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Digital Asceticism: Philosophy Is Back to School

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Abstract

The article presents the problem of finding a balance between offline and online life in the context of digitalization. The study reports the quantitative results of a pedagogical experiment conducted to test the methodology of digital asceticism. The experiment involved 9th grade students of a secondary school in Chelyabinsk, Russia. In the study we used the textbook designed in the form of a philosophical diary. The diary "Digital Ascetics" is based on the methods of philosophical practice, which include an appeal to the principles of Stoicism, philosophical reflection and keeping a handwritten diary. The journal consists of sections relevant to today's situation: digital footprint, cyberbullying, critical thinking, self-care. The daily tasks are freewriting, slow reading, reflection on philosophical quotations, philosophical questioning, self-reflection. The hypothesis of the study was that philosophical practice can help a high school student find a balance between online and offline life. It can reduce the negative effects of communication and virtualization mediated by technological devices and prevent digital addiction. The results of the experiment showed that the use of a philosophical diary is useful for developing skills in interacting with devices, working with information, digital hygiene and security. Digital asceticism as a pedagogical approach can become a basis for effective and creative educational and extracurricular activities of students. The materials of the study can be used as recommendations for the organization of educational and pedagogical work focused on the formation of digital literacy skills.

Keywords: digital anthropology, digital asceticism, philosophical diary, digitalization, pedagogical experiment, digital literacy, digital hygiene.

1. Introduction

The modern world has been seriously transformed under the influence of digitalization and therefore it is characterized by a number of features that significantly affect all social processes and

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the everyday life of an individual. Today, modern communication technologies make it possible to receive information in real time, which simultaneously accelerates decision-making and increases the efficiency of performance. However, this constant access to information also exposes a person to stressful information loads. While new forms of communication such as social media, messengers, and other communication tools facilitate quick communication with friends and colleagues anywhere in the world, they also contribute to the pursuit of perfect images that are often broadcast over the Internet.

Digital technology has dramatically changed the way we work in many industries, including commerce, education and healthcare. Since the Covid-19 pandemic, remote work has become commonplace in intellectual fields and has greatly expanded the availability of education. However, it has also blurred the boundaries between employees' work and personal time, leading to the problem of irregular working days that are not governed by labor laws or health and safety regulations. This can lead to burnout, neurotic disorders and other destructive consequences of working in a capitalist race for profit. (Zheleznyak, 2022). E-commerce through online stores, payment systems, and other electronic services offers the opportunity to save time when making purchases without taking time away from your primary job. However, this convenience can lead to incredible overconsumption and online shopaholism, especially when credit purchases are offered, which can create financial hardship for many people. One of the main specifics of the world in the age of digitalization is also the presence of digital threats and challenges. Cybercrimes, cyber espionage, fake news, cyberbullying and other similar phenomena lead to increased tensions between individuals and social groups as well as entire nations (Gálik, 2019; Wang et al., 2019; Ademiluyi et al., 2022).

The labour market has also changed dramatically due to digital technologies. A huge amount of data, known as "Big Data", influences production, economic, political and cultural processes. Processing and analyzing this amount of data requires new tools and digital skills, making digital literacy an important factor for successful work and functioning in today's world. Thus, in the context of digitalization, it becomes crucial to be able to effectively use digital technologies and tools to adjust and perform successfully in the modern world.

The main goal of the Digital Ascetics Diary project is to balance online and offline presence and existence, get out of digital addiction, get to know oneself and determine the path of further self-development with the help of a handwritten diary. The diary, designed in both print and mobile app formats, includes sections that are particularly important at the current stage of society's development: digital footprint, cyberbullying, critical thinking, and self-care. These are the skills that are important to develop in the younger generation.

The purpose of the article is to present the influence of the textbook "Digital Ascetics" on the processes of self-awareness, self-development, and digital addiction on the basis of the results of the pedagogical experiment. Hypothesis of the study is the following: we suppose that methods of philosophical practice based on the principles of Stoicismб taking into account the current situation (Dopierała, 2022), philosophical reflection and diary keeping can help schoolchildren to find a balance between online and offline lives. This will reduce the negative effects of mediated communication and virtualization and prevent digital addiction. This approach can become the basis for more effective and creative academic and extracurricular activities of schoolchildren.

