

Original Article**Explaining the conceptual model of sexual education in virtual space based on philosophy for children)****Zeinab Beiranvand^{*1}, Yahya Ghaedy², Saeid Zarghami Hamrah³, Mohsen Farmahini Farahani⁴**

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Abstract: The purpose of this research is to explain the conceptual model of sexual education in virtual space based on philosophy curriculum for children. The method of this research to achieve the first goal is "content analysis" and to achieve the second goal is "deductive method of the type of practical analogy". The analytical community included all the documents, sources and databases related to the research topic, which were identified and then studied and analyzed in a targeted and deep way. The findings indicate that some of the most important factors affecting sex education in the virtual space based on philosophy for children are related to four cognitive, physical, social and emotional dimensions including: Meaning and acquisition of knowledge, reflection; practice in acquiring skills through practical training and collaborative activity, conscious behavior in the face of actions and natural changes of the body, situational awareness and commitment; use of individual and interpersonal skills in information exchange, society and democratic citizen. chastity and piety, the integrity of thoughts and actions) in the virtual space, which is a framework for the model of sex education in the virtual space based on philosophy for children, which can be achieved in the form of the goals of principles and educational methods. This model related to its final and intermediate goals is based on 5 principles: (virtual sexual intelligence, virtual sexual knowledge, understanding of technological sexual relations and sexual restraint, sexual responsibility and sexual ethics in virtual space based on philosophy for children). The method of this model is the virtual community of inquiry.

Keywords

gender skills, philosophy for children, sex education model, virtual space.

Introduction

Today, one of the most important areas of children's education in virtual space is increasing their awareness of sexual development and how to face the related issues in virtual space. Because it reduces the occurrence of problematic sexual behavior that may be a predictor of sexual violation or a sign of underlying emotional issues. And it adds to children's intelligence in using virtual space technologies as one of the most important resources available to children to obtain the necessary information about sexual issues in the "virtual age" (Verkuyl et al., 2019).

The basic issue is that virtual space is becoming a new existence space. In a way that this somehow affects the real life of children, or more precisely, their real identity, and even includes all aspects of education, especially their sexual education. The sites with erotic content, chat service, meeting other people online, and the visual culture that dominates this space, may lead to changing the norms of sexual behavior in children. Research shows that more than 60

cases of internet accesses are related to sex: so that one can find sex professionals, shop at sex stores, find a sex partner for long- or short-term relationships, watch and download erotic content, masturbate, study their sexuality, and do many other things that can lead to cybersex (any type and any form of sexual behavior that is done through computers and the Internet) (Divínová, 2005).

Many researches indicate that new digital media platforms, due to their high popularity and high usage among children, have significantly changed interpersonal communication and they have provided new opportunities for health interventions and promotion, especially in relation to a sensitive issue such as sexual health (Wadham et al., 2019; Victor, 2014; Haulu, 2006; Wynn & Gabarron, 2016: 2). It should be noted that in designing such programs, it is necessary to facilitate the conditions of wisdom and criticism from the learners (Zarghami, 2009). Because sex education trainings are most effective when they are not only informative, but also include motivational opportunities and skill development (Fisher & Fisher, 1992). It should be based on a central theory from which applied methods are rooted and emphasize real indicators of behavior change (Khanipour et al., 2021: 23). This program should pay attention to and emphasize all aspects of gender; because as Goldman (2011) says, sexual education of children is a long process through which people acquire the necessary information and knowledge about sexual issues and form their opinions, attitudes and values in this regard. It includes all dimensions of gender such as biological, cultural-social, psychological, and religious dimensions and is related to cognitive (information, knowledge), emotional (feelings, values and attitudes) and behavioral (communication and decision-making skills) domains (p. 26).

Therefore, in order to achieve a practical and effective model of sex education in the virtual space, it seems that the "Philosophy for Children (P4C) (Febek)" program can be an effective step based on the new technologies of the virtual space among the educational programs that have been proposed and presented so far. Because according to the reports, this is one of the best proposed programs to accelerate the development process of children's intellectual skills and skills related to their logical reasoning (Gregory, Haynes, & Murriss, quoted from the handbook, 2007).

This program, which is a clear example of the application of philosophy in education, can be effective by opposing the traditional education method that emphasized the obedience and passivity of children, and also by presenting a new style of education, based on the practical training of critical thinking and the development of cognitive and social skills of children and adolescents. In addition, this program is effective in empowering them to properly manage their sexual desire and display appropriate sexual behaviors in the virtual space by strengthening and increasing their reasoning, judging, discrimination, and problem-solving skills. So that children in their virtual communication, as Lippman (2003) says: "can do intellectual work and solve their problems independently with the help of this program " (p. 43). Moreover, the results of some researches indicate that the philosophy program for children can be implemented in the context of virtual and electronic education and lead to deepening of learning (Bandalizadeh et al., 2021). Therefore, this research has tried to answer these questions with the aim of explaining the conceptual model of sexual education in virtual space through the philosophy curriculum for children:

1. What are the effective factors on sexual education in virtual space based on philosophy curriculum for children?

2. How to present the conceptual model (determination of goals, principles, and methods) of sexual education in virtual space based on philosophy curriculum for children?

Review of related literature

Theoretical background

Currently, in many countries, sex education is taught in legal ways and appropriate to their

native culture, and the United Nations has organized health committees to teach these skills and has considered this education among human rights issues (McMoran et al., 2012). What is necessary is that the sexual aspect, as one of the dimensions of human existence, should be properly educated. However, there is different opinion in how the theorists of this field look at it. For example, Ponzetti, (2016), based on philosophical orientations in developing sex education programs, generally refers to the four dominant discourses of conservative, liberal, critical, and post-structuralism. In Iran, Khanipour et al. (2021) showed that there are generally three views on sex education. Some people are completely against sex education and believe that these kinds of issues are instinctive and learned by themselves. Some people believe that these trainings are only necessary in certain cases and that training should not be done in a way that negates modesty and shame in families and schools. And others believe that accurate training of all elements of sex education programs is necessary to maintain the health of children and adolescents. Therefore, it can be said that there are other views and opinions between the two paradigms, pessimistic and optimistic about sexuality which lead to the approach of suppressing or liberating the sexual instinct, that have chosen a more balanced approach in this regard by empowering children to have sexual health and it transfers the source of authority and determining the frameworks and requirements of this field to the scientific experts and the individual who is trained and informed. For example, in some of the researches, an attempt has been made to provide a logical and rational way to achieve "rational sexual independence" in children from a philosophical-educational point of view (Harris, 1971). Jones (1989) believes that while trying to minimize the discomfort caused by sexual issues in people, they should be helped to develop a sense of inquiry about sexual issues and critical reflection about it (Jones, 1989: 5).

