



DOI: <https://doi.org/10.15688/jvolsu2.2024.5.16>

UDC 81'23:004.738.5
LBC 81.006

Submitted: 14.04.2024
Accepted: 20.08.2024

**PENIAPHOBIA AS A COMPONENT
OF THE DESTRUCTIVE DIGITAL MEDIA DISCOURSE
IN THE ASIA-PACIFIC REGION¹**

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Abstract. Modern hybrid linguistic-mental and information warfare massively uses the promotion of destruction in the mass media as a tool of negative 'soft power' media discourse directed against China, Vietnam and Russia owing to their being the key players in the geopolitical arena of Southeast Asia. The discourse of Western geopolitical opponents promotes peniaphobia (fear of poverty), which is one of the basic human fears since it is associated with ensuring the efficient viability of man and human civilization as a whole. The authors attribute peniaphobia to one of the universal social stigmas that affect the social structure and culture of the community, recognizing that media discourse is actively using open public Internet communication to control public consciousness gently. Meanwhile, intense exploitation by the media of alleged financial insolvency, looming economic crises, food shortages and impending hunger, the adverse effects of international labor migration and the deplorable state of the labor markets rapidly generate protest moods in society, changing social perceptions of money, food and food consumption. Information intakes that enhance peniaphobia use scenario modeling the presentation of potentially dangerous themes in the mass media of Russia, Vietnam and China. The article assesses the manipulation of public consciousness in the context of the pandemic, complicated by the psychological and informational confrontation between East and West and Western socio-economic and political sanctions imposed in connection with the Russian-Ukrainian conflict. Modern social culture has updated the features of presenting information using a digital format and subsequent decoding, which, in general, has influenced social dynamics. Based on analyzing the ethno- and sociocultural behavior of 'digital aborigines' on the Internet, the sociocultural approach to modern manipulation techniques of the public consciousness demonstrates the change in the use of methods of manipulation compared to representatives of the 'pre-digital generation'.

Key words: media discourse, digital media discourse, peniaphobia, manipulation, Asia-Pacific countries, destruction, psychological warfare, information warfare.

Citation. Lagutkina M.D., Zhang Yi, Chang Thi Thu Huong. Peniaphobia as a Component of the Destructive Digital Media Discourse in the Asia-Pacific Region. *Vestnik Volgogradskogo gosudarstvennogo universiteta. Seriya 2. Yazykoznanie* [Science Journal of Volgograd State University. Linguistics], 2024, vol. 23, no. 5, pp. 197-210. DOI: <https://doi.org/10.15688/jvolsu2.2024.5.16>

