# IDENTITY POLITICS and MULTICULTURALISM: SOCIAL INTEGRATION or DECOMPOSITION?

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**Abstract:** Today's societies are increasingly shaped with ethnic, cultural and religious diversity. This diversity has prepared the ground for the rise of identity policy and the spread of multicultural policies. Identity policy means that individuals make political demands through the ethnic, cultural or social groups to which they belong; Multiculturalism is a social model that encourages the combination of different cultural identities. In this context, the question of whether these approaches are the tools that strengthen social integration, or whether the dynamics that deepen social separation are important. In this article, the relationship between identity politics and multiculturalism is examined; The effects of these two cases on social integration and separation are evaluated through literature screening. In the article, the application results of multicultural policies are analyzed by the examples of Western Europe, Canada and Türkiye, and the effects of identity politics on democratic representation, social conflict and social harmony are discussed. The study reveals how identity -based demands are managed in multicultural societies is decisive in terms of social peace and stability.

**Keywords:** *Identity Politics, Multiculturalism, Social Integration, Social Disintegration, Cultural Diversity, Social Adaptation.*

## Introduction

Identity politics and multiculturalism stand out as two basic concepts that determine the socio-political dynamics of contemporary societies. While identity politics expresses political demands on the basis of ethnic, cultural, sexual, religious or other social identities of individuals or groups; It covers a field of political struggle in which these demands are expressed through recognition, representation and access to rights (Young, 1990; Taylor, 1994). Multiculturalism is a social and political approach that advocates the recognition of different cultural identities, living with equal rights and accepting cultural diversity as a value in a society (Kymlicka, 1995; School, 2000).

The rise of increasing migration movements, globalization and identity -based demands today has made these two concepts even more centralized. Especially in Western democracies and in countries with multicultural social structures, the visibility of identity demands in the public sphere has increased, which has re - discussed both political participation and social integration. In this context, does identity politics and multiculturalism policies strengthen the system of values that hold societies together, or prepare the ground for the decomposition of different identities? The question has become increasingly critical (Modood, 2007). The aim of this article is to evaluate the relationship established between identity politics and multiculturalism on the axis of social integration and separation and to analyze the samples of Türkiye

and Canada in this context. Canada is considered as a model country where multiculturalism policies are institutionalized; Türkiye, on the other hand, is an example that ethnic and cultural diversity is increasingly visible but multiculturalism policies are limited. This comparative analysis aims to demonstrate how multicultural policies in different political regimes and cultural grounds interact with identity politics. In the article, literature screening method is used; In addition to the theoretical approaches, it is aimed to address the issue in a multidimensional framework, taking into account concrete policy examples, law texts and social reactions.

## Aim

The main purpose of this article is to analyze the effects of these two approaches on social structures from a comparative perspective by dealing with the concepts of identity and multiculturalism in the context of social integration and separation. Especially in recent years, the multicultural social structures created by the phenomenon of identity -based political movements and migration based on the world have increased the academic and social importance of this issue. While identity politics expresses the processes of visibility and rights demand in the political sphere on the basis of identities of individuals or groups; Multiculturalism is considered as a model that encourages these demands to be recognized through public policies and to live together different

cultural identities. The article aims to discuss the effects of these two approaches on democracy, social justice and social harmony and to embody these discussions through examples of Türkiye and Canada. The example of Canada represents a model in which multiculturalism is adopted at the constitutional level and integrated into state policies; The example of Türkiye is considered as a structure in which identity -based demands are limited and the monitoring understanding of citizenship is dominant. With this comparative analysis, it will be evaluated how multicultural and identity politics practices have results in different socio-political contexts, whether they serve social integration or separation.

## Method

This study is based on a comparative literature screening model within the scope of qualitative research methods. First of all, the theoretical approaches on the concepts of identity politics and multiculturalism have been analyzed in line with academic literature. In this context, the views of thinkers such as Charles Taylor, Will Kymlicka, Nancy Fraser, Tariq Modood and Bhikhu Parekh were adopted as the theoretical framework. In the practical part of the research, the samples of Türkiye and Canada were examined. Policies developed for multiculturalism and identity - based political demands in both countries based on constitutional regulations, public policies, legal texts and academic evaluations. In this context, official documents, government policies, academic studies and civil society reports were also evaluated within the scope of the analysis. The data is analyzed by qualitative content analysis method; In the light of the findings, similarities and differences between the forms of approach to identity politics and multiculturalism of both countries have been revealed. The main purpose of the method is to reveal how concepts are concrete not only at the theoretical level but also in different social contexts and what consequences they produce.