2.Materials and methods

Methods employed are the following: pedagogical survey, questionnaires, data analysis.

For the experiment, two classrooms of a general secondary school were selected by prior agreement. A sample of available cases is used, which is fully justified in the experimental conditions. The number of participants of the experiment is equal to the number of students in the classes. According to the design of experiment, experimental group and a control group should be identic. Number of students in classes: class "A" – 14 people and class "B" – 16.

The limitations of using experiments, including pedagogical experiments, are widely described in the scientific literature. First of all, there are problems of an ethical and technical nature. Ethical issues come to the fore when conducting research on human subjects. This point was fully taken into account in the study, since the very essence of the experiment was to teach young people ascetic practices in the digital environment and minimize the threats it poses.

One of the most important technical obstacles when conducting an experiment is the impact of the experimental setup on the object being studied itself and the appearance of removable and

irremovable effects of such impact. Here the experimental methodology encounters a number of specific limitations related to the characteristics of the objects being studied. A typical technical problem is the creation of artifacts in empirical research, which greatly complicates the solution of research problems. It can be solved using statistical processing methods. In our study, statistical data was compared with self-examination based on the results of working with diaries, which was supposed to exclude the appearance of artifacts.

Main concepts of the study are the following.

1. Digital literacy is the ability to use new media with the help of gadgets and to implement fact checking.

2. Digital asceticism is a new format of relationship with digital, in the form of a philosophical practice based on a series of exercises, self-reflection and self-care.

3. Digital addiction is excessive use of gadgets and being on the Internet.

4. Self-reflection is the ability to track your thoughts and understand the reasons behind them.

5. Screen time is the frequency of gadget use.

6. Philosophical practice is a direction of modern philosophy, which uses philosophizing as a tool for posing, analyzing and solving worldview problems. The task is to realize philosophical reflection in order to expand the boundaries of worldview.

7. Social network is an Internet platform for communication, networking and information transfer. Distinctive feature is that the social network contains information about the owner of the page.

8. Messenger is a program for personal or group communication.

The experimental process is the following.

1. Measurement of indicators before the implementation of the experimental factor: self-survey in the forms "A" and "B";

2. Introduction of the experimental factor: diary keeping in the form "B";

3. Final survey at the end of the study on the same program in the experimental and control group: self-survey in the forms "A" and "B".

Analytics.

A) Examining the results of the survey in general for the two groups before and after the diary keeping;

B) comparison of before and after results in control and experimental groups;

C) diary analysis.

The purpose of the surveys was to examine the digital literacy of the students.

The objectives are the following.

1. To identify the frequency of communication media usage before and after the work with the diary:

A) frequency of viewing the news feed, the role of "likes" and the emotions they evoke;

B) writing posts;

C) use of social media and communicators;

D) tracking post ratings ("likes");

E) the presence of blogs.

2. To find out the attitude of students to different content on the Internet and the influence of parents on interaction with information on the Internet.

3. To study the state of health indicators and the level of social interaction of respondents according to the results of self-examination: problems with sleep, nutrition, school performance, the number of friends and conflicts at school.

4. To establish the main interests of schoolchildren besides the Internet.

5. To study the main online interests of adolescents.

6. Find out the attitude to advertisement on the Internet, the use of fact checking.

7. To investigate the use of special health programs, notification tracking and digital hygiene.

Hypotheses:

1. Pupils spend a lot of time using gadgets (browsing social networks news feed more than 3 times a day).

2. Students' social contacts are not developed, they have few friends, and rarely communicate with classmates.

3. Reading information in messengers and social networks is superficial.

4. Health condition and sleep of pupils are satisfactory.

The experiment procedure:

1. Measurement of indicators before the introduction of the experimental factor in the real and control group: self-examination.

