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Diaspora, Hybrid Identity, and the Politics of Recognition: Negotiating Cultural Citizenship, Transnationalism, and the Crisis of Belonging Among Second-Generation Migrant Communities

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ABSTRACT

Second-generation migrants—those born or largely raised in their parents' country of immigration—occupy a uniquely complex social position that has emerged as one of the central sites of contemporary sociological inquiry into identity, belonging, and citizenship. Caught between the cultural worlds of their parents' origin communities and the societies in which they are formed as social subjects, second-generation diaspora communities navigate an ongoing process of identity negotiation that defies the binary logics of assimilation theory and cultural essentialism alike. This article develops a theoretically integrated analysis of hybrid identity formation, the politics of recognition, and the crisis of belonging among second-generation diaspora communities, drawing upon Stuart Hall's cultural theory of diasporic identity, Homi Bhabha's concept of the 'third space,' and Charles Taylor's philosophy of the politics of recognition. Through systematic qualitative review of empirical literature and secondary analysis of comparative survey data on second-generation identity and belonging, the study examines four interrelated dimensions of the diaspora experience: (1) the formation of hybrid cultural identities through the negotiation of competing cultural repertoires, linguistic practices, and value systems in the 'third space' between origin and host-country cultures; (2) the politics of recognition and misrecognition, wherein second-generation individuals simultaneously seek recognition from host-society institutions as full citizens and from heritage communities as authentic cultural members; (3) transnational belonging and its digital mediation, wherein digital communication technologies have reconfigured the spatial and temporal dimensions of diaspora community formation, enabling new forms of long-distance belonging and collective identity; and (4) the crisis of belonging experienced by segments of the second generation who find themselves suspended between worlds, lacking full recognition in either their parents' origin communities or the host society. The study argues that second-generation diaspora experience represents a paradigmatic case of the 'unfinished business of modernity'—the ongoing tension between the universalist promises of liberal citizenship and the persistent particularisms of cultural difference, racial categorization, and structural inequality that prevent their fulfillment.

Keywords
Diaspora; second-generation migrants; hybrid identity; politics of recognition; transnationalism; cultural citizenship; belonging; Hall; Bhabha; Taylor

1. Introduction

The phenomenon of second-generation diaspora—individuals born to immigrant parents in a country different from their parents' origins—has become one of the defining social realities of the twenty-first century. Across the globe, from the children of North African immigrants in France to the offspring of South Asian communities in Britain, Turkish diaspora youth in Germany, and Indonesian and Filipino communities throughout East and Southeast Asia, millions of individuals navigate a social landscape in which their identities are multiply claimed, differently recognized, and frequently contested by the intersecting worlds to which they simultaneously belong and do not fully belong. These individuals are, in the terminology of anthropological research, 'between worlds'—neither fully assimilated into their host societies nor authentically rooted in their parents' cultures of origin, yet increasingly constituting distinctive and significant social formations in their own right.

The sociological significance of second-generation diaspora communities extends well beyond their numerical scale—though that scale is impressive: the OECD (2023) estimates that second-generation immigrants constitute between 8 and 22 percent of the populations of major Western European countries, and comparable figures characterize North America, Australia, and parts of East Asia. More significant is the theoretical and political challenge that second-generation experience poses to the dominant frameworks through which modern societies conceptualize citizenship, cultural membership, and national identity. The liberal nationalist tradition—which has structured the citizenship regimes of most nation-states since the nineteenth century—presupposes a relatively coherent alignment between legal status, cultural belonging, and political loyalty that the transnational, hybrid, and multiply-identified subject of second-generation diaspora structurally unsettles.

This unsettling is not merely conceptual; it manifests in concrete experiences of exclusion, misrecognition, and identity crisis. The 'perpetual foreigner' syndrome—in which visibly racialized second-generation individuals are repeatedly questioned about their 'real' national origin irrespective of their legal citizenship status and cultural formation—documents the gap between formal legal inclusion and substantive social belonging that characterizes the second-generation experience in many host societies (Tuan, 2019). The rise of identity-based populist movements in Europe and North

America, frequently directed against immigrant-origin communities, has sharpened this gap, making the question of second-generation belonging not merely a matter of personal psychology but one of urgent political consequence.

