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Review

Ignorance Is Bliss: Anti-Queer Biopolitical Discourse as Conscious Unwillingness to Elaborate Complex Information

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Abstract: Contemporary biopolitical discourse around fundamental rights and societal representations has increasingly weaponized moral-based attitudes and personal feelings, eschewing informed, factual opinions grounded in observation, data analysis, and scientific research. This trend is evident in the treatment of the queer community—used here as an umbrella term for non-cisgender, non-heterosexual individuals. Over recent years, the group has become the primary target of negationist critiques aimed at undermining the very existence of the community and challenging its rights. This article argues that the rise of depersonalized interactions and individualism, particularly through social media (where superficial and sensationalist content thrives, often at the expense of nuanced, data-driven discourse), the cult of the self and power (which prioritizes individual success, sidelining the collective struggles and rights of marginalized groups), and misinformation, is strategically employed by those in power and reverberated through the general public. These elements serve as a translucent veil, enabling the conscious choice to avoid engaging in structured, complex, and informed discussions about queer people's rights and their existence. Consequently, the strategic deployment of these tactics, with the aim of shaping public opinion based on falsehoods and emotional appeals, undermines the capacity for informed dialog and perpetuates the marginalization of the queer community.

Keywords: biopolitics; queer; transgender; education; policy; politics; religion; tradition; information; culture

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1. Chapter Zero: Framing Queer Identities through Knowledge, Power, and the Media

The argument presented in this article is rooted in the intricate relationship between information, knowledge, power, the media, and how they create a complex web of sociopolitical dynamics that facilitates the construction of public perceptions around queer identity in contemporary societies. French philosopher Michel Foucault posits that knowledge (i.e., the interpretation of perceived information filtered through the subject's experience) and power are not independent tools or commodities to be possessed, but are intertwined in a symbiotic relationship where power stems from possessing knowledge, power reproduces knowledge according to its own intentions, and the possession of knowledge reinforces the hegemonic interests of power as it allows for the continuous regeneration of the fields on which it constantly acts [1,2]. This perspective challenges the conventional view of power as a hierarchical, top-down force, instead presenting it as a network of relations dispersed throughout society, influencing and being influenced by the knowledge that circulates within it. Therefore, it suggests that power is omnipresent and operates at every level of social interaction, from institutions to everyday practices, and that changes in power entail effects that ripple through the fabric of society with more ease. This idea can be integrated with Eve Kosofsky Sedgwick's exploration of ignorance and information, where she delves into the ways in which what is known and unknown is managed and regulated within societies. Sedgwick argues that ignorance is not simply a lack of knowledge but is often strategically produced and maintained to serve particular power

structures. This deliberate cultivation of ignorance can be seen in various societal contexts, such as the stigmatization of certain identities or the suppression of inconvenient historical truths, thereby reinforcing existing hierarchies and marginalizing dissenting voices [3]. The strategic production of ignorance underscores Foucault's assertion that power is embedded in the very fabric of knowledge production, and the acquisition of information is further complicated by the relationship between what is known and who holds power. Judith Butler's theory of gender performativity complements these ideas by demonstrating how gender (and by extension any personal identity) is not an inherent, static trait but rather a series of acts that are socially regulated and perpetuated [4,5]. If gender identity is constructed through repeated behaviors and societal norms, which are enforced by structures of power, then the performative nature of gender highlights how individual identities are shaped by the broader sociopolitical context, where power and the wielding of knowledge dictate the acceptable modes of being and expression, and the individual's struggle to develop their parameters of existence essentially constitutes an act of negotiation with this power. Butler's concept reveals the fluidity of identity and the ways in which societal norms are internalized and reproduced, further illustrating Foucault's idea of power as diffuse and pervasive: the performativity of gender is not just a personal choice but is deeply influenced by the historical and cultural knowledge that society holds and propagates, therefore perpetuating certain power dynamics. More recently, while addressing the emerging anti-trans rhetoric in the United States of America and the rest of the world, Butler also describes how effortlessly this line of thought aligns to the existing power structures that are the most religious, conservative and authoritarian, and how their communication strategies so easily appeal to a structural demonization of gender that is propagated to the masses through complacent media, in an effort to spread an unfounded social fear [6]. This interplay between power, knowledge, ignorance, and performance creates a framework for understanding how identities and societal structures are mutually constituted. The regulation of knowledge through political power, the control of information flow, and the strategic production of ignorance through media outlets serve to maintain and legitimize a hegemonic power, which operates on a personal and social level to shape identities. This interconnectedness suggests that challenging oppressive power structures requires not only a critique of the overt manifestations of power but also an examination of the underlying knowledge systems and the ways in which ignorance is cultivated by those wielding power and spread through the media. The specific power structures discussed in the next sections of this article are, indeed, the one that produces and distributes information, that is the media, and the one that holds decisional power over people, that is politics: the holistic perspective just described encourages a critical and reflexive approach to these power-holding entities, emphasizing the need to address both their overt and covert relationships and their implications for individual and collective information management in the context of queer identity and policing.

