A Critical Analysis of the Cultural Threads of the Rohingya Community Diaspora in Bangladesh

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Abstract

As the world's largest stateless population, the Rohingya diaspora, forced to displace from Myanmar, has developed an extended humanitarian emergency centered in Bangladesh. Thus, the researcher highlights the cultural dimensions of Rohingya survival, exploring how language, religion, traditions, arts, and identity negotiation function as vital threads of resilience in refugees, while much scholarly attention has focused on their political marginalization and human rights struggles. At the same time, developing a systematic review of recent academic studies, reports, and ethnographic accounts, this current paper analyzes how the Rohingyas sustain oral traditions, practice spirituality, preserve family structures, and engage in creative expressions such as poetry, music, and visual art as mechanisms of cultural continuity and resistance. Therefore, the findings indicate that while cultural practices strengthen communal identity and resilience, they are challenged by trauma, resource scarcity, restrictive host policies, and generational shifts in urban or camp contexts. Furthermore, the researcher situates the Rohingya experience within diaspora and migration theories, highlighting intersections between resilience, adaptation, and transnational identity-making. Moreover, comparative perspectives with other stateless groups underscore the broader relevance of cultural survival in displacement. Finally, this literature contributes to academic debates, informs policy on refugee management, and advocates for culturally sensitive interventions that recognize identity preservation as integral to dignity and survival resilience.

Keywords: Cultural Threads, Rohingya Diaspora, Identity and Tradition, Heritage Initiatives.

Introduction
Background

In the Rakhine State of Myanmar, the Rohingya are an ethnic minority who have a lengthy history of exposure to systematic discrimination and human rights violations, which, in previous years, have resulted in repetitive sequences of forced movement between Bangladesh, Myanmar, and other Southeast Asian nations. Hence, a major barrier to offering suitable facilities for this population is the lack of data focusing on the mental health and integrated cultural thoughts of Rohingya, consisting of those staying under protected circumstances of movement in Bangladesh and other nations [1].

The Rohingya population does not possess a state, citizenship rights, and they were frequently referred to as non-citizens. At the same time, lacking or losing citizenship indicates losing speech and certain important features of human life. While people are bound to leave their nation of origin because of conditions beyond their control, their self-expression rights often seem less available, and rights, such as voices, are frequently restricted and conditional by the anxiety of censure and the risk of acquiring undesired attention. Furthermore, Rohingya face difficulties in exercising their right to voice because of Myanmar's authoritarian government, and face limited scope in their host nations of Malaysia and Bangladesh. Additionally, censorship and persecution force creative production as an aspect of expression. Similarly, the Rohingya population is more likelihood to substitute aspects of expression and resistance, such as posters, graffiti, songs, street performance, paintings, and poetry.

Such creative approaches present as effective techniques for humanity to maintain peace. Storytelling, poetry, and art seem to be a foundation for refugees to address larger audiences and substitute discourse [2].

The Rohingya experience their ethnic identity's erosion and also physical survival pressures as genocide losses. From the 1980s, citizenship was tracked by mass removal in 2017, and their linguistic and cultural practices were strictly diluted. On the contrary, international actors were widely concentrated on repatriation and humanitarian requirements; the attack on the Rohingya cultures seems avoided. Alongside this, with enhancing assimilatory burdens in expatriate and restricted institutions for cultural protection, instant attention is required to protect their culture and heritage. Moreover, this study evaluates heritage initiatives and stakeholders, facilitates policy suggestions, and determines barriers to align cultural preservation or conservation into the global response, requiring dynamic measures to safeguard Rohingya identity [3].

Significance of Studying the Rohingya Diaspora in Bangladesh

Exploring the Bangladeshi Rohingya diaspora is significant both for policy practice and academic scholarship, as this group struggles with acute humanitarian barriers and also previous threats to their traditions, language, and identity. As an illustration, the "Rohingya Cultural Memory Centre" in Cox's Bazar facilitates data that some refugees determine an "identity crisis" as essential to loss of well-being, emphasizing how severe preserving culture is for social and psychological resilience [4]. At the same time, Alsahafi on Language Shift and Language Maintenance revealed that Rohingya refugees embrace positive attitudes against their mother tongue; there is transparent data of regular transformation to Bengali over time [5]. Furthermore, without assessing and reporting cultural threads such as identity negotiation, storytelling, rituals, religion, and language, involvement (including repatriation plans, humanitarian programming, and education) risks discouraging factors continuing dignity, agency, and community cohesion among the Rohingya. Investigating such cultural threads enables more comprehensive policy outcomes and contributes to the studies on minority rights, forced migration, and diaspora research in the Southeast or South Asian field.

Rationale for Focusing on Cultural Threads

The concentration on cultural threads, including identity, tradition, language, religion, and resilience, is acceptable as such components both sustain and construct the Rohingya community's involvement in exile and displacement. Religious identity and cultural practices stand as resilience mechanisms, assisting refugees in enduring loss and trauma. Qualitative research on cultural thoughts of distress among the Rohingya in Cox's Bazaar reported that religious practices and beliefs are major in community support networks, discussing suffering and coping [6]. At the same time, language is a communication medium and also a carrier of belonging, memory, and history; the language shift and language maintenance research show that pressures for linguistic revolution are effective despite positive attitudes against particular Rohingya speech [5]. Alongside this, identity narratives and traditions (via religious rituals, heritage artefacts, and storytelling) play essential roles in how Rohingya elders and youth predict belonging, resilience, community, and return. This study risks decreasing the Rohingya involvement in physical reputation and survival without concentrating on such threats, avoiding the detail cultural, psychological, and social aspects that ascertain long-term justice and well-being.

