

QUEER TRANSLATION OF NON-LITERARY TEXTS AS ACTIVISM  
IN TURKEY

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## DECLARATION OF ORIGINALITY

I, Jasmin Esin DURANER DİKMEN, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;
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## ABSTRACT

### Queer Translation of Non-literary Texts as Activism in Turkey

This dissertation explores the role of translation and translators in queer scholarship and activism in Turkey through analysis of the translated non-literary queer texts, terminological discussions in *Kaos GL* magazine (1994-2022), and the first-hand accounts of the activist translators from *Kaos GL* and *Kaos Q+* academic journal (2014-2022). In the early 1990s, non-literary texts, particularly translations, served as a tool to bring people with non-normative sexualities together, motivate them for social change, transfer and produce knowledge on queer activism and politics. In the 2000s, translation of queer texts flourished, and this trend has been followed by several publishing houses, special issues of journals, and academia. However, this research has revealed that in this massive knowledge transfer, production, and circulation, the role of translation and translators is completely ignored not only in the activist context but also in queer politics. In this scope, the present study intends to fill the lacuna in the literature converging translation, queer and activism in the Turkish context. Critically analyzing the interventions in translations performed by the activist translators and the terminological and theoretical discussions, this dissertation asserts that the activist translators resist and subvert the hegemony of the public narrative oppressing, marginalizing, and discriminating people with non-normative sexualities by constructing a counter-narrative. This dissertation also manifests the agency of translation in the formation of a non-literary queer literature in Turkish, which thereby led to the emergence of a conceptual narrative: Queer in academia.

## ÖZET

### Türkiye’de Aktivizm Olarak Edebiyat Dışı Metinlerin Queer Çevirisi

Bu doktora tezi, *Kaos GL* (1994-2022) dergisindeki edebiyat dışı çeviri queer metinlerin, terminolojik tartışmaların ve *Kaos GL* ile akademik bir dergi olan *Kaos Q+* (2014-2022) bünyesinde çalışan aktivist çevirmenlerden elde edilen bilgilerin incelenmesiyle, queer çalışmaları ve aktivizmde çeviri ve çevirmenlerin rolünü araştırmaktadır. Edebiyat dışı metinler, bilhassa çeviriler, 1990’lı yılların başında, cinsellikleri normatif olmayan kişileri bir araya getirmiş, onları toplumsal değişim için motive etmiş, queer aktivizm ve politika konusunda bilgi aktarmış ve üretmiştir. 2000’li yıllarda queer metinlerin çevirisi hızla artmış ve bu trend birçok yayınevi, akademik dergilerin özel sayıları ve akademi tarafından da takip edilmiştir. Ancak, bu araştırmanın ortaya çıkardığı üzere, söz konusu kapsamlı bilgi aktarımı, üretimi ve dolaşımı içerisinde çeviri ve çevirmenlerin rolü hem aktivizm bağlamında hem de queer politikada göz ardı edilmiştir. Bu kapsamda, mevcut çalışma Türkiye bağlamında çeviri, queer ve aktivizmi bir araya getiren literatürdeki boşluğu tamamlamayı amaçlamaktadır. Bu doktora tezi, aktivist çevirmenler tarafından çevirilerde yapılan müdahaleler ile terminolojik ve kuramsal tartışmaları eleştirel bir şekilde çözümleyerek, aktivist çevirmenlerin cinsellikleri normatif olmayan kişilere baskı ve ayrımcılık yapan ve onları ötekileştiren kamusal anlatının hegemonyasına direndiğini ve karşı anlatı inşa ederek bu anlatıyı ters yüz ettiğini iddia etmektedir. Bu çalışma ayrıca Türkçede edebiyat dışı queer literatürün oluşturulmasında ve dolayısıyla “akademide queer” olarak kavramsal bir anlatının ortaya çıkmasında da çevirinin failliğini ortaya koymaktadır.

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## CHAPTER 1

### INTRODUCTION

The sociological turn that the discipline of translation studies has witnessed particularly since the 2000s has changed the paradigm in translation research and offered not only different perspectives to reflect on both intricate mechanisms of translation process and multi-faceted reverberations of translation in socio-political contexts, but also the methodological tools to address these paradigmatic changes. In this respect, translational activism is one of the outcomes of conceptualizing resistance, agency and mobilization within the framework of politics of translation.

Sarifa Moola (2004) describes activism as “involvement in action to bring about change, be it social, political, environmental or other change” (p.39). Maria Tymoczko (2010) uses the word activism as an umbrella term to refer to diverse social interventions by people who gather for civil rights movements; feminist and anti-discrimination marches; demonstrations against colonialism; imperialism and war (p.13.). She notes that an inherent responsibility and accountability of every person for justice and the well-being of society underlies the concept of activism (Tymoczko, 2010, p.14). In the present study, I use the concept of activism broadly in a parallel way to Tymoczko’s, referring to voluntary collective mobilization of the marginalized people in society for social change.

Social change, which is the focus of activist movements, emerges when ordinary people organize, learn and generate knowledge together with the motivation of transformation (Choudry, 2015, p.65). Sparked by the conflicts and varied social protests in the 1960s and 1970s, studies on activism, which may also be considered as the sub-discipline of social movement studies, concentrated on the new social

movements following 1968 (Berger, Scalmer and Wicke, 2021, p.1). Considering activism as an integral part of social movements, it is possible to say that there is a wide range of tactics from workshops to conferences, from street demonstrations to letter writing (Almeida, 2019, p.40). At this point, translation, voluntary translation in particular, can be perceived as one of these tactics. Thus, my approach to activism, resistance and political engagement in this study is very much in line with Patricia Hill Collins' "intellectual activism" (2013), which includes creative works as a tactic or a mechanism for social movements. In this scope, the aim of this dissertation is to examine the role of translation of non-literary texts as queer activism in the Turkish context, problematizing the construction of alternative and conceptual narratives by activist translators through formation of queer terminology, and thereby a queer literature in Turkish.

Tymoczko (2000), Sherry Simon (2005) and Mona Baker (2006) brought up translation for discussion as a site of engagement and paved the way for research in translational activism; however, the translation scholars took an interest in this topic after 2010s and the studies conceptualizing activism in translation studies have flourished only recently. Michaela Wolf (2012) invites the translation scholars to develop more elaborate theoretical and methodological tools within the framework of translation and activism, offering *habitus* to delve into translators' beliefs, convictions and motives shaping their intervention with an activist agenda (p.140). Another call or criticism regarding under-researched areas of activist translation was from Baker (2016). Underlining the increasing interest in political impact of translation within and outside translation studies, Baker (2016) remarks that discursive and non-discursive interventions mediated by diverse forms of translation, the role of translation in contemporary social and political movements and the



motivations of activist translators have been uncultivated areas of research in translation studies (p.6). A few studies have been very recently published, which may be a response to these calls (see, for instance, Ergun, 2013; Castro and Ergun, 2017; Demirel and Tarakcıoğlu, 2019; Gould and Tahmasebian, 2020; Duraner, 2021; Akçasoy and Koçak, 2022); however, the field still needs more elaboration, and particularly in the Turkish context, translational activism has been hardly addressed by translation scholars. Thus, the present study will be an attempt to contribute to the studies on translation and activism globally and fill the lacuna in the literature of translation studies in Turkey. This dissertation takes on board the linguistic and non-linguistic interventions of activist translators in order to question instrumentalization of translation by volunteers as a way of activism.

When it comes to what makes translation an activist practice, I suggest that it may harbor a broad conception as long as it provokes or instigates readers to action. For instance, making distinction between linguistic translation and activist translation, Nicole Doerr (2018) reformulates the latter as political translation and approaches it “as a disruptive and communicative practice developed by activists and grassroots community organizers to address the inequities that hinder democratic deliberation, and to entreat powerful groups to work more inclusively with disempowered ones (p.3)”. Similarly, Simon (2005) notes that if translators undertake the role of advocacy against social and cultural inequalities, then translation becomes a site of engagement, which, I suggest, gives it an activist approach.

As I mentioned above briefly, activism has been associated with social change with the effort and in favor of disempowered, oppressed and marginalized groups. Both across the world and in Turkey, people with non-normative sexualities

have been one of these marginalized groups. However, they have been organized and have initiated the LGBTI+ movement in different parts of the world in different periods of time. Undoubtedly, the movement has not progressed at the same pace all around the world due to differences of socio-political contexts as well as cultural specificities. In the Turkish socio-cultural context, LGBTI+s have been discriminated in many areas of social life, and the discrimination they face has been reinforced through isolating, oppressing, and marginalizing discourses generated and circulated by the mainstream media and the long-established traditional institutions such as family, state, and religion. Emerging in the 1990s, the LGBTI+ movement has also experienced serious challenges; however, it has employed diverse tools to progress, organize, resist, and create their own stories subverting the hegemony of the dominant public narrative. In this study, I claim that one of the key instruments drawn upon for resistance and social and political engagement is translation, which has also been a critical means of knowledge production in the LGBTI+ movement in Turkey. To this end, I will focus on translation of non-literary texts in *Kaos GL* magazine (1994-2022), to which I also refer as queer translation.

At this point, I would like to explain briefly why I address the translation of non-literary texts in this study as queer translation. Once an offensive slang word used for gays, “queer” was deliberately and strategically embraced with its derogatory meaning in the 1990s. Annamarie Jagose (1996) remarks that “queer” has different uses such as “umbrella term for coalition of culturally marginal sexual self-identifications” or description of a theoretical model that has its roots in the traditional gay and lesbian studies (p.1). In his seminal article approaching queer theory from sociological perspective, Steven Seidman (1994) expresses that queer theory is opposed to the homosexual theory and the politics organized on

homosexuality because it produces hetero-homosexual binary (p.174). Furthermore, Seidman (1994) remarks that the focus of queer theorists is not the oppression and liberation of homosexual subjects. Instead, they aim to scrutinize how sexual knowledges are produced through institutional practices and discourses and how social life is organized through these knowledges (p.174). Moreover, translation scholars have unraveled an analogy between queer and translation, which has resulted in the convergence of these two scholarships and expand their boundaries to delve into new research areas theoretically and methodologically such as art and activism (Epstein and Gillet, 2017). The similarities will be addressed more elaborately in Chapter 2 but, to put it briefly, occupying an ambivalent space in terms of sexuality and meaning, both queer and translation contend with strict binarism such as heterosexual/homosexual and original/copy (Rose, 2016; Concilio, 2016). The two disciplines, thus, intend to go beyond and transform essential and stable concepts and meanings, which make them both fluid and performative (Henry-Tierney, 2020).

In this framework, the concept of queer does not only address sexual identities or LGBTI+ right-based issues but also questions and subverts practical and discursive interventions of social institutions on sexuality and desire, by resisting normative structures in society. My initial analysis has displayed that the focus of the translated and indigenous texts I analyzed are LGBTI+ rights and activism, identity issues, health, history of LGBTI+ movement, current developments at global and local levels as well as politics of sexuality, fetishism, objects of desire, eroticism, pornography, race and class. On this basis, I suggest that selection of these themes to translate intends to intervene and deconstruct hegemonic gender regimes and gender oppression by generating and disseminating knowledge in these fields. These

translations have been employed not only to further the cause of LGBTI+ activists in terms of fundamental rights but also to resist normativity regarding sex, sexuality, and desire. In this sense, I can safely refer to the translation of these non-literary queer/LGBTI+ themed texts as queer translation.

The general tendency, observed in the field of queer translation, is to focus on literary works by elaborating queer identities in literary texts, discussing queer translators or authors of the texts, re-interpreting and re-reading the sources texts from a queer perspective and methods to hide or manifest queer identities in literary text (see, for instance, O'Driscoll, 2008; Giustini, 2015; Riggs, 2016; Donato, 2018 and so forth). However, in the Turkish context, queer translation has been almost an untouched field of research. I think that it is very striking that translation of non-literary queer texts has not been problematized in scholarly studies while the publications on queer studies and LGBTI+ activism, particularly translations, have flourished after the 2000s, and a translation trend followed by publishing houses, special issues of journals, and academia has been witnessed as of the 2010s. In addition, my initial analysis points out that in the early 1990s the LGBTI+s in Turkey were in contact with each other through the periodicals, fanzines, and bulletins where a wide range of non-literary texts from news reports to personal stories, from informative texts to readers' letters, from film reviews to scholarly articles were predominant. Rather than literary works, these non-literary products seem to have served as a tool to bring LGBTI+ people together, motivate, and organize them as well as making them aware of the global discussions and developments related to LGBTI+ activism and politics of sexuality. Hence, with the present study, I intend to fill the deficiency in the literature converging translation and queer by scrutinizing the translation of non-literary texts, be it scholarly articles

and informative texts, in order to investigate their role in queer activism through construction of alternative narratives, and formation of queer literature that will lead to emergence of a conceptual narrative in Turkish academia. Although non-literary texts in *Kaos GL* are diverse as I mentioned above, I have opted to concentrate on scholarly articles and informative texts<sup>1</sup> since I must limit the scope of my dissertation, but more importantly because they appear to constitute a significant part of the translations in the early issues and serve as legitimate and reliable sources through which new ideas, theories, discussions could travel into the Turkish culture repertoire.

In the course of my research on early translations of LGBTI+-themed texts and more recent translations of queer texts, it emerged that there are two pioneering periodicals that undertake production and circulation of knowledge on LGBTI+ issues, queer and sexual politics: *Kaos GL* magazine and *Kaos Q+* peer-reviewed journal.

*Kaos GL* has been published since September 1994. Until 2000 the magazine was published every month. Then, in 2000, the magazine started to be published every two months and the new issues were re-numbered. As of November 2022, it has 187 issues. Its aim, as stated on their website, is to contribute to sexual policies in Turkey by providing an alternative platform where LGBTI+ individuals make themselves heard. Thus, the present study will focus on the early translations of non-literary texts between 1994-1995, trace the terminological discussions involved in non-literary texts in *Kaos GL* from 1994 to 2021, and also examine the personal

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<sup>1</sup> According to Katharina Reiss (1989), informative texts communicate information, knowledge, and opinions; the language of such texts are referential, and the main focus of informative texts is the content or topic. Following Reiss' definition of informative texts, I have opted to include scholarly articles on LGBTI+ issues, politics of sexuality, and queer theory written in accordance with the norms of an academic article methodologically and theoretically and informative texts that aim to convey ideas and knowledge on these issues.

accounts of the activist translators of the two magazine that stands out as the earliest and the most long-lasting periodical addressing specifically LGBTI+ and queer issues. This study covers more than two decades starting from 1994 to 2021. For the comparative analysis on the translations of non-literary texts, I will focus on the years 1994 and 1995 as these were the years when the scholarly articles and informative texts on LGBTI+ and queer were first translated and introduced both to LGBTI+ readers and the Turkish culture repertoire. These years were marked by intensive translational activities in an effort to fill the gap in LGBTI+/ queer literature in Turkish by providing sources. While elaborating on translation of terms and concepts in the magazine, I have not limited myself to a specific period and followed terminological discussions, which are very predominant and intense in the early issues, and continued until the last and the most recent glossary was published in 2021.

My research on the use of translation as queer activism has also led me to conduct interviews with the volunteer translators of *Kaos GL* and the professional but activist translators working for *Kaos Q+*. As for *Kaos Q+*, which is the first academic peer-reviewed journal on queer studies in Turkey, the publication started in 2014. While it was planned to be a semi-annual journal, currently it is published once a year. As of 2022, it has ten issues with different themes. Focusing on queer studies and issues such as gender, sexuality, class, race, ethnicity, and their intersections in a wide range of disciplines such as art, history, politics and literature, the journal has been actively committed to dissemination of theoretical and practical knowledges related to queer, sexuality and LGBTI+ politics. Due to its unique existence in the Turkish academia, I opted to include the translators of *Kaos Q+* in this study. Although I have not conducted a textual analysis on the translations published in

*Kaos Q+*, I attempt to locate it within the framework of queer activism through translation in Turkey, interrogating the role of activist translators and translations published in this journal in the construction of a conceptual narrative in Turkish academia.

Before proceeding with the overview of the chapters, I would like to touch upon a terminological issue which has been challenging for me while writing this dissertation. Throughout the present study, I have used “homosexuality”, “queer”, “gay” and “same-sex attraction”, and it might seem that I have been inconsistent or used them interchangeably. Particularly while translating or back-translating from Turkish into English, finding a general umbrella term to refer to gays and lesbians together was very difficult owing to a few reasons: lack of queer terminology in Turkish, the baggage, history of backdrop of these words that do not have any correspondence in the Turkish context, the challenges of using Western theoretical language to narrate non-Western texts and experiences, challenges to find an equivalent corresponding the local terms and concepts in English, cultural and social specificities that also resulted in different experiences and difficulty in transferring these experiences. To this end, I have drawn up a framework and decided to use these words in specific contexts accordingly. I use “homosexual” and “homosexuality” to address medical accounts, same-sex desire in the Ottoman Period and in the case of translation and back translation from Turkish to English for “homoseksüel” and “homoseksüellik”. I use “gay” as the translation of “gey” and only address to male instead of referring to both genders. I tend to use “queer” to address to theoretical approaches criticizing and subverting binaries and normativity theoretically and methodologically. With “queer”, I also tend to refer to an umbrella term for non-normative sexualities. Finally, I use “same-sex attraction” for the

translation of “homosexual” and “homosexuality” as well as “back translation of “eşcinsel” and “eşcinsellik”. “Eşcinsellik” might seem to be a mere literal translation of homosexuality; however, I argue that it was produced out of the specificity of the Turkish context by way of neologism. It is not only a response of the Turkish local context resulting from its encounter with the source culture and language embedded in the Western sexual epistemology, but also a political stance embraced by LGBTI+s in Turkey. To this end, I have endeavored to find a corresponding word to reflect this political stance as well as my approach to non-normative sexualities, and I came up with “same-sex attraction”, which, I also acknowledge, may not fully convey the meaning and the discourses surrounding it. However, I hope that with this explanation I could at least provide guidance through multiple meanings and usages throughout this dissertation.

The present study concentrates on three cases: a) the non-literary texts translated and published in *Kaos GL* between 1994-1995, b) translation of queer terms and concepts and terminological discussion, c) activist translators from *Kaos GL* and *Kaos Q+*. Before delving into the cases, in Chapter 2, which I divide into two subsections, I will first present a critical overview of the studies on translational activism and queer translation. Injecting an activist perspective into the studies that conduct research on agents of translation in history, I suggest that the endeavors of these agents of translation might as well be situated in an activist framework although social and political concerns of today might be different, and thus, I will attempt to establish a link between translation history and today’s activist approach. I will also critically analyze the scholarly articles conceptualizing activism in translation studies by linking up these studies with the present study through similarities and differences. In order to ensure a systematic flow, I will group these



studies and unravel the lacuna in the literature on translation and activism which I suggest that this dissertation will attempt to fill. In the second part of Chapter 2, I will briefly explain how translation and queer scholarships converged to open up new research areas in queer translation and assess the existing studies in this flourishing field to situate this dissertation in the literature with its parallel and divergent aspects. Chapter 3 will provide the theoretical and methodological framework that will be of great service when scrutinizing the cases of this dissertation and discussing my arguments.

Chapter 4 will contextualize the LGBTI+ movement and queer politics in Turkey, and I aim to reveal that the role of translation and translators has not been examined in the studies focusing on the history of LGBTI+ activism and the movement as well as the transfer, generation, and circulation of queer politics and theory in the Turkish context. To this end, I will delve into the perception of non-normative sexualities in the Ottoman and the early Republican Period to manifest the breaking point for LGBTI+s in terms of invisibility and heteronormativity. Based on the list I compiled regarding the sporadic studies (excluding the medical texts) pertaining to the period between the foundation of the Turkish Republic and the initial emancipation attempts in the 1990s<sup>2</sup>, I aim to underline the silence regarding LGBTI+s. Against the background of LGBTI+ history in Turkey, the following subsection of Chapter 4 will demonstrate the import of queer politics and theory in the Turkish culture repertoire, and then I will illustrate that several studies including the previously mentioned research in Chapter 3 delve into the transfer of queer and sexual politics in relation to the West without problematizing or even mentioning the agency of translation in this interaction. Finally, I will discuss the dominant narrative

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<sup>2</sup> See Appendix A.

constructed and maintained against LGBTIs in Turkey to manifest alternative narratives, construction and circulation of which activist translators have an essential role in.

The first case of this study will be presented in Chapter 5, which will be divided into two sub-sections. In the first one, I will analyze the translations taken from other sources, namely *Sokak* weekly magazine (1989-1990), *Amargi* fanzine (1991- 1994) and *Ero* encyclopedia (1991-1992), and will comparatively elaborate the translations that were published in these sources and re-published in *Kaos GL* to discuss the peritextual manipulations by *Kaos GL*. To this end, I will focus on the translation of Susan Stryker's speech entitled "Transsexual Rage" (1993), a partial translation of Susan Sontag's book entitled *Aids and Its Metaphors* (1989), the translation of Tim Edwards' article "The Aids Dialectics: Awareness, Identity, Death, and Sexual Politics" (1992), and the translation of Ann Menasche's article "The Repressive Politics of Compulsory Heterosexuality" (1989). In the second part of Chapter 5, I will conduct a comparative textual analysis on the non-literary texts translated by the activist translators in comparison with their respective source texts. In this scope, I have opted to delve into four translations: Marlon T. Riggs' article entitled "Notes of a Signifyin' Snap! Queen" (1991), Nanette Gartrell's article entitled "The Lesbian as a Single Woman" (1981), "Capitalism and Gay Identity" (1993) by John D'Emilio, and "Russia's Gay Literature and Culture: The Impact of the October Revolution" (1989) by Simon Karlinsky. In this Chapter, I aim to ask these specific questions: Were there any differences between the translations taken from other sources and the translations re-published in *Kaos GL* in terms of addressees, aims of the articles and the narratives framed in two separate platforms? Did the activist translators of *Kaos GL* become visible and interventionist during

their volunteer translation process? If yes, what were the interventions? What were the repercussions of such interventions? Moreover, in the light of these answers, this comparative analysis will also unravel the options related to LGBTI+ activism and queer politics introduced into the Turkish cultural context.

Chapter 6 will be allocated to the second case study of this dissertation. In this part, my analysis covers the period between 1994 (the first publication of the magazine) and 2021 (the year when the most recent glossary was published). Tracing the translations of key queer concepts and terms, such as queer, homosexuality, gay, lesbian, I intend to answer these two particular questions: What options have been imported into the Turkish culture repertoire? What are the implications of such import in LGBTI+ activism, queer politics and specifically queer literature in Turkish? In this respect, I will not only elaborate the diverse translations of queer concepts and terms in the translated non-literary texts in *Kaos GL* but also the discussions on the travel and circulation of these terms and concepts in the Turkish local context among activist translators, editors, writers and readers in the magazine. In Chapter 6, I will also attempt to display the ideas and theories travelling into the Turkish culture repertoire and becoming a part of the queer literature in Turkish and the mainstay of an alternative narrative through translations and discussions on these translations.

I will present my last case study in Chapter 7, in which I will discuss the interviews I have conducted with activist translators from *Kaos GL* and *Kaos Q+*. In Chapter 7, my aim is to investigate their role in creating new epistemological spaces through transferring and circulating new knowledges and discourses on activism and queer politics into Turkish cultural context. Based on my findings, I shall argue that activist translators have contributed to formation of a new conceptual narrative and

field in the Turkish academia as well as an alternative counter narrative against the dominant public one. To this end, Chapter 7 will be focusing on their networking, their engagement in the LGBTI+ movement in Turkey as well as *Kaos GL* group and association and their motivations for volunteer translation. The first-hand accounts and experiences from the activist translators will not only provide another layer to my textual analysis but also elucidate the endeavors of LGBTI+ community ongoing for almost 30 years from the perspective of activist translators.

Before I proceed to Chapter 2, I should note that it would be very reductionist if I linked the progress of the LGBTI+ movement and development of queer politics in Turkey only to the translational activities without acknowledging the local endeavors, struggles, experiences, and expressions as well as subjectivity of LGBTI+s in Turkey. However, the above discussions and questions to be explored clearly show that translation has been an essential but a missing component in this context. Thus, humbly, in addition to the field of translation studies, I also wish to contribute to the LGBTI+ history and queer scholarship in Turkey, offering a translational frame.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Translation and activism

As I mentioned in Introduction, in parallel with Collins' argument (2013), I consider translation as a mechanism of intellectual activism. Pointing out the political and social conflicts of 1960s and 1970s when new social movements were on the rise, Collins (2013) remarks:

This same era produced a broad array of artists and intellectuals from diverse racial, ethnic, class, gender, and sexual backgrounds who, through their scholarship, art, and political activism, questioned prevailing power arrangements. Their creative work contributed to social movements against racism, sexism, militarism, homophobia, age discrimination, and class exploitation. Collectively, their work exemplifies traditions of intellectual activism: namely, the myriad ways that people place the power of their ideas in service to social justice. . . . Through visual arts, music, poetry, fiction, essays, journal articles, nonfiction, books, and videography . . . many artists, intellectuals, activists, and everyday people have recognized the necessity of multiple expressions of intellectual activism for social change. (p.16-17)

In line with the quote above, it would not be wrong to suggest that the translations produced by *Kaos GL*'s volunteers are one of these practices that LGBTI+s and allies employ to engage in LGBTI+ activism in Turkey. Performing intellectual activism through translations, the LGBTI+ activists resist hegemonic discourses and engage in political and social transformation. Although I, too, use activism as an umbrella term like Tymoczko, at this point, my approach differs from hers. Within the scope of translation studies and activism, Tymoczko (2010) finds the concept of resistance in translation problematic when political and ideological agency is conceptualized because she suggests that this concept puts translators in a passive position. Pointing out that resistance requires being reactive, Tymoczko notes that

the concept of resistance means there is a strong opponent holding the power and action is taken according to this power-holder and the direction it leads to. It limits translators. The concept of engagement, however, is a proactive approach for Tymoczko. She claims that engagement inherently has choice and action, and power is a more flexible concept (p.10-11). As for translational activism in *Kaos GL* magazine, both resistance and engagement are involved. Yet, unlike Tymoczko's remarks, it is not possible to say that activist translators have a more passive role. It holds true that strong power-holders exist and activists attempt to hinder and thwart their actions. However, it does not put them in a restrictive position. On the contrary, activists perform creative ways to contest and challenge hegemonic discourse and the established norms in society through translation. Considering the concepts of agency and activism in translation, I suggest resistance is the initial step. Then activists become engaged in learning, sharing, disseminating, and producing knowledge for the social change they desire.

As for the juncture of translation and activism, Tymoczko underlines that the roots of activist translation are in Toury's descriptive translation studies (1995), which highlights the importance of receiving cultural system in terms of translation strategies and norms (Tymoczko, 2010, p.3-4). Since the direction was shifted from the source to the target system (Toury, 1995), translation scholars have been considering translation as "an ethical, political, and ideological activity" and translators as "crucial agents for social change" (Tymoczko, 2010, p.3). Yet, to elaborate more this drastic change in conceptualization of translation, Tymoczko (2010) goes back to the World War II. She rightly claims that deciphering the complex linguistic codes of enemies and allies and re-shaping public opinion through new cultural products enabled scholars and translators to approach to translation

from a new perspective (p.4). Owing to this fundamental change, in translation research, translations have become platforms that cultural contestations and struggles manifest, and translators have been scrutinized as agents with specific ethical and ideological agendas. This approach has led researchers to analyze translational practices from the perspective of activism in recent studies.

### 2.1.1 Revisiting agents of translation in history as activists

Although the term “activism” belongs to the 20<sup>th</sup> century and has been conceptualized in translation studies recently, translation with an activist motive is not new. Activist translation practices entail translators as motivated agents, and within the course of history it has been witnessed that translations were conducive to undermining the existing cultural and political norms and conventions, and challenging power relations through the efforts of intervening translators. Moreover, Tymoczko (2010) claims that it is also possible to use the perspectives on social responsibility drawing a framework for today’s activism backward in time in order to analyze the stance and productions of translators who were engaged in social and ideological transformation in the past (p.14). Undoubtedly, not every agency in translation refers to resistance and activism. As Mikael Baaz, Mona Lilja, and Stellan Vinthagen (2018) also note, agency does not necessarily involve resistance but there is a possibility of resistance in it to struggle against hegemonic discourses (p.6).

When I considered labelling translators as activist translators and their productions as activist translation in this study, particularly in the section where I will analyze agency of translators through an activist approach, I was not confident if the concept of activism would be appropriate and if it would be an anachronistic attempt. However, Rebecca Ruth Gould and Kayvan Tahmasebian (2020) address

the question “what makes a translation activist?” in the “Introduction” of *The Routledge Handbook of Translation and Activism*, which has enlightened and motivated me to employ the concept of activism. They remark that:

We consider a translation to be activist whenever and however it stirs readers and audiences to action. The goal of provoking the reader may stand in tension with—and even contradict—a literal rendering of words on the page. Equally, an activist agenda may motivate a translator to intervene with the meanings and tones of the original. Such interventions do not mean relinquishing the translational mandate; rather they represent translation’s reconfiguration. (p.4)

In a similar vein but in relation to reading the concept of activism backward in time, Choudry (2015) suggests that it is also important to look back and learn activist contexts in history to scrutinize activism today, and adds “The politics of knowledge production and learning in contemporary social movements are located in (and sometimes in tension with) older histories of struggle and contestation” (p.110). To this end, in this section, I will give some examples from the earlier studies on agency of translation which could also be approached from an activist perspective. Surely, in order not to fall into anachronism, I will keep in mind “timeliness” of activist translation, which means the text is embedded within the context, and as Gould and Tahmasebian (2020) suggest “Translations can only be activist at certain times and within certain social circumstances” (p.4).

As an early example, it is possible to mention the book entitled *Translating Slavery: Gender and Race in French Women’s Writing* (1994) and edited by Doris Kadish and Françoise Massardier-Kenney. The book problematizes the relations between translation, gender and race and focuses on three women authors: Olympe de Gouges, Claire de Duras and Germaine de Staël, their writings and translations in the 18<sup>th</sup> and 19<sup>th</sup> centuries. The editors do not identify these translations as activists,



but they underline the antislavery and feminist resistance in these writings. The book demonstrates that two-layers of resistance and engagement emerge through women writings and translations included in it. On one hand, the dominance of French men writing against antislavery that repressed and neglected antislavery writings by French women was defied. On the other hand, women's writings and translations contributed significantly to antislavery movement and also subverted orientalist discourse in the late 18<sup>th</sup> and early 19<sup>th</sup> century (Kadish, 1994, p.1).

In "Rethinking Activism" (2010), Martha P.Y. Cheung emphasizes that activist practices, which refers to actions challenging the predominant norms, policies and power relationships, have been carried out throughout history, and they were then labelled as reform movements, rebellion or political conspiracy (p.240). Replacement of these words by activism indicates that individuals in history are categorized now differently from the way they were used to be grouped and emphasis is now given on other perspectives so that the relationship between power and translation can be revealed (Cheung, 2010, p.240). Similar to the studies delving on activist translations, Cheung's study (2010) focuses on how translation was utilized to challenge individuals and the predominant ideology totally and partially during the late Qing Era in China. However, unlike the studies on contemporary activist groups that are non-governmental organizations, grassroots or communities contesting the established order, Cheung foregrounds the elite, who were intellectuals and worked on the periphery of the dynasty, as activists (p.240, 242). For instance, among the translators and translation patrons Cheung analyzes, she foregrounds Yan Fu, who was motivated by his fervor to change the dreadful condition of China and thus, partially translated Thomas H. Huxley's *Evolution and Ethics* (1891), which led to introduction of social Darwinism into China (Cheung,

2010, p.250). According to Cheung, Yan Fu was a self-appointed agent and not identified as activist, but his practice is indeed what activists do today.

To give more examples worldwide, Georges L. Bastin, Álvaro Echeverri and Ángela Campo (2010) focus on the critical role of Spanish translations of legal and historical texts and books in emancipation of Hispanic America during 1789-1812 (p.42-64). In their study, rather than focusing translators as crucial actors in emancipation, Bastin et.al. (2010) claim that the translated texts had a subversive power and thus, their existence contributed to reformation and reconstitution in Hispanic America (p.49). In a similar vein, Denise Merkle (2010) delves into the attempts to introduce alternative and innovative perspectives on sexuality through translation of Eastern sex manuals during the second half of the Victorian Period (p.108-128). It should be noted here that unlike Bastin and Cheung, Merkle does not refer to these translations as activist. Highlighting the paradoxical situation of visibility and invisibility of translators, Merkle remarks that although translators of these manuals were not known by the public due to clandestine publishing, the elite literary society that was influential and powerful actually knew these translators and read their translations, which resisted the dominant puritan values of the Victorian period (Merkle, 2010, p.125-126).

Agency of translation was conceptualized within the scope of rebellion, dissent, and revolution that would be replaced by the term “activism” in the translation studies literature worldwide. Similarly, it is also possible to observe scholarly studies on translation and translators that were dedicated to subvert the predominant power relations or bring in novelties and ideas that could be resistant then in the late Ottoman and early Turkish Republican Period. Again, I should note that I refer and frame these translations as activists, which means the authors I will

mention below do not approach the agency of translation from an activist perspective.

To give a few examples, Devrim Ulaş Arslan and Müge Işıklar Koçak (2014) focus on Beşir Fuad, who was a writer and translator in the late 19<sup>th</sup> century Ottoman Empire, as a self-appointed agent of change. In their study, Arslan and Işıklar- Koçak (2014) suggest that Beşir Fuad introduced realism and materialism into the Ottoman culture repertoire through translation of scientific and literary works. Conflicting with the ideas and viewpoints of the eminent figures in the intelligentsia that predominantly pursued scholars and writers of romanticism, Beşir Fuad challenged the influence of romanticism, attempting to popularize materialism and realism through his translations of Voltaire and Zola (p.53-55). Moreover, the study also shows that Beşir Fuad supported these innovative ideas through translations of works on physiology and anatomy (p.51). As they also point out, it appears that Beşir Fuad may have an underlying agenda to undermine bigotry and promulgate the ideas of reason and enlightenment (p.55). Despite resistance and criticism, he received from the leading intellectuals of that period such as Namık Kemal (p.55-57), Beşir Fuad acted as a translator with a specific motive, subverting the dominant ideas and influence of the power holders, which indeed makes him an activist translator.

Sevda Ayluçtarhan's master's thesis (2007) on Abdullah Cevdet's translation is another example indicating that translators with activist motives are not the figures of only the late 20<sup>th</sup> century. Ayluçtarhan (2007) elaborates Abdullah Cevdet's translation that included specifically political criticism against Abdülhamid II and his tyranny. She remarks that Cevdet published his political translations in Egypt, which had a more autonomous structure since it was about to separate from the Ottoman Empire, and thus offered a safer and a more liberal environment than Istanbul for the

intellectuals criticizing the authority (Ayluçtarhan, 2007, p.33). If he had not chosen this safe space for his publications, his translations would have been banned and Cevdet would have probably been criminalized for his translations in Istanbul by the power-holders. Manifesting his materialist, secular, elite, and liberal ideology in his translations, Cevdet did not only publish his political translations but also guided and educated his readership regarding how to read them (Ayluçtarhan, 2012, p.67-68). Considering his resistance against the tyranny of that period and his attempts to challenge the hegemonic authority through specifically selected translations, Abdullah Cevdet emerges as an activist translator in the late Ottoman Period when such volunteers and rebel intellectuals were not labelled as activist then.

In a similar vein, Cemal Demircioğlu (2009) describes Ahmed Midhat as a provocative agent who had a significant role in modernization of the Ottoman culture and literature in the 19<sup>th</sup> century through translation. Demircioğlu (2009) remarks that dedicating all his energy and life to the development of the Ottoman society and educating his readers, Ahmed Midhat used translation to introduce the European culture and literary works to the Ottomans, which sparked essential debates related to translation in the circle of intellectuals, and wanted his contemporaries to follow the same strategies for the progress of Ottoman society (p.154). Performing various translation strategies and also producing different textual forms via translation, Ahmed Midhat intended to educate the public and import the Western social and political ideas into the Ottoman culture (Demircioğlu, 2009, p.153-154). Undoubtedly, today's social and political concerns such as climate crisis, discrimination, racism are different from those of the 19<sup>th</sup> century in the Ottoman Period. Yet, still, it would not be wrong to suggest that Ahmed Midhat was an

intellectual activist who was motivated and dedicated for a social change in the Ottoman society.

An activist approach to translation history might unravel or provide an alternative perspective to overlooked, oppressed, criminalized or executed translators and interpreters in history. For instance, Volkan Dökmeci (2018) mentions in his doctoral dissertation that some dragomans and language boys working for the Ottoman Empire were executed on the basis of treason or imcompliance with the interests of the Empire. Bearing in mind that translators and interpereters might undertake translational activities for social change against the interests of powerholders, I suggest that research in the lives and the works of such agents may manifest new and unknown aspects in history, and thereby contribute to translation history.

#### 2.1.2 Conceptualizing activism in translation studies

Bearing in mind that it is possible to give more examples of innovative translators with social and political motives before the 20<sup>th</sup> century, I will concentrate on translators and translational practices within the scope of activism pertaining to today's theoretical and practical concepts and socio-political engagement. In recent scholarly studies approaching translation and translators from an activist perspective, the themes that have been touched upon are diverse, but, to some extent, they are also overlapping. One good example for the diversity of the themes on translation and activism is the newly published book entitled *The Routledge Handbook of Translation Activism* (2020). Even only in this book, as stated in the "Introduction" by Gould and Tahmasebian (2020), four paradigms of translational activism, which

focus on translators, are emphasized: activist translators as witness-bearer, voice-giver, vernacular mediator, and revolutionary (p.2).

When I analyzed the recent studies, a wide range of approaches to translational activism and diverse themes emerged. Though it is not possible to analyze all the works focusing on the nexus of translation and activism, the growing literature on translation and activism can also be grouped in various different categories. For a more systematic flow, I have grouped them under six categories: theoretical approaches to translation and activism; translation in contemporary protest movements; network and organizations by activist translators and interpreters; translators and interpreters in conflict situations; translation and activism in postcolonial contexts; and feminist translation as a way of activism. My intention is not to summarize all articles in the literature but to unravel common theoretical and methodological issues and investigate alternative methods and concepts to approach translation from an activist perspective. When the studies are analyzed, it is clear that these categories may overlap in some aspects. Likewise, my study makes points that coincide with the above categories, while also making differing ones. For instance, in relation to the theoretical approaches, as the first study establishing a link between narrative theory (Baker, 2006) and culture repertoire (Even-Zohar, 2002) in the field of translation and activism to my knowledge, I suggest drawing a theoretical framework to account for practices and outputs of activist translators within the queer context of Turkey. The activist translators in my case are a part of the LGBTI+ movement in Turkey, and they might have to act and struggle for their rights under challenging and oppressive conditions, which also corresponds to the contemporary protest movements and conflict situations. Furthermore, I concentrate on a volunteer network of activists who

translate and disseminate knowledge though this network is different from the studies I will discuss in the third group on translators and interpreters' networks in terms of structure and organization. As for postcolonial contexts, my study may be considered out of the scope. However, given the roots of the links between activism and translation in postcolonial studies, it would be enlightening to mention the increasing number of studies on activist translation within the postcolonial contexts. Finally, the studies on feminist translation are not only similar to my case in terms of theory and practice, it would be safe to suggest that they also open up the way for nexus of translation studies and queer studies. To put it briefly, these six categories have assisted me in seeing the lacuna the literature and also the points that need to be elaborated and investigated more, and finally in locating my own study.

To start with the first group, theoretical approaches to translation and activism attempt to draw a framework to conceptualize activism in translation studies. For instance, in "Translation and Political Engagement" (2000), Tymoczko remarks that theoretical approach to power is required to comprehend the relations between activist translation and political engagement (p.31). Tymoczko (2000) acknowledges that with increasing interest in postcolonial theories in translation studies, issues surrounding translation and power such as cultural oppression, marginalization and resistance have been dealt with through critical and theoretical approaches (p.32). However, she also notes that postcoloniality in translation studies addresses to specific circumstances in history so while adopting this approach to elaborate translation and power, the struggles of the power related to the colonized and the struggles due to oppression for other reasons need to be differentiated. Thus, she claims that a more clarified and to the point theorization of power related to translation and political engagement is necessary (Tymoczko, 2000, p.33).

Six years later, Baker published a groundbreaking book entitled *Translation and Conflict* (2006) and offered narrative theory and notion of framing to investigate how translators and interpreters take part in contesting and undermining the hegemonic power relations. In a following article entitled “Reframing Conflict in Translation” (2007), Baker outlines the reasons why narrative theory is conducive to examining translation and translators in an activist context. One important reason is that, as she claims, narrative theory is not essentialist and allows positions of researchers to be more flexible and negotiable regarding socio-political conditions. In today’s world where social movements are motivated by identity politics and human rights, narrative theory provides a space to conceptualize identity in a culture and time specific way (Baker, 2007, p.152-153). Also in narrative theory, translators and interpreters are perceived as real individuals rather than figures in theory (Baker, 2007, p.153). In this way, the agency of translators and interpreters in activist contexts and their political engagement can be elaborated concretely (Baker, 2007, p.154). According to Baker, among other reasons she notes, the most important reason is that while narrative theory pays attention to individual and group resistance and rituals of interaction equally, it also attaches similar importance to the ways that question and contest these rituals (Baker, 2007, p.154). I will elaborate narrative theory and its relation to my study in the following chapters in detail, yet I would like to note that among the reasons Baker lists, I find narrative theory’s explanation of behavior in a dynamic way the most relevant to my study. In my case, both the activist translators working for *Kaos GL* magazine and other actors taking part in translational activities and knowledge production at *Kaos Q+* journal are very much involved in the conditions and stories they tell, so neutrality is out of question.



Narratives that these actors are a part of shape their behavior, and as a result, their translational practice as Baker (2007) suggests:

[T]he actor is always “embedded” in relationships and stories, there is no question of assuming a privileged position from which we can claim “objectivity” or “neutrality” in relation to the narratives we are involved in translating, interpreting or indeed analyzing. Narrative theory encourages us to reflect on and question the narratives we come in contact with and that shape our behavior, but there is no assumption here that we can suppress our subjectivity or stand outside those narratives, even as we reason about them. (p.154)

Undoubtedly, as studies on translation and activism increased, more theoretical suggestions to conceptualize translational activism emerged. To mention briefly, Cheung (2010) borrows a theoretical model by anthropologist David F. Aberle (1966) to analyze the extent of change in individuals and systems contributed by translation and translators. Cheung (2010) adopts four categories of social movement: transformative, redemptive, alterative, and reformatory, in order to scrutinize the power and dynamics of translation and its impact in an activist movement in the late Qing Era (1840-1911) (p.240-241).

To give another example of a theoretical approach to translation and activism, Michaela Wolf (2012) suggests drawing upon Bourdieu’s concept of “habitus” to scrutinize translational practice in activist contexts. Wolf (2012) remarks that translators’ assuming responsibility for their practices in social and cultural contexts are emphasized in the translation sociology, claiming that “The translatorial habitus has a key function in such an environment. Enhancing the concept with political and, consequently, “activist” components is crucial so that it can better correspond to present needs in the translation field” (p.137).

Wolf (2012) also mentions the inevitably political role of translators and interpreters in conflict situations such as war and interrogations, and underlines the problematic and difficult positions these agents are involved in. Thus, aside from drawing a theoretical framework for translation and activism, Wolf (2012) also suggests that in practice a developed political habitus can also help translators and interpreters find solutions in such work places (p.139). Wolf (2012) argues that translation in human rights entails a well-developed and focused political habitus, and this field is under-researched. Wolf's suggestion related to habitus of translators and interpreters is thematically relevant to my research. Focusing on activist translation within queer contexts, my study can be considered to be addressing the research gap Wolf mentions in terms of translation in human rights. Yet, rather than Bourdieu's habitus as Wolf suggests, I am adopting Baker's narrative theory as well as Even-Zohar's cultural repertoire in order to reveal the role of activist translation and translators in the LGBTI+ movement, knowledge production, and introduction of new options in terms of queer politics. Although I acknowledge that beliefs and convictions in line with a political agenda form translators' intervention as Wolf suggests (2012, p.140), I do not conceptualize translators and interpreters through habitus in this study. In the scope of activist agenda, Wolf (2012) claims that even translation scholars, too, need to have a honed political habitus so as to comprehend new dimensions in translational practices and set aside traditional perception of translators and Eurocentric concepts (p.141).

According to the categorization I have made, the second group of studies on translational activism is related to protest movements. These studies are quite recent as they cover contemporary activist movements. For instance, Rebecca S. Robinson's article (2017) analyzes the translation of the "SlutWalk Movement" from

Canadian context into Moroccan cultural space. As Robinson (2017) explains, the SlutWalk Movement started in Toronto and sparked by sexist and offensive remarks of an officer from the police department saying that women dressing like sluts may not avoid being victims (p.211). Following this movement, in Morocco, two women activists founded SlutWalk Morocco (SWMO), but then the name was changed into “Woman Choufouch”<sup>3</sup> to adapt to the social and traditional norms of the target culture as “slut” would be too inappropriate to be in the name of the campaign. Robinson (2017) explicates how an activist feminist group in Morocco adopted this culturally controversial movement and translated it into their own local language and cultural context without failing to participate in the global discourse of this activist movement that is struggling against rape culture and victim blaming. According to Robinson’s analysis, SWMO’s strategies to translate this feminist movement are to replace the controversial word “slut” and change the focus from rape to street harassment, which makes SlutWalk Movement localized and socially and culturally acceptable, and also enables the activists to be part of this global movement (p.220).

The SlutWalk Movement is also the case of another study on translation and activism. Woori Han (2017) scrutinizes how the SlutWalk Korea has been transformed in relation to the global movement and Korean leftist and feminist movements (Han, 2017, p.221). Han (2017) argues that the activists organizing the Korean version of the march translated slut into *jabnyon*, which is not as provocative as slut and addresses varied groups of people regardless of gender, sexuality, and class because the prefix *jab-* means “diverse” and “a socio-culturally lower status”. In this way, unlike the movement in Canada, the SlutWalk Korea appears to be more inclusive and is engaged with nonmainstream feminist movements.

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<sup>3</sup> It is a word play of a phrase that is used by men in Morocco to harrass women on the street (Robinson, 2017, p.214).

In addition to these studies elaborating translation in contemporary protest movements, the book entitled *Translating Dissent* edited by Baker (2016) becomes salient as a comprehensive collection of essays contemplating the role of translation in protest movements. The book analyzes the Egyptian Revolution in 2011 as a case in point. I would like to give a few specific examples from this collection since they are relevant examples of the use of translation as a tool to make alternative voices be heard. Moreover, in this collection, translation is extended to cover different methods and interactions such as subtitles, graffities, webcomics, documentaries, and stories.

Baker (2016) suggests that translation and interpreting need to be discussed as a central and integral element within the political field for solidarity networks to be more effective, and also translators need to participate fully in these solidarity activist communities (p.1). Hence, she starts the collection by criticizing academic and public circles by arguing that the language-related practices that contributed subversion of dominant narratives of the events in Egypt in 2011 have been overlooked despite the large number of scholarly studies on the Egyptian Revolution (Baker, 2016, p.2). She further argues that the role of translation in the contemporary social and political movements; the ways activists engaged in social and political movements utilize translation; and their motives and purposes have been under-researched fields of study (Baker, 2016, p.6), which she aims to address in her book. In addition to the essays in her collection, it would not be wrong to say that my study, too, will be a response to Baker's call and contribute to literature on activism and translation particularly within the context of contemporary activism, analyzing the concrete role of activist translators in the LGBTI+ movement in Turkey.

Apart from the studies on translational activism in protest movements of grassroots, I will also elaborate the effect of translation in introducing and producing

queer knowledge in the academic circle as a way of activism. In the collection, Samah Selim (2016), as a subtitler, explores the translation process in a state of emergency on the basis of her own experiences in the Egyptian Revolution (p.77-87). Selim (2016) claims that political translation practice has two modes within the context of protest movements: crisis and building. Crisis refers to urgent translation to disseminate the events of violence and resistance to the world particularly through subtitling and captioning, the two mostly used forms of materials for crisis translation. In this scope, a translator of crisis is a participant of the protest who is fully involved in fighting just like a barricade builder rather than a facilitator of a language (Selim, 2016, p.84). As for the mode of building, Selim (2016) suggests that it activates and circulates a wide range critical source texts for political meaning, which is necessary for effective international solidarity networks (p.77). She adds that while crisis translation is an urgent call for solidarity and a tool for mobilization of the international communities, it is not sufficient to build international solidarity networks. Building is a deep translation mode, requiring translation of all kinds of political texts revealing all aspects of the conflict and materials of revolution and counter-revolution so that political and linguistic groups will be able to comprehend the events fully and in line with a historical logic. Individual volunteer translators coming together under a political project establish networks of volunteers, which indeed manifests that activist translators are “partisan social actors embedded in concrete linguistic and political territory” (Selim, 2016, p.84, 86). Selim’s conceptualization bears a similarity to the actors in *Kaos GL* magazine in my research. Although the context differs from Selim’s study (in my study revolution is not the case), individual volunteer translators of *Kaos GL* appear to be performing “building” mode of translation according to Selim’s definition. Especially in the

early issues, volunteers translated any kind of materials (from news to poems, from scholarly articles to manifestos) that might contribute to foundation of a solidarity network. Activist translators in the magazine are also partisans of the LGBTI+ movement, and their deep translation, as Selim denotes, reflects all sides of the struggle including the hegemonic narratives aimed to be challenged so that readers and activists that would establish solidarity LGBTI+ networks could be informed about the events and the historical background fully and exhaustively.