2. Thus Has It Always Been, Thus Shall It Ever Be: Biopolitics and Traditional Values

In recent years, biopolitical discourse has become a powerful tool for conservative thinkers aiming to reinforce traditional values related to family and society [7]. The concept of biopolitics, as introduced by Michel Foucault, refers in its essence to the governance of populations through the regulation of life processes, including health, reproduction, and sexuality [2]. Political conservatives have harnessed this discourse to promote a return to what they perceive as foundational societal norms, often characterized by traditional family structures, nationalistic ideals, and a resistance to progressive social changes. In practice, contemporary biopolitics involves managing the life and welfare of populations, often by emphasizing norms and values that ostensibly protect the integrity and continuity of the nation. This translates in endorsing policies that promote heterosexual family units, traditional gender roles, marriage, religion, and national identity [8]. These policies are often justified through rhetoric that frames them as necessary for the survival and prosperity of the nation, creating a moral imperative to adhere to traditional values. Over

the last decade, Hungary has become a prominent European example of using biopolitical discourse to bolster traditional values. The government has implemented policies aimed at encouraging higher birth rates among ethnic Hungarians, such as offering financial incentives for families who have multiple children [9,10]. These policies have consistently been framed as essential for the survival of the Hungarian nation, often contrasting them with the perceived dangers of immigration and multiculturalism [11,12]. The Hungarian government's stance is rooted in the belief that maintaining a homogeneous national identity is crucial for social stability and cultural continuity [11,13]. Similarly, Poland's government has utilized biopolitical rhetoric to promote traditional family values, especially by pushing for restrictive abortion laws and promoting socio-economic policies that support heterosexual families [9,14,15]. These policies have been framed within a broader narrative of protecting Polish culture and heritage, with promulgators often positioning themselves in opposition to what they see as the liberal, progressive values of the European Union. Similarly to Hungary, by emphasizing the importance of traditional family structures, the Polish government aims to fortify national identity and social cohesion.

In this context, conservative governance relies (either directly or indirectly) on politically aligned media outlets and social media influencers to disseminate and reinforce biopolitical policing [16,17]. These channels play a crucial role in shaping public opinion and normalizing traditional values within the broader societal context. News outlets are instrumental in promoting such viewpoints, often implementing narratives that align with conservative values, such as the importance of traditional family units, the dangers of immigration, and the need for stringent reproductive policies. By consistently framing these issues within a context of national survival and cultural integrity, these media help to legitimize a limiting biopolitical agenda, for example, prominently featuring segments that celebrate traditional family structures and criticize progressive social policies, presenting them as threats to the moral fabric of society. This consistent messaging helps to create a cultural environment where traditional values are seen as not only preferable, but essential for the well-being of the nation.

Social media personalities with conservative leanings also play a significant role in spreading nationalist discourse [18–20]. These influencers, public speakers, and intellectuals use platforms that reach millions of followers, often discussing issues related to family values, gender roles, and national identity, and echoing the biopolitical narratives promoted by a conservative ruling class [21]. Their unique ability to engage with younger audiences using relatable language and media formats make so-called "traditional values" accessible and appealing to a demographic that might otherwise be more inclined towards progressive ideas of society, family, and sexuality [22,23].

Administrative and legislative interventions are primary government tools to promulgate and enact controlling biopolitical agendas. Typical strategies utilize education and cultural institutions to promulgate traditional values by influencing school curricula and supporting cultural organizations that promote national history and heritage, therefore embedding nationalist biopolitical narratives in the fabric of society [24–28]. Policies that restrict abortion, promote heterosexual marriage, and offer financial incentives for traditional family structures are other common methods, often accompanied by public campaigns that highlight the moral and national importance of these actions. The use of negative connotations and visual cues also plays a crucial role in reinforcing splintering biopolitical discourse: the association of both traditional values and relatable images with patriotic rhetoric generates a strong, unsubstantiated emotional appeal that resonates with citizens more readily [29–31]. For instance, the ideals of heteronormativity and hyper-masculinity are often associated with historical figures, nationalist narratives, and reverence to military structures, reinforcing the idea that order, tradition, and family values are integral to national identity [32–34].