2. Introduction of the experimental factor: keeping a diary.

3. Final survey at the end of the study.

A) Comparison of results before and after.

B) Analysis of diaries.

Results:

1) Students began to spend less time browsing social networks; screen time decreased.

2) Social contacts increased (level of social interaction increased).

3) Students paid less attention to evaluating their own posts.

4) Attentive reading of posts increased.

5) Self-assessment of health status improved.

3. Results

The study is a controlled pedagogical experiment. Students of the 9th form of a secondary comprehensive school in Chelyabinsk were chosen as the object of the study. Two forms "A" and "B" were chosen. First, students of both forms participated in a continuous sociological survey on the topic of interaction with the Internet space: the use of gadgets, the use of messengers, social networks and games, topics of interest, as well as the level of social interactions and well-being (according to the results of self-examination). Then form "A" was offered to work with the diary "Digital Ascetics", which involved not only working with textual information, but also practical exercises. After a month of work with the diary in the experimental (form "A") and control (form "B") groups were measured using the same program and tools that were used before the introduction of the experimental factor (diary). Socio-demographic portrait of students: boys and girls aged 15-16.

Survey results before the introduction of the experimental factor in two forms.

The survey found that 50 % of respondents use smartphones very often, rating the frequency as 5 points on a 5-point scale, and a further third reported a frequency of 4 points. When asked how they interact with a smartphone, the most popular answer is 'I communicate on social networks and messengers', followed by 'I use it to listen to music' and 'I browse social network feeds'. Around 60 % of respondents do not have a tablet, and those who do use it very rarely (1 point). For tablet users, reading e-books was the most important aspect of their use. Those who have a laptop or PC use it moderately – 3 points – and very often – 5 points. Laptops and PCs are mainly used for studying, watching films and playing computer games. Some 77 % of respondents said that their parents did not monitor their use of the devices. One of the questionnaires had a note next to the "No" option: "I am already an adult". Respondents were divided on the issue of restricting access to Internet content. About a third of respondents are sure that it is necessary, while 55 % are sure that it should not be done. Pupils are sure that they should not publish online material that demonstrates and propagates violence (41.9 %), incites inter-ethnic and inter-racial discord (29 %) and about 23 % chose the option "all of the above". More than 50 % of respondents use special screen settings to reduce the strain on their eyesight, a third use the pedometer application and 29% have applications with training and exercise complexes.

The top three social networks (in descending order) are "VKontakte", "TikTok", "YouTube". A third of respondents chose the option "Other", where they indicated the popular messengers "Telegram", "WhatsApp". This indicates a lack of understanding of the differences between these means of communication. Approximately 45 % of respondents do not maintain a personal blog and those who do fill it with content at least once every two weeks. Next, a block was developed for those who maintain a personal blog on any online platform. A third of the respondents share personal photos with their subscribers, 25.8 % post short texts under their photos or videos, another 12.9 % make short clips for social networks such as "TikTok", "Yappy", "Likee". Most of the students who blog use special programmes for photo and video editing. However, around a third of respondents (32.3 %) note that likes and reposts do not mean anything to them and do not affect their self-esteem. 35.5 % of respondents check their social network news feed more than 3 times a day and 25.8 % (almost a third) – 1 time a day. When looking at the feed, they feel interest (48.4 %) and indifference (22.6 %). Students mainly only like posts from their friends or favourite communities (58.1 %). The respondents' favourite communities on social networks are related to

music and favourite artists. This is followed by 3 options with the same percentage (22.6 %): famous person, anime and cartoons, class/school group.

The most popular messenger among students is Telegram, in line with all-Russian indicators. WhatsApp and Discord come next. The success of the latter is explained by its popularity among gamers and programmers, as well as the possibility of working with neural networks. Favourite channels in messengers coincide with groups in social networks: channels of favourite music bands/artists, anime and cartoons, class/school group. It is worth noting the presence of private communities with friends (19.4 %), subscribing to a famous person's channel (19.4 %) and groups about animals (16.1 %). The majority of respondents (64.5 %) offer the possibility to follow information about their online presence, all statuses are disabled for 22.6 % of respondents. All notifications are enabled for 38.7% of respondents. These are mainly calls – 38.7 %, messengers – 35.5 %, social networks – 32.3%. Respondents most often follow notifications about news, posts from friends and family (61.3 %), 25.8 % follow posts from interesting communities.

