

# Telegram as a Platform for the Preservation and Dissemination of Traditional Values in the Central Asian Diasporas of the Russian Federation

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## Abstract

Widespread of digitalization has led to the emergence of the phenomenon of “digital diasporas”- virtual communities of migrants on various platforms. This paper is devoted to the study of the specifics of Telegram communities of the largest Central Asian diaspora in the Russian Federation as a channel for the preservation, transmission and distribution of traditional values of Tajikistan. The choice of Telegram communities as an object of research is due to the physical accessibility of the messenger on the territory of the Russian Federation, the peculiarities of access and patterns of Internet use on the territory of Tajikistan, where relatives of migrants live, as well as the popularity of this messaging application among users of the post-Soviet space, which is confirmed by the leadership in the consumption of mobile traffic among messengers, including in the Russian Federation. The study is supposed to use such methods as a survey of respondents, semi-structured interviews, as well as analysis of regulatory legal acts and statistical data of government departments of the Russian Federation and Tajikistan.

**Keywords:** digital diasporas, labor migration, network communities, Russian Federation, Telegram, traditional values..



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## Introduction

Media and information literacy promotes access to the use of media platforms in general and messengers in particular in order to establish and maintain contacts within different groups, including digital diasporas- associations of migrants on virtual platforms that allow migrants to keep in touch and support each other outside their homeland.

Nowadays media platforms are taking an increasingly important place in human life, so the question of whether traditional attitudes are transformed in the course of media consumption and mediatized transmission of values is fundamental. This issue is especially important in the era of serious transformations of the global world: “It is obvious that the new geopolitical alignment of forces will require reliance on the soft power of digital content, the producers of which will be the media systems of new geopolitical associations focused on the protection of national, cultural and humanitarian regimes. Traditional values, the evolutionary path of development and human capital will be opposed to radicalism and extremism in favor of the ‘new ethics’ of the West” (Vartanova & Dunas, 2022).

Also, the urgency of solving this problem is due to a number of demographic, cultural and economic processes related to the integration of Russia and the countries of Central Asia. The Russian side annually receives a significant number of migrants from Tajikistan, Uzbekistan, Kyrgyzstan, which contributes to the growth and strengthening of the respective diasporas in the Russian Federation. Thus, according to the migration statistics of the Ministry of Internal Affairs of the Russian Federation (2022) for the period from January to September 2022, 3,377,831 cases of migration registration of Tajik citizens were recorded- this is 26% of the total for all countries over the same period (a total of 12,780,470 facts of migration registration of foreign citizens and stateless persons).

One of the main characteristics of traditional values is the way they are transmitted, namely the transmission within society from

generation to generation. When we call values traditional, we do not mean a certain set, but a certain way of transmitting them, different from indoctrination, fashion (Shcherbina, 2022). Accordingly, the traditionality of values can be determined through institutions that are able to preserve and transmit these values. Mishuchkov (2015), describing such institutions, refers to family, religion and national culture.

It is difficult to overestimate the importance of tradition for the countries of Central Asia, even in the context of the Soviet policy of secularity. In the 1990s, the re-establishment of traditional public institutions in the states of the region became one of the ways to adapt to new conditions: in Central Asia, this process began spontaneously, from below, became a kind of rethinking of their own traditional norms. Over time, the state has given the tradition a legitimate character, creating executive authorities on a voluntary basis. Traditional social relations have largely been recreated anew, they continue to form, some have become a new tradition (Larina, 2012).

Modern researchers also consider traditional values in the Central Asian region (in particular, in the post-Soviet space) in the context of the historical influence of Islam and Islamization, which replaced the secular state after the collapse of the Soviet Union (Poliakov & Olcott, 2016; Werner, 2009; Akiner, 1997; 2003). A number of studies of the system of traditional values in Central Asia are devoted to the study of women's rights in this region. In particular, S. Akiner describes the process of strengthening the influence of Islam in the Soviet Union republics in the 1980s and 90s and emphasizes that during this period "Islam began to be presented in a positive light in Central Asia, emphasizing its ethical values" (Akiner, 2003).

