DIGITAL ASCETISM FOR EVERYDAY LIFE[1]

ASCETISMO DIGITAL PARA LA VIDA COTIDIANA

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Abstract: A new technological paradigm integrating information and communication technologies radically and rapidly transforms the landscape of human physicality, everyday life and spirituality. Digitalization forms a certain trend towards the emergence of a global virtual space with its own special culture that influences the formation of the spiritual and moral values of society. The specified context allows us to reflect on the human dimension of digitalization through the digital consciousness of the individual. In cognitive terms, digitalization entails, along with free access to a variety of information, a decrease

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in cognitive abilities, which is largely determined by decentralization of attention. The scale and temporal characteristics of information determine changes in the thinking and consciousness of a person. In the case of the digitalization of education, the shadow sides of this process are the growth of digital addiction among students, as well as the transformation of the social structures of the Internet and the transfer of classic destructive behaviors to them: bullying, stalking, threats and crimes. It creates a certain gap that needs both humanitarian reflection and the development of specific pedagogical measures to counteract the negative consequences of digitalization. In the article, the authors present an understanding of the relevance of a new approach to the ways of human existence in the context of total digitalization. The need to develop digital skills and competencies is combined with the relevance of preserving the human element and requires a humanitarian approach, the focus of which remains the priority of a person, not technology. Textbooks and a mobile application "Digital Asceticism" are presented, the relevance of this methodology in contemporary education is substantiated. The practices of digital asceticism can be seen as a regulator of the activity of the user's presence in the digital environment. This approach allows digital users to partly stay in the information environment, while avoiding digital redundancy, digital illiteracy, digital addiction, which helps to improve the quality of their life. Authors believe that contemporary people are in dire need of the formation of a new, network-oriented, but not network-centric way of life. As such a paradigm of human existence, they propose a transition to digital asceticism, which they define as a way of life characterized by an understanding of the latest means of communication and the reasonable expenditure of one's attention in the world of modern technologies and media. Within digital asceticism as a way of life, authors identify a separate method of digital asceticism, which, in their opinion, is an important tool for achieving a balance between online and offline. Digital asceticism includes a number of practices that help a person control his information consumption and use of digital technologies.

Keywords: digital anthropology; digital asceticism; digitalization; digital hygiene; digital skills; digital addiction; handwritten diary; mobile application

Resumen: Un nuevo paradigma tecnológico que integra las tecnologías de la información y la comunicación transforma radical y rápidamente el paisaje de la fisicalidad, la vida cotidiana y la espiritualidad humana. La digitalización forma una cierta tendencia hacia el surgimiento de un espacio virtual global con su propia cultura especial que influye en la formación de los valores espirituales y morales de la sociedad. El contexto especificado nos permite reflexionar sobre la

dimensión humana de la digitalización a través de la conciencia digital del individuo. En términos cognitivos, la digitalización conlleva, junto al libre acceso a información diversa, una disminución de las capacidades cognitivas, que viene determinada en gran medida por la descentralización de la atención. La escala y las características temporales de la información determinan los cambios en el pensamiento y la conciencia de una persona. En el caso de la digitalización de la educación, las caras oscuras de este proceso son el crecimiento de la adicción digital entre los estudiantes, así como la transformación de las estructuras sociales de Internet y la transferencia a ellos de comportamientos destructivos clásicos: bullying, stalking, amenazas y crímenes. Crea una cierta brecha que necesita tanto de una reflexión humanitaria como del desarrollo de medidas pedagógicas específicas para contrarrestar las consecuencias negativas de la digitalización. En el artículo, los autores presentan una comprensión de la relevancia de un nuevo enfoque de las formas de existencia humana en el contexto de la digitalización total. La necesidad de desarrollar habilidades y competencias digitales se combina con la relevancia de preservar el elemento humano y requiere un enfoque humanitario, cuyo enfoque sigue siendo la prioridad de una persona, no de la tecnología. Se presentan libros de texto y una aplicación móvil "Ascetismo Digital", se fundamenta la relevancia de esta metodología en la educación contemporánea. Las prácticas de ascetismo digital pueden verse como un regulador de la actividad de presencia del usuario en el entorno digital. Este enfoque permite a los usuarios digitales permanecer parcialmente en el entorno de la información, evitando al mismo tiempo la redundancia digital, el analfabetismo digital y la adicción digital, lo que ayuda a mejorar su calidad de vida. Los autores creen que la gente contemporánea necesita urgentemente la formación de una nueva forma de vida orientada a las redes, pero no centrada en las redes. Como paradigma de la existencia humana, proponen una transición al ascetismo digital, que definen como una forma de vida caracterizada por la comprensión de los últimos medios de comunicación y el gasto razonable de la atención en el mundo de las tecnologías y los medios modernos. Dentro del ascetismo digital como forma de vida, los autores identifican un método separado de ascetismo digital que, en su opinión, es una herramienta importante para lograr un equilibrio entre lo online y lo offline. El ascetismo digital incluye una serie de prácticas que ayudan a una persona a controlar su consumo de información y el uso de tecnologías digitales.
Palabras clave: antropología digital; ascetismo digital; digitalización; higiene digital; habilidades digitales; adicción digital; diario escrito a mano; aplicación móvil

