

Ethnographic Analysis of South Asian Forced Migration

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Abstract

The understanding of forced migration can be explained by the cultural factors of forced migration where migration creates culture and culture leads to migration. In these consequences, the major objective of this research paper is based on the process, determinants and consequences of forced migration from South Asia (Pakistan and Bangladesh) to Greece. The paper's methodology is based on ethnographic field surveys among South Asian asylums and refugees in Athens in August 2017. Qualitative data was collected through focus group discussions (FGDs), informal interviews and passive observation methods. Collected qualitative data is analyzed using narratives, descriptions, and case studies under the content analysis of ethnographic technique. The study's findings show that there is a function of culturalization of forced migration from Pakistan and Bangladesh to Greece due to the depth penetration of the culture of migration. These consequences led to one-way migration because South Asian asylums and refugees did not have any option about direct return to root due to unidentified geo-nation identity but these asylums and refugees indirectly returned to their homelands through the formation of South Asian culture in Greece in the context of assimilation and integration between two different cultures as “Hybrid cultural Diaspora” with discrimination, contradictions and challenges of forced migration. Therefore, the findings of the study would encourage researchers, policymakers and academicians for further research in the area of forced migration on a global level.

Keywords: Forced migration, culture, South Asia, Europe, identity, globalization

Introduction

According to UNHCR (2020), “Refugees are persons, who, owing to a well-founded fear of being persecuted for race, religion, nationality, and membership of a particular social group or political opinion. They are outside of their country of nationality and are unable or, owing to such fear, are unwilling to avail themselves of the protection of that country. Persons recognized as refugees under this definition are sometimes called convention refugees. They are usually granted open-ended permission to stay in the country of asylum while asylum seekers are persons, who apply for asylum in a country other than their own. They remain in the status of asylum seekers until their application is considered and adjudicated for the status of refugees.” According to UNHCR (2024), there were 43.4 million refugees and 68.3 million internally displaced people. This is a total of 120 million people who are forcibly displaced. In the context of return to home, 404,000 refugees could not return home. According to the statistics of the European Union (2022), there was 23.0 per cent of Asylum from Asian countries in the EU. Among them, huge numbers of Asylums were from Bangladesh (38,965) and Pakistan (30,440). In the case of submission of asylum applications, most first-time

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asylum applications were lodged in Germany (329,000) followed by Spain (160,500), France (145,100), Italy (130,600), and Greece (57,900).

The mechanism of forced migration is cordially associated with political instability in the perspective of globalization of forced migration from unstable developing countries to developed countries in the context of the political economy of forced migration (Ligabue, 2018: 166-180). Asian refugees are being settled in European countries with questionable remarks and unidentified nation-based identities. These consequences are creating a form of refugee crisis in Europe because European nations are facing lots of socioeconomic, cultural and political hurdles in the way of the crisis of management of refugees (Krzyżanowski et al, 2018: 1-14). European nations are managing the crisis of Asian refugees through a re-settlement mechanism because Asian asylums and refugees are showing their interest in not returning to their homelands due to long-term future-based plans of settlement in European countries (Obokota, 2010:120-136). The mechanism of culture of forced migration from South Asia to Greece is being functioned by well developed social network system of migration where these South Asian refugees migrate with hopes of a better life in Greece without showing any intention of returning to their homelands because South Asian refugees do not have any option of return to homeland instead of migration from one country to another country in Europe (Taukeer, 2022: 33-43).

The consequences of forced South Asian migrants are promoting diversified South Asian culture due to the explicit impact of South Asian culture in Greece because these refugees are emotionally attached to their homelands in the environment of Greek culture in Athens (Papageorgiou, 2012: 83-95). Both Pakistani and Bangladeshi refugees developed their own cultures with chasing of dream their life in the glamour of Europe because these forced migrants voluntarily migrate to Greece with hopes of better life in the culture of Europe (Broersma & Lazarescu, 2009). The return intention of refugees is positively associated with return intention because refugees developed a cultural map in their homelands with capabilities of return to homelands (Karimi & Byelikova, 2024:1-20). South Asian refugees and asylum consider the matter of migration as a cultural phenomenon because these South Asian refugees developed a form of the “mental cultural region” of South Asia in Greece with contradictions and discriminations of forced migration (Taukeer, 2022:48-62). South Asian refugees and asylum faced problems of cultural existence due to unidentified geo-nation identity because these South Asian refugees lived without any valid travel documents. These consequences lead to political confusion among South Asian refugees in Greece. Apart, the Consequences of the culture of forced migration developed a “safe zone” of migration among South Asian refugees in Greece because South Asian refugees migrate to Greece within a developed cultural region of migration where migration creates a culture and culture-leads migration (Taukeer, 2024:71-87).