Research Problem and Justification

The cultural extents (such as traditional, religious practices, language preservation, and identity) seem under-analyzed in certain policy models and academic research, while there is significant attention in policy and humanitarian scopes to the Rohingya crisis from basic health, food, and shelter requirements to repatriation negotiations [7,8]. Empirical outcomes, including those from education research in Rohingya camps, indicate that present schooling widely neglects native language elements, culture, and Rohingya history, resulting in issues regarding cultural erosion among younger generations [9]. Additionally, NGO, national, and global responses frequently prefer relocation schemes or immediate relief, own articulated aspirations of seldom associating with refugees for heritage preservation, cultural dignity, and legal recognition [10-12]. Therefore, academic discourse and policy are disconnected from the negotiated and lived practices of identity among the Rohingya diaspora. Thus, it is essential to coherent particularly how cultural threat practices are being upheld, lost, or transformed, and what the Rohingya themselves acknowledge as crucial for dignity and resilience to update more rights-based, responsive, culturally sensitive practices and policies.

Research Aim and Objectives

To critically review the cultural threads (such as identity, tradition, language, region, resilience) of the Rohingya diaspora in Bangladesh, the way they are eroded, transformed, or maintained, and evaluate such threats, similar to policy interventions, identity preservation, and goals for repatriation.

Objectives

1. To discuss the existing studies on how identity, tradition, language, religion, and resilience are shown and conserved among Rohingya refugees in Bangladesh.
2. To determine factors that offer or restrict cultural retention among the Rohingya diaspora (such as community initiatives/NGO, host-camp environment, and education).
3. To investigate Rohingya insights on what components of their identity and culture are most crucial for future repatriation, belonging, and dignity.
4. To understand current policies, programs, and heritage initiatives (by international agencies, NGOs, and the government) about cultural preservation among the Rohingya, and examine their integration with refugee-articulated requirements.
5. To offer policy intervention strategies and recommendations that align cultural threads into repatriation planning, education, and humanitarian.

Research Questions

1. How are cultural threads (such as identity, tradition, language, religion, and resilience) currently shown, preserved, or shifted among Rohingya refugees in Bangladesh?

2. What are the key pressures and challenges (institutional, environmental, social, and educational) that the Rohingya face in upholding their cultural identity?
3. Which components of their culture do Rohingya refugees themselves acknowledge as crucial for belonging, dignity, and future repatriation or reintegration?
4. How do existing heritage policies, programs, and initiatives address cultural preservation, and how effectively do they connect the aspirations and requirements of the Rohingya community?
5. What programmatic strategies or policies would robustly associate cultural preservation in the host state and the international response to the Rohingya crisis?

Theoretical Framework
Diaspora and Migration Theories
Assessing the Rohingya diaspora requires placing their experience within three core theoretical traditions, such as transnationalism, forced-migration theory, and diaspora studies. Therefore, diaspora scholarship centers on how distributed groups uphold joint memory, identity, and cultural activities throughout time and space; traditional inventions emphasis identity as both an account of a continuous process or origin of cultural production in respective host cultures. This insight assists in demonstrating why cultural preservation seems key to claims for return and recognition [13]. On the contrary, Sudheer & Banerjee found that "forced-migration theory" appears to be the violent and structural processes, including genocidal displacement, statelessness, and exclusionary state policies, that conduct sustainable extended expatriate and compel refugees' agency; it underscores how displacement is physical removal and also the separation of social institutions that retain rights, law, and culture [14]. Moreover, these determinants seem substantial to the Rohingya landscape, where state-directed prohibition resulted in huge flight and sustainable precarity.

Alongside, transnationalism assists such insights by revealing how migrants continue cultural movements, social integration, and cross-border activities that enable incorporation, as well as preserve tradition. Therefore, diasporic networks, media, religious ties, and remittances construct identities that are neither completely host nor completely home. For compulsorily expatriated communities cut off from the boundary, transactional models point to innovative approaches to regenerating cultural knowledge via mobile networks, religious practices, and oral history, while institutional assistance is also lacking [15]. Combinedly, such insights demonstrated why policy responses concentrated on physical relocation and immediate humanitarian aid are insufficient; they obscure the particular cultural aspects of survival, political claims, and belongings that construct strategies and aspirations of refugees.

Concept of Cultural Threads
In this research, the phrase "cultural threads" indicates the interlaced components, such as ritual, oral histories, artistic expression, kinship and family norms, religious practice, and language, that establish and transmit memory and collective identity throughout generations. Therefore, cultural threads are practice as both practical systems and symbolic markers of social reproduction. Storytelling and art preserve distributed meanings

that anchor identity in expatriates; religious rituals design mutual assistance and communal time; and language carries moral prescriptions and historical narratives. While organizations that continue such threads are weakened (via neglect, violence, or statelessness), cultural attrition is considered a loss of practice and a reduced psychological development and political voice. Practical and policy study on the Rohingya underscored that intangible heritage is essential for resilience and dignity, and that targeted cultural-preservation principles (including cultural programming, mother-tongue education, community memory projects) lead to reinforcing claims for restitution and rights and alleviating assimilatory pressures [3]. Constructing such components as threads also emphasizes their connections, safeguarding language without assisting intergenerational transmission or ritual life, leading to produce merely partial preservation. Similarly, a theoretical focus on cultural threads demands associated, rights-driven involvements that determine culture as a survival constitutive, an elective additional to humanitarian relief [14].

Materials and Methods
Materials
Farzana investigated how Bangladeshi Rohingya refugees use art and music as effective symbols of identity formation and social resistance [16]. Via ethnographic study, this research showed that such innovative practices perform as unconventional yet substantial tools for directing a joint identity and resisting the oppression and discrimination struggles with Myanmar, and also in exile. However, such cultural expressions presented several goals, including conveying history to younger generations, conserving communal memory, and facilitating outsiders ' space in their lived experiences. The researcher criticized that such approaches of resistance are initially indirect and informal, compared to evident pieces of protest, emphasizing the pragmatism of refugees in directing life within the boundaries. Finally, art and music appear as essential surviving mechanisms that allow the Rohingya to continue their movement while maintaining their cultural sustainability.