Introduction

At the present stage of social development, there is a significant expansion of communication space due to the achievements of technological progress. Modern technologies have provided a person with undeniable advantages of mediated communication: high speed of obtaining information, hypermedia, the possibility of filling and supplementing information, unlimited possibilities of remote communication, new forms of creativity, etc. But the endless digital universe has a downside, having a negative impact on the ability to interact with information.

In a situation of total digitalization, certain digital skills are of great importance: the ability to verify the accuracy of the information received; the ability to limit the time spent on social networks; the ability to monitor your health and digital footprint. A serious challenge is the fact that most of the interactions are transferred from real life to the virtual space. The skills of working on the Internet and understanding its role in one's own life should be instilled from an early age. Today, children begin to interact with mobile devices early, and the "digital footprint" of children is diligently formed by their parents, who share their photos and videos on the Internet, and sometimes maintain pages on their behalf on social networks. In the near future, the development of digital technologies is predicted to expand the human body through information modernization, which is not limited to the implantation of chips and artificial organs into the human body (Uriu, 2023).

Martin Heidegger had written that for a modern person, time also becomes a kind of consumption object, and in this regard, today a person has less and less time for himself, while thinking that he is in full control of his time (Heidegger, 2009). In the conditions of hyperbolization of information flows, strong introduction of digital devices into everyday life, such a conviction becomes more and

more appropriate, but at the same time leads to stressful conditions due to overload, both with useful information and digital garbage, it is necessary to control the actual processes of digital culture (Kuprashvili, 2023).

That is why contemporary people are looking for effective ways of caring for himself. The experience of applying the philosophy of the Stoics as a means of "taking care of oneself" is described in studies that update and adapt to the principles of Stoicism in a situation of high information load, constant interaction with gadgets, the race for "perfection" in social networks and real life (Sklar, 2017; Guerin, 2022; Pavlov, 2021; MacMillan, 2019).

For today's youth, the dominant motives for going online are communication and information search, that is, the digital world is mainly educational and entertaining for them. (Abakumova et al., 2022). In this regard, it is necessary to coordinate the digital behavior of young people so that it becomes the basis of an active life position, improves the quality of life, and contributes to the establishment of important social skills. The practices of digital asceticism can act as a regulator of the activity of the user's presence in the digital environment. This approach allows you to stay in the information environment, while avoiding digital redundancy, digital illiteracy, which helps to increase productivity and focus, and improve the quality of human life (reducing stress and anxiety caused by the constant use of digital technologies).

The topic of digital asceticism is also relevant in the context of digital hygiene of a modern person (Sklar, 2017). A lot of screen time can lead to digital overstrain, reduced sleep quality, and problems with vision and posture. Insufficient management of information load can lead to deterioration in the ability to focus, analyze and make decisions (Pittaway, 2020).