Therefore, it can be conceptualized that the phenomena of forced South Asian migration are cordially associated with the consequence of cultural forced migration among South Asian illegal migrants; those following the famous Donki route of migration from Bangladesh and Pakistan to Greece via the border of Iran and Turkiye. These Donki migrants voluntarily migrate through the uncertain route of migration with the mechanism of the “stop and go” strategy of migration in the long journey of illegal migration toward European countries. It can be defined as a form of “voluntary cultural forced migration” within specific cultural routes of migration within the Donki region from Bangladesh and Pakistan to Greece via Iran



and Turkiye. These consequences are being functioned by the “safe zone” concept of migration where Donkers migrate through cultural factors of migration because migration creates culture and culture leads to migration within the social region of South Asia forced migration in the EU. These consequences also led to the problem of the cultural existence of South Asian refugees in Greek culture because Greek society see the illegal South Asian refugees as suspect and confused migrants about their existence in European culture. Therefore, these illegal South Asian refugees found themselves as isolated Donki in Greek culture. In these perspectives, the culture of illegal migration created socio-economic and cultural challenges in the context of assimilation and integration between two different cultural practices where South Asian refugees indirectly return to root with the formation of building capacity of South Asian culture in Greece with cultural contradictions and discriminations in the environment of Greek culture in Athens.

Methodology

Based on the above concise introduction part, the major argument of this research paper can be argued that process of South Asian forced migration is being caused by political instability in Pakistan and Bangladesh. Consequences of political instability lead the cross-border illegal migration from Pakistan and Bangladesh with the expectation of a better life in the European Union where they show their identity as “Donker” *due to illegal* “Donki with not any intention of direct return to homelands but they indirectly return to homelands through the formation of South Asian culture in the environment of Greek culture in Athens. Therefore, the findings of the study try to fill the gap in the review of literature for enhancing the research domain. Therefore, the statement of the research problem is based on trying to understand the folding facts of in-direct return intention of South Asian asylums and seekers with the perspective of synthesis to analysis as well as analysis to synthesis. In these consequences, the major research question of this research paper is focused on answering unsolved questions of forced migration on empirical micro-based study with aspects of what, why, when, where and how in the time and space contexts. The objective of the research paper is based on an explorative ethnographic study of the in-direct return intention of South Asian forced migration by process, determinants and consequences of formation of South Asian culture in Athens, Greece.

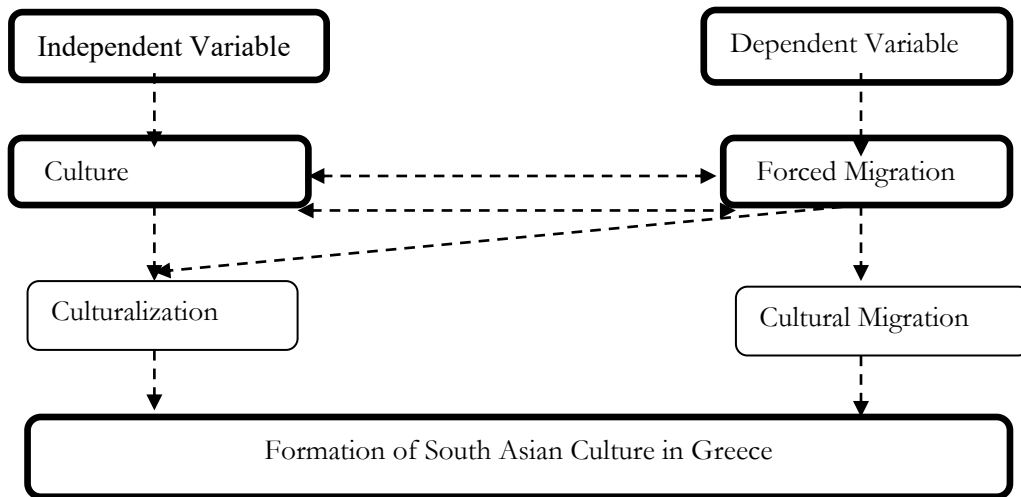
The methodology of the research paper is based on ethnographic field surveys among 150 South Asian refugees in August 2017 at Omonia Square in Athens. Omonia Square was selected purposively because Omonia is the centre of the heartland of Athens and there are many numbers of South Asian restaurants and parks where South Asian forced migrants used to come for food and share their emotions, feelings for forced migration and their struggle. Therefore, these consequences helped develop an understanding of the process, determinants and consequences of in-direct return intention of forced migration in the perspective of cultural ethnicity.