In the work devoted to the study of the views of different generations on the system of values and life success, conducted on a sample of respondents from Russia, Belarus and Tajikistan, Rostovskaya and Knyazkova (2020) highlight cross-country differences in views on the conditions for achieving success. Thus, the survey shows that among respondents from Tajikistan, the ability to work hard and conscientiously option is leading, but more than a third of respondents also note the religious factor: "The possibility of success is largely determined by faith in God (adherence to the postulates of religion)- 35.7% of respondents believe so; in addition- honesty and decency (29.2%) and the ability to take risks (23.6%)" (Rostovskaya & Knyaz`kova, 2020).

## Identification of the values of representatives of the diaspora

These theses are confirmed by the results of the pilot stage of this study, during which, in order to identify the main elements of the value set of representatives of the modern Tajik diaspora, as well as their assessment of their own role in the dissemination of values, the authors conducted 17 semi-structured interviews with representatives of the ethnic group- participants of the five most popular Telegram chats of the Tajik diaspora in the Russian Federation.

Due to the fact that as of 2023 there are not only ratings, but also publications offering a list of Telegram groups most popular among members of the Tajik diaspora living in Russia, it was decided to conduct a survey among Tajiks officially working in the largest cities of Russia- Moscow and St. Petersburg.

As a result of a survey of 50 respondents involved in the service sector (car washing, taxi and courier services, catering, as well as the provision of services in the field of beauty), it was found that the top five most popular Telegram chats include: chat \$\$"Sukhbati Dustona"\$\$, which translates to Russian as "Friendly conversation", as well as groups dedicated to employment "KOR BAROI MUKHOJIRON!!!" or "Work for migrants" and "Tojikon Kor" (Tojikonkor), which means "Work for Tajiks". Also among the popular chats is the regional group "Tojikoni Peter" or "Tajiks of St. Petersburg" (Table 1). Interestingly, in the Telegram chat, Tajiks living in Moscow "Tojikoni Moscow" (Tojikoni Moskva) have only 530 participants. According to the number of subscribers, this chat is ahead of the thematic group "Work in Moscow, Kor Baroi Tojikon dar Moscow" (Rabota v Moskve, Kor Baroi Tojikon dar Moskva) mentioned by the respondents with an audience of 916 people.

*Table 1.* Top 5 Telegram chats used for communication by representatives of the Tajik diaspora in the Russian Federation, as of July 2023

Chat name	Chat address	Amount of subscribers
\$\$"Sukhbati Dustona"\$\$	@khokharon_va_barodaron_01	17087
KOR BAROI MUKHOJIRON	@muhojirat	5114
Tojikon Kor (Tojikonkor)	@Tojikonkor	1682
Tojikoni Peter	@tjk_spb	1105
Work in Moscow, Kor Baroi Tojikon dar Moscow	@kor_moscow_garibo	916

At the same time, female respondents (50% of respondents) noted that in order to answer the question, they need to find out this information from their husband, since they do not communicate in Telegram chats. This is confirmed by the statistics of the groups included in the sample. According to the TGStat analytical platform, 91.4% of the audience of the Tojikon Kor channel are men. A similar situation is observed in the Tojikoni Peter channel. There are only 10.2% of women there. Manual calculation of the gender composition of 10% of the participants of the Sukhbati Dustona Telegram chat showed that the number of women in the group is about 4%, in the Rabota v Moscow, Kor Baroi Tojikon dar Moskva chat there are about 6.7%, and in the KOR BAROI MUKHOJIRON group - only 5.0% (Table 2). At the same time, it should be taken into account that when calculating the total number of women in chat rooms, Russians who are in these groups also fall into the sample. Most often, their presence is detected in chat rooms dedicated to employment, and the mentioned citizens of the Russian Federation are specialists in hiring personnel.