УДК 81'23:004.738.5
ББК 81.006

Дата поступления статьи: 14.04.2024
Дата принятия статьи: 20.08.2024

**ПЕНИАФОБИЯ КАК ЭЛЕМЕНТ
ДЕСТРУКТИВНОГО ЦИФРОВОГО МЕДИАДИСКУРСА
АЗИАТСКО-ТИХООКЕАНСКОГО РЕГИОНА¹**

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Аннотация. Современная гибридная лингвоментальная информационная война массированно использует продвижение деструкции в массмедиа как инструмент негативной «мягкой силы» в медиадискурсе, направленном против России, Вьетнама и Китая как ключевых игроков на геополитической арене Юго-Восточной Азии. Западные геополитические противники в своем дискурсе делают акцент на пенияфобии (боязни нищеты), являющейся одним из базовых страхов человека, поскольку она связана с обеспечением эффективной жизнеспособности человека и человеческой цивилизации в целом. Авторы относят пенияфобию к одной из общечеловеческих социальных стигм, влияющих на социальный уклад и культуру того или иного сообщества, признавая, что медиадискурс ориентирован на открытую публичную интернет-коммуникации для мягкого управления общественным сознанием. При этом муссирование тем якобы финансовой несостоятельности, грядущих экономических кризисов, недостаточной продуктовой обеспеченности и неизбежного голода, негативных последствий международной трудовой миграции и плачевного состояния трудовых рынков достаточно быстро формирует протестные настроения в обществе, трансформируя социальные воззрения на культуру денег и продовольствия. Для информационных вбросов, усиливающих пенияфобию, применяется сценарное моделирование, при котором актуализируются потенциально опасные темы в массмедиа России, Вьетнама и Китая. В статье оцениваются манипуляции общественным сознанием в ситуации пандемии, осложненной психолого-информационным противостоянием Востока и Запада, а также западными социально-экономическими и политическими санкциями в связи с российско-украинским конфликтом. Показано, что современная социальная культура актуализировала особенности представления информации с применением цифрового формата и последующим декодированием, что повлияло на социальную динамику в целом. Социокультурный подход к современной манипуляции общественным сознанием базируется на анализе этносоциокультурного речевого поведения «цифровых аборигенов» в Интернете, демонстрируя обращение к иным способам манипуляции, чем у манипулем, нацеленных на «доцифровое поколение». *Вклад авторов.* М.Д. Лагуткина: разработка общей концепции исследования, обобщение полученных результатов; Чжан И: анализ китайских источников; Чанг Тхи Тху Хуонг: анализ вьетнамских источников.

Ключевые слова: медиадискурс, цифровой медиадискурс, пенияфобия, манипуляция, страны Азиатско-Тихоокеанского региона, деструкция, психологическая война, информационная война.

Цитирование. Лагуткина М. Д., Чжан И, Чанг Тхи Тху Хуонг. Пенияфобия как элемент деструктивного цифрового медиадискурса Азиатско-Тихоокеанского региона // Вестник Волгоградского государственного университета. Серия 2, Языкознание. – 2024. – Т. 23, № 5. – С. 197–210. – (На англ. яз.). – DOI: <https://doi.org/10.15688/jvolsu2.2024.5.16>

Introduction

Humans seek to set the vector of clustering people, objects, and phenomena in the focus of moral and material values, stigmatizing some phenomena (such as diseases, poverty, injuries, wars, old age, orphanhood, etc.) and ascribing desirability and priority to other phenomena (for example, youth, health, wealth etc.), which in one way or another affects the assessment vectors of mass culture.

The purpose of this study is to identify the media representation of peniaphobia (fear of poverty) as a destructive socio-cultural phenomenon with the definition of its place in the process of cultural genesis in the Asia-Pacific countries, which forms the prerequisites for the further evolution of cultural

theory and develop a holistic view on the functioning of the socio-cultural regulatory mechanism 'wealth – poverty' in the public consciousness from the standpoint of digital media discourse [Hu Jiadong, 2020; Tsvetkova, 2020].

Researchers suggest that polarization sets a dichotomy in society, allowing us to designate destruction as an indispensable tool for the development of human society [Borisova, 2007; Lysak, 2007; Chandrappa, Bhusan Das, 2021]. At the same time, scientists tend to neglect the fact that in terms of dystopian philosophy [Galieva, Fatkullina, 2013; Reprintsev, 2013; Vyselko, 2022], destruction is a socio-cultural and psycholinguistic marker of victimhood, eventually leading to the deviation of identity and destroying the foundations of personality and society.

The construction of an effective mechanism for expanding the ‘language of hostility’ through mass media reflected new socio-cultural realities that emerged immediately after the end of the First World War. The concept of hostility evolved throughout the periods of the Second World War and the Cold War in the information wars between the USSR and the USA, China and Japan, the USA and Vietnam, Russia and the West, China and the USA, etc. The ‘language of hostility’ has become the dominant provocative factor initiating the ‘color revolutions’ [Sundiev, Smirnov, 2016].

