



Sociological influences on holistic health

Name of the Student

Date

100% SECURE & CONFIDENTIAL

Table of Contents

Introduction..... 3

 Social media campaigns of LGBTQ+..... 3

Conclusion 8

References..... 10



100% SECURE & CONFIDENTIAL

Introduction

Social networking sites (SNS) have become an important platform for LGBT politics, community planning and general culture (Ewing, 2021). They are used for campaigns on specific topics, dissemination and research of news and political information, discussions, communication with people with similar interests or concerns, awareness-raising and as a platform for publishing various brochures, from political satire to embellish lesbian, gay, bisexual, transgender and singular (LGBTQ) subcultures. Sonia Livingston believes that content creation as a key element of digital literacy is "at the heart of a democratic agenda" and that users of social and digital networks "not only as consumers but as consumers (San and Breen-Franklin, 2019). Research from the centre pointed out that social media users are "more involved in politics than most", which contradicts arguments that call into question the legitimacy and hidden goals of digital citizenship and activity (Pantoja-Patiño, 2020).

Social media campaigns of LGBTQ+

In this context, the article examines the nature of political discourse and LGBT activities on social media. It aims to understand the political implementation of social media from the perspective of the young LGBTQ community (San and Breen-Franklin, 2019). In addition, the research aims to understand the correlation between the aesthetics of LGBTQ activity in digital and social media and the public's reactions to these ideas. The aesthetics of protest is not only a tool for joint action but also a message of joint action because it conveys the ideas and demands of activists and at the same time tries to resonate these ideas in society (Ceatha et al., 2019). The international anti-Japanese movement against homophobia, phobia, and transphobia will notice traditional or similar interactions used in online sports cards. The handwritten imagery of the poster represents a very personal attraction and tribute to popular aesthetic traditions.

If one looks closely at the poster, one finds that it is also based on the well-known symbolic meaning of the toilet, indicating that the intention is to resonate with a wider audience (Ceatha et al., 2019). The picture of the girl holding the poster looks like a digital message sent on Facebook etc. Using one photo of many in the same style helps formulate a good critical idea and publish it online as a digital grip for wider or even longer communication [one can show it as one repeatedly, if necessary]. As a digital image, if it is distributed to viewers on social media, it can also receive other comments or changes.

On the contrary, if one looks at one of the largest digital LGBT campaigns to date, the US social media campaign of 2013, one will find that it has no clear connection to previous forms of the campaign; on the contrary, the privileges are symbolic (Thomas et al., 2021). Abstract visual language, with an iconic presentation format. One still knows this visual style from marketing and brand promotion. The red version of the HRC logo was advertised and distributed as a reflection of two same-sex marriages (Fields et al., 2021). The US Supreme Court heard the arguments on Facebook and Twitter and asked its followers to exchange photos of their profiles by showing their support (Fields et al., 2021). HRC itself claims that the profile updates on Facebook have increased by 120% (DeVito, Walker and Birnholtz, 2018).

This brand has been shared by millions of people and has enjoyed the support of many celebrities. Take, for example, other effective antiviral campaigns [improvements, etc.]. Despite the complexity of the issue, the movement's message was reduced to human rights issues, then to international issues; one can conclude that it seems larger than the LGBT community (Chan and Henesy, 2018). He also produced many popular creative responses, such as two of the many memes created as templates for logos or canvases and posted on social media. These memories raise interesting questions about the motivation to communicate and engage in online activities

with humour and joy. It can also mean an "open and shared" culture - if a media product is open to comment and open to treatment, editing, remixing, etc., it can lead to more communication (Hailey, Burton and Arscott, 2020).

However, online digital marketing is not without its critics. Scientists wrote about the critical response to popular culture, which he called "snarkivism", an example of such a meme (Chan and Henesy, 2018). However, after the interviews and interviews in the visit, it has been noticed that those who actively participate in the voice of the youth group do not call their activities; they say encouragement or use things like "draw attention to specific issues".