There was geographical and demographical variation among purposively selected 150 South Asian refugees including 100 asylums and refugees from Pakistan and the rest of the asylums/ refugees were from Bangladesh. From the perspective of age composition, there were 50 refugees were under the age of 25 followed by 60 refugees were under the age group of 26 to 45 years and the rest of the refugees were above 45 years. The procedure of the sampling of the refugees was based on purposive and convenience sampling under a qualitative study

design. The procedure of the collection of primary data was based saturation stage of information under the ethnographic technique where qualitative data was collected through informal interviews, focus group discussion (FGDs), passive observation and in-depth interviews. Collected primary data is analyzed by case studies, narratives and descriptions with the approach of scientific ethno technique of content analysis of collected data with interpretation of independent and dependent variables under cause-effect model.

Figure 1.1 shows that culture is considered as the independent variable and forced migration is taken as a dependent variable because cultural factors led to the form of voluntary forced migration from Pakistan and Bangladesh to Greece within the well-developed culture of forced migration from South Asia to Europe. Consequences of interaction between culture and forced migration led to the process of culturalization of South Asian culture in the independent variable and it led to the forced South Asian cultural migration within the European Union. Therefore, the interaction between culturalization as the independent variable and cultural migration as the dependent variable plays an important role in the formation of the cultural landscape of South Asian culture in Athens, Greece.

Figure 1.1: Cause- Effect Ethno Model



Source: Field survey, 2017

Result and Discussion

Nature of Forced Migration

The nature of forced migration from Pakistan and Bangladesh to Greece is based on voluntary cultural force within a developed cultural region of forced migration from Pakistan and Bangladesh to Greece in the form of one-way migration because forced migrants did not have any intention of returning to their homelands instead of migrating from one country to another country in Europe. The consequence of the process of forced migration was considered as “so-called forced migration” in the view of Pakistani refugees because they expressed that they came to Athens to enjoy the “easy-going” life compared to the –traditional Islamic lifestyle of Pakistan. Consequences of political instability and traditional Islamic culture increased the level of suffocation among Pakistani youths; those voluntarily illegally



migrated toward Greece with hopes of a better life in the glamour of Europe compared to the poor economic and political conditions of Pakistan. These Pakistani youths said that there was nothing in Pakistan, therefore they voluntarily adopted the route of illegal migration in the form of “cultural forced migration” due to the function of the push and pull factor of migration.

These Pakistani refugees said that they did not have any ideas about the future of Pakistan because they used to only think about their “easy-going” life in European culture because they could never imagine about easy-going life in the adverse conditions in Pakistan. These consequences can be analyzed that there was a negative opinion of Pakistani refugees about Pakistan because they understood Pakistan as a “traditional Islamic nation” with its contradictions, discriminations and challenges of forced migration.

There were the same phenomena in the context of forced migration from Bangladesh to Greece via illegal cross-border migration from Bangladesh to Pakistan, Iran, Turkiye and Greece. The second route of illegal cross-border migration was based on the forced migration of migrant labourers from Saudi Arabia to Greece via the routes of Iraq, Turkiye, and Greece. These consequences were being functioned by misguiding of Bangladeshi youths through depth penetration of human trafficking networks in South Asia and the Middle East.