Rahman analyzed the influence of artistic expression among the Rohingya refugees in Bangladesh, underscoring art as both a site of struggle and a medium of voice [2]. This research concentrated solely on works conducted by refugees themselves, drawing on empirical evidence from detailed interviews with Rohingya practitioners, researchers, and artists, along with field visits to camps and evaluations of social media. Furthermore, the outcomes emphasized photography, murals, painting, song, and poetry as a highly transparent artistic approach, via which themes of love, trauma, and recalls of life in Myanmar, and ambitions to return home are explored. Additionally, Rohingya artists faced substantial challenges, such as social and cultural resistance within their respective communities, exclusion from art due to complexities in distributing their work to wider audiences, limited access to artistic resources, and trauma.

On the contrary, Alsahafi et al. discovered language proficiency forms and implementation among second- and third-generation Saudi Arabian Rohingya refugees, drawing on survey evidence from 98 respondents [17]. However, the author explored self-reported ability in both the Arabic and Rohingya heritage

languages, additional segments of language implementation. Therefore, the findings highlighted that participants in both generational groups uphold effective oral competency in Rohingya, differentiating from the regular approaches of language attrition throughout cohorts. Thus, Rohingya seems key within community and family communication, while Arabic prevails in religious, media, and public domains. Furthermore, major determinants behind intergenerational transmission involve continuous home application of Rohingya, the longitudinal focus of refugees in ethnic area neighborhoods, and the respective strategic bilingualism that enables Rohingyas to declare both their religious and ethnic identities within an Arabic-speaking society. Finally, this research improves assessments of language contact in refugee fields and measures the requirement for prompt attention to the aspects of heritage language maintenance under circumstances of displacement.

Ahammad et al. analyzed public opinion on the crisis of the Rohingya refugees via a large-scale analysis of online interpretations, covering the barrier of manually measuring the wide volume of digital expressions [18]. This research facilitates the initial robust investigation of internet-driven insights on the crisis, applying thematic sentiment analysis and topic modeling. The researcher determined 15 coherent topics with an effective coherence score of 0.60 based on the 6840 exceptional reports. Such topics emphasized themes including geopolitical considerations, cultural and religious dimensions, the difficulties of the Rohingya situation, the emergency of humanitarian response, and familial resilience. Therefore, sentiment analysis showed several emotional approaches, while interpretations on international assistance and refugee support showed positive sentiments, discussions on women's protection and religious dynamics were often negative or mixed. Thus, this research facilitates valuable insights for advocacy communities, humanitarian institutions, and policymakers, emphasizing the role of digital discourse in developing targeted participation, policy improvement, and communication processes to effectively address the critical challenges experienced by the Rohingya community.

Aziz explored how the Rohingya diaspora applies social media as a technique for stimulating visibility, reclaiming identity accounts, and revealing resistance in the field of extended and genocide displacement [19]. Hence, the researcher demonstrated how transactional digital involvement constructs the framework of Rohingya diaspora identity and stimulates its negotiation online, emphasizing qualitative interviews with 15 displaced Rohingya activists and people in Brisbane, Australia. Therefore, the results showed that social media platforms allowed the development of the resistance's imagined community, reinforced transactional advocacy networks, and offered diasporic media formation. Additionally, this study emphasized the approaches where digital activism provided an increase in marginal power in cyberspace, enunciating ambitions for citizenship, justice, and homeland rights. Finally, this research facilitates essential perspectives into how new media allow marginalized groups to frame diasporic identities and continue collective resistance in transnational fields by evaluating such dynamics.

Ansar & Khaled investigated the connection between identity, digital connectivity, and mobility in the field of Rohingya displacement, placing their evaluation within the wider history of systemic pursuit experienced by the group from the era of the 1970s [20]. However, the paper analyzed how social media appeared as an essential space for identity negotiation and diaspora activism, with closely to three million Rohingya staying in exile over a million are accommodated by Bangladesh. Therefore, this study revealed how digital platforms stimulate a sense of closeness based on a year-long online ethnography, allowing the mediation, contestation, and construction of Rohingya diaspora identities. At the same time, the author illustrates how political and civic e-activism is framing the contours of Rohingya identity and improving their challenges for recognition via the evaluation of frequent involvement patterns. Finally, the researcher emphasized how such online practices introduce an approach of resistance politics, stimulating the policy and narrative claims of the Myanmar government.

Uddin analyzed the inconsistency of Rohingya resettlement in the context of Bangladesh, fixed between state-led relocation and contested repatriation [21]. At the same time, following the 2017 Myanmar genocidal violence, an estimated 750000 Rohingyas escaped to Bangladesh, swelling the refugee population in Cox's Bazar to more than 1.3 million and placing a simple strain on domestic resources. Therefore, repatriation efforts in 2019 and 2018 were unsuccessful, as Myanmar refused to secure a safe return, resulting in Bangladesh recruiting the refugees for relocation to Bhasan Char Island, which facilitates relatively optimized facilities. Furthermore, refugees seem uncertain, referring to fears of natural uncertainty and disasters regarding the continuous habitability of the island. Rohingya insights are widely accepted in decision-making despite such international and state initiatives. Data indicates that the majority of refugees aim for repatriation, and only under circumstances of dignity assurance, UN-backed security, and legal citizenship. Moreover, this research summarizes that strong solutions need to be sourced in the refugee agency, conducting resettlement as a process based on rights, safety, and recognition, and as a top-down rehabilitation.