With the active use of gadgets and social networks, the issue of personal data becomes very important. They do not leave their personal phone number and email address – 51.6 %, regularly clear their browser history – 48.4 %, delete unnecessary files and have special devices to store necessary information – 32.3 %. The most unpopular answer was using anonymizers, "incognito" mode in the browser – 9.7 %, deleting accounts in unnecessary social networks and deleting their data on other people's computers – 12.9 % of respondents.

At the current stage of development of new media, virtual communication is significantly replacing real communication. More than 50 % of respondents said they had several close friends and no conflicts with others. 25.8 % found it difficult to answer whether they had conflicts with others. About a third of respondents (32.2 %) tend to agree with others and more than half of them said they were independent of other people's opinions. Respondents check information that they distrust (35.5 % strongly agree and 29 % somewhat agree). Almost all respondents do not trust advertising – 77.4 % completely distrust it, 19.4% partially distrust it. In this section, the ability to clearly express and defend one's personal opinion is important. A third of respondents found it difficult to answer that they were always and in everything right (29 %), and also a third tended to agree with this statement (32.3 %).

35.5 % of respondents have C's in several subjects, but they mostly study with '4' and '5'. 25.8 % of the respondents study at '4' and '5', while 22.6 % of the respondents study at '3' and '2'. The following reasons were given for not studying: not interested in studying – 38.7 %, classmates hindering studying – 25.8 %, not liking school – 22.6 %. The option 'other' received 25.8 % of the votes; the students themselves had to write a suitable option in the blank line. The most popular answer in this case was 'laziness'. Active use of gadgets makes respondents think about health problems. More than half of respondents said they had no health problems. The question about the quality of sleep divided the respondents into 3 groups – one third of the respondents reported a satisfactory quality of sleep, another third – an unsatisfactory quality of sleep and 25.8 % – a good quality of sleep. 58.4 % of respondents eat what they want, when they want, i.e. they do not follow any dietary rules. Hobbies (in descending order): sports (41.9 %), computer games (29%), drawing and listening to music (both 25.8 %), computer programs (22.6 %). The other option scored 9.7 % – the most common answer is 'manicure'. Computer games by popularity (in descending order) Roblox (38.5 %), Dota 2 and 'other' – 29 % (other – World of Warcraft), Counter-Strike: Global Offensive – 25.8 %. When it comes to planning their day, the students were divided into 2 groups: making plans for the day – 38.7 %, not planning at all – 41.9 %. The most unpopular answer was making a plan for the week at 6.5 %.

Results of the study on control (form "B") and experimental (form "A") groups

The frequency of smartphone use one month after using the diary decreased slightly in the experimental group from 5 to 4 points (from 33.3 % to 29.6 % to 3.7 %). However, there was also a decrease of 1.5 % in the control group. The reasons for using a smartphone changed: the percentage using marketplaces almost halved (from 32.3 % to 17.2 %), as did the percentage using services to listen to music (from 41.9 % to 24.1 %). In addition, the percentage of playing games also decreased (11.6 % difference).

Social networking remained the same, while calls to family and friends increased by 22.7 %. In the control group, almost all indicators remained the same, except for one – the use of smartphones for studying increased more than threefold (from 6.5 % to 20.7 %). The results for tablet use remained the same – 1 point. However, the percentage of the experimental group

increased – from 24.1 % to 31.3 % (7.2 % difference). Before the experiment, students used the tablet for messenger communication and for reading books (especially in form "B"). After the interaction with the diary in form "A" the situation changed: students started to use the tablet for browsing social networks, for entertainment and for watching films (this is the most popular answer – 37.5 %).