Destruction by itself is a complex socio-cultural phenomenon that exploits the concepts and values of the traditional worldview. We have to admit that some manifestations of destruction, such as the destruction of norms in society, were considered by researchers in the aspect of studying the problems of autoaggression and suicide, terrorism and extremism, drug addiction and gambling addiction [Karabulatova, Zhang, 2024]. As a rule, the destruction and problems of positive personality identity become the object of close attention of psychophysicologists and psychiatrists, geneticists and biologists, historians and sociologists, political scientists and lawyers, cultural scientists and linguists [Efremova, 2012; Koptseva, Sereckina, 2013; Magomedov, 2020; Pugachev, 2014; Troshin, 1999]. At the same time, manifestations of destruction are often associated with a broader understanding of the mechanism of the destruction of the norm [Karabulatova et al., 2021; Karabulatova, Kopnina, 2023; Ryabchenko et al., 2021; Sundiev, Smirnov, 2016; Troshin, 1999; Huong Thi Thu Chang, Baraboshkin, Nurgazina, 2023]. Today, the ‘wealth – poverty’ dichotomy is becoming more salient in the public consciousness since the wealth stratification is hypertrophied through the media, exacerbating the crisis phenomenon of the ‘great gap’ between the rich and the poor, manifested in the form of increased impact of information attacks of post-truth in covering issues of socio-economic and geopolitical stability in certain countries.

Materials and methods

We obtained the empirical research base by a continuous sampling method from Internet data of publicly available sources in the countries under study, and analyzed it using traditional scientific and analytical tools.

We extracted articles on peniaphobia from the following digital sources: *Russians.online*, *tjournal.ru*, *International Anti-Corruption Portal*, *Moskovsky Komsomolets*, *Vietnam News*, *Vietnam+*, *Fishki.net*, *Komsomolskaya Pravda*, *Lenta.ru*, *InoSMI*, *Coura.com*, *Regnum.ru*, *Zhenmin zhibao*, *Novaya Gazeta*, *Moskva24*, *EKD!*, *Xinhua News*. In total, we compiled and analyzed over 300 articles, published in Russian and English. The samples from the Russian texts, that are used in the article, were translated by M.D. Lagutkina.

The comparative analysis of peniaphobia is presented across modern mass media discourse of the Asia-Pacific countries (Vietnam, China and Russia) in relation to the concept ‘wealth/poverty’ that covers the topics of economics and finance, hunger and satiety.

For considering peniaphobia, we defined the period between 2011 and 2024 as in the early second decade of the 21st century, the phenomenon of interest received the focus of scientific attention [Zarubina, 2011]. The beginning of the third decade of the 21st century was marked by a sharp surge in media publications on financial well-being, poverty, hunger caused by the coronavirus pandemic, Western sanctions against Russia, etc. A large number of publications had a destructive ‘linguatoxic’ nature that confirmed the development of the concept of ‘sociopsychic epidemic’, introduced into cultural studies in 1999 by A.A. Troshin in the context of the general theory of social destruction [Troshin, 1999].

Methods of modern media and digital space research, methods of studying the formation and transformation of various forms of identity have become dominant in our work. First of all, these are studies of cultural practices by P. Bourdieu’s [2013] theory of the social field, multimodal methodological approaches to the study of virtual mobile multiple identities [Karabulatova et al., 2021; Koptseva, Sereckina, 2013; Tatarko, 2014]. In the aspect of analyzing the processes of socio-cultural identification, we relied on research in the field of social identity, the methodology of which was developed by B. Anderson [2016], A. Appadurai [2021], V.N. Denisenko [Denisenko V.N., Denisenko A.V., Chebotareva, 2016], A. Goldstein [2021], V.I. Karasik [2021], E.N. Molodychenko [2017], and also on the

In this regard, it is possible to assume that the ‘destructeme’ itself conveys the meaning of punishment/retribution, explicitly or implicitly. For example: *Several new apocalypse plots are being prepared for the world at once* (Vzglyad, May 28, 2022). It is no coincidence that destructive behavior causes retaliatory aggression, which is a repressive element of sociality, realized through media discourse, despite the obvious failure of such a communicative strategy. For example: *‘On the second day, the apocalypse began’*. **Protests in Kazakhstan, pogroms and the seizure of the airport of Alma-Ata through the eyes of Russian eyewitnesses** (Lenta.ru, January 12, 2022).