As I mentioned above, in this collection, the activist translation in contemporary protest movements, the Egyptian Revolution in 2011 in particular, covers many forms of translations. For instance, Salma El Tarzi (2016) approaches activist translation from the ethical perspective of activist film making and subtitling. Reflecting on possible interventions to her own work by volunteer translators and her uneasiness related to losing creative control of her own works, Tarzi problematizes ethical issues surrounding activist film-makers and activist subtitlers. Tarzi also questions activist subtitlers' creative interventions and their ownership of the work they voluntarily contribute. In a similar vein, Leil- Zahra Mortada (2016), too, concentrates on translation of subtitling, taking Words of Women in the Egyptian Revolution as a case. Mortada elaborates the significant role of translation in conveying personal narratives and experiences of women in the Egyptian Revolution through subtitling their interviews and connecting them to international networks of solidarity.

While the articles conceptualizing activist translation in contemporary protest movements generally interrogate how volunteer translators embedded in social and political conditions participate in these protests in their own creative way, highlighting the significance of translation in such contexts; Eylaf Bader Eddin

(2020) criticizes activist translators as they failed to reflect the historical and cultural elements of sprayed walls of Aleppo during the ongoing conflict in Syria. Eddin (2020) notes that activist translators were able to convey political messages regarding the violence and resistance experienced in Aleppo, but their short cuts and the use of images and photos represented a disaster related to displaced civilians as a romantic and hopeful event (p.147-148). This mode of translation might be perceived as what Selim (2016) defines as “crisis translation” as the main motive behind it is to transmit the message to the world urgently without taking cultural and historical characteristics into consideration. However, Eddin (2020) criticizes this type of translation by activists and claims that as a result of such superficial translation omitting cultural elements, the walls are not represented as acts of mourning (p.151). Thus, in this article, Eddin proposes alternative translations for the walls of Aleppo and highlights the multiple interpretations and richness of the text. Unlike the other scholarly works on contemporary activism and translation, Eddin (2020) emphasizes the possible omission of cultural and historical dimensions of texts and failure to reflect their multi-layered interpretations in activist translations, and suggests alternative translation options to overcome this shortcoming.

Among the studies conceptualizing activism in translation studies, those focusing on contemporary activism and protest movements foreground translators and interpreters, the networks they establish, and highlight the importance of solidarity and political engagement of translators and interpreters in social movements. This is the third group of studies that become prominent in the literature. To give an example for studies on volunteer organizations founded by translators and interpreters for activist purposes, Leticia Sánchez Balsalobre, Jesús de Manuel Jerez, Eloísa Monteoliva Garcia and Esther Romero Gutiérrez (2010) concentrate on

ECOS, “Translators and Interpreters for Solidarity” founded in 1998 in Spain. They elaborate the influence of volunteer translators and interpreters on civil society, translation theory and practice and profession. The study shows that the collaboration under ECOS aims to help communication for individuals and groups excluded due to language barriers and make situations that are not prioritized by the mainstream and dominant media visible. Moreover, the study also emphasizes that ECOS is not only a translation/interpreting service provider but also a significant tool to generate and disseminate political discourse for language plurality as well as social and political matters (Balsalobre et.al, 2010, p.8-9).

In a similar vein, Anastasia Lampropoulou (2010) focuses on Babels, a network of volunteer translators and interpreters. In parallel to ECOS, Babels is also defined as a political actor with its main objective to facilitate communication of those not speaking colonial languages (Lampropoulou, 2010, p.29). In the study, while touching upon the emergence of Babels after the 1<sup>st</sup> European Social Forum, Lampropoulou examines a specific case study, in which the tension between mobilization process for volunteer interpreting in non-colonial languages and the conventional principles predominant in the field of conference interpreting is scrutinized. Despite the conflicts and debates on the issue of quality when volunteer interpreting is considered, Lampropoulou claims that the activist positioning of Babels also leads the volunteer interpreters to find and try new ways to ensure quality. Moreover, according to the study, quality of interpreting does not depend on only on professional standards and the product but needs to cover the socio-political factors that surround the practice, product and the context that the practice takes place in (Lampropoulou, 2010, p.35).



Baker's study (2013) on the network and organization of activist translators and interpreters scrutinizes how volunteer translators and interpreters benefit from their language skills to make voices, which were silenced by the imperial power of English, be heard. Delving into the hybrid language use, deliberate subversion of English and creative methods to challenge hegemonic English, Baker gives examples of linguistic performances from the well-known activist communities, which are Traduttori per la Pace/Translators for Peace, TUP, Tlaxcala, Translator Brigades, ECOS and Babels. Baker (2013) emphasizes that activist translators and interpreters are increasingly participating in social movements for justice and they provide a "fluid, dynamic and negotiable" platform in which new power relations and cultural situations are generated (p.45).

As an example of growing number of networks established by activist translators, Jasmin Esin Duraner's study (2021) on LGBTI News Turkey, which is a platform sharing and translating news from Turkish into English, is another analysis on a volunteer translation organization. Despite being different from more institutionalized organizations like ECOS and Babels that have language diversity, LGBTI News Turkey is an example of a network of volunteer translators. Moreover, unlike Baker's examples of specific linguistic performances and word plays to contest the hegemony of English language, Duraner's study reveals that deliberately "proper and faithful" translation into English with interventions by translators and editors can also serve as an activist tool to participate in a global social movement and contest the hegemonic narrative. In this study, Duraner delves into the news platform organized by volunteer activist translators who employ translation to show the perception of LGBTI+s in Turkey by mainstream media disseminating a hegemonic public narrative and to create an alternative one by challenging the

predominant narrative against LGBTI+s. Duraner also problematizes the notions of “fidelity” and “visibility” within the context of activist translation, manifesting the power of activist translators on lobbying activities and public opinion.

Similarly, Manuel Talen’s research (2010) focuses on a translation network comprised of volunteer translators, called Tlaxcala. He firstly shares his experiences in the translation project called *Don Quijote’s Leftwingers*, in which alternative Spanish articles were translated into English, and manifests how the mainstream Anglophone media and the imperial characteristic of English led to failure of the project as the contents of the selected articles did not attract the interest of English-speaking readers (Talens, 2010, p.19-21). Being one of the founders of the network, Talens then focuses on Tlaxcala, which was founded on a basis counter to Eurocentrism, colonialism and racism, and explain that alternative texts from unknown authors or authors only known to their own linguistic circle are translated and thus, Palestinian, African, Latin American etc. authors have been heard beyond their limited space through this network. Underlining the importance of solidarity and collaboration with other organizations as well as language plurality, Talens points out the importance of the alternative media and translation, and explains their further objective as reversing mainstream media’s dissemination of disinformation through association with other networks such as ECOS (p.21-24).

These studies above focus on translators’ network, how they operate and cooperate with other organizations. They manifest the role of volunteer translators in these networks and how the networks function. As for my study on activist translators, it would not be wrong to suggest that unlike the well-organized networks of translators mentioned above, *Kaos GL* magazine, particularly the issues pertaining to the early years, is an example of a platform with unsystematic and spur-of-the-

moment kind of translational activities. Moreover, the magazine did not serve as a translation organization or a network of translators but within the course of time it provided a space for translations of different texts (from news to scholarly articles) by volunteers in an effort to enlighten its readers about LGBTI+ rights, health issues, experiences, news and so on. As for *Kaos Q+*, it is not a translation site per se but benefits from the network of translators with the intention of introducing and generating queer knowledge. In this way, although my research includes the network of activist translators that, I suggest, can be considered to be crucial participants of the social movement contesting the hegemony of the mainstream and power holders in Turkey, unlike the studies mentioned above, it does not focus on a specific organization or a collaboration of translators.

The fourth group of studies on activist translation highlights translators and interpreters in conflict and war zones, and ethical implications of activist translation. Before I give a few examples, I should note that these themes that I grouped may overlap in many aspects. While a study draws a narrative framework for translational activism, which may locate it in the group of studies approaching activism and translation from a theoretical approach, it can also foreground a network of volunteer translators as a case study. Thus, it is not possible to make clear-cut distinction between these categories.

As for research on translators and interpreters in conflict and war zones, there are several scholarly studies approaching the issue from different perspectives (see, for example, *Translating and Interpreting Conflict* (2007), the special issue of *The Translator* (2010), *Translating Dissent: Voices from and with the Egyptian Revolution* (2016). To give a few examples, Moira Inghilleri (2008) interrogates the social conditions constituting ethics of the translator on the basis of personal

narratives of military linguists in Guantanamo and Iraq. She underlines that translators and interpreters often encounter conflicts and people who have been exposed to human rights' violations. Under these circumstances, linguistic challenges are not the main issue when the real compelling thing is the ethical and political judgement (Inghilleri, 2008, p.212). Drawing upon Bourdieu's concepts of habitus and field, Inghilleri argues that in such conflict situations translation ethics may not be guided by the professional codes of ethics. Instead, the ethical decisions are attempted to be given when translators and interpreters come face to face with them. Thus, rather than professional ethical codes based on impartiality, ethics of the translator is built through the geo-political contexts and social conditions where translators and interpreters work (Inghilleri, 2008, p.213). In a similar vein, in a following article, Inghilleri (2010) scrutinizes the interpreter ethics in the context of war in Iraq. According to Inghilleri, war is an important framework to scrutinize the codes of ethics because these codes are not as significant and powerful enough anymore to hide the agency of interpreters. She claims that the violent conditions, wars and conflicts give little time to interpreters to reflect on their decisions in terms of morality and ethics so ethical judgements seem to depend on the results of political and social realities related to the conflict (Inghilleri, 2010, p.192).

In a more recent study, Malaka Shwaikh (2020) focuses on knowledge production in the Gaza Strip and the use of language in communication through the interviews with the Palestinian translators, journalists, and activists working with American and European scholars. Shwaikh notes that European and American media has preconceived ideas for Palestinians, which shape the global narratives regarding this conflict in the Gaza Strip. This, in turn, leads to distrust of Palestinians towards American and European content producers and to the knowledge and news they

disseminate. It makes translation and interpreting very challenging in the Gaza Strip, and also bring ethical issues forward (Shwaikh, 2020, p.130). Although Shwaikh does not refer to ethical judgements or codes of ethics in interpreting in the conflict, the study's focal point is very relevant to the issue of ethics as she claims that it is of pivotal importance to respect cultural differences and understand the political contexts in the war zone. Moreover, warning that media has a transformative effect on people in the war zone, Shwaikh suggests that translators as well as activists and journalists assume moral and ethical responsibility to be aware of the media's power and control it not to cause more harm (p. 141).

The conceptualization of activism in translation studies has roots in the postcolonial theory since it has offered a new paradigm in literary and cultural studies in terms of ideology and power (Tymoczko, 2010, p.15). In respect to postcolonialism, Paul Bandia (2020) remarks:

Postcolonialism has become a theoretical construct that seeks to account for the challenges to (as well as the analysis of) oppressive forms of western power and hegemony. It gives voice to the marginalised to denounce or counter the historic exploitation and oppression of peoples and societies of the global South. To the extent that postcolonialism is fundamentally engaged with denouncing all forms of oppression, including race, gender, class, and the environment, it is the locus of activism directed at the residual effects of colonialism. (p.518).

Thus, it is no surprise that the studies focusing on the connection between translation and activism often include postcolonial contexts, which I would like to categorize as the fifth group of research. In the postcolonial contexts, varied possibilities of resistance and engagement of translators have manifested in translations (Tymoczko, 2010, p.15). Surely, there are many scholarly works delving into postcolonial translation (see, for instance, Mehrez, 1992; Bassnett and Trivedi, 1999; Cronin,

2000; Bandia, 2003; Ashcroft, Griffiths and Tiffin, 2003; and so on). Yet, I will exemplify more recent studies that invoke translation in postcolonial contexts to account for translational activism.

Khushmi Mehta (2020) scrutinizes repercussions of English translations in the periodical named *Vrishchik*, which is a platform for artists to display literary works and discuss their socio-political concerns in postcolonial India. The periodical was an independent initiative and conceived cultural and linguistic diversity as a resistance to the perception of a national culture in postcolonial India (Mehta, 2020, p.364). In this platform, publication and translation of vernacular literary works located in the periphery did not only increase visibility of the regional literature but also resisted against “canonized” literature and covered alternative narratives beyond traditional totalizing nation-state model (Mehta, 2020, p.374, 375, 377). Despite different socio-political and historical contexts of India and Turkey, the periodical in question has similarities to my case, *Kaos GL* magazine, in a number of aspects. In terms of the structure and organization of the periodicals, both started with a group of volunteers undertaking all the works of the periodical from publishing to translations, from writing to circulating. More importantly, both serve as a platform in which specific silenced groups are able to voice their demands, express their concerns and challenge the hegemonic institutions.

In respect to instrumentalization of translation in independence movements of the states, Bastin, et.al. (2010) scrutinizes the activist role of translation in the liberation of Hispanic America from Spanish domination. Focusing on translation of the specific political texts, they question the introduction of new and rebellious ideas to Spain’s American colonies and how emancipation of Hispanic America was sparked through these translations and translators who were dedicated and motivated

to the liberation movement. While the significant role of the translation in subverting the hegemony is highlighted, they also reveal another implication of translation.

While it was instrumentalized by the elite to contest Spanish domination and contribute to liberation of the American colonies, it was also used by the very same elite to control and dominate less empowered social classes and ethnic minority groups in Hispanic America (Bastin et.al., 2010, p.62-63). As in colonial and post-colonial contexts, translation served as a tool for both resistance and oppression.

Unlike other studies conceptualizing translation and activism in postcolonial contexts, Bandia's study (2010) approaches the resistance strategies of translation in terms of internal oppression rather than resistance to colonial domination in contemporary African literature. Similar to Bastin et.al.'s remark (2010) regarding that the elite seized the power and maintained inequalities and oppression on minorities and lower social classes in the postcolonial context as mentioned above, Bandia problematizes the internal issues of power and class shaping resistance in the literature. In this scope, he suggests that an activist translator in postcolonial African writing aims to understand subversive language and stylistic peculiarities of the author, and to buttress heteroglossia intending to unravel conflicts of class and power resulting from colonialism and neocolonialism (Bandia, 2010, p.186-188).

The sixth and last group of studies on translation and activism is the category of feminist translation and it is quite relevant to my research. As is seen in the examples from the literature on translation and activism worldwide, translation has been a powerful and necessary tool for intellectual activism since it ensures to contact with various politically situated communities across the world, and making strategic decisions on what to and how to translate is a way to participate in the activist movement (Collings, 2017, p.xi). Within this scope, activism and translation

have conjugated aptly for feminist translation, too. Ana Louise Keating suggests in an interview on feminist translation and activism that translation is a facilitating tool for the activists to start and maintain dialogues with and among multiple communities and to develop coalitions in varied locations for social change (Keating in Castro and Ergun, 2017, p. 114). Translation lying at the center of feminist politics is used as a tool to produce “identities, knowledge and cross-cultural encounters” (Castro and Ergun, 2017, p. 1). To this end, by questioning and challenging the gender binaries and unequal power relations, feminist translation becomes a form of activism.

Undoubtedly, there is a vast number of articles (for instance, Godard, 1991; von Flotow, 1991, 2006; Ergun, 2013; Bozkurt, 2014 and so on), books (Simon, 1996; von Flotow, 1997; Castro and Ergun 2017 and so on), master’s and doctoral theses (e.g. Özçelik, 2009; Ergun, 2015; Postalcioglu, 2016; Bogic, 2017; Akçasoy, 2017; Li, 2018) on feminist translation worldwide and in Turkey, so it is not possible to review all of them. Thus, I will only give a few recent examples to point out how translation, as a source of politics, ideology and scholarship, serves as a powerful instrument for feminist movement.

Investigating various dimensions of feminist translation praxis, Emek Ergun (2013) attempts to unravel how translation is structured as a generative and transformative source of politics and knowledge. In her article entitled “Reconfiguring Translation as Intellectual Activism: The Turkish Feminist Remaking of *Virgin: The Untouched History*” (2013), Ergun analyzes her own Turkish translation of Hanne Blank’s *Virgin: The Untouched History* (2008) on the basis of the textual choice, word choices, and the preface. Criticizing the perception of translation as an imitative and derivative work and its ignored role in producing



and disseminating important knowledges, Ergun (2013) attempts to reposition translation, particularly feminist translation, as an essential tool to generate and disseminate knowledge within and outside the academia (p.264). Ergun notes that although circulation and dissemination of ideas and knowledges have been a topic of scholarly studies, the way these transnational ideas and discourses are localized has not been well studied. To this end, she intends to address localization of circulating ideas with this study (p.267). In this sense, the case of activist translators working particularly for *Kaos Q+* in my study can also be perceived as a contribution to the lacuna in the literature of localization and appropriation of circulating knowledges and ideas. *Kaos Q+* is a peer-reviewed academic journal giving coverage both to translations and indigenous articles. Elaborating the links between the indigenous articles and translations as well as lectures on queer studies at Ankara University that sparked the idea of an academic journal and facilitated the publication process, I will also question how and to what extent queer knowledges, discourses, and experiences brought into Turkish academia through translation have been adopted. Moreover, approaching *Kaos Q+* as a queer project in translation, I will interview the chief editor of the journal so that with more details of the process from emergence of the idea to publication I can unravel transformative and generative characteristics of translations, which are labelled as “transperformance” by Ergun since translations are “performing texts producing both meanings and political effects in its cooperation with readers” (Ergun, 2013, p.267, 271).

In respect to transformative and regenerative nature of feminist translation, Susan Gal, Julia Kavalski and Erin Moore’s study (2015) investigates translation practice in non-governmental feminist organizations through a Ugandan NGO that

supports education for girls and an Indian NGO counselling women for household conflicts. Gal et.al. (2015) approach translation as “a form of citation”, saying:

[I]t is a situated activity that repeatedly takes up, reframes, re-contextualizes, and re-purposes the agendas, ideologies, and positions of the people that translators and translations bring together. Translation as practiced in NGOs is enacted in events, across numerous sites, between participants with different and often multiple roles, goals, and institutional positions. (p.612).

In this sense, Gal et.al. highlight generative and transformative characteristic of translation and reveals how and why changes occur during translation process. Focusing on the notion of “register” defined as an aggregation of person-types and contexts linked to labels and expressions, they show that creating new registers, changing them or having different types of speakers made familiar talks of pivotal importance in translation process and lead to success in transferring knowledge and ideas at these local NGOs (Gal et.al., 2015, p.616, 627-630). Expanding beyond the conventional perception of and expectation from translation, the study manifests that translation is not a simple channel to transfer global narratives of rights into a local context without any changes. Transformation and change are inevitable for translations serving for feminist purposes. I should note that the citational characteristic of translation is also salient when indigenous works in *Kaos Q+* Journal are considered. To mention briefly, the scholars and researchers writing for *Kaos Q+* and working on or in relation to queer theory build upon translations of queer texts that are not available in the Turkish queer literature (if it is possible to mention such literature at all). Translation here is not “translation proper” only. It manifests intertextual, paratextual, and metatextual characteristics, and, as Gal et.al. (2015) suggest, it is transformative and generative because not only new knowledge is transferred through translation but also local experiences and knowledges are

reframed and recontextualized, which, I suggest, possibly leads to construction of a conceptual narrative, queer, in academia. On one side, the fundamental texts on queer theory are translated to introduce and disseminate new concepts and theories. On the other side, researchers produce indigenous articles, benefiting from translated ones, which can be traceable through transtextual elements such as quotes, references, themes addressed in the articles, commentaries and critiques, titles, prefaces and bibliographies<sup>4</sup>.

To give a more recent example of a scholarly study on feminist activist translation, Kornelia Slavova (2020) claims that feminist ideas and theories were introduced to Central and Eastern Europe through translation of Western ideas by means of a direct political act from outside and from above in the early 1990s (p.266). In this scope, Slavova questions if such intellectual activism can really spark the social change and lead to a feminist movement in the post-communist world. To address this question, she conceives feminist translation as a culturally translated ideas, concepts and methods which, in turn, have been developing through negotiation and interaction. To Slavova, only approaching feminist translation with this perspective can lead to non-hierarchical understanding of East/West feminist interplay and contact (p.267). Slavova points out that feminism emerged in the post-communist world as a form of intellectual activism, adding that translations of feminist works were not following any systematic or logical order. Translation of concepts were also problematic since they do not have a corresponding social and cultural meaning (Slavova, 2020, p.268). In this respect, translational practices are very similar to activist translations in *Kaos GL* magazine. My analysis of the translations indicates that particularly in the early issues of the magazine activists

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<sup>4</sup> For an elaborate study on citationality in feminist translation in the Turkish context, please see Akçasoy and Koçak, 2022.

attempted to translate whatever was accessible for them to convey new ideas and issues related to LGBTI+ and queer from health to education, from basic human rights to lifestyle. Thus, translations in the magazine were unsystematic and piecemeal. For instance, in an early issue (2<sup>nd</sup> issue, 1994) it is possible to find Susan Stryker's speech on identity and rights of transgenders although readers were not aware of identity politics or just started to be informed about rights, stories, and experiences of LGBTI+ communities around the world. In terms of challenges in translating concepts that Slavova mentions, it would not be wrong to say that it is one of the major discussions in *Kaos GL* magazine due to cultural, social, and historical differences. As for the question Slavova asks at the beginning of her study regarding the possibility of social change, she claims that these feminist projects contested the established meanings and introduced new methods, theories, ideas, and experiences while they also have developed and become more specific and local (Slavova, 2020, p.273). Thus, in all these examples from the literature on feminist translation, transformative, re-generative and non-static nature of activist translation, feminist projects in particular, are salient.

As the above literature review suggests there is an increasing interest and high volume of studies in conceptualization of activism in translation studies worldwide, but it is not the case in Turkey. The existing scholarship has mainly focused on the role of translation and the agency of translators in social and cultural movements in the Turkish context. Yet, translation and translators from an activist perspective have been overlooked. To my knowledge, and I mentioned two of them above, there are only four studies regarding translational activism in Turkey: Ergun's article entitled "Reconfiguring Translation as Intellectual Activism: The Turkish Feminist Remaking of Virgin: The Untouched History" (2013), Duraner's study on

LGBTI News Turkey (2021), Ayşe Saki Demirel and Aslı Özlem Tarakcıoğlu's (2019) study of two Turkish feminist websites, *5Harfliler* and *Çatlak Zemin*, and Akçasoy and Koçak's study on feminist translation through citationality (2022). As I already touched upon Ergun's and Duraner's studies above, I will mention the last two articles here. Demirel and Tarakcıoğlu (2019) investigate two feminist websites, *5Harfliler* and *Çatlak Zemin*, which publish translated articles in addition to indigenous articles. Conducting analysis on the themes of the published translations and paratexts surrounding the websites, Demirel and Tarakcıoğlu claim that these websites perform feminist translation practices and contribute visibility of translators and women (p.309). As for Akçasoy and Koçak (2022), they scrutinize how gender equality was challenged through Fatmagül Berktaş's article (1985) in which translated citations were employed extensively and reveal the role of translation in the form of citations in contesting the hegemonic narrative on women and gender roles in Turkey, which explicitly makes translation a form of activism.

The critical overview of the literature showed that despite the increasing number of studies focusing on translation and activism, the experiences and insights of activist translators have not been elaborated in detail. I suggest that their reflections on and conceptualization of translation and first-hand accounts of experiences as volunteer translators can provide valuable insight into dynamics of translation and power relations as well as diverse ways of activist translation. Hence, my study will not only be contributing to the flourishing area of translation and activism but also fill this gap in the field. The literature review further manifested that reflections of activist translation in academia have not been problematized in the relevant scholarly studies. In this sense, this study will also offer an alternative dimension to activist translation by inquiring instrumentalization of translation for

queer activism in academia. Moreover, the overview of the scholarly studies in Turkey manifested that activist approach to translation has been an under-researched area, and thus, this dissertation fills this gap in the literature on activism and translation within Turkish context and will be one of the pioneering studies on queer translation in Turkey.

## 2.2 Intersecting disciplines: Queer and translation

As I mentioned above, postcolonial approach to translation and then specifically feminist translation have opened up possibilities to juxtapose queer scholarship and translation studies. Though there may be differences in the methodologies, practices and also challenges between queer translation and feminist translation, but as Elizabeth Sara Lewis (2010) remarks below, the mainstay of both feminist and queer translation appears to be empowerment of the marginalized and oppressed:

Just as advocates of postcolonial translation have argued that translation could and should be a way to give colonised cultures back their voice and fight the hegemony of colonising cultures, and advocates of feminist translation have argued that translation could and should be a way for empowering women by clearly representing them in language and combating patriarchal hegemony, it is now necessary to advocate for a queer form of translation that gives queer people greater visibility and helps them struggle against the subordinating power of the heteronormative hegemony. (p. 3)

Before I move on the analysis of the literature merging queer studies and translation studies, I think it is important to define firstly what queer theory is and how it emerged, and then what queer translation is and in what way I use it in this study.

### 2.2.1 Queer theory and queer translation

Once a pejorative and homophobic word addressing gays, queer has been not only embraced by the LGBTI+ movement but also adopted as a theoretical model to challenge conventional mainstream theories and methodologies in academia. At the same time as the interest in gay and lesbian studies at the American/European universities in the 1990s was increasing, queer also started to be used more widely. However, although at first it appeared as a continuity with previous gay and lesbian studies, it was also a break from them (Jagose, 1996, p.75). Gay and lesbian movements were very dedicated to the identity issues, claiming that in order for political intervention it is required to adopt an identity. However, from a post-structuralist perspective, queer draws attention to the limitations of identity for political representation (Jagose, 1996, p.77). In a similar vein, Steven Seidman (1994) notes that queer opposes homosexual theory and politics since they reproduce binaries, which maintains heteronormativity of the society. Moreover, Seidman (1994) suggests that Western homosexual theory's normalization of gay reinforces heterosexuality and homosexuality as the main categories of sexuality and identity, adding that:

[Q]ueer theorists view heterosexuality and homosexuality not simply as identities or social statuses but as categories of knowledge, a language that frames what we know as bodies, desires, sexualities, identities; this is a normative language that erects moral boundaries and political hierarchies. Queer theorists shift their focus from an exclusive preoccupation with the oppression and liberation of the homosexual subject to an analysis of the institutional practices and discourses producing sexual knowledges and how they organize social life, with particular attention to the way in which these knowledges and social practices repress differences. (p.174)

Thus, queer challenges not only heterosexuality but also conventional perceptions of sexual identity. As Jagose (1996) remarks, queer subverts the conventional

understandings of gender, sex, and sexuality and resists anything that is considered normal (p.99). In respect to what queer and queer theory involves, Jagose explains that “queer focuses on mismatches between sex, gender and desire. . . . Whether as transvestite performance or academic deconstruction, queer locates and exploits the incoherencies in those three terms which stabilize heterosexuality” (p.3).

As is seen above, Jagose and Seidman provide an insight into queer and queer theory, manifesting its critical characteristic and resistance to normativity. For further and detailed information, the key texts on queer theory by Judith Butler (1990) and Eve Kosofsky Sedgwick (1990) are also valuable sources.

So how does queer theory, as mentioned briefly above, converge with translation studies theoretically and practically and become queer translation? Brian James Baer (2021) defines the fundamental changes in the approach to translation studies from source text-orientedness to target-orientedness and its liberation from linguistic focus as the rebirth of the field (p.1). Given the new perspectives to translation as contesting and challenging the norms of fidelity and accuracy as well as power relations for social change with the rebirth of the field, translation appears to have an inherent activist notion. To Gayatri Chakravorty Spivak (2010), the duty to translate should be determined by the idea of the untranslatable, which does not mean one cannot translate but “one never stops (not) translating” (p.38). Baer (2021) links Spivak’s remarks to the concept of performativity in translation, saying that “attention to this disruptive, subversive space of indeterminacy between languages . . . is a queer space, one that challenges any normative idea of straightforward translatability” (p. 303).

In line with Baer’s quote above, many scholars focusing on queer translation tend to draw an analogy between queer and translation studies. In their



“Introduction” of *Queering Translation, Translating the Queer* (2018), Baer and Klaus Kaindl mention the delay in the emergence of works bringing queer studies and translation studies together despite similarities of and parallel issues discussed in both disciplines. In respect to similarities between queer studies and translation studies, Baer and Kaindl suggest that queer theory elaborates the representation of alterity while translation manifests alterity intrinsically available in representation (p.1). To point out the parallel aspects, particularly trans identities in writing, Emily Rose (2016) claims that translation occupies an ambivalent space and the relationship between the target and source texts is fluid (p.495, 500). Similarly, Arielle A. Concilio (2016) mentions that both translation and transgender, which is an identity within the wide fluid spectrum of queer, are marginalized due to rigid binaries of female/male and original/copy (p.462). Another example is Pauline Henry-Tierney’s three adjectives that define both translation studies and queer studies, be it performative, fluid and subversive (Henry-Tierney, 2020, p.255). While analyzing queer identities in the translation of Monique Wittig’s *The Lesbian Body* (1973), Miller Wolf Oberman (2017) underscores the link between body and text, and foregrounds the connections between imperfections in translating and imperfections in expressing gender and sexuality (p.157). Aaron Lacayo (2014) makes another analogy between translation and queer practices in terms of unknown possibilities. Lacayo conceptualizes translation as a queer practice, saying that it is a queer encounter between the text itself and the infinite number of possibilities yet to come (p.219). In respect to infinite meaning possibilities inherent in translation, Rosemary Arrojo (2010) remarks:

Concepts and meanings are not discovered, but constructed, and because the circumstances of their construction are never the same, they can never be

fully reproduced. . . [E]very reproduction of a text into any other language or medium will not give us the integrity of the alleged original, but, rather, constitute a different text that carries the history and the circumstances of its (re)composition. (p.249)

In other words, concepts and meanings are not stable and essential, and they do change within the course of time and according to the context. In queer theory, sexual identities and gender are not innate but constructed, and they are fluid. Thus, the quote from Arrojo given above reveals how translation and queer have parallel aspects theoretically and practically.

In the first comprehensive book on queer translation, *Queer in Translation* (2017), Brett Jocelyn Epstein and Robert Gillet say in their introduction that queer and translation have a common ground or at least very similar features such as being indeterminate, slippery and addressing issues of power and sexuality (p.1). Epstein and Gillet claim that theoretically translation is inherently a queer practice and provides opportunities to analyze queerness, noting that:

On a larger theoretical level, notions of translation as a performative practice, as an imitation with at best tenuous links to the idea of an original, as an indefinite deferral of meaning, but also as a site of othering, hegemony and subalternity, mark it out as always already queer and as an appropriate metaphor for the exploration of queerness itself. (p.1)

Just like translation, queer occupies an intersectional position and has a lot in common with translational practices. Thus, Epstein and Gillet (2017) remark that investigating the confluence of these disciplines expand their boundaries to the extent that it involves in art and activism (p.1). In this sense, my research can be considered to buttress their argument since the analysis in this study and juxtaposition of these two disciplines together have enabled me to conceptualize queer translation performed by the volunteers in *Kaos GL* as activism.

As is seen in the remarks of the scholars above, the parallel perspectives and junctions have already been established between queer studies and translation studies. Taking these common points into consideration, I think it is important to clarify what queer translation is and how I use it in this study. To B. J. Epstein (2010), queer translation refers to LGBTI+ authors and translators' way of writing in a heteronormative society to contend with and subvert heteronormativity. From the perspective of queer studies or methodologies, translators attempt to either highlight queerness of authors or themes in translation or expose heterosexist and homophobic views of an author (p.1). In parallel to Epstein, Elizabeth Sara Lewis (2010) suggests that translation of texts containing queer themes or subverting homophobia or heteronormativity, and translations identified as queer by their translators could be defined as "queer translation" (p.5). William M. Burton (2010) considers queer translation as a "descriptor for a translation project" that undermines and historicizes the norms of gender, sex, and sexuality (p.55). No matter how diverse the approaches to and definitions of queer translation is, the common denominator seems to be that queer translation is related to deconstruction of the hegemonic gender regimes and binaries, and reconstruction of a space where queer people find a voice. It aims to make queers visible by challenging patriarchy and heteronormativity. In this scope, William J. Spurlin (2014a) remarks:

Queer is not simply about sexual rights in the same way that translation is not simply about seeking equivalences between one language and another, and the critical conjunction of translation studies and queer studies offers broadened opportunities for civic engagement and citizenship in a transnational world, as well as an important tool for knowledge production about sexual difference and for the decolonization of desire. (p.307)

Queer translation appears to transcend the translation of queer texts and it is closely linked to a political stance as it contests hegemonic powers. It is the main reason that I refer to the translated texts on queer and LGBTI+ themes I will analyze in this study as “queer translation”. I would like to use this term for the translation projects that are at odds with and subvert mainstream dominant narrative oppressing and marginalizing LGBTI+s by importing new options to forge queer alliances, internal identity and a community in grassroots and also form a queer literature in Turkish.

This will also limit my analysis of the literature on queer translation. Firstly, I will not delve into the translation of literary works because, as it will be seen in the literature I analyzed below, queer identities in literature, queer authors and translators or queer versions of literary works have been widely elaborated. Their implications in different cultural and linguistic contexts have also been studied. However, translation of non-literary texts, namely the scholarly texts, articles, essays that are key works in queer theory are of pivotal importance to convey, produce, and disseminate queer knowledge across cultures, but it has been under-investigated. Thus, I will concentrate on scholarly articles on LGBTI+ and queer politics. Furthermore, I will not mention every translation that includes gay or lesbian identity unless they attempt to challenge the hegemonic narrative on LGBTI+s or subvert the mainstream and conventional methodology or translational practices imposed within translation studies.

### 2.2.2 Translation in/of queer

Despite the similarities and parallel approaches between these two disciplines I mentioned above and Keith Harvey’s early works on queer representations in translation (1998, 2000, 2002, 2003), it has taken translation scholars too much time

to integrate the concepts and theoretical tools of queer theory into translation studies. It was only 2010s when the studies bringing translation and queer together started to emerge (Burton, 2010; Möser, 2012; Spurlin, 2014a; Bauer, 2015; Gramling and Dutta, 2016; Epstein and Gillett, 2017; Baer and Kaindl, 2018 and so on). Today, the scholarly studies on queer translation have dramatically increased, and these five important publications focusing only on queer translation have recently been released: *Translating Transgender*, the special issue of *Transgender Studies Quarterly* (2016), *Queer in Translation* (2017) edited by Epstein and Gillett, *Queering Translation, Translating the Queer: Theory, Practice, Activism* (2018) edited by Baer and Kaindl, *Queer Theory and Translation Studies: Language, Politics, Desire* (2021) by Baer, *Translation and LGBT+/Queer Activism*, the special issue of *Translation and Interpreting Studies* (2021) edited by Michela Baldo, Jonathan Evans and Ting Guo. Although translation scholars have been increasingly interested in interdisciplinary works between translation studies and queer studies, queer translation can still be considered a new research area in which there are many issues that need to be further investigated.

My analysis of literature on queer translation has revealed that a few specific themes are foregrounded in scholarly studies. The first theme is representation of queer identities particularly in literary works, queer translators and queer authors. In relation to this theme, there are also studies that discuss the methods unravelling or hiding queer identities in texts, particularly in literary texts. The second theme discussed in scholarly studies widely is the linguistic and conceptual circulation/travel of queer and queer theory across different cultures. The last theme, also a very relevant one to this study, is queer translation as an activist practice. Below, I will explore these themes respectively.

As I mentioned above as the first theme, many scholarly studies on queer translation mainly focus on literary works and approach translation of these works from a queer perspective. Taking literary texts as the main source, the studies conjoining queer scholarship and translation elaborate queer identities in literary texts, queer translator or authors of the texts and the repercussions of their identity on translation, queer readings or reinterpretations of source texts, manifestations of disguised or censored queer features of source and target texts.

When queer translation is in question, it is impossible not to mention Harvey, who was the only scholar in the field of queer translation for a very long time, and his groundbreaking studies focusing on camp talk (1998, 2002), gay identities in translation (2000) and representations of American gay in French translated literature (2003). In “Translating Camp Talk” (1998), Harvey focuses on a verbal style perceived to be specific to male gay people in French and Anglo-American post-war fiction (p.295). This style is known as camp talk and refers to a wide range of identities under the umbrella of gay ranging from transvestite to hedonistic gays, from activist queers to arty type gays. According to Harvey (1998), camp talk in gay fictions may result from the critical awareness increasing among gay people caused by being excluded from the mainstream meaning making practices. Also, it might be resistance to cultural norms (p.301). In this sense, it has functional similarities to *Lubunca*, a verbal style spoken by the queer community in the Turkish cultural context, which I will mention later in the following chapters. Harvey suggests that this verbal style is problematic for translators because the standard tools of language function differently in English and French gay fictions within post-war literary and cultural contexts, and aims to show emergence of gay fiction in English speaking world and resistance in French to dissemination of marginalized identities by means

of comparative analysis on two translations, one from English to French and the other is from French to English (Harvey, 1998, p.295). According to his analysis, translation of camp talk manifested limitations and priorities of different cultural contexts. In French translation, the camp talk is minimized or does not carry values of gay community into the target language. As for English translation, the elements of camp talk are clearly represented but different layers of meanings and verbal styles throughout the text are flattened and transformed into English as one single gay message (Harvey, 1998, p.306-308). In this respect, Harvey (2000) claims that camp needs to be conceived as plural while translating because there are different textual trends and literary styles in different languages, social status of speakers, different periods such as post-AIDS crisis. They all require a methodology in translation studies that neither only prioritizes issues of power and ideology nor performs only textual analysis and generalize (Harvey, 2000, p.317). In this sense, Harvey contributed to translation studies to a great extent since his study could be considered as the first and pioneering one that juxtaposed translation studies and queer studies, and also delved into queer identities from the perspective of translation studies. In addition to Harvey's elaboration on camp talk, several scholarly studies on the verbal styles of gay and lesbian communities such as "Gay and Lesbian Language" (2000) by Don Kulick, a compiled book entitled *Speaking in Queer Tongues: Globalization and Gay Language* (2003) edited by William L. Leap and Tom Boellstorff, and Nicholas Konvotas' Master's thesis entitled *Lubunca: The Historical Development of Istanbul's Queer Slang and a Social- Functional Approach to Diachronic Processes in Language* (2012) have been written. These studies approach queer mainly from the field of linguistics, so they do not fall into the field of queer translation and thus, I will not scrutinize them. However, I find it

important to mention them since they might be developed from a translational perspective in the future studies.

Harvey continued to elaborate gay communities and identities in translations. In his work entitled “Gay Community, Gay Identity and the Translated Text” (2000), he focuses on the challenges of translating gay experiences and struggles in terms of gay community and identity (p.137). Apart from his specific cases and its outcomes, Harvey (2000) also aims for the disciplines such as gender studies and queer studies to employ translation as a different perspective to the debates on identity and community (p.137-138). In his study, Harvey (2000) elaborates translation of gay fiction produced by gay authors contributing through writing to build a community for resistance to oppression and creation of a history and values for themselves. According to Harvey, this type of fiction was both constitutive of and constituted by gay community building (p.138). Gay fiction is of importance to gay readers since it has been a source of knowledge about gay experiences, struggles, lives, gay identities (Harvey, 2000, 138). Although, unlike Harvey, I analyze non-literary translated texts, the scholarly works, the way gay community refers to gay fiction seems to be similar to the LGBTI+ readers in my case. The translations in *Kaos GL* magazine also served as a source for LGBTI+ individuals in Turkey regarding LGBTI+ identities, history, experiences, problems, rights, and achievements.

Harvey (2000) identifies some aspects in translation of gay fiction parallel to my case. He claims that translation and translated texts either introduce an identity position as an innovation in the target cultural polysystem or transform it according to the target readers as a result of cultural pressures in the target system (p.140). Translation of queer texts into Turkish also imported the issues regarding queer identity into Turkish culture repertoire. These concepts were new, and at the outset,



translation, rather than indigenous texts, served as an acceptable tool to introduce such new concepts against the cultural pressure. In relation to this function of translation, another parallel aspect of Harvey's study to mine is translation's contribution to identity formation and community projection. In other words, the translations of works on gay experiences and struggles may contribute to identity formation process of gay readers and create a sense of community among them in the target culture. Harvey (2000) further suggests that there might be losses or failures to represent multilayered features of such texts but even translatedness might be a positive cultural contribution. He associates these failures or losses with the cultural pressure that translators face (p.159). In my study, translated non-literary queer texts serve as the same function as I mentioned above. LGBTI+s reading the translations of queer texts in *Kaos GL* magazine seem to have developed a sense of community as well as going through the process to form an identity, which probably is not only related to sexual orientation or gender expression but a political one. Also, as Harvey suggests, losses and failures in translations of these queer texts are inevitable, particularly at the beginning. Yet, in my case, it may not be caused by the cultural, political or social pressure in the Turkish cultural context but the lack of literature on queer and LGBTI+. Terminology and theoretical issues may not have been represented fully or comprehensively at first due to the lacuna in queer literature in Turkish. However, today, the increasing number of translations and indigenous texts building upon the previous translations have been filling this gap in the Turkish culture repertoire. This finding also supports Harvey's argument (2000) on the importance of translatedness (p.159).

Regarding representation of queer identities, in "Keeping the Trans in Translation", Rose (2016) tries to answer how transgender identities are represented

in translation on the basis of English translations of two transgender memoirs from French (written by Chevalier d'Eon) and Spanish (written by Catalina de Erauso), underlining manipulative character of translation and its power of representation (p.485-505). She suggests that in order to represent an unconventional and fluid grammatical gender in translation, it is important to understand how the author approaches his/her own gender as well as different uses of linguistic gender in French, Spanish and English. Moreover, the translator should also be familiar with the translation strategies for transgender texts and decide on a definition of transgender to follow through the translation (Rose, 2016, p.486). For such translations, Rose offers to adopt a trans methodology in which both translation and transgender are approached in the same way. To protect transgender identity in translation, according to Rose, all identities (trans or cis) and all writings (original or translations) can be perceived as multilayered and queer (p.485, 488). Rose further claims that the concept of originality is also ambivalent since the original text may not have come out of nowhere. Moreover, translation may not be regarded as the original, but it also originates a new product (Rose, 2016, p.495). In this sense, the ambivalent character of translation and the fluidity between target and source texts overlap with the approach to gender and trans identities in writing. To this end, Rose (2016) suggests that footnotes, introductions, annotations and other paratextual elements may contribute to queering translation. Furthermore, she remarks that the translation needs to go beyond comprehensible and conventional and subvert the norms in order to represent trans identities (p.501).

To give more examples on queer literary translations, Kieran O'Driscoll (2008) elaborates reinterpretation of Jules Verne's *Around the World in Eighty Days* (1995) by William Butcher. O'Driscoll's analysis on the reinterpretation of the

canonical literary text points out that Butcher performed a queer-oriented translation, taking Jules Verne's life, the original manuscript in French before the censor of the publisher as the main sources. O'Driscoll manifests that Butcher's emphasis on sexual and gay subtexts through linguistic and paratextual choices has led to a radical and queer interpretation of this canonical literary work (p.30). In a similar vein, Ashley Riggs (2016) analyzes Emma Donoghue's rewriting of *Cinderella* (1997) aiming to undermine conventional and heteronormative gender regimes in the prior tale. Regarding translation of queer characters in the source text, Cristiano A. Mazzei (2007) scrutinizes representations of gay men, gay subcultures and the challenges of their translation on the basis of three Brazilian novels in his master's thesis. Approaching translation of queer identities from a methodological aspect, Deborah Giustini (2015) discusses the ways to unravel queer identities hidden in translation, giving examples of heterosexist translations of Sappho's fragments that could be considered queer. Highlighting the importance of destabilizing gender and sexual norms in translation, Giustini claims that feminist interventions in translation could serve as a starting point for a queer translation (p.17). Stressing the influence of translated literary texts, Jeffrey Angles (2015) hones in on the Japanese gay boom in the 1990s resulting from translation of non-heterosexual Western texts into Japanese. In his study, Angles discusses how the high volume of such literary translations led to cultural production on male homoeroticism, scrutinizing the impact of the most influential translations on the Japanese gay community. Mazzei (2014) elaborates not the translated literary text but the English translations of paratext in terms of representation of homosexuality in translation, scrutinizing the cover, title, blurbs, literary analysis and the translator's preface for Brazilian author Adolfo Caminha's *Bom- Crioulo* (1895). Baer (2017) delves into Aleksei Apukhtin's queer translation

of lyric poetry to address queer literature, and underlines that destabilization in terms of both gender (removal of gender markers) and translation (double voice in the text and textual ownership) is the basis of queering lyric poetry in translation (p.62).

Gillet (2017) discusses translation and its discursive power in representation of queer identities through Alison Bechdel's chronicle of American lesbian life, *Dykes to Watch Out For* (1986) in literature. Moreover, Gillett elaborates queer translation in terms of the issues of globalization and local specificity. Epstein (2017) delves into a delicate theme by discussing queer identities in children's literature, analyzing Swedish translation of two queer books for young adults. Epstein finds out that queerness and sexuality are deleted, changed or softened. In the recent publication entitled *Queering Translation, Translating the Queer* (2018), there are several scholars delving into queer translation of literary texts. For instance, Leo Tak- Hung Chan (2018) discusses representation of transgender identities in Japanese manga. Sergey Tyulenev (2018) analyzes Konstantin Konstantinovich Romanov's writings, translations, and poetries to discuss how translation serves as a locus for same sex attraction. James St. André (2018) analyzes pseudo-translation, adaptation, translation proper, and imitations in Frederick Marryat's *Pacha of Many Tales* as a drag performance. Clorindo Donato (2018) delves into translation of same sex attraction in the 18<sup>th</sup> century novel. Zsófia Gombár (2018) discusses censorship while translating homosexuality in Hungary, comparing stances and approaches of two different regimes to sexual minorities and same-sex attraction. Marc Démont (2018) elaborates the methods of translation for queer literary texts in order to reflect both queer identities in the texts and the subversive power of the queer text itself.

Some of the scholarly studies on queer translation of literary texts draw attention to strategies and methodologies to manifest or avoid toning down queer

identities in the texts. For instance, Concilio (2016) proposes a genderqueer translation practice in her article. Concilio suggests that modern nation states depend on monolingualism and strict binaries for gender and sexual orientations, saying that:

Just as the regime of monolingualism relies upon the supposed biological authenticity of a “mother tongue” to produce the source/target language and author/translator binaries, cis heteronormativity relies upon a biological authenticity of sex and gender that produces the trans/cis and the homo/hetero binaries. (p.464)

As marginalization of translation and transgender results from strict binaries such as female/male in terms of transgender and original/copy in terms of translation, Concilio (2016) suggests that the binaries need to be eliminated so that texts written by and about transgender, genderqueer, nonbinary and other marginalized sexual identities cannot be erased or colonized (p.462). To this end, formulating translator as *translatxr* and translation as *translatxrsation*<sup>5</sup>, Concilio points out three translation strategies for genderqueer practice. Firstly, specific terms and referents are kept in translation to reflect multilingual structure of the text, challenging the hegemony of a unified Spanish. Secondly, derogatory and diminutive words are also kept in translation so that such words are adopted and reconceptualized as a form of resistance. It is similar to discussions on translating “queer” and the way it has been kept without translation in *Kaos GL* magazine. Finally, Concilio highlights the use of paratextual materials to manifest the objective of translation or translation strategies (p.470). Inspired by feminist translation praxis, Burton (2010) offers a possible strategy for queer translation of heterosexist and homophobic sources. Burton

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<sup>5</sup> The letter “x” is a gender marker used for gender neutral language. While avoiding gender binary, it allows inclusivity and fluidity. Here in this article, creating “*translatxr*”, Concilio probably opted for “x” in order to avoid gender binaries and use a gender neutral language. For further information and more discussions on gender markers, please see Ashley (2021).

suggests that a heterosexist or homophobic text can be queered through the method of inversion, which means unravelling and highlighting the power relations within the text (for instance, through paratexts) and turning the text against itself (p.57).

There are also a few studies on queer translation in audio-visual platform. Jacob Breslow (2017) focuses on depiction of sexuality for children. Basing the study on the film *Beasts of the Southern Wild* (2012), Breslow (2017) discusses the shifts in the genre, which is from reality to supernatural depiction, and suggests that it is a queer way of translating sexuality (p.129, 134). Breslow claims that the failures during translation queer heteronormative notions and reproduction while transferring them to children, and these failures are inherent in translation (p.130). Lewis (2010) analyzes the subtitles of the film, *Gia*, in French, Italian, Spanish and Portuguese. She finds out that queer elements in subtitles are lost, censored or changed under the heteronormative gender regimes of the target culture. In this scope, she claims that translators need to be aware of and learn queer readings of texts, and in general, this newly emerging field of queer translation needs to be explored more in order to be able to manifest queer elements of texts while translating without pressure of censorship or heteronormative hegemonic norms.

The second theme covered at the intersection of queer and translation is the linguistic and conceptual travel of queer and queer theory across different languages and cultures. The studies delving into these themes conflate queer theory and translation studies on the basis of their similarities or reformulate translation as a queer practice. Also, dealing with the challenges to convey queer across linguistic and cultural borders, the scholars emphasize locality and specificity of sexuality, sexual identities, and queerness.

Owing to the similar features of translation and queer pointed out by the scholars, translation may also be considered as a queer practice. For example, Elizabeth Richmond-Garza (2014) problematizes the concepts of reflection, echo, repetition and difference in terms of translation studies, and addresses translation through a queer perspective. In her analysis, Richmond- Garza claims that difference between the original and translation or perceiving translation as a repetition or reflection is not negative and does not depreciate the status of translation; instead, it initiates a relationship (p.277). Considering translation as a queer echo of the original, Richmond-Garza attempts to introduce a queer way for changing approaches to translation (p.278). Furthermore, showing similarities between sex and translation, Elena Basile (2018) argues that “coming undone” is experienced in sex bodily while in translation textual body comes undone and becomes independent (p.30). José Santaemilia (2018) touches upon the links between sexuality and translation and research possibilities they can offer in terms of subversive potential of translation and sexuality across languages and cultures.