The Rohingya refugee crisis seems both protected and extensive; less is known regarding the group's psychological well-being, mental health, and cultural background. Tay et al. focusing on a UNHCR-commissioned account, facilitate a robust synthesis of previous studies on such themes, with a specific concentration on cultural aspects [1]. This research intends to assist humanitarian drivers in providing culturally suitable MHPSS ("Mental Health and Psychosocial Support") to Rohingya refugees expatriated in neighboring countries and Bangladesh. Applying a systematic review of several information sources, the researcher evaluates the health-related, cultural, economic, social, and contextual factors contributing to the development of the Rohingya population throughout the Asia-Pacific and beyond contexts. The researchers underscored how extended exposure to displacement, conflict, and persecution enhances vulnerability to a series of mental health concerns, such as suicidal ideation, depression, anxiety, and post-traumatic stress disorder. Supplementary issues contain limited availability, insufficient safe and privacy spaces, and broader gender-based and sexual violence associated with psychosocial services. Additionally, a barrier lies in the inadequate linguistic and cultural assessment

among MHPSS providers, especially given that Rohingya terminology for behavioural and emotional complexities does not directly integrate with Western psychiatric views. Moreover, this gap weakens the establishment of contextually significant and culturally sensitive mental health care for Rohingya refugees.

Alongside, Keeni & Takashino analyzed the effect of displacement on gender protocols among Rohingya refugees in Nepal, underscoring how the open integration policy of the country, unlike Bangladesh's encampment method, has offered informal work scopes and wider community assimilation [22]. At the same time, the researcher explored how gender attitudes interconnect with migration access and trajectories to NGO support based on data from an estimated 152 refugees living in Kapan. Therefore, results suggested a random transformation toward progressive gender protocols, especially in the receiving of financial participation of women. Furthermore, traditional perspectives seem to lead in segments, including financial and education autonomy, indicating that while financial pressures resulted in a pragmatic acceptance of women's labor, wider cultural protocols endure to limit wider gender equality. In summary, this outcome targets displacement-based adaptations rather than transformative variations in gender roles. Habib traces the evolution of Bangladesh's response to the Rohingya crisis, situating it within the broader history of persecution, discrimination, and statelessness that has driven the Rohingya out of Myanmar since 1978 [23]. While the Bangladeshi government and local communities initially adopted a humanitarian approach—providing camps and assistance along the border—the sheer scale of displacement, now exceeding one million refugees, has placed severe strain on the country's limited resources. Growing tensions between refugees and host communities have shifted state policy toward discouraging integration and promoting voluntary repatriation. Finally, this paper analyzed how domestic pressures intersect with regional strategies, including Bangladesh's "Look East" policy, in shaping responses to the crisis. Therefore, the researcher concludes by offering policy recommendations for more sustainable management of these protracted humanitarian limitations.

Siraj explored the effect of decreasing humanitarian funding on health safety for host communities and Rohingya refugees in Teknaf and Ukhiya, Bangladesh [24]. Following a mixed-method design that amalgamates household surveys, concentrate group interpretations, sector-specific reports, and major informant interviews, this research measures healthcare services, hygiene, sanitation, water, and nutrition. In this paper, the findings suggested a noticeable decrease in health security integrated with funding challenges. Additionally, worldwide severe malnutrition among children accounts for 15.1%. Thus, such facilities are increasingly negotiated. For evidence, as 18% of people accept below 20 litters of water every day, and latrine access in approximate 15 camps fall less acceptable standards. Furthermore, barriers include aging infrastructure, emerging occurrences of acute watery diarrhea, decreased health posts, lack of medical supplies, and increased burden on clinics delivering to host populations, as well as immigrants. Moreover, this research underscored the emergency requirement for continued and expanded funding, associated health and other involvement, and harmonized policies to safeguard health security and prevent vulnerabilities for both host populations and refugees.

Furthermore, Siddiqi & Kamruzzaman analysed the role of development professionals in covering the Rohingya crisis, a popular humanitarian challenge in the present scenario [25]. For evidence, with nearly one million Rohingya residing in the overcrowded Cox's Bazar camps, the largest displacement camp in a non-conflict environment, the Bangladeshi government and international actors offer essential humanitarian assistance. Therefore, the study explores the extent to which experts contribute relevantly to solutions for the crisis based on 25 qualitative interviews with development practitioners. Thus, the outcomes indicate that non-responsive or passive approaches limit the impact of experts, with national development experts facing even greater constraints compared to international counterparts. Furthermore, this author also highlights the absence of an evidence-based policy culture, as locally generated expertise is frequently overlooked in policymaking. Finally, the researcher led to complicating efforts to achieve a long-term and dignified determination for the stated community.

Methods

Research Design: Systematic Review

A systematic review design was followed in the present research to critically evaluate the Bangladeshi Rohingya diaspora's cultural threads. According to Sidd away et al. a systematic review seems specifically appropriate as it allows the data gathering, assessment, and amalgamation of previous theoretical and empirical data in a clear, replicable, and rigorous approach [26]. Therefore, provided the sensitivity of diaspora and refugees literature, a systematic review confirms the bias reduction by following the structured protocols, like PRISMA ("Preferred Reporting Items for Systematic Review and Meta-Analyses"). Finally, the chosen method enables the research to gather fragmented data on tradition, language, religion, resilience, and identity. Additionally, this method emphasized the knowledge gaps and reliable patterns.

Database and Search Strategy

In this paper, the search strategy was developed to collect the peer-reviewed articles, journals, reports, and academic publications on issues between the years range of 2011 to 2025, emphasizing the Bangladeshi Rohingya diaspora. At the same time, databases accessed encompassed Google Scholar, ScienceDirect, Web of Science, and Scopus. Furthermore, the policy reports from global institutions (UNHCR, IOM, Amnesty International) and working papers were considered to ensure inclusiveness.