Experimental background

- Ami Rokach (2020), in research entitled "Gender and Internet Usage: Opportunities and Harms in Virtual space", presenting two useful and harmful faces of the Internet, concludes that considering the Internet is an integral part of the 21st century; it should be approached with respect and vigilance.
- In research conducted by Halim Pournomo and Widodo Vinarso (2019), entitled "Sexual Education Model for 12 Years of Compulsory Education in the Digital Age", with the aim of creating a suitable sex education model for 12 years of students' education, the final results showed that there is no standard model of sex education for the period of school education, according to the level of understanding and mind of students.
- Liao Sekun (2019), in research entitled "Design and Application of Virtual Reality Technology in School Sex Education Course" at Shaoguan Guangdong University, China, referring to the increasing use of virtual reality technology in education on the one hand, and the inadequacy of the current sex education curriculum in schools on the other hand, concludes that the application of virtual reality technology offers a new educational method for the curriculum of sex education in schools.
- Elia Gabron and Rolf Wein (2016) reviewed 51 scientific publications in scientific and medical databases, and found evidence of the positive effects of social media interventions to promote sexual health.
- Bleazby (2009), in a semi-experimental study, investigated the effectiveness of the philosophy program for children as a solution to gender problems.
- Haulu et al. (2006) pointed out the importance of the Internet and virtual content in the sexual education of adolescents and emphasized that these spaces should be used to improve the attitude of adolescents.
- An official survey conducted by the Kiser Family Foundation (2004), cited by Brown, Halpern, and Lee Engel (2005), on 500 adolescents and young adults, showed that the

media, as a source of information, has surpassed parents and schools by a long distance. Some evidences have shown that the media and their sexual contents play the role of a super homogenizer, an educator, and encourager for young girls to engage in early sexual relations.

- Marie Frances Daniel (1994) by examining the basis of the search circle, points to the breakthroughs of the philosophy program for children in the direction of education and development of the position of women and children and as a tool to eliminate gender stereotypes and raise children.
- Ansari, Seraji, and Yousefzadeh (2019) in designing the media literacy model in elementary school, which was done using conceptual analysis, progressive inference, and descriptive-survey, emphasized the importance of considering the components of critical thinking and the community of inquiry method in expanding the media literacy of elementary school children.
- Khalajabadi Farahani, Farideh (2018), in research entitled "Exposure to unconventional sexual content (pornography) on the Internet and virtual space and its effect on sexual behavior and interpersonal relationships of adolescents in Tehran", using an exploratory qualitative study method with a fundamental interpretative approach, concluded that it is necessary to consider these effects in the mental, social, and sexual health of adolescents in the digital age. Also, social and demographic interventions such as increasing media and sexual health literacy should be considered for adolescent groups.
- Ershad Mohammadi's study (2016) on the effect of (virtual) social networks as a hidden curriculum in the sex education of students, with the help of stratified random sampling method, showed that social networks as a hidden curriculum are effective on the sexual education of students and its indicators (sexual hygiene, sexual ethics and sexual future).
- Sarmadian Mohammadreza (2017) in research entitled "Opportunities and threats of virtual space in the development of intelligence, creativity, emotions, logic, and life skills of children" which is a qualitative and documentary-analytical research, concluded that by knowing and using virtual space, its threats can be overcome and it can help the child to develop insight.
- The results of the quasi-experimental research conducted by Somayeh Kiarasi (2015), entitled "The effect of the implementation of the philosophy program for children on raising the media awareness of the fifth-grade students of Dezful city", indicate that education based on the philosophy program for children has a significant effect in raising awareness of media violence and gender-social stereotypes.
- Esmaeilzadeh and Kerami (2015) conducted quasi-experimental research entitled "Multimedia performance of philosophy for children (P4C) and its effect on the intelligence of elementary school students". The findings showed that the multimedia implementation of philosophy for children was effective in improving intelligence and its components (problem solving, critical thinking, and creative thinking).
- Noushin Farhadi (2013) in research entitled "Designing and producing a multimedia program for teaching philosophy to children and its effect on moral development" concluded that teaching philosophy by using multimedia education increases moral growth and its dimensions in students.

Method

The current research was conducted with a qualitative paradigm approach to evaluate concepts such as philosophy for children, sex education, and virtual space by using the method of content analysis, inferring practical analogy (Frankena's reconstructed model), and reviewing relevant documents to answer the question of how to explain and achieve the conceptual model of sexual education in virtual space based on the educational principles of the philosophy program for

children (P4C)?

In this research, in order to extract the requirements of sex education based on virtual space and the teachings of philosophy for children, the method of content analysis has been used in the review of texts. In addition, the coding method was used to extract information from the researches and analyze and combine the findings. Then, after identifying the data obtained from regular library study, the obtained codes were grouped around similar and consistent axes, and finally, after several analysis and revisions, the process of integrating and extracting themes was carried out. In terms of maintaining quality control, it was tried to select the most appropriate study units based on indicators such as research objectives, method logic, research design, and sampling method, reflectivity, ethical considerations, accuracy and data analysis, clear expression of findings and research value. In addition to using the researcher's self-review technique, two experts in the field of communication and curriculum were used to recode the findings to ensure the coding method. The rate of agreement between evaluators was 74% based on the Cohen's kappa coefficient formula, which indicates that the evaluators had a 74% agreement in coding the data.