*Table 2.* Gender composition of Telegram chats used for communication by representatives of the Tajik diaspora in the Russian Federation, as of July 2023

<b>Chat name</b>	<b>Percentage of men</b>	<b>Percentage of women</b>
\$\$\$"Sukhbati Dustona"\$\$\$	96.0	4.0
KOR BAROI MUKHOJIRON	95.0	5.0
Tojikon Kor (Tojikonkor)	91.4	8.6
Tojikoni Peter	89.8	10.2
Work in Moscow, Kor Baroi Tojikon dar Moscow	93.3	6.7

Based on the statistical data obtained, it was decided to conduct semi-structured interviews in order to determine the key elements of the value set of representatives of the Tajik diaspora and their assessment of their own role in spreading values only among male opinion leaders of working age identified in the presented groups.

According to the results obtained during the first stage of the study, representatives of the Tajik diaspora distinguish among the main traditional values: The preservation and dissemination of religious customs and traditions, family values and national unity,

including outside Tajikistan. At the same time, the majority of respondents especially emphasize the importance and importance of traditions for their people, which is confirmed by the following statements:

- *"We are Muslims, and we value our religion very much. Faith is important to us, as well as traditional Muslim customs and holidays. I will add some values "from myself". I follow the rule: "Don't lie even to the enemy." I appreciate honesty" (Umarali, 21, courier).*
- *"The spread of values usually takes place in the real world: during the celebration of Navruz, for example" (Khushnud, 32, laborer).*
- *"Religion plays a significant role for our people. Islam is the main religion in our country. Many Tajiks adhere to traditional Islamic values and rituals" (Soltan, 35, plumber).*

In addition, during the first stage of the study, diligence was singled out by respondents in a separate category:

- *"Diligence. We were taught from childhood that we need to work" (Soltan, 35, plumber).*
- *"Work and family. Any man will tell you about it" (Subhon, 24, laborer).*

Another category mentioned by the respondents was hospitality:

- *"Hospitality is an important value for us. We are ready to receive guests at any time" (Alimukhammad, 27, laborer).*
- *"Hospitality is considered an important value for Tajikistan. Guests always try to meet with warmth and respect (Soltan, 35, plumber).*

Studies of the value system of Tajikistan in isolation from the Central Asian region in the Russian-speaking academic space are mainly presented by authors from Tajikistan (Artykov & Babajanova, 2017; Babaev, 2022; Ilolov & Shozimov, 2013; Saidov & Ermirzoeva, 2022). These works emphasize the role of the family and respect for elders. Babaev (2022) considers the traditional national family in the context of the demographic situation and labor migration in the country and concludes that families of migrant workers are directly

involved in the socio-economic development of their families and the state, including.

This is also confirmed by the responses of respondents received during semi-structured interviews:

- *“Of course, family plays a huge role in our culture. We respect our elders, we believe that caring for loved ones will bear fruit. Family ties are very important to us, and family members usually support and help each other. Taking care of your parents is also important. There are several children in my family, we were all brought up so that in the future we could help our parents in old age. Religion plays a significant role for our people. Islam is the main religion in our country. Many Tajiks adhere to traditional Islamic values and rituals. Of course, you have to be well-mannered and keep the faith” (Soltan, 35, plumber).*
- *“Probably, the main values for Tajikistan are family and respect. When you have built a family, started earning a lot, raise your children well and correctly, you have order at home, then you are respected. You need to be strong” (Subhon, 24, laborer).*
- *“It seems to me that the main value for the representatives of my people is the family. We are ready to do everything for the family, including going to a foreign country and working to make their lives better. Another value is religion. I try to follow the rules” (Khushnud, 32, laborer).*

It is also noteworthy that each interviewee noted that he is certainly a bearer of traditional values and at the same time tries to adhere to them regardless of location. Also, some of the representatives of the diaspora separately stressed that the observance of traditional values is especially important outside the homeland, since everyone individually forms an opinion about the nation as a whole:

- *“I try very hard to observe the values that were instilled from childhood by relatives and friends. Despite the fact that I am not in my homeland, I visit a mosque in Moscow, especially on Fridays. Even when I’m tired, I give up my place on public transport to the elderly and pregnant. I consider myself obliged, because I, as a person of my nationality, do*

*not want all Tajiks to be thought badly of later” (Soltan, 35, plumber).*

*- “I think I show it in hospitality. Although I am in Russia, I always try to be hospitable here: pour tea, feed, tell about my family. In addition, I work in the restaurant sector and always try to transfer our traditions to work, add something from myself that is not accepted in Russia, but we do” (Abdullon, 22, a restaurant worker).*

Based on existing research on the translation of traditional values on virtual communication platforms, it can be concluded that value attitudes are an important factor in socio-cultural adaptation and communication within and outside diasporal structures, and their study contributes to understanding the points of interaction for the integration of the diaspora into Russian society. In this context, it also seems appropriate to identify specific tools that can be used to implement the tasks of migration policy.