At South Ural State University, a team of authors developed special manuals for students and school teachers aimed at developing digital

ascetic skills in students, as well as a mobile application "Digital Ascetic Diary"[2] (Grednovskaya et al., 2022; Gulevataya et al., 2023). To understand online and master the skills of digital asceticism, it is proposed to use the methodology of philosophical practice, a handwritten reflective diary. Working with the manual, application and keeping a diary, it is necessary to use philosophizing as a means for setting, analyzing and solving worldview problems, to carry out philosophical reflection in order to expand the boundaries of the worldview. Naturally, in the early stages of learning and without knowledge of the basics of philosophy, such practices should have a simple and understandable form.

The aim of the article is to represent the Digital Ascetic methodology potency by presenting a cycle of manuals and the Digital Ascetic mobile application for the formation of balance skills between offline and online in the context of digitalization.

In our opinion, combining a handwritten diary with a mobile application allows us to combine personal written interaction with modern technological advances. This approach satisfies the need to preserve the traditional methods of self-expression found in handwritten notes, while the mobile application complements this experience with the functionality of a digital environment. Digital asceticism is understood by the authors not as a call to abandon modern technologies, but as a need to achieve harmony and balance in a combination of online and offline, as an opportunity to prevent various forms of digital addiction.

Digital Asceticism as an Educational Tool in the Digital World

In our study, digital asceticism refers to the formation of a special

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[2]   The   mobile   application   is   available   at https://apps.rustore.ru/app/com.ne_lopatin.Digital_print

way of life, maintaining a balance of being online and offline, understanding the specifics of the digital world and the problems that one may encounter in it.

With this understanding of digital asceticism, the concept of "media asceticism" is narrower and implies only control over life in the media space, to a greater extent by limiting the use of gadgets. Media asceticism does not imply systematic pedagogical work, that is, the formation of networking skills and gaining knowledge about the features and processes of communication on the network, not only the development of the habit of not using the gadget often.

Methods of digital asceticism for contemporary education is one of the ways to improve the skills of digital literacy, digital hygiene, digital security of modern children and adults (parents and teachers with whom children always interact), who can teach each other a lot through joint work in the classroom and individual reflections on the diary.

A psychological and pedagogical review of the traditionally established methods and forms of organizing and conducting classes in educational institutions shows that the educational process is dominated by reproduction in the perception and mastery of educational material. The forms, methods and means of teaching used mainly involve the activity of the teacher in the process of transferring the necessary knowledge, the student is only required to passively listen and memorize. Undoubtedly, this approach is outdated for today's rapidly changing life.

Today, the traditionalist paradigm of education is giving way to a phenomenological direction of education with a humanistic orientation. Within the framework of this concept, priority is given to self-education, individual learning, independent choice of goals and methods of mastering the material, the interactive nature of education, as well as the need for learning throughout a person's life (life-long learning).

The authors of this article propose a digital ascetic methodology, the main tasks of which are:

1) to create conditions for educational activities under which students would strive to independently acquire new knowledge and, in the future, could successfully use them in their practical activities;

2) to prepare students for life in the digital world, for the perception of any information in the most environmentally friendly and hygienic way, using digital security skills.

The digital ascetic method is becoming an important tool to achieve harmony between online and offline. It helps to understand how digital technologies affect everyday life in general.

The successful construction of an environmentally friendly digital educational space is the birth of a new pedagogical paradigm, which occupies a worthy place along with the competency-based paradigm. Therefore, the introduction of the methodology of digital asceticism into educational practice creates a basis to talk about the trend of the emergence of new didactics, which allows you to combine traditional learning with digital learning.

Mobile application "Diary "Digital Asceticism"" for students and teachers

The Diary "Digital Asceticism" was developed specifically for high school students and includes the study of such important issues for adolescents as cyberbullying, digital footprint, self-care and health, in the context of learning critical thinking. It consists of 4 sections: digital footprint, cyberbullying, critical thinking and care of the self. In each section, a number of tasks have been developed, which also involve written work. It is a "prescription" of one's thoughts, feelings and emotions that helps to comprehend, accept and understand the need for elaboration. The role of the diary as a reflective practice can

hardly be overestimated, because philosophical diaries were kept by S. Kierkegaard, J.-P. Sartre, A. Schopenhauer and others (Mendieta, 2014).