In order to derive the main elements (objectives, principles, and methods) of the sex education model in virtual space based on teaching philosophy program for children, Franken's reconstructed model method was used. Two types of propositions are used in Franken's model: normative propositions and realistic propositions. There are three types of normative propositions that have a prescriptive nature: propositions related to educational goals, propositions related to principles, and propositions related to practical methods that should be used in education. Realistic propositions have a descriptive nature and refer to real relationships between things. These propositions are of two types: propositions related to what knowledge, skills, or attitudes are necessary or appropriate to achieve goals or some principles and propositions related to what methods are useful and effective for acquiring knowledge. Realist propositions can include explanatory hypotheses of psychological theories, empirical findings, epistemological, metaphysical, or theological propositions. In this method, in order to derive principles from educational goals, realistic propositions must be added to them. Also, in order to derive methods from principles, it is necessary to add realistic propositions to obtain the desired method (Bagheri, 2019).

Analytical community includes all documents and resources related to children's sexual education, virtual space and also philosophy for children, sample size, maximum research documents including books, articles, dissertations, reports and research projects related to the subject up to saturation. Purposive sampling was used in this research.

In order to validate the research, after determining the characteristics of the elements of the conceptual model of sexual education in the virtual space based on philosophy for children, the identified components were selected based on purposeful sampling and using the criteria-based sampling method (considering the criterion of expertise and experience and having at least one scientific-research article in the field of sex education in virtual space and philosophy for children). The samples were provided to 10 experts and specialists in the field of sexual education, information and communication technology, and philosophy for children among the faculty members of the universities and research centers of the country during a virtual meeting using the focus group method. Then, the questionnaire containing the elements of the sexual education model in the virtual space based on philosophy for children was presented to relevant experts and their opinions were collected based on the three-part Likert scale of "necessity", "relevance" and "clearness". For the data analysis, the Lawshe coefficient was used.

In this regard, 'ne' is the number of experts who answered the option "appropriate" and 'N' is the total number of experts. If the calculated value is greater than the table value, the validity of that attribute is accepted. Table 1 shows the minimum acceptable values of CVR according to the number of participants in the validation of the questionnaire recommended by Lawshe.

Since the number of members of the validation group was 10 people in this study, therefore, the acceptable number of CVR was assumed to be equal to and greater than 62%. In the present research, the total value of the CVR index is equal to 88% (which is greater than 62%). Also, the total value of the CVI index is equal to 97% (which is greater than 79%). Therefore, the content validity of the research instrument is confirmed.

Results

First question: What are the effective factors on sexual education in virtual space based on philosophy curriculum for children?

To answer this question, after examining the obtained research documents, including books, articles, treatises, reports, and research projects that are most related to the research topic, the evidences related to the four main dimensions of sexual education were specially studied based on some important and original documents in the two fields of philosophy for children and virtual space. In the philosophy for children section, the content analysis of the main and important sources of Matthew Lippman was discussed, which included philosophy in the classroom, philosophy in the Classroom (Matthew Lippman, Ann Sharp, Frederic Scanian) coded (A), Children and Thinking Skills (Matthew Lippman, Anne-Margaret Sharp, Frederic Scanian) coded (B), Philosophy Goes to School (Matthew Lippman) coded (C), The Great Absent of School (Volumes I and II) (Matthew Lippman, Ann Margaret Sharp) coded (D-E). In the virtual space section, articles, theses, published reports, and popular research projects were reviewed.

Table 1. Factors affecting sex education in virtual space based on philosophy for children

affecting factors	Virtual space requirements	philosophy for children's requirements
cognitive	Cognitive overload	Awareness and understanding (A 33,29), (B 132), (C 117, 132), (D 285), (E 590)
	Extent of information	Directing the path of thoughts and inner confusions using independent thinking (A 17, 52, 94), (B 248), (D 251), (E 699)
	Easy access to information	Purposeful action and dealing with the situation and self-awareness (A 86, 91, 187, 195, 237), (B 268), (C 96), (D 338), (E 649)
	Providing mass information	Discovering meaning and gaining knowledge (A 20, 79), (B 144), (C 9, 95), (D 266)
	Superficial advertising	Reflection and belief (A 54, 127, 191), (B 257), (C 84), (D 18), (E 703)
physical	Removal of physical perceptions in virtual space (simulation of mind without body)	Practice in acquiring skills with practical exercises (A 253), (C 71)
	Lack of full understanding of physical experience in virtual space	Intellectual, behavioral and physical growth with cooperative activity and conversation (A 26, 98, 204, 244), (C 82, 111), (D 15, 136, 228, 235), (E 507, 625)
	Lack of integration in the evolution of body and soul in virtual space	Conscious behavior in the face of natural body actions and changes (D 311), (E 417)
	Physical limitations and elimination of commitment and	Positioning by gaining experience and skills (C 17), (D 150, 305), (E 394, 478, 605)

	tendency to multitask	
social	The integration of real and fake communication in virtual space	Using individual and interpersonal skills in exchanging information and interactions (A 17, 77, 93), (C 77), (E-429, 645, 649)
	Removal of realistic restrictions	Directing thoughts with questioning (A 39, 183), (B 158), (D 114, 124)
	The rule of the technological system and the elimination of freedom of thought	Democratic society and citizens and reasonable freedom (C 70, 88, 98, 123, 125), (E 367, 454)
	Anonymity in virtual space	Taking responsibility and accepting the consequences of one's behavior (A 55, 200, 211), (B 106, 134, 245, 294), (C 84)
	Restrictions on control and monitoring in virtual space	Having knowledge of reasoning methods and ability to diagnose issues (A 27, 54, 129, 191), (B 42, 133, 328), (C 42, 45, 61, 74, 90, 97, 105)
Emotional	Children's emotional identifications in virtual space	Chastity in understanding emotions, desires, and piety (A 218), (B 78, 282), (C 81)
	Children's tendency to emotional behavior	Regulating thoughts and feelings (A 52, 201, 203, 212, 219), (B 147, 251, 255, 269, 271, 288), (C 81)
	Responding to the strong and immediate emotions of users	Understanding comprehensiveness and generality (A 79, 88, 224, 225), (B 268, 272), (C 158), (D 89, 90)
	Emotions created by new technologies of virtual space	Integration of thoughts and actions (A 46, 210, 212, 215), (B 78, 214, 253, 257, 280)

Cognitive factors: In examining the cognitive bases of sexual education in virtual space based on philosophy for children, it can be said that although virtual space technologies can facilitate the process of sexual education through easy access to a large amount of information, educational multimedia design, and virtual education (Zarghami, 2009: 129); but research shows that widespread use of the Internet has reduced children's ability to process and interpret information (especially sexual information) and as Carr (2011) says: it leads to their dependence, cognitive overload, reduced attention and, as a result, scattered thinking; to the extent that this volume of information leads them to "multitasking" and reduces their efficiency (Pang, 2015; Spitzer, 2014). It has also been found that easy access to digital content interferes with human "memory" and sharpens people's sense of knowledge (Sparrow & Wegner, 2011) to the point where they feel they know more than ever. "Their reliance on the Internet means they may know less about themselves and the world around them" (Wegner & Ward, 2013: 61).