The very dichotomy along the ‘wealth – poverty’ axis refers not only to the assessment of the economic state of the country but also to socio-political public attitudes since satisfaction with one’s income level is strongly associated with a sense of comfort and well-being, a sense of happiness. According to the *World Happiness Report*, Finland ranks first in the world for the seventh year in a row, demonstrating a low level of corruption, high GDP per capita, guaranteed employment, confidence in the future, social benefits and support, and high life expectancy. At the same time, in 2023, compared to 2022, Russia dropped by two positions in the world ranking of happy countries and took 72nd place between Moldova and Bolivia (Khvostik, Kommersant, March 20, 2024).

When covering the topics of poverty, media use verbal aggression, which is salient during the periods of the coronavirus pandemic (2019–2022), the intra-Kazakh socio-economic conflict (January 2022), the Russian-European confrontation in Ukraine (starting in February 2022). It should be noted that scientists single out the emoticeme as an emotive part of the meaning of a word and/or a phrase (metaphor) [Karabulatova et al., 2023, pp. 819]. The emoticeme ‘peniaphobia’ in the texts of media discourse exploiting the fear of poverty is enhanced by fresh metaphors, such as *sounds of stomachs ‘experiencing hunger’*, *a blow to the pocket ‘lowering the standard of living’*, etc.

Publications on these topics employ evaluative language that immediately draws attention. For example: *The **Hunger Games**: can humanity face **food shortages** due to COVID-19* (Moskva24, April 20, 2020); *It became known*

*about **mass hunger** among children due to the pandemic* (Lenta.ru, July 28, 2020); *The world is waiting for a ‘**catastrophic famine**’, which has not happened since during the Second World War* (Komsomolskaya Pravda, May 21, 2022); ***Mass bankruptcy** of travel agencies and airlines begins in Vietnam: even Vietnam Airlines is going down* (All Vietnam news, June 18, 2021); ***Black Days**: The deadly coronavirus has hit the Chinese economy. Now the whole world is under threat* (Lenta.ru, February 06, 2020); *Shanghai is **on the verge of famine**: a new lockdown has led to **horrific consequences**. People are forced to beg from their neighbors* (Moskovsky Komsomolets, April 20, 2022), *‘Save us!’ Translation of an article blocked in China on **food problems** in closed Shanghai* (EKD, April 9, 2022), etc.

The peniaphobia discourse can also include the broadcasting of fakes and mendacious rumors that allegedly Russian soldiers are massively exporting Nutella chocolate paste and household appliances from the territory of Ukraine, forming peniaphobia in expressive images among the target audience. For example: *Ukraine: Help!!! Russia is **stealing** toilets and Nutella from me!* (Fishki.net, May 24, 2022).

At the same time, the media promotes the image of a strong China that has managed to overcome poverty and misery. For example: *How China managed to **completely overcome poverty*** (Regnum.ru, February 26, 2021); *The Chinese Miracle: the country that **defeated poverty*** (Komsomolskaya pravda.KZ, February 05, 2021); *Xi Jinping solemnly declared: China has won a comprehensive victory in the fight against **poverty*** (Xinhua, February 25, 2021).

Simultaneously, the spread of rumors about the impending collapse of the entire financial system provokes the desire of the population to purchase the maximum possible stocks of products, etc. Among the popular queries on the Yandex network in May 2022 were the following: *buy all gaskets, buy all buckwheat, buy all sugar, buy everything in Turkey, they buy everything in pharmacies, the dollar will no longer grow, the euro will no longer be sold in Russia*, etc.

Peniaphobia belongs to the traditional culture of the East. As it is pointed out by various media outlets, every third working representative of Asian