3. The Blind Leading the Blind: The Pandemic Spread of Religion-Sprinkled Ignorance

The spread of misinformation related to transgender issues has become a significant concern in contemporary society, as it deals with one of the most sociopolitically overpoliced and under-protected groups worldwide [35–38]. This phenomenon is perpetuated through both traditional news outlets and social media, where religious beliefs often serve as key drivers of anti-queer biopolitics. The interplay between media, religion, misinformation, and sexuality creates a complex landscape that influences personal opinion and public discourse [39–41].

Traditional news outlets have been criticized for presenting women, queer, and transgender issues in a biased manner, through narrative mechanisms, selective coverage, and the promotion of unfounded claims [42–44]. For example, they may highlight isolated incidents of misconduct by transgender individuals while ignoring the broader context of systemic discrimination and violence faced by these communities: this selective point of view profoundly influences public opinion and can create a skewed perception of transgender people as a threat to societal norms and safety, which negatively impacts their rights and identities [28,45,46]. There have been numerous instances where media have reported on transgender individuals in a delegitimizing way [47–50], even suggesting they pose a danger to public spaces, particularly bathrooms and locker rooms [46,51,52]. These claims, however, lack empirical evidence and are designed to stoke fear and opposition to transgender rights in the general public [45,50,51].

However, since the rise of digitization, social media platforms have become primary venues for the dissemination of misinformation. Indeed, the rapid spread of information, coupled with algorithms that prioritize engagement (i.e., clicks and views) over accuracy, has led to a proliferation of false and misleading content [53–55]. Because of this, social media platforms often function as echo chambers, where users are exposed primarily to information that aligns with their existing beliefs [56–59]. This environment fosters polarization through confirmation bias, wherein individuals are more likely to accept misinformation that reinforces their preconceptions [58,60–62]. Influencers and groups that are opposed to queer rights can exploit this dynamic to easily spread misleading narratives on social media through viral posts that simplify complex issues into easily digestible—and often superficial—messages, which can quickly gain traction, especially among younger audiences [63–67].

Religious beliefs play a crucial and sometimes dichotomic role in shaping the biopolitical discourse surrounding marginalized sex/gender minorities, their rights, and identities [68,69]. Many religious traditions hold specific views on gender roles and sexuality that may conflict with the recognition and acceptance of queer individuals, and that are often cited by opponents of transgender rights to justify their positions and influence public policy. Religious leaders and institutions frequently act as influential voices in the debate over transgender rights, preaching the immutability of gender and their roles as a divine ordinance (i.e., gender essentialism [51,70,71]). This moral and theological position is echoed in statements and publications by affiliated churches and religious media outlets, which reach a wide audience and reinforce a damaging opposition to transgender identities [72,73]. Religious rhetoric is also pervasive in political discourse related to transgender rights: politicians who oppose them often invoke religious justifications for their positions, appealing to a wide pool of prospective voters who share their beliefs [74–76]. The success of this rhetoric can be seen in legislative efforts to shun transgender rights, such as bills that aim to limit access to gender-affirming healthcare or restrict participation in sports; similarly, the stance against abortion and the self-determination of a woman is based on morality and the sacrality of human life, as it would undermine societal norms rooted in religious teachings.

The spread of misinformation and the use of religiously motivated biopolitical discourse have significant impacts on transgender rights and identities. These impacts manifest in various ways, including increased discrimination, mental health challenges, and legislative setbacks [35,37,77–80]. Misinformation about transgender people contributes

to widespread discrimination and stigma: when the public is repeatedly exposed to false claims that portray transgender individuals as dangerous or deceptive, it fosters a hostile environment and such discrimination can occur in various settings, including workplaces, healthcare facilities, and public spaces, leading to social exclusion and marginalization [37,81–83]. The hostile environment created by misinformation can have severe mental health consequences for transgender individuals. Studies have shown that transgender people face higher rates of depression, anxiety, and suicidal ideation compared to the general population; moreover, persistent negative portrayal by the media, rejection by their own families, and the stigma thrust upon them by society at large have been shown to exacerbate these mental health challenges, making it more difficult for transgender individuals to seek healthcare, benefit from it, and lead fulfilling lives [84–88]. Misinformation and religiously driven biopolitical discourse also impact legislative and policy outcomes, as laws and policies that restrict transgender rights often gain traction by appealing to unfounded misconceptions and fears. These setbacks include the denial of gender-affirming healthcare, restrictions on the ability of transgender individuals to update their legal documents, and bans on participation in sports consistent with their gender identity. For example, numerous U.S. states have proposed or enacted legislation that limits access to gender-affirming care for minors without questioning their efficacy in the first place [89–91].