Therefore, digital native children are faced with a multitude of sexual right and wrong messages that are inappropriate for their age, which not only does not increase their sexual knowledge, but also leads to many false beliefs about their sexual issues. The constant search for new information about sex has led to long-term cybersex affecting the neuroplasticity of the brain, and what once started as a fun activity turns into a severe addiction that severely affects real life. It may even face a person with significant changes and even loss of moral guarantees. This is very threatening in the case of children and adolescents, because they are not yet mentally stable and their moral principles are still quite unstable (Galik, 2019).

In contrast, Lippman (1980) considers children's skill in philosophical thinking to be the best way to stay safe from harm (2016: p. 52) and says that the development of philosophical thinking in children leads to independent thinking and to discover their inner selves by thinking (translated by Karimi, 2015, Vol. 2: 705) and overcome moral confusions in their thoughts

(Ibid.: 699). The sex education model in virtual space based on philosophy for children will be able to create an opportunity for children to organize the sexual concepts in virtual spaces according to their own experiences in the natural world and make connections between the meanings and personal experience they have had around sexual messages by strengthening the spirit of reflection in children and using advanced technologies of virtual spaces.

For example, in the face of the intermingling of concepts related to sexual issues (texts, dialogues, porn images, stickers, etc.) in the virtual space, where, for example, the border between love, sexual attraction, sudden love, transitory love, and friendship is highly ambiguous, and since it is attractive, it takes the opportunity of any comparison and thinking from its audience; through the ability to conceptualize in experience, which is one of the main goals of reflective thinking, children can easily discover the concepts and meanings of sexual experiences in virtual space and understand the range of differences between words that are close to each other. Lippman (1980) says that by discovering concepts, they find a comprehensive answer to the important issues of their lives (2016b: 144) and they should be prepared for the deception that is characteristic of the virtual world and discover the relationships between words with each other, objects with each other and words with objects (Lippmann, 2019: 117).

Physical factors: Regarding the physical dimension (body awareness) of sex education in virtual space, it should be said that visual culture creates the conditions for increasing sexual deviations and sometimes cybersex by predominating the images, beauty, and ideal body forms on the one hand, and by influence and anonymity on the other hand. Children's virtual experiences and their perceptions of the sexual messages presented by the body images of celebrities in the virtual space, which is completely fantasy and full of aesthetic or authoritarian exaggerations due to the removal of physical limitations, leads to a defect in the real knowledge of one's body and a tendency to be fashionable outside the circle of reason and logic.

Since the mental processes of the mind occur not only in the brain (as a complex though site for mental activity), but in the whole organism (Capra, 2003: 30), and there is also an inseparable overlap between the perceiver and the perceived (Merlupenti, 1998, 1964; cited in Dall Alba and Barnacle, 2005: 724); and as Damasio (1999) points out, consciousness is not a property of the brain, instead, the brain is a necessary prerequisite for our conscious and mental manifestations of life, and he also says: Our physical experience, our body is a part of our existence even when we hardly notice it (quoted by Knopp, 2018: 275-277); the sexual education model in virtual space based on philosophy for children can help children to achieve a real understanding of their own body and harmonize the perceptions of the virtual body with its physical reality, and lead to the development of individual and interpersonal skills in them (Dehnavi, 2015: 25) and provide the basis for knowing the body as a part of sexual education in the form of a virtual community of inquiry, a thought-provoking story, a philosophical question, discussion, and dialogue.

Emphasizing logic and research to strengthen the physical dimension and oppose mere mentalism, this model tries to equip children with tools to analyze unfamiliar situations and reach accurate and valid results (Lippmann, 2016b: 256). By discussing their feelings, they can analyze and understand them more objectively. When they develop the habits of accurate and critical thinking, they can obtain real evidence and examine other ways instead of judging based on rumors, initial impressions, or subjective feelings (ibid.: 257).

Social factors: Virtual space technologies have been able to play a significant role in expanding the virtual social relationships of learners by facilitating communication with information owners and establishing communication without physical presence (Zarghami, 2018). Virtual reality is increasingly emerging as an online social ecosystem where multiple users can interact with each other in 3D virtual spaces across multiple displays, achieve virtual intimacy and strong emotional bonds, experience social interaction beyond gameplay, engage in

subtle group behaviors, and manage harassment and bullying, and even complex social dynamics can be created in the interactions of adults and minors in such an environment (Maloney, 2020).

In addition, mass media can lead to narcissism and intensify narcissistic dreams of fame. Oversharing of one's self on chat services is one such example. Excessive use of online networks also reduces the number of real friends and limits social competence. This disrupts the functioning of the parts of the brain that are responsible for such interactions, leading to more stress and loss of self-control (Spitzer, 2014: 116).

Therefore, in the face of virtual space, the presence of a reasonable, informed, and responsible digital citizen is very important. Lippman says (1977): such a person has the ability to do work by providing reason and independent thinking (translated by Karimi, 2014, Vol. 2: 367), in such a way that he/she considers the consequences of an action in a general way (ibid: 454) and pays attention to his social and individual interests (Lippmann, 2016a: 70) to achieve his/her goal, that is, freedom in the light of reasoning (88). In order to achieve such a situation, it can be helpful to pay attention to the cultivation of critical and caring thinking in children, who are a huge part of the virtual space users.