### Theoretical Frame

Identity politics is defined as the political demands of individuals and communities on the basis of a certain category of identity - for example ethnic, religious, sexual orientation or cultural identity. This approach has reached a central position in political theory, especially with the rise of social movements since the 1980s. Charles Taylor (1994) treats the need for recognition as a fundamental requirement for the development of individual identity. According to him, the formation of identity takes place in social relations, and the fact that the originality of individuals is not recognized may have devastating effects on personal integrity. Taylor argues that multicultural democracies should be sensitive to this recognition. Will Kymlica (1995) tried to make multiculturalism compatible with liberal theory; In order for individuals to benefit from equal freedoms, he argued that it is necessary to recognize some collective rights specific to groups. According to him, individuals belonging to different cultural communities need to actively support cultural diversity of the state in order to have equal opportunities. Nancy Fraser (2000) proposed to consider recognition policies together with redistribution policies. According to Fraser, identity -based demands should include not only cultural representation, but also the solution of economic inequalities. For this reason, there is a strong link between identity politics and social justice.

Multiculturalism refers to a social structure that supports the combination of different cultural, ethnic and religious communities and gaining visibility in the public sphere. This theory advocates the recognition of cultural plurality by opposing the monitoring nation-state understanding (Parekh, 2000). Multicultural policies; Linguistic rights may include practices such as the use of religious symbols in the public sphere, diversity in education and cultural representation.

Liberal multiculturalism approach is a model that supports cultural diversity within the framework of individual rights and freedoms. In this model, the state provides equal citizenship rights to protect individuals' cultural identities, but these rights are based on an individual -centered understanding of freedom that allows individuals to make their own preferences (Kymlica, 1995). In liberal multiculturalism, cultural rights are not before individual freedoms; What is essential is the autonomy of the individual.

Critical Multiculturalism theory argues that liberal approaches recognize cultural differences superficially, but ignore structural inequalities. This approach argues that the recognition of cultural rights is not sufficient and that structural problems such as exploitation, exclusion and assimilation should be solved (May, 1999). Critical Theory, especially the lower class, immigrant and minority groups, the sounds of the sounds more deeply heard.

Social integration refers to a social order in which different social groups can live together without conflict and meet around common values. In this process, elements such as a sense of belonging, equal citizenship and social inclusion play a basic role (Durkheim, 1893). On the other hand, social separation is the lack of confidence between different groups, alienation and social exclusion. The application of multicultural policies or identity policy can play a role that holds or polarizes society together.

### Rise of Identity Policy

Since the second half of the 20th century, especially in the 1960s, the movements of civil rights have led to identity -based political demands by challenging the traditional class -based understanding of political representation. The universal understanding of citizenship shaped with modernity has been replaced by a more fragmented political structure in which individuals demand subjective rights on the basis of ethnic, religious, sexual and cultural identities to which individuals belong (Fraser, 2000; Taylor, 1994). These developments are not only the political field; It also radically influenced the social structure, public policies and an understanding of democratic representation.

With the rise of identity politics, individuals are no longer economical or class -based; Ethnic origins, religious belonging, sexual orientations and gender identities began to demand visibility in the political field. These demands are shaped under the headings such as access to equal rights, recognition in the public sphere, language and cultural policies, freedom of worship and fighting discrimination (Kymlica, 1995). This has led the state to become a actor who regulates the recognition of certain identities rather than an impartial structure and is obliged to ensure equality.

Among the prominent movements in the context of identity politics is the first feminist movement. Since the beginning of the 20th century, the struggle of women on issues such as voting, right to work, equal wage and physical rights has pioneered the move of gender inequality to the political sphere (Fraser, 2000).

The LGBTI+ movement demands the expansion of individual rights and the reconstruction of social norms by fighting against sexual orientation and gender identity -based discrimination. The fact that this movement became visible after

the 1969 Stonewall uprising is an important turning point in the history of identity politics.

Similarly, the demands of ethnic and religious minorities are increasingly reflected in the political sphere. These demands; education in the mother tongue, cultural autonomy, recognition of religious practices and political representation, such as intensity in areas such as democratic regimes (Modood, 2007).