However, his participation is not limited to clicking on social media (Craig et al., 2021). He believes that social media activity is primarily about "making participants feel good because they have already started working, but maybe also because he has done a lot" (McDonald, 2018). To a certain extent, the organisation feels that it strongly supports young people in the area as they "support" remote young people who seek support in reception areas, counselling and other service centres through problem-oriented activities. They are determined to be directly connected to their constituency: double conscience, sexual violence, etc.

When it comes to an understanding modern political responsibilities through social media, establishing a hierarchy of legitimacy may not be entirely helpful. The observations show that in the case of YPV, their participation is rooted in the life experiences of the centre's young people (Brown, Sessanna and Paplham, 2020). Still, they are also in an international environment through their participation in online culture. While doing various research with young people, it has been found that many examples of the actual use of the platform for formal communication (McCann and Brown, 2019). Here, they used the status update feature to combine text and

images creatively to create tools to improve their status area by adding their profile picture to the policy statement.

The last example to consider is the All Kind of Stars event, which shows how online insurance can work with young people themselves and how local grassroots activities [this is a collaboration of two groups of young people - with the Brighton Project and Dorset Star Combination] reflect the imaginary international community (Schmitz and Tyler, 2018). The event included a photo collection of portraits of Allsort members. Unlike rainbow graphics, it shows different parts of their personality. This rhetorical technique mimics an American transformation movement that I am: a transgender conversation [with actress Raven Cox and other successful people]; the movement also aims to educate and use the same list of identifying marks for different transgender communities (Schuller and Crawford, 2020).

The use of hashtags means that the purpose of Twitter and Facebook is to get a grip on a specific cause or problem. As Zappawigna points out, the hashtag allows users to "join a community of abused and obscure police officers on interesting topics" (Halkitis, Valera and Kantzanou, 2018). It also echoes popular online culture through memetic aesthetics. On the one hand, in any "memes" or poster, one is immersed in self-confidence, in Butler's words, and emphasises the narrative aspect of self-image formation, but on the other hand, he is very evil in his actions (Jia, Du and Zhao, 2021). Awaken the many creatures one plays in the lives online and offline. It aims to challenge the stereotype of LGBT people by renouncing the priority of gender identity.

In this example, one sees that the organisation of materials around the world is quite fluid and shows campaigns and publications that young people have created themselves: in political material that is organised, but also created and published would say that is an active period of

citizenship and social media (Schmitz et al., 2020). Turning young people's current media texts into new, user-friendly content for on-site audiences shows that social media drive their sense of unity.

Although the whole "I Am: Transgender Talk" project has national and cultural characteristics, and its production value is very different, young people are offended by its purpose and policy (Jia, Du and Zhao, 2021). They translate it into their language and make the message noticeable. For example, their grammatical repertoire is more unique and interesting than the original video library. Thorson links several interesting articles, "Types of Political Expression and Its Usefulness on Different Social Media", to what he calls "pioneers of political dialogue" related to youth voting (McCann and Brown, 2019).

For young people involved in creativity, art, technology and media campaigns, these activities strengthen existing social ties and broaden their understanding of society. Participants will discuss whether social media is merely a "tool" for social inclusion or whether they "change the motive for action". One believes that for the activities that YPV has created, the dynamics, policies and styles of activities impact the international nature of the Internet and the culture of local social networks (McCann and Brown, 2019). One has seen a local power plant based on the larger context of LGBTQ digital projects and products. For young people, it is the definition of their "voice" locally and globally; through online travel, they are influenced by international homosexuality policies, but they must develop their strategies to reach direct audiences (Jia, Du and Zhao, 2021). Come and take part in the local environment and the concerns of their peers.