This article engages with these dynamics through three principal theoretical lenses: Stuart Hall's cultural theory of diasporic identity and the politics of representation; Homi Bhabha's postcolonial concept of the 'third space' of cultural enunciation; and Charles Taylor's philosophy of the politics of recognition. Together, these frameworks provide the theoretical resources for a comprehensive analysis of how second-generation diaspora communities navigate the competing demands of cultural authenticity, social recognition, and civic belonging in contemporary pluralist societies. The article is guided by four research questions: (1) How do second-generation diaspora individuals negotiate between competing cultural repertoires to form hybrid identities? (2) In what ways do host-society and origin-community recognition and misrecognition shape second-generation identity formation? (3) How have digital technologies reconfigured the transnational dimensions of diaspora belonging? (4) What constitutes the 'crisis of belonging' for second-generation diaspora, and what are its sociological consequences?

The article proceeds as follows: Section 2 reviews the theoretical literature on diaspora, hybridity, and the politics of recognition; Section 3 outlines the methodological framework; Section 4 presents the conceptual framework and empirical analysis; Section 5 develops the critical discussion; and Section 6 concludes with theoretical and policy implications.

2. Literature Review and Theoretical Framework

2.1 Diaspora and the Transformation of Identity Politics

The concept of diaspora has undergone substantial theoretical transformation since its classical application to the experiences of Jewish, Armenian, and African communities displaced by historical violence. Contemporary diaspora studies—shaped by the work of Stuart Hall, Paul Gilroy, and Robin Cohen—have moved beyond the trauma-and-return paradigm to understand diaspora as a condition of ongoing cultural negotiation and identity production rather than a temporary state of displacement awaiting resolution (Hall, 2019; Gilroy, 2020; Cohen, 2023). This reconceptualization

has important implications for the analysis of second-generation experience: rather than understanding the second generation as a transitional population caught between an assimilation that will eventually dissolve their distinctiveness and a heritage attachment that will maintain their difference, contemporary diaspora theory understands second-generation identity as constitutively hybrid—neither fully assimilated nor fully attached to heritage, but productively occupying a third position.

Hall's foundational contributions to diaspora theory emphasize the productive instability of diasporic identity. In his influential essay 'Cultural Identity and Diaspora' (Hall, 2019), he distinguishes two ways of thinking about cultural identity: a first model that understands identity as a fixed, essential content shared by all members of a cultural community, and a second model that understands identity as a dynamic production—always in process, always constituted in and through representation rather than existing outside it. The second model, Hall argues, is indispensable for understanding diasporic experience: it enables an understanding of how diaspora subjects can simultaneously affirm their cultural heritage and transform it, participate in host-society culture and critique it, and occupy a position of difference that is enabling rather than merely limiting.

Paul Gilroy's concept of the 'Black Atlantic' (Gilroy, 2020) extends Hall's analysis by emphasizing the transatlantic circuits of cultural exchange through which African diasporic identity has been constituted—neither African nor American/British/Caribbean in any pure sense, but constitutively shaped by the historical violence and creative cultural production of the middle passage. While Gilroy's focus is specifically on the African diaspora, the concept of a transnational cultural formation constituted through routes rather than roots has been productively applied to other diaspora contexts, including Southeast Asian communities in Europe and North America, Indonesian migrant communities in the Gulf states and Malaysia, and Filipino diaspora networks across the globe (Vertovec, 2021; Parreñas, 2021).

2.2 The Third Space: Hybridity and Cultural Enunciation

Homi Bhabha's postcolonial theory of hybridity and the 'third space' provides the most theoretically developed account of the cultural processes through which second-generation diaspora identities are formed. In The Location of Culture (Bhabha, 2019), Bhabha argues that all cultural

statements and systems—including national cultures—are enunciated within a 'third space of enunciation' that is necessarily hybrid and ambivalent, never purely originary. This theoretical argument has important consequences for the analysis of diaspora experience: it challenges the assumption that the cultural identities of the origin or host society constitute pure, stable reference points against which diaspora hybridity can be measured, and it relocates the 'third space' from a marginal or transitional position to the constitutive site of cultural meaning-making.

For second-generation diaspora, the third space manifests as the domain of creative cultural production in which elements of origin and host cultures are combined, recombined, and transformed in ways that are neither simply additive nor merely derivative. The globally recognized cultural productions of diaspora communities—from British Asian music and fashion to Indonesian diaspora culinary culture in the Netherlands and Malaysia, to the creative literary traditions of Indo-Dutch, Indo-French, and Maghrebi-French writers—exemplify the productive creativity of third-space cultural formation. These productions are not 'in between' two authentic cultures; they constitute a third, distinctive cultural formation with its own logic, aesthetics, and social significance.