The occurrence of the culture of forced migration was positively associated with political crisis in both Pakistan and Bangladesh where youths were considerably involved in the culture of forced migration in the reflection of “voluntary cultural forced migration” because depressed Pakistani and Bangladeshi youths migrated toward Greece with hopes of searching for space in the glamour of Athens. Therefore, these Pakistani and Bangladeshi forced migrants surpassed the socio-economic and psychological barriers across the barbed wires of international borders. These forced migrants reached Athens in the process of a long journey of illegal migration by foot by foot migration in deserts, rivers, seas, forests, islands, valleys and mountains. These Pakistani and Bangladeshi forced migrants were being guided by facilitators and brokers of human trafficking networks in the entire route of illegal migration. These forced migrants used to pay \$ 10000 to 15000 to human trafficking networks to provide support and help for crossing barriers of the international borders. These consequences can be analyzed in that Pakistani and Bangladeshi refugees were migrating with hopes of life and fear of death in the darkness of uncertain routes of illegal migration from Pakistan and Bangladesh to Greece and other European countries.

Expression of Pakistani and Bangladeshi refugees shared their emotion with following statement:

“We are Donkers and we came to Athens with hopes of “Mast Maula Jindagi” (easygoing life). We live in present because we are not interested in past and do not worry about future”.

These consequences can be analyzed in that these Pakistani and Bangladeshi asylums were happy with their existence in the glamour of Europe because only a dosage of happiness gave them a treatment of satisfaction from struggle among liberal European society due to liberal asylum-related policies of the European Union in Greece.

These consequences can be analyzed in that Pakistani and Bangladeshi refugees were enjoying every moment of their life in the glamour of Europe with dosage and breath of satisfaction in the culture of Europe. These consequences gave also enjoyment to Pakistani and

Bangladeshi refugees because only the existence of the philosophy of positivity sustained the existence of Pakistani and Bangladeshi refugees in Greece due to liberal asylum-related policies of the European Union in Greece.

Return Intention of South Asian Refugees

These Pakistani and Bangladeshi refugees were not interested in their homeland due to the adverse conditions of Pakistan and Bangladesh. It could have never happened due to an unidentified “geo-nation” identity in Greece. Therefore, these South Asian refugees developed a “cultural mental region” of South Asia reflecting beliefs, values, norms, attitudes, and myths. These consequences developed a specific “South Asian cultural” diaspora with reflection psychology of South Asian refugees through emotion, feeling, narration, pain fun and muteness concerning the forced migration. These consequences provided a “geo-cultural” space to South Asian refugees in Athens where they developed their mechanism for adjusting themselves to the culture of Athens in a positive way. These perspectives can be analyzed as a form of “cultural settlement” system of South Asian refugees in Athens because these South Asian refugees adjusted themselves through South Asian culture in the environment of Greek culture where these South Asian refugees were not showing their interest in returning to homeland due to glamour of Europe compared to adverse conditions of Pakistan and Bangladesh. These refugees said that they never thought about returning to their homeland because they were trapped in one-way migration with the expectation of a better life in Europe. These South Asian refugees did have the option of forward migration from one country to another country in Europe with the mechanism of a “stop and go” strategy in cross-border migration in Europe.