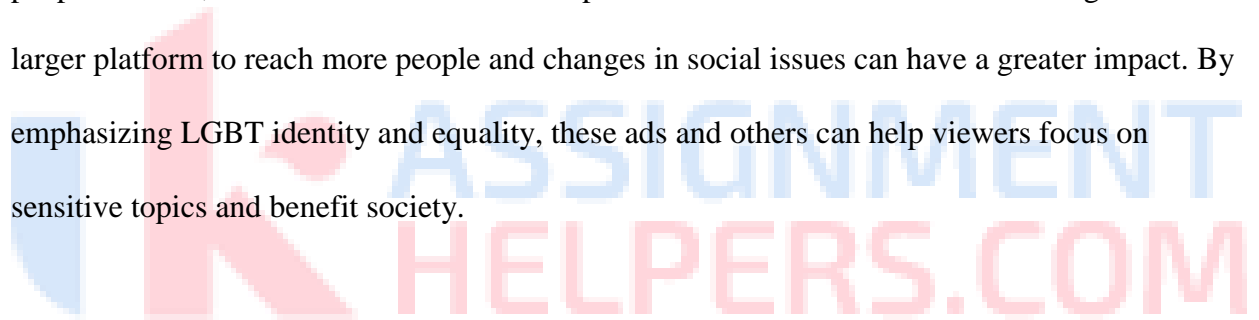
Although advertisers want to interact with the wider community, people are not yet ready to place such ads in the mainstream media. The study confirmed this conclusion: They discussed the difference between pay TV and free TV commercials and came to the conclusion that if

viewers do not like commercials then increased free commercials will be increased because it has more coverage than television. Non-traditional content campaigns (such as gender) can increase brand awareness and help viewers become more aware of these topics (Halkitis, Valera and Kantzanou, 2018). Therefore, the content of the ad is very important and has a great impact on the brand. Although advertising does not affect everyone, research shows that advertising content has a greater impact on women than men (Brown, Sessanna and Paplham, 2020). The study examined the impact of social media communication through a survey. Their goal is to determine if social media affects the audience if the role of advertising media personally contributes to the theme of the ad. Research has shown that this personal relationship affects the audience's recognition of advertisers (Craig et al., 2021). Positive effects can also increase sales but negative effects can decrease sales.

Conclusion

In many cases, LGBTQ users have families with two people who have high school diplomas and higher average incomes. Many do not have children, so many have more money at the end of each month than their peers do with families. Kennedy went on to say that the vast majority of marketers were frank. They may say they have no problem with the LGBT community. Still, they do not like the idea of developing advertising and marketing strategies to attract patients, clients or customers. On the one hand, some companies publicly support and benefit from LGBT rights, as LGBT consumers are among the most secure and profitable companies that deserve support, even if they have to spend more on the basket. Brands like Adidas are reaching out to the LGBT community by adding rainbow flags to their iconic Stan Smith sneakers and donating a portion of their sales to homeless LGBT youth in Oregon.

According to research, most MBA students support the LGBT community and believe that social media advertising can help them solve problems more openly. They agreed that advertising could inspire courage and strength, encourage them to openly open their sexuality and live a normal life with pride. They believe that social media ads should be produced more often than custom product ads, as they are more popular and help to change society's attitudes towards these issues as a whole. Audiences create a connection between the product and the ad brand. When an advertisement represents an unpopular opinion, it affects the sales of the brand and its product in the eyes of the public. But research also shows that advertising can change people's minds; because advertisements that present various information about change need a larger platform to reach more people and changes in social issues can have a greater impact. By emphasizing LGBT identity and equality, these ads and others can help viewers focus on sensitive topics and benefit society.



100% SECURE & CONFIDENTIAL

References

- Brown, K.D., Sessanna, L. and Paplham, P., 2020. Nurse practitioners' and nurse practitioner students' LGBT health perceptions. *The Journal for Nurse Practitioners*, 16(4), pp.262-266.
- Ceatha, N., Mayock, P., Campbell, J., Noone, C. and Browne, K., 2019. The power of recognition: A qualitative study of social connectedness and wellbeing through LGBT sporting, creative and social groups in Ireland. *International journal of environmental research and public health*, 16(19), p.3636.
- Chan, C.D. and Henesy, R.K., 2018. Navigating intersectional approaches, methods, and interdisciplinarity to health equity in LGBTQ+ communities. *Journal of LGBT Issues in Counseling*, 12(4), pp.230-247.
- Chan, C.D. and Henesy, R.K., 2018. Navigating intersectional approaches, methods, and interdisciplinarity to health equity in LGBTQ+ communities. *Journal of LGBT Issues in Counseling*, 12(4), pp.230-247.
- Craig, S.L., Eaton, A.D., McInroy, L.B., Leung, V.W. and Krishnan, S., 2021. Can social media participation enhance LGBTQ+ Youth well-being? Development of the social media benefits scale. *Social Media+ Society*, 7(1), p.2056305121988931.
- DeVito, M.A., Walker, A.M. and Birnholtz, J., 2018. 'Too Gay for Facebook' Presenting LGBTQ+ Identity Throughout the Personal Social Media Ecosystem. *Proceedings of the ACM on Human-Computer Interaction*, 2(CSCW), pp.1-23.
- Ewing, L., 2021. *Impact of Sex Education on LGBTQ+ Individuals* (Doctoral dissertation, Department of Sociology, University of Colorado, Boulder).