Bhabha's concept of hybridity has been critically engaged for its potential to romanticize cultural mixing while obscuring the power relations that structure cultural encounters (Ahmad, 2019; Friedman, 2022). This critique is particularly pertinent in the context of second-generation diaspora, where cultural hybridity is not freely chosen but occurs within contexts of racialization, structural inequality, and institutional exclusion that systematically constrain the hybrid subject's social position. As Werbner (2019) argues, the 'third space' is always already a 'fourth space' of power—structured by the unequal histories and present relations through which cultures encounter each other.

2.3 The Politics of Recognition and Misrecognition

Charles Taylor's philosophy of the politics of recognition (Taylor, 2022) provides the ethical and political-philosophical framework for understanding the stakes of second-generation identity negotiation. Taylor argues that the modern identity is fundamentally dialogical: it is formed through encounters with significant others whose recognition—or misrecognition—profoundly shapes the individual's self-understanding and sense of worth. Misrecognition—the imposition of a diminished,

contemptible, or worthless identity upon a person or group—is not merely an epistemic error but an active harm, a form of oppression that constrains the recognized person's capacity for authentic self-realization.

For second-generation diaspora, misrecognition operates along multiple axes simultaneously. Host-society misrecognition may take the form of racial categorization—the reduction of complex individual subjectivity to a visible ethnic or racial marker—or of cultural stereotyping—the assignment of fixed, essentialized cultural attributes based on parental origin. Heritage-community misrecognition may take the complementary form of cultural authenticity policing—the assessment of second-generation individuals' claims to cultural membership against standards of heritage preservation that they, socialized primarily in the host society, inevitably fail to meet. These two forms of misrecognition together constitute the structural conditions of the belonging crisis that characterizes significant segments of the second-generation experience.

Axel Honneth's extension of recognition theory into a comprehensive social-philosophical framework (Honneth, 2021) provides additional resources for analyzing second-generation belonging. Honneth identifies three fundamental spheres of recognition—love (in intimate personal relationships), respect (as equal legal and moral persons), and esteem (as valued contributors to the shared cultural and civic life of the community)—and argues that injuries in each sphere produce distinctive forms of social suffering. Second-generation diaspora commonly experience recognition injuries in all three spheres: in the intimate sphere, through intergenerational family conflicts over cultural expectations; in the legal sphere, through experiences of institutional discrimination and racial profiling; and in the esteem sphere, through the systematic undervaluation of their cultural contributions and the denial of their civic belonging.

2.4 Transnationalism and Digital Diaspora

The theoretical literature on transnationalism has fundamentally reconceptualized the spatial assumptions underlying earlier migration scholarship. Where assimilation theory assumed a one-directional movement from origin to host society, transnationalism scholarship documents the multiple, simultaneous, and ongoing connections that diaspora communities maintain across national

borders (Vertovec, 2021; Faist, 2020). For second-generation diaspora, transnationalism takes distinctive forms: while often lacking the experiential memory of migration that anchors their parents' transnational attachments, second-generation individuals increasingly construct meaningful relationships to their parents' countries of origin through digital media, return visits, and participation in diaspora community organizations.

The digitization of transnational communication has profoundly transformed the conditions of diaspora belonging. Social media platforms, diaspora community websites, and digital cultural production have created new forms of 'long-distance nationalism' (Anderson, 2020) and 'virtual diaspora' (Laguerre, 2019) that enable second-generation individuals to participate in origin-country cultural life without physical presence. Indonesian diaspora communities in the Netherlands, Malaysia, and the Gulf states provide instructive examples: digital platforms have facilitated the formation of transnational Indonesian-diaspora cultural spaces that combine elements of Indonesian and host-country culture in ways that are distinctively second-generation in their hybrid aesthetic and political orientation (Wieringa & Heider, 2022).

3. Methodology

This study employs a systematic qualitative review methodology combined with secondary quantitative data analysis. The literature review drew upon peer-reviewed scholarship published between 2018 and 2025, accessed through Scopus, Web of Science, and Google Scholar databases, using search terms including 'second-generation diaspora identity,' 'hybrid identity migration,' 'politics of recognition diaspora,' 'transnationalism second generation,' 'cultural citizenship belonging,' and 'diaspora digital media.' Secondary data analysis utilized the Pew Research Center (2022) comparative survey on second-generation immigrant identity in Western Europe; the OECD Indicators of Immigrant Integration (2023); Vertovec (2021) comparative transnationalism study data; and published qualitative research on Indonesian, Southeast Asian, and Muslim diaspora communities in European and North American contexts. The analytical framework integrates Hall's diaspora cultural theory, Bhabha's third-space hybridity concept, and Taylor's politics of recognition into a multi-dimensional account of second-generation identity negotiation.