To give more examples from the studies underscoring the similarities between two disciplines and approaching queer translation from a more theoretical perspective, Ting Guo’s study on translation of homosexuality into Chinese (2016) elaborates Pan Guangdan’s translation of Havelock Ellis’ *Psychology of Sex: A Manual for Students* (1933), analyzing the translation strategies and paratexts. While focusing on how the concepts and terms related to homosexuality traveled into Chinese context, Guo also discusses the role of translators in knowledge production and development of knowledge systems across languages and cultures.

Nir Kedem (2019) investigates the nature of queer translation by drawing upon the ideas of the scholars such as Spurlin (2014a) and Bermann (2014) and

offers a formula to practice queer translation. Finding similarities in both queer and translation, Kedem (2019) suggests that queer translation is inherently critical and disrupts the fixed norms of both the concept of queer and translation (p. 159). Kedem thinks that queer authors might be very good queer translators since writing for them starts with creating a foreign language for themselves in their mother tongue, in other words queer translation of their mother tongue (p.175). Based on the novel and its translation, according to Kedem, a poetic method for queer translation is “sexualization, racialization, or humanization of language” to provide infinite number of meanings, and this practice translates experiences to the endless variations of in-betweenness (Kedem, 2019, p.181). Thus, it would be safe to suggest that such infinite numbers of possibilities and in-betweenness make translation queer.

As I said previously, boundaries between these themes or categories are not clear-cut. Rather, they overlap. For instance, Spurlin (2014a) both mentions local specificity of sexual alterity and foregrounds the similarities between these two disciplines. He problematizes circulation of sexual dissidence across cultures and languages through translation and its implications. Underscoring the locality and specificity of sexual alterity and queerness, Spurlin reminds that there might be different terms and concepts referring to same sex desires, performances and sexual practices in non-Western languages and cultures that might be untranslatable in the sense of Western understanding of queer identities. The fact that they cannot be translated does not mean that there is no queerness in these cultures and languages (Spurlin, 2014a, p.298-299). Based on this argument, Spurlin (2014a) claims that translation is not only linguistic practice but it is both a textual and cultural production, and it needs to subvert the hegemonic and anglophone tendencies of queer studies (p.299). Conflating queer studies and translation studies, he finds



similarities between queer and translation, saying that both are unfinished and create discursive spaces in which the marginalized and minoritized are visible. He further emphasizes that while sexual rights are not the only issue within the scope of queer, finding equivalences between source and target language is not the only issue addressed in translation. Thus, the confluence of translation studies and queer studies creates fruitful opportunities for knowledge production (Spurlin, 2014a, p.307). My study exemplifies and contributes to his argument regarding that queer and translation go beyond sexual rights and equivalences since translation of queer texts in *Kaos GL* and *Kaos Q* is a political act that led to forge solidarity and collective identity among LGBTI+ communities in Turkey and to construct a queer literature in Turkish that is both beneficial for the grassroots and scholars doing research in queer studies.

The similarities Spurlin has pointed out between two disciplines are also mentioned by other scholars addressing translation from a queer perspective. For instance, Pauline Henry-Tierney (2020) remarks that both translation and queer studies are “performative, fluid, subversive” and their intersection is very fruitful in terms of knowledge production (p.255). Highlighting the delayed confluence of translation studies and queer studies, Henry-Tierney remarks that some key queer theoretical texts were translated instantly while it took some time for others to be introduced into new cultural contexts. To Henry-Tierney, the context into which theoretical queer texts are translated is crucial in understanding the target culture’s attitude to queer theory and how themes, notions and concepts of queer theory are transferred, adapted, or changed by local queer perspectives (p.258). In order to exemplify her argument, Henry-Tierney analyzes the translations of Butler’s *Gender Trouble* (1990) and Sedgwick’s *Epistemology of the Closet* (1990). For further

research, Henry-Tierney calls for scholars involved in intermeshing area of queer studies and translation studies to study on translations of non-literary queer texts and also explore queer theoretical perspectives in non-anglophone contexts. To some extent, I believe my study responds to this call since I focus on translation of non-literary texts constituted by scholarly and informative texts while majority of researchers delve into literary texts in terms of queer translation. Moreover, although I am not elaborating the local queer politics and identities in Turkey as a non-anglophone culture, undoubtedly, the translations of theoretical queer texts and scholarly articles influence and are influenced by local identity and queer politics, and the engagement and resistance of LGBTI+ community in Turkey. My textual analysis and interviews will unravel implications and reverberations of these translations in queer community as well as the effect of divergent local queer practices and lives on these translations.

In terms of challenges of conveying queer and queer-related concepts into different contexts, Jyl Josephson and Þorgerdur Einarsdóttir (2016) discuss language limitations for trans people within the scope of the gendered and nationalist Icelandic language. Drawing from interviews, they analyze transgender existence in the gendered Icelandic language which has strict nationalistic norms. According to their analysis, the Icelandic language has a strong cis binary structure, which makes it difficult for trans identities to be articulated. Also, the nationalistic character of the language policies leads to rejection of the word “trans” as it has been imported from English. In addition to disapproval of the word, it has been translated as “gender identity disorder” into Icelandic language, which indeed medicalizes trans identities (Josephson and Einarsdóttir, 2016, p.382-385). Their study explicitly shows that the

limitations of language form the social and cultural context surrounding the discourse for trans identities (p.385).

Similarly, Antonio Gualardia and Michela Baldo (2010) elaborate the translation of the gay bear phenomenon<sup>6</sup> into Italian. They find out how the concepts of gay phenomenon have been imported to the Italian cultural sphere through translation, mainly through the Internet. Based on the questionnaires and surveys, they conclude that the concepts have travelled into Italian through borrowing, codeswitching, translating, paraphrasing as well as inventing and adapting the foreign concepts to the local ones. This finding seems to be parallel to the results of my analysis on the construction of queer terminology in Turkish. Instead of questionnaires and surveys, I traced the journey of some specific queer concepts and terms in *Kaos GL* magazine in discussions, indigenous articles, and glossaries as well as translations of non-literary texts. Although my findings also have similarities to Gualardia's and Baldo's in respect to the methods of forming a queer terminology, our results differ. They conclude that Italian bear phenomenon was just at the beginning of their journey in the 2010s due to strong influence of the church and the cultural climate it created. However, my study was conducted more than a decade later than theirs and focuses on the printed media starting with a volunteer magazine of the 1990s towards the academia of the 2020s. Moreover, my study does not include a specific queer term but several concepts and theories surrounding these concepts. Thus, it would not be wrong to claim that my study will provide a broader picture, manifesting the transfer of queer concepts and theories and their influence on

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<sup>6</sup> Emerging in California in 1966, the concept of gay bear is not a "movement" or an organized program" for social change. Yet, people who define themselves as bear have a large body and heavy body hair, and they are happy with their own appearance and masculinity. Moreover, it challenges the beauty standards and the dominant gay image imposed by the mainstream media (Gualardia and Baldo, 2010, p.23).

construction of queer literature in Turkish and in academia in Turkey. Still, it is possible to claim that my study might be considered a contributing and complementing work to Gualardia and Baldo's research on translation and migration of queer concepts and Harvey's study on translation of camp talk into French (1998, 2003).

In several studies on queer translation, while transfer of queer and queer theory is discussed, the risk of stereotyping for queer identities and overlooking the local specificities of sexual identities are emphasized. For instance, Roland Weisseger (2011) scrutinizes the German translation of an English self-help book/guide for gay men to point out how translation has a significant role in constructing identities, particularly gay identities in this case. Weisseger emphasizes that translation is a convenient platform to manifest how identities are culturally constructed (p.173). Yet, he also warns that translations can also lead to generalizations and stereotyping discourses constructing a gay identity lacking subjectivity and local differentiations (p.170). Therefore, Weisseger claims that translation is an ideal platform to disrupt these identities and stereotypes, and suggests a few methods to challenge these identities such as changing gendered personal pronouns, exaggerating or exposing stereotypical identities (p.173).

In a similar vein, Serena Bassi's article (2014) delves into stereotypical characteristics of gay men constructed through translation. Bassi underlines homonormativity in the American cultural productions that provide no space for localities, and suggests that while translating queer from non-English speaking cultures into English it is important to be careful with the tendency to represent queerness as supposedly universal sexual alterity (p.298, 318).

Marie-Hélène Bourcier's study (2012) is another example showing the significance and powerful influence of target cultural contexts in transfer and adoption of queer theory in terms of locality. Bourcier elaborates how queer theory has been translated and then retranslated in different cultural contexts, particularly between the USA and France. In the article, translation as a practice may not seem to be the central issue that is discussed, but it is an integral part of it since the article is premised upon how the conceptual transfer of queer and queer politics from the USA into Europe have taken form in France. Bourcier suggests that American scholars took interest in French theorists such as Derrida, Deleuze, Lacan, and Foucault in the 1990s while queer perspective was emerging in France, and adapted their ideas on identity politics to queer theory in the USA. While queer theory in the USA in the 1990s had an anti-identitarian stance, the identity politics was very important in France. Thus, later, French scholars retranslated, and repoliticized these authors, which led to a post-identitarian identity politics in France (Bourcier, 2012, p.96-97). French queer theorists played with untranslatability of the concept of queer to challenge exclusion of minoritized and marginalized identities, which finally elicited "a cross-cultural Americano-French way of doing or performing queer genders and sexual identities" (Bourcier, 2012, p.97).

In respect to queer theory travelling into non-Western contexts, Hongwei Bao (2021) investigates introduction of queer theory into China through translation. According to the comparative analysis of translated texts and their paratexts, Bao emphasizes that political (legitimization of discourses on sexuality and gender) and commercial factors (paratexts and extratextual factors promoting the books on queer theory) as well as human factor (symbolic capital of translators) shaped the reception of queer theory in Chinese social and cultural context (p.235). In this regard,

although queer theory is thought to have been produced in the Western context, it may not be a fixed source of knowledge. Translating queer theory is not a linear process of give and take. Rather, it leads to complicated and varied impacts in the receiving socio-cultural context (Bao, 2021, p.236).

To give more examples from localities and transfer of queer into different contexts, Nishant Upadhyay and Sandeep Bakshi (2020) suggest that translation and language have limitations to understand queer, trans and other non-conforming identities and experiences in India. They argue that translation of queer from anglophone cultures remains as an elitist, urban, casteist and English-centric concept in India, which is also inadequate to understand other non-conforming sexualities and reproduces transphobia and homophobia resulting from caste and colonial violence (p.336, 337, 341). In their study, it is salient that translation is a political act and even translating a concept and a theory that is fluid, defiant, non-normative, and resisting hegemonic powers can have negative reverberations in the receiving culture depending on contextual and local differences. Baer (2018), too, discusses queer translation in terms of local specificities and scrutinizes negotiation of Western concepts of gay and queer through translation in the Russian context. Similarly, Bassi (2018) focuses on locality of queer experiences and how to represent and translate it across non-English contexts based on her analysis of the Italian version of *It Gets Better* project, which is an awareness raising campaign to support LGBTI+ people against transphobia and homophobia. Underlining the importance to be critical of globalization of LGBT politics and theories by the USA, Bassi also expresses that LGBT people in non-English speaking cultures transfer and rewrite discourse on sexuality in their local context through various translation methods (p.69).

Queer translation with an activist motive is the third theme I have come across during my analysis of the literature. This is also one of the main concerns in my research since what I frame as queer translation is performed by volunteer translators in *Kaos GL* magazine with the aim of a social change. Before moving further with the examples, I should note that no matter how diverse the approaches of the scholars to queer translation are, I argue all these queer translations can be considered activist since they dismantle the mainstream and dominant gender regimes. Moreover, although the main focal point in each study on queer translation might differ, even doing research on queer and contributing to the field of translation studies with queer scholarship might as well be perceived as activism within the academia since such scholarly studies might also intervene and transform the conventional theoretical and methodological perspectives in the field.

To proceed with the examples of studies on queer translation with activist motive, Christopher Larkosh (2016) discusses the challenges of translating a multilingual text with a transgender protagonist in the turbulent social and political context of the Southern Part of South America while he provides a partial translation of the novel. Trying to overcome these challenges and finding a way to reflect gender transitionality as well as the hybrid language in the original text, Larkosh decides to expand the linguistic boundaries and create a language in translation that is a mixed register of signs and symbols (p.558). Larkosh does not label or frame this translation either queer or activist, and notes that it is unlikely for this translation to change linguistic inequality produced by political and economic dynamics in the southern part of South America. However, considering the translingual and transgender fluidity the original text has and the translation attempts to reflect it, I would safely suggest that it is an activist queer translation. Larkosh may not think

this translated part can have a subversive effect on language hegemony and gender binary. Yet, still, according to Larkosh, the translation highlights that marginalized communities cannot reach specific areas of political and economic power or have symbolic capital (p.558). I think even this function of translation suffices to label it as an activist one.

To buttress an activist intervention, not only translation but also narratives framing queer translation are also of pivotal importance. Baer (2016) focuses on the perception of the East German transvestite Charlotte von Mahldorf's life and work in the Anglo-Saxon world after communism collapsed in Eastern Europe by employing the concept of framing. In terms of theoretical framework, Baer's case is similar to mine since I also employ the concept of framing as a component of narrative theory in my study. Baer (2016) suggests that when queer lives are considered, framing and levels of framing might be problematic (p.508). The translation of von Mahldorf's autobiography and the literature surrounding her autobiography present her as an activist (p.512-513). For instance, the title of her autobiography *Ich bin meine eigene Frau* refers to von Mahldorf's answer to her mother regarding her suggestion to marry so it can be translated as *I Am My Own Wife*. Yet, it has been translated as *I am My Own Woman*, indicating self-empowerment. Moreover, the English version of a documentary film on von Mahldorf includes a quotation from the gay periodical *The Advocate*, presenting von Mahldorf as a "gay hero". The discourse surrounding von Mahldorf's autobiography reinforces the framing her as an activist (Baer, 2016, p.512-513). In the context of post-socialist Europe in 1990s her life story was re-framed, and she was presented as an asexual member of the bourgeoisie by Doug Wright in his award-winning play on von Mahldorf (Baer, 2016, p.515). Baer's analysis shows that framing, particularly



framing queer lives, are not only contextual but may also be manipulative. He remarks that it is important to question our framing for queer lives for logical discussion of identities and differences while reading these queer lives across economically, politically, and socially unequal cultures. Baer claims that in order to challenge generalizing Western metanarratives and blocked alternative narratives of queers, their narratives in different translations should be critically compared (p.520).

While instrumentalization of translation for queer activism is elaborated in this group of studies, local specificity of queerness again becomes an issue. For instance, Robert Kulpa, Joanna Mizielińska and Agata Stasińska (2012) explore the failure of cultural translation of queer pertaining to the Western/American culture into the context of post-communist Central Eastern Europe, criticizing the hegemonic narrative of progress related to Western/American society and backwardness related to the other parts of the world. Kulpa et.al. (2012) analyzes two activist LGBTI campaigns in Poland, namely “Campaign Against Homophobia” and “Love Does Not Exclude”. They suggest that Western/American translation of queer and its concepts and principles, in other words, the narrative of queer in the Western/American cultural context, do not fit in Polish context since it has its own locality and specificity (p.120). For instance, the campaign entitled “Love Does Not Exclude” focuses on love and family rather than visibility and identity politics owing to the gap between ordinary LGBT individuals and activists and organizations in addition to the resistance to coming out even among the LGBT community (Kulpa et.al., 2012, p.131-132). According to Kulpa et. al. (2012) these campaigns may not be limited to a queer project only and they include more complex issues rather than focusing only on identity politics (p.137). In order to translate queer into the Polish

context, they say that firstly it should be asked what queer means in CEE and Poland and for queer community in Poland. Criticizing the hegemonic knowledge production on queer by the Western/American narrative and highlighting the importance of local specificity, they remark “Does it mean that we are not ‘queer enough’? We are queer. Locally.” (Kulpa et.al., 2012, p.137). It would not be wrong to say that their approach to locality and specificity of queer in Poland overlaps with the discussions of activist translators in *Kaos GL* to some extent. Particularly in the early issues, the activist translators had difficulty in finding corresponding equivalences for the key concepts of queer and LGBTI politics, which led to heated discussions on their translations among the readers, the writers, and the translators of the magazine. As I will elaborate in detail in the following chapters, these discussions may not have resulted in a specific and fixed set of terms but enabled those involved in LGBTI+ movement and queer scholarship to contemplate, learn, transfer, generate, and disseminate knowledge in the local setting.

Similarly, Nour Abu Assab (2017) delves into narratives on Caucasian and Arab gays that have been created and disseminated by colonialists through translation. Assab claims that orientalist and colonialist approach to gay Arabs that are perceived “sexually deviant” is still valid in the Western dominant cultures (p.26). Conceptualizing queer as a non-conforming practice rather than an identity category, Assab’s method to defy the hegemonic narrative against the Arabs is to decolonize queer by unraveling these hegemonic orientalist discourses and giving voice to the marginalized (p.33). In respect to discourses on queer and sexuality created through the hegemony of the norms and conventions, Eva Nossem (2018) delves into lexicography. Nossem concentrates on dictionaries that are perceived as objective source of knowledge and the power relations within these dictionaries

which are very influential in discourses on sexuality and gender norms (p.184). In order to disrupt the hegemonic heteronormativity in dictionaries created by lexicographers, Nossem suggests that such hegemonic discourses should be detected and made visible, which is conceptualized by her as queering lexicography (p.185).

The networks collaborating for activist queer translation are increasing thanks to rapidly advancing technology and means of communication. Laura Fontanella (2020) addresses these collectives while discussing queer translation. She scrutinizes translations of queer transfeminist<sup>7</sup> texts in non-anglophone contexts, particularly in Italy and Spain. In her study, Fontanella elaborates activist transfeminist networks with no hierarchical structure, which instrumentalize translation for political purposes and share knowledge, experiences, and suggestions. According to her analysis, these collectives have a variety of ways to perform their translational and political practices such as choosing important key texts on queer theory, following critical discussions, neologism or literal translation for new concepts and so on (Fontanella, 2020, p.323-326). Fontanella notes that activist translation of these transfeminist collectives can create a counter narrative against the hegemonic hetero-cis-patriarchal regime (p.330). In this sense, Fontanella's collectives and the translators of *Kaos GL* seem to be similar. Yet, the collectives Fontanella addresses are coordinated, well-established and have a systematic work while particularly in the early issues of *Kaos GL* translators are not organized and translate unsystematically without any methods. Still, the main objective in both cases is to share and generate knowledge, and create a counter narrative resisting the hegemonic

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<sup>7</sup> Emi Koyama explains transfeminism as “movement by and for trans women who view their liberation to be intrinsically linked to the liberation of all women and beyond” in “The Transfeminist Manifesto” (Koyama, 2003, p.245). Transfeminism is an inclusive movement covering queers, intersex people, trans men, non-trans people, gender fluid people and other sexualities suffering from marginalization and discrimination (Fontanella, 2020, p.320).

system oppressing the sexual minorities. Fontanella (2020) remarks that difficulties and challenges in translation refer to richness of expressions, terms, and concepts existing beyond the linguistic border of the anglophone world. Thus, she suggests for further research to unravel these diversities and localities in order to resist hegemony of English as well (p.332). My study seems to address the research objective she mentions since it also manifests localities of queerness having a variety of expressions, jargons and experiences, and this multiplicity is perceived as valid and legitimate. However, in relation to her criticism of English as a hegemonic power, despite acknowledging its global power, hegemony and thus limitations for local experiences, I also claim that it has been a fruitful tool to reveal these localities in my research, and it has been instrumentalized through translation by local activist queer translators as a way to produce knowledge, forge solidarity, and create a queer literature in Turkish, which may make it acceptable and valid to some extent.

In order to get a grip on how queer translations work in queer activist movements, Baldo (2018) draws upon Butler's concept of performativity. Baldo unravels the connections between queer theory and translation by analyzing the discourses on the Italian translation of Judith Butler's *Undoing Gender* (2004). She discusses how the concepts of performativity<sup>8</sup> and affect<sup>9</sup> contribute to theorization of queer translation. Although Baldo foregrounds theorization of affect and performativity in translation studies, she underlines it as an important theoretical tool

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<sup>8</sup> Performativity here refers to Butler's gender performativity, which perceives gender as a performance governed by obligatory norms requiring how male and female identities are supposed to be. This performance also needs to be repetitive so that it is reproduced within the course of time and leads to transformation in socio-cultural contexts (Butler, 1990, 2009).

<sup>9</sup> Exploring subjectively experienced feelings and their social, cultural, interpersonal and internalized representations, the notion of affect is specifically related to queer performativity (Sedgwick, 2003). Baldo explains that "affect produces action, and its performativity lies in the fact that it puts body into motion, into a perpetual becoming" (2018, p.197). In this respect, she theorizes affect in translation studies because a translation project or an idea can be shaped as a result of translators' "entering into contact with each other 'affectively' or acting together and gravitating toward each other" (2018, p.197).

to comprehend specificities of activist translations in queer activist movements (p.197). She suggests:

Translators are social actors, in line with what theorists of the sociological turn in translation studies affirm, and translations have the capacity of producing new social networks and new queer thought, which generate, in turn, new translations, as indicated earlier. I would define these social networks mostly as “affective networks” (p.196)

The affective network is also what I would call the queer courses at Ankara University and the translation projects starting with *Kaos GL* and going on at an academic level with *Kaos Q*. This group of people (activist translators, editors, readers, students, scholars etc.) even sometimes without a well-organized gathering have created an affective network. Baldo criticizes that theorization of affect in translation studies has not been done so often though it would be a very productive theoretical tool.

In terms of translating key texts on queer theory similar to Baldo’s study (2018) mentioned above, Karolina Krasuska, Ludmila Janion and Marta Usiekniewicz (2021) delve into Polish translation of Butler’s *Bodies that Matter* (1993). The authors of the articles are also the translators of the text, which, I argue, makes not only translation but also this scholarly article a queer activist performance similar to Ergun’s work (2013). Discussing political and activist implications of translating a key text in queer studies, Krasuska et al. claim that they attempt to produce accessible and comprehensible translation which has a gender inclusive and queer sensitive language (p.240-241). To this end, they formed a “translation project” and elaborate the interplay and relationships between activism, the academy and public discourse on gender and sexuality while translating. In this sense, their translation collective and the translators of *Kaos GL* magazine and *Kaos Q+* journal

appear to be very much alike though their organization and the methods of their work might differ. Yet, in both cases, translation emerges as activism since activism is “an attempt disseminating academic knowledge by producing an iteration of the original” (Krasuska et al., 2021, p.244). Another similarity of their translation project in Poland and the case in Turkey is that they problematize social norms, find alternatives to these norms and produce translations with these new alternatives. To put it more clearly, Krasuska et al. suggest that they try to understand how Polish language operates according to the norms of language and particularly in relation to gendered queer issues while translating (p.246-247). In this sense, Turkish language is different since Turkish grammar does not have gender. Yet, it is possible to conceptualize the language use and the norms of the language by considering the choices of words free of baggage and connotations or, vice versa, the selection of words with historical background and laden with references. As for finding and inventing alternatives, the translators in Turkey appear to employ various strategies such as neologism and borrowing as well as the use of paratextual and extratextual elements such as footnotes, reviews, and critiques on translation. At this point, it should be noted that Krasuska et al. also mention the debates on translation of queer among activists, academy and grassroots (p.242), which were experienced not only for queer but also for many more LGBTI+ concepts and terms in the Turkish context. They do not mention the implications of these debates, but in Turkey, thanks to these debates in the early 1990s and 2000s, local specificity of queerness was also foregrounded, and the members of the grassroots, be they activist translators, readers, writers and editors of the magazine, contributed to the construction process of queer literature in Turkey. I find the study of Krasuska et al. very enlightening and it provides critical insights into activism and translation in academia, which is also

beneficial for my examples concentrating on the significance of *Kaos Q+* and translating queer theory in academia.

As explained above in detail, while the literature on queer translation is growing substantially worldwide, it is not the case in Turkey. Yet, the scholars are increasingly showing interest in and publishing on queer theory, LGBTI+ identities and politics of sexuality in Turkey. Moreover, many other disciplines tend to collaborate with queer studies. For instance, there are several dissertations juxtaposing queer theory and sociology (Özbay, 2005; Boyacı, 2021; Çetin, 2021), psychology (Şah, 2016), philosophy (Küçükvatan, 2019; Işık 2021), fine arts (Candemir, 2016; Demiral, 2017), literature (Tiftik, 2017; Tutku, Ezber, 2012<sup>10</sup>; Duman, 2020) and even Turkish literature (Bozkaya, 2021)<sup>11</sup>. In addition, several articles and books related to queer theory and LGBTI+ politics (see, for example, Berghan, 2007; Özkazanç, 2015; Çakırlar and Delice, 2012; Yardımcı and Güçlü, 2013; Darıcıoğlu, 2016), have also been written, compiled and published. Moreover, in addition to *Kaos GL* magazine and *Kaos Q+* Journal, which are periodicals dedicated to only queer and LGBTI+ issues, a few journals have also published special issues for these topics (see, for example, *Cogito*, 2011; *Felsefelogos*, 2012). All these publications draw upon translated texts to a great extent; however, to my knowledge, translation scholars in Turkey seem to be hesitant to conflate queer and translation, so queer translation has been an under-investigated area of research in Turkey except for few examples<sup>12</sup>.

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<sup>10</sup> For more studies converging queer and literature, also see Ezber (2019, 2020).

<sup>11</sup> The examples given here have been found on the website of the thesis center of YÖK (The Council of Higher Education) through the search of a key word. More master's theses and doctoral dissertations on queer theory, sexuality, and LGBTI+ identities are available on the website.

<sup>12</sup> For representation of queer identities in translation of literary works, see Büşra Ul's doctoral dissertation (2021). As Ul does not problematize the subversive power of translating queer, which is inherent in queer translation, her work does not fall into the scope of queer translation, or in other words, from my perspective I will not identify it as queer translation. Thus, her work remains outside the literature I have focused on.

I would like to start with the study that is most relevant to mine and overlaps with my research in terms of the case study. Cihan Alan (2021) focuses on the translations performed by the activists in *Kaos GL* magazine between 1994-1999. Both Alan and I approach translations conducted in *Kaos GL* magazine as activist queer translations. Alan (2021) analyzes the themes and topics translated in the magazine meticulously and turned the data into statistics, and on the basis of these findings, suggests that activist translators introduced certain global concepts and discussions on gay and lesbian identities to gays and lesbians in Turkey (p.267). Moreover, bringing these new concepts and ideas into the local context, these activist translators attempt to subvert the dominant heterosexist and heteronormative discourses in the society (p.272). Although Alan and I focus on the same magazine from the same perspective, our studies differ to a great extent in terms of methodology and theory as well as the contents. For one thing, Alan does not conduct a comparative textual analysis on any source texts and their translations. His study mainly investigates extratextual sources and involves discourse analysis of the readers and editors' remarks while theoretically I employ Even-Zohar's conceptualization of culture repertoire (1997) along with Baker's narrative theory (2006). In the conclusion, Alan invites translation scholars to do further research on distinctive functions and roles of different genres in terms of identity construction. My research is in a way a response to Alan's call since I concentrate on the translation of non-literary texts, mainly scholarly and informative articles, in *Kaos GL* magazine to question how LGBTI+ people have forged alliances and developed a sense of identity. Alan argues that activist translators in *Kaos GL* magazine deconstructed the heterosexist and heteronormative discourses on gays and lesbians on the basis of the categories of translation, circulation figures of the magazine as



well as analysis of readers' letters. However, I am of the opinion that such argument may need more elaboration in terms of textual analysis, reverberations of translations within the Turkish socio-cultural context and personal accounts of activist translators themselves. Thus, I will take this argument further and conduct a detailed comparative textual analysis to manifest how activist translators created a counter-narrative to resist and subvert the dominant hegemonic narratives against LGBTI+s and build a new conceptual narrative in academia. Alan also suggests that global concepts and discussions were brought to attention of gays and lesbians in Turkey through translation. I will further scrutinize the repercussions and implications of these discussions brought into Turkish context via translation in the grassroots and then in the academia in respect to developing a queer literature in Turkish, producing and disseminating queer knowledges, and thus contributing to queer activism. Methodologically, I will not only perform a detailed textual analysis and a comparative analysis of specific source texts and their translations but also conduct semi-structured interviews with the activist translators of both *Kaos GL* and *Kaos Q+* and the chief editor of *Kaos Q+*. In this sense, Alan's and my studies differ more than they have commonality.

As one my case study focuses on terminological discussions, I find Göksenin Abdal's doctoral dissertation (2022) very relevant in this literature. Abdal's study (2022) focuses on construction of feminist terminology through translation in Turkey and approaches specific LGBTI+ terms as part of the feminist terminology. In this respect, Abdal delves into the translation strategies of queer, gay, lesbian, bisexual, transgender, queer, and asexual in various publications and in several issues of *Kaos GL*, and discusses them within the scope of feminist translation and Pierre Bourdieu's conceptualization of social action, which is a significant contribution to the field of

translation studies and feminist translation. Although I elaborate the queer terminology in this study, my dissertation differs from Abdal's in many aspects. Besides the differences in theoretical and methodological approaches, firstly, the focal point of my dissertation is not feminism but LGBTI+ and queer activism. Secondly, unlike Abdal, my point of departure is not the terms and concepts but the discussions surrounding them. Thirdly, Abdal discusses the translation strategies of these terms and relates his findings to the status of or capital of publishing houses and journals and magazines, discussing their influence on dissemination of feminist knowledge and ideas and feminist activist works to a wider community. However, I elaborate the activist translators' strategies to build up a queer terminology by using translation rather than translation strategies (for instance, in my study, one of the methods is glossary which is not a translation strategy but is built by means of translation). Moreover, unlike Abdal, I go further and delve into the queer terminology as a way to form a queer literature that resist the existing public narrative and paves the way to a new conceptual narrative that queers academia theoretically and methodologically.

Büşra Ul' study (2021) related to translation of queer theory in Turkey focuses on Sel Yayıncılık as a cultural agent, employing extratextual data taken from interviews, reviews, and critiques. Ul claims in this study that Sel Yayıncılık introduced queer theory in Turkey (p.200). Yet, this claim ignores sporadic but abundant translations of queer knowledge and theory produced by activist volunteer translators in *Kaos GL* magazine since 1994 as well as other initiatives and efforts of translation manifesting in special issues of a few periodicals such as *Cogito* (2011, 55-56<sup>th</sup> issues) and *Felsefelogos* (2012, the 46<sup>th</sup> issue) and non-systematic occasional

translations of volunteers in different LGBTI+ associations such as Lambda Istanbul, Pembe Hayat and so forth.

In respect to convergence of translation and queer, Evren Savcı (2021) employs translation as a methodology while showing and unfolding how sexual politics are complex under neoliberal Islam in the Turkish context. Focusing on the travel and translation of vocabulary on sexual politics, rather than delving into sexual subjectivities such as lesbian, gay, or trans, Savcı concentrates on the key expressions that define issues related to modern sexualities such as LGBT rights, sexual orientation and gender identity and shows how ethnographic approach can unravel various ways to translate these expressions and concepts in the context of modern Turkey (p.5). Despite reference to translation studies in Savcı's study, my study differs from hers methodologically and theoretically. While Savcı draws upon translation as a methodological tool rather than addressing it as a practice, my study is grounded on and produced from within translation studies. Unlike Savcı, conducting comparative textual analysis between translations and their source texts and tracing translations of sexual subjectivities such as gay, lesbian, and scrutinizing the discussions on these terms and concepts, I will elaborate translational practices to delve into transfer, production, and dissemination of knowledge on queer theory, politics of sexuality, and marginalized identities in order to manifest the counter narrative and the conceptual narrative constructed through initiatives of activist translators. Savcı's key contribution to the field is that she rejects the binarism and hegemonic understanding of translation or travel of vocabulary on sexual politics, saying that translation of such terms neither colonizes or liberates the spaces they enter. Instead, she underlines the social disjunctures translation brings and focuses on localities and specificities of the social and cultural context (Savcı, 2021, p.150). In

this respect, my analysis on translations in *Kaos GL*, foregrounding activist translators and their translational practices both in *Kaos GL* and *Kaos Q+* might be complementary to Savci's study approaching discussions on sexual politics, non-conforming sexualities, and gender issues from the field of sociology. They together may provide a wider and multifaceted perspective for non-normative sexualities and identities in the context of present-day Turkey.

As for *Kaos GL* magazine, I should note that I am not the first one to do research on the magazine since it is of pivotal importance for being the first and the most long-lasting LGBTI+ publication and also one of the first platforms in which the marginalized individuals could make themselves be heard. To mention a few, İdil Şahan (2012) focuses on *Kaos GL* magazine, scrutinizing the construction of LGBT public spheres and the relationship between the media and the LGBTI movement. E. Sahra Öztürk (2017) addresses *Kaos GL* magazine within the scope of alternative media theories. Cihan Alan (2019) elaborates how LGBTI movement (Alan refers as "homosexual movement") emerged thematically and discursively through the influence of *Kaos GL* magazine. As mentioned above, Alan (2021) also problematizes the role of translations in *Kaos GL* in import of the US/Euro-centric concepts of homosexuality and their contribution to the process of gay and lesbian identity construction. Finally, Emrah Eker (2020) analyzes the magazine in order to elaborate the relationship between religion and LGBT. These studies have contributed to queer politics and identities but none of them concentrated on translated texts or conducted a textual analysis on translations. Also, only one of them is from the field of translation studies.

To my knowledge, queer translation has not been an issue in any other scholarly studies except these few works I just mentioned. In this respect, I can

safely suggest that this study will be one of the first studies on queer translation in Turkey. More importantly, the critical overview of the literature on queer translation showed that scholars mostly tend to delve into literary texts, and except for few studies non-literary texts are mainly ignored in the literature worldwide and in Turkey. In this sense, the present dissertation will be one of the pioneering studies that deal with non-literary queer texts constituted by scholarly and informative articles, which could be particularly insightful in terms of travel of queer and queer theory and subversive narratives to a local context. I do not only address how queer translation is performed but also how hegemonic narratives have been disrupted by activist translators, intermeshing activism and translation. Moreover, construction of terminology and thus a queer literature in Turkish are also problematized in this study. These two lines of research have led me to question the influence of queer translation on grassroots and academia, as well. When academia is considered, this study will be the first one that analyzes emergence of a new conceptual narrative in Turkish academia through translation. Undoubtedly, there are too many unraveled questions in this field and my study is surely limited with my cases. I know that queer translation in Turkey started to be discussed at various meetings and organizations (for instance, Kaos GL Association organizes meetings with the professional and volunteer translators from time to time). I hope this study will address the lacuna in the literature and more translation scholars will theorize and interrogate queer translation from different aspects.

## CHAPTER 3

### THEORETICAL FRAMEWORK AND METHODOLOGY

#### 3.1 Culture repertoire, options, and agents

My analysis has pointed out that the systematic text production on LGBTI+, either translations or indigenous texts, has emerged in the mid-1990s mainly through *Kaos GL Magazine*. Before the 1990s, the LGBTI+s themes were also touched upon in translations and indigenous texts but the discussions on LGBTI+ and queer politics, their struggle and identity issues arose in the 1990s. In the 2000s, the issues on LGBTI+ politics, queer theory, and politics of sexuality started to become more visible in various articles, books, journals, magazines and other media tools, which reveals that there has been an ongoing activity in the Turkish culture repertoire. Hence, to investigate the functions of these translated non-literary texts on the LGBTI+ politics and queer theory in the Turkish culture repertoire, I will draw on the components of Even-Zohar's systemic approach (2002). Even-Zohar's conceptualization of "repertoire" will be instrumental to comprehend how and why translations on LGBTI+ politics and queer theory have been offered as "options" and the repercussions of these options in the Turkish culture repertoire. I assume that translated non-literary queer texts as options offered by activist translators may have laid foundations for knowledge and scholarship on LGBTI+ and queer politics both for academia and grassroots in Turkey.

In this study, I will employ Even-Zohar's repertoire and its concepts to work on non-literary texts. In an interview with Even-Zohar, Dora Sales Salvador (2002) notes that polysystem theory started for literature but then became a theoretical structure to apply for a wide range of complex cultural situations (p.3). Philippe

Codde underlines the importance of non-literary texts in studying the relationship between national literary systems and cultural systems, quoting Yahalom:

[I]n this way, the concept of the double function and the double ontological level of those contacts become more apparent. This concerns a) the entry of new models reality (social, ideological, political) into the literary system, b) the reshaping of textual models in the literary system. (Yahalaom in Codde, 2003, p.112-113)

As understood from the remarks above, non-literary texts can provide significant data to analyze polysystems and culture repertoires. Examples of such research are Işıklar-Koçak's doctoral dissertation (2007) delving into the translated texts on women's sexuality; Senem Öner's doctoral dissertation (2013) studying translation in the Ottoman legal polysystem through legal texts; and Fazilet Akdoğan Özdemir's doctoral dissertation (2017) exploring the Turkish translations of the self-help books.

According to Even-Zohar (1997a), without sharing a repertoire commonly, either partly or fully, it is not likely for groups of people or individuals to organize their lives meaningfully (p.21). This feature of culture repertoire is one of the reasons why I have decided to employ this theoretical framework for my case. In socio-cultural context in Turkey, it would be safe to say that there was not a queer repertoire when *Kaos GL* was first published in the early 1990s. The issues related to LGBTI+ politics, sexual politics, queer theory, rights, history or even personal experiences of LGBTI+s were not manifested or freely shared even among the LGBTI+ community, let alone in society. The translated texts on varied LGBTI+ and queer issues paved the way for a queer repertoire, but more importantly, these groups of people or individuals have shared and developed this repertoire so that they could organize their lives and produce strategies.

Even-Zohar (2010a) remarks that culture consists of a set of tools organizing the life for individuals and society, and these tools do not comprise of random options but a complex and interrelated set of components, which is also referred as repertoire (p.12-13). The culture repertoire is not inherited or produced but “made, learned and adopted” by members of the group, which are called “cultural entities” (Even-Zohar, 1997b, p.355, 357). Even-Zohar (2010b) explains that these cultural entities are not natural objects but can be communities, tribes, people, or nations. These cultural entities take initiative to prepare, organize, and circulate resources to justify and maintain the existence of these entities. The most important element of resources is a culture repertoire (Even-Zohar, 2010b, p.84). These definitions of culture repertoire and entities that mobilize it may shed a light on the motives of the activist translators in the early issues of *Kaos GL* magazine. While translating any kind of materials on LGBTI+ politics and queer theory, the very first motive of these activists appear to provide justification and *raison-d’être* for their existence. They have been trying to design a repertoire to support and sustain the existence of sexual minorities in the Turkish socio-cultural context. Moreover, through legitimizing their existence, they also attempt to provide better conditions for the sexual minorities in Turkey. Their efforts to translate texts new to the target audience and society and to generate and disseminate knowledge building upon these translations manifest that these activist translators have also been endeavoring to make target groups adopt and internalize these innovative ideas. This is also highlighted by Even-Zohar (2000) as he suggests that these entities, or in other words, repertoire makers or entrepreneurs, aim to improve the conditions and situations for their target groups (p.45), and these entrepreneurs who are engaged in producing new ideas do not only promote and



disseminate these innovations but also attempt to convert them into socio-cultural reality (Even-Zohar, 2010c, p.195).

Even-Zohar's notion of "option" (1997b), which is also of pivotal importance for this study, is an integral part of a culture repertoire (p.355). Rakefet Sela-Sheffy (forthcoming) suggests that new cultural options are adapted and adopted so that internal organization of local culture could transform (p.7). She further remarks that:

[A] deliberate predilection for non-indigenous models of life, preceded – and directed – the appropriation of extraneous products (such as books, cloths, food material, etc.). These borrowed products have served as both the concrete supply for implementing the desired new models, as well as the means of training for the skills required for their continuous reproduction. (p.5)

Undoubtedly, translation is one of the most crucial ways to introduce new options that form or develop a culture repertoire within the target polysystem. Even-Zohar (2010d) puts forward that prestige, dominance, and need are the main reasons for selection of the source literature (p.66-69). Two of these three reasons seem to overlap the conditions in my case. The scholarly works on LGBTI+ and queer politics have been widely selected from the resources produced in the USA and Europe, which is likely to result from the dominance of English and epistemic hegemony of Anglo-American culture. The second and I think the most conspicuous reason is the absence of queer literature and resources on LGBTI+ and queer politics in Turkish culture repertoire. As a result, translation assumes a central position and has been employed to elaborate a new repertoire. Thus, as Even-Zohar notes, it becomes a part of innovatory forces when new elements and models are introduced into the home literature (Even-Zohar, 1990, p.46-47). As for selection process of options, Even-Zohar also explains that the conditions of the home polysystem

determine the texts to be translated and these texts are selected according to their compatibility to new trends and models as well as their innovatory role in the target literature (p.46-47). Although translated texts in the early issues of *Kaos GL* magazine were not selected systematically, it appears that lack of sources and knowledge on queer and LGBTI+ politics determine this selection process, which buttresses Even-Zohar's argument here.

In this theoretical framework, what can be considered as options? According to Even-Zohar (1990a) repertoire consists of the aggregate of laws and elements governing the production of texts (p.17). Thus, new concepts, terminologies, topics of discussions and ideas might be conceived as options in the repertoire. In my case, too, discussions and topics on LGBTI+ and queer politics and theories along with the new concepts and terms introduced into the Turkish culture repertoire can be considered new options. However, it appears that the options in this dissertation go beyond the texts, concepts, theories, and terms. I suggest that identity formation and sense of belonging to a community, or creating a community, might as well be perceived as options imported in the repertoire. Harvey (2000) underlines that translated texts might introduce the identity position as an innovative tool in the target cultural polysystem (p.140). He further explicates that:

[T]he presence of texts that project in their subject matter and by their very existence the possibilities of such groups of others is crucial to both internal identity formation and imagined community projection. Such texts may well be the result of translation, of the introduction into a target cultural polysystem of representations of selfhood and community organisation that have not been articulated or, alternatively, that have been proscribed in the receiving culture. In short, the space of literature — including, crucially, translated literature — is one in which a (gay) community can be imagined by the reader. (p.147)

As for creating a community, Even-Zohar (2000) also mentions a similar point in relation to the projects in repertoire making in the recent history. He says that while one of the projects is making and distributing a new repertoire, the other project is creating new socio-political entities in which these new repertoires will be dominant. He adds that making a socio-political entity is both a necessity to make a new repertoire and the result of it (p.45-46).

In addition to identity formation and community projection as options, I suggest that counter-narratives challenging the dominant public narratives against LGBTI+s and conceptual narrative through which knowledge has been generated in academia are also options imported, disseminated and even possibly interfered in the new queer repertoire in the Turkish polysystem. Sela-Sheffy and Even-Zohar give a wide range of examples for options such as utterances, texts, artifacts, images etc. However, neither Sela-Sheffy or Even-Zohar puts forth specifically that narratives can be considered options in culture repertoire. Sela-Sheffy (forthcoming) defines options as “ways of doing and conceptualizing things” (p.7). In a similar vein, while explaining socio-semiotic products of literature on the level of images, moods and interpretation of reality, Even-Zohar (1997a) remarks that:

The products on this level are items of cultural repertoire: models of organizing, viewing, and interpreting life. They thus constitute a source for the adopted models, habituses, prevailing in the various levels of society, helping to direct, preserve and stabilize it. These may be achieved not solely by the making of texts, but also, and often more so, by various aspects of institutional activities within literature. (p.29)

While Even-Zohar (2000) notes that repertoire makers try to detach from the existing conditions and create new living conditions for their target group, I argue it is possible to think that constructing alternative narratives against the oppressive

hegemonic discourses about LGBTI+s through translation is a way of breaking off the existing circumstances for repertoire makers (p.44). The stories and experiences conveyed through translation shed a light on the possibility of new alternative narratives in favor of LGBTI+s. For example, scientific narratives that connect same-sex attraction to psychological disorders were defied through alternative scientific narratives transferred into Turkish through translation, and activists attempted to construct a counter- narrative in Turkey and organize their lives in a better way based on knowledge transferred and circulated. In this sense, it would not be wrong to consider narratives as options. Moreover, Even-Zohar (1990b) also suggests that translators do not only look for ready-made models that would be transferable but they indeed attempt to violate the home conditions (p.50). He further states:

Periods of great change in the home system are in fact the only ones when a translator is prepared to go far beyond the options offered to him by his established home repertoire and is willing to attempt a different treatment of text making. (p.51).

The quote above can be interpreted in a broader way that also covers discourses or narratives. In other words, I think it is possible to think that activist translators go beyond the options offered in the source texts and are engaged in forming new alternative narratives (surely interrelated with other options imported through translation) in order to instigate a significant change in the home system. Thus, in this scope, I will refer to the counter narrative and the conceptual narrative constructed by activist translators along with LGBTI+ activists and academicians in Turkey as options. I argue that they are not only products of new queer repertoire but options that serve as a way of understanding, making, and conceptualizing this imported, adopted, and developed queer repertoire and other related options such as

texts, ideas, and discussions on queer and LGBTI+ politics in the Turkish cultural context.

Another important concept of Even-Zohar's culture repertoire is producers. Within the framework of polysystem theory, Even-Zohar (1997a) uses the term "producer" which he defines as "an individual who produces, by actively operating a repertoire, either repetitively producible, or 'new' products" (p.30). What he labels as producers will refer to activist translators in this study. Activist translators emerge as individuals that did not have any influence in the first place but have been engaged in importing, generating, and disseminating innovative options through translation for a very long time. Although their efforts for change seemed to be at an individual level and they were invisible at the very beginning, they formed a group within the course of time and continued their activities. Now, translators both in *Kaos Q+* and *Kaos GL* are more accessible, and their productions reach to a wider group of target readers. Moreover, they have assumed a legitimate role, or in Even-Zohar's words, they have institutionalized themselves. The following quote manifests parallel characteristics of Even-Zohar's producers and activist translators in the present study:

Individual producers normally have no particular impact on a culture in the sense that their regular actions do not lead to change, i.e., modifications of a culture repertoire. Even if their actions may have led to such change, they may have remained anonymous and in no sense part of some power factor able to impose items of repertoire. On the other hand, there are individuals who get engaged in innovative production, and who, sometimes as part of an organized group of similar producers, are accepted, either in an established way, or ad hoc, as actual or potential providers of stock. The grouplike activity of such producers, certainly the overt one, but also the more subtle one, constitutes some sort of "industry" whose products are more forcefully competing on the market than those unmarked products of casual producers. Along history, various groups have successfully institutionalized themselves as such industries: politicians, legislators, religion- makers and churches,

intellectuals, artists (writers, poets, painters), magistrates and so on. (Even-Zohar, 1997a, p.30-31)

I should note here that these activist translators generally do not identify themselves as translators and they assume more than one role such as writing indigenous texts, organizing meetings, writing news, working for the association itself and so on. As also suggested by Even-Zohar (1990c), repertoire maker does not refer to one single producer or a group of producers but social communities and groups that participate in many other activities and organize in various ways as well as being engaged in production (p.35).

In this study, *Kaos GL* magazine, *Kaos Q* journal, and the academia will be approached as institutions as they have been actively engaged in producing new options and constructing an alternative narrative for LGBTI+s. Institution is defined by Even-Zohar (1997a) as “aggregate factors involved with the control of culture” (p.31). Institutions determine who and which products will be accepted, rejected and also remembered by a community for a longer period. Moreover, institutions do not only assume the role to sustain the culture. They may support or include repertoire makers (Even-Zohar, 1997a, p.31- 32). At this point, academia emerges as an institution that incorporates and supports the agents involved in making a new queer repertoire. Undoubtedly, I do not mean the whole of academia here, and I do not claim that in this culture repertoire there are only three institutions. In this respect, Even-Zohar (1997a) explicates that:

But in view of the variety of culture, different institutions can operate at the same time for various sections of the system. For instance, when a certain repertoire may already have succeeded in occupying the centre, schools, churches, and other organized activities and bodies may still obey certain norms no longer acceptable to the group who support that repertoire. Thus, the "institution" in culture is not unified. (p.32)

Transfer and interference are other important concepts theorized by Even-Zohar within the framework of culture repertoire. Pursuant to invention or import of options, materials or semiotic goods may become integrated in the target culture repertoire and become indispensable for the target group. This state is called “transfer” (Even-Zohar, 2002, p.169). Even-Zohar further suggests that in case of transfer not only goods but need for them are also domesticated.

When the semiotic models of the imported texts become a part of the target repertoire on diverse levels of socio-cultural activities, then it means a successful transfer (p.170). As for interference, Sela-Sheffy (forthcoming) explains it as production and consumption of new local models pursuant to domestication of imported goods and practices in the target culture (p.2). Even-Zohar (2010d), too, describes it as “a procedure emerging in the environment of contacts, one where transfer has taken place” (p.52). He explains that in order for interference to take place it is necessary that imported materials and practices turn into generative models. In other words, the imports need to become domesticated in the target culture and then are locally produced (Even-Zohar, 2010d, p.53).

Surely, the process of interference takes time and especially when strong canonized cultural models are in question, imported materials and practices, or in other words innovations, cannot be adopted easily and quickly. In this respect, Sela-Sheffy (forthcoming) remarks:

In cases of long-lasting highly canonized cultural figurations, innovations are likely to be borrowed from extraneous sources of lesser status that are located at the marginal layers of this culture. The lesser-ranked models of these sources are then being relabeled and gain value in the target culture as “exotic”, “authentic” . . . Their naturalization in the target culture is

nevertheless a prolonged process, since they have to be authorized by stronger canonizing agencies. (p.10)

As noted by the quote above, interference sometimes needs authorization by stronger agencies. In my study, employing this notion within this theoretical framework, I will also discuss the role of academia as a canonizing agency in interference of imported semiotic materials in the Turkish culture repertoire, and forming and sustaining a new queer repertoire.