Emotional factors: Today, the "virtual dimension" has also been added to the real human identity, which has four cognitive, physical, social and cultural dimensions (Wilber, 2006). The virtual dimension of our identity is not unreal and affects our thinking, imagination, or feelings; As far as Eakin (2015), claims that "virtual identity is not different, but a continuation of our real identity" (p. 7; Wertheim, 1999: 229). Virtual space technologies respond significantly to the intense and immediate emotions of their users due to the pleasure of accessing them and the excitement of encountering 2D, 3D, clear and diverse images in it. Social virtual reality technologies provide virtual intimacy and emotional connections by establishing intimate relationships between users through controlling their avatars (Porter et al., 2018) and create the potential to increase feelings and sense of presence. Marshall McLuhan argues that the media act as an extension of the senses, and we must say that virtual space is becoming an extension of technical imagination (cited in Gallic, 2019).

Philosophy for children can deal with moral education in children by overcoming dangerous dualities such as: duality of thought and action, knowledge and emotion, reality and value, thinking and feeling and by integrating thoughts and actions, it leads them to adhere to logic (Lippmann, 2015: p. 282) in their virtual relationships. Mastering the logic in the sexual education model in the virtual space based on philosophy for children increases their self-confidence and ability to understand their experiences. As Lippmann says: "Children will gradually discover that when they can distinguish reasonable ideas from unreasonable ones, they will gradually develop an interest in the reasonable opinion and a disinterest in the unreasonable" (ibid: 274-271), and they achieve rational understanding in their virtual experiences.

Second question: What is the conceptual model (determination of goals, principles and methods) of sexual education in virtual space based on philosophy curriculum for children?

To answer the second question, relying on the presented framework related to the dimensions of sexual education in the virtual space based on philosophy for children, descriptive and prescriptive propositions were extracted from two sources of philosophy for children and statistics virtual space, and by using Franken's reconstructed model, the goals, principles and method of the desired model were extracted.

Objectives of sexual education in virtual space based on philosophy for children

Education, like any voluntary human activity, follows a goal that directs human actions. Lippmann (2003) believes that philosophy for children can play a decisive role in educating children for a knowledge-based society and move from the paradigm of "teaching for learning" to "teaching for thinking" (Lippmann, 2003). As Trickey and Topping (2004) say: the main goal of the philosophy education program for children is to encourage children to think philosophically, in the sense that they can think independently and make informed decisions (Trickey and Topping, 2004).

Therefore, in this research, the goals of sex education in virtual space are the prescriptive propositions that determine the direction of the principles. The meaning of principles is the same dos and don'ts derived from philosophy for children and virtual space, which guides children's attitude towards sexual education to achieve a rational-moral encounter with sexual messages presented in virtual space. These principles are derived from prescriptive propositions (goals) and descriptive propositions that are effective in the education of children in the virtual space, and are often used from progressive inference. Some of these principles are listed in Table 5.

Table 2. Objectives and principles of sexual education in virtual space based on philosophy for

Descriptive proposition	prescriptive proposition (goals)	Inferred educational principles
In philosophy for children, the intelligent encounter of children depends on collaborative dialogue and reflective behavior that leads to the flow of correct and independent thinking based on critical and caring thinking.	The basic goal of philosophy-based sexual education in virtual space for children is to intelligently face sexual messages in virtual space.	Sexual intelligence in virtual space based on philosophy for children
Achieving knowledge and correct understanding of messages and objects depends on thoughtful questioning and answering along with interactive behavior, sharing and analyzing one's own and others' views.	Discovering the meanings and reaching the correct understanding of sexual messages in virtual space is one of the intermediate goals of sexual education in virtual space based on philosophy for children.	Sexual knowledge in virtual space based on philosophy for children
The exchange of children's conscious and rational behavior and desires depends on familiarizing children with the concept of self-knowledge and individual skills.	rational tendencies regarding children's sexual issues in virtual communities is another intermediate goal of sexual education in virtual space based on philosophy for children.	Sexual abstinence in virtual space based on philosophy for children
Accepting the consequences of one's behaviors and activities depends on achieving interpersonal skills through imagination, reflection and collaborative dynamics.	Children's acceptance of the consequences of their sexual behaviors and activities in virtual communities is another intermediate goal of sexual education in virtual space based on philosophy for children.	Sexual responsibility in virtual space based on philosophy for children
The integrity of opinion and action in children's experiences depends on moral intelligence and acceptance of their own values, society and their parents.	Bringing children's virtual experiences closer to unity in opinion and action regarding sexual issues is another intermediate goal of sexual education in virtual space based on philosophy for children.	Sexual ethics in virtual space based on philosophy for children

The principle of sexual intelligence in virtual space based on philosophy for children:

Based on the principles of sexual education, the goals of the philosophy curriculum for children and the requirements of the virtual space, three skills related to sexuality can be considered as the main components of sexual intelligence in the virtual space that helps to improve the components of children's critical understanding and to have a caring, creative, and responsible encounter with the content presented in the virtual space.

Lippman (1988) states that critical thinking is thinking about one's way of thinking and requires a person to think outside the context and pay attention to the logical solution of their problems (Winch, translated by Amiri, 2010). To the extent that it can help to develop a coherent and measured worldview, the ability to make logical reasoning, and improve information management (Cruz and Timothy, translated by Farahmand, 2014). Currently, the more children benefit from critical intelligence, the more they will be protected from falling into the trap of wrong sexual messages and related harms. Lippman mentions, "The more children acquire the habit of thinking carefully and critically, the better they can systematically access real evidence and explore different ways of doing things instead of placing their judgments only on rumors, initial impressions, or individual feelings" (2016: 191).

Being in virtual communities requires a creative mind to be able to behave more reasonably in response to new situations; because creativity means reorganizing what we know to find out what we don't know. Creative thinking means the ability to provide alternative solutions and examine other factors involved in the issue (Fisher, 2007). In the sexual education model in virtual space based on philosophy for children, it is assumed that logical thinking can be done by doing creative activities and creativity can be cultivated by developing logical ability (ibid.: 75). So, children will be able to express their experiences about sexual messages issued from popular media such as video games, animations, social networks, or other media and examine them and analyze the results and come up with a new and logical idea to stay safe from possible harm when faced with new situations that they have no experience with.