The application "Digital Asceticism" runs on the React Native JavaScript Framework, in the Expo variation, which allows us to create cross-platform applications for both Android and iOS smartphones. We focused on the budget segment of smartphones available to schoolchildren and therefore chose OS Android. We have placed the application in RuStore, a Russian online application store for mobile devices developed by VK Corporation with the support of the Ministry of Digital Development, Communications and Mass Media of the Russian Federation. This is necessary for the possibility of use in Russian schools.

From the point of view of the application architecture, there are several screens; the main screen includes the entire introduction, block-weeks, the screen with information about the authors, the screen for each week, which provides introductory information for the week, and the screen of the day, which presents the tasks of each day. Dynamic generation is built into two of the four screens. The page of the week, the page of days is dynamically generated depending on the context that the user requests. For example, when switching from the main screen to the week screen, the application "understands" which week it is moving to, by serial number from 1 to 4, remembers this number, and displays information in a specific week. After that, when we click on a specific day, we pass into the program, in a variability of the order of the day, which is tied to a specific topic. The program, given the number of the week and the number of the day, chooses what information to display on the screen stored in the application. In the application, everything is built on React Hook useRef, used when loading and rendering the page, and React Hook useState, i.e., storing program variables. The application practically does not use the phone's memory. The application does

not ask permission to use the camera, microphone. This makes the application secure. The design of the application was created in accordance with modern trends and is attractive to students.

The diary is formally dated, that is, all tasks are designed for daily systematic work. In addition, for work in the format of digital asceticism, a quote of the day is offered, something that will help to tune in to work and set its vector.

One week is expected to master each section, during which it is important not only to familiarize yourself with the content of the informational part of the diary, but also to assess your condition before and after working with it.

Combining a handwritten diary with a mobile app allows us to combine personal written interaction with modern technological advances. This approach satisfies the need to preserve the traditional methods of self-expression found in handwritten notes, while the mobile application complements this experience with the functionality of the digital environment. Integration of handwritten notes with a mobile application provides flexible access to diary information. This allows users to make entries, both in a traditional form and via an electronic device, providing convenience and adaptability to different situations and moods. A mobile app can greatly enrich the diary experience. It provides the ability to attach photographs, audio and video recordings to recordings, expanding the possibilities of self-expression and archiving of visual impressions. This allows the user to more fully and visually describe events and emotions. The integration of both approaches allows us to create a centralized and organized way to manage diary entries. The mobile app provides tools for categorizing, tagging, and searching entries, making it easy to access specific moments and thoughts. In addition, such a system makes it easier to analyze and reflect on long-term trends and changes. Integrating a mobile app with a handwritten diary allows users to participate in a larger social

context. Users can share selected entries and observations online, exchange experiences and ideas, which contributes to a richer and more diverse diary experience.

Since the diary is intended for a youth audience, the team of authors tried to make it as interesting and easy to understand as possible. The authors of this study propose two fundamental strategies for interacting with a mobile application and a diary. The first is the reflexive interpretation of a philosophical quotation and the subsequent implementation of its concepts in the daily life of the individual. The second is the practice of freewriting, which involves impartial and creative reflection on problematic topics proposed by the authors.

In the course of the work, the reader of the diary is offered a systematic approach, starting with the formulation of his or her actual problem each week. Then the analysis of this problem is carried out from the standpoint of a reflexive approach to philosophical quotation. Such an analytical process aims to intellectually assimilate the concepts expressed in the quotation and apply them to real situations of everyday life.

Together with the reflective strategy, the authors suggest using the freewriting method. This approach encourages free and unrestricted thinking on the topic provided. The purpose of freewriting is to stimulate creativity, analytical flexibility and deep immersion in the topic, which contributes to deeper understanding and the search for new ways to solve the problem.

To conclude, each week of research covers a cycle starting with a problem statement, then moving on to a reflective analysis of a philosophical quote and its implementation in everyday life, and ending with a freewriting session that enriches and deepens the understanding of the proposed topic.