Addressing the spread of misinformation and promoting acceptance requires a multifaceted approach involving media literacy, advocacy, and policy reform [92–97]. Improving media literacy is crucial for combating misinformation: educating the public about how to critically evaluate information and its sources, and how to recognize biased or false narratives can reduce its negative impact. Schools, community organizations, and media platforms can play a role in promoting media literacy and encouraging critical thinking. Advocacy organizations and support networks are equally important in countering misinformation and providing accurate information. These organizations can engage in public awareness campaigns, provide resources and support for transgender individuals, and advocate for policies that protect transgender rights. Policymakers must be informed by accurately reported facts and the lived experiences of transgender people to create inclusive and supportive environments.

4. Digital Over-Dieting: From Information Barrage to Intellectual Starvation

In today's digital age, individuals are constantly inundated with an overflow of information from traditional news outlets and social media platforms. This relentless stream of information necessitates a critical decisional process in which individuals must determine what information to retain and what to discard. However, this process can lead to extreme selectivity in information sources, potentially resulting in intellectual starvation. The balance between navigating the overwhelming influx of data and maintaining a diverse and accurate information input is crucial for informed citizenship and personal development [98–101].

Information overload occurs when individuals are bombarded with more information than they can process. This phenomenon is exacerbated by the 24 h news cycle and the pervasive, amplifying nature of social media, where updates are constant and instantaneous: extensive news coverage and content aggregation around similar topics contribute significantly to misbelief, avoidance, and emotional exhaustion in the face of such massive flow of information [101–103]. Information literacy, as the ability to identify, evaluate, and effectively use information, involves critical thinking skills that enable individuals to discern credible sources from unreliable ones and to synthesize relevant information from the vast amounts available [101]. Information literacy is essential for navigating the complexities of the modern information landscape and for making informed decisions. To develop information literacy, individuals must be educated on how to critically assess the credibility of sources, understand the context of information, and recognize biases.

This education often begins in academic settings but must be continuously developed throughout one's life due to the evolving nature of information dissemination [104,105].

Given the sheer volume of information, individuals must engage in a decisional process to manage what they consume. However, while a decisional process is necessary to avoid information overload, it can lead to over-selectivity. Individuals might rely too heavily on familiar or comfortable sources, which can create echo chambers [56,57].

When people limit their information sources to those that confirm their biases, they become intellectually starved: a lack of exposure to diverse viewpoints leads to a limited understanding of (and a narrow perspective on) complex issues; consequently, communities become more divided as individuals become entrenched in their beliefs (i.e., polarization); moreover, without encountering challenging or opposing views, critical thinking skills can diminish, as individuals are not prompted to question or analyze their own beliefs [106–108].

Traditional news outlets, including newspapers, television news, and radio, have historically been the primary sources of information. These outlets often adhere to journalistic standards and ethical guidelines, striving for accuracy and balance in their reporting. However, they are not immune to bias, and the commercialization of news can sometimes lead to sensationalism or skewed reporting to attract viewers and readers [82,109–111]. Social media platforms democratize information dissemination, allowing anyone with an internet connection to share news and opinions. This democratization can provide diverse perspectives and rapid updates, but it can spread misinformation more readily, as content is not verified by a third party before being shared. To avoid intellectual starvation and navigate information overload effectively, individuals can adopt several strategies: regularly consuming information from a variety of sources, including those with differing viewpoints, can provide a more comprehensive understanding of issues; utilizing fact-checking websites and tools to verify the accuracy of information before accepting or sharing it; actively questioning and critically engaging with the information consumed, rather than passively accepting it.

Education systems play a crucial role in developing information literacy [101,112]. Schools and universities could incorporate curricula that teach students how to critically assess information sources, recognize biases, and engage in respectful discourse with differing viewpoints. Lifelong learning initiatives can also help adults continually develop these skills. Media organizations, both traditional and social, also have a responsibility to mitigate misinformation and promote accurate reporting. Traditional news outlets should adhere to ethical journalism standards, provide balanced coverage, and be transparent about their editorial processes [113–115]. Social media platforms should implement and enforce policies that reduce the spread of misinformation and promote credible content.