In the rise of identity politics, the transformative role of media and especially social media cannot be ignored. Identity groups, which are not represented or excluded in traditional media, began to use social media platforms as means of expression and organization (Castells, 2012). Hashtag campaigns (such as #Metoo, #blacklivesmatter), digital activism and online solidarity networks allow the rapid spread of identity -based movements. The media also has the power to shape the effect of identities on social perceptions. For example, the negative representations that are repeated in the media feed prejudices against certain identity groups; Positive and inclusive representations may increase public acceptance and empathy. Thus, the media is not only a tool with information; It also functions as an active ideological field in shaping identities (Hall, 1997).

**Turkey Example**

In the context of identity politics, Türkiye has been the scene of great debates and social movements, especially through ethnic, religious and sexual identities. These demands deeply influenced both the social structure and state policies; It has created a continuous tension both in the public sphere and at the political level. Turkey's multicultural structure offers an important field of analysis of how these identity demands are shaped and how the state responds to these demands. In this section, the dynamics of identity politics in Türkiye will be handled through ethnic, religious and sexual identities, and how the state cope with identity policy and criticism will be discussed.

One of the most prominent identity policies in Turkey is the rising demands through the Kurdish identity and the Kurdish problem. The Kurds constitute the largest ethnic minority of Turkey and have historically deprived of cultural, linguistic and political rights. Especially after the 1980s, the Kurdish identity and the claims of this identity have gained an important place in Türkiye's political agenda. With the PKK's armed struggle, the demands of recognition on the basis of ethnic identity have further intensified. The Kurdish people began to express their demands such as linguistic rights, cultural representation and autonomy in the political sphere (Güney, 2006). State policies in Turkey are usually built on assimilation and pressure. The prohibition of Kurdish, the exclusion of the Kurdish culture and the prevention of the Kurds from expressing their identities constituted the essence of the state's approach to this identity demands. However, since the beginning of the 2000s, policies such as democratic expansion and solution process have brought some changes in the approach of the state regarding the Kurdish identity. However, this process was largely unsuccessful with the continuation of social tensions and terrorism (Özcan, 2016).

Religious identity demands in Turkey are based on tensions between Alevism, Islamism and secularism. One of the largest religious groups in Türkiye, the Alevis, historically, stand out as an identity excluded and marginalized during the Ottoman and Republican period. Alevis have an important place in their defense of their relations with concepts such as secularism and secularism

(Çınar, 2010). Alevism has become a struggle for identity, which is associated with demands such as social status and equality in society rather than the essence of religion. Islamism aimed to expand the role of religion in the public sphere, especially after the 1980s. With the coming of the AKP government to power, the Islamist identity became more visible in the public field and the influence of religion in daily life has increased. However, the secular tension in Turkey has created a constant tension in the state's relations with religious communities. Based on the principle of secularism, the emphasis on the fact that religion should be limited in the public sphere has been frequently encountered in terms of the representation of different religious identities in social and political life (Kılıç, 2009).

LGBTI+ rights demands of individuals have created a significant social movement area in Turkey in recent years. In Turkey, the demands based on sexual orientation and gender identity focused on the violation of the rights of LGBTI+ individuals, which are generally accepted as the other in society, and the struggle for equality. Since the beginning of the 1990s, LGBTI+ rights have become more visible especially with demands such as combating discrimination about gay marriage and sexual orientation (Yılmaz, 2015). Although the LGBTI+ movement led to significant social changes in Turkey, the general acceptance of these demands in society has faced difficulties for a long time. Conservative elements such as protection of family structure, religious values can see LGBTI+ rights as a threat. However, the increase in social awareness in recent years and the regulation of Pride marches enabled the LGBTI+ movement in Türkiye to make more sound.

Turkey's identity policies are largely shaped through assimilation and pressure. This approach has been strongly felt, especially when it comes to ethnic identities and religious beliefs. The rights demands of groups such as Kurdish identity, Alevi identity, and LGBTI+ identities have occasionally face pressure and exclusion. In particular, assimilation policies have manifested by laws that prevent the Kurds from expressing their identities and using their own language. In addition, within the framework of secular-kemalist ideology, religious identities and beliefs are frequently under pressure. However, in recent years, there has been a change in the approach of the state. Especially in the process of negotiations with the European Union, a more clear attitude to some of the demands for identity in Turkey has started to be exhibited. The Kurdish initiative and democratization processes have been a step for recognizing the demands of ethnic identity. On the other hand, this flexibility in the state's approach occasionally leads to reactions in society, and these processes often result in great social polarizations.