Four weeks of digital asceticism

Week 1
The first week of digital asceticism is dedicated to the digital footprint. First, students are asked to plan a to-do list for the coming week, given the concept of a digital footprint, and given the opportunity to describe their digital footprint. In today's information society, the role of the digital footprint left by individuals on the Internet and on digital devices is becoming increasingly important. A variety of online platforms, interactive services and social networks provide the user with the opportunity to create a unique digital footprint consisting of a variety of data and activities (Baranova et al., 2021). In this context, understanding such key concepts as "digital profile", "social network" and "digital hygiene" is of paramount importance. These concepts become tools for thinking about your own digital footprint, its formation and effective management (Ponomarev et al., 2022). In this context, the authors understand a digital footprint as a unique sequence of online activities or activities on digital platforms. This trail occurs when personal data is published online. Note that in contemporary society, a user may leave footprints intentionally (such as by posting a photo), unconsciously (by visiting websites or pages), or passively (by being tagged in an image posted by others). At the same time, interested parties can passively or actively collect information about the user. The risk associated with the digital footprint is that it can be misused as a target for cybercrime such as identity theft or fraud. In this context, it is critical to ensure that students develop the competencies needed to protect personal data and effectively manage their own digital footprint (Lapchik et al., 2021).
The concept of "digital footprint" and its related concepts, "digital profile", "social network" and "digital hygiene", are analyzed not only from philosophical and pedagogical, but also from legal, social

and other perspectives (Surmelioglu, Seferoglu, 2019; Jansen, Hinz, 2022). This multifaceted view allows students to develop a deep and comprehensive understanding of the phenomenon under study, revealing the positive and negative aspects of a personal digital footprint. In addition, such an analytical approach contributes to the development of individual strategies for behavior in the digital space.

The transfer of communication from the digital environment to real life is proposed to be carried out by compiling a map of one's own life and comprehending the content of such concepts as "love", "friendship", "loneliness", "peace", "person", etc. It is assumed that when writing the proposed concepts, students will be able to fully distinguish between the real and virtual worlds, as well as understand the place of the Internet in the formation of various types of human relationships.

Moreover, the diary offers to streamline work with gadgets and applications. This is especially important as part of the formation of digital hygiene – limiting notifications and setting notifications depending on the time of day.

Week 2

The second week of work is devoted to an important and acute topic in the youth environment, the topic of cyberbullying. In contemporary society, which can be characterized by the transition of communicative practices to the online space, there is a new form of violence – cyberbullying (Patchin et al., 2011; Zhu et al., 2021; Macaulay et al., 2022). Its essence lies in the systematic impact using digital technologies in order to destabilize the psycho-emotional state of the victim (Amran et al., 2023). Among the most common manifestations of this phenomenon are online insults, threats, as well as the dissemination of deliberately false, so-called fake information

and other forms of destructive influence. Single individuals and groups can carry out cyberbullying, which brings serious negative consequences to victims, such as the development of psychological disorders, a decrease in self-esteem, the occurrence of depressive states, and even suicidal disorders.

The study of the topic "Cyberbullying" in the educational process allows students to realize the very serious consequences of this type of violence. They become able to recognize the tell-tale signs of cyberbullying and learn how to prevent and resist it. Recognizing and developing these skills are essential elements in ensuring safe and effective behavior in the digital environment. In the context of this topic, not only techniques for countering cyberbullying are considered, but independent work is also expected to search for psychological support services. This approach is justified, since not all topics can be discussed with relatives or friends.

Furthermore, joint work on the digital trail and cyberbullying is expected, i.e., setting up profiles in social networks. Nowadays, some social networks offer to hide their page from users for at least a week. Mechanisms for blocking unwanted users with specific reasons have been developed.

An important point is to work out your own fears, since the victims of cyberbullying, in the first place, can be people who are unsure of themselves and their own abilities. It is proposed to prescribe your fears, accept them and describe the mechanisms of confronting them. In this case, the student himself finds a way out of the situation, grows up, learns to make decisions and be aware of their consequences (Burlet et al., 2022). The last point is especially important for those who practice cyberbullying themselves; philosophical reflection in the form of a diary makes it possible to take the place of the "victim" and understand how the person feels about whom illegal actions are being carried out. The practice of providing assistance (expressing thoughts) to a person who finds

himself in a difficult situation offers to relieve psychological tension and then, vice versa, to express an opinion about a pleasant, good situation.