Interaction with the laptop/PC gadget in the experimental group decreased from 3 points (22.6 %) to 1-2 points (23.8 % total). The reasons for use remained almost unchanged. There was a slight decrease in the percentage using the PC for studying, while watching films increased. It is interesting to note that students are less likely to play games on a laptop or PC (a decrease from 32 % to 18.2 %), but more likely to play games on a tablet (an increase from 0 to 50 %). This can be explained by the greater mobility of the device. In addition, modern game developers take into account the possibility of realizing the game on different platforms.

The use of social networks remained within the general trends in the changing conditions of the new media market – "VKontakte", "YouTube", "TikTok". In the experimental form, the frequency of viewing the feed decreased. About a third of the participants said that they did it twice a day, and 17.2 % – once a day. The situation did not change in the control group. The feelings when watching the tape also changed insignificantly – the leading factor was still the "interest". The most popular answer to the question "How often do you give likes?" in both forms was "I only give likes to posts from my friends/favorite communities". In the experimental group, 13.3 % also chose the answer "I don't give likes to anyone". Liking other people's posts is a rather controversial topic. On the one hand, we can talk about a lack of desire to support the author, to express one's approval. On the other hand, such behaviour can be seen as a more thoughtful and deeper engagement with the material. In this case, likes can be given to really interesting and important topics. I would like to believe that the participants of the experiment do not give "unnecessary" likes and thus clean up their electronic footprint, as many social networks show page owners who have rated and viewed the material.

After working with the digital asceticism diary, the percentage of those who tracked the number of likes and reposts in order to improve their social media page/blog decreased (from 18.2 % to 7.2 %). However, there was a slight increase in the indicators 'I blog for myself' (from 18.2 % to 33.3 %) and 'Likes mean nothing to me and my self-esteem' (from 13.6 % to 22.2 %).

The most popular messengers maintained their positions: "Telegram", "WhatsApp". At the same time, the percentage of users of "Discord", "Snapchat" decreased in the experimental form. These data are confirmed by the fact that students started to play games on PCs and laptops less often, where perhaps the use of this messenger "Discord" is more convenient. The percentage of students using the "Viber" messenger has increased (from 6.9 % to 13.3 %). Most students follow notifications about messages and posts from friends and relatives. In form A, this percentage even increased slightly. Notifications on mobile devices also include (in descending order) social networks, calls and messengers. Around 20 % of respondents have all notifications on gadgets.

One of the tasks of the digital asceticism diary was to teach children to keep track of their personal data. After working with the diary in the experimental form, the pupils began to clear their browser history more often (6.7 % increase). Other indicators remained the same: students do not leave their personal data; they regularly clear the cache on their devices. Modern gadget-based communication has a significant impact on the health of the younger generation – not only physically, but also mentally. About a third of the respondents in the experimental form said they had health problems. It should be noted that after working with the diary, when asked about the quality of sleep, the children more often chose the answer "good" (an increase from 16.7 to 20.0 %) and "satisfactory" (from 16.7 % to 23.3 %). At the same time, the most popular answer before the experiment was "unsatisfactory sleep" (26.7 %). Pupils mostly do not follow the principles of a healthy diet. However, after the experiment in the form "A", there was an increase in those who tried to follow a healthy diet (from 6.5 % to 16.7 %).

In order to reduce the strain on the eyes, the students use special settings of the screens of the gadgets, and the most popular programme for maintaining their health is "Pedometer". Students' interest in computer games in general has been maintained. In form "A" the interest in the game "Roblox" decreased, but more than a third of the respondents started to play other games.

The students' social contacts were measured in a special block. Most pupils have several close friends. The children try not to fight with anyone, and this percentage increased slightly after the experiment (from 42 % to 48 %). Pupils try to agree with others, the percentages before and after

the experiment did not change. This may be an indicator of low levels of conflict as well as an inability or fear to express their opinions. Both before and after the experiment, students in both forms found it difficult to answer the question whether they were always right. Taking into account the dynamics of the answers to the previous question, the growth of self-reflection is possible.