Keywords and Boolean operators were used to maximize retrieval. Search terms included:

- "Rohingya diaspora" OR "Rohingya refugees in Bangladesh"
- "Cultural resilience" OR "religion and identity Rohingya"
- "Rohingya language preservation" OR "tradition and heritage Rohingya"
- "Refugee identity" AND "forced migration Bangladesh"

Truncation and wildcards (e.g., culture, ident) were used to capture variations. The initial search yielded 73 records, with an additional 3 articles identified through citation chaining and manual searches of bibliographies.

Exclusion and Inclusion Criteria

The inclusion and exclusion criteria were established to ensure relevance, quality, and appropriateness:

Inclusion Criteria
- Peer-reviewed journal articles, book chapters, and policy reports published between 2011–2025.
- Studies explicitly focusing on the Rohingya diaspora in Bangladesh.
- Research addressing cultural themes such as resilience, religion, language, tradition, and identity.
- Studies published in English to ensure accessibility.
- Both qualitative and quantitative studies.

Exclusion Criteria
- Articles focused solely on the Rohingya crisis in Myanmar without examining diaspora experiences in Bangladesh.
- Studies unrelated to cultural aspects (e.g., papers exclusively on health, nutrition, or security).
- Non-peer-reviewed sources without institutional credibility.
- Articles with insufficient data or lack of methodological clarity.

Applying these criteria resulted in the exclusion of 21 articles due to insufficient data and thematic irrelevance, as reflected in the PRISMA flow diagram.

Screening and Selection Process
The screening process followed a multi-step protocol:
- Identification: 73 records were retrieved from databases and 3 from manual searches.
- Duplicate Removal: Using EndNote and manual cross-checking, duplicates were removed, leaving 55 records.
- Title and Abstract Screening: 46 articles were retained after eliminating studies unrelated to the research theme (n=12).
- Full-text Review: 33 articles underwent in-depth assessment for eligibility. Of these, 21 were excluded due to insufficient focus on cultural dimensions.
- Final Inclusion: 12 studies met the full criteria and were included for synthesis.

Moreover, the screening process is demonstrated in the PRISMA model, confirming clarity in literature selection.

Data Extraction and Synthesis Process
The researcher designed a structured data-extraction model to systematically obtain significant data from all the involved research papers. The following aspects were addressed among the extracted data:
- Author(s), year, and publication source.
- Research objectives and methodology.
- Key cultural threads explored (resilience, religion, language, tradition, identity).
- Context and sample characteristics (e.g., camp-based Rohingya, urban settlements, generational perspectives).
- Results significant to cultural change, incorporation, and protection.

This research adopted thematic analysis to align results throughout the research. Initially, codes were developed from often cultural symptoms. Furthermore, the codes were merged into groups (for example, resilience via association, language stimulation and attrition, religion as identity anchor) [27]. Finally, this approach allowed the determination of leading patterns and themes while preserving sensitivity to research-particular areas.
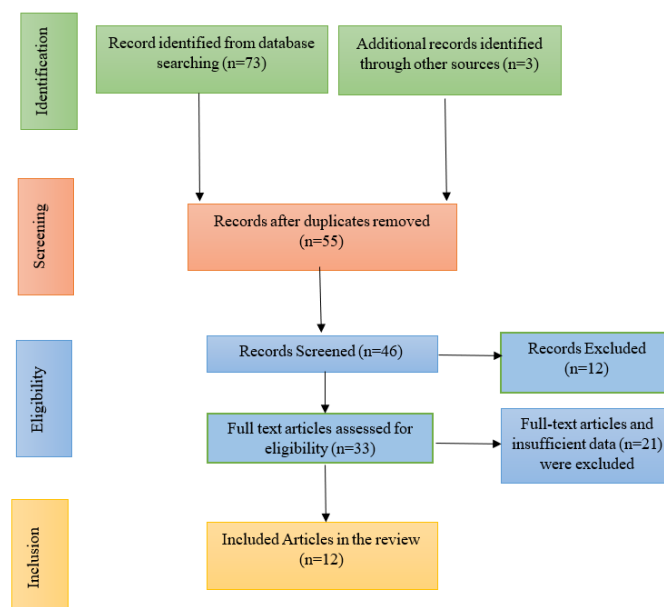
Quality Assessment of Studies
All the involved research was critically analyzed to confirm methodological consistency by applying the developed tools. The CASP ("Critical Appraisal Skills Program") checklist was maintained for the qualitative papers. This checklist concentrated on the transparency of research aims, suitability of methodology, data collection consistency, and conclusions' validity. Therefore, mixed-method and quantitative research papers were measured by applying incorporated protocols from the JBI ("Jonna Briggs Institute") appraisal tools.

Alongside this, quality assessment showed that while the majority of research papers illustrated strong ethical acknowledgment and contextual depth, a few were challenges by inadequate longitudinal insights and sample sizes. Thus, each 12 involved studies were highly effective in reporting the amalgamation. Finally, the appraisal procedure confirmed that merely trustworthy and methodologically sound data constructed the analysis, the promoting the results' validity.

Findings/Results
Overview of Selected Studies
A total of 12 main studies were determined by the systematic review that critically analyze the cultural aspects of the Bangladeshi Rohingya diaspora and wider diasporic fields. However, such research incorporates different methodological dimensions, encompassing ethnographic study, social media and digital ethnography analysis, health-centric and psychosocial reviews, policy analyses, and survey-based investigations [1,2,16,17,19-24]. Together, such papers showed that Rohingya culture is a survival process and a technique of negotiation, identity conservation, and resistance in refugee. Finally, the

outcomes emphasize challenges, including policy elimination, trauma, funding limitations, and camp boundaries, while the cultural resilience seems apparent throughout the themes of innovative expression, social frameworks, religion, and language.