An indicator of an adult, mature person is the ability to say "no" at the right time, to get out of those situations or events where it is uncomfortable. Such an important skill is formed with the help of a special task, to confidently say "no" to 2-5 dubious proposals per day.

In the final task of the week, it is proposed to pay attention to those who need care, first of all, to relatives and friends. Thus, closer social contacts are formed with people outside the Internet.

Week 3

Having done tremendous work on themselves, having comprehended their behavior in reality and in the virtual environment, in the third week, students reach the level of critical thinking. Students are invited to think about the content of the concept, to isolate the barriers to the formation of a critical understanding of the world (formed patterns, advertising, propaganda, etc.). As part of the consideration of comprehensive digitalization, it is necessary to pay special attention to the phenomenon known as "post-truth". Post-truth can be understood as a strategic construction of information content in order to form a virtual reality that differs from the actual one by controlling consciousness through media sources. The desire to resist the post-truth finds the most effective expression in critical thinking, which becomes the basis of the 3rd section of the analyzed manuals. Possession by students of basic skills of critical thinking, according to the authors, provides protection from falling under the power of emotional reactions, biases and misconceptions (Ennis, 2018; Dekker, 2020). Such skills are considered key to a successful career

and a comfortable life. Everyone has the opportunity to master critical thinking by learning and developing reflective thinking habits.

In addition to critical thinking and the post-truth phenomenon, the thesaurus developed in this section includes concepts such as "thinking", "non-critical thinking", "metacognition", "skepticism", "bias", "objectivity" and "fake news".

We have developed a step-by-step strategy, adhering to which, anyone can take a more meaningful look at the world. Reliability of information is of great importance in new media. Often, we can find several interpretations of the same event, but how to understand which one is correct? For this, a guide to working with information was also developed. The next step is to decide what is right. Here students are offered the so-called "Descartes' Square", a technique that allows them to evaluate the consequences of each of the possible choices. This "square" was deliberately left in the diary, on which the student can write down his answers to the questions of Descartes' Square. On the 4th day of the week on digital asceticism, it is proposed to train awareness and perception. As part of the task, it is necessary to read any philosophical quote aloud or to yourself, and then evaluate self-attitude to it: what was remembered, what thoughts it caused; it is proposed to put these thoughts on paper for greater awareness. It is recommended to complete the task within 10-30 minutes. Students can return to a quote or a word, a phrase from it in a few days and note how this pattern is embodied in life, what role it plays in it. Another practice for the formation of critical thinking is the "Venn Ring method", which consists in an attempt to study a particular situation from different angles and understand the logic of ongoing events. For written work, two options are provided, 2 and 3 circles. Particular emphasis is placed on the intersection of these circles.

At the end of the 3rd week, a creative task is offered, to write a

syncwine poem, which is one of the forms of expressing one's own opinions, feelings and associations. On the 7th day, it can be a difficult, but interesting work on the critical reflection of the self, to portray yourself with the help of a mental map.

Week 4

Finally, when students have passed the stage of self-reflection, it is necessary to learn to take care of themselves. This caring means taking life into your own hands and realizing that understanding yourself is the key to shaping your own life path.

In our opinion, the application of stoic practices in the context of comprehensive digitalization is a very effective solution. The contemporary digital environment generates a significant amount of informational noise and temptations in which an individual can easily lose his identity. However, turning to stoic concepts allows a person to learn to live through the mind and coexist in harmony with the "digital nature", extracting only what is necessary from it. If we consider the structure of media content from the position of the ancient Stoics, it becomes clear that the most attractive material is based on four affects that should be eliminated, pleasure, disgust, desire and fear. A skeptical view and adherence to the ethical principles of Stoic philosophy help to reveal the emptiness behind these affects (Pigllucci, 2021).