countries is poor, which is explained by the high population density, high competitiveness in the professional environment, low standard of living, scarcity of choice in the implementation of life strategies (Forbes.kz, November 25, 2020). However, social reaction to the poverty itself is taken for granted due to the influence of the traditions of Eastern philosophy. In this regard, the fight against poverty in the countries of the Asia-Pacific region has led to a culture of overconsumption with a public demonstration of disregard for the excess of food and everyday objects. Such a challenge to the traditional principles of an environmentally friendly attitude to food is associated with the focus on creating shock content to increase the views of the publication. A demonstrative disregard for the results of labor could not but provoke counteraction measures from government agencies. In this regard, quite a lot of publications appeared that began to explain the reasons: *Eat or pay: why did they start fining food waste in China?* (ITAR-TASS, May 21, 2021), *China imposes fines for promoting excessive consumption* (Parliamentary Newspaper, May 5, 2021), *China has defeated poverty. What Russia can learn from it* (Komsomolskaya Pravda, February 25, 2021). To some extent, the attitude towards poverty in China echoes the interpretation of poverty in Vietnam: *Poor, but not beggars: how ordinary Vietnamese live today. Part II* (KFund.Media.com, March 27, 2018).

The psycholinguistic markers of peniaphobia in media discourse are:

1) **'talking' names** (such as: *Plyushkin, Mr. Ebenezer Scrooge, Monsieur Harpagon, The Miserly Knight*), which acquire the properties of a new evaluative nominalization when identifying competitors: *'Dump in the yard of the house': Tulyaks complain about 'Plyushkin' from Decembrist Street* (Tulapressa.ru, January 21, 2024);

2) **phrases with the preposition for** (or using the expression 'in support') in combination with the subsequent denial of something/someone: *For economic freedom – against arbitrariness!* (Russians online, June 16, 2021); *'Nationalists' – for the economic revolution* (Exclusive.kz, January 20, 2023); *The collection of donations for the poor and hungry in Dagestan started on Ramadan* (Mirmol.ru, March 3, 2023);

3) **any calls that actualize the danger**: *You can lose everything! Why is it dangerous to open foreign Visa and Mastercard cards remotely* (Magadanmedia.ru, August 21, 2022);

4) **negative evaluative vocabulary**: *Moscow has been preparing for life in a besieged fortress for the last 8 years; Western sanctions against Russia are already hitting Kazakhstan* (Karavan.kz, July 3, 2022); *Analysts are confident that this case points to Rampant corruption in Vietnam* (International Anti-Corruption Portal, October 9, 2017); **Foodsharing in Russian: how did we get to the point where pensioners are looking for food in the trash? Late-term meals are an integral part of the lives of many older people. Russian pensioners collect food in garbage cans installed near grocery stores, where expired products are taken out** (Sevastopol.su, November 11, 2021); **Poor pensioners collect decommissioned products in garbage cans at stores, this is a breakthrough of the government to the bottom. It is impossible to watch without tears and heartache when old people rummage through garbage cans for food!** (Kprf-kchr.ru, October 20, 2020).

According to Thomas-Kilman's psychometric typology [Kardashina, Shangina, 2016], the idea of destruction in these strategies is constructed by accentuating conflict communication: *Tokayev commented on 'Moscow's plans to take away the northern regions of Kazakhstan'* (Kazpravda, February 18, 2022); *Putin again mentioned 'generous territorial gifts' to Russia* (Tengrinews.kz, March 19, 2021).

The typology of speech and behavioral strategies in conflict, developed in the early 1970s by Ralph G. Kilman and Kenneth W. Thomas, became the basis of a psychometric methodology for measuring the severity of the five main types of behavior in interpersonal conflict according to parameters such as rivalry, cooperation, compromise, avoidance and adaptation [Kilman, Thomas, 1977]. Some researchers have stated that the Thomas-Kilman questionnaire is not an effective tool. However, the coordinate system proposed by Thomas and Kilman actively works to weaken the psycho-emotional sphere of the recipient through 'grade fluctuations' actively works to strengthen destructive elements in the minds of the target audience [Kardashina, Shangina, 2016].

The analysis of peniaphobic content allowed us to identify several target groups of the population.

1. The unemployed, i.e. those who have lost their jobs. Having lost a stable income, people are afraid of losing their last savings. They physically feel the approach of disaster, impending financial insolvency. The premonition of poverty destroys the personality, deprives the will.