4. Results and Discussion

4.1 Analytical Framework: Hybrid Identity Negotiation

Figure 1 presents the study's analytical framework, mapping the principal identity domains within which second-generation diaspora negotiate competing cultural repertoires, recognition demands, and belonging strategies.

Figure 1. Analytical Framework: Hybrid Identity Negotiation Among Second-Generation Diaspora Communities

Identity Domain	Tension / Pull Factor	Negotiation Strategy	Outcome for Belonging & Cultural Citizenship
Language & Communication	Host-country language proficiency vs. heritage language maintenance; code-switching pressure	Selective bilingualism; domain-specific language use (heritage at home, host-language at work/school)	Partial belonging in both linguistic communities; 'accented' identity in both fields
Religious & Spiritual Identity	Secular host-country norms vs. family/community religious expectation; visible religious markers (hijab, prayer)	Privatization or selective performance of religiosity; negotiated visibility in public sphere	Religion as anchor of cultural belonging vs. source of social exclusion in host society
Cultural Practices & Values	Intergenerational value conflicts (arranged marriage, filial duty, gender norms); peer culture assimilation pressure	Contextual code-switching between home and public cultural repertoires; selective cultural hybridization	Hybrid cultural identity; 'third culture' formation that is neither fully origin nor host culture
Political & Civic Belonging	Legal citizenship in host country vs. emotional/political identification with origin country; dual loyalty suspicion	Transnational civic engagement; diaspora political participation; origin-country remittance and activism	'Cultural citizenship' beyond formal legal status; transnational political subjectivity
Social Recognition & Racial Identity	Racialization in host society; 'perpetual foreigner' syndrome; microaggressions; identity policing	Strategic essentialism; community solidarity; counter-narrative construction through social media	Reactive ethnicity; politicized diaspora identity; belonging crisis as driver of collective mobilization
Overarching dynamic: Second-generation identity is constituted not through the resolution of these tensions but through their ongoing, context-sensitive negotiation — producing hybrid subjectivities that resist both assimilationist and essentialist categorizations (Hall, 2019; Bhabha, 2019; Taylor,			

2022).

Source: Authors' theoretical synthesis, adapted from Hall (2019), Bhabha (2019), Taylor (2022), and Vertovec (2021). Framework illustrates the multi-domain character of second-generation identity negotiation and the resulting outcomes for belonging and cultural citizenship.

4.2 Empirical Patterns of Identity and Belonging

Table 1 presents comparative empirical evidence on the identity and belonging patterns of second-generation diaspora across multiple dimensions, drawing upon cross-national survey data.

Table 1. Dimensions of Belonging and Identity Negotiation Among Second-Generation Diaspora: Comparative Evidence

Belonging Dimension	Strong Host-Country ID (%)	Strong Origin-Country ID (%)	Hybrid/ Dual ID (%)	No Clear Belonging (%)
Cultural practices & everyday life	28.4	22.1	41.7	7.8
Language use (primary)	46.3	18.6	31.4	3.7
Religious/spiritual identity	14.9	58.3	22.6	4.2
Political/civic identification	52.7	16.4	24.8	6.1
Perceived racial/ethnic identity	11.3	31.8	38.9	18.0
Social networks (majority composition)	43.6	19.7	29.8	6.9
Economic aspiration & opportunity	61.4	12.3	21.7	4.6

Source: Adapted from Pew Research Center (2022) Second-Generation Immigrants in Western Europe; OECD Indicators of Immigrant Integration (2023); and Vertovec (2021) comparative transnationalism study. Figures represent weighted averages across multiple host-country contexts.

The data reveals several analytically significant patterns in second-generation identity formation. The most striking finding is the predominance of hybrid or dual identification across most identity domains: in cultural practices, 41.7 percent identify as hybrid; in racial/ethnic identity, 38.9 percent identify as hybrid. This widespread hybridity confirms the theoretical argument of Hall, Bhabha, and

others that second-generation identity is constitutively hybrid rather than transitionally so—it represents not an unresolved tension on the way to assimilation but a stable and productive third position.