It was also observed that these Pakistani refugees showed their national identity through the Urdu language because these Pakistani refugees did not have any valid proof like a Pakistani passport and shanakhti card (National Identity card issued by the Pakistani government for their citizens in the territory of Pakistan). These consequences created a form of confusion and hurdle conditions for Pakistani refugees; those who lived with no intention of returning to Pakistan due to an unidentified “geo-nation” identity. These consequences gave them a unique identity as Donker due to the uncertainty of immigration of forced migration in Greece where these Pakistani refugees psychologically returned to Pakistan through their Urdu language in Greece but Greek authorities were unable to deport these Pakistani refugees due to technical barriers of forced migration in Greece. These consequences developed a form of “cluster migration” of South Asian refugees in Greece due to the huge presence of South Asian refugees in Greece; those have only option about looking forward to migration within the European Union. There were some conditions for Bangladeshi refugees, also known as Donker due to unidentified geo-nation identity in Greece. Therefore, both Pakistani and Bangladeshi asylums and refugees got new identity cards under the provisions of UN HCR, where Pakistani and Bangladeshi refugees opened their eyes to new birth in the glamour of Europe without showing any intention to return to South Asia. Therefore, these Pakistani and Bangladeshi refugees were re-settled in asylum camps in the remote areas of Greece with hopes of forward migration into Western European developed nations as permanent migrants. These Pakistani and Bangladeshi refugees were strictly denied return to their homelands because they used to get the benefit of refugees related rights in Europe and expressed that they could never imagine such kinds of glamour life in Pakistan and



Bangladesh. These Pakistani and Bangladesh refugees also expressed that they lived a satisfied life under the provisions of UN HCR compared to distressed life in Pakistan and Bangladesh.

It is a case study of 20-year-old asylum Majid, who was from Pakistan and he said that he was not interested in returning to Pakistan because he was searching for a cultural space for easy-going life in the glamour of Europe.

These consequences can be realized as searching for the existence-based culture among Pakistani and Bangladeshi asylum and refugees, those used to enjoy every moment of their life through foot-by-foot migration from one country to another country within the European Union.

In-Direct Return Intention and Formation of South Asian Culture in Greece

It is observed that there was a significant explicit impact of South Asian cultures in the environment of Greek culture due to the huge presence of South Asian refugees, who were unable, a directly return to the root. Still, these refugees voluntarily and in-directly returned to their homelands through the formation of South Asian culture in Greece. These Pakistani and Bangladeshi refugees promoted their South Asian culture through Urdu and Bangla languages, music, cuisines, movies, folk and myths-based culture. These perspectives developed a form of cultural reflection of the “cultural mental region” of South Asian culture in Pakistan and Bangladesh in Athens. These consequences developed phenomena of emotional attachment with Pakistan and Bangladesh through in-direct return to homelands. It is also observed that there was a significant impact of the South Asian restaurants among South Asian refugees because these South Asian refugees found a cultural space in these South Asian restaurants, where they shared their attitudes, beliefs, norms and feelings about their homeland with happiness and sadness. These consequences can be analyzed where Pakistani and Bangladeshi asylums and refugees found a “geo-cultural” space in restaurants and emotionally attached to their homelands with pain and feelings about their left behind family members.

“It is a case study of a 27-year-old Pakistani refugee named Arshad, who was from Punjab state of Pakistan. He said that he regularly came to take food in the famous “Roti-Boti” Pakistani restaurant at Omonia Square in Athens. He said that “Roti and Boti” (Bread and Chicken) where “Roti” is associated with the richest culture of Punjab as well as the fragrance of the soil of Punjab, Pakistan. These consequences can be analyzed in that these Pakistani asylums and refugees found themselves in Pakistan in this restaurant due to the friendly behaviour of the staff of the restaurant. These Pakistani asylums and refugees enjoyed the national celebration of Pakistani Independence Day in restaurants with “Qaumi- Parcham” (The national flag of Pakistan) and “Qaumi Tarana” (the national anthem of Pakistan) with Pakistani cuisines. These consequences minimized the geographical gap between Pakistani asylums/refugees and Pakistan as well as created a feeling of “Qaumiyat” (nationalism) of Pakistan among Pakistani asylums and refugees. These consequences were helpful in developing an understanding of the in-direct return intention of Pakistani asylum and refugees through the formation of a culture of Pakistan in Greece.”

“In the case of Bangladeshi refugees, it is a case study of 27-year-old named Siraz who was from Dhaka, Bangladesh. He said that he could never return to Bangladesh due to an unidentified geo-nation identity and he also expressed his emotion with tears in his eyes about their panic living conditions in Athens. He said that Bangladeshi refugees developed their “Gav” (village) in asylum camps in Athens where they found Bengali culture. He also said that

he considered Indians as “Mitra” (friends) and “Parosee” (neighbours) due to a cordial relationship between India and Bangladesh.”