### 3.2 Narrative as a way to construct “reality”

I would like to start this section, specifying how I use “narrative” in this study and what I refer to. In her book entitled *Translation and Conflict* (2006), Baker suggests that she uses “narrative” and “story” interchangeably, equating narratives with everyday stories we experience. Although she finds similarities and overlapping characteristics between Foucault’s “discourse” and Barthes’ “myths” and “narrative”, she suggests that the notion of narrative as she uses is more tangible and can be used for personal stories as well (p.3). Yet, despite following her framework for my study, I refer to a more comprehensive description for “narrative”. H. Porter Abbott (2002) combines both story and discourse under the notion of narrative, explaining that story is “an event or sequence of events” and narrative discourse is “those events as represented” (p.16). In a similar way, Edward M. Bruner (1997) underlines story, discourse and telling as key elements in narrative. He defines story as the “abstract sequence of events” and discourse as statement or text in which the story emerges (p. 269). In my research, the scholarly texts I have chosen to analyze do not necessarily tell a “story” and are not comprised of the parts of a story.



However, they all weave into something broader than a story together as Hayden White's explication of narrative and his quote from Roland Barthes also put forth:

[N]arrative is a meta-code, a human universal on the basis of which transcultural messages about the nature of a shared reality can be transmitted. Arising, as Barthes says, between our experience of the world and our efforts to describe that experience in language, narrative 'ceaselessly substitutes meaning for the straightforward copy of the events recounted'. (White, 1987, p.1)

Similar to the definition above, I approach narrative as a concept harboring both story and discourse rather than equalizing it to story as Baker does. Although accounts of events and flow of ideas presented through translated texts will be analyzed individually, this study hones in on the issues surrounding the representation of these events and ideas collectively. In other words, I will question how they are represented, what they represent and whether or not they support or challenge the existing meaning. Thus, my study entails an understanding of narrative which goes beyond "story" and in which "discourse" is implicated as well.

In addition to narratology and linguistics, the notion of narrative has been a topic of discussions and analysis in the fields of humanities, literature, and history. It has served as a means to investigate representation of "reality" and "truth" in knowledge. In the 1980s, this quest led scholars to consider narrative not only as a form of representing but also constituting reality (Bruner, 1991, p.5). Challenging the epistemological foundations, the concept of narrative or narrative approach in humanities has given an opportunity to search multiple and various ways to make knowledge claims. Dennis K. Mumby (1993) refers to narrative as "a part of the complex and shifting terrain of meaning that makes up the social world" (p.3). Scholars drawing on the concept of narrative propose varied phrases to account for

how narratives communicate truth and reality such as paradigms, world views, capsule views of reality and so on. Nevertheless, they all agree on one characteristic of narrative that it is mediation “between self and world, either evoking or simply creating order and meaning” (Hinchman and Hinchman, 1997, p.xvi). Yet, several questions also emerge, such as “where do these narrative come from?”; “who produce them?”; “which narratives are acknowledged and become prevalent?”; “who holds such power to construct a social world, making certain narratives dominant?”; and “are there any conflicts within and between narratives?”.

Addressing some of these questions in respect to the LGBTI+ movement in Turkey, this study also examines representation of LGBTI+ identities through counter narratives, organization of the LGBTI+ movement and production of knowledge on queer theory and LGBTI+ politics in the Turkish context through translated scholarly texts. In this respect, conflict, too, is an integrated part of this research for two reasons. Firstly, it is related to the LGBTI+ community in Turkey, which are marginalized and oppressed through various instruments of dominant power holders. Baker (2006) broadly describes conflict as a situation in which relevant parties try to undermine each other owing to incompatible goals, different interests and values (p.1). Based on this description, it is possible to observe contesting values and demands between LGBTI+ people in Turkey and power holders that force them to be invisible and stay in the periphery. Secondly, acknowledging that there are multiple narratives continuously buttressing and challenging existing knowledge, it may not be possible to think of conflict separate from the concept of narrative. Yet, Charles L. Briggs (1996) remarks that narratives and conflict are addressed severally and narratives are resorted only to obtain information about conflicts. However, narratives themselves are indeed essential

features of conflict processes as they “constitute crucial means of generating, sustaining, mediating, and representing conflict at all levels of social organization” (p.3).

So, why do I need narrative approach for my study? The answer lies behind definition of narratives as “structures of power” (Bruner, 1997, p.269). They are instrumentalized in constructing reality, identity, and “Other” in a social world, making certain meanings and knowledge claims while overriding others. They are not stable or fixed, and there is tension between narratives as they endeavor to be powerful enough to subvert each other and exert power on one another. Briggs (1996) gives construction of the nation-state as an example, and says that legitimization of certain narratives has a significant role therein. Also, “othering” on the basis of gender, race, class, ethnicity and so on is closely related to production and dissemination of certain dominant narratives (p.15). That means narrative approach can give an insight into what and how realities are constructed, and manifest the significant role of human agency and power relations in these realities. Somers and Gibson’s clear account of narrative theory (1994) as a social epistemology also reveals its relevance to my study:

These concepts posit that it is through narrativity that we come to know, understand, and make sense of the social world, and it is through narratives and narrativity that we constitute our social identities. They argue, therefore, that it matters not whether we are social scientists or subjects of historical research for all of us come to be who we are (however ephemeral, multiple, and changing) by locating ourselves . . . in social narratives *rarely of our own making*. (p. 59)

It is not coincidence for activists and researchers who are involved in marginalized groups turn to narrative approach to find or write alternative histories and stories to subvert hegemonic mainstream discourses. For instance, narrative approach has been

embraced by some feminist circles to challenge mainstream epistemology that entitles universality and statistics rather than knowledge based on experiences (Hinchman and Hinchman, 1997, p.xix). In this way, women's subjectivity and experience have also become a source of knowledge, which has led to an epistemic shift. In a parallel way, this study also delves into a marginalized and oppressed community, LGBTI+ people in Turkey, by drawing on narrative approach. As I mentioned above, I will question how LGBTI+ people locate themselves and their narratives, which has not only been excluded from the prevailing narrative but also contradicted with it, in this social world, or particularly in Turkish context. Yet, my central focus in this study is the agency of translation and activist translators who participated in the process of organizing a collective movement on the basis of their sexual orientation, gender identity and gender expression and of transmitting and producing knowledge on queer and LGBTI+ politics by resisting dominant narratives excluding them and by producing counter narratives to defy them.

### 3.2.1 Narrative theory in translation

As Baker (2010) argues, narratives ensure mobilization of many individuals with different backgrounds but the same ideological and ethical concerns, and get them together around specific political or social issues (p.23). In my research, particularly the concepts associated with Somers and Gibson's narrative theory (1994) from which Baker derives her work in this area such as reframing strategies (selective appropriation, relationality, causal emplotment and temporality), dimensions of narratives (ontological, public, conceptual and meta) and Bruner's narrative accrual (1991) are instrumental to comprehend, elaborate and interpret the contesting narratives constructed by the translators in the LGBTI+ movement. Therefore, I will

employ Baker's approach and the concepts of narrative theory to reveal the strategies the activist translators use to frame and construct the narrative for the LGBTI+ community in Turkey.

Narrative theory in this thesis will allow me to see how the translators construct a narrative for LGBTI+s, through which knowledge is transferred, disseminated, and (re)produced. Before delving into the reframing strategies that will be instrumentalized in this study, I believe it would be enlightening to mention the dimensions or types of the narratives that I will refer to throughout this dissertation. Baker (2006) delves into four types of narratives: ontological, public, conceptual, and meta narrative. Among these narrative types, ontological, public, and conceptual narratives are the most relevant ones for my research, and thus, I will briefly explain what they denote and how they are linked to this study.

Personal stories that people tell themselves to make sense of their lives about their history, background and where they stand in the world are referred as ontological narratives (Baker, 2006, p.28). However, although they are personal stories related to individual lives, they are also social and involve other people since these ontological narratives do not exist on their own but they are told to others and exist in a social world (Baker, 2006, p.28). Through interaction, these personal stories turn into collective and shared narratives. Patricia Ewick and Susan S. Silbey (1995) delve into the link between the ontological narratives and collective and say that "Even the most personal of narratives rely on and invoke collective narratives- symbols, linguistic formulations, structures, and vocabularies of motive- without which the personal would remain unintelligible and uninterpretable" (p.211-212). Ewick and Silbey (1995) further argue that these personal narratives possibly reflect the dominant ideology and hegemonic assumptions, and thus reproduce hegemonic

power relations (p.212). Although I acknowledge that collective narratives constitute and are constituted by ontological narratives, in my case, the ontological narratives that lead to a collective one do not reproduce the hegemonic relations and oppression but consciously resist to the hegemonic discourse.

Drawing upon the conceptualization of public narratives by Somers and Gibson (1994), Baker (2006) expands its definition. She explains that public narratives as “stories elaborated by and circulating among social and institutional formations larger than the individual, such as the family, religious or educational institution, the media, and the nation” and includes literature as the most powerful institution that circulates public narratives (p.33). Regarding constitution and dissemination of public narratives, the role of translators and interpreters cannot be ignored. Regardless of their agenda (political, ideological, or commercial), translators and interpreters are influential in articulating and disseminating as well as contesting public narratives in society (Baker, 2006, p.38). In this study, the public narrative emerges as the hegemonic stories and discourses that oppress and marginalize LGBTI+s in society, and activist translators appear as significant agents having a decisive role in contesting and subverting the public narrative in Turkey. Furthermore, within the scope of this study, I suggest that scientific narratives, too, are a part of the dominant public narrative and Baker’s following remarks (2006) manifest the hegemonic characteristic of scientific narratives:

[A]ll narratives including the scientific ones categorizing behaviour along a moral and socially sanctioned cline into valued vs. non-valued, normal vs. eccentric, rational vs. irrational, legitimate vs. non-legitimate, legal vs. criminal. . . Scientific narratives participate in this process of legitimation and justification that is ultimately political in import. (p.10)

As revealed in the quote above, the scientific narratives that also constitute the public narrative in my case have been instrumentalized to push LGBTI+s to the periphery of society through medical, psychiatric, and psychological arguments.

The last type of narrative that is highly relevant to my study is conceptual narrative that is defined by Somers and Gibson (1994) as concepts and explanations constructed by social researchers (p.62). They also argue that conceptual narrativity requires a conceptual vocabulary, defining such vocabulary as a tool to “reconstruct and plot over time and space the ontological narratives and relationships of historical actors, the public and cultural narratives that inform their lives, and the crucial intersection of these narratives with the other relevant social forces” (p.62). However, Baker (2006) extends the scope of this definition to include “disciplinary narratives” and suggests that conceptual narrative is “the stories and explanations that scholars in any field elaborate for themselves and others about their object of inquiry” (p.39). In this context, I use conceptual narrative similar to Baker’s definition, and will elaborate the conceptual narrative, “queer” and question if it has become a component of conceptual vocabulary in academia.

In order to scrutinize construction and contestation of narratives in this study, I will employ various framing strategies. In this scope, selective appropriation, which was originally suggested by Somers and Gibson (1994) and then applied to translation by Baker (2006, p.71), is a useful concept to elaborate how a narrative is created through the set of events included and left out. It is clear that narratives do not just echo what is out there without any context. Conveying a narrative in which a story takes place inherently entails “selectivity, rearranging of elements, redescription, and simplification” (Hinchman and Hinchman, 1997, p.xvi). In

translation, it means what to translate and what to leave out. Within the scope of political engagement, Baker (2006) explains as follows:

Selective appropriation of textual material is realized in patterns of omission and addition designed to suppress, accentuate or elaborate particular aspects of a narrative encoded in the source text or utterance, or aspects of the larger narrative(s) in which it is embedded. (p.114)

Selective appropriation here refers to compiling translated texts and weaving them into a narrative as well as translating or not translating specific sections, paragraphs or expressions within the texts. Questions raised by Baker (2010) such as “what type of texts are selected for translation”; “are the certain narratives embellished to give voice to the suppressed and marginalized”; “do they omit or add material within the body of text”; and “do they rely on paratexts to guide the interpretation” will also be helpful in analyzing my corpus (p.34-35).

Selective appropriation may also be related to what concepts and terms have been translated, domesticated, borrowed, or left as untranslated. Tymoczko (2010) argues that translation does not only reflect or convey the existing knowledge but precedes and constructs it. This knowledge contributes to representation. Thus, translation can be a tool to “preserve, create, or amass knowledge” (p.16). In this respect, analysis of the concepts from the perspective of selective appropriation can also facilitate comprehension of how knowledge on queer and LGBTI+ politics is produced and shaped in the Turkish context through translation.

Interwoven with selective appropriation, “narrative accrual” is another useful concept to be employed in this study. Bruner (1991) defines it as “cobbling stories together to make them into a whole”, adding that such accruals may finally lead to culture, history, or tradition (p.18). Expanding Bruner’s conceptualization of



narrative accrual, Baker (2006) defines it as “the outcome of repeated exposure to a set of related narratives”, and it might be a collection of ontological, public, institutional, and corporate narratives (p.101). Quoting from MacIntyre, Baker argues that narrative accruals construct interpretive and behavioral norms, and thus we are able to recognize when these norms are violated (MacIntyre in Baker, 2006, p.101). The use of this concept appears to be inevitable for the translators of *Kaos GL* Magazine since ontological and public narratives, both translated and indigenous, take a significant part therein. According to my analysis, the translators in the magazine tend to accrue and translate ontological narratives of the LGBTI+s on various issues ranging from identity to struggle, from health to legal rights. It appears that through the narrative accrual of translated ontological stories, LGBTI+s in Turkey establish a connection politically and emotionally with the other individuals with the same agenda. In addition, they possibly start a dialogue or coalition with the other LGBTI+s worldwide and in Turkey through the inspiration the other ontological narratives give. Moreover, public narratives from the United States to the Middle East, from Europe to Africa are included in almost every issue of *Kaos GL* I analyzed. These narratives sometimes point out how the social institutions oppress and marginalize the LGBTI+ individuals, and sometimes they show the legal victories of the LGBTI+ movement in different parts of the world.

Undoubtedly, not being limited to selective appropriation and narrative accrual, strategies to frame narratives offered by Somers and Gibson (1994) will be instrumental for this research. Somers and Gibson (1994) suggest that historicity and relationality are necessary to comprehend something within a narrative (p.60). Baker (2006) elaborates temporality as a concept that makes the set of events, relationships, and actors in a sequential context intelligible and manipulates the interpretation

(p.51-52). To understand the chronology of the translated texts, to evaluate how the translators use or contest and subvert historicity that is used to enhance and enrich the existing narratives, this conceptual tool will be useful. People's assumptions, logics, presuppositions, and perspectives depend on the way a specific history is constructed. So, in my case, the way translators and activists contest historicity does not mean discovering or inventing the past. Rather, as Somers and Gibson (1994) remark, it refers to "appropriate and interpret knowledge histories through a reconstruction of their making, resonance, and contestedness over time" (p.44). As for the concept of relationality, it will help me understand how an alternative narrative for the LGBTI+s and the movement has been constructed through translation of the other narratives. Baker (2006) suggests that it is not possible to interpret only some parts of narratives without reference to already constructed configuration, which exists in the target system (p.62). That means knowledge, concepts, and ideas of the LGBTI+ movement are not transferred as they are to the Turkish context. It might be suggested that knowledge that the LGBTI+ community builds up in the Turkish context is the reconstitution of the original narrative and the narrative of the LGBTI+ community in Turkey.

Inherent in narrativity, causal emplotment is an important strategy to both locate and interpret events in a wider context, outweighing chronology and category. Narrative enables understanding by connecting pieces to a "constructed configuration or a social network" and emplotment makes it possible to understand why certain narratives have specific stories and enables us to "construct a significant network or configuration of relationships" (Somers and Gibson, 1994, p.59-60). I find this framing strategy very useful to grasp the relations of translators, both activist and professional, to a wider network of LGBTI+ community in Turkey and

across the world, and how they interpret and produce queer knowledge as well as history of LGBTI+ individuals in the Turkish context. Moreover, it will be conducive to examine their partial or complete transfer or rewriting of counter-narratives in relation to an already constructed networks and structures across the world and the role of translation and translators as active agents therein.

### 3.3 Methodology

Within the framework of systemic and narrative approach, I will employ a few concepts that will constitute the methodology of this study. Firstly, in order to set the historical context and unravel the dominant narratives and the alternative narratives attempting to subvert the hegemonic one, I will elaborate on the translated and indigenous works on queer and LGBTI+ issues, their authors and translators before *Kaos GL*'s publication. To this end, I will draw upon Anthony Pym's (1998) concept of "archaeological research", Pym emphasizes the importance of the lists as a useful instrument for the historians studying in any academic field. Accordingly, I will attempt to unravel translated or indigenous non-literary queer texts before the systematic and organized text production on LGBTI+ and queer themes. This information enables me to make the right connections with the past and observe the course of events and developments in a better and meaningful way.

In Chapter 5 where I will conduct a comparative analysis of the specific source texts and their translations, Toury's suggestion (1995) to focus on extratextual materials will be of use. In the study of translational norms, Toury highlights two important sources, namely textual sources (translated texts themselves) and extratextual sources that are "statements made by translators, editors, publishers and other persons involved in or connected with the activity" (1995, p.65). In this scope,

I will rely on paratextual analysis, specifically peritexts, such as translators' and editors' notes, accentuations and highlights, titles, subtitles in the translation (Genette, 1997). Moreover, in order to enlighten the reasons to select specific source texts and their repercussions for the target readers, I will also benefit from epitexts such as informative materials and commentaries on translations, authors and source texts. Gérard Genette (1997) defines peritexts as elements inserted within the text such as titles and prefaces and epitexts as more distanced devices such as interviews, diaries, conversations and so on (p.5). Genette also notes that paratexts are "undefined zone without any hard and fast boundary on either the inward side (turned toward the text) or the outward side (turned toward the world's discourse about the text)" (p.1-2).

In Chapter 7, I will discuss the agents involved in translation process both for *Kaos GL* and *Kaos Q+*. To this end, through an online channel, Zoom, I conducted semi-structured in-depth interviews<sup>13</sup>. It is important to choose the right type of interview in accordance with the aim of the researcher. I intend to probe into the experiences, motives, ideas, and perspectives of the interviewees, thus, I opted for semi-structured interviews with open-ended questions rather than questionnaires with yes/ no questions or structured interviews with specific set of questions and ready-made list of answers. While comparing open-ended questions and closed questions, Ranjit Kumar (2014) explains:

Open-ended questions can provide a wealth of information provided respondents feel comfortable about expressing their opinions and are fluent in the language used. . . [They] provide respondents with the opportunity to

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<sup>13</sup> In order to conduct interviews, it is required to apply to the Ethics Committee for Master and PhD Theses in Social Sciences and Humanities within the Institute for Graduate Studies in Social Sciences at Boğaziçi University. Pursuant to approval of my application by the Ethics Committee for all potential risks and/ or adverse effects of the dissertation, I started my interviews. The Ethics Committee Approval is provided in Appendix B.

express themselves freely, resulting in a greater variety of information. Thus respondents are not ‘conditioned’ by having to select answers from a list. (p.582-583)

Since I have been addressing the different forms of narratives throughout the study, this type of the interview has also allowed the agents to open up more comfortably and share their own ontological narratives that have been influential in their involvement with queer and LGBTI+ politics.

In this scope, I interviewed three translators who have volunteered for *Kaos GL*: Yeşim Başaran, anonymous interviewee (A.I.)<sup>14</sup> and M.C.<sup>15</sup>; four professional translators providing translation services for *Kaos Q+*: E.D.<sup>16</sup>, D.B.<sup>17, 18</sup>, Çağdaş Gümüroluk and Şakir Özudoğru and the former chief editor of *Kaos GL* and the current chief editor of *Kaos Q+*, Ayline Aslı Demir. Among *Kaos Q+* translators, Gümüroluk and Özudoğru also provided volunteer translation services for *Kaos GL*. When I decided to conduct interviews, I found out that it was challenging to have an access to the activist translators in the early issues of *Kaos GL* as most of them used pseudonyms. At this point, I got support from one of the founders of *Kaos GL* magazine, Ali Erol, who unravelled some of the names for me and helped me reach these activists. Some of the activist translators abstained from giving interviews and talking to me due to several reasons such as lack of time, living abroad, or political reasons. However, with Erol’s reference, I was able to reach Başaran, A.I. and M.C., who were exactly right for my research since they were not only engaged in translational and writing activities but have also supported the Kaos group and the

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<sup>14</sup> The interviewee wanted to be anonymous. Thus, with his permission, I used “anonymous interviewee” and refer to him hereinafter as “A.I.”

<sup>15</sup> The interviewee wanted to be anonymous. Thus, with his permission, I used his initials.

<sup>16</sup> The interviewee wanted to be anonymous. Thus, with her permission, I used her initials.

<sup>17</sup> The interviewee wanted to be anonymous. Thus, with their permission, I used their initials.

<sup>18</sup> The pronouns of this interviewee is they/them.

magazine in any possible way from the very beginning. As for translators of *Kaos Q+*, Umut Güner, who is the coordinator of Kaos GL Association, and Demir helped me to contact them. While choosing the interviewees, I have paid attention to involve the agents who had experiences related to translating and writing for the early issues of *Kaos GL* and could provide an insight into the translation process and discussions on terms and concepts as well as queer and LGBTI+ politics. Moreover, for *Kaos Q+* translators, I chose the translators who have been involved in the LGBTI+ movement, queer politics, or at least have an organic relation with the Kaos GL Association so that they can provide a broader and a more holistic picture of knowledge production and the epistemological shift that I have been suggesting. The agents I opted for interview have met these criteria.

As for the content of the interviews, I prepared three different sets of open-ended questions: one set for the translators of *Kaos GL*, one set for *Kaos Q+* translators, and one set of questions for the chief editor of *Kaos Q+* since they all became a part of the periodicals or the Kaos GL group in different periods of time through which socio-political contexts in Turkey have changed. Different sets of open-ended questions that did not focus on only a specific period have also enabled me to see construction and changes of narratives within a longer period in a more elaborate way. The questions for *Kaos GL* focus on their involvement with the magazine, selection of the texts to be translated, translation process, early discussions on the newly introduced terms and concepts, network of translators, their motivation for translation, the influence of *Kaos GL* in grassroots and queer literature, and their familiarity with queer in academia and *Kaos Q+*. The questions for *Kaos Q+* address their familiarity with *Kaos GL* magazine and Kaos GL Association, network of translators, their motivation as professional translators, their works related to queer

politics, translation process, the influence of *Kaos GL* and *Kaos Q+* in academia.

The interview questions I prepared for Demir mostly focus on her work in both *Kaos GL* and *Kaos Q+*, queer theory courses at Ankara University and its reverberations in academia, the emergence of *Kaos Q+*, selection of texts to be translated for the journal, selection of translators, and the relationship between activism and academia.

In light of the responses I have received, I will foreground the activist translators and their role in generating knowledge on queer politics, overthrowing hegemonic narratives and constructing a conceptual narrative through building up a queer literature in Turkey.

## CHAPTER 4

### THE HISTORY OF THE LGBTI+ MOVEMENT AND QUEER POLITICS IN TURKEY

In this chapter, I aim to reveal the unquestioned role of translation and translators in the history of LGBTI+ and queer movement within the Turkish context as, to my knowledge, no scholarly studies have investigated the agency of translation and translators while discussing the LGBTI+ movement, generation, and dissemination of queer politics and theory in the local context.

To this end, I will present a holistic picture of the status of LGBTI+s, the movement and queer politics in the socio-political context of Turkey. Firstly, I will draw attention to the silence regarding LGBTI+s before the emergence of the movement starting in the 1990s. I will discuss the perception of LGBTI+s and sexuality in the Ottoman period and give examples of the sporadic studies pertaining to the period between the foundation of the Turkish Republic and the initial emancipation attempts in the 1990s. Then, as a second point, I will recount the historical background of the LGBTI+ movement starting with the 1970s based on the periodization in the scholarly studies. Thirdly, I will discuss the shift from the LGBTI+ movement to the queer politics and theory. Then, I will explore the instrumentalization of translation and the agency of translators in transfer, adoption and (re)production of knowledge on the LGBTI+ activism and queer politics. Lastly, on the basis of the findings in the previous sections and data obtained from the media and academia, I will discuss the dominant narrative constructed against LGBTIs in Turkey. This last section will also manifest alternative narratives and provide a better



understanding of the next section in which the construction and dissemination of the counter narrative is discussed through the case study of *Kaos GL* magazine.

#### 4.1 LGBTI+s before the movement

##### 4.1.1 Diverse sexualities in the Ottoman period

Although the scholarly studies discussing LGBTI+s and the LGBTI+ movement in the Turkish context start their periodization with the 1970s and 1980s, there appears to be a gap in linking the history of LGBTI+ people within the local context to the movement having emerged in the late 20<sup>th</sup> century.

According to my analysis, only a few studies on the historical background of the LGBTI+ movement touch upon the concept of homosexuality, sexuality, and heteronormativity pertaining to the Ottoman period. In his comprehensive research, Dror Ze'evi (2006) delves into the sexual discourse pertaining to the period of 1500-1900 in the Ottoman Middle East through analysis of medical texts, literary texts, Sufi literature, dream interpretation, and erotic literature. Ze'evi (2006) claims that no clear-cut distinction between heterosexuality and homosexuality existed then, saying:

. . . it seems that the early Ottoman attitude to male “passive” intercourse was one of indifference. This was some people’s preference, it was part of the spectrum of normal sexual behavior, and it was not to be considered deviant in any way. (p.39)

Delving into the discourses in cultural productions such as medical books, erotic books, and shadow theater plays, Ze'evi (2006) suggests that their common point is their attitude towards sex and sexuality, which is “pleasure-bound”, “male-oriented”, and “uninhibited by religion or morality” (p.44). These examples underline that no

labels were ascribed to these sexual practices, and thus, they did not represent any identities. In a similar vein, scrutinizing the representation of sexuality in the Ottoman and Turkish erotic literature, Irvin Cemil Schick (2004) suggests that there were three genders in *divan* poetry: adult men, adult women, and young boys. He notes that since the choice of sexual partners was fluid and did not establish an identity but practice, the labels of homosexual and heterosexual for the said period would be anachronistic (p.87). In the spring academic seminars conducted by the Social Policies, Gender Identity, and Sexual Orientation Studies Association (SPoD), Schick (2014) underlines the lack of a corresponding term for “homosexual” in Ottoman Turkish and Arabic languages (p.1). He argues that the main issue was not identity but what was performed during the sexual intercourse. Furthermore, he underlines that dichotomy of “homosexuality/heterosexuality” is based on the assumption of gender binary as women were considered as incomplete and defective version of men according to the early medicine (p.5). This indicates irrelevance of labels such as homosexual, gender, and heterosexual within the Ottoman context.

In their research on the early modern Ottoman-European culture, Walter G. Andrews and Mehmet Kalpaklı (2018) point out that similar to the Greeks and Romans of the Classical Age, the Ottomans chose to love either women or young boys, which was a matter of preference (p.30). In parallel to Schick, Andrews and Kalpaklı touch upon how irrelevant it would be to discuss the sexuality in the Ottoman period through today’s value judgments and from a heterosexist perspective, criticizing İsmet Zeki Eyüboğlu’s book entitled *Divan Şiirinde Sapık Sevgi* [Perverse Love in Ottoman Poetry]<sup>19</sup> (1968). They suggest “pervert” is defined by the erotic and sexual boundaries of today’s modern world (Andrews and Kalpaklı,

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<sup>19</sup> Translations are mine unless otherwise stated.

2018, p.32). Despite existence of sexual practices of same sex partners and diverse gender expressions and sexual orientations in daily life and literature, the arguments of Ze'evi, Schick, and Andrews and Kapaklı point out that homosexuality and heterosexuality were not perceived as identities back in the Ottoman period, which means they were constructed. In this regard, these arguments overlap with Foucault's discussion (1990) on sexuality in Ancient Greece:

As matter of fact, the notion of homosexuality is plainly inadequate as a means of referring to an experience, forms of valuation, and a system of categorization so different from ours. The Greeks did not see love for one's own sex and love for the other sex as opposites, as two exclusive choices, two radically different types of behavior. The dividing lines did not follow that kind of boundary. (p.187)

Exemplifying the fluidity of these categories, Foucault (1978) suggests that sexuality is not naturally given but historically constructed (p.105). To Foucault, heterosexual monogamy was legitimized and even turned into a strict norm through the discursive practices of the 18<sup>th</sup> and 19<sup>th</sup> centuries (p.38). Given the socio-cultural interaction between the Ottoman and the Western societies, particularly the westernization efforts in the Ottoman period with *Tanzimat* reforms, it would not be wrong to suggest that a similar perception also emerged in the Ottoman context. Murat Bardakçı (2005) claims that men who chose to be with boys/men started to hide this tendency or turned towards girls/women as of the *Tanzimat* revolution (p.95). Without problematizing this change, but to prove this argument, Bardakçı also cites from Cevdet Paşa, saying “Woman lovers increased while boy lovers diminished. It is as if the people of Lut evaporated. In Istanbul, love and attraction to young boys

that were prevalent and felt for a long time turned towards girls naturally”<sup>20</sup> (Cevdet Paşa cited in Bardakçı, 2005, p.94).

Barış Erdoğan and Esra Köten (2014), too, point out that condemnation of homosexuality dates to the *Tanzimat* Period (p.101). However, it is also important to note that the perception of homosexuality in the mainstream is still quite different from the Western world. According to Erdoğan and Köten, “active” and “passive” (penetrator/penetratee) sexual performances are still taken into consideration to label homosexuality, and men do not identify as gay if they are active in the sexual intercourse with other gays and trans women (p.101). In parallel to this argument, Cüneyt Çakırlar and Serkan Delice (2012) suggest that the expressions of sexual orientation, gender identity and preferences have been rather complex in the Ottoman and Turkish context. They claim that *köçek*<sup>21</sup>, *civelek*<sup>22</sup> and *mahbup oğlanlar*<sup>23,24</sup> were the representations of varied sexualities and pleasures that were not condemned then. Despite this diversity in the Ottoman and Turkish culture, society, and tradition, they also highlight the contradiction that people not conforming with today’s norms of the society, family and gender roles are marginalized and even turned into the target of hate crimes (p.13).

The *Tanzimat* Period did not only lead to westernization and modernization steps in the Ottoman society but it also brought along the concepts of the Western world such as morality, prudery, gender norms which Foucault also discusses in *History of Sexuality* (1978). Similarly, Ze’evi (2006) suggests that heteronormalized

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<sup>20</sup> “Kadın düşkünleri çoğalıp erkek sevgililer azaldı. Lut Kavmi sanki yere battı. İstanbul’da öteden beri delikanlılara karşı hissedilen ve geçerli olan aşk ve alaka, tabii şekli üzere kızlara döndü.”

<sup>21</sup> Dancing boys in the Ottoman Empire.

<sup>22</sup> Homosexual men serving the Janissaries in the Ottoman Empire.

<sup>23</sup> Mahbup is the general name for homosexual men in the Ottoman Empire.

<sup>24</sup> These are the simplified or more generalized definitions of these words. In the Ottoman Empire, these sexual practices and expressions seem to be more complex and possibly multilayered, and also they represent the specificity and locality of sexuality and sexual practices. Thus, they cannot be reduced to the Western-oriented terms and concepts.

sexual discourse was introduced with the “encroachment” of the Western values and norms by the Arab and Turkish elites. He says that as a result they started to be ashamed of their love for the “beardless” boys. Ze’evi (2006) further claims that this encounter with the Western norms and values resulted in silence of the Ottoman discourses on sexuality and disappearance of sexual dialogues, phallic displays, erotic books, sexuality in medical books and so on (p.96). However, disagreeing with Ze’evi on total silence of such discourses in the Ottoman culture, Bünyem Sinem Ezgi Sarıtaş (2018) takes this argument further in her doctoral dissertation. She suggests that new and imported discourses changed and constructed a new discourse in the Ottoman culture in the 19<sup>th</sup> century. For instance, on one hand, Ottoman intelligentsia’s silence and embarrassment for male homoeroticism in the Ottoman culture made them criticize this sexual practice, and built upon nationalist discourses, contributing to construction of national identity. On the other hand, lust and debauchery were identified with the West and the Western figures and considered as a peril from the Western world. In this way, in the 19<sup>th</sup> century, the combination of the erotic narratives pertaining to the previous periods, the Western discourses traveling to the Ottoman culture, and the reaction of the Ottoman intelligentsia to these discourses formed the “modern” sexuality in the Ottoman culture (Sarıtaş, 2018, p.12).

#### 4.1.2 LGBTI+ identities in the early republican period

With the foundation of the Turkish Republic and the reforms in the political, cultural, social, and legal spheres, heteronormativity was imbedded while homosexuality was attempted to be erased. Hakan Ataman (2011) argues that the Kemalist regime is problematic in terms of gender and sexuality since it assumes and offers

heterosexuality as an only option while legitimizing male-female equality. He further remarks:

I think that the Kemalist understanding of citizenship's relation to gender and sexuality is limited to heterosexuality between healthy men and healthy women who are able to have healthy Turkish children. Healthy, educated, secular, Turk, modernist, and also heterosexual is also the way later generations of Kemalists have understood citizenship. (p.131).

Based on the quote above, it could also be suggested that the Kemalist regime does not only encourage heterosexuality but it has also paved the way for institutionalization of heterosexism.

Evren Savcı (2011) touches upon the continuity between the Westernization efforts in the 19<sup>th</sup> century Ottoman Empire and the Kemalist reforms while underlining the ideological and epistemological break resulting from these reforms in the newly founded Turkish Republic. These ideological and epistemological breaks led to rejection of Islamic past and discontinuity between the Ottoman past and the Western constructs (p.51). While the Islamic past was turned away, other distinctive characteristics were also wiped off. Ze'evi (2006) gives an example from Sufi institutions that had produced books including homoerotic references and themes on homoerotic love and sex, but then gradually purged them with the Westernization movement. Ze'evi (2006) notes that:

The coup de grâce for the Sufis, along with whatever was left of their sexual discourse, came with the total prohibition of Sufi activity when Mustafa Kemal took power in the 1920s and with the rise of Arab nation-states, in which Sufism was seen as a vestige of the corrupt Ottoman empire. (p.97)

The perception of "corrupt Ottoman empire" in the quote indicates the ideological rupture mentioned above. Serkan Delice's article (2010) delving into the male

intimacy in the Ottoman Empire includes an example for this rupture, too. Delice mentions that Bursa Tradesmen Association was hostilely against the Gay Pride that would take place in Bursa in 2006. The Association stated that such a march was not acceptable in Bursa that had been once the capital city of Ottoman Empire (p.104). Delice (2010) suggests that this might be considered as an extension of “a well-established discursive strategy by which several off-shoots of Kemalist nationalist ideology aspired to prove that Ottoman elites were inherently licentious and corrupt” (p.105). Another example given by Ataman (2010) is the book entitled *Padişah Anaları ve Bizi 600 Yıl Yöneten Devşirmeler* [Mothers of Sultans and Devshirmes that Rule us for 600 Years] (1977) by Ali Kemal Meram, a Turkish writer (cited in Ataman, 2010, p.105). Ataman criticizes Meram for rewriting the sexuality in the Ottoman context as perversity and immoral, and addressing *harems* as a place of “abominable acts, including homosexuality” (p.105). These examples show that import of sexual identities and heteronormativity from the West through the Westernization movement in the *Tanzimat* Period and the following Kemalist reforms led to a shift in the cultural context.

#### 4.2 Periodization of the history of the LGBTI+ movement in Turkey

The LGBTI+ movement is considered as one of the New Social Movements arising in the 1970s (Toktaş and Altunok, 2004; Kurbanoglu, 2010; Partog, 2012; Erdoğan and Köten, 2014). Having developed as a “provocative and innovative reconceptualization of the social movements” (Johnston, Laraña and Gusfield, 1994, p.3), the New Social Movements foregrounded “identity” and emphasized “difference” (Erdoğan and Köten, 2014). Although the marginalized and isolated groups such as peace supporters, gay and lesbian activists, feminists and

environmentalists started to take part in the social movements and demanded equal rights in the public and private sphere in the 1960s and 1970s, their arguments became more focused on the identity politics in the 1990s (Erdoğan and Köten, 2004). In this respect, Enrique Laraña, Hank Johnston, Joseph R. Gusfield (1994) remark that:

The new social movement perspective holds that the collective search for identity is a central aspect of movement formation. Mobilization factors tend to focus on cultural and symbolic issues that are associated with sentiments of belonging to a differentiated social group where members can feel powerful; they are likely to have subcultural orientations that challenge the dominant system. New social movements are said to arise "in defense of identity." They grow around relationships that are voluntarily conceived to empower members to "name themselves". (p.10)

Within this scope, Erdoğan and Köten (2014) describe the LGBTI+ movement as the struggle of the LGBTI+ people to challenge discrimination and demand equality in society as well as acknowledgement and recognition (p.104). Along with the New Social Movements around the world, the LGBTI+ movement in Turkey started to raise their voice only in the 1990s, which is about two decades later than the West. Erdal Partog (2012) suggests that the LGBTI+ movement in the West both supported and was supported by other activist movements such as feminism, antimilitarism, which resulted in a stronger and a more visible LGBTI+ movement in the West than in Turkey (p.163-164). To give an example to this lagging, he explains that the discussions on the inclusiveness of the "woman" identity in the feminist movement in the West during the 1970s and 1980s caused a critical approach to the movement. The lesbian feminists criticized the movement for taking heterosexuality for granted. Thus, both LGBTI+ movement and the feminist movement experienced a transformation. However, in Turkey, the LGBTI+ and the feminist movement did not



experience a similar process and were not involved in the same discussions, considering that there was not an LGBTI+ organization or a systematic LGBTI+ movement in those years (Partog, 2012, p. 166). Unlike Partog, Ali Erol (2011) relates the delayed organization of the LGBTI+ people to the negative perception of same-sex attraction and the oppressive socio-political conditions in Turkey then, particularly in the 1980s (p.432). Thus, underlining the belated course of the LGBTI+ movement in Turkey, Erol defines its history not only as a process of organization but also “the history of self-creation” (p.432).

The scholarly studies provide more or less the same periodization for the history of the LGBTI+ movement in Turkey. To focus on the particular practices and movement of knowledge, I think it is useful to see the picture as whole. Thus, I will explicate the course of the organization and movement in Turkey.

According to the information provided by ILGA (International Lesbian, Gay, Bisexual, Trans and Intersex Association) (2009), the late 1970s is the period when LGBTI+ people who were economically and educationally independent started to communicate with each other in Turkey. In the article entitled “*Türkiye’de Queer Hareketinin Dinamiği*” [The Dynamics of the Queer Movement in Turkey], Zülfikar Çetin (2015) gives a broad picture for the LGBTI+ individuals and their perception in the 1970s. In parallel with the theoretical discussions on imposition of heterosexism by the modern, secular, Turkish nationalistic society, Çetin suggests that the Turkish state opted to overlook the LGBTI+s rather than to criminalize it. Thus, despite being marginalized, it was possible for the LGBTI+s, particularly transgender people, to perform in the bars and nightclubs. However, in 1974 when the conservative and Islamic party, *Milli Selamet Partisi* [the National Salvation Party], participated in the coalition of the government, the visible LGBTI+ people

and transgender sex workers were subjected to a deteriorating oppression by the law enforcement officers (p.2). During ten months in which this coalition was in power, “queers in Istanbul” including transgender people and sex workers were expelled from where they lived and worked. Çetin argues that such marginalization and isolation led to “a collective political identity” to some extent (p.2). In his book *The History of Homosexuality (Eşcinselliğin Tarihi)* (1986), Yüzgün mentions an initiative in the 1970s. According to Yüzgün, a participant of the survey he conducted (a translator with the initials I.E.) explained that he/she was one of the first activists that initiated associations to support lesbian and gay rights in Europe. In order to found an association in Turkey similar to the associations in Italy and Germany, I.E. had convened 10-15 meetings at his/her place until the emergence of the harsh conditions brought by the coup in 1980 (p.475). Elçin Kurbanoglu (2011) touches upon a similar case. According to Kurbanoglu, İbrahim Eren (possibly İ.E. in Yüzgün’s book) from *Türkiye İşçi Partisi* [Workers Party of Turkey] founded *İzmir Çevre Sağlığı Derneği* [İzmir Environmental Health Association] and organized support groups for gays and lesbians in İzmir (p.229). Touching upon İbrahim Eren’s initiative in her Master’s thesis, Merve Diltemiz Mol (2016) describes this attempt as one of the first organization experiences. However, in the 1980s, with the changing political conditions following the coup, these meetings ceased (Mol, 2016, p.54). Ignoring LGBTI+s turned into an extreme oppression. This change appears to be one of the main triggering factors that paved the way to a further organized struggle. In addition, although it may not be possible to speak of an organized movement or community then, I think these individual attempts may have been the first steps of the “self-creation” that Erol defines (2011, p.432).

In 1985, another attempt for a gay and lesbian organization was made by İbrahim Eren and his friends. Upon Eren's call, environmentalists, feminists, leftists, atheists, anti-militarists as well as LGBTI+s came together under a political party called *Radikal Demokratik Yeşil Parti* [the Radical Democratic Green Party] (Kurbanoglu, 2011; Erdoğan and Köten, 2014; Altunpolat, 2017). Despite the short life of the organization, the individuals having gathered under this formation led to the first demonstration in Gezi Parkı and initiated the first discussions on LGBTI+s in the public sphere (Kurbanoglu, 2011; Yılmaz, 2014). Owing to the extreme pressure on the LGBTI+ people and increasing violent interventions by the law enforcement officers, the activists organizing meetings regularly went on hunger strike on April 27, 1987. The strike attracted attention of both the Turkish society and the international press (Yılmaz, 2014, para.9).

Elif İnce (2014) describes the 1990s as the period in which the LGBTI+ movement resisted against the police violence despite the tortures, detentions, raids, and isolation (para.1). Expulsion of transgender people and sex workers from where they lived so as to purify the region for Habitat II organization, violence against transgender people living in Ülker Street led by the notorious police chief in İstanbul, torture and detention lasting for days as well as hate crimes marked this period (İnce, 2014). Yet, this period also witnessed the first attempt for the Pride March (1993), foundation of the first LGBT organizations (Lambda İstanbul in 1993 and Kaos GL in 1994), publication of the first lesbian and gay magazine (*Kaos GL* in 1994), LGBTI+ groups founded by university students (LEGATO in 1996), the first trans woman candidate (Demet Demir) for Beyoğlu Municipal Council in the local elections (1999) (İnce 2014; Çetin, 2015; Altunpolat, 2017; Yılmaz 2014).

In respect to the periodization of the history of the LGBTI+ movement, Partog (2012) categorizes the movement into three periods. He suggests that the first period in the late 1980s and 1990s is a process of self-recognition as well as a process that LGBTI individuals attempted to be recognized (p.163). According to Partog, rather than encouragement and dissemination of coming-out politics, the LGBTI+ issues started to be discussed in this period. Thus, the activists and volunteers of “Lambda İstanbul” and “Kaos GL” organized meetings to exchange their opinions and experiences. This was the period when these individuals started to recognize and accept themselves against the heterosexist norms and the discourse of immorality and disease. In this scope, Partog (2012) refers to this period as a latent identity struggle (p.170).

To Partog, the second period in the 2000s is marked with public visibility and the politics of resistance as well as “construction of subject-identities” (p.163). However, despite increasing visibility of the LGBTI+ movement in the public sphere, media and political representation are still problematic areas (Partog, 2012, p.174). Partog suggests that one of the achievements of the LGBTI+ movement in the 2000s is their cooperation with the other marginalized social groups. They were able to connect with these groups and also supported their demands, which strengthened their relations, and in turn, they contributed to the LGBTI+ movement (p.174). Altunpolat (2017) refers to this close contact between the LGBTI+ movement and the other activist groups including leftists, feminists, environmentalists, antimilitarists, and anarchists in the 1980s. However, the movement appeared to be excluded for a long time and even considered as “a form of alienation” by the left-wing opponents (Altunpolat, 2017, p.11). Thus, it seems strengthening of this support and contribution from the other social groups in the

2000s might be related to the increasing visibility of the LGBTI+ movement in the public sphere.

I think it would not be wrong to approach the 2000s from two perspectives, considering the recent political and social developments. From the first perspective, the LGBTI+ movement has gained momentum with the increasing number of NGOs and associations (such as “Pembe Hayat” in Ankara, “Gökkuşuğu” in Bursa, “Siyah Pembe Üçgen” in İzmir) focusing on LGBTI+ issues since the early 2000s. All these organizations and associations have similar agendas such as raising awareness for LGBTI+ people, supporting their rights, protesting human rights violations, political representation, and access to justice. They pursue their agenda through different methods such as publications of books, demonstrations, organization of meetings and conferences and lobbying activities. Particularly after 1999 when Turkey was accepted as a candidate for EU membership, the expectations from the international parties regarding improvement of civil society reforms and the minorities also influenced the LGBTI+ movement in Turkey in a positive way (Çetin, 2015, p.4). In the early 2000s, as a result of the pre-accession period to the EU, the LGBTI+ associations were given legal status. The first was Kaos GL in 2005 and Lambda İstanbul followed it in 2006.

The publications that proliferated in the 2000s also contributed to the visibility of LGBTI+ people and their movement in the public sphere. In 1997, according to the announcement made by *Kaos GL* (the 32<sup>nd</sup> issue), a new periodical, *GACI*, was issued and lasted till the early 2000s. This periodical’s focus was transgender people and female sex workers. From 2007 to 2012, Pembe Hayat Association published a magazine, *Lubunya*. In 2010, the Kurdish LGBTI+s started to publish a periodical called *Hevjîn* in Kurdish, which is the first Kurdish LGBTI+

periodical in Turkey. Today, with the advancement of online resources and social media, the online life style magazines such as *GMag*, *Gzone*, *Gaia* emerged as well. Particularly intended for the gays, these online publications also include translations, but they seem to function as magazines that address LGBTI-themed news from Hollywood, films, music bands, horoscopes etc.

In addition to the bulletins, periodicals, lifestyle magazines and fanzines, the academic circle started to take interest in the LGBTI+ issues. The LGBTI+ groups and academics organized meetings at universities, in the field of health, business and education (Çetin, 2015, p.5). Moreover, the number of academic journals that dedicate a few issues to LGBTI+ and queer politics and articles with LGBTI+ and queer themes have increased. For instance, *Cogito* dedicated two issues (65-66) to the LGBTI+ and queer politics under the name of *Cinsel Yönelimler ve Queer Kuram* [Sexual Orientations and Queer Theory] in 2011. In the 64<sup>th</sup> issue in 2013, *Doğu-Batı* focused on gender, which also included an article on the queer theory by Özgür Taburoğlu. *Felsefelogos*' 46th issue was on sexual minorities. In 2014, Kaos GL initiated a semi-annual peer-reviewed academic journal named *Kaos Q +*, of which every issue has a specific theme. This is the first academic journal dedicated to LGBTI+ and queer politics in Turkey, and it is composed of both translated and indigenous articles. Besides the periodicals, bulletins, sporadic texts in the varied sources and academic journals, Sel and Notabene publishing houses initiated a series on LGBTI+ and queer theory and politics.

The second perspective to the 2000s gives a darker picture for the LGBTI+ people. As of 2007 when *Adalet ve Kalkınma Partisi* [Justice and Development Party] was re-elected for the second period, the discriminatory politics against LGBTI+s again increased. At the time of writing, the Pride March has been banned

both in İstanbul and Ankara for four years by the Governorates. According to the news report in the website of *the Telegraph* (2018), the law enforcement officers responded the activists who wanted to hold the parade with tear gas and water cannon to disperse them. Moreover, as reported in the website of BBC News Türkiye (2017), the Governorship of Ankara has forbidden all the activities of the LGBTI+ activists including film festivals, exhibitions, seminars, conferences since 2017 due to “general morality”. The workshop on gender-oriented journalism that had been planned to take place in Mardin was cancelled due to security risks posed by homophobic threats. The local administrations and the law enforcement officers did not allow the LGBTI+ activities in Bursa and Kocaeli. Beyoğlu Municipality in Istanbul cancelled a film organization by Kuirfest and the British Council (Tahaoğlu, 2017). In addition, the Turkish legal system imposes small fines or a very short period of imprisonment on the offenders of hate crimes. Ceyda Engin (2015) suggests that this under-punishment might be considered as an indication of discrimination against the LGBTI+ people (p.843). Engin gives examples of the political figures in Turkey who participate in the discussion of the LGBTI+ issues. They express their opinions that homosexuality and trans identity are immoral or biological disorder (p.843). Since hate speech is articulated and strengthened by the public institutions in the state and hate crimes are under-punished by the Turkish legal system (see, for instance, Tar, 2021; Kaos GL, 2021; DW, 2022), the atmosphere for the LGBTI+s and the movement has become more gloomy over the recent period.

#### 4.3 Emergence of queer politics in the Turkish culture repertoire

Partog (2012) includes the onset of queer discussions within the third period, which is still ongoing. He defines it as the period of “queer and social rights”. The movement in this period is involved in the political discussions on social and economic inequalities, and also encountered “queer politics” (p.163). To explain how “queer politics” manifested within the LGBTI+ movement in Turkey, Partog points out the visibility of non-normative sexualities. He claims that the increasing visibility of bisexuals brought up the issue of sexual orientation while the visibility of “transvestites and transsexuals” led to the discussions of gender identity. Elaboration on sexual orientation, gender identity, and gender expressions display that a more complex political and theoretical structure emerged in the LGBTI+ movement (Partog, 2012, p.175).