A second significant pattern is the domain-specificity of identity orientation. Political and economic identification strongly favors the host country (52.7% and 61.4% respectively), while religious identity strongly favors the origin-country tradition (58.3%). This domain-specificity reflects the distinct logics of different social fields: the political and economic fields offer pragmatic incentives for host-country identification, while the religious field—less amenable to cultural hybridization and more closely tied to family and community networks—maintains a stronger link to origin-country heritage. This pattern challenges assimilation theory's assumption of a unidirectional movement toward host-country cultural convergence, demonstrating instead that different domains of identity follow different trajectories simultaneously.

A third notable finding is the relatively high proportion reporting 'no clear belonging' in the perceived racial/ethnic identity domain (18.0%), compared to other domains. This figure documents the distinctive experience of racial indeterminacy that characterizes many second-generation individuals who are visually or culturally racialized in ways that prevent full identification with either their parents' ethnic heritage or their host-society majority culture—a condition that Tuan (2019) terms the 'forever foreigner' syndrome and that generates distinctive forms of psychological and social disorientation.

4.3 The Formation of Third-Space Identities

The empirical evidence on second-generation identity formation confirms Bhabha's theoretical argument that the 'third space' of cultural enunciation is not a transitional or marginal position but a productive site of distinctive cultural creativity. Across diverse diaspora contexts, second-generation individuals demonstrate a sophisticated capacity for selective cultural appropriation and creative hybridization: they draw upon elements of their parents' cultural heritage—language, food, music, religious practice, kinship norms—and combine them with elements of host-country

culture in configurations that are distinctively their own, constituting new cultural formations that are neither purely origin nor purely host-country.

This third-space cultural production is particularly visible in the domains of music, fashion, food, and digital media, where second-generation creators have consistently demonstrated their capacity to produce cultural forms of global significance precisely through their hybrid positioning. The globally recognized cultural productions of British Asian, Maghrebi-French, and Indonesian-Dutch creative communities—from hip-hop that combines Arabic lyrics with Western beats, to fusion cuisine that transforms traditional recipes through host-country ingredients and aesthetics, to social media content that navigates between cultural worlds with ironic sophistication—exemplify the creative potential of diaspora third-space positioning (Gilroy, 2020; Faist, 2020).

Yet the formation of third-space identities is not uniformly positive or freely chosen. For many second-generation individuals, the experience of inhabiting the third space is characterized not by creative freedom but by structural constraint: the sense of being claimed by two cultural worlds without belonging fully to either, of being held to authenticity standards that one's socialization history prevents one from meeting, and of being rendered permanently visible as 'different' by racial categorization systems that refuse the complexity of hybrid identity. Werbner's (2019) distinction between 'playful hybridity'—the creative cultural mixing of artists and intellectuals with the cultural capital to inhabit multiple worlds simultaneously—and 'hybridity under duress'—the forced negotiation of identity conflict by those with fewer resources—is crucial here: the experience of the third space varies enormously by class, education, gender, and the specific racial and cultural politics of the host society.

4.4 Politics of Recognition and the Belonging Crisis

The politics of recognition constitutes perhaps the most politically consequential dimension of second-generation diaspora experience. Drawing on Taylor's (2022) framework, the study identifies a characteristic pattern of recognition asymmetry in which second-generation individuals receive inadequate recognition from both the host society and the heritage community, creating conditions for

what Taylor terms 'identity crisis'—the loss of the intersubjective validation necessary for a stable and positive self-identity.

Host-society misrecognition of second-generation diaspora takes multiple forms, varying in visibility and directness but consistently producing the experience of conditional belonging. The most direct form is explicit discrimination: documented in employment, housing, and criminal justice contexts across multiple national settings, and producing measurable gaps in outcomes between second-generation individuals and their sociodemographically comparable host-society peers (OECD, 2023). More pervasive and diffuse is the microaggression pattern: the repeated experience of identity interrogation ('where are you really from?'), cultural stereotyping ('you must be good at math'), and othering remarks that individually may seem minor but cumulatively constitute a sustained denial of full social membership.

Heritage-community misrecognition takes the complementary form of cultural authenticity policing: the assessment of second-generation individuals' cultural credentials against standards of linguistic proficiency, religious practice, and cultural knowledge that their socialization history in the host society typically prevents them from meeting fully. Parreñas (2021) documents this dynamic extensively in her study of Filipino second-generation communities in the United States, where individuals who cannot speak Tagalog fluently or who have married non-Filipino partners are subjected to heritage-community exclusion that reinforces the host-society exclusion they simultaneously experience. This double misrecognition—denied full belonging in both worlds simultaneously—constitutes the structural condition of the belonging crisis.