Thematic Synthesis
Language and Oral Traditions
From the research findings, language seems an essential cultural thread supporting Rohingya identity throughout displacement settings. Tay et al. underscored a barrier that while the Rohingya language possesses robust vocabulary for behavioral and emotional standards, it possesses insufficient communication with Western psychiatric classes, developing challenges to culturally aware mental health care [1]. Whereas, Alsahafi et al. reported that intergenerational Rohingya language transfer seems strong, especially within the private segment of community and family life [17]. Therefore, the Rohingya community remains on the path of emotional expression, storytelling, and oral traditions, facilitating cultural endurance among the refugees. Thus, the lack of institutional assistance and insufficient formal education scopes for Rohingya literacy intensifies the risks of language attrition. Alongside, formal language conservation experiences structural avoidance, while oral traditions seem essential.

Spiritual and Religious Practices
Religious identity is reinforced through digital spaces, where Rohingya activists mobilize transnational solidarity networks rooted in Islamic and humanitarian narratives. However, religion is a spiritual practice and also a political and cultural marker that differentiates the Rohingya from host communities and affirms their belonging to a persecuted group [20]. On the contrary, tensions sometimes arise, as religious identity intersects with host-community sensitivities and political debates around repatriation. Therefore, daily religious rituals, mosque-centered gatherings, and madrasa education foster continuity of cultural values. Alongside, religious identity is another anchor for cultural resilience. Finally, Rohingya communities in Bangladesh rely on Islam as a collective resource for coping, solidarity, and meaning-making [18].

Social and Family Structure
Ahammad et al. found that family and kinship remain key to cultural reproduction. The researcher suggests that familial resilience, expressed in patterns of mutual support, caregiving, and joint survival process, is complex in camp life. Women's roles, however, reflect both continuity and change [18]. Keeni & Takashino found that while economic necessity has expanded women's participation in informal labor markets in Nepal, in Bangladesh camps, gender roles remain more restricted, with education and decision-making often governed by traditional protocols [22]. Finally, the family introduces a resilience aspect and an area where cultural conservatism is strengthened. Alongside displacement-induced challenges, including the absence of privacy and overcrowding, rising family dynamics, and failure of the conventional support systems.

Music, Arts, and Folklore
The creativity and practices of the Rohingya diaspora are exposed by the cultural expressions via folklore, arts, and music.

Rahman and Farzana illustrated how performance art, murals, poetry, photography, and song present as drivers for complaint, identity, and recall [2,16]. Therefore, such a non-conventional approach of resistance conveys cultural knowledge throughout cohorts and interacts with the Rohingya challenges to the external peoples. The Rohingya community keeps the records of displacement, violence, and desire for return during the facilitating of therapeutic channels for shock. At the same time, Rahman emphasized the challenges, such as social resistance, trauma-based withdrawal, and insufficient materials within the community [2]. Moreover, artistic practices seem to be a clear approach Rohingya emphasize identity in refugees, especially in the camps of Cox's Bazaar.

Identity Negotiation and Cultural Adaptation in Host Society
Among the Rohingya refugees, identity development is transparent, designed by transactional involvements, as well as host contexts. Ansar & Khaled and Aziz revealed that digital platforms seem a complex place for identity negotiation [19,20]. However, the Rohingya people developed imagined communities that exceed geographical detention. Therefore, such online spaces intensify disregarded voices, organize worldwide support for citizenship rights and justice, and resist the removal. Alongside, Uddin emphasized identity as key to refugees' ambitions for repatriation, and dignity and citizenship seem non-negotiable surroundings [21]. Thus, Rohingya identity in host places is often framed by exclusionary strategies. On the contrary, Habib reported how Bangladesh's confront with alignment strengthens the community's liminality sense [23]. Finally, identity negotiation fluctuates between the incorporation of social and political certainties of displacement and cultural distinctiveness preservation.

Cultural Preservation Barriers in Camps/Urban Settings
Several challenges restrict the cultural preservation in the entire Bangladesh, and others, despite the resilience. Siraj revealed that decreasing humanitarian support and a lack of resources intensify vulnerabilities [24]. The researcher also reported that declining nutrition, sanitation, and health in the camps of Cox's Bazar because to funding limitations. Therefore, such circumstances lead to reducing the safe communal areas and limiting cultural practices. According to Siddiqi & Kamruzzaman and Habib, policy limitations challenge the Rohingya community [25,23]. These studies also found that the policies of Bangladesh signify repatriation more than integration, challenging the institutional assistance for cultural principles. Additionally, intergenerational pressures, displacement tiredness, and trauma decline the community-based cultural activities. Moreover, host-society relegation and internationalizing pressures pose integration perils, especially for younger people. Finally, such challenges illustrate that cultural preservation without the structural support seems hazardous also as resilience continues at the foundational stage. The Rohingya diaspora illustrates notable cultural resilience in refugees. Therefore, creative expression, kinship, religion, and language are the key threads resisting erasure and supporting identity. Such threads struggled with systematic barriers, limited agency in Bangladesh, insufficient resources, lack of institutional identification, and the psychological marks of extended displacement. The reviewed studies obtained that digital activism and basic activities help to maintain

cultural identity, while continuous preservation needs wider structural support from host countries, global practitioners, and humanitarian agencies. Finally, the results emphasized that cultural preservation is essential to the Rohingya diaspora's future ambitions, mental health, and dignity.

Discussions

Interpretation of Key Cultural Threads in the Diaspora Context

The research outcome underscored that cultural threads, including artistic expression, kinship, religion, and language, seem key to the identity of the Rohingya diaspora in refugee camps. Therefore, language (especially oral traditions) offers continuity throughout generations, serving as a source of belonging and memory. Such linguistic activities are restricted widely to domestic and informal domains in places where formal education is limited. At the same time, the Islam religion appears as a spiritual asset and also as a combined symptom of joint identity. Thus, such significance of religions emphasizes how spiritual activities are devoted to the sociopolitical circumstances of the Rohingya, facilitating a model, as well as solace for solidarity. Alongside kinship and family, resilience is illustrated via the caregiving model. However, displacement-induced stress leads to declines in such assistance. Moreover, cultural production shows the creativity of the Rohingya community during adversity, conducting culture as a technique of resistance in the approach of visual art, songs, and poetry. Finally, such threads illustrate that cultural survival is an active negotiation with denial, exile, and displacement of citizenship for the Rohingya.