The introduction of integration migration policy in the Russian Federation began in the 2010s (Varshaver & Rocheva, 2016). Thus, in 2012, the concept of the state migration policy of the Russian Federation for the period up to 2025 was adopted, which assumes a set of measures for the adaptation of migrants in the host society, including the creation of conditions for the adaptation and integration of migrants, the protection of their rights and freedoms, and ensuring social security.

In his research on the economic aspects of migration from Central Asia to Russia, Virkkunen (2017) points out the security problems faced by migrants in the host society. Among the possible difficulties are imperfect knowledge of the language, increased dependence on economic fluctuations, unclear working conditions. The author of the work comes to the conclusion that such factors can negatively affect the migrant’s sense of security and form a negative image of the host country. Due to the significant role of the migration process in the socio-economic life of the state, the work on overcoming negative effects is an important component of the overall adaptation policy.

One of the key aspects of adaptation is socio-cultural integration into the host society. Linguistic and socio-cultural integration includes not only the adaptation of migrants themselves, but also work with their family members. The European experience shows that the state, declaring the policy of language integration, should support it with special adaptation and integration programs involving the resources

and means of business, public organizations, migrant associations (Ryazancev, 2018).

Accordingly, an understanding of the value system of representatives of one of the largest diasporas of migrants from Central Asia in the Russian Federation is necessary to determine their points of interaction with Russian culture and integration into Russian society. In this regard, the study of digital platforms seems appropriate for several reasons. First, they are the most popular channel for communication of the diaspora dispersed throughout the country. Secondly, it is digital, not offline communities that serve as a platform for the formation and transformation of value orientations, since they allow opinion leaders of diasporas to address not only local communities, but also a wide audience of migrants. Moreover, virtual platforms can become a communication channel for representatives of the diaspora and the state and municipal authorities of the host country, which is of particular importance in the context of issues of national security and interethnic relations.

Separately, it is worth noting the works devoted to the study of diasporas of Central Asian migrants in Russia. Kadamov (2017) considers diasporal structures from the point of view of their role in the socio-cultural adaptation of migrants, including representatives of Tajikistan. Kashpur and Popravko (2021) analyze the problems and strategies of socio-cultural adaptation of migrants from Central Asia on the example of diasporas of Tomsk. Finally, in the context of the processes of globalization and digitalization, the concept of “digital diasporas”- virtual ethnic communities- has taken shape in academic discourse.

One of the first works in which the term “digital diaspora” appears is considered to be a monograph by Brinkerhoff (2009) “Digital Diasporas. Identity and transnational inclusion, which gives the following definition of the concept used: An electronic community of migrants whose interaction and communication is carried out using (and on platforms) information and communication technologies (‘new’ technologies)”. At the same time, during the analysis of the phenomenon of “digital diasporas”, the author focuses on the peculiarities of the transition of offline migrant networks to a virtual format, as well as on the nature of the social organization and communication of migrants within network communities. In particular, the author pays attention to such functions of virtual platforms as providing a public discussion space and reinforcing existing norms in the community. At the same time, there is a certain redefinition

of identity: “As participants, members of cyber communities provide verification and correction of identity versions during negotiations, they still provide shared social norms for the purposes of group solidarity” (Brinkerhoff, 2009).

The question of the correlation of virtual and real identity of migrants in academic discourse at the moment has no final solution. There is an opinion among researchers that these identities do not completely coincide due to the specifics of the subject’s behavior online and offline. The goals of a migrant who has entered the digital community can be characterized as ambivalent: on the one hand, a member of the digital diaspora expresses his involvement in this network community according to the dissemination and maintenance of appropriate ethno-cultural markers (this is expressed in the desire to maintain the status of a member of the digital ethno-national community and group solidarity), on the other hand, he is characterized by the desire to assert his own “I”, aimed at constructing an individual identity (Volkov & Kurbatov, 2021).