According to the results of the experiment, the students began to doubt that they really check facts (the percentage decreased from 50 % to 43 %). The percentage of mistrust in advertising remained high. The evaluation of their own performance is interesting. After working with the diary in the experimental form, the students evaluated their academic performance differently. The most popular answer was still "There are 3's in some subjects, mostly 4's and 5's", but the percentage increased from 29 % to 50 %. At the same time, the percentage for the answer 'I have problems with my studies' fell from 12.9 % to 3.3 %. The main reason for school failure remained the same – "I am not interested in studying" (up to 27.6 %, compared to 26.7 % in the experimental form), but a new one appeared – "I have no time to study, I work part-time" (23.3 %). In fact, at the end of the school year, most young people try to find a part-time job for the summer.

Respondents started to plan their time less. In form "A", the percentage of such students increased by 17 %. This can be explained by the fact that the survey was conducted at the end of the school year, before the holidays. Among the hobbies, sport is the most popular. In the experimental form "A", hobby options such as "embroidery" (26.7 %) and "other" (26.7 %) scored a high percentage – in this section, the children mainly mentioned manicure.

4. Discussion
Philosophy at school is not only an academic discipline, but is also designed to help students understand their values, beliefs and worldviews, and how these aspects influence their behavior and decisions. This forms the basis for a more conscious and effective management of individual life trajectory both during the period of study and in the subsequent professional activity and life.

A modern person who is computer literate and able to effectively use technology and techniques for his/her professional activity faces certain problems. Constant online presence has a negative impact on his offline life. The virtual world, with its screens, chat rooms and voice messengers, replaces real human communication, which leads to serious problems and prevents the realization of his full potential and capabilities. The digitalization of society has increased the amount of time spent online, which often leads to isolation from the real world (Skivko et al., 2020). People face problems in personal relationships, lack of face-to-face communication and difficulty in making quality connections with others. The constant fascination with social media and digital devices can distract from real tasks and goals, which reduces productivity and affects quality of life. In addition, uncontrolled use of online technology can lead to mental health issues such as internet addiction, social isolation and other psychological disorders (Vlachopoulou, 2018).

It is important to emphasize that digitalization has its undeniable benefits and greatly improves the availability of information and opportunities for professional growth. However, being aware of and balancing online and offline life is critical to successfully fulfilling all potentials and achieving personal well-being. The education sector should also focus on developing skills in digital management, critical thinking (Ennis, 2018) and conscious use of online resources to help people effectively cope with the challenges and opportunities presented by the digital world. Only by doing so can a balance between the online and offline spheres of life be achieved, and the full realization of each individual's potential be attained (Shaev, 2015).

For the diary design we implemented the philosophy of the Stoics as a basis (Aurelius, Seneca, Epictetus), including modern practices of Stoicism (Becker, Becker, 2017; Irvine, 2009; Pigliucci, 2017; Robertson, 2019; Farnsworth, 2018; Holiday, Hanselman, 2016). In case we do not aim at radical transformations in lifestyle, excluding secular pleasures in favor of ascetic principles, it seems reasonable to pay attention to an alternative scientific-philosophical approach. In this context, Stoicism stands out as a philosophical doctrine that provides a methodology for a dignified and balanced lifestyle by re-evaluation material wealth, aesthetic appeal, and physical health. The central premise of Stoicism is to propose a rational aspiration in the world that prevents extreme imbalances. The underlying idea is to allow the possession of preferred objects with moderation and harmony (Guerin, 2022). Following the concept of Stoicism is characterized by its adherence to the middle path, striking a balance between avoiding excessive constraints that can oppress personal freedom and avoiding the destructive consumerist pursuit of material goods (González Estrada, 2019). This concept is analogous to the position of a surfer who skillfully holds

his balance at the top of the wave, ensuring optimal performance in the realities of life (Vrečko, 2021). As a result of a strict adaptation of stoic principles, the individual gains the desired increase in productivity and a harmonised state of spiritual well-being.