Understanding how producers of obscene media content use creative techniques such as lighting, color, and music to achieve their goals, requires attention and focus on strengthening the necessary skills in children, which is another component of sexual intelligence in virtual space. Caring thinking is actually considering the flow and process of thinking, and as Sharp says, it comes from an inner thought and is understood through a person's values and provides them with a system of values (Fisher, 2000: 68). Therefore, if the development of each of these three skills that form the basis of sexual intelligence in virtual space based on Febek is neglected, the child will be defenseless against the toxic pressures that are brought upon him from the side of sexual instinct deviations by the massive influx of sexual messages in virtual space.

The principle of sexual knowledge and the understanding of sexual concepts in virtual space based on philosophy for children: Knowledge is beyond information and as Herst (Zibakalam, 2003) points out, it can be divided into different forms and it is basically the result of the complex methods of human perceived experience that has been acquired so far. And it has certain characteristics (p. 20) which seems not to be obtained by itself in the mass of information available in the virtual space.

In the sexual education model based on philosophy for children, when faced with the virtual space that emphasizes the use of words superficially and without paying attention to the effect of their real meaning, efforts are made to introduce children to the method of discovering the true meanings of words, objects and their relationship with each other, encouraging them to understand and use concepts correctly, and by emphasizing the formation of sexual knowledge in children, help them to overcome the misconceptions surrounding the incorrect arrangement of these concepts. Lippman believes that by equipping children to understand multiple meanings, this prepares them to understand puns, double-sidedness, and double-meaning of discourses, as well as rich literary allusions, additional constraints of human relationships, and veiling of nature (Lippmann, 2019: 117) and protected them from the danger of having a very simplistic view. For example, children should learn that sexual attraction in virtual space is very different from real love.

In contrast to virtual space's inattention to the connection of concepts and events with each

other, "comprehensiveness" is something that philosophy in its general sense is trying to provide (Lippmann, 2016b: 260 and 261), in such a way that it helps children to examine the connection between the whole and the part in their experiences, to understand the different aspects of a problem or issue, to consider the details as much as possible, so that they can understand the concept of separate and scattered experiences; in such a way that these experiences become meaningful for them (Qaedi: 2013) to achieve a comprehensive understanding of the dimensions of important sexual issues.

The principle of sexual restraint in virtual space based on philosophy for children: in order for children to be able to achieve sexual restraint, which is one of the factors of reasonable behavior, when faced with sexual messages produced by virtual space technologies, the internal components that, according to Sharp (1993), increase a person's ability to be aware of emotions and control them, and include emotional self-awareness, assertiveness, self-regard, courage, self-actualization, and independence, as well as the interpersonal components that increase the person's ability to get along with others and increase social skills that include empathy, social responsibility, and interpersonal relationships should be cultivated in children.

The sexual education model in virtual space based on philosophy for children tries to develop independent thinking in digital native children through the cultivation of individual, interpersonal, and refusal skills such as boldness, rejecting inappropriate demands of peers, and the ability to establish mutual and satisfactory relationships and prepare them to raise their sexual issues with logic and reasoning by recognizing their own and others' feelings, and understand and manage sexual behaviors critically and creatively.

The principle of sexual responsibility in virtual space based on philosophy for children: another goal of the sexual education model in virtual space based on philosophy for children is to cultivate citizenship ethics and form a responsible citizen in the face of virtual space. This means that digital native children can be considered as democratic citizens when they are faced with the mass of information presented in the virtual space, who have sufficient knowledge of the consequences related to them (awareness) and have a reasonable response (reflection). So that they will be able to think about the people and the environment around them and consider their duties and responsibilities, and in general, move towards perfection by relying on the power of reasoning, thinking, deliberation and taking into account the authority and choice (Hedayati, 2014: 214). It should be noted that in a democratic encounter with virtual space, instead of paying attention to new technologies to please the audience and increase their information, it is necessary to increase their knowledge and thinking power.

The important point is that achieving this principle helps children to become critical thinkers, effective communicators, and those who have the ability to analyze sexual messages in all types of media, in their activities through acquiring skills such as independent thinking, decision-making, self-correction, fluent and reasonable speaking, active listening, sharing ideas with others, open-mindedness, cooperation, strengthening the spirit of empathy, and respect for others in the face of a high volume of correct and incorrect sexual messages in virtual space. They can also take steps towards achieving a deeper understanding of the role of virtual space facilities in their lives and that of others and increasing their active interaction with them through the production of useful content in the information society and the process of globalization in a conscious and reasonable manner. John Dewey believes that preparing children for the future means making them responsible and educating them in such a way that they can fully use all their abilities (Dewey, 1897: 78).

The principle of sexual ethics in virtual space based on philosophy for children: The philosophy program for children provides the basis for children's moral development by

engaging them in moral inquiry (Lippmann, 2003). In the era of virtual space, in order to be able to guide children freely towards the acceptance of stable values, as Lippmann believes, we must allow them to bring reasons for each other (2019: 88). It should be noted that children will gradually think about values (ibid.: 82). In moral education of philosophy for children, not only reasoning and ethics, but also interdependence between logic and ethics have been discussed. To the extent that adherence to "logic and reasoning" has led to integration between beliefs and habits and is the best way to preserve chastity (Lippmann, 2016b: 280-284).

In the sexual education model based on philosophy for children, through the cultivation of children's moral understanding, efforts are made so that they can criticize the underlying values of media products such as sexual attractions and gender, social, racial, and cultural stereotypes such as discriminatory images, fashionism, or common stereotypes about girls such as women's body image, sexual abuses, seductive behaviors, and sexual stimuli in popular media and examine how such issues become values through ethical inquiry.

What is the method of sexual education model in the virtual space based on philosophy program for children?

In order to implement the dos and don'ts, practical methods are needed, which are referred to as educational methods (Bagheri, 2008: 247). In this section, an attempt has been made to explain the appropriate educational method of the desired model and the requirements of the sexual education method in virtual space based on philosophy for children.