5. Faber Est Suae Quisque Fortunae: Individualism and Uninformed Opinion

Individualism, the belief in the primacy of the individual and their rights over those of the collective, has become a dominant ideological force in contemporary Western politics and life [116–120]. This viewpoint significantly shapes how people engage with political issues, as well as how they justify and enact it in everyday life and how it contributes to a lack of informed opinion in contemporary media and politics. The core idea of an individualistic ideology is that individuals are best positioned to make decisions for themselves without excessive external interference. This framework significantly impacts social policy, including how rights for marginalized groups, such as the queer and trans communities, are addressed [121–123]. Policies rooted in individualism often frame equality in terms of formal rights and legal recognition, potentially neglecting the systemic and structural inequalities that these communities face. The assumption is that once formal equality is achieved, individuals should navigate their own paths to success and well-being, often overlooking the need for supportive social structures and protections against discrimination [121,124,125].

Social media platforms, inherently designed to prioritize individual expression and personal branding, sometimes further entrench individualistic values. While not true in all cases, these platforms essentially allow users to curate their online personas, share personal experiences, and engage in self-promotion, leading to the amplification of individual perspectives over collective or communal narratives. The rise of influencer culture exemplifies an individualistic ethos: influencers commercialize their own image to engage specific demographics in buying products, and/or build personal brands based on their identities, lifestyles, and opinions, often gaining substantial followings while essentially operating through marketing strategies [126–128]. While some influencers may be part of the queer community and actively advocate for queer and trans rights, the focus on individual narratives can sometimes overshadow broader systemic issues and the collective struggles of these communities [129–131].

The principles of individualism manifest in everyday life through various societal norms and behaviors. These include the emphasis on personal responsibility, the pursuit of individual success, and the valorization of self-reliance: individualism promotes the idea that each person is responsible for their own success and well-being [132,133]. This belief can lead to a reduction in empathy and support for those who face systemic barriers, including queer and trans individuals. The notion that everyone has an equal opportunity to succeed can obscure the reality of discrimination and social inequality, making it harder to recognize the need for collective action and systemic change. The pursuit of individual success is a central tenet, often defined in terms of career achievements, financial wealth, and personal fulfillment. This focus can divert attention from communal well-being and social justice issues [132,134,135]. In the context of queer and trans rights, the emphasis on individual success may lead to tokenism, where a few achievements by individuals in a minority group are symbolically celebrated while the broader community's struggles are ignored or superficially acknowledged [136]. Individual valorization may discourage collective action and solidarity, which are crucial for advocating for queer and trans rights. The belief in self-reliance may also stigmatize those who seek support or face challenges due to their identity, reinforcing the marginalization of queer and trans individuals [137].

6. Beyond Biology: Social and Public Engagement Ideas

In contemporary society, the recognition and acceptance of queer people often clash with deeply ingrained biological and sociocultural narratives. This dissonance arises from a reliance on subjective feelings and opinions rather than on empirical facts and scientific understanding. To address this issue effectively, it is essential to adopt a critical perspective that acknowledges both biological diversity and sociocultural dynamics while promoting actionable solutions to foster a more inclusive and informed society.

Biology provides a foundational understanding of the diversity of human experiences and identities. Scientific investigation has shown that gender and sexuality are not strictly binary: research in neurobiology and endocrinology indicates that gender identity has a complex interplay with brain structure and hormone levels, further complicating the simplistic binary notions of sex and gender [138–142]. Despite this scientific understanding, many people continue to advocate for reductive biological concepts: this adherence to binary thinking often results in the marginalization and invalidation of queer identities and experiences, as well as a resistance to policies and practices that recognize and support the rights of queer individuals [143–146].

Sociocultural structures, including norms, traditions, and institutions, play a significant role in shaping societal attitudes towards queer people. These structures are often steeped in historical biases and prejudices, perpetuating stereotypes and discriminatory practices. For example, many religious and cultural traditions uphold rigid gender roles and heteronormative values, which can contribute to the stigmatization and exclusion of queer individuals. Moreover, media representations and educational curricula frequently fail to accurately depict the diversity of queer experiences, leading to a lack of awareness and understanding among the general public. This lack of representation and education

reinforces misconceptions and hinders progress towards greater acceptance and inclusion [124,147,148].