The idea of multiculturalism in Turkey has been subjected to criticism in recent years. Turkey's social structure is usually based on the emphasis on "single identity .. This identity focuses on the citizenship of the Republic of Türkiye and the Turkish identity. Mostly, this monarch approach leads to the ignorance of different cultural and ethnic identities or to be seen as second -class citizens. Especially under the influence of nationalist movements, the emphasis on Turkish identity and Turkishness has become increasingly dominant; This has turned into an understanding that rejects ethnic diversity and multiculturalism. However, some political parties and non -governmental organizations argue that multiculturalism should be accepted and that different identities are important for social peace. In this context, the criticisms of

multiculturalism and the concept of "one identity" have been the most important areas of discussion in Turkey's identity politics.

**Kanada Example**

Canada is one of the rare countries in which multiculturalism is not only at the level of practice, but also in the constitutional and legal level. The country's understanding of identity has been built on policies that encourage the recognition of different ethnic, linguistic and cultural groups, to have equal rights and to participate in public life. In this context, Canada is considered one of the pioneers of the liberal multicultural model.

In 1971, Canada was the first country to officially accepted the principle of multiculturalism at the federal level, and this approach was placed on a legal basis with Canadian multiculturalism ACT in 1988. This law acknowledges that all cultures that make up the Canadian society have equal status; It also emphasizes the responsibility of the state to protect and promote this diversity (Government of Canada, 1988). Within the scope of the law, the maintenance of cultural heritage, the fight against discrimination, the cultural representation and the principles of equal opportunities are guaranteed. This approach allows individuals to freely express their cultural identities not only in their private lives but also in public life. This has put the defining of Canada as a multicultural society on a institutional basis (Kymlica, 2010).

Three basic groups play a decisive role in the development of multiculturalism in Canada: Native Nations, Inuit, Métis), French -speaking Quebec people and immigrant communities. Indigenous peoples have been subjected to cultural, economic and political exclusion with the effect of historically colonization. However, with the 1982 Constitution, the rights of indigenous peoples began to be recognized and the demands of land and cultural were gradually accepted. Today, many domestic communities have their own education, language and management systems (Truth and Reconciliation Commission, 2015).

Quebec stands out as a cultural and linguistic autonomous region in Canada; French is protected as an official language and Quebec's national identity is recognized at the constitutional level. In Quebec instead of multiculturalism, the understanding of "cultural pluralism" has been adopted; This protects the French identity and encourages a life that is compatible with other groups. Migrant communities constitute an important part of the demographic structure of Canada. Communities from all over the world, especially Asia, Middle East and Africa, have become a part of cultural diversity in the urbanized structure of Canada. For these immigrant groups, state has developed integration policies and social adaptation programs (Bloemraad, 2006).

Canada has implemented many political regulations in order to ensure that identities are recognized at the public level and the institutionalization of diversity. The recognition of cultural diversity in the constitution, the guarantee of language rights, the laws of discrimination and equal employment opportunities constitute the basic building blocks of this process. Multi -lingual and multicultural curriculums were adopted in education systems; Cultural sensitivity education in public institutions and judicial bodies has been made compulsory. In this context, multiculturalism is not only tolerance; It is structured as a right on the basis of equal citizenship (Abu-Laban & Gabriel, 2002).

One of the most prominent consequences of multiculturalism in Canada is the strengthening of identity representation in public life. There are representatives of different ethnic and cultural groups in parliament, municipal councils and public institutions. In particular, the increase in the number of deputies of immigrant origin shows that political participation has diversified. The representation of different cultures is provided in the media organs; State-supported broadcasting organizations (CBC, Radio-Canada) make publications visible by making publications in various languages. In the education system, double -language and culture -oriented training programs are carried out for students of immigrant origin.

Although the Canadian model is presented as a success story worldwide, it is not exempt from criticism. In particular, some critics argue that multiculturalism encourages cultural decomposition instead of social integration, and some groups lead a parallel societies by creating an isolated life (Joppke, 2004). This can deepen social separation, especially in education and residential areas. In addition, it has been suggested that "rights - based race arasında between some groups in Canada is experienced and that this situation caused the division of public resources and the weakening of national identity awareness. However, these criticisms advocate not to be completely abandoned from multiculturalism, but to develop a more participatory and integrative model.

