (2024). Inclusive sexual education: Integrating gender approaches in learning. *Al-Ishlah*, 16(1), 416–427. <https://doi.org/10.35445/alishlah.v16i1.4690>
- Thomas, C., MacMillan, C. P., McKinnon, M., Torabi, H., Osmond-McLeod, M. J., Swavley, E., Armer, T., & Doyle, K. (2021). Seeing and overcoming the complexities of intersectionality. *Challenges*, 12(1), 5. <https://doi.org/10.3390/CHALLE12010005>
- Vest, H. (2006). *Method for improving relationship compatibility analysis based on the measure of psychological traits*. <https://www.freepatentsonline.com/y2007/0087313.html>
- Wang, H. (2022). *Diversity Intelligence* (pp. 1–33). [https://doi.org/10.1007/978-3-031-33250-0\\_1](https://doi.org/10.1007/978-3-031-33250-0_1)
- Wesley, V. C. (2024). Article on the psychology of gender identity, inclusivity and diversity. *International Journal of Advanced Psychiatric Nursing*, 6(1), 43–45. <https://doi.org/10.33545/26641348.2024.v6.i1.a.146>
- Wilson, N. J., Frawley, P., Schaafsma, D., O’Shea, A., Kahonde, C., Thompson, V. R., McKenzie, J., & Charnock, D. (2019). Issues of sexuality and relationships. In J. L. Matson (Ed.), *Handbook of intellectual disabilities. Autism and child psychopathology series* (pp. 989–1010). Springer. [https://doi.org/10.1007/978-3-030-20843-1\\_52](https://doi.org/10.1007/978-3-030-20843-1_52)
- Woodson, J. C. (2012). I love you with all my brain: laying aside the intellectually dull sword of biological determinism. *Socioaffective Neuroscience & Psychology*, 2(1), 17334. <https://doi.org/10.3402/SNP.V2I0.17334>