Contributing to the emerging theoretical studies on “queer politics” in the early 2000s, Şule Toktaş and Gülbanu Altunok (2003) analyze queer as one of the two types of gay and lesbian identity movement. On the one hand, gay and lesbian identities are embraced, made visible, and politicized through visual and linguistic symbols. These individuals adopt the symbols and expressions that are related to suppression and violence against them, and use these symbols to reveal and remind the homophobic acts (p.43-44). On the other hand, being defined as a new formation within Gay and Lesbian Movement by Toktaş and Altunok, queer politics intends to include all the individuals with non-normative sexualities. Emphasizing the differences, they suggest that queer politics does not only reject heterosexuality but also homosexuality as a holistic identity, which indicates an anti-identity politics (p.44).



While these identity issues were manifesting and queer politics was introduced in the LGBTI movement in Turkey, the first opportunity to elaborate “queer theory” collectively was offered by a conference, “*Queer, Türkiye ve Kimlik*” [Queer, Turkey and Identity] organized at Boğaziçi University in 2004. In this conference, the activists, academics, literary figures, and artists had a chance to voice their arguments and discuss on queer theory and politics within the scope of culture, society, and sexual dissent (Çakırlar and Delice, 2012; Partog, 2012). However, this conference was protested and underestimated by some activists. This protest might be considered as the manifestation of the tension. Despite increasing discussions on queer theory and politics, Partog (2012) claims that the tension within the movement was between the activists who strictly adopted an identity struggle for visibility and those arguing that identity itself is a “political tool” and exclusionary (p.175). According to Partog, “street activism” prioritized only the demands for rights and ignored the opportunities of academia. The activists were worried that what they had achieved so far through their identity politics could be damaged by these new discussions brought along by queer theory and politics. Queer theory, which claims that identity is not given but constructed, appeared to subvert and undermine the LGBTI+ movement’s main politics that was based on identity differences (Partog, 2012, p.176). Thus, it would be possible to say that this negative reaction and tension may not be unexpected in the beginning.

Çakırlar and Delice (2012), too, touch upon this tension in the early 2000s. They add that queer theory and politics do not cause a tension in the LGBTI+ organizations anymore and the activists understood that elaboration and studying on queer did not mean denial of gays and lesbians or their identity (p.17-18). Partog (2012) gives a certain date for the so-called reconciliation of LGBTI+ struggle and

queer theory. He says that Judith Butler's talk on queer and anti-militarism was received positively in the organization of *Homofobi Karşıtı Buluşma* [Anti-Homophobia Meeting] in 2010 in Ankara. However, he claims that the LGBTI+ movement in Turkey failed to comprehend Butler and queer theory fully, and today the movement is still "the identity-oriented mainstream LGBTI+ movement" (p.176-177). According to Partog, the LGBTI+ movement still categorizes "queer" as a form of identity and is far from queer critical approach that subverts the identity politics (p.175).

Nevertheless, Çakırlar and Delice (2012) suggest that the relation with queer theory in Turkey has differentiated after almost fifteen years later than these arguments and reflections. They strongly disagree with the use of "queer" as an umbrella term and argue that queer is not simply an additional category next to LGBTI. They suggest that queer questions the construction of "I" and "other" in a provocative and sarcastic way and criticizes not only heteronormative structures but also those avoiding a system criticism (p.14, 16). In a similar way, Tuna Erdem (2012) points out that queer cannot be defined with the formula "queer= lesbian+ gay+ bisexual+ transvestite+ transsexual", and every stance against the system is not associated to queer (p. 38). Erdem underlines what is and what is not queer cause confusion, and this confusion was as well conveyed to the local context. He emphasizes that queer is not the synonym of LGBT since it may also include heterosexual individuals. It does not reduce sexual differences into two categories as homosexual and heterosexual but covers all kinds of sexual differences. In this way, queer, as a political stance, focuses on sexuality rather than homosexuality. (p.43-44, 46).

In parallel to Partog (2012) that defines this third period still ongoing, I think the agents involved in sexual politics in Turkey still focus on importing the options related to queer theory and politics. On one hand, the academic circle and activists attempt to fill the gap in the literature in Turkish through translations. On the other hand, they are engaged in producing knowledge by elaborating the local conditions within the scope of queer politics. The recent developments within the local context such as the interest of academia in queer and an alternative narrative in favor of LGBTI+s circulating in the mainstream point out that these imported options might be in the process of transfer. For instance, in the interview conducted by Şebnem Keniş and İpek Tabur (2019), Savcı mentions a case where a pro-government group wanted to participate in the 2014 Pride March in Istanbul. According to Savcı, the group was accepted without banners and flags but also did not feel welcome just because they were gay. Thus, Savcı's remarks contrast with Partog's (2012). In this respect, she also says:

This means that for many activists in Turkey, politics go beyond one's gender and sexuality, and no one is interested in crafting an easy-going faux community where everyone gets along because everyone is LGBTI+. In other words, while I have not heard this debated in these specific terms, in my understanding many LGBTI+ activists do not believe they belong to a homogenous community where everyone better get along and suppress differences, political and otherwise. I think these are the very lived implications of queer theory's anti-identitarian position. It might not lead to a complete dissolution of identities altogether for LGBTI+ subjects, but I think that a health distance from the presumed unity of identity categories had already been taken by Turkey's LGBTI+ activists before their access to queer theory texts. (Savcı et al., 2019, p.130)

The quote above might be an indication of a "queer turn" in the LGBTI+ movement in Turkey. In addition to Savcı who gives an example from the queer stance of activists or adoption of queer perspective by street activism, the increasing interest of

the academia in queer politics should also be noted. The number of academicians elaborating and writing on queer in Turkey is on the rise. Kaos GL Association started to publish *KaosQ+*, an academic journal on queer politics along with *Kaos GL* magazine that also includes scholarly works on LGBTI+ and queer politics. Çakırlar and Delice's book on queer culture in Turkey can be considered another attempt. Sel publishing house does not only publish translations but also includes the indigenous productions on queer theory. For instance, *Queer Tahayyül* (2013), *Fetiş İkame* (2014) and *Queer Temaşa* (2015) by Sel publishing house are constituted by both translated and indigenous texts on queer politics. Besides theoretical studies, art has also been approached from a queer perspective. For instance, there is a collective called İstanbul Queer Art Collective<sup>25</sup> that was founded in 2012. Also, the number of the exhibitions on queer (for instance, Queer Future in İstanbul in 2015; Drama Queer in İstanbul in 2018) has increased. It would not be wrong to suggest that all these developments indicate a transformation and crystallization of queer politics within the LGBTI+ movement in Turkey.

#### 4.4 Unspoken agency of translation in the LGBTI+ movement and queer politics

In this section, I aim to reveal that the role of translators/translation in the LGBTI+ movement and knowledge production on LGBTI+ and queer politics has been overlooked by the scholars doing research in this field. I argue that although the scholarly studies touch upon the development of the LGBTI+ movement, sexual politics, and queer politics in relation to the West and underline the interaction, they do not problematize the role of translators and translation in the import, transfer,

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<sup>25</sup> See <https://www.istanbulqueerartcollective.co.uk>

production, and dissemination of knowledge on the LGBTI+ issues as well as queer politics.

To start with the research on the Ottoman Period and the Early Republican Period, the scholarly studies on the sexuality in the Ottoman Period started to be systemically produced in academia in the 2000s, and the literature on sexuality, either popular or semi-scholar, gained momentum only in the mid 20<sup>th</sup> century (Saritaş, 2018, p. 2-3). Thus, research on sexual diversities, gender expressions, and sexual orientations pertaining to the Ottoman Period and Early Republican Period is limited, let alone analysis on the role of translation and translators. To give a few examples, in the book entitled *Osmanlı'da Seks* [Sex in the Ottoman], Bardakçı (2005) uncovers the texts on sexuality pertaining to the Ottoman Period and translates them into today's Turkish. Unlike other scholarly studies that underline the interaction between the Ottoman-Turkish context and the Western world, Bardakçı's book shows an interplay among the cultures and languages in the Middle East. Including various texts such as the first versions of Nasreddin Hoja's stories based on sexuality, texts telling sexual stories from the Ottoman hammams, *bahnames* (sex guides or book of sexology) and so on, Bardakçı mentions that some of the texts were translated from Persian or Arabic into Turkish or Ottoman Turkish. For instance, he says that the first *bahname* that was translated into Turkish was Nasreddin-i Tursi's book (Bardakçı, 2005, p.57). He also gives *Kabusname* as an example for one of the oldest resources on sexual intercourse and says that it was written in Persian in 1082 and translated into Turkish by Mercimek Ahmet in the 15<sup>th</sup> century (Bardakçı, 2005, p.14). While Bardakçı's research provides us an insight into the perception and experiences of sexuality in the Turkish-Ottoman cultural context, the role of translation and translators in transferring and disseminating these

documents are not a topic of discussion in it. In a similar vein, Andrews and Kalpaklı's research (2018) on love, sexuality and literature in the early modern Ottoman and European society does not problematize translation though they clearly express that they address some cultural and social phenomena in the Ottoman society as a part of the phenomena pertaining to the 15<sup>th</sup>-17<sup>th</sup> century Europe and Late Renaissance (p.37). They underline that similar practices of sexuality and love were experienced despite cultural and religion-related differences, and offer a framework in which early modern Ottoman literature and European literature and their social contexts could be addressed and studied together (p.43). Yet, the agency of translators or the role of translation in such a multilingual and multicultural context is not discussed. In another example, as a consequence of the Western and the Ottoman interaction in the 19<sup>th</sup> century, Ze'evi (2005) suggests that the discourses on sexuality in the Ottoman Period went silent owing to embarrassment (p.44-46). According to Ze'evi, sexuality in medical books, phallic displays in Karagöz plays, erotic guidebooks, dream interpretations just disappeared and no alternative written discourses were produced (p.44). Ze'evi (2005) argues that one of the main reasons of this change in discourses in the Ottoman realm is the printing presses, and particularly publication of travelogues, saying that:

I would like to suggest a different perspective here- the impact of Western and Ottoman published travelogues on Middle Eastern Ottoman society. Some of these European accounts, it appears, found their way back into the Ottoman discursive world and had a major impact on discourses of sex. These were supplemented by the works of Ottomans (Turkish and Arabic speakers) who visited Europe during the nineteenth century, and whose impressions also contributed to the change. (p.46)

In the quote above Ze'evi remarks that European narratives travelled to the Ottoman context, influencing their discourses on sexuality, but he does not account for the

agency or tools that ensured this interaction. While he explicitly underlines the interplay between the European and the Ottoman cultures, which led to changes in the Ottoman society in terms of some principles related to sexual practices, gender expressions, and morality, there is no mention of translation in this interaction. To my knowledge, despite not thoroughly, Sarıtaş (2018) appears to be one of very few scholars that touches upon translation in historical research on diverse sexualities in the Ottoman and Early Republican period. She conducts a brief terminological discussion on lesbianism and mentions the contexts and origin of the words such as *ziirefa*, *sahaka*, *sehhaka* that refer to female homoeroticism in the footnote. Mentioning translation as a tool in the transmission of terms and concepts briefly in her discussion, Sarıtaş (2018) does not elaborate this topic and concludes that such sexual desires, discourses, and practices are too complicated and unsteady to place in a specific term or concept (p.306-307). Thus, the terminological discussion on travelling concepts and terms lacks the topic of translation, which is an important component that can provide an alternative perspective into a historical study. It is also important to note that Sarıtaş acknowledges the significance of translation in her research. She suggests that discourses on sexuality are intercultural, which indicates that both “the East” and “the West” <sup>26</sup> adopt, translate, and negotiate narratives on sexualities from different cultures (p.8). Moreover, she argues that the modern sexuality in the Ottoman society in the 19<sup>th</sup> century was constructed through new discourses as a result of translations and negotiations (p.11). Despite her acknowledgement of the role of translation in the transmission and construction of knowledge in the late Ottoman period in respect to sexuality, her focus is not on problematization of the translators as agents or instrumentalization of

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<sup>26</sup> The emphasis is Sarıtaş's.

translation in this interaction process. Thus, the subject of translation remains to be a gap in such scholarly studies and research on the Ottoman and the early Republican periods.

When it comes to a more recent history, the locality or specificity of the movement in Turkey within the global LGBTI+ movement is one of the common themes that is touched upon by several researchers. For instance, Serkan İlaslaner (2014) analyzes the LGBTI+ movement in Turkey, focusing on its struggles with the local political structure and the parallel aspects with the global movement. He claims that the social political activism, which is the LGBTI movement in Turkey in this case, “occurs on a dynamic between global and the local” (p.30). Although İlaslaner acknowledges the introduction of global vision into the local context, he does not mention the role of translation or translators in this interaction. Moreover, he touches upon that the LGBTI+ movement in Turkey drew upon a formation of groups and activism similar to the pioneering groups in the West such as Queer Nation. He adds that the local groups in Turkey established networks with the international non-governmental organizations (p.33). Yet, he still does not question how knowledge related to the LGBTI+ movement and activism has been transmitted and (re)generated. The agency of translation has been completely ignored.

In a similar vein, Erdoğan and Köten (2014) state that Lambda İstanbul was founded in 1993 with “the support of the gay and lesbian organizations in Europe” (p.106). Moreover, they add that new social conditions arose in Turkey with the impact of the global ideas and cultures, which is linked to the emergence of new modern gay and lesbian identities (p.107). The global influence on the local context is often highlighted; however, the role of translation in this transnational interaction remains hidden.



Touching upon the influence of the global movement in the local context, Çetin (2015), as well, explains that the 1990s was the period when the local activists increasingly established relations with the non-governmental organizations in the West and the international queer initiatives. Moreover, he points out that the first attempt for the Pride March in 1993 in İstanbul was encouraged by a gay and lesbian group in Germany, “Schwule International” (p.3). This initiative is often mentioned in the periodization of the LGBTI+ movement in Turkey. In the interview by Elif İnce, İlker Çakmak says that he met Heribert Mürmann who was sent to Turkey as a representative of the gay federations in Germany. According to Çakmak, the reason why the federation sent Mürmann to Turkey was to figure out if a pride March could be organized in Turkey since the federation found out based on their previous experiences that such Pride Marches accelerated organization. To this end, Mürmann organized meetings with other volunteers and planned a Pride Week including the parade, workshops, and panels (Çakmak, 2014, para.3- 4). Similarly, in the interview by Ahmet Güneş (2014), Sevda Yılmaz also notes that a group of LGBTI+ wanted to organize the Pride Week in Turkey in the 1990s, with an inspiration from the similar organizations conducted abroad.

All these studies on the history of LGBTI+ movement in Turkey inevitably delve into the interplay with international parties. It is obvious that knowledge on LGBTI+ activism as well as LGBTI+ related themes was conveyed via translation. It also appears that emulating the activist practices in the West, the LGBTI+ activists in Turkey attempted to adapt and build on this knowledge from the West and reproduce it within the local context. However, the key role of translation is not questioned in any of these studies. Although the significant role of this interaction

with the LGBTI+ global movement is often underlined in these studies, none of them problematize the role of translation.

I argue that the travel of knowledge and experiences of the LGBTI+ movement worldwide has contributed to the development of the movement in Turkey. The early translations in *Kaos GL* magazine could be considered as an example of knowledge and experience transfer. For example, in the 10<sup>th</sup> issue (1995), *Venüs'ün Kızkardeşleri* [Sisters of Venus] translated an article by Dr. Monika Reinfelder published in *Lip* (a lesbian magazine). In the article, the need for Pride was discussed through the examples of the pressure on lesbians across the world. In the 30<sup>th</sup> issue (1997), Lourdes Arguelles and B. Ruby Rich's article was compiled and translated by devrim so as to give an insight into the gay and lesbian movement in Cuba, and explain how LGBTI+ people try to be visible. It would not be wrong to suggest that experience and knowledge transfer from the global movement might have also guided the activists in the local context.

Unlike the studies acknowledging parallel points between the local and the global LGBTI+ movement, Toktaş and Altunok (2003) discuss the differences. They claim that the LGBTI+ movement in Turkey learned the stages of the global gay and lesbian movement and accepted them as an experience without going through the same process. The movement in Turkey, for instance, rejected ghettoization and creation of sub-culture in contrast to the Western world (Toktaş and Altunok, 2003, p.46). Even this claim hints the importance of the agency of translation. Without the transfer of experience and knowledge through translation, it may not be possible for the movement in Turkey to opt for a different path. In this case, the movement in Turkey appears to have produced its own activist practices on the basis of the knowledge conveyed.

To reveal the differences between the global and the local movement, Toktaş and Altunok (2003) claim that the term “homosexual” was rejected by the LGBTI+ movement in Turkey, particularly by the activist circle within Kaos GL, for its medical and negative connotations, and they used “gey” instead. Moreover, they argued that the newly-emerged movement, “queer”, in the West does not have common aspects with the local movement in Turkey (p.47). I think both arguments could be misleading. Firstly, “homosexual” is not rejected only by the local movement, but the LGBTI+ movement in the U.S. has already replaced the term with “gay”. In *Kaos GL Glossary*<sup>27</sup> under the entry “gay”, it is explained that the term emerged with the gay and lesbian liberation movement and adapted directly from English into Turkish. Secondly, in respect to queer politics, it could be possible that the focal point of the LGBTI+ activists in Turkey was identity rather than rejection of all identities when Toktaş and Altunok discussed this issue. However, it would not be wrong to suggest that the movement started to discuss queer politics subverting the idea of rigid and stable sexualities as well as all binaries including homosexual/heterosexual despite still being rights-based. With increasing generation and transmission of knowledge on queer, not only academic circles but also the grassroots approached the LGBTI+ movement from a queer perspective (Savcı, 2019). In this respect, I claim that Toktaş and Altunok’s arguments and emphasis on specificity of the LGBTI+ movement in Turkey tends to neglect the transmission of the knowledge and experience produced in the West into the local activist practices. However, I should also note that “transmission” here does not mean “transfer of knowledge” without any changes, intervention or adaptation.

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<sup>27</sup> See <http://www.kaosgldernegi.org/belge.php?id=sozluk>

In this respect, unlike the scholars that do not problematize or even mention the agency of translation in the history of the LGBTI+ movement and queer politics, Çakırlar and Delice (2012) briefly touch upon translatability of Western categories for gender identity. In parallel with my argument above, they also suggest:

Moreover, while the local one is not something which materials can be gathered from and brought to the attention of the global one, the global one as well is not an influence that can be translated and applied without any problem. . . In a way, it is necessary to consider the travel of the global theory and categories as an equivalent that change and transform both the global and the local one continuously rather than a unilateral imposition. (p.13)<sup>28</sup>

In addition to their remarks above, they also assert that their book on queer culture and dissent in Turkey aims to question Western gender identities, gender and sexuality theories within the Turkish context as well as universality and the translatability of these categories originating from the West (Çakırlar and Delice, 2012, p.13). Undoubtedly, the complex sexualities and the existing knowledge in the local context entail a complex transfer of the Western categories. However, while discussing these categories and their adoption to the local culture, this scholarly study, too, does not elaborate the role of translators and translation.

While translators and translation remain hidden in the history of the LGBTI+ movement and queer politics in Turkey, today the articles and books on queer politics and LGBTI+-related themes have boomed. The significant aspect of these publications is that the translators or editors of these publications are mainly LGBTI+ activists and produce knowledge in this field. To give a few examples, Başak Ertür, who translated Judith Butler's *Gender Trouble* (1990) in 2008, also

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<sup>28</sup> For source text, see Appendix C, 1.

contributed to the compiled book *Cinsellik Muamması* published in 2012 with her indigenous article. Ali Toprak<sup>29</sup>, who is an LGBTI+ activist and also writes news and essays for *Kaos GL* magazine, translated Annamarie Jagose's *Queer Theory- An Introduction* (2015). Kıvanç Tanrıyar, who is both an activist and writer at *Kaos GL*, translated LGBTI+ themed books for Sel Publishing, namely *Delusions of Gender: How Our Minds, Society, and Neurosexism Create Difference* (2010) by Cordelia Fine, *Sexuality and Socialism* (2009) by Sherry Wolf, and *The Cambridge Companion to Gay and Lesbian Writing* (2010) by Hugh Stevens. İpek Tabur, who is the translator of *The Queer Art of Failure* (2011) by Jack Halberstam, is also an activist and participates in the meetings to give speeches on sexual identity and sexual orientation.

Besides translators, the editors and publishers of these translated and indigenous texts are also significant actors. Sel publishing takes on the responsibility of translating the key texts on LGBTI+ themes and queer politics with its *Queer Düş'ün Serisi* [Series of Queer Dream or Series of "Think Queerly". There appears to be a word play in the title]. In the first few books published within the scope of this series, there is a preface by the board of editors saying that although queer texts emerged in the mid-2000s through the translations and indigenous texts, there are still key texts on queer theory missing in Turkish. In the preface, the aim of the series is presented as an activist move or at least an activist thinking through the inspiration of the translations.

The editors of the same series are also significant agents of the LGBTI+ movement in Turkey. Leman Sevda Darıcıoğlu and Pınar Büyüктаş, who are also translators of Monique Wittig's *La Pensée Straight* (1992) (translated into Turkish as

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<sup>29</sup> In the interviews I conducted with the activist translators, it has been manifested that Ali Toprak is a pseudonym for Çağdaş Gümüşoluk.

Straight Düşünce in 2013) are the editors and those who initiated the project of queer series constituted by both translations and indigenous works. In addition to be a member of Queer Art Collective, Darıcıoğlu writes for both *Kaos GL* magazine and LGBTI News Turkey. Büyüktaş is an LGBTI+ activist and the coordinator of the project on rights-based news in the field of sexual violence. Gülkan Noir is both the editor for *Queer Düş 'ün Serisi* and also an LGBTI+ activist giving speeches in the panels and seminars on queer politics and theory.

While the agency of translation and translators are ignored in the history of the LGBTI+ movement, the studies on queer politics and theory mentioned above touch upon the necessity of translation to fill the gap in the literature. On one hand, the transmission and/or travel of knowledge on queer politics is discussed, leaving the main agents outside the context. On the other hand, activist translators started to become visible and perform LGBTI+ and queer activism through their translations. However, despite the critical role of translators and translation, all these studies have neither investigated their agency nor adopted a translational perspective for the LGBTI+ and queer related themes. Thus, this apparent vacuum became a main motive for my research.

#### 4.5 Dominant narrative on LGBTI+s in Turkey

The history of the LGBTI+ movement and the politics above draw a picture regarding the dominant public narrative on LGBTI+ people in Turkey. Yet, it is of pivotal importance to provide a more detailed analysis on the discourse and stories that have served for the image and perception of LGBTI+ people in Turkey so that it can be better understood what and how they challenge these dominant narratives. It should also be noted that I am addressing the narrative pertaining to the Republican

Period. The foundations of this dominant narrative were indeed laid during the westernization movement in the Ottoman Period. Although there were not identity categories such as gay, lesbian or transgender then, the spectrum of sexuality, sexual orientation, and gender expression and identity was diverse. As the Ottoman language is one of the limitations of this study, it is not possible for me to do research in the pre-Republican period. However, the secondary sources highlight such diversity. For instance, Çakırlar and Delice (2012) emphasize that there is something more complicated and multiple than the label of “Middle Eastern Muslim queer” in the Ottoman culture, considering the diverse expressions of sexuality, pleasure and desire such as “*çengi*”, “*köçek*”, “*civelek*”, “*mahbup oğlan*”. They also add that the culture is laden with poetry and lyric culture, art, politics, ethics, and history which involved but did not condemn diversified gender performances, pleasures, ways of love, and sexuality (p.13). As also stated in the previous section, Dror Ze’evi’s scholarly work (2006) on the sexual discourse between 1500-1900 in the Ottoman Middle East, Andrews and Kalpaklı’s work (2018) on the lyric love poetry in the Ottoman culture exemplify such diversity. Undoubtedly, varied pleasures, sexualities and expressions were not only reflected in the written works. Irvin Cemil Schick’s study (2018a) on amateur erotica in the early twentieth century in Turkey includes homoerotic scenes pertaining to the Ottoman period. For instance, Schick includes an illustration, which shows same-sex sexual intercourse between men at the bath, from Fāzıl Bey’s manuscript entitled *Zenān-nāme* [Book of Women] dated in 1793. In the same manuscript, Schick gives another example of a lesbian scene illustrating Ahmad al-Yamanī’s work entitled *Rashd al-labīb ilā mu‘āsharati ‘l-habīb*) [The Intelligent Man’s Guide to Good Relations with the Lover] (p.3). While these two illustrations are only two examples of the diversity experienced in

the Ottoman period, Schick (2018b) suggests that the sexual terminology obtained from Ottoman literary works includes more than 600 words, which shows how people in the Ottoman culture understood and experienced sexuality. Objecting to the dichotomy of homosexuality/heterosexuality and gender binary as male/female, Schick (2018b) also remarks that there are three genders: boys, women and men. In this regard, he further argues that in the Ottoman cultural context every man may be considered as transgender since boys (one of three genders) grow up to be men. The literary works, miniatures and the secondary sources on the Ottoman history manifest a quite different narrative from that of the Republican period regarding non-normative sexualities, gender expressions, and sexual orientation. Although it would be simplistic and anachronistic to explicate this diversity with today's identity categories, still, this diversity indicates fluidity in gender, pleasure and sexuality, which reminds us today's queer politics.

The narrative that was constructed in pursuant to the westernization movement in the late 19<sup>th</sup> century turned into a dominant public narrative in the Republican period. Baker (2006) defines public narratives as “stories elaborated by and circulating among social and institutional formations . . . such as the family, religious or educational institution, the media, and the nation” (p.4). Similarly, the dominant public narrative in Turkey in respect to LGBTI+ people is also reinforced by and circulated among various channels, particularly the media, government authorities, and the academic circles. Before elaborating the examples from the dominant discourse, I think it is noteworthy to browse a few Turkish dictionaries to have an insight into the overall perception of LGBTI+ people, particularly gays and lesbians.



The 41<sup>st</sup> issue of *Kaos GL* magazine (1998) includes a brief analysis of some Turkish dictionaries regarding their explanations for gays and lesbians. According to the research in the magazine, the word *homoseksüel* [homosexual] was first included in the 4<sup>th</sup> edition of *Türkçe Sözlük* [Turkish Dictionary] by the Turkish Language Association in 1966. According to the dictionary, *homoseksüel* is “a person who has the habit of fulfilling their sexual drive with people who have the same sex”<sup>30</sup>. Yet, it does not mean that the dictionaries did not have any words corresponding to same-sex attraction before 1966. According to the research in *Kaos GL*, the 2<sup>nd</sup> edition of *Türkçe Sözlük* in 1955 has *oğlan*, *oğlanc*, and *sevici*<sup>31</sup> and the explanations of these words are respectively “boy who serves for pleasures of men with sexual perversion”; “man who is active<sup>32</sup> and sexually perverted”; “woman who has a perversion of having intercourse with women instead of men” (1998, p.3). It is also salient to see the diversion in the perception of *oğlanc* when compared with the Ottoman culture. The research in the 41<sup>st</sup> issue (1998) also shows that *eşcinsel*, the literal translation of homosexual, was first included in *Türkçe Sözlük* in the 7<sup>th</sup> edition in 1983 and explained as “person who has sexual intercourse with people who have the same sex; homosexuality” (1998, p.4). Undoubtedly, there is more than one way to express same-sex attraction in Turkish, some of which are considered rude and politically incorrect. I think it is also enlightening to have a look at one of them. For instance, *ibne* (“faggot”) is a swearword though in recent years it has been embraced to subvert its negative connotations. Before the 7<sup>th</sup> edition of the dictionary in 1983, *ibne* was defined as “a perverted man who has the habit of meeting his

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<sup>30</sup> The original quote is “Cinsel isteklerini kendi cinsinden olan kimseler üzerinde yatıştırmak huyunda olan kişi”.

<sup>31</sup> Although “sevici” was used as a corresponding term for “lesbian”, it has a negative connotation.

<sup>32</sup> Here “active” refers to the “penetrating activity” in the sexual intercourse. “Oğlanc” is considered as a man who is the penetrator in the sexual intercourse and has sex with young boys in general.

sexual pleasure by lying under other men” in the 6<sup>th</sup> edition of *Türkçe Sözlük* (1981) prepared by Mehmet Ali Ağakay and *sevici* as “a perverted woman who has intercourse with other women” (Ağakay, 1974, 1981). In the 7<sup>th</sup> edition, the explanation for *ibne* was changed into “passive man in homosexual intercourse” and *sevici* turned into “homosexual woman” (1983). Despite the changes that could be considered positive in *Türkçe Sözlük*, it is not the only dictionary for reference. In 1981, *Büyük Türkçe Sözlük*<sup>33</sup> defines *homoseksüel* as the person who has intercourses with people having the same sex, faggot. In the same dictionary, *ibne* is defined as passive male who has perverted intercourse with people having same-sex, passive. *Okyanus Ansiklopedik Sözlük* (1995) prepared by Pars Tuğlacı included similar explanations for homosexuality, while it also explains *heteroseksüel* (“heterosexual”) as a person who is normal in terms of sexuality and emotions. It should be noted that today *Türkçe Sözlük* published by the Turkish Language Association does not refer to same-sex attraction, gay or lesbian as perversion. Yet, the explanations in these dictionaries I quoted display the perception of same-sex attraction clearly in the 1970s, 1980s and 1990s. They set an example of the fact that perversion has been a very strong public narrative for LGBTI+ people in Turkey.

While the dictionaries reflect the public narrative on LGBTI+ people, various channels such as academia, media and government authorities have served in supporting and circulating it. The media can be considered one of the most powerful channels to disseminate and popularize stories, news, information, and as a result a dominant discourse within society. In Turkey, it has a significant role in constructing and disseminating public narratives of LGBTI+s. Despite today’s developments

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<sup>33</sup> The dictionary was prepared by D. Mehmet Doğan, and it is stated on the first page that the dictionary includes the most-frequently used words in Turkish and Ottoman as well as borrowed words from foreign languages.

related to LGBTI+ and queer politics, it is still possible to see homophobic, heterosexist or hateful news in the newspapers (online or hardcopy) and on television similar to those published and broadcast in the 1980s.

In the book entitled *80'lerde Lubunya Olmak* [Being Queer in the 80s] (2012) it is explicated that the Turkish media used expressions like “homosexual”, “man in woman dress” to make news for LGBTI+ people while lesbians, bisexuals and trans men were completely ignored in the early 1980s. Moreover, the Turkish media was not sure about what gay meant, so they referred to anyone who was non-normative as “homosexual” (Gürsu, 2012, p.13). In the chapter on Turkish media and same-sex attraction, Yüzgün states that the attitudes of the newspapers and magazines towards gays were varied in the 1970s and 1980s. He further suggests that left-wing newspapers were more humane and liberal in respect to same-sex attraction whereas right-wing newspapers not only failed to include more news therein but also made homophobic news (Yüzgün, 1986, p.218). Yüzgün exemplifies “scandalous” news from some newspapers: *Güneş* newspaper: “Hunt for Homosexuals”<sup>34</sup> (1985), *Milliyet* newspaper (which is considered mainstream): “Beautiful Buket turns out to be Kamil”<sup>35</sup> (1985)<sup>36</sup>, *Hafta Sonu* magazine: “Here is the recipe from female Bülent Ersoy”<sup>37, 38</sup> (1985). In respect to the news on LGBTI+ people, particularly on gays and transgender people, Gürsu and Elitemiz (2012) says the media presented them as “scandalous” and “flash news” with exaggeration, lies, and humiliation, and thus

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<sup>34</sup> The original headline is “Eşcinsel Avı”.

<sup>35</sup> The original headline is “Güzel Buket Kamil çıktı”.

<sup>36</sup> Here Buket is a female name and Kamil is a male name. It appears that sarcasm is intended in the news.

<sup>37</sup> The original headline is “İşte Kadın Bülent Ersoy’un tarifi”

<sup>38</sup> The title’s emphasis on “female” is a reference to Bülent Ersoy’s gender affirmation surgery, and it is intended to sound sarcastic.

reproducing homophobic and discriminative discourse (p.15). His claim is clearly supported by Yüzgün's examples from the media.

In the 1990s while LGBTI+ people's visibility increased owing to their organized activities and movement, the newspapers continued to report "scandalous news". In 1996, transgender people and sex-workers in Ülker Sokak were expelled from where they lived because of Habitat II organization in İstanbul. This incident (referred to as the "Ülker Sokak incident" in LGBTI+ literature in Turkey) was reflected in some newspapers in a way that the "decent" and "moral" residents of the neighborhood were in collaboration with the law enforcement officers and very grateful to have their peaceful atmosphere back (*Takvim* newspaper, 17 October 1996; *Ekip* newspaper, 16 October 1996). Although right wing and conservative newspapers in general may report news in such attitude, there are also similar examples from the newspapers that might be considered leftist or mainstream. For instance, *Cumhuriyet* newspaper published an article series by Doğu Perinçek, a politician, on 3-4-5-6 February 1999. In this articles series, which was then turned into a book entitled *Eşcinsellik ve Yabancılaşma* ("Homosexuality and Alienation") (2000), Perinçek claims that homosexuality is a result of class conflict and peaks in the age of imperialism. Moreover, he argues that homosexuality in Turkey boomed following the 1980 military coup and today it is considered as a pre-requisite for intellectual and sophisticated people in the three metropolitan cities (Perinçek, 2000). While Perinçek does not suggest that it is a psychological or hormonal disorder, he highlights that it is a corruption and an indication of alienation, which should be eliminated.

*Milliyet* newspaper published an article by Jülide Sevim that was not similar to Perinçek's in terms of his attitude towards gays and lesbians but based on

dominant scientific narratives (1999, 7 July). This article then caused a heated debate between the *Kaos GL* writers and the columnist (1999, September, p.20-28). Despite suggesting that different does not mean abnormal, Sevim repeats the reasons of same sex attraction, which have been considered as stereotypes within LGBTI+ politics. In a mainstream newspaper, she suggests that disorders in sex hormones and chromosomes, upbringing, lack of a mother/father model during childhood, pressure on sexuality, sexual intercourse with an older same-sex person during childhood, and perversion lead to homosexuality, which indeed reproduces all discriminative stereotypes and thus dominant discourse that LGBTI+ movement has been struggling against.

Özlem Hoşcan's thesis (2006) on Turkish media portrayal of same-sex attraction between 1998-2006 sheds a light on a more recent history of the press. According to Hoşcan's research, liberal newspapers tend to give more coverage to LGBTI+ issues while conservative ones either avoid the issue or criticize harshly and express their disapproval. Yet, according to her analysis, she concludes that same-sex attraction is only covered in the press when it is sensational and also it is still reflected as marginal and unaccepted (p.92). Today, conservative and right-wing newspapers, magazines, and television programs are still in parallel with those publishing and broadcasting in the 1980s and 1990s. It is possible to see almost ninety entries under the category of Hate Speech and Anti-LGBT Media on the website of *LGBTI News Turkey*. To give some examples from the website of *LGBTI News Turkey*; *Yeni Akit*, a fundamentalist newspaper, addresses the decision of the Council of State regarding Cerrahpaşa Medical Faculty Hospital's rejection of a gender affirmation surgery. In respect to the decision that concludes the hospital's attitude unjust and invalid, the newspaper gives this headline: "Scandalous support

from the Council of State to perverts”<sup>39</sup> (2019). Undoubtedly, newspapers are not the only channels of the media. The television programs are as well very influential on disseminating public narratives. For instance, according to the news by *Bianet* (May 24, 2018), Nihat Hatipoğlu, a theologian, advises a person, who claims to feel like a man despite being assigned woman at birth, to struggle against this feeling. In a television program that is broadcast on a national channel during primetime, Hatipoğlu recommends to that person to act according to religion and reason rather than desires.

Besides the narratives of disorder and sexual deviance for gays and lesbians that have circulated, the discourse used for transgender people has also been built up into a dominant narrative. In the 1990s and early 2000s, the news related to transgender people, particularly transgender sex-workers, were reported in a sensational attitude with the headline of “transvestite terror”<sup>40</sup> (see for example, Tezel, 2002,). In *LGBT Guide for Kaos GL Reporters and Employees in the Media* (2013), it is stated that the expression “the person who works as a transvestite” has been often used in the news, which leads to a perception that every transgender person is a sex-worker (Güner, 2013, p.9). Although homophobic and transphobic news or hate speech are limited to a few right-wing extremist media institutions, the discriminative narratives still persist. According to the book on homophobia in the Turkish media published by Kaos GL Association (2011), the news reports still use wrong terminology related to LGBTI+ people and the images used by some of the reports still reproduce stereotypes. The news reports given in the book show that sexual orientation and gender identity are emphasized to create sensation and attract attention to the news report. “Lesbian friend will be God-mother”, “Male mother is

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<sup>39</sup> The original headline is “Danıştay’dan sapkınlara skandal destek”.

<sup>40</sup> The original headline is “Travesti terörü”.

with his baby”, “Kate Moss’ lesbian pose” (Kaos GL Derneği, 2011, p.3) can exemplify the attitude of the newspapers and news programs towards LGBTI+ people. These examples reveal that LGBTI+ people are still considered marginalized. Moreover, this marginalization and stereotypes are reproduced every day through the mainstream media, newspapers, rightist or leftist press, which leads to rigid and reinforced public narratives of LGBTIs.

The media is also an important tool to convey the messages from the government authorities. Considering the symbolic power these officials have, it is possible to suggest that they are influential in forging a public opinion. Moreover, negative and condemning discourse of politicians and government officials are likely to be linked to under punishment of homophobic and transphobic acts by law and othering LGBTI+ people. The best-known act against LGBTI+s is probably the singer Bülent Ersoy’s<sup>41</sup> stage ban by Kenan Evren, the former president of Turkey, in 1981 following the military coup. As Ersoy is a famous singer, the discrimination against her was quite visible and reflected on the media. Yet, according to the personal narratives told in *80’lerde Lubunya Olmak* [Being Queer in the 80s] (2012) and *90’larda Lubunya Olmak* [Being Queer in the 90s] (2013) the law enforcement officers were violent against gays and transgender people from the 1980 military coup till the early 1990s. In the 1980s particularly the notorious police chief in Beyoğlu, Süleyman Ulusoy, also known as “Hortum Süleyman” [Süleyman, the hose]<sup>42</sup> became prominent. Many trans women and gays told their own experiences with this police chief or the other law enforcement officers under his authority, and

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<sup>41</sup> Ersoy, a trans woman, was not allowed to perform until 1988. She had gender affirmation surgery in London in 1981. Yet, she was not granted her new identity card as a woman until Kenan Evren’s term of office ended.

<sup>42</sup> This epithet was given him as he is known to have tortured and beaten trans women in detention by using a hose. (Retrieved from <http://www.hurriyet.com.tr/kelebek/devletin-polisi-homoseksuelden-dayak-yiyor-mu-dedirtecektim-292556>)

revealed maltreatment and torture (Yüzgün, 1986; Gürsu and Elitemiz, 2012). The 1980s were also the years when AIDS was on the global agenda and presented as a gay disease. While the newspapers and the news programs were making sensational news about it, Turkish politicians took a part in this narrative, too. According to Yüzgün, İstanbul Metropolitan Mayor Bedrettin Dalan said “AIDS is a calamity sent by God to homosexuals” while the prime minister remarked “a good scare is worth more than good advice” (Yüzgün, 1986, p. 386). In this case, it is not wrong to put forth that the society’s fear and belief that AIDS is a gay disease was affirmed and reinforced by means of the statements of these two prominent politicians.

While the LGBTI+ movement gained momentum, almost twenty years later, in 2010, the Minister for Women and Family Affairs stated that she believes homosexual is a psychological disorder, a disease, which resulted in harsh critiques by some national health organizations and non-governmental organizations. In response to her statement, the Minister of Health assumes a milder stance and states that the society should be merciful as same-sex attraction is a difficult experience in Turkey. Yet, he adds that same-sex marriage is not acceptable and families need to do whatever is required for “proper” development of sexual education (T24, 2010, March 10). In spite of this compromising attitude, it is clear from both statements that same-sex relationship is not proper, if not a disease, and it is something to be pitied and needs to be prevented, if not corrected.

In respect to the academic studies, it should be noted that the literature on same-sex attraction and transgenderism is mostly medical. *Seksoloji: Cinsi Bilgiler Mecmuası* [Sexology: Journal on Sexual Knowledge], which was published between 1949-1954) is an example. Sarıtaş’s study on the journal (2012) reveals that same-sex attraction was considered both as sexual deviance and degeneration caused by



urban life (p.63). Moreover, according to Sarıtaş's analysis, lesbianism is also linked to sexual pressure on women and the fear for their virginity. In the journal, despite the numerous translations from various articles published in the U.S and Europe, in respect to same-sex attraction, Western values are criticized and accused while the values of family and reproduction are highlighted and cherished (p.64).

Another scholarly book, which was cited in several articles in Turkish as well, is *Sociologie des Relations Sexuelles* [*Cinsel İlişkiler Sosyolojisi*] written by Dr. Andre Morali Daninos in 1968 and translated from French in 1973 by Samih Tiryakioğlu. In the book where varied forms of sexuality were discussed, same-sex attraction is categorized under the group of "pathological sexuality" and referred as "sexual deviation" (Daninos, 1973, p.68). In the book, while the ideas regarding the reasons for same-sex attraction are explained, the readers are also warned that same-sex attraction is considered a "very dangerous social disaster" and it could be comprehended only if underlying psycho-physiological and social motives are analyzed together (p.71).

The idea that gays and lesbians have different psychological and even biological and anatomical characteristics from heterosexual people has been the subject of academic research<sup>43</sup> worldwide. In Turkey, the study entitled "Cinsel sapma gösteren bireylerde dermatogliklik özellikler" [Dermatoglyphic characteristics of individuals having sexual deviance] (Polat, Polat, and Çakmak, 1977) aims to find out if gay men's fingertips differ dermatoglyphically in comparison with heterosexual men. The scholars present their study as the first scholarly work, which delves into same-sex attraction. They suggest that the study, in which same-sex attraction is referred as sexual deviance, can also enlighten

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<sup>43</sup> See, for example, LeVay, 1991; Bailey, Pillard, Neale and Agyei, 1993; Camperio-Ciani, Corna, Capiluppi, 2004; Rahman, 2005 and so on.

etiology of same-sex attraction, and thus guide future scholars in the field of psychiatry, genetics, and physical anthropology. The conspicuous point in the study is that they thank İstanbul Police Department and the Public Security Branch Office for their assistance. Although it is not clear how they supported this study, it could be assumed that it might be related to access to gay men. In this respect, more questions could be raised; for instance, “Were these gay men offenders?”, “If yes, what were their crimes and were they relevant to their sexual orientation?”, “Were they gay men or transgender people for whom the police might be keeping records and have access if they were sex-workers?” It is not possible to answer these questions at this stage. Yet, considering the police’s assistance, this study seems to suggest a link between criminalization and sexual orientation or gender identity/expression.

In addition to medicine, there are studies in the social sciences that have sometimes addressed same-sex attraction and perceived it as a sexual deviation. For instance, Halime İnceler (1991) argues that her study entitled “Cinsiyet Sapmaları ve Sosyal Yapımızdaki Etkileri” [Sexual Deviations and Their Effect on our Social Structure] aims to question the effects of a social disease (referring to same-sex attraction) that is growing day by day on the family structure, social integration, and value judgments (p.109). In addition, cross-dressing (transvestitism) is also categorized as perversion. İnceler points out that same-sex relationship is deviance and an improper behavior mostly caused by lack of father love and extreme attachment to mother, which has prevailed as a dominant narrative for a long time. In her study, İnceler interviews Prof. Dr. Kurban Özuğurlu, who also claims a link between same-sex attraction and cross-dressing and the lack of male model (such as father, brother). Moreover, in this interview (1991), Özuğurlu seems to be responding to and criticizing Yüzgün in respect to his claims and ideas in his book

*Türkiye’de Eşcinsellik* (1986). Attempting to refute Yüzgün’s statements that gay/lesbian people are not perverts or it is not a disease or a crime, Özügurlu suggests that same-sex attraction undermines national and moral values of Turkish society and is also forbidden by Islam.

Although these studies date back to the 1970s and 1980s and despite the developing LGBTI+ politics, it is possible to read similar studies or arguments of scholars in the 2000s. For instance, in a news report published by *Habertürk* in 2008, the therapist and the general secretary of Turkish Sexual Health Institute (CISED) and the psychologist and the chair of the institute state that homosexuality is an abnormal condition and a sexual identity disorder. Dr. Cem Keçe, the chair of the institute, also suggests that the reasons of homosexuality are childhood traumas, sexual abuse or rape, lack of father or extremely strict father and so on. He underlines that it is important to know these reasons so as to prevent homosexuality. Keçe also published a book entitled *Eşcinsellik Kader Değildir: Eşcinsel Yönelim Terapisi* [Homosexuality is not a fate: Treatment for Homosexuality] in 2009. With this book and articles, he seems to deny the decision of many associations and organizations of health, psychiatry and psychology that homosexuality is not mental disorder, perversion or deviance<sup>44</sup>.

The examples above present a clear picture related to perception of and attitudes towards LGBTI+ people. With the help of the media, academia and statements from government and public officials, stereotypes and prejudices were turned into the dominant narrative of “perversion” and “mental disorder” and have been circulating for a long time. It is not difficult to observe the repercussions of these stigma. To give some examples, Nuray Sakallı’s study (2003) on image of gays

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<sup>44</sup> For instance, the American Psychiatric Association removed homosexuality from the list of mental illnesses in 1973 and the World Health Organization declassified homosexuality as a mental disorder.

for the Turkish college students reveals that college students, particularly men, have stereotypical attitudes towards gays in the early 2000s. The word “gay” in the show named *Modern Family* was translated as *sapkın* (“perverse”) and *tuhaf* (“weird”) in the subtitles during a flight by Turkish Airlines in 2018 (Tokyol, 2018). Also, according to the news report by *DW* (2018, 5 August), Turkey decided not to join the song contest Eurovision in 2013. The General Director of Turkish Radio and Television Association explains that it is not possible to broadcast such show live when children watch since there is a contestant that does not accept any genders, has a beard and wears a skirt at the same time. With this statement, the director refers to Conchito Wurst, the drag queen and the winner of Eurovision 2014. As a more recent example, a short film festival organized by Pembe Hayat LGBTT Solidarity Association<sup>45</sup> and the British Council was banned by Beyoğlu Governorate on the grounds of “public morality” and “social sensitivity” (*Bianet*, 2017, November 25).

#### 4.6 (In)visibility of LGBTI+ people and the lack of queer repertoire

As I mentioned above, scholarly studies on the LGBTI+ movement in Turkey focus on mainly periodization of the movement. Only a few studies refer to the attitude towards and the perception of LGBTI+ people (mainly gays) while discussing the historical background. Their historical background in the Ottoman Period is only mentioned in the studies delving into the literary works. As the studies start with the 1970s when the LGBTI+ people attempted to organize and become visible, I think it is important to ask why there is a silent period between the foundation of the Republic and the 1970s. Were they invisible then? Were they not discussed in any

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<sup>45</sup> Pembe Hayat Solidarity Association is the first organization that is specifically focused on transgender rights in Turkey.

publications? No scholarly studies on the history of LGBTI+ movement or queer politics touch upon this silent period. *Kaos GL* magazine is considered significant in the organization of the movement and the magazine presented itself as the first gay and lesbian publication, but does it mean that no other publications even sporadic articles mentioned LGBTI+s? Did they suddenly emerge in the 1970s and 1980s? Acknowledging significance and impetus of *Kaos GL* magazine in the movement with its systematic text production on LGBTI+, either translated or indigenous texts, it is also hard to accept that no voice of LGBTI+ was heard until then. Thus, I conducted research on the sporadic text production related to LGBTI+s and themes, excluding literary works and medical studies.

Based on the analysis on the public narrative in Turkey, I argue that it is not possible to mention a repertoire on LGBTI+ and queer politics before *Kaos GL*. My research on the publications on LGBTI+ issues before 1994 (the first publication year of *Kaos GL*) also confirms this argument and it is possible to see a very short list of indigenous and translated non-literary works including LGBTI+ and queer themes I compiled in Appendix A (excluding the medical publications).