Table 3. The sex education method in virtual space based on the prescriptive principles of philosophy program for children

Principles	Prescriptive bases of method	Methodological realist propositions	Methodological requirements	Educational method
Sexual intelligence in virtual space based on philosophy for children	Being aware of the principles of dialogue and strengthening listening and reflection habits helps to create appropriate received thoughts and maintain reasonable behaviors.	Philosophical exploration is useful in creating collaborative dialogue and a spirit of reasoning and reflection in children.	Philosophical exploration in virtual space	Virtual community of inquiry
Sexual knowledge in virtual space based on philosophy for children	Thoughtful questioning and answering along with interactive behavior, which leads to restoring information and understanding part and whole relationships, should be cultivated in digital native children.	Scientific exploration is useful in the formation of interactive behavior in children to reach the meaning of concepts.	Scientific exploration in virtual space	
Sexual abstinence in virtual space based on philosophy for children	Self-awareness and individual skills should be developed in digital native children.	The community of inquiry is useful to achieve self-awareness in children by strengthening independent thinking (thinking for themselves).	Independent thinking in virtual space	
Sexual responsibility in virtual space based on philosophy for children	Interpersonal skills should be developed in children.	Community of inquiry is beneficial for fostering interpersonal skills in children through its emphasis on social exploration.	Social exploration in virtual space	
Sexual ethics in virtual space based on philosophy for children	Moral intelligence is a knowledge that should be developed in children.	Community of inquiry using moral exploration is useful in promoting moral intelligence in children.	Ethical research in virtual space	

Virtual community of Inquiry (exposure to virtual space like an online community of Inquiry): Today, virtual space technologies have expanded dramatically, and new virtual space technologies are introduced as a tool to help children develop their skills and abilities in all aspects of their lives. For example, Maloney et al. (2020) showed that the use of virtual reality technologies provides children with a wide range of activities and experiences that enrich their online social lives to the extent that in such an environment, children's cooperative learning does not only include entertainment, but they also explore some personal and deeper aspects such as identity and gender (p. 474-478). The sexual education model in virtual space based on philosophy for children tries to transform virtual communities into community of inquiry to be effective in intelligently confronting children with the multitude of sexual messages published in virtual space and to provide the basis for their self-care and sexual health.

In the sexual education model in the virtual space based on philosophy for children, thought is a research process and an intelligent learning method; A kind of learning that challenges the mind. As Dewey believes, research means reflective thinking that occurs in an uncertain, changing, and surprising situation and turns it into a satisfactory situation and a coherent collection (Zarghami et al., 2011: 200). On the one hand, this model, like what Pierce says in the definition of research, "provocation of doubt leads to belief", tries to make children face doubts in accepting the mass of sexual messages spread in virtual space and make them do research because doubt leads to questions that arise from curiosity. On the other hand, like Mead, by combining the two concepts of "inquiry" and "community", it seeks to create the concept of "virtual community of inquiry" so that children can understand people's attitude towards themselves and consciously correct themselves in this process by relying on the fact that a person is a social being (Bista, 2011).

Based on such ideas, Lippmann considers conversation in the form of a community of inquiry as a fundamental method for learning to think about all subjects and disciplines. In his opinion, philosophy means philosophizing the missing link of the educational system, because philosophy begins with wonder, wonder is connected with meaning, and seeking for meaning forms the foundation of thinking. He connects social, scientific, ethical, artistic, and linguistic research with philosophical studies and categories (Qaedi, 2004). So, if our goal is to create healthy and peaceful virtual communities, such communities should become fundamentally rational as Hedayati (2014) believes, and to achieve this, the most effective way is to raise rational children and rational and critical thinking should become a part of their mental habits from the very beginning. For this purpose, not only curiosity and questioning should not be taken from them, but efforts should be made to nurture and direct them (p. 215).

It seems that in the sexual education model in virtual space based on philosophy for children, the use of the virtual community of inquiry method strengthens the development of "thinking skills" that are necessary for sex education in virtual space more than "learning skills". Lippmann (1994) believes that in the context of the community of inquiry, "the focus of the educational process is not on learning information, but on understanding the relationships between the subject under investigation" (p. 14). In this method, which requires a constant discussion circle in the virtual space, it is necessary for the learners to accept the findings and act under a basic structure that requires the interaction of people and logic and ultimately leads to improving thinking skills (Swanson and Hernesby, 2000). This is very necessary in the sexual education model in virtual space; because, instead of thinking superficially and accepting sexual misconceptions, children who are faced with a lot of sexual messages in the virtual space are forced to ask questions to find logical reasons for accepting or rejecting them.

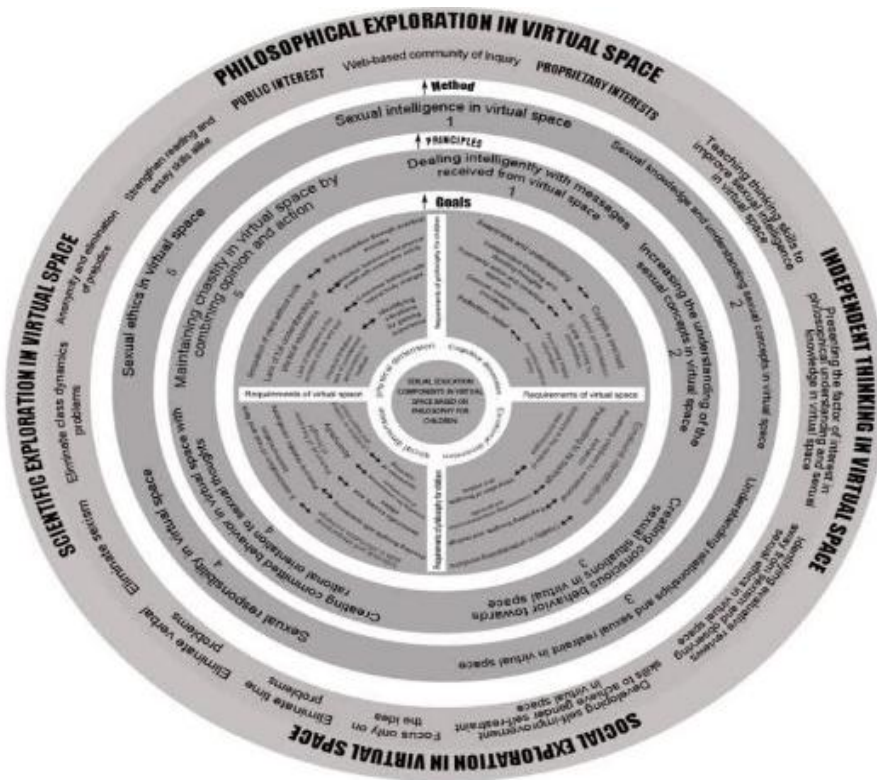
In a virtual community of inquiry, learners are the creators of their own educational experience, and therefore they have an inherent interest in the rules, processes, and materials used to structure their experience and are responsible for developing group capabilities. Lake

Leader and Taylor, two of the main heads of the Advanced Research Projects Agency (ARPA) state that "Interactive online communities will consist of people who are geographically separated and therefore do not have a common location, but will have common interests" (quoted from Sandbooth, 2007, translated by Mofidi, 2007). Therefore, in the sexual education model in the virtual space based on philosophy for children, since children are looking for answers to their sexual questions, they show interest in participating such discussions and avoid talking nonsense and mocking themselves and others.