Intersection of Cultural Resilience, Trauma, and Sdaptation

The presence of both trauma and resilience is a crucial characteristic of the Rohingya diaspora. However, activities, encompassing community celebrations, religious practices, and storytelling, facilitate coping instruments; still, they are consistently framed by the psychological marks of marginalization, targeted migration, and violence. Research by Tay et al. illustrated how the Rohingya language possesses inadequate standardized classifications for mental health, threatening service protocols, and also showing cultural particulars in exposing the challenges [1]. Thus, such findings indicate that cultural resilience seems to be a remedy to trauma and also a system of incorporation via which trauma is defined, framed, and changed into joint memory. As an illustration, artistic expression often carries painful memories of displacement and continuously acts as support and evidence. Additionally, incorporation reveals the substitute roles of women in certain diasporic fields. Furthermore, financial requirements increase the rate of female involvement in informal labor also as cultural liberalism endures to limit the scope in the camps. Finally, such a division demonstrates how resilience is interactive, appearing from incorporation and continuity, and followed by the trauma determination.

Comparative Insights with other Displaced or Stateless Communities

The Rohingya community's experience illustrates both deviations and similarities, while being differentiated from other displaced or stateless communities. The findings reported that the Rohingya identity is continued via a joint dispossession memory, religious activities, and oral traditions. At the same time, both communities apply cultural outcomes to assemble global attention and resist removal. Alongside, there is a match with Tibetan refugees in the efforts of language preservation, and diaspora schools emphasize the significance of institutional assistance in cultural existence, widely deprived of Bangladeshi Rohingya. On the contrary, the Kurdish diaspora's experience was echoed, especially in the application of music and poetry to conserve identity throughout fragmented layouts. Still, the Rohingya community faces supplementary barriers of limited mobility, lack of refugee standard identification in Bangladesh, and insufficient transactional channels because of statelessness. Finally, such relative insight indicates that cultural resistance is a distributed characteristic of displaced groups, and its robustness is framed by the structural and political culture in which the refugees are disclosed.

Role of Policy, NGOs, and Host Society in Shaping Cultural Survival

The researcher emphasized the complex role of host states, humanitarian institutions, and policy in either challenging or allowing cultural conservation. Therefore, state policy in Bangladesh prefers more repatriation than integration, robustly rejecting the Rohingya refugees' contact with institutional assistance, legal determination, and formal academic process for cultural practices. However, this finding compares directly with the knowledge of other refugee groups in more leveraging host cultures, where non-governmental organizations were effectively integrated to enhance intergenerational skill transfer and cultural education. On the contrary, humanitarian drivers and NGOs in Cox's Bazar facilitate essential facilities. These drivers' involvement often prioritizes survival requirements, including shelter, health, and food, with insufficient resources anticipated against cultural practices. Hence, digital platforms were designed to address emerging scopes, allowing Rohingya campaigners to integrate internationally and avoid local limitations. Additionally, host community attitudes construct cultural survival, as opposition and pressures over resources lead to strengthened segregation, restricting the scope for cultural exchange. Moreover, such dynamics showed that cultural resilience generates from within the community itself and its continuity depends upon wider institutional and policy models.

Critical Reflections on Identity and Belonging

In the Rohingya diaspora contexts, belongings and identity are manifested by reflective uncertainty. The protection of kinship, religion, and language facilitates an understanding of joint belonging that exceeds geography. Alongside, in host states, exclusionary guidelines strengthen the Rohingya's status as outsiders and continue an understanding of liminality. In Myanmar, the limitations of citizenship amalgamated with the lack of legal determination in Bangladesh, indicate that Rohingya identity seems consistently framed in obstruction to elimination. At the same time, such marginalization strengthens the significance of cultural protection, which seems a right to belonging, as well as an indication of resistance. Therefore, younger generations are conveying a hybrid identity framed

by contact with worldwide media and online activism. The researcher found that the Rohingya are increasingly constructed in terms of human justice and rights. These findings illustrate that belonging is aligned with territory and with fictional groups framed via transactional involvement and cultural practice. The peril of cultural loss and assimilation remains, especially in the inadequacy of institutional assistance. Moreover, complex reflection indicates that belonging and identity are fluctuating and continuous systems of negotiation framed by resilience, exclusion, and displacement.

In this study, the researcher found that the cultural survival of the Rohingya diaspora is highly connected with their knowledge of refugee, suffering, and statelessness. Therefore, cultural threads help maintain identity and present as tools of support and resistance. On the contrary, resilience is challenged by structural obstacles, encompassing host-community elimination, funding shortage, and preventive strategies. Thus, relative overviews indicate that cultural preservation seems probable where the institutional assistance remains. This comparative insight seems hazardous for the Rohingya. The connection between incorporation, trauma, and resilience emphasizes both the potential of cultural activities and their direction in the aspect of extended displacement. Finally, the findings confirm that cultural survival seems crucial for Rohingya identity and their future rights, psychological development, and dignity of belonging.

Implications
Academic Implications
The present research makes an essential contribution to the educational assessment of cultural resilience, statelessness, and involuntary migration. Therefore, most of the Rohingya study was focused on global law, safety concerns, and humanitarian emergencies. On the contrary, a few papers have concentrated on the cultural identity protection within diaspora fields. Considering the cultural threads (encompassing "language, religion, traditions, and identity"), this study extends the scope of migration and diaspora theory, highlighting how culture operates not merely as a passive inheritance but as an active tool of resilience and resistance. It also reinforces the value of comparative analysis, showing that while the Rohingya share experiences with other displaced groups such as Palestinians and Tibetans, their stateless condition produces unique challenges. For scholars of anthropology, sociology, and cultural studies, this systematic review provides an evidence base that situates Rohingya cultural survival within broader debates on identity, belonging, and adaptation. It further highlights gaps in the literature, especially in documenting the lived experiences of Rohingya youth, women, and transnational activists, opening avenues for future empirical work.