Except for literary works, same-sex attraction was the subject of discussions mainly in the medical articles. In this respect, Murat Yılmaz' research (2014) on gay, lesbian, and bisexual themed printed materials appears to be complementary to my findings. Conducting research in thirty-six public libraries in İstanbul and cross-checking his findings with *Kaos GL*, Yılmaz (2014) finds out that there are 124 GLB themed materials published in Turkey. Out of 124, the number of literary works is 84 and the rest is categorized as biography, health issues, history and politics, legal and financial issues, relationship (including parenting), visual and performing arts and

other (p.24-27)<sup>46</sup>. Yılmaz (2014) identifies these materials as “appropriate information resources” so it means they do not include homophobic or transphobic contents (p.11). However, Yılmaz’s list seems to be lacking some major literary works and books which may not be focusing on specifically gays, lesbians, and bisexuals but providing partial information thereon. For instance, Ursula Le Guin’s *Left Hand of Darkness* (1969), in which diverse sexualities are performed, or E.M. Forster’s *Maurice* (1971), which narrates a same-sex love in the early 20<sup>th</sup> century, are not included in the list. Moreover, in terms of non-literary works, Magnus Hirschfeld’s *Cinsiyet Dünyası* [The World of Sex] (1946) or *80’lerde Lubunya Olmak* (2012), which can be categorized as compilation of ontological narratives, are not also in the list. Still, in respect to translation, Yılmaz’s findings support my argument that the literature on LGBTI+s people and politics consist of mostly translations particularly before the 1990s. According to his checklist in the Appendix, out of 40 non-literary books, the number of translations is 24 (Yılmaz, 2014, p.24-27). The oldest book in his list is *Corydon*, which dates back to 1948. Then there is a gap of almost fifty years and the publications resume in the 1990s. In parallel with my analysis, the first publications on LGBTI+ politics started in the 1990s, and they were translations. For instance, *Dostluğa Dair* [On friendship, interview with Michel Foucault] was translated by Cemal Ener in 1992 and *Ağır çekim: değişen erkeklikler, değişen erkekler* [Slow motion: changing masculinities, changing men] by Lynne Segal was translated in 1992 by Volkan Ersoy. However, my list also manifests that there were publications, mostly translations, on LGBTI+

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<sup>46</sup> It should be noted that *Talk to me like the rain* by Tennessee Williams (categorized as “other”), *Aimee and Jaguar* by Erica Fisher (categorized as “history and politics”) and *Other Voices Other Rooms* by Truman Capote (categorized as “relationship”) are literary works and thus could be moved to the category of literature. Moreover, Yılmaz gives this number according to the checklist in the Appendix. Yet, he does not include the materials given in the Table 5. In this sense, the lists appear to be complicated though it is sufficient to present a general picture of the publications.

identities and themes such as the translation of Marise Querlin's *Women Without Men* in 1954 and the translation of Platon's *Symposion* in 1972. While the translated books were predominant in the 1990s, the indigenous materials flourished mainly in the 2000s.

As I said, Yılmaz's research lacks one of the first publications on gays and lesbians in Turkish. To mention a few specific early works including LGBTI+/queer themes, to my knowledge, the first production on gay and lesbian identities was a compiled translation of Magnus Hirschfeld's works in 1946. Hirschfeld was an important theorist of sexuality and a prominent advocate of gay rights in the early 20<sup>th</sup> century. His book was published under the name of *Cinsiyet Dünyası* [The World of Sex] and translated by Mar-Şal and S. Oktay. I was not able to find the original text but according to the translator's preface it is a compilation of Hirschfeld's essays. In the book, Hirschfeld (1946) explains various sexual and traditional practices including same-sex attraction in different parts of the world. The quote by Hirschfeld selected for the rear cover indicates that while particular sexual practices are condemned in some part of the world, they might be considered usual in some others. Regarding same-sex attraction, we do not come across any suggestions that this is perversion or disease throughout the book. In addition, in some parts, he compares Asian countries and Europe, and criticizes Europe's criminalization of same-sex attraction. This criticism is significant because that was a period, in the Turkish context when it was considered as perversion or completely overlooked.

*Corydon* (1920) by Andre Gide, which consists of four Socratic dialogues on same-sex attraction, was translated by İzzet Güneri in 1948 with the title *Corydon* (*Koridon*): *Sokrat Tarzında Dört Diyalog* [Corydon: Four Socratic Dialogues] and then retranslated by Fikret Kolverdi in 1966 under the name of *Sapık Sevgi* [Perverse

Love]. As stated on the rear cover of the book, Gide's argument in his book is that homosexuality is a natural trait and heterosexuality is socially constructed (Gide, 1920/2001). Despite its controversial theme, the book was translated into Turkish in the 1940s. However, the titles of the retranslations in 1966 and then in 1992 clearly reflect the dominant hegemonic narrative on LGBTI+s in the relevant period.

In 1949, Richard von Krafft-Ebing's *Psychopatia sexualis* (1886)<sup>47</sup> was translated under the name of *Tenasül Hayatımızda Bozukluklar* [Disorders in Reproduction] and then retranslated in 1973 and 1977 by Mehmet Şillier and O.Aran under the name of *Seks Manyakları* [Sex Maniacs]. It was also translated as "Şehvet Delileri" [Lust Freaks] by Dr. Güney Erkan in 1975 and presented to readers from Turkey as "sexual perversion based on true stories". It was finally translated in 2014 as *Cinselliğin Psikopatolojisi* [Psychopathology of Sex]. Despite being a medical book and considering homosexuality as a disorder to some extent, Krafft- Ebing does not associate it with a hormonal disorder or misleading education as it was suggested previously. However, what makes the 1949 translation relevant to my study is the intervention in the original text by D. Bahar and Burhan Arpad. The translators of the book insert their disagreement with the author in terms of acquired homosexuality (Krafft-Ebbing, 1886/ 1949, p.229). Krafft- Ebing explains acquired homosexuality under a separate section and addresses the topic in detail. Yet, the translators intervene and suggest that homosexuality is not acquired later but homosexual individuals are born in this way due to the unknown reasons. Then, translators also remark that Krafft-Ebing possibly meant homosexuality that manifested belatedly, on which the translators agreed. These ideas appear to be new to the Turkish readers of

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<sup>47</sup> I opted to exclude this work from the list of indigenous and translated non-literary publications including LGBTI+/queer themes before 1994 in Appendix A. Although there is a section on homosexuality in the book, it is indeed a medical work which is out of the scope of my research.



that time when homosexuality was considered as a hormonal or psychological disorder. This intervention and addition by the translators might be indicating an attempt to resist the prevalent discourse and condemnation of homosexuality. Still, since this so-called attempt is very individual and singular, it is difficult to make an assumption. *Seks Manyakları*, which was translated in 1973, is a shortened form of Krafft-Ebing's *Psychopatia sexualis* and excludes the chapter on homosexuality. It attaches a few readers' letters, and only in two letters homosexuality is mentioned as a disease that the readers try to recover from.

To my knowledge, excluding the medical texts, almost all the non-literary texts that touched upon or discussed same-sex attraction before 1990s are translations. The only indigenous Turkish publication specifically focusing on same-sex attraction (particularly gays) is Arslan Yüzgün's book entitled *Türkiye'de Eşcinsellik* [Homosexuality in Turkey] (1986), which was categorized as "obscene publication" and sold in sealed plastic bags soon after it was published (Yıldız, 2007, p.49). According to Deniz Yıldız (2007), Yüzgün's book was one of the most significant developments in 1986. Yıldız suggests that the book was groundbreaking in three aspects: Firstly, the author claimed that there were more than half million gays in İstanbul, which, according to Yıldız, turned him into Kinsey of Turkey. Secondly, according to Yüzgün's survey, more than 80% of the respondents did not think their sexual orientation was a problem. Thirdly, approximately 90% of the respondents considered foundation of a lesbian and gay association very useful (Yıldız, 2007, p.49-50). I suggest despite being labeled as "obscene" by the state authorities, Yüzgün's book appears to be radical and innovative as it was published in an atmosphere that LGBTI+- related themes and issues could only be discussed through translations and sporadic articles in the feminist magazines.

It is also worth mentioning the sporadic Turkish articles on same-sex attraction and particularly lesbians in the feminist periodicals. For instance, the news about resistance movement by gays and transgenders (including transvestites) in İstanbul was reported in the issue of May 1987 in *Feminist* magazine. In the periodical, this resistance is referred as the first demonstration by gays and transgender people who started hunger strike to attract attention to discrimination against them. In the issue of March 1988, there is an anonymous article on gender in Turkish society, and it mentions the dominance and pressure of heteronormativity on homosexuality. In 1990, Gülnur Savran's article on lesbians and feminism was published in *Sosyalist Feminist Kaktüs*. Touching upon the concepts of pleasure and desire, Savran problematizes woman sexuality and underlines the importance of discussing lesbianism for heterosexual women too. There might be some other indigenous or translated texts on LGBTI+ people and identities, but it appears that they are neither systematic nor more than a few, which may indicate that despite existence of these texts they became visible only after the 1990s.

These findings manifest that the existing repertoire on LGBTI+ issues appears to be limited to medical studies, which indeed have been reproducing stereotypes and prejudices against LGBTI+s, “scandalous” reports by the media, and literary works<sup>48</sup>. The dominant public narrative was built upon and has been circulated through indigenous works and translations with the same focus. Yet, in the 1990s, the activists volunteering for *Kaos GL* magazine were organized to construct an alternative narrative of LGBTI+ people and create an LGBTI+/queer literature in

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<sup>48</sup> Undoubtedly, literary works cannot be overlooked in introducing and disseminating radical and innovative ideas. Thus, I think it is safe to say translated and indigenous literary works addressing same-sex attraction may have been a way to resist the dominant narrative and thus may have contributed to introduction of new options. Yet, despite acknowledging the power of literature in the social movements, I have to limit my study with non-literary works, particularly snon-literary texts published in *Kaos GL* magazine and *Kaos Q+*.

Turkish by challenging and overthrowing the dominant public narrative. To this end, they resorted to translation of news, articles and essays, which would introduce new options related to LGBTI+ rights, queer politics, and identity politics. In this respect, activist translators have been investing in creation of new options in contradistinction to the existing repertoire and the dominant narrative on LGBTI+ people and politics in Turkey, through the early translations in *Kaos GL* magazine followed by indigenous articles and the translations in the academic journal, *Kaos Q+*.

## CHAPTER 5

### CASE STUDY 1: TRANSLATED NON-LITERARY QUEER TEXTS AS A WAY TO CONSTRUCT A COUNTER- NARRATIVE

In this chapter, I am going to conduct two sets of comparative analysis. Firstly, I will examine the translations taken directly from other magazines. I will compare three non-literary texts translated and published in other magazines with their re-publications in *Kaos GL* along with their source texts, if available. The second set of comparative analysis will focus on the translations of the non-literary texts published in *Kaos GL* with their source texts. Before *Kaos GL* magazine, while literary translations delving into sexuality and personal experiences of sexual minorities were available and, non-literary translations, particularly scholarly and informative texts, were sporadic and there were very few indigenous works parallel to those published in the magazine in terms of perspective and content. In this respect, *Kaos GL* can be considered as the first platform that intensely offered scholarly articles in an attempt to import and discuss LGBTI+/ queer- related issues in the Turkish culture repertoire, which is also one of the reasons why I opted for scholarly articles to analyze in the magazine.

Although the magazine has reached its 185<sup>th</sup> issue as of July-August 2022, I selected the texts from its first two years, 1994-1995, because the early years of *Kaos GL* magazine are very essential in terms of paving the way for an alternative narrative in favor of LGBTI+s and knowledge production. This is a significant period when activists undertook the responsibility of sharing and circulating knowledge on LGBTI+ issues including politics, fundamental rights, history, health issues and also personal stories and experiences so that LGBTI+s could get together

and grow stronger to challenge the hegemony of public narrative oppressing and marginalizing LGBTI+s. In the absence of an LGBTI+ or queer repertoire in Turkish, translation occupied a central role in importing such new options despite being unsystematic and amateur.

The translations of non-literary texts I selected to analyze display common translation practices. Thus, instead of being exhaustive and including as many texts as I can, I chose three translations taken from other sources and re-published in the magazine and four translations performed by activist translators specifically for *Kaos GL*. As I said above, all these non-literary texts, either taken from other sources or translated for *Kaos GL*, represent common translation practices. The activist translators appear to have restructured and reorganized the articles to some extent by means of omissions, additions, and accentuation through italics, bolded phrases and paratextual tools.

In the magazine, translations served as a source to refer to in almost every issue. In Appendix D, the exhaustive list I compiled shows the translated texts in *Kaos GL* from 1994 till 2021 and highlights translation as the constituent part of the magazine. The names of the authors and activist translators (even as pseudonym) and the source from which the article was originally taken were always explicitly stated, and even brief information on the authors of the original articles was sometimes provided. In other words, all the non-literary texts translated and published in *Kaos GL* magazine were overtly highlighted as translation either through peritextual materials within the text or by the editors in the introductory pages. This might indicate an attempt not only to construct an LGBTI+/queer literature in the Turkish culture repertoire but also to legitimize LGBTI+ and queer knowledge as a field of study.

### 5.1 Translations taken from other sources

As the literature on LGBTI+ and queer was very limited or almost none in Turkish in the early 1990s, the need for translation was very high. In the first few issues, in addition to the articles translated for *Kaos GL*, translations taken from other sources are also available. Borrowing translated articles from other magazines is not unusual for a newly-founded magazine, which was photocopied and distributed free of charge by volunteers, since it may have been difficult to find voluntary translators at the beginning. Although these translated articles, which are in line with the scope of the magazine in terms of themes were taken from other sources and their source was stated in *Kaos GL* explicitly, the analysis of the translations published in two separate magazines has revealed conspicuous differences. My comparative analysis of these translations highlighted several interventions and appropriation in their second publications in *Kaos GL*. The translations re-published in *Kaos GL* were re-structured and re-presented in such a way that their focal point and addressee changed. In the following examples, I will display the selective appropriation conducted through peritextual interventions.

#### 5.1.1 “Transseksüel öfke” [Transsexual rage]

The translation of Susan Stryker’s speech made in 1993 during the annual meeting of the American Psychiatric Association (APA) was published in the 2<sup>nd</sup> issue of the magazine in October, 1994. Although it is a speech rather than a scholarly or an informative article, I included it into my analysis since it attempted to offer a counter narrative through contesting the scientific narratives constructed by the respected institutions and making references to the scholars to this end. Moreover, this speech

and the discussions made before and after this speech led Stryker to present a performance on queer gender entitled “Transgender Rage” at an academic conference named *Rage Across the Disciplines* held in 1993 at California State University. In 1994, it turned into one of the fundamental articles in transgender studies, which is entitled “My Notes to Victor Frankenstein Above the Village of Chamounix: Performing Transgender Rage” (Stryker, 2013). The fact that Stryker’s speech is closely linked to her academic article and emerged out of the heated discussions and works on transgender issues is another reason that I included it in the case study. Stryker’s remarks (2013) below also inspired me to push the boundaries and bend the norms of an academic article:

I wanted the formal structure of the work to express a transgender aesthetic by replicating our abrupt, often jarring transitions between genders—challenging generic classification with the forms of my words just as my transsexuality challenges the conventions of legitimate gender and my performance in the conference room challenged the boundaries of acceptable academic discourse. (p.245)

As an academic, Stryker is one of the eminent figures in LGBTI+ Studies, particularly transgender studies. In addition to several academic articles and books contributing to the field, she is the co-editor of the academic journal *TSQ: Transgender Studies Quarterly*. She is also a leading activist in the transgender rights and one of the co-founders of Transgender Nation, on behalf of which Stryker made the speech at the annual meeting of the APA. Underlining the pivotal role of Transgender Nation, Stryker (2004) also mentions the significance of the organization’s intervention to the meeting of the American Psychiatric Association:

Transgender Nation . . . dragged transgender issues to the forefront of San Francisco's queer community, and at the local level successfully integrated

transgender concerns with the political agendas of lesbian, gay, and bisexual activists to forge a truly inclusive glbtq community. Transgender Nation organized a media-grabbing protest at the 1993 annual meeting of the American Psychiatric Association to call attention to the official pathologization of transgender phenomena. Transgender Nation paved the way for subsequent similar groups such as Transsexual Menace and It's Time America that went on to play a larger role in the national political arena. (p.4)

Considering the importance of the organization and the speech in the LGBTI+

history and politics, it was not surprising that *Kaos GL* opted for such a groundbreaking text of an eminent activist figure for an early issue.

## Peritextual manipulations

At the beginning of the translation, under the explanation of the text, it was stated

that *Kaos GL* “needed to convey this translated text for its readers” by taking it from

the 13<sup>th</sup> issue of *Amargi* (an anarchist magazine) (1994, July-August). The name of

the translator (Hakan Çalbayram) in *Amargi* was also stated in the *Kaos GL*

magazine. However, when the two translations were compared, it is observed that

*Kaos GL* did not take it from the magazine without any changes or intervention.

Below, Figure 1 and 2 illustrate the relevant pages from *Amargi* and *Kaos GL*.

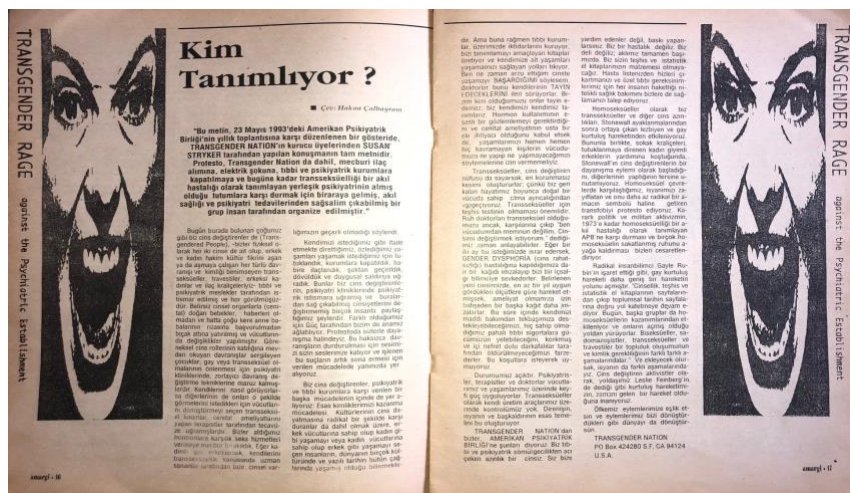


Fig. 1 “Kim tanınıyor” by Susan Stryker (*Amargi*, July-August 1994)



## TRANSSEKSÜEL ÖFKE

"Bu metin, 23 Mayıs 1993'teki Amerikan Psikiyatrik Birliği'nin yıllık toplantısına karşı düzenlenen bir gösteride, TRANSGENDER NATION'ın kurucu üyelerinden Susan Stryker tarafından yapılan konuşmanın tam metnidir. Protesto, Transgender Nation da dahil, mecburi ilaç alımına, elektrik şokuna, tıbbi ve psikiyatrik kurumlara kapatılmaya ve bu güne kadar transseksüelliği bir akıl hastalığı olarak tanımlayan yerleşik psikiyatrinin alması olduğu tutumlara karşı durmak için bir araya gelmiş, akıl sağlığı ve psikiyatri tedavilerinden sağsalim çıkabilmiş bir grup insan tarafından organize edilmiştir."

Amargi Dergisinin 13. sayısından Hakan Çalbayram'ın çevirisi olan bu metni KAOS GL okurları için aktarmaya çalıştık.

Bugün burada bulunan çoğunuz gibi biz cins değiştirenler de (Transgendered People), -bizler fiziksel olarak her iki cinsde de ait olup, erkek ve kadın hakim kültür fikrini aşan ya da aşmaya çalışan her türlü davranış ve kimliği benimseyen transseksüeller, travestiler, erkekleri kadınlar ve ilaç kraliçeleri -tıbbi ve psikiyatrik meslekler tarafından istismar edilmiş ve hor görülmüşüz. Belirsiz cinsel organlarla (genital) doğan bebekler, haberleri olmadan ve hatta çoğu kere anne babalarının rızasına başvurulmadan bacak altına yatırılmış ve vücutlarından değişiklikler yapılmıştır. Görenekssel cins rollerinin katılığına meydan okuyan davranışlar sergileyen çocuklar, gay veya transseksüel olmalarının önlenmesi için psikiyatri kliniklerinde, zorlayıcı davranış değiştirme tekniklerine maruz kalmışlardır. Kendilerini nasıl görüyorlarsa diğerlerinin de onları o şekilde görmelerini istedikleri için

vücutlarını dönüştürmeyi seçen transseksüel kadınlar genital ameliyatlarını yapan terapistler tarafından tecavüze uğramışlardır. Bizler aldığımız hormonlara karşılık seks hizmetleri vermeye mecbur bırakıldık. Eğer kadınsı gay erkeklersek, kendilerini transseksüellik konusunda uzman sananlar tarafından bize cinsel varlığımızın geçerli olmadığı söylendi.

Kendimizi istediğimiz gibi ifade etmekte direttik, sözlediğimiz yaşamları yaşamak istediğimiz için tutuklandık, kurumlara kapatıldık, habire ilaçlandı, şoktan geçirildik, dövüldük ve duygusal saldinya uğradık. Bunlar cins değiştirenlerin, psikiyatri kliniklerinde psikiyatrik is-tismara uğramış ve buralardan sağ çıkabilmiş cinsiyetlerini değiştirmemiş bir çok insanla paylaştığımız şeylerdir. Farklı olduğumuz için Güç tarafından bizim de anamız ağıtılıyor. Protesto da sizlerle dayanışma halindeyiz. Bu haksızca davranışların durdurulması için sesimizi sizin seslerinize katıyor ve iğlenen bu suçların artık sona ermesi için verilen mücadeleye yanınızda yer alıyoruz.

Biz cins değiştirenler, psikiyatrik ve tıbbi kurumlara karşı verilen bir başka mücadelenin içinde de yer alıyoruz: Esas kimliklerimizi kazanma mücadelesi. Kültür-lerin cins dayatmasına radikal bir şekilde karşı duranlar da dahil olmak üzere erkek vücutlarına sahip olan kadın gibi yaşamayı veya kadın vücutlarına sahip olup erkek gibi yaşamayı seçen insanların, dün-yanın bütün kültüründe ve yazılı tarihin bütün çağlarında yaşamış olduğu bilinmektedir. Ama buna rağmen tıbbi kurumlar, üzeri-mizde

iktidarlarını kuruyor, bizi tanımlamayı amaçlayan kitaplar üretiyor ve kendimize ait yaşamaları yaşamamızı sağlayan yolları tikiyor. Ben ne zaman arzu ettiğim cinsde yaşamayı BAŞARDIĞIMI söylesem, doktorlar bu kendilerinin TAYİN EDECEKLERİNİ ileri sürüyorlar. Bizim kim olduğumuzu onlar tayin edemez; biz kendimizi kendimiz tanımlarız. Hormon kullanmanın esaslı bir gözlemlemeyi gerektirdiğini ve genital ameliyatının usta bir ele ihtiyacı olduğunu kabul etsek de, yaşamlarımızı hemen hemen hiç kavramayan kişilerin vücudumuza ne yapar ne yapmayacağımızı söylemelerine izin vermemeliyiz.

Transseksüeller, cins değiştiren nüfusu da sayarsak en korunmasız kesimi oluştururlar, çünkü biz geri kalan hayatımız boyunca doğal bir vücutta sahip olma ayrıcalığından vazgeçiyoruz. Transseksüeller için teşhis testinin olmaması önerilirdir. Ruh doktorları transseksüel olduğumuzu ancak karşılama çıkıp "ben vücudumdan memnun değilim, cinsimi değiştirmek istiyorum" dediğimiz zaman anlayabilirler. Eğer bir iki ay bu isteğimizde ısrar edersek GENDER DYSPHORIA (cins rahatsızlığı) hastalığına kapıldığımızı dair bir kağıdı imzalayıp bizi bir içsallığı bilimciye sevk ederler. Belirlenen yeni cinsimizde en az bir yıl uygun gördükleri ölçütlere göre hareket etmişsek, ameliyat olmamıza izin bahşeden bir başka kağıt daha imzalarlar. Bu süre içinde kendimizi maddi bakımdan tek bağımızda destekleyebileceğimizi, hiç sahip olmadığımız pahalı tıbbi sigortalama gücümüzün yetebileceğini, korkmuş ve içi nefret dolu dar kafalılar tarafından öldürülmeyeceğimizi

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Fig. 2 "Transseksüel öfke" by Susan Stryker (*Kaos GL*, October 1994)

Although the translated text in *Amargi* was given fully in *Kaos GL*, two significant differences emerged during the transfer. The first difference is the title. The translated article was entitled as "Kim Tanımlıyor?" [Who defines them?] in *Amargi* while it was entitled as "Transseksüel Öfke" [Transsexual Rage], which is the translation of the original title "Transgender Rage", in *Kaos GL*. The main reason behind this choice might be to address directly to the readers of *Kaos GL* and attract their attention to the content of the article and the issues discussed in it. Another issue regarding the title is the use of "transseksüel" [transsexual] as the translation of "transgender". The Turkish translation of transgender is still under discussion, and it is either translated as "trans" or borrowed as "transgender". Today, as an umbrella term, it refers to individuals whose gender identity or expression do not correspond

to their assigned sex whereas transsexual is not an umbrella term and considered as an old term preferred by physicians to refer people seeking medical interventions such as hormone therapy, gender affirmation surgery and so forth (Gedizlioğlu, 2020, p.52, 54). However, in the 1990s, it was generally translated as “transseksüel”, which might indicate that the discussions on the term and identity issues surrounding “transgender” had not emerged or openly elaborated yet.

The second significant difference is the translation of “homosexuality”. In *Amargi*, it was translated as *homoseksüellik* (borrowed and adapted to Turkish orthography), while it was changed into *eşcinsellik* (literal translation) in *Kaos GL* as follows:

Table 1. A comparison of the translated article published in two magazines

| <i>Amargi</i> (1994)  | <i>Kaos GL</i> (1994)  |
|---|--|
| Homoseksüeller olarak biz transseksüeller ve diğer cins azınlıkları . . . [As homosexuals, we, transsexuals and other sexual minorities...] (p.17). | <i>Eşcinseller</i> <sup>49</sup> olarak biz transseksüeller ve diğer cins azınlıkları . . . (p.14) |
| Bugün başka gruplar da homoseksüellerin kazanımlarından etkileniyor. [Today, other groups are affected by gains of homosexuals...] (p.17).          | Bugün başka gruplar da <i>eşcinsellerin</i> <sup>50</sup> kazanımlarından etkileniyor. (p.14)      |

<sup>49</sup> Emphasis is mine.

<sup>50</sup> Emphasis is mine.

At first glance, it might seem a small change at the word level. Yet, considering the baggage of the word, it appears to be otherwise. The use of gay instead of homosexual emerged as a political disengagement from homosexuality as it was used by the medical circle and laden with negative connotations. Thus, the LGBTI+ movement in the Anglo-American world has abstained from using homosexual or homosexuality, and instead, used gay, lesbian, same-sex. However, in Turkey, *eşcinsel*, the literal translation of homosexual, does not bear the negative connotations that homosexuality has while *homoseksüel*, the borrowed version, still does. In her article on feminist translation and feminist sociolinguistics, Ergun (2013) explains her decision to translate *hymen* as “himen” instead of “kızlık zarı” [membrane of girlhood]. She justifies this decision, saying that the word “himen” lacks “a history of sociolinguistic interactions with other sexist discourses circulating in the cultural sphere” (p.20). In a similar vein, *eşcinsellik*, the literal translation of homosexuality, instead of *homoseksüellik* also is not historically engaged with other homophobic or heterosexist discourses in the Turkish cultural sphere. Thus, the activists within the LGBTI+ movement have opted for the literal translation to construct a non-homophobic discourse. Based on my analysis of *Kaos GL* magazine, it can be said that *eşcinsellik* started to be used as of the early issues, and it was the case in almost all translations in the magazine. The translation of Stryker’s speech in the second issue provides a conspicuous example.

In *Amargi*, the text was presented as a radical and anarchist text while in *Kaos GL* it was re-presented as a text directly addressing to the transgender readers of the magazine and as a contribution to the LGBTI+ movement. In this respect, these two interventions might be regarded as an attempt to reframe the translation for the target readers and the queer/LGBTI+ repertoire.

### 5.1.2 “Aids ve anlamları” [Aids and its Meanings]

The 3<sup>rd</sup> issue published in November of 1994 was dedicated to AIDS, and both indigenous and translated texts focused on various aspects of AIDS as well as its association to sexual orientation, particularly to gays.

Susan Sontag, the author of the article, is an American writer and a political activist. Sontag aims to underline that the discourse surrounding AIDS makes the disease worse and increases the suffering and anxiety (Robinson, 1989). While she is critically touching upon the disease’s association with homosexuality and illegal drugs, indeed the focus of her work is not specifically this association, but explain and attempt to deconstruct the diverse metaphors attributed to AIDS.

#### Peritextual manipulations

The editor of *Kaos GL* stated at the end of the translation that “the article was taken from the 10<sup>th</sup> fascicule of *Ero*”. Yet, the name of the translator is not given either in *Ero* or *Kaos GL*. It was first introduced to the Turkish culture repertoire through *Ero*, the encyclopedia on sex life, in 1991-1992. The article was indeed a partial translation of Susan Sontag’s book entitled *Aids and Its Metaphors* (1989). This partial translation was also partially taken from the encyclopedia and published in *Kaos GL*. Figures 3 and 4 below show how these two translations were presented in these publications:



Fig. 3 “Aids ve anlamları” by Susan Sontag (*Ero*, 10th fascicle 1991)



Fig. 4 “Aids ve anlamları” by Susan Sontag (*Kaos GL*, November 1994)

By means of omissions and accentuation, the article was restructured for *Kaos GL*. In

*Ero*, a part that was taken from the text and emphasized on the first page says that

*“Hastalıkları askeri mecazlarla anlatanlar kanseri ülke içi bir ayaklanma gibi betimliyor, AIDS’i ise yabancı ajanların gerçekleştirdiği bir istila”* [Those explaining the diseases with military metaphors describe cancer as an uprising within the country but AIDS as an invasion by foreign agents] (my back translation). However, in the translation published in *Kaos GL*, this part was completely omitted. Instead, a new phrase was chosen to be accentuated: *“Aids hastayı yalıtın, onu taciz edilmeye, düşmanlıklara maruz bırakan bir deneyim olmanın yanı sıra, bir cemaat duygusu da yarattı”* [Although AIDS is an experience isolating patients and exposing them to harassment and animosity, it has also created a sense of community] (my back translation).

Undoubtedly, AIDS is a significant theme within the LGBTI+ movement. The epidemic of AIDS reproduced the prejudices against LGBTI+s, and forced them to isolation. Moreover, LGBTI+ people were withheld from the treatment to eliminate homosexuality, which caused their death (Cömert, 2009, p.173). However, it also led to new activist groups and political organizations to emerge against this discrimination, isolation, and demonization such as ACT UP (Aids Coalition to Unleash Power) (Cruikshank, 1992, p.75-76). On the basis of such background, I suggest that such emphasized phrase within the translated article might be pointing out the key elements within the AIDS discussion in the LGBTI+ politics.

The original book gives wide information on AIDS and its connotations historically, and provides comparisons with other notorious diseases, cancer and syphilis. In the translation published in *Ero*, these parts were summarized and given. The translation in *Kaos GL* gave the comparison between cancer patients and AIDS patients whereas the part on syphilis was completely removed. The reason might be to shorten the text and focus on only AIDS or to avoid mentioning a sexually

transmitted disease that could also be linked to sexuality and sexual orientation. I think giving the striking difference between a cancer patient and AIDS patient in the translated article foregrounds the different attitude against them. One on hand, there is a cancer patient being judged with their weakness. On the other hand, there is an AIDS patient accused of choosing perverse sexuality. Moreover, unlike the translation in *Ero*, the translation in *Kaos GL* ended with a quote from Stephen Jay Gould, the Harvard historian of science, saying that AIDS is a natural phenomenon and it is fiendish to associate the spread of this disease to a moral judgement. In this way, the article was not only shortened but ended with a sharp message that conflicts with the dominant narrative on AIDS and same-sex attraction. Comparing with the source text and the translation in *Ero*, it appears that the translation in *Kaos GL* has reconstructed Susan Sontag's article within the scope of themes and discussions focused in the LGBTI+ politics. While the introduction of this article in the Turkish culture repertoire through *Ero* is related to sexual life and health, *Kaos GL* seems to have changed its target in its second appearance in the repertoire and made it a part of queer knowledge.

### 5.1.3 “Aids ve eşcinsellik” [Aids and homosexuality]

The second translation on AIDS in the 3<sup>rd</sup> issue published in November, 1994 was Tim Edwards's article. Under the translation without mentioning the name of the translator, it was stated that the article was taken from *Ero* encyclopedia, too. The original article was published in *Modern Homosexualities* (1992) with the title “The Aids Dialectics: Awareness, Identity, Death, and Sexual Politics” under the chapter of “Transcending Aids: Models of Love, Support, and Activism”. Edwards is an

academic who has been doing research on masculinity, sexualities and queer politics<sup>51</sup>.

#### Peritextual manipulations

Although the text appears to be transferred fully, there are two points to be noted. One of them is the title. Despite the original title given above, the title of the article was changed into “Aids ve Eşcinseller” [Aids and Homosexuals] in *Ero*. It was modified as “Aids ve Eşcinsellik” [Aids and Homosexuality] in *Kaos GL*. The original article may have been changed owing to its length and an attempt for a more concise title in *Ero*. However, the reason why “homosexuals” in the translated title changed into “homosexuality” in *Kaos GL* might be a matter of inclusiveness. *Ero* is an encyclopedia that delves into the various aspects of sexual life so as to provide information. The encyclopedia may include gay and lesbian-related information, but it is not published for them specifically. Therefore, the title “Aids and Homosexuals” hints a distance to gays and lesbians, and addresses them within the scope of a scholarly article. Yet, *Kaos GL* is a magazine specifically published for LGBTI+s, and referring them in the title as “Aids and Homosexuals” may not sound as inclusive as the magazine aimed to be. Mentioning gays and lesbians in the title as the third person does not comply with the stance of the magazine, and I think this might be the underlying reason for the change in the title.

The peritextual materials in both translations also demonstrate a conspicuous difference as is observed in Figures 5 and 6 below.

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<sup>51</sup> Some of his studies are: *Cultures of Masculinity* (2006); “Queering the Pitch? Gay Masculinities” (2004); *Erotics and Politics: Gay Male Sexuality, Masculinity and Feminism* (1994); “Queer Fears: Against the Cultural Turn” (1988).





Fig. 5 “Aids ve eşcinseller” by Tim Edwards (*Ero*, 10th fascicule 1991)



Fig. 6 “AIDS ve eşcinsellik” by Tim Edwards (*Kaos GL*, November 1994)

In *Ero*, the article was supported both by extracts from the text and two photographs, one of which is Freddie Mercury and the other shows an intimate pose of two gays. Under Mercury’s photo, it was explained that he died from AIDS in 1991 following Rock Hudson, the first known celebrity having died from AIDS (Edward, 1991, p.189). On the contrary, *Kaos GL* shared no illustration or photos throughout the text. Moreover, the extracts chosen to be accentuated by *Kaos GL* differed from those in *Ero*. In *Ero*, one of the three extracts mentioned that AIDS may prevent

individuals from expressing their sexual “preference” [sic] but some consider it an encouraging tool. In another extract, it was stated that the pressure increased on gays due to AIDS but also it led to solidarity. In both phrases, homosexuality and AIDS were given together although the intention was to reflect the negative effects of AIDS on particularly gay people. In *Kaos GL*, two different phrases were taken from the text and highlighted. Both were quotes from two individuals. One quote indicated empathy for those who died from AIDS, saying “Aids bildiğim diğer insanları daha çok merak etmeme neden oluyor, çok da az olsa tanıdığım ölmüş insanları daha iyi anlıyorum” [Aids makes me more worried about the other people I know. I understand better the deceased people I knew a little] (Edward, 1994, p.7, my back translation).

The other is an example of an indifferent attitude of a patient towards AIDS, saying that he/she does not take AIDS more seriously than any types of cancer (1994, p.8). As is seen, there is no mention of homosexuality or gays in either extract. Although the reason underlying these changes may not be very clear, considering the stance of the magazine, it may be assumed that it was not intended to get homosexuality and AIDS together even visually. LGBTI+ activists have been struggling to disassociate AIDS from homosexuality for many years. I would suggest that, in parallel, the editors of the magazine may have also attempted to do so by restructuring the translation through peritextual materials omitted, added, and changed. In this respect, these two translations may also function as a counter scientific narrative competing with the narrative circulating in the 1990s in Turkey. It would not be wrong to suggest that these translated and republished articles attempted to contest the scientific dominant narrative that associated AIDS with homosexuality. Through these translations, *Kaos GL* promoted this counter-narrative

so as to participate in “legitimization and justification process” as Baker (2006) suggests (p.10).

#### 5.1.4 “Lezbiyen varoluşun başkaldırışı” [Uprising of lesbian existence]

The translation of Ann Menasche’s article by Füsün Özlen was directly taken from *Sokak* magazine<sup>52</sup> where it was first published in 1990, and it was included in the 6<sup>th</sup> issue of *Kaos GL* in February, 1995. It is stated in *Sokak* that Menasche’s work was published in the November/ December issue of the magazine entitled *Against the Current*. I was not able to obtain the source text but Karin Baker’s review (2001) on Menasche’s book entitled *Leaving the Life: Lesbians, Ex-Lesbians and the Heterosexual Imperative* (1997) points out that the article’s original title was “The Repressive Politics of Compulsory Heterosexuality” and published in 1989 in *Against the Current*.

#### Peritextual manipulations

The translation in *Sokak* magazine was presented on the cover as “Socialist- Feminist Lesbians and Sexual Life”, and in the magazine it was given under a subheading “From a Socialist- Feminist Lesbian’s Perspective”. Figure 7 and Figure 8 illustrate the differences in presentation of the article in two different platforms:

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<sup>52</sup> *Sokak* (August 1989- April 1990) presents itself as a platform in which the marginalized groups such as gays and lesbians, feminists, refugees, prisoners and so on make themselves heard. (Eser, 2017).



Fig. 7 “Lezbiyen varoluşun başkaldırısı” by Ann Menasche (*Sokak*, 13-24 February 1990)

KAOS GL

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## LEZBİYEN VAROLUŞUN BAŞKALDIRISI

Ann Menasche (SOKAK 1990-7)  
Çeviren Füsün Özlen

İnsanlar genellikle, kadın cinselliğini doğal ve biyolojik olarak erkeklere yönelik olduğunu inanma eğilimi gösterir. Çoğu kadınların kendi cinsleriyle yakınlaşmalarını erkeklerle karşı duyulan nefrete bağlar. Oysa lezbiyen feministlerden Adrienne Rich, çok farklı ve radikal bir bakış açısına sahip. Biz, zorunlu heteroseksüelliği siyaset bir kurum olarak görüyoruz. Ve bu kurumun amacı, erkekleri kadını cinsel ve ekonomik olarak elinin altında tutması ve heteroseksüel çekimliklerini sürük-iletilişli sağlama. Adrienne Rich, lezbiyen varoluşuna “marjinal”, “doğal olmayan” ya da “cinsel terah” olarak bakılmaması, kadın kuruluğu harekete-zararı bir yaklaşım olduğunu işaret ediyor.

Lezbiyen feministler, lezbiyenleri kadın dostluğu ve dayanışmasından ayıran, klinik cinsel tanımlamayı reddediyorlar. Lezbiyen var olma, hem bir tabiiyet kuma, hem de zorunlu bir yaşam tarzına karşı çıkmadır. Ne heteroseksüel, ne de erkek eşcinsel deneyimine benzemeyen özgün bir kadın deneyimidir. Bu kültür, bilinci ya da bilmezliği, kadının patriyarkaya direnişini yansıtır.

Kadınlar, birbirleriyle, zayıflardan değil, birbirinin gücünü fark etmekten doğan bir haz yapıyorlar. Deneyimleri yalnızca cinselliğe dayandırılmaz. Kadınlar arasında yoğun bağları vardır. Lezbiyen olarak tanımlanmasalar da kadınlar arasında her şeyin, her alanda bu yoğun bağlar vardır. “Yapmamız boyunca evli” halini, ama gerçekken seçme şans verildiğinde duygusallığı da cinselliği de kadınlarda yaşamayı tercih edecek kadın sayısını bilmiyoruz ama çoktur. Oynayan yazan Lorraine Hansberry de bir yazısında bu sayının hiçbir zaman tahmin edilemeyeceğini, çünkü kadınlarda doğal kadere karşı direnişin olan verili yaşamlarından vazgeçmenin toplumsal ve ekonomik açıdan güç olduğunu anlatmıştır. Kadınlar, ne kadar doyumsuz ve basitçe da olsa, evlilik ve erkeğe yönelik cinselliğin kaçınılmazlığına ilme eden bir dolu baskı aracı vardır; ekonomik, ideolojik, toplumsal vb. Bu baskı araçlarını, cins olarak kadınları ezmesiyle nasıl grift bir ilişki içinde olduğunu görmemiz gerek.

16-19. yüzyıllar, kadınlar arası romantik ilişkilerin hoşgörüyle karşılandığı bir dönem. Bu dönemde kadınların, evlilik dışında hiçbir ekonomik var olma seçeneği yoktu. Sonunda kaçınılmaz olarak evlenecekleri için, kadınlar arasıdaki yakınlığa toplum düzeyinde bir tahdit olarak görülmüyordu. Erkekli ayrıcalıklardan yararlanmak isteyen kadın travestilerin gödesine cezalandırıldıkları, kadınlar, aralarında duygusal ilişkiler geliştirecek birz da olsa özgür olmaları zorundaydı, bu dönemde...

### İLK FEMİNİST HAREKETLER

19. yüzyıl sonuna 20. yüzyıl başlarına Amerikan kadınları ile kez ev içinde çalışmaya başladılar. İki dünya savaşı sırasında dışarıda çalışan kadın sayısı arttı. Bu dönemde ilk süzgeç (tey) ve feminist hareketler de başladı. Evlilik ve erkeğe bağımlı olmadan yaşamının mümkün olduğunu anlayan kadınlar, ilk kez (en azından yüzyıllardır ilk kez), becerileriyle yakınlaşarak sosyal düzene tahdit oluşturmaya başladılar. 19. yüzyıl sonlarında, zorunlu heteroseksüelliğin imdadına bilim yetişti: Lezbiyenlik hastalıkları. Savaşta Richard von Krafft-Ebing, lezbiyenliği, merkezi sinir sisteminin hastalığı durumuna işaret ettiği fetvasında bulundu.

Havelock Ellis, kadın hareketinde saplantılı çığlık ve suç öğütlerinin toplumdaki homoseksüelliği artıracağı öngörüsünü, kadınların bağımsızlığında zaten aynı yöne itildiğini söylüyordu. Ona göre, feminizm kanalıyla lezbiyen olan kadınlar, doğanın sapkıncı mikrobu taşıyorlarsa gerek lezbiyenler değil, bu kanser Freud’uz kapamamız tabii. O da, lezbiyenlik durumunun genetik değil, fakat çocukluk travması ve tutuk gelişme sonucu oluştuğunu iddia etti. Yitipmiş umutlarında da söz etti. Bilim ise lezbiyenleri iki sepete koyuyordu: Öntar, ya tedavi-si mümkündür, doğanın freak’er ya da iyileştirilebilir nevrozis sahipleri...

Lezbiyenlik karşıtı bu ideolojilerle aynı zamanda modern lezbiyen kimliği de gelişmeye başladı. İlk kez, ekonomik bağımsızlığı ve cesareti olan kadınlar, diğer kadınlara duygusal ve erotik becerileriyle sepelek kendilerini lezbiyen diye tanımladılar.

Benzer kişiler (lezbiyen, gay) politik örgütlenmelerle gittiler. İkinci Dünya Savaşı, sayısız kadına, alımlanarak evde büyük kentlere göçmek bağında bir yaşam kurma şansını verdi. Tam bu aralar lezbiyen bir et-kütürü ve lezbiyen dostluk ağı oluşmaya başladı.

### İLK LEZBİYEN ÖRGÜT

40’li yılların sonlarına doğru ise işler tersine döndü ve lezbiyenler yine evlilik ve heteroseksüelliğe zorlandılar. Ama artık geri dönüp yoktu; bir alt kültürü derinden ediyor, lezbiyenliği tema alan romanlar basılıyordu. Bu dönem, gay hakları örgütü Mattachine ile ilk lezbiyen örgütü Daughters of Bilitis’in doğuşu. 60’lı yılların sonu ile 70’lerin başı modern “gay liberation” hareketinin yükseldiği yıllar olarak göze çarptı. Feminizmin ikinci güçlü dalgaşısı, daha çok kadın dışarıda



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çalışmaya başladı, lezbiyenliği keşfeden ve seçen kadın sayısı giderek arttı. Aynı zamanda lezbiyen-feminist politik hareketi, kadın ve lezbiyen sanatı, müziği, edebiyatıyla özgün kültürü tomurculandı. Bu, direnişin, saygınlığın ve ruhsal yenilenmenin kültürüydü. Kadınların lezbiyen olarak bu heteroseksüel ve sekstist kültür karşısında var olmalarını ve düzene karşı savagmalarını sağlıyordu.

60’lı yılların sonunda, kadınlar lezbiyenliği yeni bir tanım getirdiler. Lezbiyenlik, o-tümü bir kimlik ve kadının sınırlı rolüne karşı başkaldırı olarak görüldü. Fakat son yıllarda kadınların ekonomik bağımsızlık elde etmeleri, 70’lerde sağcı hükümetlerin feminist hareketin üzerine indirdikleri darbelerle zorlamaya başlayarak, lezbiyen feminist alt kültürünü de etkiledi. Şimdilerde yalnızca kümiyle kadınların ürettiği bir klavye rastlamak oldukça zor. Tam da bu sırada “eski lezbiyen” fenomenı çıktı ortaya. Lezbiyen olarak yaşayan kadınlar arasında, başkılar karşısında evlenme ya da erkeklerle yünelme eğilimi baş gösterdi.

Heteroseksüellik, kadınlar üzerinde önce ekonomik yoldan dayatılıyor. Erkeklerle verilen ücret, aynı işi yapan kadıma düşüyor. Kadınlar daha çok alt düzey işleri yapmak zorunda bırakılıyor, işlerinde cinsel tacize uğruyorlar. Evde ve işte cinsel ayırım, ev içlerinin kadına yönlenmesi, çocukların bakımı, kadınların bağımsız olmalarını engelliyor. Çocukları olan kadınlar, erkekleri yoksa, kaçınılmaz olarak yoksoğuluğa bilyorlar. Heteroseksüel eğitim sonucu kadınlar, çocuklarından başlayarak ekonomik varlıklarının erkekleri memnun etmeye bağ-ı olduğunu öğreniyorlar. İşlerinde de cinsel bir av olarak görüldüklerini biliyorlar.

Kadınların heteroseksüelliğe zorlayan ideolojik baskı, ekonomik baskının bertaraf edildiği durumlarda, hatta daha da etkin biçimde oluyor ortaya. İlk olarak, çocuklukta kız-erkek kopulandırılması yapıyor. Kızlar “kız” olarak, erkekler “erkek” olarak yetiştiriliyor. Cinsiyet rollerini işli kopulandırmanın kuralları da evrensel biçimde tüm modern sek-süloglar tarafından benimsenildiği için, bertaraf edilmesi oldukça güç. Daha sonra kadının erkek egemen topluma ve cinsel pasifliğe kopulandırılması geliyor. Erkeklerin kadınları cinsel olarak tecciz etmeleri öylesine yaygın ki, bu toplum kültüründe “normal” sayılıyor. Cinsel roller, gözetil, eşleştirildiği gibi öğütler, işine yerleştirilimi kültürel mesajlarla erotik-leştiriliyor. Bu da yalnızca heteroseksüelliği körüklemekle kalmıyor, aynı zamanda bize sado-mazozizm popülasyonu açıklıyor.

Bugünün kültüründe, duygusallıkla erotizm de birbirinden ayrılıyor. Bu da, kadınların, birbirleriyle daha derin duygusal beraberlik içinde olmayı tercih etmeler bile, seks işi erkeğe çekimlenim olduğu sonucunu çıkarmaya yanyor. Oysa, küçük kızları, kadınların en yakınındaki erkekler tarafından tecavüz uğramaları, her alanda cinsel tacize karşılaşılmaları, dayak yemeleri, gelişmelerinde, kimliklerinin oluşumunda ve toplumsal yaşam içinde direng geliş-tirmelerinde ne denli önemli etkiler yaratmış olu-pu-

nümeden, erkeksizlikleri kuruyor. Ve bu da heteroseksüel propagandanın yaygın baskı araları olarak kullanılıyor. Kadınların erkeklerle muhtaç ol-duklarına ilişkin yoğun propaganda yapıyor, tersi ise pek az...

### YOK SAYMA EĞİLİMİ

Bir de, lezbiyenleri görmeyen gelme, yok sayma eğilimi var. Popüler kültür hemen hiç söz etmez kadınların birbirlerine duyulan ilgi ve sevgiden. Lezbiyenlerden söz edildiğinde de; ancak, şeytanlık, vampirlik, erkek nefreti çerçeveleri kul-lanılır. 40’li, 50’li yıllarda çokça çevirişli “kız vampir” kadın, zavallı masum kız ve kız kadının elinden kurtaran beyaz altı prens” temalı filmlerden gör-meyin yoktur. Bu sırada sosyalist grupların da, lezbiyen görünmezliğine katkısından söz etmek mümkün. Çünkü lezbiyenleri, sosyalist-feminist teori içine hiç katmadıkları gibi, yalnızca hetero-seksüelliğin var sayıldığı bir sosyal atmosfer yaratılır sürükl.

Dünyanın bir çok yerinde ve hala, salt ailelerin istediği üstelik de çok genç yaşlarda evlen-meleri varsa, cinsel tercih diye bir haktan bahsetmek güçtür olur. Amerika da bile psikoterapi, lezbiyenleri tedavi etmeye, ya da onları aslında heteroseksüel olduklarına inandırmaya çalışıyor. Adrienne Rich, evli bir lezbiyenin, uygulanan terapinin bir uzantısı olarak kocası tarafından altı yıl boyunca ırzına geçildiğini anlatır. Bir çok ülkede lezbiyenlik yasal alanda suç sayılıyor. Diğerlerinde ise, örneğin lezbiyen oldukları için çocuklarını aynı buluyor kadınlar. Cezalandırma yöntemlerinin en yaygını ise sosyal soyutlama denetilir. Aileden, çevreden sürgün edilen lezbiyen sayısı az değil. Çalışma alanında uygulanan ayrımcılık da azımsanmaz. Büyük Amerikan kentlerinde yapılan kapsamlı bir araştırma-ın sonucuna göre, lezbiyenlerin yüzde 31’i iş alan-ında cinsiyet ayrımcılığı yaşamış, yüzde 81’ini yitirmişler. Bu ayrımcılığa uğramamak için lezbi-yenlerin yüzde 72’si işyerlerinde lezbiyenliklerini gizliyorlar.