The virtualization of migrants’ social networks affects the reproduction and, at the same time, the modernization of existing identity. Social networks already act for migrants as agents of the modernization of consciousness and a new identity and, at the same time, as a tool for the reproduction of national and religious traditional identity (Brazevich, 2023). Nevertheless, there are researchers who argue that virtual communications allow for “double (or more) presence” and multiple identity (Gluhov, 2018).

The authors of the monograph “Digital Diasporas” of migrants from Central Asia: a virtual network organization, the discourse of an “imaginary community” and the competition of identities” point out that migrants’ self-presentation is most often based on their ethnic identity: “Hypertrophy of ethnic identity also acts as a way of acquiring status in a virtual ethnic community/digital diaspora, through which the user can gradually adapt to the accepted society”. Researchers also note that in the digital environment, identity becomes more complicated due to the need to differentiate with other pictures of the world and at the same time accept other people’s norms and lifestyles (Kuzheleva-Sagan, 2016).

A significant contribution to the study of the life of “digital diasporas” on the platform of the Russian social network VK belongs to Gluhov (2015), whose works describe the functions and mechanisms of the work of ethnic communities of migrants on this platform.

Based on the content analysis of communities, the author comes to the following conclusion: “Social platforms and virtual ethnic groups create a technological communication and organizational support infrastructure for offline ethnic networks. As the study showed, topics of discussion of kinship and fraternity are very frequent in ethnic groups: the members of the groups are looking for common ground to create stronger offline networks of relatives and fellow countrymen who can be trusted” (Gluhov, 2015).

At the same time, the Telegram messenger remains poorly researched in terms of the representation of “digital diasporas” and the transmission of values. It is worth noting that the peculiarities of the influence of social media, messengers and, in particular, the Telegram platform on communication practices are given considerable attention in the works of media researchers (Vartanova & Dunas, 2022; Dunas et al., 2020; Vyrkovsky & Kolesnichenko, 2020).

According to the author’s team of the work “Motivational factors of media consumption of digital youth in Russia: results of a pilot study”, social media (including messengers) have both the qualities of media and the qualities of a social system and, thus, allow the audience not only to receive information and entertainment, but also to satisfy their social needs: “The main result the research should be considered the establishment of the fact that the motives of media consumption today are associated with socialization and self-actualization to a greater extent than with obtaining information or entertainment” (Dunas et al., 2020).

Vyrkovsky and Kolesnichenko (2020) consider Telegram messenger as one of the platforms where political groups and blogs in four post-Soviet countries are represented: Russia, Ukraine, Belarus and Kazakhstan. In 2020, the messenger entered the top five most popular sites only in Belarus, although relevant thematic communities in the messenger also existed in Russia and Kazakhstan.

Currently, the popularity of the Telegram messenger is growing all over the world and, in particular, in the states of Central Asia. For residents of Tajikistan, this is primarily due to its accessibility- both physically, on the territory of the Russian Federation for migrants, and financially- for their relatives on the territory of Tajikistan. According to the international Internet Accessibility Index rating, in 2022 Tajikistan was ranked 134 in terms of availability of Internet services. At the same time, the average cost of communication services was 25 dollars per month. According to the Ministry of Labor, Migration and Employment of Tajikistan, the minimum

wage in the country in 2022 was 600 somoni (50 US dollars), and the average salary was approximately 150 dollars (1647 somoni). Thus, the cost of Internet connection is from one-sixth to 50% of the monthly income of the population. This contributes to the fact that the population of the republic prefers to use tools that allow saving traffic, first of all, packet communication services, which include the use of Telegram.