**Comparative Analysis: Turkey and Canada**

The effects of identity politics and multiculturalism policies are largely shaped by the structure of the state, constitutional regulations, approach to social history and cultural diversity. In this context, Türkiye and Canada offer a meaningful basis for comparative analysis as two exemplary countries that attract attention with their different political models and historical backgrounds. Below, the basic differences in identity politics of both countries are discussed in various dimensions.

Türkiye has a unitary state structure and has carried out a nation -building process through its uniform citizenship approach. In this context, the differences in ethnic, religious or linguistic identities have been suppressed for a long time, and the "one nation, one language" emphasis was dominant in the centralized structure (Kadıoğlu, 2007). The state mostly approached the identity demands with security -oriented; This has limited the visibility of identities in the political and social field. In contrast, Canada has a federal structure and allows local governments to produce identity policies through the state system. Especially in Quebec province, the cultural rights of the French -speaking population have been recognized and autonomy practices for indigenous peoples have been developed. This structure has enabled the diversification and flexible implementation of multiculturalism at the regional level (Kymlica, 2010).

The recognition of ethnic, linguistic, religious and sexual identities in Canada is at the institutional level. Immigrant communities, indigenous peoples and LGBTI+ individuals can benefit from different legal protections; Cultural rights are explicitly supported. In Turkey, differences such as Kurdish identity, Alevism or LGBTI+ identities are often recognized or symbolically recognized. Recognition policies are generally under the control of temporary, selective and central authority (Yeğen, 2009).

With the Canadian Constitution, the 1982 Constitutional Law and Multiculturalism Act (1988), the multiculturalism has guaranteed constitutionalism. These arrangements support the right

to keep individuals' cultural identity and provide comprehensive legal mechanisms against discrimination (Government of Canada, 1988). In addition, the equality of official languages (English and French) is constitutional. In Turkey, the Constitution is not explicitly included in the definition of "Turkish Nation ,, and all citizens are defined in the" Turkish "identity (T.C. Constitution, 1982, M.66). This prevents the recognition of different identities at the constitutional level; it limits equal citizenship. The rights demands of groups such as Alevism and Kurdish identity do not have a legal response at a legal level.

In Canada, the integration of different identity groups into society is supported and it is encouraged to contribute to the state policies of these groups. Multiculturalism is generally perceived as a positive value in the public opinion (Bloemraad, 2006). On the other hand, identity -based demands in Turkey are generally seen as a risk of separatism, security risk or disrupting social order; This makes the integration difficult. Nationalist, conservative and secular ideologies that dominate the society can develop resistance to identity demands. In particular, the public visibility of LGBTI+ individuals and ethnic minorities is often faced with social reaction (Çarkoğlu & Kalaycıoğlu, 2012).

The visibility of different identities in parliament, media, education and public institutions in Canada is high. Politicians of immigrant origin, indigenous people representatives and LGBTI+ individuals can take part in public duty. This reinforces multicultural representation and carries identity policy to the basis of institutional legitimacy. In Turkey, this representation is very limited. The number of individuals representing ethnic minorities in the parliament is low; The visibility of different identities in the fields of media and educational is often adapted to a homogeneous "citizen" profile. Visibility in the public sphere remains more symbolic and effective participation in decision -making mechanisms.

**Social Integration or Decomposition?**

Identity politics and multiculturalism practices can strengthen the capacity of societies to live together; When applied incorrectly, it can also bring risks to polarization and separation. In this context, the question of whether multiculturalism serves social integration or deepens social separation is at the center of academic debates.

Multiculturalism aims to increase social inclusiveness through the recognition of different identities and representing equal rights in public life. The fact that cultural differences are not a threat, but as wealth, contributes to the formation of a pluralistic society structure. Developing cultural diversity -sensitive approaches through education, media and public policies allows individuals to protect their own identity and meet in common social values (Kymlica, 2010). This model can strengthen the social harmony of immigrant communities and reinforce the feeling of belonging. The protection of all cultures by the state in a neutral way can prepare the ground for increasing confidence among individuals who are affiliated with citizenship bond (Parekh, 2000).