These consequences can be analyzed in that Pakistani and Bangladeshi refugees in-directly returned to their homeland through emotional cultural attachment to their homelands with lots of memories, narration, and pain. These South Asian refugees could only survive with a positive cultural approach because only positivity sustained the South Asian refugees and asylums to adjust themselves to Greek culture through the formation of building capacity of South Asian culture in Greece.

Consequence of South Asian Forced Migration in Greece

It is observed that there was an explicit impact of the South Asian culture in the environment of Greek culture in Athens because Pakistani and Bangladeshi refugees developed a form of formation of South Asian culture through reflection of languages, music, folk, dress style and cuisines. These consequences developed a form of South Asian “Cultural Diaspora” in Athens. These Pakistani and Bangladeshi refugees were also fluent in the Greek language due to the explicit impact of Greek culture among South Asian refugees and these consequences provided a cultural space to South Asian refugees in Greece. These consequences developed a form of “hybrid –culture” due to assimilation between two different cultures. Therefore, it can be analyzed that the hybridisation process of two different cultures developed a narrative and discourse of “Hybrid-Diaspora” in the context of assimilation and integration between two different cultural values, norms and beliefs. These consequences provided a “geo-cultural” space to Pakistani and Bangladeshi refugees in Athens through the process of culturalization with an aspect of the “cultural existence” of these refugees in the environment of Greek culture in Athens. These consequences should be analyzed concerning the debate of the consequence of the “hybridization” of cultural values of Pakistani and Bangladeshi refugees, who considered the culture of Athens as part of their “easy-going” life in the glamour of Europe.

Therefore, matters of cultural acceptance and rejection played a crucial role in the process of formation of the South Asian cultural diaspora through the function of “cultural liberalization” among Pakistani and Bangladeshi refugees because these refugees gave a soft cultural message to Europeans in the periphery of public cultural diplomacy. These consequences developed cultural linkages between South Asian refugees and Europeans because both provided their acceptance to each other through a human-centric approach in the periphery of liberal immigration policies based on the diplomacy of the EU toward refugees and asylums. Therefore, Greek society considered Pakistani and Bangladeshi refugees as part of their cultural economy because young Pakistani and Bangladeshi refugees were the backbone of the labour market of Greece because they illegally worked in the bottom segment of the labour market of Greece with low wages. These consequences provided them with a cultural economic space and minimized the psychological distance between South Asian refugees and Europeans cordially due to the liberal behaviour of European society. These South Asian refugees considered each other as “Bhai”(Brother) in Urdu and “Bandhu” (Brother) in Bangla where these consequences developed a form of social and psychological bonding among these South Asian refugees in Greece.

It is a case study of 30-year-old Raṛa, who was from the Gujarat district of Pakistan and worked as a waiter at Roti-Boti restaurant in Athens. He said that he migrated to Greece with hopes of



better individual life and well being of their left behind family members in Pakistan. It is observed that Raza was proficient in Greek language and culture with his native Urdu language and Pakistani culture. These consequences showed that Raza was representing himself as a unit of a hybrid society through the process of assimilation of two different cultures by norms, values, beliefs, and myths about Pakistani and Greek culture.

These consequences can be analyzed that the entire function of the consequence of South Asian Diaspora was based on cultural components where the process of culturalization developed a form “Donki Diaspora” the meaning of struggle, muteness, and dynamics long journey of uncertain South Asian migration in Europe. These South Asian refugees became invisible in the glamour of Athens because they created a new cultural dimension of meaning, concept and definition of Diaspora as “cultural amusement Diaspora” with the approach of “Har Fikra Ko Dhuen me Udata Chala Gya, mai Jindagi ka sath Nibhata Chala Gya” (I am serious about enjoying easy-going life in Athens without any worries about future because we exist in present with past experience) a famous traditional meaning a full song of Bollywood.

These consequences can be analyzed by there was existence of cultural amusement South Asian Diaspora in the environment of Greek culture in the context of the consequence of forced migration of South Asian refugees in Europe.