Policy Implications
The findings carry significant implications for policymakers at national, regional, and international standards. The present policy methods for the Rohingya emergencies were led by short-term political negotiation and humanitarian liberation through repatriation, frequently avoiding the requirement of cultural protection. However, this research illustrates that rejecting access to academic programs in local languages, hindering flexibility,

and restraining cultural expression in camps unconsciously prompt cultural attrition. In prioritizing the safety and sovereignty issues, Bangladeshi policymakers need to identify that cultural survival seems essential to the psychological development and dignity of the Rohingya. Institutions, including INGOs, UNESCO, and UNHCR, at the global standard, need to adopt cultural protection into safeguard models, confirming that heritage, language, and identity are determined as significant claims compared to the optional issues. However, policy frameworks from substitute refugee domains, like cultural hubs for Palestinian migrants or Indian Tibetan schools, lead to facilitating effective patterns for developing involvement. Finally, regional drivers, especially OIC and ASEAN, need to incorporate robust cultural claims support within their political ambitions to cover the humanitarian and observed challenges experienced by the Rohingya group.

Societal Implications
This research highlights the prompt requirement to consider how host states and civil society are involved with displaced inhabitants at the societal level. Public opinion of the Rohingya in Bangladesh often makes them as pressure on assets, demonstrating marginalization and strengthening cultural separation. Therefore, cultural protection principles can encourage joint assessment and dialogue, decreasing social burdens through emphasizing cohesions compared to diversities. On the contrary, community leaders, cultural institutions, and local NGOs lead to possess a covering influence in stimulating areas where Rohingya stories, art, and heritage are distributed within the Bangladeshi landscape and within camps. Thus, diaspora networks and digital platforms at the international level introduce certain scopes for the Rohingya to plan their culture and heritage beyond the geographic territory, assembling awareness and solidarity among global communities. Furthermore, cultural survival provides an understanding of continuity, belonging, and dignity in the context of extended statelessness, confirming that displacement is not responsible for cultural loss. Finally, the societal applications lead to protecting the Rohingya identity as an aspect of human rights and also result in stimulating intercultural involvement as an approach against eventual settlement, empathy, and cohabitation.

Conclusions and Future Research Directions
Summary of Findings
The research critically evaluated the cultural adaptation and preservation policies of the particular Rohingya diaspora, reviewing the previous studies on language, identity negotiation, family structure, oral heritage, artistic expressions, and religion. Therefore, the outcomes showed that the Rohingya community is effectively involved in protecting their cultural threads throughout different fields. Thus, language seems an essential technique of intergenerational consistency. However, Rohingya is usually spoken within community channels and families. At the same time, religious and spiritual activities continue to be performed as resilience anchors, offering harmony and a sense of displacement. Simultaneously, family and social structure remain as instruments of cultural incorporation and transfer. Alongside folklore, art, music, and poetry appear as cultural expressions and as a nuanced approach to identity recovery and political resistance. Additional barriers, including traditional

loss, limited flexibility, insufficient resources, and trauma in host states, present substantial obstacles to continuing cultural existence.

Research Contribution

The current paper contributes to cultural anthropology and migration research by directing the usually avoided aspects of cultural identity in the Rohingya emergencies. However, the researcher underscored that cultural protection is essential to the existence of displaced groups, while the political discourses and humanitarian on the Rohingya fundamentally emphasis geopolitical pressures, statelessness, and human rights destruction. Therefore, the amalgamation of findings demonstrates how cultural practices function as coping strategies, collective memory, and tools for social resistance, situating the Rohingya experience within broader diaspora and forced migration theories. However, the study adds depth to existing scholarship on transnationalism and identity, while also offering comparative insights with other stateless groups like Palestinians and Tibetans. Furthermore, it highlights the importance of integrating cultural resilience into humanitarian responses, policy infrastructure, and academic discourse.

Research Limitations

Certain limitations are found in this paper. The study is dependent on secondary studies and existing empirical literature, framed by the accessibility and opportunity of published papers. In the outcome, the lived experiences of Rohingya refugees, especially women, children, and youth, are not completely obtained. Another limitation lies in the predominance of qualitative data; while ethnographic and interview-based insights are invaluable, complementary quantitative studies could provide broader generalizability and policy relevance. Moreover, the geographic focus of most available research is concentrated on Bangladesh, Saudi Arabia, and selected diaspora communities, leaving less attention to contexts such as Malaysia, India, or Western host countries where significant Rohingya populations also reside. Finally, the rapid changes in migration dynamics and host-country policies mean that cultural practices are constantly evolving, and thus some findings often seem outdated.

Recommendation for Future Research

Further investigation seeks to cover such gaps by adopting primary fieldwork that foregrounds Rohingya voices across different age groups, genders, and geographic settings. Therefore, longitudinal studies could trace how cultural practices evolve over generations in diaspora communities, offering insight into the sustainability of heritage preservation. Comparative research with other displaced or stateless populations, such as Kurds or Sahrawis, could enrich theoretical debates on forced migration and cultural resilience. Quantitative studies measuring the relationship between cultural preservation and psychosocial well-being could also provide evidence to strengthen advocacy for culturally sensitive humanitarian interventions. Additionally, greater attention should be given to the role of digital platforms, social media, and transnational networks in shaping new forms of cultural expression and diasporic solidarity. Finally, future scholarship must continue to bridge the gap between cultural identity and policy responses, ensuring that cultural survival is recognized as a central component of human dignity in displacement.

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