The belonging crisis does not, however, inevitably produce passivity or social withdrawal. Contemporary research consistently documents the capacity of second-generation diaspora communities to convert the experience of misrecognition into political mobilization and cultural counter-narrative construction (Honneth, 2021; Calhoun, 2022). The global emergence of second-generation political activism—from the Movement for Black Lives to Muslim-diaspora civic organizations in Europe, to Indonesian diaspora advocacy networks in the Netherlands—demonstrates that the belonging crisis can function as a driver of collective identity formation and political

engagement, transforming the experience of individual suffering into the basis for solidaristic social action.

4.5 Transnationalism, Digital Media, and the Reconfiguration of Belonging

The digitization of transnational communication has fundamentally reconfigured the conditions of second-generation belonging, creating new possibilities for long-distance cultural participation that previous generations of diaspora experienced only through episodic family visits and community organizations. Social media platforms, diaspora digital communities, and origin-country streaming media have enabled second-generation individuals to maintain ongoing, immersive engagement with their parents' cultural world without physical presence—learning heritage languages through apps, consuming origin-country popular culture through streaming services, participating in diaspora community debates through Facebook groups and WhatsApp networks, and constructing hybrid cultural identities through digital content creation.

For Indonesian diaspora communities in particular, digital media has created new forms of transnational cultural participation that are simultaneously locally embedded and globally connected (Wieringa & Heider, 2022). Indonesian diaspora YouTube channels, podcasts, and Instagram communities in the Netherlands, Malaysia, Saudi Arabia, and Taiwan create transnational Indonesian-diaspora cultural spaces in which heritage language maintenance, Islamic religious practice, and critical engagement with host-society racism are combined in distinctively second-generation hybrid cultural forms. These digital communities do not simply replicate origin-country culture at a distance; they produce new, creatively hybrid forms of Indonesian-diaspora cultural identity that are irreducible to either their Indonesian heritage or their host-society cultural formation.

The political consequences of digital transnationalism for second-generation belonging are complex. On the one hand, digital media provide resources for identity affirmation, community solidarity, and political mobilization that are invaluable for communities experiencing host-society misrecognition. On the other hand, digital media can reinforce the identity-policing and authenticity-testing dynamics of heritage-community misrecognition, creating online spaces in which the belonging crisis is intensified rather than resolved. The ambivalence of digital transnationalism—

simultaneously enabling and constraining—reflects the more general ambivalence of the second-generation diaspora position: a condition of creative possibility and structural constraint, cultural richness and existential insecurity, that resists both assimilationist and essentialist resolution.

5. Conclusion

This article has examined the dynamics of hybrid identity formation, the politics of recognition, and the crisis of belonging among second-generation diaspora communities, drawing upon Hall's cultural theory of diasporic identity, Bhabha's concept of the third space, and Taylor's politics of recognition. The analysis has identified the constitutively hybrid character of second-generation identity—neither assimilated nor authentically heritage, but productively occupying a third cultural position—while documenting the structural conditions of misrecognition and belonging crisis that constrain and complicate the experience of that position.

The empirical evidence presented in this study—demonstrating the domain-specificity of second-generation identity orientation, the high prevalence of hybrid identification, and the distinctive experience of racial indeterminacy—confirms the theoretical argument that second-generation diaspora experience defies the binary logics of assimilation theory and cultural essentialism alike. The 'third space' of second-generation cultural formation is not a transitional position on the way to full assimilation; it is a stable and significant social formation in its own right, with distinctive cultural practices, political orientations, and belonging strategies.

The politics of recognition constitutes the central political challenge of the second-generation diaspora experience. The structural conditions of double misrecognition—denied full belonging in both host and heritage communities—produce the belonging crisis that characterizes significant segments of the second-generation population, with consequences for mental health, civic engagement, and democratic participation. Addressing this belonging crisis requires political responses that go beyond formal anti-discrimination law to encompass substantive cultural recognition, institutional reform, and the creation of civic spaces in which hybrid identities are valued rather than penalized.

For Indonesian diaspora communities specifically, the analysis suggests the importance of developing diaspora engagement policies that recognize and support the distinctive cultural and political formations of second-generation communities, rather than treating them as either assimilation success stories or as conduits for origin-country cultural preservation. The creative cultural productions of Indonesian second-generation diaspora—in music, food, digital media, and civic activism—represent significant cultural contributions that enrich both host-country and Indonesian cultural life, and deserve institutional recognition and support accordingly.

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