Identity politics is a form of struggle that allows historically excluded or repressed identities to gain visibility. In this respect, it can be an indispensable part of democratization processes. However, if identity -based demands are expressed only through a discriminatory language, it can also feed social polarization and exclusion. Nancy Fraser (2000) advocates that identity politics and redistribution politics should be carried out together, and that identities should be evaluated not only in recognition but also in line with the principles of justice and equality. Otherwise, identity policy can only become a game of power in which certain groups demand privilege and exclude others. When identity policy is considered in an inclusive framework, it can increase the empathy and understanding between different groups. However, when implemented in a discriminatory manner, it can lead to the formation of parallel societies and identity ghettos. Therefore, it is important that identity -based movements find a place in the political field; However, this process should be carried out within the framework of common values and law.

It is critical to establish a common ground of citizenship in order to achieve social integration. This ground requires the construction of a system in which individuals can express their cultural identity freely, but also depend on common legal and ethical norms. Common citizenship, without ignoring your identities; However, it means meeting around the principle of universal values and equal citizenship (Habermas, 1998). In this context, the task of the state is not to suppress cultural differences or to make it privileged; to recognize them on the basis of equality and to ensure equal participation of each citizen in public life. Educational policies, media content created with cultural sensitivity, pluralistic representation systems and laws of fighting discrimination are the basic tools that support the understanding of common citizenship. The common citizenship framework should also consider the intersection between identity groups; It should ensure that individuals are considered not only with ethnic or religious identities, but as multidimensional social assets. In this way, social integration is not only a policy of superficial tolerance; It can turn into an inclusive and sustainable social justice approach.

## Conclusion and Evaluation

Identity politics and multiculturalism have become one of the most richer and most controversial elements of modern societies. In this article, comparative analysis of Türkiye and Canada examples reveal that identity -based policies lead to social integration or separation depends on the way of the state's approach, constitutional framework and social sensitivity. Canada recognized multiculturalism at the constitutional level, institutionalized identity representation, and formed a safe ground for individuals to express their cultural identities in the public sphere. However, some criticism states that Canada's multicultural structure may increase the risk of decomposition and create "parallel societies .. Nevertheless, in terms of democratic participation and rights -based politics, Canada offers one of the most advanced examples of inclusive identity politics. For many years, Turkey has acted with a uniformity understanding of citizenship and has either suppressed or limited demands for ethnic, religious and sexual identities. Although this increases the visibility of identity -based struggles such as the Kurdish problem, Alevi demands and LGBTI+ Movement, the state's demands often make it difficult to integrate. The recognition of identities in Turkey is still in a fragmented, reactive and often depending on the political conjuncture.

In order to establish a healthy balance between identity politics and multiculturalism practices, three basic principles need to be observed together: recognition, integration and equality. The recognition of identities should be carried out not only at the symbolic level but with a right -based understanding. However,

this definition should contribute to the integration of common values and constitutional citizenship awareness, not to break the ties with the rest of the society. In this context, Fraser's duality of "redistribution and recognition" is that identity policy is not limited to cultural rights; it also reveals that it should be supported by the struggle against economic inequalities. Recognition can become an inclusive and transformative tool as long as it is compatible with the principles of social justice.

The fact that Turkey has a multicultural structure is no longer undeniable. In line with this reality, state policies and constitutional regulations need to be encouraging and inclusive. The main steps that can be recommended for this are:

➢ Recognition of all identities in the Constitution on the basis of equal citizenship,
➢ The implementation of policies such as education in mother tongue, public recognition of religious beliefs, combating sexual orientation -based discrimination,
➢ Dissemination of multicultural content in the fields of media and educational,
➢ Supporting and increasing democratic representation of identity -based non -governmental organizations.
➢ These steps will make it easier for individuals to make peace with their own identities and integrate around the common citizenship ground by increasing social confidence.

The digital age contains new opportunities and risks in the construction of identities. Social media and digital platforms have expanded the fields of expressing the identities of individuals, organization and visibility. However, new threats such as digital polarization, echo rooms and digital exclusion have emerged by sharpening the differences between identities (Castells, 2012). The sustainability of multiculturalism in the future is not only in physical fields; The digital public sphere should also be supported by inclusion, freedom of expression and digital ethics. Your identities are not fixed; In this age when fluid, plural and interactive, the states of the states are not only to regulate; It is also to secure digital citizenship and digital equality.

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