Challenges of South Asian Forced Migration in Greece

It is also observed that South Asian asylum and refugees faced problems of socio-economic and cultural identity in Athens due to unidentified “geo-nation” identity because these Pakistani and Bangladeshi refugees did not have any valid travel documents as proof of their nation-based identity before immigration authorities in Greece. These consequences provided unidentified identity as convention refugees under the monitoring of UN HCR and these South Asian refugees were being properly monitored by the UN HCR team according to international standards of refugees. These consequences tied the Pakistani and Bangladeshi refugees with stringent guidelines for refugees where these South Asian refugees said that they found themselves in suffocation due to the huge crowd of Syrian refugees in Athens. These consequences created a form of silent clash in the mentality of South Asian Donki refugees about Arabian Syrian refugees. Syrian refugees got a better position in Athens compared to illegal Donki refugees of Pakistan and Bangladesh because Syrian refugees involuntarily forcibly migrated to Greece due to political instability in Syria. From the perspective of voluntary migration Pakistani and Bangladeshi refugees, felt fear due to the huge inflow of Syrian refugees in Greece because these South Asian refugees considered that the EU had taken Syrian refugees as a priority due to global pressure. Syrian refugees searched for a space for their survival while South Asian refugees searched for easy-going life in the glamour of Europe. These consequences developed a distinguishing line between South Asian and Arabian refugees in the context of migrants and cultural pluralism by Arabian and South Asian culture in asylum camps in Athens.

These consequences also created a form of cultural contradiction about South Asian refugees among Europeans because Europeans gave respect to Syrian refugees compared to illegal South Asian refugees; those were considered as Donki and cheap labourers with soft silent cultural acceptance of the existence of Donki Pakistani and Bangladeshi refugees. These consequences also created a form of social and cultural challenges because Pakistani and Bangladeshi refugees considered themselves as part of Greek culture with cultural

contradiction, discrimination and challenges in Athens. These South Asian refugees' asylums were being considered a social crisis because these Pakistani and Bangladeshi refugees were giving challenges to liberal open-minded Europeans through their perception, values, norms and attitudes about the glamour of Athens without knowing the facts of European democracy. These consequences can be analyzed as a function of social problems where illegal South Asian refugees were giving challenges to Greek society through their social and cultural penetration in Greece.

It is also observed that Pakistani and Bangladeshi refugees also created cultural challenges for Greek society because these refugees considered themselves as part of Greek culture without knowing the richest history of Greece. Apart from that, a consequence of assimilation and integration between two different cultures developed a form of "hybridization" of culturalism. These consequences led to the matter of cultural strife between South Asian refugees and Greek society because these South Asian refugees were promoting multiculturalism on the existence of homogeneity of Greek culture.

In the context of an economic perspective, it is observed that these Pakistani and Bangladeshi refugees worked in the bottom segmentation of the labour market in Greece with economic contradictions, discriminations and challenges because these South Asian refugees were trained as plumbers, electricians, masons, driver and motor mechanic. Therefore, these South Asian refugees filled the economic gap in the labour market according to the demand of the labour market of Greece. These consequences led to the huge flow of illegal migration of young Pakistani and Bangladeshi to Greece within well well-developed economic –cultural region of migration but a huge crowd of Pakistani and Bangladeshi refugees created a burden on the labour market of Greece due to the problem of unemployment and wage reduction. Therefore, there was a negative linear correlation between the curve of wages and unemployment among South Asian refugees in Greece. These consequences also created pressure on the economy of Greece in the context of the political economy of globalization and migration in the context of economic uncertainty for South Asian refugees in Greece. These consequences can be analyzed as the economic identity of South Asian refugees as "cheap mute labourers" because these refugees filled the gap in the economic necessity of the economy of Greece.

Therefore, socioeconomic and cultural challenges created lots of hindrances in the context of the implementation of the Sustainable Development Goals (SDGs) 2030 of the United nation because the huge crowd of Pakistani and Bangladeshi refugees were beneficiaries of refugees and asylum-related provisions but created a challenge for the implementation of sustainable development goals in the EU.