Sosyalist bir toplum yaratmaya çalışan bizler için tüm bu gerçekler nasıl bir görünüm arz ediyor? Öncelikle, lezbiyen-gay haklarını savunmanın yeterli olmadığını bilmeliyiz. Heteroseksüelliğin dayatıl-masına ve kurumsallaştırılmasına karşı da savag-mak gerek. Lezbiyen var oluşu, sosyalist-feminist teori içine alınmalı. Lezbiyen kültürünün, cinsiyetçi baskılara karşı bir direniş kültürü olduğunu benim-seneyip bu yaklaşımı yaygınlaştırmalıyız. Sosyalistler olarak, cinselliği, bir sosyal yapı çerçevesinde değeri-lendirilmeli, cinsiyetlerin doğuşları belirlenmediğini, daha sık vurgulanmalıyız. Kendimizi ve çevremizdekileri, “normal” ve “doğal” niteliklerimizden uzaklaş-tırmak için çıkmak da bizim görevimiz olmalı. Lezbiyenlerin kendilerini rahat hissedebilecekleri, cıdyo alındıkları ve değeri verildikleri radikal örgütler oluşupla somutlaşmasını da unutmamamız tabii...

Fig. 8 “Lezbiyen varoluşun başkaldırısı” by Ann Menasche (*Kaos GL*, February 1995)

The article in *Sokak* was supported by a photo of two half-naked women (probably suggesting a lesbian relationship) and illustrations of lesbian couples. At the beginning of the article, the source and the name of the translator were given. The translated article was also presented with the comment of the editor, which might sound disapproving to some extent, “Menasche’nin lezbiyenliğe çok militanca yaklaşan provakatif yazısını, başdöndürücü savlarını Füsün Özlen’in çevirisiyle

aynen yayınlıyoruz” [We are publishing Menasche’s provocative article, which approaches lesbianism very militantly, and her dizzying arguments with Füsün Özlen’s translation exactly as it is] (1990, p.24, my translation).

This translation was re-published in the 6<sup>th</sup> issue of *Kaos GL*. The name of the translator and the magazine, where the translation was first published, were given under the title of the article. The re-publication of the translation five years later in *Kaos GL* might seem identical at first glance. Textually, the article was taken from *Sokak* almost fully except for one paragraph on marriage. Yet, paratextually, the article emerges as a slightly different text. The 6<sup>th</sup> issue in which the translation was re-published focused specifically on lesbianism whereas it was one of the many current discussions dealt with in *Sokak*. *Kaos GL*’s 6<sup>th</sup> issue elaborated diverse issues related to lesbians and lesbianism through this translated article, indigenous essays, discussions, and international news. Thus, the second publication was framed by a different setting where only LGBTI+ and queer knowledge was produced. The comment of the editor in *Sokak* was excluded along with the photo and the other illustrations accompanying the translation. *Kaos GL* also omitted the presentation of the article as “From a Socialist Feminist Lesbian’s Perspective”, which appears to hint a distance from the author or her ideas. Indeed, ideologically *Kaos GL* adopts the same stance as Ann Menasche’s and agrees with arguments discussed in the article in general. Therefore, it was not only a socialist-feminist lesbian’s perspective, but it may also be assumed as a perspective of *Kaos GL* group and its readers. In addition, one paragraph, which criticizes the propaganda and encouragement for marriage and imposition of the idea that women are their own rivals and they hate each other, was removed. It is hard to make an assumption on the elimination of this paragraph, and it might be a random decision.

Besides the omissions during the transfer of the text to *Kaos GL*, there are also phrases that were made bold. Allocating the 6<sup>th</sup> issue to mostly lesbianism-related issues, the editor opted to bold the phrases deemed significant. For instance, the imposed and forced heterosexuality and its impact on women were highlighted, and it said “Heteroseksüellik, kadınlar üzerine önce ekonomik yoldan dayatılıyor. . . Heteroseksüel eğitim sonucu kadınlar, çocukluklarından başlayarak ekonomik varlıklarının erkekleri memnun etmeye bağlı olduğunu öğreniyorlar” [Heterosexuality is imposed on women through economic ways. . . As a result of heterosexual education, women start to learn that their economic existence depends on satisfying men] (Menasche, 1995, p.4, my back translation). The following quotes were also accentuated in parallel with the one above regarding the impact of forced heterosexuality on women:

Adrienne Rich, evli bir lezbiyenin, uygulanan terapinin bir uzantısı olarak kocası tarafından altı ay boyunca ırzına geçildiğini anlatır. . . Cezalandırma yöntemlerinin en yaygını ise sosyal soyutlanma denebilir. . . Bu ayrımcılığa uğramamak için lezbiyenlerin yüzde 72’si işyerlerinde lezbiyenliklerini gizliyorlar. (Menasche, 1995, p.4)

[Adrienne Rich says that a married lesbian has been raped by her husband for six months as a part of the therapy given. . . . Social isolation can be considered as the most common way of punishment. . . In order to avoid such discrimination, 72% of the lesbians hide their lesbian identity at work place] (Menasche, 1995, p.4, my back translation)

In addition, the examples of anti-lesbian ideologies were also highlighted in the re-publication of the article as follows:

19. yüzyıl sonlarında, zorunlu heteroseksüelliğin imdadına bilim yetişti: Lezbiyenlik hastalıktır! . . . Bu konu Freud’suz kapanmaz tabi. O da, lezbiyenlik durumunun genetik değil, fakat çocukluk travması ve tutuk gelişme sonucu oluştuğunu iddia etti. (Menasche, 1995, p.3)



[In the late 19<sup>th</sup> century, science lent a helping hand to forced heterosexuality: Lesbianism is a disease! . . . Surely, this discussion does not end without Freud. He, too, claimed that lesbianism is not genetic but it develops as a result of a childhood trauma and development disorder] (Menasche, 1995, p.3, my back translation)

The quotes given above were chosen for emphasis and the parts considered irrelevant or long were omitted probably by the editor or other volunteers who were involved in the publication of *Kaos GL*. It is likely that they intervened in the translation in order to draw readers' attention to the current discussions, to inform readers about the historical development of lesbian identity, or to open these topics up for discussion in the following issues of the magazine. In this respect, the translation appears to have been reframed through changes, omissions, and accentuation. Thus, it would not be wrong to suggest that these peritextual interventions led to restructuring the text, and contributed to the efforts of the editor to re-introduce the article into the Turkish culture repertoire but this time as a part of the LGBTI+/queer literature.

## 5.2 Translations by activist translators of *Kaos GL*

In the following section, I will conduct a comparative analysis between the translations performed by activist translators for *Kaos GL* and their source texts. The articles to be analyzed are non-literary texts, specifically informative and scholarly articles, and chosen by activist translators themselves, which is also confirmed by all the activist translators I interviewed. In addition to the peritextual interventions I discussed in the previous section, I will also elaborate on the translation strategies used and how they contributed to the counter- narrative the LGBTI+ movement attempted to construct.

### 5.2.1 “Siyah bir gay’in notları” [Notes of a black gay]

Marlon T. Riggs’ article (1991) entitled “Notes of a Signifyin’ Snap! Queen” was translated for the 13<sup>th</sup> issue of the magazine in September, 1995. As a black gay writer, filmmaker and social activist, Marlon T. Riggs is still considered as the icon of queer and black cinema. Karla Rixon (2010) notes that his works delved into controversial issues African American community experienced. His films concentrated on the black identity and, particularly, his second work, *Tongues Untied* (1989) attempted to voice the black gay male community. Moreover, his theoretical-critical writings were also published in several scholarly journals<sup>53</sup>. In this respect, he became not only a controversial icon for the black gay community but also an important figure for the gay history.

#### Peritextual features and translator’s strategies

In the article translated for *Kaos GL*, two footnotes were given. The first one provides the source of the article and states that the article was abridged and translated by Doğan Hürkan. The second one gives brief information on Marlon T. Riggs, which is also available at the end of the original article.

In addition to being an informative article, it can be deemed as an ontological narrative as well since the author also conveys his own experiences as a black gay. In the article, he delves into his academic pursuit in the field of LGBTI studies in a period when there were no programs or professors studying in that field or no student associations. In this respect, the publication of this translation in *Kaos GL* might be deemed as pioneering since research on LGBTI+ or queer studies at the academic level was out of question then in Turkey.

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<sup>53</sup> Some of Riggs’ works are: “Black Macho revisited: Reflections on a SNAP! Queen” (1991), “Color Adjustment” (1991), “Unleash the Queen” (1992).



I should note here that I can safely assume that all the interventions in the translations, particularly in the early issues of the magazine, were made by activist translators rather than editors because the activist translators I interviewed with specifically stated that there was no established professional editorial process in the magazine in the 1990s. It means that activist translators were entitled to make interventions in the magazine as well as selection of the texts to be translated. Similar to the previous translations, the organization of the article was re-structured, which can be observed by Figure 9 and Figure 10 showing the pages from the source text and its translation in Kaos GL magazine:



Fig. 9 “Notes of a signifyin’ snap! queen” by Marlon T. Riggs (*Art Journal*, Fall 1991)



Fig. 10 “Siyah bir gay’in notları” by Marlon T. Riggs (*Kaos GL*, September 1995)

In the source text, there are two photos of the author. One of the photos was taken

from his video *Tongues Untied* (1989) and in that photo he is held by Essex

Hemphill, a gay American poet who was out<sup>54</sup>. The other photo was taken from his

video, *Ethnic Notions* (1987), and he is accompanied by another black man. In the

translation, both pictures were omitted. Although the reason was not clear, it might

as well be the limited space or lack of technical means in the magazine.

Also, as stated at the end of the translation, it was not only translated but also

abridged. In addition to the skipped introductory passages, the translator opted to

omit sentences and some parts in the translation. For instance; Riggs’ reference to

Nina Simone’s song and a short nursery rhyme were removed in the translation.

Also, while pointing out the lack of resources or references in the field of LGBTI, he

mentions *In the Life*, an LGBTI news magazine, *Looking for Langston*, a black and

<sup>54</sup> I mean he came out and it was publicly known that he was gay. Rather than using “openly gay”, which might be considered offensive since it may hint a surprise or a shock, I opted for “out” that specifically belongs to the LGBTI+ community.

white film about an Afro-American poet that is also a black gay cultural icon, *Tongues Untied*, his experimental documentary making community of black gays be heard, and Gay Men of African Descent, an African-American organization focusing on the well-being of black gay men. None of them were given in the translation. Instead, the translator attempted to summarize the article and concentrated on its gist. Therefore, it would not be wrong to suggest that the translator avoided the culture-specific elements and underlined the common issue, which is “being gay and marginalized”.

In parallel to the translators’ strategies in the previous issues, the translator here also chose specific parts to emphasize. Unlike the previous translations in which various words or phrases were accentuated, the translator of this article chose only subject pronouns. For instance, it says in the source text that “And the reflection of myself that this new me suggested I found nowhere.” The author did not emphasize anything in this sentence while the translator opted to put “me” [ben] in quotes. Similarly, the translator placed “my true self” between quotes as “ben” while it was not emphasized in the source text. In the following passages, the translator chose another subject pronoun to accentuate: “you”. Riggs (1991) says “when nobody speaks your name, or even knows it, you, knowing it, must be the first to speak it” (p.61). While translating the sentence, the translator drew attention to the subject pronoun “you” by writing the first letter in capital: “eğer kimse senin ismini anmıyor veya bilmiyorsa, bunu bilen kişi olarak, adını dile getiren kişi Sen [You] olmalısın”. In addition, the phrase “the picture of my unmasked self” was translated into “maskesiz Ben’in görüntüsü”. The subject pronoun in the translation was treated like it was a proper name since the first letter was capitalized and an apostrophe was used to add the suffix according to the Turkish grammar rules.

Although it might be difficult to find out the underlying reason of such accentuation, I think it might be related to the fact that the article appears to be an ontological narrative. Despite being published in an art journal and classified as an informative non-literary article, as I mentioned above, it is indeed a personal story. Baker (2006) suggests that ontological narratives “constitute and make sense of our lives” (p.28). In addition, such narratives have significant roles in “elaborating and maintaining” similar narratives (Baker, 2006, p.29). In this respect, it would be possible to suggest that the translator might be identifying with the text or underlying the personal aspect of this article to help the readers of the magazine identify themselves with the story.

Another issue that draws attention in the translated article is the translation of the words from queer terminology. The title of the article “Notes of a Signifyin’ Snap! Queen” was translated into Turkish as “Siyah Bir Gay’in Notları” [Notes of a Black Gay]. “Black” was added in translation probably to hint the content of the article while “signifying”, which means “a good-natured needling or goading especially among urban” (Merriam- Webster, n.d.), was removed. “Snap! Queen” in the title was simplified and translated as “gay”. However, according to the Urban Dictionary, snap queen refers to “young effeminate male with exaggerated effeminate traits” (Fmerr, 2010, May 23). It means that the connotations the word bears were lost in the translation. Moreover, in the text the phrase “Black Gay Signifyin’ Butch-Queen” was also translated as “siyah bir gay” [a black gay]. Urban Dictionary defines “butch queen” as “a gay male that is neither extremely feminine, nor extremely masculine and can easily portray both mannerisms (ALA, 2015, 11 September). There is a clear distinction between “snap queen” and “butch queen”, which was not reflected in the translation. Given the limited or even lack of queer

literature in Turkish, the translator's challenge to understand the terms or, even if she/he had understood, to find a corresponding word in Turkish was not unexpected. While the LGBTI+ movement and queer knowledge were rapidly developing in the United States and Europe in the 1990s, the situation in Turkey did not follow the same pace. The readers' letters and essays in *Kaos GL* magazine pointed out that the discussions on the queer terminology just started in the 1990s in Turkey. The attempts both to introduce new concepts, ideas, and theories into the repertoire and to find corresponding equivalents for the LGBTI+/queer- related terms just started then. Thus, it is highly possible that the translator had difficulty in explaining these words with the limited literature in Turkish, and thus simplified them as "gay".

#### 5.2.2 "Yalnız bir kadın olarak lezbiyen" [The lesbian as a single woman]

The translation entitled "Yalnız Bir Kadın Olarak Lezbiyen" was published in the 14<sup>th</sup> issue in October, 1995. The original article "The Lesbian as a Single Woman" (1981) was written by Nanette Gartrell who is a scholar and expert in the field of LGBTI+ families. The biographical note on Gartrell provided by Sophia Smith Collection at Smith College (n.d.) introduces Gartrell as "the first openly lesbian physician of Harvard Medical School's full-time faculty and the youngest psychiatrist to chair the American Psychiatric Association's Committee on Women".

As a psychiatrist, scholar and lesbian activist, Gartrell is an important figure for the LGBTI+ rights. She initiated the US National Longitudinal Lesbian Family Study, which conducts research on planned lesbian families and social and

psychological development of children. With her groundbreaking studies and investigations, she contributed to the field to a great extent<sup>55</sup>.

#### Peritextual features and translator's strategies

The translator of this article was Yeşim T. Başaran, and her name was given right under the name of the author. According to the interview I did with the translator, she did not use a pseudonym, which indicates full visibility of the translator.

The article discusses the conflicts and challenges that lesbians encounter owing to the cultural definitions of a “single woman”. It delves into the issue of “coming out” and presents three different cases related to lesbian women. More importantly, Gartrell (1981) clearly denies the arguments that lesbianism is a developmental disorder, and referring to the recent studies she suggests that “lesbians are indistinguishable from heterosexual women in psychological adjustment” (p.502).

Since introduction and presentation of texts might guide their interpretation and the function, it is important to examine how this article was presented in the introductory page of the magazine. The editor noted that the source text was taken from the 4<sup>th</sup> issue of *American Journal of Psychotherapy* and translated by Yeşim. The editor also stated that the author of the text, Nanette Gartrell, had presented this paper at the 133<sup>rd</sup> annual meeting of the American Psychiatric Association. Manifesting sources and authors of the translated articles is a recurring practice of the magazine. While the act of translation was explicitly underlined, the translator

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<sup>55</sup> Some of her works are “Adolescents of the US National Longitudinal Lesbian Family Study: Sexual orientation, sexual behavior, and sexual risk exposure” (2011), “Family characteristics, custody arrangements, and adolescent psychological well-being after lesbian mothers break up” (2011), “My Answer is No . . . If That's Okay with You: How Women Can Say No with Confidence” (2008), “The national lesbian family study: 2. Interviews with mothers of toddlers” (1999), “Psychiatrists' attitudes toward female homosexuality” (1974).

did not avoid using her own name. In the interview, Başaran said that they tried to give the sources of the articles as an ethical academic attitude. However, she also mentioned in the interview that she was very frustrated to find only a few articles on gays and lesbians, most of which focused on how to psychologically treat gays and lesbians to make them heterosexual again. Thus, she said that she probably chose this article as a legitimate source, which was also her first translation in *Kaos GL*, to translate so as to challenge this discourse in such scholarly articles and books (Y. Başaran, personal communication, June 1, 2022). Thus, it might as well be an attempt to reveal the ideas and discussions on LGBTI+ issues outside Turkey and to predicate these newly-introduced ideas for Turkish readers on acknowledged sources. As the discussions dealt with in the article were lacking in the queer literature in Turkey, the editor of the magazine was likely to draw upon the translation to circulate and legitimize this new narrative in the Turkish culture repertoire. In parallel with Baker's suggestion (2006) that "[s]cientific narratives participate in this process of legitimation and justification that is ultimately political in import" (p.10), it would be safe to argue that this translation was utilized both to introduce this new narrative and to construct a legitimate basis for these new discussions in Turkish.

On the introductory page it was also stated that Charles W. Socarides' critique of Gartrell's arguments and Gartrell's answer to this critique would be published in the following issues. It displays that it was not a one-time attempt but a repeated one, which might lead us to what Bruner (1991) and Baker (2006) define as "narrative accrual". Bruner (1991) considers accruing narratives as stories cobbled together to turn them into a whole and suggests that they finally create a culture, or history or tradition (p.19). Expanding this definition, Baker (2006) argues "narrative

accrual is the outcome of repeated exposure to a set of related narratives, ultimately leading to the shaping of a culture, tradition, or history” (p.101). According to Bruner (1991), these accrued narratives turn into a diachronic structure to construct a history or tradition. This construction and reconstruction of the past establish canonical forms which allow us to recognize the breach (p.20). At this point, it is possible to consider Gartrell’s translated article and the following related articles as the breach in the canonicity, which is the preconceived and dominant view that homosexuality is either psychological disorder or a deviance. Furthermore, as Baker (2006) also suggests in the definition of “narrative accrual”, the translator might be intending to repeatedly expose target readers to this new counter-narrative, or the breach according to the dominant view, by translating the follow-up articles and demonstrating all aspects of the discussion (p.101).

In respect to construction of narratives, Bruner (1991) suggests that it is not only a matter of selection and placement in an appropriate order. The stories also need to be “constituted in the light of the overall narrative” (p.8). Thus, it may not be possible to construct a narrative only by translating stories in an isolated way. In a similar way, Baker (2006) suggests:

[N]arrativity being what it is, the translator and ethnographer both necessarily reconstruct narratives by weaving together relatively or considerably new configurations in every act of translation, and re-siting these new configurations in different temporal and spatial settings. (p.62)

That means “relationality” becomes one of the key aspects in constructing the narrative (Baker, 2006). On the introductory page, it is possible to see the attempts of the editor of *Kaos GL* to associate Gartrell’s article to an indigenous article in the same issue. The editor says that Nanette Gartrell’s article is not only for lesbians and



it can be read before Sinan Düzyürek's article in which he makes methodological and theoretical suggestions to therapists. It is also added that Gartrell's article might be considered as a "process of experiences" (*Kaos GL*, 1995, p.2). Sinan Düzyürek, the psychiatrist, discusses the relationship between therapists and bisexuals, gays and lesbians, focusing on homophobia. Thus, it is safe to suggest that the editor might consider Düzyürek's article as a complementary source to Gartrell's. In this way, Gartrell's article was not selected and presented in isolation, but rather it was interwoven with other stories that contributed to construction of an alternative narrative. Also, it would not be wrong to claim that Gartrell's translated article and Düzyürek's indigenous work might be regarded as a part of the contesting scientific narrative that was intended to be constructed against the dominant narrative in Turkey.

When it comes to the textual analysis, it is possible to say it is a full translation. Yet, the translator's intervention similar to the previous translations can also be observed despite for only one phrase. Unlike the source text, the translator opted to accentuate one sentence and wrote it in bold. In the source text, it says "any woman who is not married is automatically assumed to be single and heterosexual unless she makes her sexual orientation known" (Gartrell, 1981, p.502-503). This sentence in the source text was written in bold in the translation. She may have found a similarity in her life or in the conditions of lesbians in Turkey, which led her to emphasize that sentence.

As for the LGBTI+-related terms, it appears that Başaran faced challenges to find equivalents for the specific terminology. For sexual orientation, she used *cinsel yönelim* [literal translation of sexual orientation], which is also considered as the current and valid translation of the phrase today. Similar to the previous translators'

strategies, she opted to use *eşcinsellik* for “homosexuality” rather than *homoseksüellik*. It can be suggested that Başaran also avoided the negative baggage of the word “homosexuality” and chose the literal translation of the word which does not have such connotations. However, the most problematic terms in the translation were “closet” and “coming out” or being “out”. According to the glossary built by the LGBTQIA Resource Center (n.d.), “coming out of the closet” means “voluntarily making public one's sexual orientation and/or gender identity”. Related to the term, being in the “closet” means concealing one’s sexual orientation and/or gender identity. Understanding the meaning but probably failing to find the right term in Turkish, Başaran either ignored the word in some places or just borrowed it as they are; for instance, *closet'taki yaşam* for “life in the closet” and *closet lezbiyen* for “closeted lesbian”. During the interview, Başaran also mentioned the difficulty in finding the right terms for the Anglo-Saxon-oriented LGBTI+ terms. She specifically gave the example of “coming out”, and she said that the right equivalent emerged from their own conversations based on their experiences. One day they articulated *açılmak* [open up] and realized that it was the right term in Turkish and was reflecting how they felt and what they did while revealing their sexual orientation and/or gender identity (Y. Başaran, personal communication, June 1, 2022). Undoubtedly, Başaran’s choice in translation of the closet and her comments on translation of the terms underline the absence of the queer vocabulary in Turkish.

### 5.2.3 “Kapitalizm ve gay kimliği” [Capitalism and gay identity]

This translation was published in the 15<sup>th</sup> issue of *Kaos GL* in November, 1995. Since the translator of the article used a pseudonym, Cem, it is not possible to find any information about him. Yet, Cem appeared in the 16<sup>th</sup> (1995) and 23<sup>rd</sup> (1996)

issues of the magazine with his translations related to gay identity in Russian literature and gay and lesbian liberation movement. Thus, it is possible to assume that he was an activist translator who was willing to contribute to the queer repertoire in Turkish with the translation of theoretical articles. The name of the translator was seen as Cem only in these three issues, so he either changed his pseudonym or ceased to take part in the magazine.

John D’Emilio, the writer of the source text entitled “Capitalism and Gay Identity” (1993) is a historian and his research interests mainly include lesbian/gay history of the United States. He contributed to the LGBTI+ studies with his academic works<sup>56</sup>. His article “Capitalism and Gay Identity” is the revised version of the lecture he gave in 1979 and 1980. On the cover of the 15<sup>th</sup> issue published in November (1995), the title of the translation was given in capital letters. In the introductory page of the magazine, the editor presented the article, underlining that it was a translation. Also, the editor gave brief information about the writer, saying that John D’Emilio was a historian and an associate professor at University of North Carolina. It was also added that he might have become a full professor by the time the article was published in *Kaos GL*, which may point out the belated introduction of this article into the Turkish culture repertoire. The editor also highly recommended the article, which underlines the necessity to unravel the history of gays and lesbians so that the gay/lesbian politics can be discussed and developed

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<sup>56</sup> Some of his books are: *Making Trouble: Making Trouble: Essays on Gay History, Politics, and the University* (1988), *Essays on Gay History, Politics, and the University* (1992), *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* (1998). Some of his articles are: “The Future of Gay Rights in America” (2005), “The Politics of Same-Sex Marriage” (2007), “Out in Chicago: LGBT History at the Crossroads” (2011).

through new knowledge on the historical background of LGBTI+s. In this respect, it is possible to say that translation of D’Emilio’s article was one of the first scholarly studies that may have provided a theoretical approach to gay and lesbian history in the LGBTI+ and queer literature in Turkish.

#### Peritextual features and translator’s strategies

The most conspicuous manipulation of the translator, Cem, was the accentuated phrases or sentences that were foregrounded through bold writing. These bolded phrases possibly indicate either the gist of the article or the messages that the translator deemed important.

For instance, in the article D’Emilio (1993) mentions the achievements of the LGBTI+ movement in the U.S.A such as repeal of sodomy laws in many states and civil rights protection. In the same sentence, he also remarks “We won . . . the elimination of sexuality from the psychiatric profession’s list of mental illnesses”<sup>57</sup>(p.467). Among these achievements, only this last part on psychiatry was foregrounded with bold letters by the translator in the 15<sup>th</sup> issue of *Kaos GL* (1995, p.13).

This intervention by the translator appears to be a contribution to the construction of a counter-narrative overthrowing the dominant scientific narrative on LGBTI+s. The relations between psychology, psychiatry and homosexuality have been elaborated by *Kaos GL* in several issues (such as the 14<sup>th</sup>, 63<sup>rd</sup> and the 70<sup>th</sup> issues), and the argument that homosexuality is not a psychological disorder has

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<sup>57</sup> Within the scope of my analysis, the interventions made by the activist translators are at peritextual level. In this respect, I will not include here the parts translated into Turkish by the activist translators of *Kaos GL* as long as the translations are full and complete and it is not necessary to visually present both source and target texts for comparison.

been frequently emphasized by LGBTI+ activists. Removal of homosexuality from the list of mental illnesses in the U.S.A has been an achievement of the LGBTI+ movement, which may have also led the translator to motivate readers and the LGBTI+ community in Turkey by emphasizing and reminding them of such gains.

One of the LGBTI+ movement's narratives against their invisibility and discrimination is that they have always existed and will continue to exist. The narrative dominance of those holding power that pushes the LGBTI+s to the periphery by ignoring and silencing them has been indeed challenged by activists through this counter-narrative. D'Emilio (1993) indeed challenges the argument of "eternal homosexual" and suggests that these identities were historically created. According to the author, gays and lesbians have not always existed and the emergence of gay and lesbian identity and subculture is related to capitalism and its effect on nuclear family (p.468). However, in the translation, two sentences that may be considered parallel to the counter-narrative were highlighted and written in bold. In the paragraph that elaborates the grassroots LGBTI+ movement in the 1960s in the U.S.A., particularly the Stonewall Riots, the translator opted to accentuate the part in the source text that says, "A massive, grass-roots liberation movement could form almost overnight precisely because communities of lesbians and gay men existed" (p.472). In the 15<sup>th</sup> issue of *Kaos GL*, this sentence was written in bold (1995, p.16). In another paragraph concluding his argument, D'Emilio says that gays and lesbians are not fixed "social minorities" and "there may very well be more gay men and lesbians in the future" (p.473). The translator elected this sentence to emphasize in bold letters, which underscores the resistance against the denials of their existence (1995, p.17).

Another issue that was mentioned in the article and accentuated by the translator is the violence and discrimination against the gays and lesbians, saying “As the subculture expanded and grew more visible in the post- World War II era, oppression by the state intensified, becoming more systematic and inclusive” (D’Emilio, 1983, p.472). The sentence was translated without any additions or omissions and written in bold by the translator (1995, p.16).

Although the historical development of the LGBTI+ movement in Turkey may not overlap the quote above, it is possible for the translator as well as the readers of the magazine to relate themselves to the narrative of oppression. D’Emilio (1993) also mentions how increasing visibility of gays in the post-World War II period also caused increasing violence against them, saying that “[t]he danger involved being gay rose even as the possibilities of being gay were enhanced” (p.472). The translator, Cem, also opted to foreground the translation of this sentence (1995, p.16). In addition to the oppression by the state, D’Emilio (1993) also mentions the physical violence against gays. In this paragraph, in which the author touches upon increasing illegal attacks against gays and lesbians despite the victories they won, the sentence specifically mentioning persistent violence was accentuated in the translation:

One could even argue that the enforcement of gay oppression has merely changed locales, shifting somewhat from the state to the arena of extralegal violence in the form of increasingly open physical attacks on lesbian and gay men<sup>58</sup>. (p.473)

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<sup>58</sup> [Gay baskısının uygulamasının ancak yer değiştirdiği, devlet alanından çıkıp artan biçimde açık fiziksel saldırılar formunda, kanun dışında kalan şiddet bölgesine geçtiği söylenebilir] (Kaos GL, 1995, p.15)

I think it is highly possible for LGBTI+ individuals in Turkey to relate to the quote given above as homophobic violence still exists in public spaces. Homophobia, hate crimes, violence and oppression related to sexual orientation were and are still hot topics on the LGBTI+ agenda in Turkey. Thus, the translator may have chosen to emphasize this sentence intentionally to underline the similar attitude against gays and lesbians or prevalence of homophobia. It is clear that the source text unravels a narrative set in a different temporal and spatial framework from Turkey's. In this respect, what the translator did through peritextual manipulations may as well be regarded as temporal and spatial framing (Baker, 2006, p.112). According to Baker (2006), the temporal and spatial context in which a carefully selected text is embedded highlights the narrative it conveys. It promotes to "establish links between it and current narratives" that are closely related to those that re-construct this narrative. Moreover, temporal and spatial framing may as well involve another intervention rather than the text itself (Baker, 2006, p.112). I suggest that the translator did not only enable the readers of *Kaos GL* to relate the narrative conveyed through this article, but also drew their attention to these specific narratives by peritextual interventions.

The translator highlighted both these narratives similar to those experienced in Turkey and the ideas that might be new to the readers. D'Emilio (1993) discusses the relations between capitalism and gay and lesbian identities in this article. The translator selected a few key sentences to highlight in the translation. For instance, the following phrases revealing the gist of the article was highlighted in the translation:

The expansion of capital and the spread of wage labor have effected a profound transformation in the structure and functions of the nuclear family,

the ideology of family life, and the meaning of heterosexual relations. It is these changes in the family that are most directly linked to the appearance of a collective gay life. (D’Emilio, 1993, p.469)

Similar to the quote above, the translator highlighted another sentence discussing how capitalism led to formation of personal lives involving same-sex eroticism and emotional feelings:

In divesting the household of its economic independence and fostering the separation of sexuality from procreation, capitalism has created conditions that allow some men and women to organize a personal life around their erotic/emotional attraction to their own sex. (D’Emilio, 1993, p.469)

In addition to translating an article that introduced a new theoretical approach to the gay and lesbian identity and history, the translator also foregrounded some specific sentences and passages which conveyed the message of the article. Throughout the translation, it is possible to see the highlighted sentences similar those above. It is likely that the translator deemed this new information essential for the queer literature and worth to draw attention of the readers.

With respect to the translator’s strategy regarding the LGBTI+/queer-related terms, it is possible to say that the translator was consistent with the strategies mentioned before. Firstly, the words “homosexuality” and “homosexual” were translated as *eşcinsellik* and *eşcinsel*, which, as previously stated, do not bear any negative connotations. In this respect, it is safe to suggest that the translator made an informed choice and avoided *homoseksüel* or *homoseksüellik* (borrowed but written according to the Turkish orthography), which are deemed negative.

Starting from the early issues, the word “gay” was directly borrowed from English and used in this way without adapting it to the Turkish orthography. The translator also opted for “gay” in this translation. Unlike Yeşim Başaran, the



translator of *the Lesbian as a Single Women* in the 14<sup>th</sup> issue, Cem translated “come out” as *açığa çıkma* [become known, be manifested]. Until the word *açılma* [opening up] was opted for the translation of “come out” and widely accepted by the LGBTI+ circles, either it was borrowed directly from English and used as “come out” in the Turkish translations or new phrases to correspond the term were tried. *Açığa çıkma* by the translator, Cem, can be considered as one of these attempts.

The most striking case in the translation of the LGBTI+-related terms in this article is the translation of “cruising area”. Cem translated the phrase as *çark alanı*, which is indeed *Lubunca*, the queer slang. In the queer slang, *Lubunca*, “cruising” means “searching for clients as a sex worker” (Konvotas, 2012, p.22). As there is not a single word that can be a corresponding equivalence to the word “cruising” in Turkish, it could be possible to explicate the word. However, instead of explication, the translator opted for a word, which has been widely used by the LGBTI+ community in Turkey. In the magazine, *Lubunca* is widely used by the authors in their indigenous essays and by readers who sent letters to the magazine. Nevertheless, based on my analysis of the magazine, this is the only case where a word in *Lubunca* was preferred in a translation.

Although at the sentence level, the translator attempted to translate the sentences in full, it is possible to observe omitted paragraphs or sentences in the translation. The translator omitted three parts from the source text and all three include examples. For instance, the part that gives examples of gays from different sections of life was removed. Another part that mentions similar experiences of gays and lesbians was also omitted. Also, the paragraph that exemplifies the oppression on gays and lesbians by different institutions in the U.S. was also excluded from the translation. Although it was not clear why the translator opted for omissions, the

reason might be related to the limited space in the magazine or focus on the main issues in the article.

#### 5.2.4 “Rusya’da gay kültürü ve edebiyatı” [Gay culture and literature in Russia]

This translation was published in the 16<sup>th</sup> issue of *Kaos GL* magazine in December, 1995. The original article entitled “Russia’s Gay Literature and Culture: The Impact of the October Revolution” was written by Simon Karlinsky and published in the book *Hidden from History: Reclaiming the Gay and Lesbian Past* in 1989. Karlinsky is a prominent specialist on the history of Russian classics and émigré literature. He has concentrated on the figures that were underinvestigated or suppressed in Russian literature and been interested in various aspects of these figures’ lives that are deemed controversial (Kasinec, 1990, p.57-58).

As is understood from the presentation of the translation in the magazine, it was also considered important by the editor. Despite the length of the article (it was not possible to divide it into two parts, according to the editor), the editor strongly recommended the article to the readers. Guiding the readers in Turkey to relate themselves to the article, the editor in the 16<sup>th</sup> issue noted:

It sheds light on a period in which reality and myth intertwined. You will see the origin of people’s view from different circles in Turkey regarding same-sex attraction. In addition, you will read how the revolution carried out by the oppressed and exploited was suppressed by the power holder that seized it. (1995, p.2)<sup>59</sup>

Moreover, in the 17<sup>th</sup> issue, referring to the previous issue, the editor underlined the importance of Karlinsky’s research again, saying that the issue elaborated in the

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<sup>59</sup> For source text, see Appendix C, 2.

article was revealed in Turkey for the first time. In this respect, the research was particularly significant. The editor also added that taboos and myths needed to be addressed to bring out the truth (1996, p.2).

What was narrated in the article was set in a place and period different from Turkey. Still, the editor encouraged the readers to understand that the origin of the views on same-sex attraction did not vary by country or time. In this way, the editor appeared to draw upon the narrative in this article to ensure comprehension of the dominant narrative in Turkey through making connections. In other words, the editor attempted to enable its readers and the LGBTI+ community to grasp the dominant narrative or the underlying reason of the hegemony of the public narrative by giving it “historicity and relationality” as Margaret R. Somers suggests (1994, p.617). Underlining that it is indeed a characteristic of narrativity, Somers (1994) also remarks:

Narrativity demands that we discern the meaning of any single event only in temporal and spatial relationship to other events. Indeed, the chief characteristic of narrative is that it renders understanding only by connecting . . . parts to a constructed configuration or a social network of relationships. (p.616)

#### Peritextual features and translator’s strategies

This article was translated by Cem, who appeared as the translator of similar academic articles in three issues of the magazine including “Capitalism and Gay Identity” (1983) I discussed above. The translator’s name was written right under the author, and the source of the article was also stated at the end of the article. In this way, despite the preferred confidentiality of the translator, it was ensured the author and the source of the article were explicit.

When compared with the source texts, I found out that there are also omitted parts in the translation. Firstly, although the original title was “Russia’s Gay Literature and Culture: The Impact of the October Revolution”, “The Impact of the October Revolution” part was removed from the title in the translation. The translation was titled as “Rusya’da Gay Kültürü ve Edebiyatı” [Gay Culture and Literature in Russia]. The reason might be to give a concise title for the translation or to use a title that can immediately attract the target readers’ interest. When the other omitted parts were examined, I think the translator opted not to include them to shorten the text to some extent as these omitted parts did not change or manipulate the interpretation of the article. For instance, a note in the brackets indicating that there is a comprehensive bibliography on the Khlysty and Skoptsy sects’ rituals was not translated. Also, a whole passage giving examples of acclaimed literary gay and lesbian figures was not translated. As the omissions are not prevalent in the translation and they were not significant parts in the article, it would be safe to suggest that the underlying reason was to abridge the article. The editor’s comment at the introductory page regarding the length of the article also strengthens this assumption (1996, p.2).

Similar to the strategies observed in the previous translations, the translator selected some parts, phrases, and sentences to accentuate. The most striking parts that were accentuated in the translation were the names. Cem preferred to write several names in bold letters, probably to attract the readers’ attention to these important figures in the history. For instance, Gogol (gay but in great conflict with his strong and extreme religious belief), Yevreinova and Feodorova (a lesbian couple in the Russian literature), Çaykovski (sic.), Apukhtin and Meschersky (eminent out gay figures), Sofia Parnok (a lesbian poet) and many more names that the translator

deemed important for the history of gays and lesbians were accentuated throughout the translation.

As to the sentences chosen to be written in bold letters and specific phrases extracted from the article and written in bold and bigger fonts, it would be possible to relate them to the main idea of the article and the presentation of the translation in the magazine. In the article, Karlinsky (1989) aimed to challenge the widespread belief that Bolsheviks liberated homosexuals. On one hand, he dealt with developing gay literary culture between the revolutions of 1905 and 1917. On the other hand, he reveals how Bolsheviks increasingly restrained expression of homosexuality in art although they did not criminalize it. In a similar vein, while presenting the article, the editor of the magazine also underlined that the article unraveled a period where myth and reality were intertwined. When the sentences extracted from the article were analyzed, it was also understood that the translator's preferences were also in parallel with Karlinsky's main idea and the presentation of the article by the editor. For instance, the following extract was chosen to show how Bolsheviks were thought to liberate gays and lesbians in Russia rather than the revolutions of 1905 and 1917:

The revolutions of 1905 and of February 1917, which brought unprecedented new freedom of expression for Russian gay and lesbian writers are all too often conflated in Western minds with the Bolshevik-led October Revolution, routinely credited with the sexual liberation achieved by the two earlier revolutions. (p.348)

In a similar vein, the sentence explaining the liberal atmosphere for gays and lesbians in art between the period between 1905 and 1917 was also accentuated, saying that "After 1906, there appeared gay and lesbian poets, fiction writers, and artists who saw in the new freedom of expression a chance to depict their lifestyles in an honest and affirmative manner" (Karlinsky, 1989, p.354).

The translator also foregrounded the parts that explained how the assumptions about Bolsheviks regarding the liberation of gays and lesbians spread in Europe:

The misreading of the Bolshevik leaders' position on gay liberation cropped up in Germany and England in the 1920s, and it gained wide currency in the West in the 1970s. It is usually backed by the claim that in December 1917 Lenin's government abolished all laws against homosexuality, as is asserted in John Lauritsen and David Thorstad's much-quoted 1974 book. (Karlinsky, 1989, p.357)

Indeed, Lenin's government abolished the entire Criminal Code of the Russian Empire and these articles that were said to be abolished were only a small part of the Code according to Karlinsky. To emphasize it, the translator opted for the following part to highlight:

Nina Berberova, who left the Soviet Union in 1922 and who had many gay friends both in the USSR and in emigration, when told of the American publications that state that homosexuality was legalized by the Soviet leaders in 1917, thought it too funny for words. "But in that case, the abolition of the old Code had also legalized murder, rape and incest," she said. "We had no laws on the books against *them* in 1917-22 either". (Karlinsky, 1989, p.357)

This article was essential for the history of gays and lesbians, and unravels a period which has been misinterpreted. With the aim of providing information for its readers and constructing knowledge on LGBTI+ history that was absent in Turkish, *Kaos GL* magazine drew upon the translations. In addition, as is observed in this case, it would be safe to suggest the translator also tried to guide their readers and concentrate their attention on the gist of the article through peritextual interventions. All these accentuated paragraphs, extracts, and words appeared to serve for this purpose. As the article was lengthy, both the translator and the editor might not have wanted their readers to get lost in it. Even the editor warned the readers against avoiding reading

the article because of its length. In this respect, they might have also wanted to facilitate the comprehension of the article for readers in this way.

One last striking intervention in this translation was a comment by the typesetter (as they call themselves in the text). Considering the organization of the magazine in the early years, it might as well be the editor or the translator, but it is not clear. The translator opted for the following sentence to highlight, and in the sentence the typesetter inserted their comment in brackets:

Source text:

Maxim Gorky, true to form, hailed that decree on the pages of both *Pravda* and *Izvestiia* as a “triumph of proletarian humanitarianism” and wrote that legalization of homosexuality had been the main cause of Fascism. (Karlinsky, 1989, p.361)

[Target text:

Maksim Gorki, özüne uygun olarak, kararnameyi Pravda ve Izveistaa gazetelerinin sayfalarında ‘proleter insancılığın başarısı’ olarak selamlıyor ve eşcinselliğin yasallaşmasının Faşizmin ana sebebi olduğunu yazıyordu. (Çüşüş!dizgicinin notudur)<sup>60</sup> ] (Kaos GL, 1995, p.10)

As is seen in the quote above, the typesetter reacted as “whoa” to cause and effect relation between homosexuality and Fascism. In addition to the omissions, additions, and accentuation, I think this reaction is an explicit indication that the volunteers preparing the magazine was in dialogue with the articles. Although full translation was a common strategy in the magazine, the team (either translator or editor or another volunteer in the magazine) did not eschew intervening in the text through various channels. In this way, they did not only introduce new options into the repertoire, but they also tried to establish a link between what was told in the articles and the experiences of LGBTI+ individuals in Turkey. I argue that as in the previous

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<sup>60</sup> The emphasis is mine. It is translated as “Whoa! This is the typesetter’s note”

cases, translation of this article also functioned as a legitimate basis for the history of gays and lesbians, and contributed to the construction of the newly-emerging narrative for the LGBTI+ individuals in Turkey.

Although the translations analyzed here were published in *Kaos GL* between 1994-1995, they are representative of the translational strategies and interventions in general for other issues of *Kaos GL* particularly before 2000. The translations by activist translators and other translations re-published in the magazine manifest that the texts were re-organized through peritextual interventions by activist translators so that new ideas, concepts, theories, and experiences were foregrounded and conveyed to the readers and thus the LGBTI+ community in Turkey. Activist translators also appear to have intended to enable LGBTI+s to relate to the experiences and be informed about the historical background, development of the movement and queer and LGBTI+ politics through scholarly articles that could be deemed legitimate. Furthermore, through the new options imported into the Turkish culture repertoire by activist translators, readers and thereby the LGBTI+ community had a chance to learn that an alternative narrative was possible. Thus, I argue that these translations, particularly in the very early issues, planted the seeds for resistance and challenge of the hegemony of the public and scientific narratives in Turkey, which led to construction of an alternative one.



## CHAPTER 6

### CASE STUDY II: THE FORMATION OF AN LGBTI+/ QUEER TERMINOLOGY IN TURKISH

In the previous chapter, I conducted a comparative analysis on the translations and their source texts as well as the translations re-published in *Kaos GL* and their first versions published in other magazines to unravel the selective appropriation and interventions by activist translators, which resulted in not only import of new options such as queer and LGBTI+ politics but also new narratives challenging the dominant public and scientific narratives. In this chapter, I will further discuss the concepts and terms imported into the Turkish culture repertoire and the role of the imported options in building up a queer terminology in Turkish language. To this end, I will delve into not only the diversity of the queer concepts and terms in the translated non-literary texts published in *Kaos GL*, but also the discussions on these terms conducted by activist translators, editors, writers, and readers in the magazine<sup>61</sup>.

Discussions on LGBTI+ and queer terminology and concepts have been prevalent since the debut of *Kaos GL* in 1994. As it may be expected, these discussions were particularly intensive in the early issues as both readers and writers encountered some expressions, concepts and terms for the first time. Thus, they invested in building up a new set of terms and concepts to develop a common language, which is undoubtedly a step to foster a communal identity and solidarity. In his study focusing on translation of camp talk<sup>62</sup>, Harvey (1998) indicates how

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<sup>62</sup> Harvey (1998) defines “camp talk” as a verbal style associated with diverse gay identities in French and English fiction, ranging from marginalized cross-dressers to middle-class arty types, from post-Stonewall hedonist gays to politicized queers (p.295).

having a specific style of speaking in common strengthens gay solidarity between speakers who identify as gay. He remarks that when an allusion, a joke, or a slang word is understood by these speakers, it also gives them the feeling of belonging to that community (p.300).

Within the scope of my research, I will be referring to a terminology that can be utilized to discuss queer and LGBTI+ politics not only by LGBTI+ individuals themselves but also people outside the community. Similar to the camp talk Harvey mentions, the LGBTI+ community in Turkey has been using a unique verbal style or slang called *Lubunca*<sup>63</sup> amongst themselves. As this typical use of language has changed linguistically throughout the history, the role it assumes has also transformed within the course of the LGBTI+ movement in Turkey. Nicholas Konvotas (2012) suggests that the initial purpose of the queer population to learn *Lubunca* was in order to keep their identities hidden and create an alternative space for themselves among the majority whereas it is now to “acquire capital within the context of a larger, more open LGBT community” (p.63). In this sense, as Konvotas also argues, *Lubunca* is indeed one of the symbols of the LGBTI+ movement in Turkey. However, despite its relatively wide usage within the community, my analysis has revealed that only readers and authors writing articles, essays and news reports in Turkish use *Lubunca* from time to time. That means, when it comes to translation, *Lubunca* words are not preferred except for one example I mentioned in Chapter 5. In this example “cruising area” is translated as *çark alanı*, which means in

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<sup>63</sup> According to Nicholas Konvotas (2012), the word derives from *lubun*, which refers to queer, gay and is possibly derived from *lubni*, a Romani word, meaning “female prostitute” (p.1). His detailed research on *Lubunca* (2012) shows that although the first published examples emerged in the 1980s, the origins of this verbal style possibly date back to the 19<sup>th</sup> century Ottoman Period. Konvotas suggests that the birthplace of this slang is İstanbul (particularly Şişli and Beyoğlu) and has traces of a wide range of ethno-linguistic demographics such as Greek, Romani, Armenian as well as Ottoman, Persian and Arabic.

*Lubunca* an area for sex workers to search for clients (Konvotas, 2012, p.22). Except for this single example, the activist translators mainly opt to coin new words, borrow them from the source language, or do literal translations.

There are several reasons for the adoption of these strategies mentioned above in my view. First, when a common language is lacking or, as is the case with *Lubunca*, the target cultural and linguistic repertoire contains lexical deficiencies, translation may come to assume a significant role in constructing one. Despite having a long history, *Lubunca* lacks sufficient vocabulary to correspond with newly emerging political terms, concepts and newly labeled identities emerging from LGBTI+ and queer politics developing in the U.S and Europe. Second, *Kaos GL* writers and volunteers had as their aim to be more widely-read and informed and to disseminate new information and arguments on LGBTI+ history, identity, and politics beyond the limited number of *Lubunca* speaking people. The letters from the readers who identify themselves as heterosexual in the 7<sup>th</sup> (1995, p.14) and 8<sup>th</sup> (1995, p.7) issues reveal that readers of the magazine were not restricted to the LGBTI+ community in Turkey. Their motto on the cover of the magazine, “liberation of homosexuals will free heterosexuals”<sup>64</sup>, may also be considered as an indication of an intended larger target reader group.

The content of the magazine might well be a third reason. Starting from the 1<sup>st</sup> issue, it has included not only news, essays, personal stories or literary works but also non-literary and scholarly articles on LGBTI+ history, identity, psychology, health, and politics. Therefore, it appears that the magazine does not intend to be a lifestyle magazine covering only personal narratives or current events but to be prominent with its political and intellectual identity. In this respect, these academic

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<sup>64</sup> [Eşcinsellerin kurtuluşu heteroseksüelleri de özgürleştirecektir]

works translated or written for the magazine seem to entail a distinctive and formal set of terminology different from *Lubunca*. These terminological endeavors and the choice of political and scholarly articles were new and quite unusual for some readers at first, especially for those who were reading up on LGBTI+-related topics for the first time. Thus, the use of language and the themes chosen for discussion became the most criticized aspect of the magazine. In the 2<sup>nd</sup> issue (1994), the editor explicitly wrote that the complaints and criticisms from readers were mostly about *Kaos GL*'s use of language (p.1). Some readers claimed that the topics were sometimes too difficult to understand and the language was very complex. For instance, under the section of *Mektup-lar-dan* [From the Letters] a reader from Bursa in the 3<sup>rd</sup> issue (1994) suggested that gays and lesbians came from every part of the society and some may not be well-educated. The reader claimed that a gay or lesbian who is aware of his/her sexual orientation but not sophisticated or well-educated would not be able to understand everything in the magazine (p.19). These were the repercussions of the choice of themes, texts and the use of language in the early issues of the magazine. These discussions, comments, and resistance were not always directly related to translation. Yet, I suggest that translation had begun to occupy a central position here since it was used to convey new ideas to the readers that were not familiar with them by building up a new vocabulary in translation. The new vocabulary then became a tool to discuss LGBTI+ and queer politics over the course of time.