As biology and sociocultural structures are ignored, queer individuals face increased marginalization and discrimination in various aspects of life, including healthcare, employment, and education. This marginalization stems from societal ignorance and prejudice, which are perpetuated by the neglect of biological and sociocultural realities. The lack of recognition and acceptance puts queer people at higher risk of experiencing depression, anxiety, and suicidal ideation due to societal rejection and discrimination. Policies and laws that fail to recognize and protect the rights of queer individuals contribute to systemic inequities. For example, inadequate legal protections against discrimination and insufficient healthcare coverage for gender-affirming treatments are direct outcomes of ignoring the real-world needs of queer and transgender people [149,150].

To address this conscious ignorance in recognizing queer people, it is essential to implement actionable solutions that promote education, policy reform, and cultural change. Schools could include more comprehensive sex and gender education that covers the variability of gender identities and sexual orientations, as well as the biological and sociocultural aspects of these topics [151,152]. Public awareness campaigns may be launched to educate the broader population about queer issues, emphasizing scientific facts and sociocultural realities on various media platforms to reach diverse audiences and challenge prevalent misconceptions and stereotypes. Providing training and resources for educators and healthcare providers would also be paramount to ensure they are equipped to support queer individuals effectively: this training should cover the biological diversity of gender and sexuality, as well as the sociocultural challenges faced by queer people. Diverse, accurate and positive representation in films, television, literature, and news can help destigmatize queer identities and challenge harmful stereotypes [153–155]. Finally, supporting queer leadership in politics, business, community organizations, public discourse, and decision-making processes can help ensure that policies and practices reflect the needs and realities of queer people.

7. It Ain't Over Till the Fat Lady Sings: Concluding Remarks

As pointed out throughout this article, the use of contemporary conservative biopolitical discourse to push a return to traditional values is a multifaceted strategy that involves legislation, media, education, and cultural institutions. By framing traditional family structures and societal norms as essential for national survival, conservative subjects seek to create a moral imperative that justifies their policies. Aligned news outlets and social media influencers amplify these narratives, reaching wide audiences and shaping public opinion. This concerted effort not only reinforces traditional values but also strengthens the political power of conservative propaganda by appealing to a sense of national identity and moral duty. As such, biopolitical discourse remains a potent tool in the arsenal of contemporary conservative movements worldwide.

The spread of misinformation, fueled by religious beliefs and disseminated through traditional news outlets and social media, poses significant challenges to the acceptance and rights of queer and especially transgender individuals. This misinformation contributes to discrimination, mental health challenges, and legislative setbacks in democracy. Combating this issue requires a concerted effort to promote media literacy, support advocacy organizations, and enact policy reforms that protect and affirm the rights of oppressed and marginalized groups.

The relationship between information literacy, traditional news, and social media is intricate and dynamic. As individuals navigate an overwhelming influx of information, they must develop and apply critical thinking skills to discern credible sources. Overselectivity in information sources can lead to so-called echo chambers, polarization, and diminished analytical capacity. To foster a well-informed and engaged population, it is essential to promote information literacy through education, encourage the consumption of diverse information sources, and hold media organizations accountable for their role in

disseminating (mis)information. Balancing the need to manage information overload with the imperative to maintain a broad and diverse information base is crucial for individual and societal fitness.

The rise of individualism in politics and social media profoundly influences how queer and trans issues are perceived and addressed in contemporary Western countries. This individualistic ethos prioritizes personal rights and freedoms, often at the expense of collective well-being and systemic endeavors. The result is a superficial engagement with complex issues, dominated by individual narratives that can obscure broader social and structural inequalities. Therefore, it is essential to balance the celebration of individual experiences with a critical examination of the systemic barriers that disadvantaged communities must face. This requires a concerted effort to promote media literacy, encourage diverse perspectives, and advocate for policies that address both individual rights and collective justice.

Reading widely and consulting multiple sources of information are fundamental practices for developing a critical mind, as they enhance one's understanding of complex issues, improve writing and reasoning skills, and foster empathy and nuanced thinking. In the context of queer biopolitics and trans issues, wide reading and informed writing are essential for advocating effectively, addressing misinformation, and promoting social justice. By cultivating these habits, individuals can contribute to a more informed, empathetic, and equitable society.

Finally, addressing the conscious choice to ignore biology and sociocultural structures in recognizing queer people requires a multifaceted approach that encompasses education, policy reform, and cultural change. By promoting a deeper understanding of the biological diversity and sociocultural realities of queer identities, society can move towards greater acceptance and inclusion. Actionable solutions, such as comprehensive education, strengthened anti-discrimination laws, inclusive healthcare policies, and unbiased media representation are essential steps in this process. Ultimately, fostering an informed and empathetic society will benefit not only queer individuals but also the broader community by favoring a structured perception of unity, equity, and social justice.

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