Concluding Remarks

It can be concluded that the entire function of forced migration was functioned by well well-developed culture of migration within a well-developed cultural region of forced migration from Pakistan and Bangladesh to Greece. These culturally forced migrants followed the famous illegal Donki route of illegal cross-border migration from Pakistan to Iran followed by Turkiye and Greece. These consequences developed a form of cultural region of migration in the context of the function of the social network system of migration through the function of "push-pull" factors of migration. Pakistani and Bangladeshi migrants forcibly migrated to Greece because they were unable to access better life in South Asia due to adverse conditions



in South Asia and these South Asian refugees were also unable to get work permit visas for EU nations due to strict provisions for work permit visas for EU. Therefore, these Pakistani and Bangladeshi refugees illegally migrated to Greece through the function of depth penetration of the human trafficking network in South Asia under, those working in the “black market of migration’s industry”. The consequences of the black market of the migration industry gave youths a dream about the glamorous life of Europe. They provided a pipeline of migration from South Asia to developed European nations. These consequences developed a form of a “safe zone” for European-based South Asian forced migration due to the function of the nexus of the social network system of migration and globalization of the black market of migration where youth found a road of migration toward European countries.

These Pakistani and Bangladeshi refugees followed the uncertain route of migration where there was no option of return to homelands, instead of migration from one country to another country EU with hopes of better individual life in Europe. These forced Pakistani and Bangladeshi refugees used to keep a culturally emotional attachment to their homelands with the reflection of cultural values, norms, attitudes, beliefs and myths about South Asian culture. Therefore, they indirectly returned to their homeland through the formation of the building of South Asian culture in Athens. These consequences developed a form of “geo-cultural” region of South Asia in the environment of Greek culture in Greece. A consequence of the form of “geo-cultural” region was being reflected by South Asian languages, dialects, music, dance, dress style and cuisines. These perspectives developed a cultural region of South Asia in the context of micro-cultural perspective as an aspect of spreading of diffusion of South Asian culture in the Greek culture.

These consequences were reflected by the socio-economic and cultural behaviour of South Asian refugees in a positive way through self cultural adjustment mechanism of South Asian refugees in the environment of Greek culture in Athens where these South Asian refugees lived with lots of cultural memories of their homeland. These South Asian refugees lived in a dual-cultural system because they also followed the Greek culture parallel with South Asian culture. These consequences led to the process of “cultural hybridization” of two different cultures by function of assimilation and integration. These perspectives developed a form of “hybrid South Asian Diaspora” in Greece in the context of cultural globalization of cultures in the perspective of micro and macro cultural perspectives.

These consequences created socio-economic and cultural challenges for both South Asian refugees and Greek society because the process of assimilation between two different cultures created a form of cultural conflict between South Asian refugees and Greek society. These perspectives showed that there was a culture of existence with a philosophy of cultural acceptance and rejection due to the environment of cultural confusion among South Asian refugees because these refugees found a suitable cultural space in Greece with an aspect of redefining identical issues and its contradiction, discriminations and challenges of forced migration. Therefore, the process of culturalization emerged as the debate of cultural pluralism and its challenges concerning the mechanism of cultural adjustment of South Asian refugees in Greek culture as developing a consideration about Greek culture without knowing to richest history of Greek culture. These consequences forced South Asian refugees to migrate from Greece to Germany, Britain and France through the function of “stop and go” cultural migration with its contradictions, discriminations and challenges of forced migration

as a barrier in the implementation of the agenda of sustainable development goals (SDGs) 2030 of United Nation.

Based on the above-concluding remarks, it can be recommended that there is a need to develop a mechanism for cultural mapping of building formation of South Asian culture in Europe in the context of European-based South Asian migration under the vision of sustainable development goals (SDGs) 2030 of United Nation for ensuring the cultural implication of South Asian forced migration in EU. Secondly, there is a need to develop a mechanism for the provision of permanent re-settlement of South Asian refugees in the EU according to the norms of UN HCR because these South Asian refugees can fill the gap in the labour markets of the EU. Thirdly, there is a need to promote cultural-economic migration from Pakistan and Bangladesh to EU nations because these consequences may replace the illegal cross-border migration.

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