- Fields, E.L., Long, A., Silvestri, F., Bademosi, K., Denny, J.B., Granderson, R., Schumacher, C., Chandran, A., Greenbaum, A. and Jennings, J., 2021. # ProjectPresence: Highlighting Black LGBTQ Persons and Communities to Reduce Stigma: A Program Evaluation. *Evaluation and Program Planning*, p.101978.
- Hailey, J., Burton, W. and Arscott, J., 2020. We are family: Chosen and created families as a protective factor against racialized trauma and anti-LGBTQ oppression among African American sexual and gender minority youth. *Journal of GLBT Family Studies*, 16(2), pp.176-191.
- Halkitis, P.N., Valera, P. and Kantzanou, M., 2018. Deterioration in social and economic conditions in Greece impact the health of LGBT populations: A call to action in the era of Troika. *Psychology of Sexual Orientation and Gender Diversity*, 5(4), p.503.
- Jia, R.M., Du, J.T. and Zhao, Y.C., 2021. Characteristics of the health information seeking behavior of LGBTQ+ individuals: a systematic review on information types, information sources and influencing factors. *Journal of Documentation*.
- McCann, E. and Brown, M., 2019. Homelessness among youth who identify as LGBTQ+: A systematic review. *Journal of clinical nursing*, 28(11-12), pp.2061-2072.
- McCann, E. and Brown, M.J., 2019. The mental health needs and concerns of older people who identify as LGBTQ+: A narrative review of the international evidence. *Journal of advanced nursing*, 75(12), pp.3390-3403.
- McDonald, K., 2018. Social support and mental health in LGBTQ adolescents: a review of the literature. *Issues in mental health nursing*, 39(1), pp.16-29.

- Pantoja-Patiño, J.R., 2020. The Socio-Multidimensional Sexual and Gender Minority Oppression Framework: A Model for LGBTQ Individuals Experiencing Oppression and Substance Use. *Journal of LGBT Issues in Counseling*, 14(3), pp.268-283.
- San, S. and Breen-Franklin, A., 2019. Experiences of LGBTQ College Students: Identity, Health, and Participation. *American Journal of Occupational Therapy*, 73(4_Supplement_1), pp.7311505116p1-7311505116p1.
- Schmitz, R.M. and Tyler, K.A., 2018. LGBTQ+ young adults on the street and on campus: Identity as a product of social context. *Journal of homosexuality*, 65(2), pp.197-223.
- Schmitz, R.M., Robinson, B.A. and Sanchez, J., 2020. Intersectional family systems approach: LGBTQ+ Latino/a youth, family dynamics, and stressors. *Family Relations*, 69(4), pp.832-848.
- Schmitz, R.M., Robinson, B.A., Tabler, J., Welch, B. and Rafaqut, S., 2020. LGBTQ+ Latino/a young people's interpretations of stigma and mental health: An intersectional minority stress perspective. *Society and Mental Health*, 10(2), pp.163-179.
- Schuller, K.A. and Crawford, R.P., 2020. Impact of interpersonal client-provider relationship on satisfaction with mental healthcare among the LGBTQ+ population. *Journal of Mental Health*, pp.1-8.
- Thomas, M., McCoy, T., Jeffries, I., Haverkate, R., Naswood, E., Leston, J. and Platero, L., 2021. Native American Two Spirit and LGBTQ health: a systematic review of the literature. *Journal of Gay & Lesbian Mental Health*, pp.1-36.