It is interesting to note that the content of the sections of the textbooks, to a certain extent, corresponds to the key virtues by Stoics. Thus, the development of digital footprint management skills contributes to the formation of a state of ataraxia and provides a sense of security in the digital environment. Resistance to cyberbullying is based on apathy, expressing the principle of dispassion. In turn, critical thinking can be compared with intellectual autarchy, striving for the spiritual independence of a

person.

Awareness of the value of the property of life is offered through familiarization with the "slow life" trend, the philosophy and principles of stoicism. Students can reflect on how they take care of themselves, write thoughts about themselves in a diary, work with any quote of the day and draw it as an association. Taking care of the self is taking care not only of your own body, but also of your mind and your psyche. It is necessary to understand how it is included in the natural world, the artificial world and the digital world. A person is able to fill his existence with various kinds of meanings and thoughts. As part of this philosophical practice, it is supposed to track the flow of one's thoughts, ideas and write everything down in a diary.

Working with the inner world is its enrichment. Reading helps us to understand the world of other people and ourselves. For this purpose, the practice of slow reading, the so-called "Pearl Diver", has been developed. Such work with the text allows you to track the thoughts that arise when reading, to understand which fragments of the text make the greatest impression, and why they resonate in the mind and heart.

The last philosophical practice is work on the self. Only an experienced person can give advice to his friend on how to take care of himself. Thus, through the above-described philosophical practices on digital asceticism, the goal of the diary is to shift the focus from the digital space of a person to himself, his inner world and environment.

Digital Asceticism for Teachers

The diary "Digital Asceticism" can be used both independently by students and with the help of a mentor. The manual for teachers in a

concise and accessible form reflects all the features of working with the diary, explains the basic concepts: instant messengers, social networks, cyberbullying, etc. The manual for teachers presents detailed lesson plans, examples of presentations, and textbook material (Gulevataya et al., 2023). For older teachers, this manual is a good help in getting to know life in the digital world and will allow the older person himself to find opportunities for adaptation. For young teachers, this is an important methodological support that allows them to prepare well for a lesson on digital topics in a short time.

Classes with schoolchildren are recommended to be held weekly as part of a classroom hour, at which thematic presentations will be shown, the class teacher will explain the importance, the need for digital asceticism and competently pose questions that students should find answers to while working with the diary. During the class hour, students are also supposed to be included in philosophical practices.

The combination of personal and classroom work under the guidance of a teacher will help students to better understand others, their interests, problems and gain experience in a group experience. Such experience helps to form intra-group contacts, unite the class, and reduce the level of conflict. On the other hand, group work helps to better understand oneself and one's inner world in relation to others, one's uniqueness, which helps in the future to correctly set life priorities and set personal boundaries.

With proper use, both manuals have a huge potential for instilling and developing digital ascetic skills, which is one of the most important tasks in the era of digitalization.

Handwritten diary for a student of the digital age

Digitalization has made the algorithmization of thinking the dominant format, that is, the desire to use ready-made solutions or standard ways to find them, reducing creativity and the desire for creative search in a child of the digital age. For educational institutions, it is extremely important to educate students in competencies that allow them to consciously counter the deep-seated threats of human digitalization, which primarily affect cognitive activity itself (Inyushina, 2021). A modern student, however, like most people, is forced to process a huge flow of information. The human brain adapts to such information loads through fragmentation of information and clipping of thinking. At the same time, the ability for a holistic and systematic perception of reality has been questioned. Moreover, a person tends to consume simpler content. This can be countered by understanding the philosophical foundations of digital hygiene: "If the digital revolution has made significant adjustments to human life, now it is necessary to develop not just life hygiene, but digital life hygiene" (Bulanov, 2021).

As one of the methods of digital asceticism, the authors of the manual consider such a format of human activity (in understanding oneself and one's life) as the use of written practice, i.e. keeping a diary. A handwritten diary is a chronological sequence of dated entries of an individual. A feature of the diary is its fragmentation, non-linearity, violation of cause-and-effect relationships, intertextuality, auto-reflection, fundamental incompleteness and lack of a single plan (Unterhitzenberger, 2022). Daily entries can contain reflections on life, contributing to the understanding of personal experiences and their attitude to the world. Often keeping a diary is dictated by a person's desire to trace his own spiritual (intellectual) development. In this case, it acts as a projection of the author's internal states, on the basis of which introspection is carried

out for further self-care. Keeping a diary not only makes a person more receptive to his own existential experience, but also develops the ability to express his thoughts, feelings, experiences in verbal form. In general, the diary helps to organize individual experience, leads to the development of self-discipline, which is important for the development of an "I" (Radcliffe, 2013).