The use of fictional content as a stimulus to start a thoughtful conversation in the virtual community of inquiry confirms the applicability of the sexual education model in the virtual space based on philosophy for children. Lippmann, along with Sharp and Scanian (1980), strongly agree that the contextual and holistic qualities that abound in philosophical fiction are essential to true teaching. They believe that the investigation of an idea is a process of realization by the individual himself/herself and such a feature causes the meaning to be discovered by the individual (p. 8 and 9). Therefore, digital native children, who are more interested in interactive and holistic activities and show less interest in commanding messages and conversations, are more receptive to educational programs that include features of philosophical stories in virtual communities. In addition, the new virtual space technologies can be used in creating imaginative and attractive environments such as games, 3D movies, and animations with a narrative nature, especially with the content of sexual education. It can also be effective in creating self-learning environments in the face of sexual messages in virtual space.

The virtual community of inquiry as a sexual education method is very cooperative and comprehensive, along with the development of logical reasoning and philosophical dialogue in children's exposure to the virtual space (Frens Daniel, 1994: 66). Hiltz and Turoff (1993) have considered the improvement of learning through dialogue and collaborative activities as one of the important benefits of online communication (p. 471). Rowntree (1995) also supports dialogue and discussions as a key benefit of online learning communication and states that regardless of the attractiveness of discussions, learners can develop their desired perspective on the subject and acquire meaning through exchanging opinions with others and getting to know their feelings and thoughts about themselves (p. 208).

In the virtual community of inquiry, since the learners know that every opinion is evaluated only based on logical processes, they do not consider the criticism directed at themselves, and each member thinks about the idea and the criticisms and corrects their answer about sexual issues, which sometimes originates from misconceptions. After reading the posts of their groupmates, they regularly check how their positions should be improved and expanded, and



whether they may need to be dropped altogether. In addition, it can be said that using the virtual community of inquiry solves some common educational problems such as verbal communication, classroom dy

Figure 1. Conceptual model of sexual education in virtual space based on philosophy for children

Conclusion

The general purpose of the present research is to explain the conceptual model of sexual education in virtual space through the philosophy program for children. "Conceptual analysis" method has been used in the field of statistics affecting sexual education in the two areas of virtual space and philosophy for children, and "Frankena model" has been used in the field of designing a conceptual model. In the effective factors on sexual education section, the evidence related to the cognitive, physical, social, and emotional aspects of sexual education in virtual space based on philosophy for children was deeply studied. After that, a conceptual model was presented in the field of sexual education.

This theoretical model includes the goals, principles, and methods of sexual education in virtual space based on philosophy for children. Each of the elements of this model are derived from the other and will be effective on each other, and it is possible to arrange hierarchies among them. The goals of the prescriptive propositions are derived from the educational foundations of philosophy for children and the requirements of virtual space, and the principles are based on the same descriptive and prescriptive propositions, and the methods are also deduced based on the principles. Each of the elements of this model, whose diagram is depicted in the paper, has been discussed in detail in the body of the research. To avoid prolonging the words in this section, it is avoided to mention them again.

- In general, the sexual education model in virtual space based on philosophy for children, relying on its five general principles of education, i.e., sexual intelligence, sexual knowledge, sexual responsibility, sexual restraint and sexual ethics, tries to increase the cognitive, personal, social, and emotional skills of children by being aware of the nature of virtual space and the philosophy program for children and their educational requirements. Furthermore, by turning virtual communities into quantitative and qualitative community of inquiry, it will make children aware, responsible, creative and ethical when facing sexual issues in virtual space. By using the virtual community of inquiry as its main method, it can proceed to achieve the desired goals in such a way that:
- Through participating in the virtual community of inquiry, group discussion, collective reasoning, and dialogue, children can develop intellectual skills and critical understanding of sexual messages in virtual space.
- By prioritizing children's intellectual effort and by participating in the virtual community of inquiry, they should move towards examining the consequences of sexual issues raised in the virtual space, regardless of its attractiveness.
- Provide a suitable environment for children to be active and self-directed and to strengthen their questioning and critical spirit in dealing with the acceptance of sexual messages in virtual space.
- Through the virtual community of inquiry, children can find a suitable and safe opportunity to learn misconceptions about sexual messages presented in virtual communities.
- Children are not left alone in the face of media messages and benefit from the intellectual support and companionship of informed people in the virtual community of inquiry.
- By strengthening the understanding of the concept of integration or compatibility, logical thinking, and praise or condemnation of an action in the virtual community of inquiry, it can be effective in making children adhere as much as possible to moral principles and values in the face of messages containing sexual content in virtual space.
- Help to cultivate honesty in children due to the holism, cohesion and integration in the

virtual community of inquiry and compatibility between their habits and opinions in real life experiences and make them the best protectors of their chastity.

- In the virtual community of inquiry, children should confidently answer their sexual questions and issues in the form of logical questions or explorations about a part of a philosophical novel, without fear, modesty, concern, and away from any gender, race, and class perspective.
- In the virtual community of inquiry, children will learn to be fully responsible for their thoughts and actions in the virtual environment.
- It is possible to form a virtual community of inquiry without limitations of time, place, number of participants, experts, dynamics, and verbal communication.

Therefore, the results of this research can be a guide for education planners in Iran and all educators who are eager to use the capabilities of technology in the philosophy program for children, especially parents and educators who are looking for a complete program for sexual education in virtual space based on philosophy for children to develop children's social and cognitive skills to properly face the multitude of right and wrong sexual information in virtual space.

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