During the first stage of the study, it was found that the majority of respondents assess their contribution to the transmission, transmission and preservation of values within traditional communication formats as significant:

- *"I think my role is great. I remember about these values and live in accordance with them. <...> I pass them on to my children." (Soltan, 35, plumber).*

- *"These values accompany me throughout my life. They are adopted by others. Every day I take care of hospitality at work and at home, I take care of my family and continue to preserve what I was instilled with from childhood, fill my life with it, and not just live without any purpose and meaning, as many do." (Abdullon, 22, restaurant worker).*

Only two of the respondents assessed their contribution to the transmission and transmission of values as insignificant, but they still noted that they try to transmit the values they have learned since childhood, both to other fellow citizens and younger generations:

- *"I think my contribution is extremely small. But these values have been embedded in us since birth. Therefore, when we get together, and in everything we do, they are traced" (Khushnud, 32, laborer).*

- *"Someday I will pass these values on to my children, and now I try to keep them inside our circle, being far from my homeland" (Shokhin, 25, laborer).*

Answering the question during the first stage of the study whether Telegram communities are channels for the transmission of traditional values, the respondents were divided into two groups, approximately equal in quantitative composition. So, some tend to believe that Telegram communities, messengers and social networks in general do not help to transmit and spread traditional values in any

way, because, in their opinion, it is impossible to teach through the Internet what should be laid down from birth:

*“How can you teach what parents should teach their children from the cradle? These groups are needed for communication and job search, but not for the transfer of values. We have to do this ourselves. The Internet is unlikely to help those who know nothing, for example, about religion” (Soltan, 35, plumber).*

Others attributed Telegram to one of the main tools that makes it possible to transmit traditional values through everyday communication in conditions of widespread digitalization:

*“Most of all we communicate in Telegram. We have different chat rooms where only we and our compatriots are. In some conversations where my friends and I are present, we can discuss religious issues or agree to go to the mosque together. And there, too, we sometimes discuss what we want to do at home” (Subhon, 24, laborer).*

At the same time, respondents identify not only public channels and chats as tools contributing to the achievement of this goal, but also association on media platforms into various small groups, for example, according to the principle of kinship:

*“I believe that communication in Telegram is a method of transmitting creative and family values. We create family dialogues and exchange impressions and recommendations every day” (Gavhar, 39, taxi driver).*

### **Evaluation of the effectiveness of Telegram and individual content formats as a tool for broadcasting values**

In order to clarify the quantitative indicators of the evaluation of Telegram by representatives of the diaspora as a tool for transmitting traditional values, the second stage of the study was conducted, including a survey of participating users in the analyzed chats.

A total of 183 respondents were interviewed. The questionnaire was sent out in online format in private messages to 300 representatives of the ethnic group - participants of the five most popular Telegram chats of the Tajik diaspora in the Russian Federation (Table 1).

Based on the results obtained during the second stage of the study, it was found that 59% of respondents believe that Telegram chats allow transmitting and distributing traditional values for the diaspora. Only 17% of respondents share the opposite point of view, another 24% found it difficult to answer. 48% of the survey participants noted that at present, in Tajik digital diasporas, values are actually transmitted and transmitted on the Telegram platform in this way. Only 29% gave a clear negative answer. 23% found it difficult to answer.

The data obtained during the first stage of the study confirm that some representatives of the diaspora consider the transmission of traditional values via Telegram relevant and important for the diaspora. However, the respondents also note that the process of mediated value translation is quite slow:

*“So far, to be honest, everything is going slowly with us. The main thing is that there are Islamic blogs that explain something. They listen to teachers like Mullah more there” (Muhammad, 37, car washer).*

The percentage of negative answers to these questions can also be explained by referring to the interview results. Thus, respondents who are skeptical about the possibilities of Telegram as a tool for transferring values believe that this process is more appropriate in an offline format:

*- “You can’t show real emotions through social networks, you can’t serve a cup of tea. How can you convey values when a person does not see your true face, when you do not meet him in your house. It’s not clear to me, but this is my personal opinion” (Abdullon, 22, a restaurant worker).*

During the survey, respondents were also asked to evaluate the effectiveness of various types of content found in the Telegram chats considered, namely: short videos, personal photos, memes, postcards, stickers, gifs, emojis, text messages and audio messages. The survey participants were asked to evaluate the effectiveness of each format on a scale from 1 to 5, where 1 corresponds to the assessment “completely useless”, and 5 corresponds to the assessment “absolutely irreplaceable”. The results of the survey are presented in Table 3.