2. Sudden bankrupts, like those who once used to be rich but lost their entire fortune. Having unsuccessfully invested the capital, they are left without means of livelihood. Although they managed to overcome a difficult situation, thoughts of regaining wealth haunt them constantly. For wealthy people, the loss of money and social status is the end of everything. If you are poor, it means that you have not managed to achieve the life goal, your existence is in vain and aimless. And in times of economic crisis, these fears are amplified.

3. People, who don't want to reiterate the fate of their parents and memories of a difficult childhood make them hoard and unwilling to spend too much. They have the following preconceptions: It's good when you know the value of money. It's worse if their role is overestimated. Why are poor young students happy, and wealthy mature people often lose their taste for life? When eternity is ahead, any fears are blunted. And if you have lived most of your life, you realize that having lost everything, you will no longer have time to start from scratch.

4. Socially vulnerable groups of the population living on government subsidies, realizing that they can lose even that little they have.

Addressing these groups, media reinforce latent fears in the perception of media content associated with the theme of peniaphobia.

Discussion

Most of the works on the analysis of destruction and manipulation of public consciousness are based on an interdisciplinary basis [Duskaeva, 2017; Kopnina, 2020], and the language of hostility and hatred has got the status of a global linguocultural phenomenon [Golev, Obelyunas, 2014]. At the same time, hate speech with labels against opponents is on the rise in mass media discourse. These phenomena are actively

promoted as the communicative strategies for the management of the 'color revolutions' in the geopolitical space of ideological opponents from the West [Yakunin, Baghdasaryan, Sulakshin, 2009], discharging toxicity in the public consciousness [Skovorodnikov, Kopnina, 2017].

As N. V. Koltsova and N. L. Chulkina [2018] pointed out that Russian and Chinese respondents in their assessments of wealth and poverty are guided by background knowledge embedded in their culture, believing that the topic 'wealth-poverty' has increased conflict in society, causing contradictory assessments. The researchers believe that the topic of peniaphobia is more painful for Russian respondents than for Chinese respondents. However, we believe that this statement is hardly justified since the surveys were conducted by an interviewer who was not included in Chinese society, so the estimates cannot be relevant. Our point of view is supported by publications by Chinese researchers and bloggers about the impossibility of getting married in the absence of their own housing and expensive gifts to the bride and her family from the groom (for example, a car – for agreeing to meet and negotiate the wedding), in connection with which the topic of poverty eradication has become a key for Chinese policy [Mei Chunkai, 2021]. The Vietnamese leadership is making similar efforts [Ibragimova, Nguyen Thi Shao Li, 2015] since *Poverty leads the problems of Vietnamese citizens: PAPI report for 2019* (Vietnews.ru, April 24, 2020).

Chinese traditional culture evaluates wealth not from the point of view of the amount of money but from the position of food abundance. This point is confirmed in Chinese folk proverbs (rendered by Chang Thi Thu Huong): *A pile of gold is not worth a pile of grain; Rather than accumulate gold, it is better to accumulate grain.* As a rule, the poor man has high moral qualities in the national picture of the world: *Rice straw means a lot of smoke; a poor man – a lot of courage.* In contrast to the image of the poor man, the rich man is portrayed as cowardly, greedy, and dishonest: *The rich man does not care about honor; The rich man has a fierce heart; A miser has no friends; A rich man has a short memory; A lover of wealth does not care about honor.*

The 'polarization' of assessments of wealth and poverty is manifested in the proverbs: *The rich*

live at the expense of the poor, the poor – at the expense of their work; The rich do not know the difficulties of the poor, the well-fed – the torments of the hungry (the Russian version of *The well-fed does not understand the hungry*); *Poverty cannot be covered, you can't hide wealth; Poor – so don't cheat, rich – so don't get conceited; Poverty is not a vice; Phú quý sinh lễ nghiã* (Eng. *Wealth breeds ceremony*) [Tsertsvadze, 2017; Chan Thi Thu Huong, 2021; Mysenko, 2011; Timchenko, 2013].

The Asia-Pacific countries have reduced the severity of the poverty problem but, at the same time, new socio-political challenges have emerged with a high degree of conflict in society due to socio-economic inequality manifested in income differentiation, consumption, gender imbalance, on education levels and regional specifics.