Digital asceticism is a lifestyle characterized by the conscious use of modern means of communication and the prudent allocation of attention in a world of digital technology and media. The methodology of digital asceticism becomes an important tool for achieving harmony between online and offline life of an individual. It helps one to realize how digital technology affects his life as a whole. Digital asceticism includes a number of practices aimed at controlling information consumption and the use of digital technologies. For example, this could be setting limits on time spent on social media or using apps to track screen time. Also, digital asceticism may involve not using certain digital devices or services at all, in order to reduce dependence on them and lessen the impact on real life.

The Department of Philosophy (South Ural State University) has published a series of manuals "Digital Ascetics" by Gulevataya i dr., 2023; Grednovskaya i dr., 2023). Also a mobile application "Digital Ascetics" was created, which is a diary available on the user's phone. The manuals are available upon request (in Russian).

The diary is a daily planner designed for four weeks of work and covers current issues in human life in the online and offline realms: digital footprint, cyberbullying, critical thinking, and self-care. Designed for students in forms 9-11 and university students, the manual can be used both for independent work and to support educational and training activities aimed at preventing digital addiction and developing digital literacy skills. This diary presents a number of exercises and assignments aimed at developing critical thinking skills, digital hygiene, self-reflection and other important aspects. The main methods of work with the diary include philosophical practice, which consists of reflective thinking about a philosophical quote and its application in everyday life, as well as freewriting as a free and creative reflection on a proposed problem topic. Each week begins with a problem statement, which should be analysed and comprehended, and ends with a reflective "Letter to Self", where it is proposed to summarise the results, give advice and determine directions for further development. It is designed to help students develop critical thinking, learn to use digital technologies effectively, and develop self-reflection and self-organisation skills. The methods presented in the workbook encourage a more informed and productive approach to everyday tasks and problems.

Limitations of the study. The statistical data obtained did not allow for in-depth analyses due to the descriptive nature of the study.

5. Conclusion

In general, the performed experiment has shown that the use of the diary on digital asceticism is possible for the development of such useful skills as the skills of working with information on the Internet, maintaining personal boundaries of one's online presence. The tasks developed within the framework of the philosophical practice of digital asceticism give an opportunity to understand the importance of the virtual world in one's life and try to find a balance with the real world.

In order to enhance the results, it is necessary to work with students and pedagogical staff in an integrated way and for a longer period of time (for example, during the school year). Mentoring by the class teacher is possible. Working with teaching staff to improve information literacy could also be useful, since only in this way is it possible to build proper interaction with students on issues of digital literacy. It is necessary to take into account the specifics of the object itself: secondary school students in adolescence, when the transition to the adult model of behavior is in progress. During this period it is possible to meet the rejection of certain norms of behavior. This fact raises the question of the possibility of conducting this experiment in an earlier period (7th-8th grade) or with university students. It is also necessary to make adjustments to the toolkit: to elaborate on the block of social interactions with relatives, friends, teachers; interests outside of the school. Perhaps understanding the gaps in real communication will help explain the immersion in virtual communications.

The further development of digital asceticism in research and pedagogy, especially in the context of Digital Anthropology, aims to make better use of technology to achieve a balance between online and offline lifestyles. This research has significant pedagogical and humanistic

potential, providing important tools to address the issues and challenges of global digitalization. The Diary Digital Asceticism has been digitized and is freely available.

In 2023–2024 it is planned to conduct the experiment in a large-scale version at the regional level. The project will include more than five hundred schools in the Chelyabinsk region (Russia, South Ural). We invite colleagues (teachers, psychologists, sociologists) to conduct their own experiments using the presented diary and compare the results.

We hope that one of the key areas of digital asceticism will be the development of more advanced tools and technologies that will help people control their use of gadgets and digital devices. These could include mobile apps that can track screen time, as well as intelligent systems that provide guidance and tips for digital management. Such tools will help people to use digital resources consciously and effectively, which contributes to better time management and quality of life in the digital age. This approach is an important step in achieving a balance between the digital world and real-world interactions, promoting more conscious use of technology to enrich lives and personal development.

6. Acknowledgements

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