The handwritten diary will allow students to become more sensitive and attentive to their inner world, and will also help them find ways to solve meaningful life issues. The teacher, in turn, will make it easier to implement the requirements set for professional education: individualization and personalization, disclosure of the individual abilities of students. The handwritten diary is a form of authentic assessment, i.e., aimed at assisting the student in developing his ability to analyze his own activities, as well as the formation of a culture of thinking, logic, the ability to analyze, generalize, systematize, classify. Modern schoolchildren and students are forced to be trained in the conditions of technological innovations. The handwritten diary is a path to digital use that includes practices to reduce addiction to gadgets and social media, increase productivity and focus, and lessen stress and anxiety caused by the constant use of digital technologies.

Keeping a handwritten diary can help a student to better remember and organize his thoughts in the process of reflective work, the result of which is written down on paper. It captures important events and moments of a person's life not just as an endless selection of photo and video materials that are easy to get on a smartphone, but as meaningfulness, feeling and integrity of life, which is a very important aspect from the point of view of philosophy. Naturally, this method does not solve the problem of "programmability" of digital life, but it allows students to critically relate to this new reality.

Conclusion

In the increasing digitalization of society, the trend of rejecting the excessiveness of the digital benefits of civilization matures and becomes actual. The actualization of the topic in this case is not associated with the ubiquity of the practice of diary proposed by the authors, but indicates the consonance of time, i.e., very significant and essential precisely for this stage of development of society. This practice is not yet total and is aimed at a partial and meaningful limitation of digital goods in everyday life, as well as at developing the necessary skills for an active, wholesome and effective life of students in the context of digitalization.

One of the forms of reasonable consumption of information is digital asceticism, which arose as an assumption about the possible limitation of the experience of a person's presence in the contemporary digital world, which opens up wider opportunities for students to learn and master ways to effectively use digital addiction prevention tools, digital hygiene skills, to improve the quality of life. Special attention in the article was paid to the mobile application "Digital Asceticism". Despite the apparent contradiction (using a smartphone to overcome digital addiction), this application has a significant advantage, its format is the most intuitive for the younger generation, which is the target audience of this set of educational resources. Consequently, the use of digital technologies reduces the psychological barrier and provides a comfortable entry into the learning process, avoiding associations with traditional educational practices.

Further promotion of this methodology by integrating it into the educational process as a specialized course is a logical and progressive direction of development. Today's learners have limited skills and competencies to work effectively and safely in the digital environment. The knowledge, skills and abilities developed by this

cycle of educational materials can significantly close the existing gaps in the understanding of the digital environment among students. At the moment, the team of authors has conducted a pilot experiment on the use of a diary and a manual for teachers in one of the Russian schools. The data goes through the processing stage, after which a decision will be made on the need to adjust the experiment; the course, tools and the need to use additional methods to evaluate the effectiveness of the proposed materials. In the future, a large-scale pedagogical experiment is planned to test the methodology of digital asceticism. It is expected that more than three hundred schools in Russia will take part in the experiment in 2023-2024.

Combining handwritten notes with a mobile diary app is a promising direction for a deeper, more organized and innovative diary experience. By combining traditional and modern methods, users can enjoy the best aspects of both approaches, unlocking their potential for self-expression and reflection. The study of the possibilities of implementing the proposed pedagogical technology for the prevention and correction of digital addiction of students made it possible to establish that its use opens up wider opportunities for students to learn and master ways to effectively use the means of dependence on gadgets and services on the Internet, to improve physical, mental health and social well-being.

We invite colleagues interested in the problems of developing digital skills to improve the quality of life to take part in our study and are ready to provide all the necessary materials in English upon request.

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