The topics of providing food, water, housing, work, money are vital for the population of any country, therefore peniaphobia (the fear of poverty) is actively exploited to whip up destructive moods in society [Shubaeva, Naumov, 2017] during the period of psychological and information wars, that use the so-called 'black information' [Gorina, 2020], or 'black PR' [Podpyatnikova, 2011] techniques.

It should be noted European and Russian media printed in Russian adopt a more categorical stance than Vietnamese or Chinese media outlets, which is due to the predominance of the policy of 'soft power' in the countries of the East and Asia that enables them to use euphemisms [Lagutkina, Karabulatova 2021]. In turn, the policy of 'soft power' is based on the peculiarities of the Eastern mentality [Koltsova, Chulkina, 2018] and the principle of 'keeping a face' in the cultures of the peoples of the Asia-Pacific region [Prosekov, 2020]. Destructive communication, exploiting the theme of peniaphobia in society, as a rule, is aimed at discrediting competitors (both inside and outside the country, including the country itself in a geopolitical context) and creating their pronounced negative image in a potential recipient.

Conclusion

Thus, peniaphobia is becoming one of the primary themes in modern information and psychological warfare, appealing to the human basic needs and values.

Media escalation of the peniaphobia theme in the context of isolation and self-isolation measures during the pandemic was an important reason for the protest moods of 2020–2022. The severity of the COVID-19 coronavirus pandemic has become apparent in its impact on the economic well-being of ordinary people when many people lost their jobs or their incomes significantly decreased. The pandemic exposed social problems and the 'severe fatigue' of various social cohorts from the existing socio-political agenda, worsened under the influence of confrontation with Western countries against the background of the Russian-Ukrainian conflict and the increased work of military propaganda tools.

Peniaphobia is promoted in the media of the Asia-Pacific region by exploiting the 'wealth – poverty' dichotomy evoking associations with the inner world, knowledge and experience. The theme of peniaphobia is spread through:

1) social networks (open and closed groups broadcasting various types of intimidation of the population on the topic of income reduction, financial crisis, price collapse (*buckwheat costs 200 rubles!*) and involving people to read content about potential high income, financial pyramids on crypto currency (Finico); forums of business consultants, business coaches, etc. (as a tool for spreading information that promises to 'get rich soon', about the upcoming surge in the dollar exchange rate, profitable investments, profitable fraud schemes via the Internet, the *Darknet* is used – a network of resources that supports the anonymity of its users, telegram channels);

2) media outlets that publish texts and comments on signs of an impending economic crisis, rapidly depreciating money, rising inflation, and huge incomes of the officials. These topics are deliberately exaggerated in the media outlets controlled by geopolitical opponents.

Manipulative techniques with the fear of poverty target the three levels of personality: a) the physiological level (the life, health and material well-being of the recipient involved in the discourse); b) the socio-evolutionary level (discussion of the problem of unfair income distribution, raising issues of worldview and political views); c) the pragmatic level, for example, the growth of institutions that promote financial literacy.

Background knowledge about wealth and poverty in the cultures of the Asia-Pacific

countries uses a psychoprotective mechanism of adaptation to socio-economic injustice, defining wealth not as a vital value but as a means of achieving well-being. The fear of poverty also affects relationships with other people, including those close to them, increasing social isolation that may lead to psychopathological states (excessive suspicion, greed, emotional coldness, etc.) and might require specialized medical care and correction.

NOTES

¹ The article is based on a joint report presented at the 1st international scientific conference “Digital Humanities at the present stage: experience, problems, prospects” (June 14–16, 2024, Harbin, Heilongjiang University).

Material and analyses, which are presented here, are partially published: Lagutkina M.D., Chzhan I, Chang Tkhi Tkhu Khuong, 2024. The Fight Against Peniaphobia as an Example of Destruction in the Public Consciousness of the Asia-Pacific Region in the Discourse of Digital Diplomacy. *World of Russian-speaking countries*, no. 2 (20), pp. 19-40 (In Russian). DOI: 10.20323/2658-7866-2024-2-20-19

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