Table 3. Results of the survey on the effectiveness of the transfer and preservation of values through individual formats on the Telegram platform (people)

Nº	Question	1	2	3	4	5
1	Do text messages help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	22	25	35	37	64
2	Do audio messages help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	27	24	30	45	57
3	Do memes help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	27	35	39	32	50
4	Do postcards help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	31	30	41	31	50
5	Do GIFs help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	46	28	36	30	43
6	Do emojis help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	47	37	36	23	40
7	Do stickers help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	36	38	41	29	39
8	Do personal photos help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	39	30	37	39	38
9	Do short videos help in transmitting traditions and values through Telegram chats? Rate it on a scale from 1 to 5, where 1 is completely useless, and 5 is irreplaceable	18	26	57	45	37

Thus, it can be noted that most often respondents noted text messages (35% of respondents noted), audio messages (31% of respondents), postcards (27% of respondents) and memes (27% of respondents) as indispensable tools for transmitting and preserving values. Also, a significant percentage of respondents (45% in total) assesses short videos as rather an effective format (options 4 and 5), despite the fact that only 20% called it indispensable.

The results of the survey are also confirmed by the words of respondents who, during the interview, noted the convenience of individual audiovisual materials in the process of broadcasting values.:

- *“Values are clearly conveyed with the help of videos taken during the holiday, photos sent to relatives, friends from the diaspora” (Anizaon, 21, student).*
- *“Videos and pictures under which we can leave comments and communicate with each other are very memorable” (Khushnud, 32, laborer).*
- *“Pictures and music, messages and video communication” (Alymjon, 27 years old, courier).*
- *“Religious precepts, pictures, videos reminiscent of the motherland are sent in groups” (Soltan, 35, plumber).*

## Conclusion

The work on determining the main elements of the value set of a representative of the Tajik diaspora, conducted in the course of this study, showed that respondents share such traditional values as religiosity, hard work, respect for the older generation and ancestral ties. Thus, it can be assumed that the basic values of this ethnic group largely overlap with the attitudes of the population of Russia- the host country. Thus, the “Fundamentals of State Cultural Policy”, approved by the President of the Russian Federation in 2014 (with subsequent revisions, including in early 2023), contain indications of the key role of traditional spiritual and moral values, including family values. The document also establishes that religion played a significant role in the formation of the Russian value system, which also allows us to judge the presence of intersections in the value attitudes of representatives of the Tajik diaspora and the host country.

As the results of the study showed, the majority of respondents positively assess the possibilities of transmitting and preserving traditional values through the Telegram messenger. About half of the

respondents note that at the moment this site is already being used for these purposes. It is also worth noting that most researchers agree that there are correspondences between the real and virtual (digital) identity of a migrant in a number of parameters. Among the works in this direction, we can note the works of Brazevich (2023), as well as Gluhov (2018; 2015) monograph “Digital Diasporas” of migrants from Central Asia: a virtual network organization, the discourse of an “imaginary community” and the competition of identities.

Accordingly, we can talk about a certain potential of the Telegram messenger as a tool for integrating representatives of the Tajik diaspora into the host Russian society. In particular, in the course of this study, specific tools were identified that respondents noted as the most effective in terms of transmitting traditions and values, these include text messages, audio messages, memes, postcards and short videos. It can be assumed that these formats should be used during the implementation of migration policy tasks by the Russian side, for example, when choosing tools and platforms for information campaigns.

Nevertheless, in order to supplement knowledge about the effectiveness of the Telegram messenger as an instrument of migration policy in the information space, it seems necessary to further study its perception within various diasporas, in particular including from other Central Asian states and on broader samples of respondents.

### **Ethical considerations**

The authors have completely considered ethical issues, including informed consent, plagiarism, data fabrication, misconduct, and/or falsification, double publication and/or redundancy, submission, etc.

### **Conflicts of interests**

The authors declare that there is no conflict of interests.

### **Data availability**

The dataset generated and analyzed during the current study is available from the corresponding author on reasonable request.

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