In the light of the discussions above, the early issues in particular reveal two conspicuous linguistic dimensions. On one hand, the use of *Lubunca* can be observed in the responses of readers, writers and in some personal narratives and essays.

*Güllüm*<sup>65</sup> in the 5<sup>th</sup> issue of the magazine (1994, p.5), *but* and *madilik*<sup>66</sup> in the 3<sup>rd</sup> issue (1994, p.16), *laço*<sup>67</sup> in the 1<sup>st</sup> issue (1994, p.10), *similya*<sup>68</sup> in the 32<sup>nd</sup> issue (1997, p.31) can exemplify the prevalent use of *Lubunca*. On the other hand, both activist translators and writers of the magazine were invested in developing a new LGBTI+/queer terminology to disseminate and produce new perspectives, ideas, and knowledge, and thus create and circulate a new narrative. The translation of these concepts and terms was much more than a mere linguistic endeavor. The translated terminology was laden with a history of struggle and negotiation, politics, ideology, and knowledge. The act of translation here was indeed to learn, adopt, interfere with, and disseminate the underlying ideas and theories surrounding these terms and concepts. In this respect, Edward Said's following remarks (1983) on traveling theories may be enlightening though he fails to mention the agency of translation or translators in this process:

Like people and schools of criticism, ideas and theories travel – from person to person, from situation to situation, from one period to another. Cultural and intellectual life are usually nourished and often sustained by this circulation of ideas, and whether it takes the form of acknowledged or unconscious influence, creative borrowing, or wholesale appropriation, the movement of ideas and theories from one place to another is both a fact of life and a usefully enabling condition of intellectual activity. (p.226)

To this end, approaching these discussions at a word level or linguistic level would be superficial as these writers, readers, and translators did not attempt to find new words to replace the (mainly) English ones but to comprehend them fully with their

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<sup>65</sup> *Güllüm* means fun (Source: <http://lubuncasozluk.blogspot.com/2010/07/g.html#more>)

<sup>66</sup> *But* means big and huge, and *madilik* means bad, mischief, ugly (Source: <http://lubuncasozluk.blogspot.com/2010/07/g.html#more>).

<sup>67</sup> *Laço* means masculine active gay or straight male ((Source: <http://lubuncasozluk.blogspot.com/2010/07/g.html#more>).

<sup>68</sup> *Similya* means penis (Source: <http://lubuncasozluk.blogspot.com/2010/07/g.html#more>). In the 31<sup>st</sup> issue, the writer of the article who uses *similya* also explicates some of the words and provides a very brief glossary for the *Lubunca* words (1997, p.31).

connotations, baggage, and historical background, and find a suitable space to fit them in the Turkish cultural context. It entailed understanding the theories behind these words and allowing them to travel into the Turkish cultural repertoire.

Until the discussions among activist translators, writers and readers of *Kaos GL*, there had been no contemplation on queer terminology. As of the early issues, activist translators and writers have tried various methods to explicate LGBTI+ and queer concepts and terms, and to find corresponding equivalences for them. For instance, they provided annotations, added translator and editor's notes, borrowed the words with or without complying to Turkish orthography, coined new words or translated literally. These endeavors show similarities to those disseminating the concept of nation and nationalism in the early Republican Period analyzed in Elif Daldeniz's research (2014). Daldeniz, too, underlines the strategies of the local agents to disseminate this novel concept such as using an existing word in the target language, including expressions and extra explanations (p.90-91). As is manifested in Daldeniz' research, it is also revealed in my case that translating LGBTI+ and queer concepts and terms is intricate. Said's remarks here (1983) reflect the complex relations in translation of theories and ideas:

Such movement into a new environment is never unimpeded. It necessarily involves processes of representation and institutionalization different from those at the point of origin. This complicates any account of the transplantation, transference, circulation, and commerce of theories and ideas. (p. 226).

Discussions among activist translators, readers and writers as well as preparation and revision of glossaries are manifestations of this complication mentioned in the quote above. In this sense, I suggest that the translation of terminology and concepts can be considered a part of or a step to constructing a counter narrative and a basis for a

conceptual narrative for LGBTI+ community and academia in Turkey rather than a linguistic transfer. The common point of the activist translators in the magazine seemed to be pondering upon what these novel concepts and terms mean and how they could be transferred into the local context rather than simply finding a corresponding equivalence, and my analysis reveals that they employed varied strategies to import the new concepts and terms in this process. Despite overlapping in some cases, with the contribution of writers and readers, the activist translators tended to create and foster a queer terminology by means of mainly three strategies by means of translation: borrowing, neologism, and glossaries. In the following sections, I will display how these agents were actively involved in this process, and my cases will manifest that these efforts are not limited to linguistic transfer of new concepts and words in the Turkish cultural repertoire and academic literature but indeed intend to convey novel ideas and knowledge surrounding these concepts.

### 6.1 Borrowing

Starting from the first issue, borrowing has been frequently used as a method to import foreign concepts and terms into the target language. I argue that the main reason for this practice is to fill the lacuna in the non-literary queer literature to identify diverse gender identities, sexual practices and desires, gender expressions and sexual orientations. As I already touched upon, although there are words in *Lubunca* that correspond to varied sexual orientations and practices, there was no non-literary queer literature then, and thus vocabulary, to discuss LGBTI+ and queer politics in Turkish. To this end, activist translators either followed Turkish orthography or left the words in their original form while translating articles (mostly from English) into Turkish.

Under this section, “queer” emerges as a conspicuously problematic or challenging concept to transfer into the Turkish context. In addition to the gap in the LGBTI+ vocabulary and lack of indigenous resources on LGBTI+ and queer politics, one of the main reasons is that the vocabulary has significant historical and social roots, as in the case of queer. Being an insult once, queer was embraced by LGBTI+ activists strategically to change and create their own narrative. Moreover, there are still ongoing conflicts on its references as it was once and is still sometimes employed as an umbrella term for LGBTI+ or an extra letter next to this abbreviation while many activists and scholars studying in the field of gender and LGBTI+ politics claim that queer is a political stance rejecting all binaries and sexual categories. On top of that, in the early 1990s when queer politics started to develop in the West, particularly in the U.S., Turkey lacked academic works on LGBTI+ and queer politics in Turkish and such literature basically did not exist in the Turkish culture repertoire. Thus, discussions on queer in the early issues of the magazine, references to diverse resources on queer theorists to analyze and possibly adapt it to the Turkish context, and the production of indigenous scholarly and informative articles elaborating queer politics and current critiques thereon can be regarded as a recognition of these challenges.

I encountered the word “queer” for the first time in Sermet Güngör’s article approaching same-sex attraction theoretically in the 4<sup>th</sup> issue of *Kaos GL* (1994). Although it is an indigenous article, it would not be wrong to suggest that Güngör attempts to translate this concept by explaining it (p.4). In the introduction of the article, Güngör delves into the words to identify gays and lesbians and their negative connotations, suggesting that they are bound to socio-cultural changes within the course of time (p.3). He remarks that *ibne* [faggot] creates a negative perception in



the contemporary Turkish society and suggests that these words identifying lesbians and gays echo the mainstream perception of society. At this point, he criticizes lesbian and gay individuals because they fail to represent their realities fully. After these remarks, in a comparison with the American society, Güngör (1994) briefly notes:

Some of gay and lesbian groups in the U.S. can take a position against the hegemonic mindset by employing queer, which corresponds to *ibne* [faggot] in Turkish. However, it does not seem possible to propose this strategy for gays and lesbians in Turkey as they do not have an informed and strong community that can take a stand effectively. Moreover, purging the rejected word from the language instead of subverting it is not a solution for the given situation<sup>69</sup>. (p.4)

The introduction of queer in the quote given above obviously indicates a translational practice. Güngör does not only present this concept for the first time for *Kaos GL* readers but also provides an explanation as well as an argument on the use of the word in the Turkish repertoire. In this sense, Güngör's article has a pivotal importance. Following Güngör, queer comes up in the 13<sup>th</sup> issue in a scholarly article written by David J. Thomas (1995) and partially translated by Harun T. (1995, p.16-19). In the article entitled "The 'Q' Word" (1995) and translated as "Q", Thomas delves into the political implications of queer, how it was adopted and turned into a political stance, and also includes the opinions and reactions of readers on the use of queer which were published under the column for letters in two San Francisco Papers: *Bay Area Reporter* and *San Francisco Bay Times*. Presenting a holistic and a broad picture for queer politics, he claims that journalistic and academic interest in queer is increasing and now queer finds an area of application in

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<sup>69</sup> For source text, see Appendix C, 3.

politics and culture for “style, stance and substance” (Thomas, 1995, p.69). To start with the translation of the title, it would be safe to say that it does not evoke anything for readers who are not familiar with queer politics or do not speak English. Under the title, Harun T. provides brief information about the translated article, saying that this piece was translated from David J. Thomas’ article entitled “Gay Politik Görüşleri ve Q” [Political Opinions on Gay and Q]. In this respect, it is possible to assume that the activist translator prepares the readers, who do not have any clue about the title “Q” and about what to find in the article. In addition, Harun T. provides a translator’s note under the article, explaining queer. He says that queer originally means weird and strange. He also gives translation of queer as *ibne* [faggot] in some places within or without the brackets and sometimes keeps the word queer untranslated. He replaces or at least offers a corresponding equivalent for queer. *İbne* is as derogatory as queer and in the previous issues it was also discussed this insulting word in Turkish might actually be embraced by gays to challenge dominant negative narrative (for instance, the 8<sup>th</sup> issue, 1995). In this sense, replacing queer with *ibne* seems to be a pursuit to create a similar perception and attitude. Although the translation strategy appears to be inconsistent, I suggest that in this way Harun T. attempts to make readers familiar with the word and offers an introduction to queer politics. Thus, this translation emerges as the first article on queer politics, and it is completely a new option to readers of *Kaos GL*, compared to the readers of this article in the U.S. where queer and LGBTI+ politics already started to be studied at academic level.

A brief explanation of queer is observed in the translation of Margaret Cruickshank’s article in the 23<sup>rd</sup> issue of the magazine (1996, p.3). This article does not specifically focus on queer and discourse surrounding it, but gives a short

introduction on the history of gays and lesbians in the West. The translator, Cem, fully renders the paragraph on queer explaining how a marginalized community opted to use this insulting word to identify themselves and refer to the discourse, politics and the stance they support. In this short paragraph, it is also pointed out that an oppressed minority such as the LGBTI+ community (and here the community in the U.S. is implied) got so strong that they could reverse the meaning of the word and use it for their own purposes, thus enable the removal of the stigma of the word (1996, p. 3). Owing to the translation of this article, readers of *Kaos GL* encountered queer once more in the magazine, and they had an opportunity to remember this novel term and the discourse associated with it. Thus, it would not be wrong to suggest that translation functioned as a tool to convey new information into the Turkish context.

Following the 23<sup>rd</sup> issue, Başaran, too, uses the word *ibne* [faggot] to translate queer in the slogan “We’re queer, we’re here” in the 26<sup>th</sup> issue (1996, p.14). Yet, after that, the word queer appears in a few more issues without explanations or translations. For instance, in the 33<sup>rd</sup> issue (1997), in the readers’ letters section, Harun T. from the United States mentions that he is taking a course named Queer Theory (p.25). Yet, he does not explain what it is or translate it. In the 37<sup>th</sup> issue (1997), while translating Margaret Cruickshank’s article on lesbian feminism, Selçuk leaves queer untranslated, saying that lesbians declared their rights to be “dyke” and “queer” in the late 1960s during the second wave feminist movement (p.7). In the 52<sup>nd</sup> issue (1998), Ayşe Z. says that there is no Department of Gay and Lesbian Studies at the university she is studying in the United States but there are many courses on lesbian/gay themes in different departments. In this essay, she briefly says “queer reading” in quotations, but she does not explain what it is (p.32). It is

apparent that some readers and writers became aware that queer and LGBTI+ politics started to be discussed at the academic level. Yet, considering varied levels of education of readers, the newly disseminated knowledge on politics, rights and history of the LGBTI+ community and the novel concept of queer, it is not possible to say that it held true for the majority of the magazine readers.

According to my analysis, the first article directly on queer theory in the magazine is a translation and was published in the 65<sup>th</sup> issue (2000). The original article entitled “Deconstructing Queer Theory” by Steven Seidman (1995) was translated as “İbne Teorisinin Yapısökümü” by Kerem Güven and published in two parts in the 65<sup>th</sup> (2000, p.3-7) and 66<sup>th</sup> issues (2000, p.30- 33). While elaborating queer theory, Seidman stands against both the heterosexual and dominant gay and lesbian stance, criticizing the identity politics and its normalizing discourse. For the first time since the first issue of the magazine in 1994, readers encountered what queer theory means and how it subverts all the binaries including homosexuality through a translated text. It is not merely the translation of queer, which was translated as *ibne* [faggot] in this article, but a transfer of the theory underlying the concept. Until this article, the term queer was reflected in a fractured way in the magazine through attempts of finding a corresponding equivalence or explanation. Before that, readers and the LGBTI+ community were reading and learning about LGBTI+ rights, history and identity politics through translations and endeavoring to find concepts and terms in the Turkish context so as to transfer these new options. Queer was one of them, but its theory and reference points had not been fully elaborated and transferred until this translated article. In the first six years of *Kaos GL* magazine, readers became familiarized with the narrative of LGBTI+ through new knowledge on LGBTI+ history both in Turkey and across the world, rights and

activism practices for rights, identities, health issues and so on. Also, every now and then they encountered queer with or without explanations. Yet, translation of Steven Seidman's article was the first academic work on queer theory in the magazine. Thus, this article can also be considered as an indication of a spark of academic interest in queer and LGBTI+ politics, which had already been structured and institutionalized in the USA and western Europe then.

In the 77<sup>th</sup> issue, the editors of the magazine invite its readers to discuss translations of the terms and concepts identifying various gender expressions, gender identities and sexual orientations such as *ibne*, queer, *ötecinsel* (a coined word for transgender), transgender (2003, p.2). Although a call for discussion on the new terms and concepts was announced in the 85<sup>th</sup> (2004, p.37) and 86<sup>th</sup> (2005, p.3) issues, in the 77<sup>th</sup> issue (2003) the editors specifically invited linguists and translators as well as readers to discuss on translation of LGBTI+/queer concepts and terms. Defining their inconsistent attitude regarding the usage of these terms and concepts as chaos, the editors of the magazine underlined the need to construct a common language, which was not heterosexist or gendered (particularly masculine), for themselves and society. This indicates that writers, editors and readers including LGBTI+ community were still struggling to find corresponding terms and concepts that both transfer the meaning and theory associate them to the experiences of LGBTI+s in Turkey and the Turkish cultural context. Thus, at least to clarify queer and queer theory, an indigenous article by Cihan Sondoğaç is included in this issue. In the 77<sup>th</sup> issue (2003), Sondoğaç's article, based on his presentation at Boğaziçi University, is presented in the Table of Contents as *Eşcinsel Kuramlar* [Theories on Homosexuality] (p.1), and within the magazine the title is *Queer Teorinin Kısa Tarihi* [Brief History of Queer Theory] (p.37). The article starts with an analysis on

the translation of queer theory and criticizes its translations (p.37-39). Firstly, he objects to its translation as *Kaçıklık Kuramı* (it might be literally translated as “Theory of Craziness”). Translating queer as *kaçıklık* was not very common then but one particular translated book was published under this title. The book entitled *Foucault and Queer Theory* by Tamsin Spargo was translated as *Foucault ve Kaçıklık Kuramı* by Kaan H. Ökten in 2000. Sondoğaç accepts that queer also means weird and odd but objects to this translation, saying that the focal point is its usage in slang, which is “homosexual”. Elaborating its translation as *ibne*, he finds similarities between two words. Both words have derogatory meanings and have been adopted to challenge the narrative surrounding them, although the Turkish word did not get into circulation as widely as queer did. Yet, Sondoğaç opposes this translation as well and suggests that the heterosexist hegemonic narrative made a distinction between gay men and uses this word for gays who are passive in the intercourse. Moreover, emphasizing ambivalence nature of queer, he argues that the Turkish word is very flat and is not vague. Thus, he proposes *sapkınlık* [deviance] for its translation and says he will hereinafter refer to queer theory as *sapkınlık kuramı* [deviance theory]. He further explicates that he calls this theory as deviance because the theory and its methodology take a position according to what is accepted as “normal”. It deviates from “normal” (p.37). With references to Foucault and Judith Butler, the latter who is considered as an eminent and pioneering theorist in queer theory, he underlines one of the key approaches and remarks that queer theory is not associated with any sexual orientation, gender, or gender identity. In this way, he also underpins his suggestion for the translation. Undoubtedly, these analyses and discussions indicate collective efforts to find corresponding equivalence for a novel concept while revealing that these efforts are beyond the linguistic purposes. Discussions and

exchange of ideas through *Kaos GL* magazine do not hone in on merely how to express queer in Turkish but also how to convey the theoretical discussions of queer into a new context in a way that it is comprehended and built upon with the local experiences.

As I mentioned above, in terms of terminology, some writers and readers of *Kaos GL* came up with different options. In addition to *ibne*, *sapkın* and *kaçık*, *kuir* was also used as a loan word in some issues (for instance in the 91<sup>st</sup> issue in 2006, p.42). According to Cihan H  rođlu in the 84<sup>th</sup> issue (2004, p.35), *terso* was also proposed as a Turkish translation of queer during the presentations at the symposium of *Queer, T  rkiye ve Kimlik* [Queer, Turkey and Identity] and it was used once in Jamie Heckert’s article in the 115<sup>th</sup> issue of the magazine (2010, p.48-50). *Terso*, combined with *ters* (which means in this context contrary or improper) and *-o* as a suffix (which does not have a specific meaning in Turkish but here it makes a person) is a word coined for translation of queer. Despite translators’, writers’ and readers’ pursuit of finding a Turkish equivalent and efforts of trying various corresponding terms for queer, none of the options above have become prevalent. Instead, queer was borrowed from English and has been widely used in both grassroots movements and academia in Turkey.

In the process of adopting queer at both the terminological and theoretical level, I argue that writers, readers, and editors have been acting as translators. While activist translators in the magazine bring information on queer theory, readers and writers contribute to the elaboration and dissemination of this new knowledge in the Turkish context. For example, in the 78<sup>th</sup> issue (2003), Koray partially translated a section from Peter Drucker’s book (2000) on the lesbian and gay movement in which there is a subheading entitled “Cinsiyetle İlgili Radikal D    nmek” [Thinking

Radically about Gender] (2003, p.34-35). In this section, there is a reference to queer theory, mentioning how it rejects homogenized and assimilated gay and lesbian sexuality. Thus, readers get a grip on what queer actually means through translation. In the 79<sup>th</sup> issue (2003), Burcu Ersoy's review on Cenk Özbay and Serdar Soydan's book entitled *Eşcinsel Kadınlar* [Homosexual Women] (2003) also touches upon queer theory (p.19-28). Criticizing Özbay's approach to queer theory, Ersoy finds his explanations very limited. To Ersoy, readers who are not familiar with Foucault or Butler will find it difficult to comprehend queer theory. To this end, while commenting on Özbay's book, Ersoy further endeavors to enlighten *Kaos GL* readers on queer theory by delving into its philosophical sources and referring to Foucault and Spargo (p.28). In the article, Ersoy opts to borrow the term and used as queer and *queer teorisi* [queer theory] instead of other options offered so far. While Ersoy's analysis of queer and queer theory is an example of how writers contributed to the import of the word, dissemination of the knowledge and context harboring queer and queer theory into the Turkish cultural repertoire, it also highlights their role as translators.

Another word that appears to challenge *Kaos GL* translators, readers and writers is "closet". Indeed, it is better to express it as a set of words or a series of words such as closet, coming-out, come out of the closet, be out. George Chauncey (1994) argues that today's gay and lesbian term, come-out, belonged to the language of women's culture before the World War II. The phrase meant "the ritual of a debutante's being formally introduced to, or coming out, into the society of her cultural peers (p.7). Over the course of time, the phrase was embraced by gays and lesbians and turned into one of the main phrases of the gay-lesbian terminology. In this scope, being in the closet means concealing one's sexual orientation and/or



gender identity. In the early issues of the magazine, come out and closet were directly borrowed from English and adopted as specific terms from the gay-lesbian terminology. Unable to find a corresponding expression, writers, translators and even readers opted to borrow these words from English in the first couple of years of the magazine. Closet was first used in the 13<sup>th</sup> issue (1995) and explained in the footnote as the antonym of being out in the gay jargon (p.17). In the 14<sup>th</sup> issue (1995), Başaran leaves the phrases, come out and closet, untranslated while translating Nanette Gartrell’s article (1981). In the article, Başaran approaches these words as they were technical and untranslatable terms as is seen in the examples:

Table 2. A comparison of the source text (Gartrell, 1981) and its translation in *Kaos GL* magazine (1995)

| Source Text   | Target Text   |
|---|---|
| Life in the closet (1981, p.504)  | “Closet”deki yaşam(1995, p.13)  |
| Life in the closet can be a very lonely and isolating experience. (1981, p.504)   | “Closet” yaşam çok yalnız ve yalıtılmış bir tecrübedir. (1995, p.13)  |
| Living a closeted existence involves more than simply being secretive about one’s lesbianism. For the unmarried lesbian, being closeted also means that she must deal with constant assumptions that she is a single, heterosexual woman. (1981, p.504) | Closet bir yaşantı içinde olmak, birisinin lezbiyenliğini saklamasından daha çok şey içerir. Evli olmayan lezbiyen için, closet olması, bekar ve heteroseksüel olduğuna ilişkin sabit fikirlerle yüzleşmesi anlamına da gelir. (1995, p.13) |
| “Coming out” means that will no longer be secretive about her sexual orientation and lifestyle. (1981, p.505)   | "Coming Out", bir lezbiyenin yaşam tarzı ve cinsel yönelimi hakkında daha fazla gizleyici olmaması anlamına gelir. (1995, p.14)   |

In this way, not only the concepts are explained but also readers, who are in the closet, can relate to that experience. This article, which was written by a psychiatrist for *American Journal of Psychotherapy*, elaborates the concept of closet and

experiences of coming out and being in the closet from a psychiatric point of view. Yet, encountering a different socio-cultural context and different target readers, it functions as a text that directly speaks to closeted gays and lesbians. This scientific narrative turns into a counter-narrative for gays and lesbians who, with the help of this article, relate to their own experiences. When William J. Spurlin (2014b) refers to the center of contemporary translation studies as the reverberations of the original work and multiple potentialities of translation, he says that it leads to transformation of the original text, adding:

This complicates and transforms the original text, and creates new conditions of its reception in the target language, while simultaneously queering the target language and culture by both displacing and broadening its semiotic circuits and intertextual modes of signification. (p.202)

The quote above explains the transformation of the article translated for *Kaos GL*. Unlike the source text addressing the circle in the medical context, the target text signifies a political issue as well as a personal issue, and the translation queers the language with its newly-introduced borrowed concepts.

Despite being directly borrowed from English, come out continued to be elaborated in indigenous works as the term still needed more clarification. Başaran touches upon what coming-out indicates in her article in the 28<sup>th</sup> issue (1996). She also chooses a specific sentence explicating coming-out and foregrounds it by locating the extract in the middle of the article and writing it in bold letters:

Coming-out, which means living your life without hiding your gay or lesbian identity and disclosing it in every part of life, is one of the main pillars of the gay and lesbian movement<sup>70</sup>. (p.5)

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<sup>70</sup> For source text, see Appendix C, 4.

Similar to other gay and lesbian related terms and concepts attempted to be introduced into the Turkish cultural repertoire, come-out is also accompanied by several explanations, footnotes, accentuated phrases by writers and activist translators. The readers' letters indicate that these attempts resulted in the adoption of these borrowed terms by readers too. For instance, in a letter in the 18<sup>th</sup> issue (1996), Barış Evren, a student, says, "Bence gizleyerek bir yerlere gelemeyiz. Bu nedenle come out olmak en doğru olanı diye düşünüyorum" [We cannot get somewhere by hiding it. That is why I think coming out is the right thing to do.] (p.16). A reader, who identifies as "lezbiyen öğrenci" [lesbian student] writes to the 17<sup>th</sup> issue of the magazine (1996) and says "Coming-out sürecimin sonunda geldiğim nokta, ruh hastası değil eşcinsel olduğumun farkına varmak ve artık bunu gizlemekten yorulmak." [The point I reached at the end of my coming-out process is to realize that I am lesbian not a mentally disordered person and to get tired of hiding it] (p.13). Owing to the lacuna in the literature or difficulty in finding words or expressions to explain the experience, for the first time borrowing from English becomes a common practice in the magazine and a way of transferring knowledge to the target audience. However, the extracts from the magazine show that the experience of coming out had already been articulated easily in Turkish. To give an example, in the 16<sup>th</sup> issue (1995), a reader identifying herself as "lezbiyen dilbilimci" [lesbian linguist] says, ". . . güvensizlik yüzünden kendim bir coming out'a hazır olmadığım için kardeşime *açılmam* [emphasis is mine] o dönemde gerçekleşmedi" [because of lack of self-confidence . . . and that I was not ready for a coming-out, I did not open up to my sibling at that time] (p.15).

The reader above opted to use *açılmak* meaning “open up/ open oneself” to account for her experience. Thus, the example above shows that although come-out was borrowed from English and used in Turkish texts as a foreign concept or a term the phrase that narrates the same experience actually existed in Turkish language. In the interview I conducted with Başaran, she mentioned the challenges of translating LGBTI+ terms into Turkish, and specifically gave the example of coming out. She said that the right equivalent emerged from conversations of her social circle (in the LGBTI+ community) based on their experiences. According to Başaran, one day they realized that they were already using *açılmak* [open up] while talking about their experiences and it was the right term in Turkish. *Açılmak* would reflect how they felt and what they did while revealing their sexual orientation and/or gender identity (Y. Başaran, personal communication, June 1, 2022). The editors, writers and activist translators of the magazine were so keen on disseminating the Turkish equivalence of the phrase that they even included it in a crossword puzzle prepared by Gay’e Efendisiz in the 49<sup>th</sup> issue (1998, p.37). Giving come-out as a clue in the crossword, the corresponding word in Turkish is asked for. Today, it is probably very hard to find someone saying come-out as a borrowed word. Instead, *açılmak* [opening-up] is in circulation widely from grassroots to academic circles.

However, closet and being out, the group of words related to come-out, remained as a challenge for translators and writers of the magazine. Chauncey (1994) defines closet as the spatial metaphor that keeps gays isolated and invisible, and characterizes gay life both before the gay liberation movement and coming out (p.6). He also adds that this metaphor had not been used by gays before the 1960s according to diaries, novels and letters of gays and lesbians, but then, specifically pursuant to the Stonewall Riots, it became an important and widely-used metaphor of

the gay-lesbian terminology (Chauncey 1994, p.6). I think it is also important to note that despite being a part of the gay and lesbian jargon, closet has connotations of hiding and secret place in English (there is also another idiom including closet, “skeletons in the closet”) and readers of English can easily associate the metaphor with its connotations though they are not familiar with the aforementioned jargon.

Being familiar with Western-oriented gay and lesbian jargon but unable to find corresponding words in Turkish, activist translators, writers, and pursuant to them, readers were challenged by this metaphor and opted to borrow it from English directly at first. Başaran’s translation of Gartrell’s article in the 14<sup>th</sup> issue (1995), in which there is a subheading “*Closet’deki Yaşam*” [Life in the Closet], is an example of this practice (p.13). In another translation of Başaran’s on conditions of lesbians in Serbia in the 19<sup>th</sup> issue, the closet metaphor is not translated: “lezbiyen anneler çifte bir “closet’ta” yaşıyorlar” [lesbian mothers live in a double closet] (1996, p.15).

After a couple of years, activist translators chose to translate this metaphor literally and used *dolap* in Turkish. For instance, in the 32<sup>nd</sup> issue (1997), a writer uses closet and includes its literal translation in the brackets as *dolap* (p.13). In the 34<sup>th</sup> issue (1997), devrim translates the term literally as *dolap*, and includes its English translation, closet, in brackets (p.13). Undoubtedly, a literal translation of this metaphor would not have evoked anything in Turkish readers’ minds unless they had provided explanations along with the Turkish translation and the borrowed English version. As I mentioned above, it refers to secrecy in English for readers that do not know gay and lesbian terminology. Yet, it does not ring a bell in Turkish as there is no similar idiom or metaphor using that word. Thus, to be explanatory, a glossary including closet is prepared in the 35<sup>th</sup> issue (1997). In the glossary, closet is indicated to be English and explained in four points. The first point is the translation

of the first meaning of the word, cupboard while the other three refer to its meanings as hiding something, secrets, isolating oneself to be alone. The fourth point, which is also written in bold letters, does not mention that it is a gay-lesbian term. Yet, it is used as a part of the phrase, coming out of the closet, and its explanation as “Coming out of the closet: to disclose a belief or a habit which has been hidden as it was disgraceful, and not being ashamed of it anymore”<sup>71</sup> appears to be enlightening within the scope of gay and lesbian jargon (1997, p.16).

In the 37<sup>th</sup> (1997) issue, closet is explained in the footnote together with coming out of the closet. Selçuk, who translates Margaret Cruickshank’s article on lesbian feminism, uses the Turkish translation, *dolap*, along with the English, coming out of the closet, in brackets (p.6). He also adds a footnote, explaining that living in the closet means that a gay or a lesbian hides their sexual orientation (p.9). In addition to translated articles, it is also possible to see *dolap*, the literal translation of closet, in indigenous articles, which points out that it has gained validity. In the 93<sup>rd</sup> issue (2007), Ayşe Düzkan says, “eşitlikçi politika herkesin “dolap”tan çıkmasını ister” [egalitarian politics wants everyone to come out of the closet] (p.21). Although Düzkan uses quotation marks to attract attention to the word, she eschews using the English word instead or Turkish translation along with the English word. In a similar approach, in the 113<sup>th</sup> issue (2010), Seven Kaptan’s article is entitled “Aileleri Dolaptan Çıkaran LISTAG<sup>72</sup>” [LISTAG that brings families out of the closet] (p.44). When it comes to the recent issues, it is now possible to see the word, *dolap*, without explanation in brackets, footnotes or along with the English word “closet”. To give an example, the 169<sup>th</sup> issue (2019), there are two essays in which *dolap* is used. In

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<sup>71</sup> [Dolaptan dışarı çıkmak (coming out of the closet): daha önce utanç verici olduğundan saklanan bir inanç ya da alışkanlığı açık etmek, bundan artık utanmamak]

<sup>72</sup> LISTAG stands for Families of LGBTs in Istanbul.

one of them, Oya Ersoy says, “Dolaplarımızda saklanmayacağız . . . demek için sokağa çıktık” [we took the street to say that we won’t hide in our closets] (p.31). In the same issue, Burkey Pasin (2019) delves into queer spaces, touching upon closets as concrete and spatial spaces rather than metaphors in his scholarly article. In this article, Pasin opts for *dolap* without quotations, italic or bold letters. In the light of these examples, I argue that *dolap*, which had not had any connotations related to secrecy before, started to bear a new meaning and was transferred as one of the main concepts of the LGBTI+ jargon in Turkish. This word with its new meaning entered into the Turkish culture repertoire and queer literature. The LGBTI+ community, be they activists or professionals, reverberate their experiences through this word, and the academic community embraced and used it in their scholarly works. An already existing word has now taken on a new meaning in a different narrative.

When the loan words given above are taken into account, I think “gay” can be considered as one of the most conspicuous examples of borrowing practice. On the cover of the 2<sup>nd</sup> issue (1994), it says *Kaos GL* is the first gay and lesbian magazine and “gay” is used without following Turkish orthography. In the early issues, activist translators tended to use gay as it was written in English while they also indicated its foreignness through the use of an apostrophe as in the following translation published in the 2<sup>nd</sup> issue (1994): “Lewisham'da, otobüste bulunan gay'lerin aşağı yukarı yüzde ellisi cinsiyeti yüzünden saldırıya uğradı”<sup>73</sup> (p. 9). Although it should be noted that the use of an apostrophe was not consistent, activist translators and writers frequently adopted the same strategy. In the introduction of the 1<sup>st</sup> issue (1994), which says “Gay’ler de özgür olabilirler”<sup>74</sup>, it is possible to see

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<sup>73</sup> [Approximately fifty percent of gays on the bus were attacked because of their orientation in Lewisham]

<sup>74</sup> [Gays can have freedom, too]

that the editor opts to use gay but also underlines the word's foreignness with an apostrophe (p.2). Moreover, readers also use the word "gay" to identify themselves in their letters to the magazine.

The 8<sup>th</sup> issue (1995) invites readers, writers, and activist translators to discuss concepts identifying sexual orientations, and Atilla Karakış (1995) draws attention to a few existing words in Turkish to identify gays and lesbians. He exemplifies the corresponding equivalences for lesbians and gays that are already available in Turkish yet have derogative meanings such as *ibne*, *ablacı*, *sevici*<sup>75</sup>. Underlining the fact that words, derogatory or not, do not matter when their addressee is narrow-minded, Karakış points out it is possible to identify and explain oneself by these existing words, challenging the dominant (negative) narrative constructed by the very same words. He remarks, "Stripping a word of its connotations, giving it a new meaning by subverting it gives an opportunity to say, "we will not live by submitting to your nonsense, being oppressed and silenced by whatever you say". We shall choose our own names"<sup>76</sup> (p.4). Karakış's attempt to show an alternative space for the LGBTI+ community to use the words considered as insult and contempt for lesbians and gays might be accepted as one of the pioneering challenges against dominant narrative, even though it is at the word level. Much as Baker (2006) suggests that translators sometimes eschew using exact semantic equivalences of a concept or a term in the source culture due to their possible embeddedness in negative narratives, I think a contrary act might also lead to subversion of these negative dominant narratives (p.64). As in the case of embracing the word "queer" by LGBTI+ people in the United States as an activist strategy, Karakış's suggestion

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<sup>75</sup> *Ablacı* and *sevici* refer to lesbians, but they are intended to be offensive.

<sup>76</sup> [Bir kelimenin içini boşaltmak, ters-yüz ederek yeniden anlamlandırmak bizlere "sizin safsatalarınıza boyun eğerek, ezilerek, her dediğinizi yutarak yaşamayacağız" deme imkanı da doğuruyor. Kendi ismimizi kendimiz seçeriz]



might as well be considered as an activist move to challenge a dominant narrative and create a counter one.

While discussions on alternative words were going on, in the 14<sup>th</sup> issue (1995) *gay* was given according to the Turkish spelling as *gey* for the first time by a psychiatrist, Sinan Düzyürek. In his scholarly article on the relationship between gays and lesbians and their therapists through homophobic prejudices, Düzyürek (1995) writes *gey* in the brackets as an additional word to identify the individuals attracted to same-sex partners in this way: “. . . kendini eşcinsel yönelimli (“gey”) olarak tanımlayan bireylerin büyük çoğunluğu . . .” [. . . most of the individuals who identify their sexual orientation as homosexual (“gay”) . . .] (p.17). At first, Düzyürek writes *gey* within brackets, then, taking it out of the brackets, uses the word throughout his article. He is not only the first writer to use the spelling *gey* in the magazine, he is the only one to use it in that specific issue while other writers, readers, and activist translators kept using *gay*. We do not come across *gey* again until the 44<sup>th</sup> issue (1998) in a personal story by Ferdağ. Ferdağ uses the word *gey* with apostrophe, which indicates that it is still considered as a foreign word (p.23). Since then, readers have occasionally used *gey* in their personal stories and essays such as Parisli Amca in the 46<sup>th</sup> issue (1998). Also, in the 47<sup>th</sup> - 48<sup>th</sup> issue (1998), Hakan K.’s article on gay and lesbian movement in Turkey, he opts for *gey*.

All these inconsistencies, attempts and different usages led to an article on translation of *gay* in the 49<sup>th</sup> issue (1998, p.36). In the short essay entitled “Gay Kavramına Dair Geç Kalmış Bir Yazı” [A Delayed Essay on the Concept of Gay], A. Deniz Yıldız briefly mentions that gay activists who were troubled with the word homosexual embraced *gay*. The article mainly focuses on the confusion related to what *gay* signifies. In the beginning, *gay* referred to both men and women although it

shifted, and then mostly men who are attracted to men have adopted the word in the course of time. Yıldız suggests that while the word was adopted in Turkish, the confusion was also transferred. The newspapers used homosexual and gay interchangeably in the same sentence where they also use lesbian separately as if it was not a sexual orientation. Yet, Yıldız also underlines a development that Kaan Yazıcıoğlu, the translator of *Gay Men and Women Who Enriched the World* by Tom Cowan (1988), and Ümit Oğuztan wrote *gey*, abiding by Turkish spelling. The significant argument here is that Yıldız claims *gey* started to bear the meaning of “men who are attracted to men” specifically and thus, confusion was resolved (p.36). Owing to the increasing use of *gey* despite its coexistence with “gay” throughout the magazine, finally in 2000, *Kaos GL* changed its own presentation from “Aylık Politik Gay ve Lezbiyen Dergisi” [Monthly Political Gay and Lesbian Magazine] into “Gey ve Lezbiyen Araştırmaları Dergisi” [Gay and Lesbian Research Magazine] in the 63<sup>rd</sup> issue, which can be observed in Figure 11.

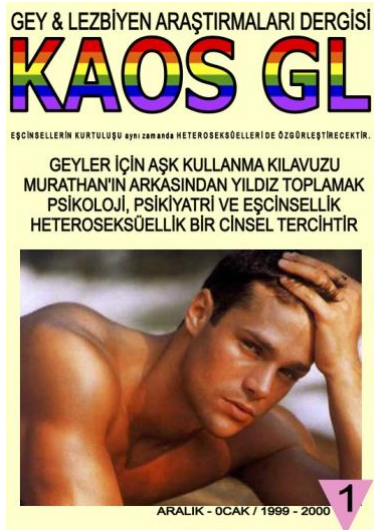


Fig. 11 The cover of the 63<sup>rd</sup> issue of the magazine (*Kaos GL*, December- January 1999-2000)

In the very same issue, a glossary on LGBTI+ concepts and terms is provided. In this glossary, *gey* is explained as a term that previously had been used to cover both women and men but now refers only to male homosexuals (2000, p.1). In a recent online glossary by *Kaos GL* (2020, September 21), *gey* is defined as a homosexual man. In this entry, it is also stated that “gay” was transformed into a Turkish word as *gey* for the first time in 1999 following a meeting of gays and lesbians from Turkey, which indicates a collective decision unlike the inconsistent and independent attempts for *gey* in the early issues of the magazine. These early attempts evolved into a more systematic contemplation and discussion on specific terms and entailed a consensus. This collective act resulted in the introduction of *gey* into the electronic dictionary of the Turkish Language Association in 2006 as “homosexual man”. Moreover, as is stated in the 77<sup>th</sup> issue (2003), *gey* started to be widely used by authors, publishing houses, journals, magazines and books in addition to *Kaos GL* magazine (p.2).

It is also specifically noted in *Kaos GL*’s online glossary (2020, September 21) that in Turkish *gey* refers to a homosexual man while “gay” in English may sometimes denote both genders. Information provided by *Kaos GL* is confirmed by several examples as some glossaries on LGBTI+ and queer terms *gay* is used for both men and women who are emotionally and sexually attracted to same-sex partners. For instance, on Human Rights Campaign’s website, *gay* refers to both women and men (n.d.). On Stonewall UK’s website (n.d.), the first meaning of *gay* is a man who is emotionally and sexually attracted to men while it is also defined as a generic term for both genders. However, *gay* is not just a simple replacement for homosexual. Rather, it has a deep political contemplation challenging the hegemonic narrative and attitude against gays and lesbians. As a political act, *gay* was adopted

as a counter-reaction to the word “homosexual”, which medicalized sexual orientation in the West and thus, indicated both genders. *Kaos GL* magazine encapsulates the political motive underlying the choice for gay in the 8<sup>th</sup> issue (1995). On the page where a few key words of LGBT+ politics are explained, it is stated that gay does not have a clear meaning but is based on an “old tradition”. In that brief paragraph, it is explicated that the term was opted by the gay community that struggled against the term “homosexual” and its sole reference to sexual behavior. It is underlined that gay indicates identity and lifestyle and is more comprehensive (p.6). However, what is missing in this paragraph is the reason why the gay and lesbian community fought against the term homosexuality and what it indeed represents.

As a medical term, homosexuality historically has been used by physicians, psychologists, and psychiatrists. The term was associated with and restricted to sexual behavior and claimed as a medical condition or mental illness or perversion (Spencer, 1995, p.367). As gays and lesbians began fighting for their fundamental rights and seeking for legal and social recognition, they wanted to get rid of this stigmatizing word which harmed their cause. Jagose (1996) defines gay as a “political counter” to the hegemonic and binarized sexual categorization that labels homosexuality as “a deviation from a privileged and naturalized heterosexuality” (p.72). Hence, in the light of its historical and socio-cultural background, gay and lesbian communities’ choice of “gay” as a term to identify their sexual orientation emerged as a political objection. However, my analysis of the magazine in relation to how “gay” travelled into the Turkish context discloses that readers in Turkey did not experience the same conflicts and struggles between “homosexuality” and “gay”. My analysis manifest that the discussions on “gay” were mostly terminology-related.

Despite the same medical and unfavorable connotation of homosexuality in the Turkish culture and language, “gay” was adopted by the LGBTI+ community in Turkey fairly quickly, and the political stance and conflicts that the term was based on were simply taken for granted. Adoption of the term without consideration of the political ideology it represented was criticized by one of the writers of the magazine, Ali Erol. In the 71<sup>st</sup> issue (2002, p.29-30), Erol firstly discusses the current status of the gay movement in the United States and Western Europe. He claims that the gay liberation movement, which had succeeded in changing psychiatry’s perspective on gays and lesbians, became more moderate with regard to its recognition and approval of the existing social institutions, and became all about “gay life” that is not fully inclusive in terms of class and race. At this point, Erol (2002) criticizes the gay community in Turkey for skipping the required steps while embracing “gay” and appropriating “gay lifestyle” of the West. Underlining that the concept of “gay” was highly political and emerged from the fight of gays and lesbians against heterosexist and homophobic institutions and structures in the West, he strongly disapproves of the way it was adopted in Turkey:

The relationships emerging in this process were getting highly tragicomical with the support of the 70-year belatedness syndrome brought in every field as a result of the race to catch up with the West. In the same period, “faggots” from Turkey suddenly became “gay” without changing anything in their lives and society and even without becoming “homosexual”<sup>77</sup>. (p.29)

Erol argues that “gay” was adopted in Turkey but its political background and ideology were left out. He highlights the importance of the creation of a new organization of life, saying “If we freely criticize and question all categories instead

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<sup>77</sup> For source text, see Appendix C, 5.

of being trapped in one while rejecting another, then can we create a genuinely new life belonging to us”<sup>78</sup> (2002, p.29). In this sense, and taking translation as a starting point of his discussion, Erol appears to be rejecting all identity categories, and more importantly, embracing the importance of local experience when appropriating gay as a concept. Ten years later, Çakırlar (2012) expresses similar concerns while explaining queer and queer theory. He notes that global sexual identity categories and theories developed in the West have transformed authentic sexual expressions specific to its target cultures but questions whether these categories and identities are universally valid and translatable. He accepts that these Western-oriented concepts, theories and categories can also be employed in different contexts for different purposes strategically.

I would argue that although the appropriation of gay in the Turkish cultural context has been rightly criticized sometimes for its misrepresentation or lack of inclusion, the term was strategically employed to engender an allied LGBTI+ community that had not existed before. Although the concepts, terms and the political and historical context and knowledge they are tied to may not be fully reflective of or adequately represent receiving languages and cultures, the translated concepts embedded in the translated non-literary articles and then re-generated in the indigenous ones nevertheless did create awareness of queer identity, community, and organization. Despite focusing on literary texts, Harvey’s own personal experience (2003) may relate to my argument here:

I am reminded of my own experience as a gay adolescent in 1970s Britain, turning to translations of homosexual French writers . . . in order to counter my own isolation and to bolster an incipient and fragile identity position as a ‘gay man’. . . At the time, I needed to make any text that spoke of

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<sup>78</sup> [Bir kategoriye reddedip bir başka kategoriye hapis olmaksızın, hepsini özgürce eleştirip sorgulayabilirsek gerçekten yeni ve bizim olan bir hayat yaratabiliriz]

homosexuality a document that might contribute to my own tentative gay agenda. Genet's novels helped to break the silence which the English literary canon seemed to impose on homosexuality- and on my developing subjectivity. (p.16-17)

As is seen from the quote above, the way translations are received may not overlap with their point of origin. Only the subjective experience of receivers and receiving cultures can transform the travelling narratives, concepts, and theories. In this regard, Çakırlar (2012) suggests that the travelling of global theories and categories on sexuality and sexual identity may not be a unilateral imposition by the Western culture but a reciprocity transforming both local and global theories and categories (p.13). Thus, in terms of the translation of LGBTI+/queer terminology and theories into Turkish, it is of course inevitable to consider local and traditional sexual expressions and categories, and it is also highly problematic to think of translation as a smooth linguistic transfer.

The above discussion highlights the link between translation and LGBTI+ and queer politics although translation has not always been explicitly articulated. On one hand, the import of new terms and concepts into the Turkish cultural repertoire through translation contributed to forging new LGBTI+ alliances and queer epistemologies. On the other hand, the way these concepts are appropriated and represented in a new context is continually questioned. My analysis discloses that the journey of the word "gay" from English into Turkish was a long and multi-faceted process involving many agents such as activist translators, readers, dictionary-writers, and activists. The transformation of the word into *gey* resulted in the loss of one of its meanings in the Turkish cultural context while its reference to both genders was kept and valid in English. A similar response to the word "homosexual" was to neologize *eşcinsel* that was made via literal translation. One might claim that the

ideology behind “homosexual” and its historical background were not transferred to the Turkish repertoire when translated into *eşcinsel*. However, I would argue that the Turkish local context produced its own concept and own response as a result of its encounter with the source culture. Thus, no misreading or misinterpretation were involved but, as Said (1983) says, rather it was “a part of a historical transfer of ideas and theories from one setting to another” (p. 236). In this respect, different historical, social and cultural backgrounds as well as temporal and spatial differences between the West and Turkish local context cannot be overlooked. However, it should also be noted that the import of gay and its new conceptualization in Turkish was also based on the notion of relationality. *Gey* and *eşcinsellik* were not proposed in the Turkish repertoire in isolation from or without reference to the constructed configuration of the narrative on struggle and subversion in the West. In respect to relationality, Baker (2006) suggests it may be both a restriction and a resource (p. 66). In my case, I suggest it became a resource to elaborate and construct a new counter narrative in Turkey.

## 6.2 Neologism

In cases of lexical deficiency in the target language, loan words and neologism can serve to clarify or elaborate particular terminology (Jakobson, 2000, p.115).

Translating terms and concepts related to LGBTI+/queer politics into Turkish illustrate examples of this strategy. Challenged by LGBTI+ and queer literature’s lack of terms and concepts in Turkish, in addition to borrowing, activist translators in *Kaos GL* magazine resorted to neologism by combining two words to make a new one or using a word with an entirely new meaning.



Although in my analysis borrowing appears as the more prevalent and consistent strategy for translation than coining a word, it is important to elaborate on these terminology-related discussions surrounding coined words in order to better understand the collective efforts to build a Turkish queer terminology and to construct narratives and disseminate knowledge by means of this terminology. As for borrowing words from English, the most heated debates were on the translation of “lesbian”. Particularly in the first two years of the magazine, readers, activist translators and writers (and possibly editors) exchanged their views on whether or not to keep “lesbian” or find a local word that related more to lesbians in Turkey. It all started in the 3<sup>rd</sup> issue (1993) with a reader’s letter from İstanbul (p.19). The reader, identifying herself as *bakışık* [symmetric] instead of the borrowed word *lezbiyen* [lesbian], is strongly opposed to *lezbiyen* because she claims that this word is laden with negative connotations. Though open to suggestions for alternatives, the reader finds *lezbiyen* very problematic and suggests that it evokes unpleasant associations such as “man-hater” and “man-like women”. She notes that it might be possible to find such people among lesbians but these characteristics do not define them. She highlights that such biased views are disseminated and become dominant through the press socially and culturally. To subvert such stereotypes, she suggests getting rid of the word *lezbiyen* altogether (p.19). Although she does not mention translation explicitly, *lezbiyen* was transferred into Turkish through translation. For this reader, however, the borrowed word engendered the imposition of preconceived ideas about lesbians on society. In the same vein, Baker (2006) suggests that “Any type of label used for pointing to or identifying a key element or participant in a narrative, then, provides an interpretive frame that guides and constrains our response to the narrative in question” (p.122).

Labelling is of pivotal importance to frame a narrative. In the case of the reader, her attempts to change the widely-used label *lezbiyen* were inspired by her intention to change the dominant narrative within Turkey. Thus, the translations of scholarly and informative articles not only contributed to the development of a queer terminology in Turkish, they also provided a platform to discuss how to subvert the hegemony of the dominant narratives on LGBTI+ community.

Similarly, in the 6<sup>th</sup> issue (1995, p.2), a writer under the pseudonym B.U.<sup>79</sup> elaborated on the idea behind *bakışık* in the magazine. Under the column entitled *Bakışık Bakış* [Symmetrical Perspective], B.U. concentrates on the word symmetry and attempts to amplify the meaning of *bakışık*. To this end, the writer remarks that symmetry is one of the criteria of aesthetics and also exists in the nature. B.U. (1995) underlines the significance of the etymology of the words, suggesting that the study of word origins makes people think about them more deeply and elaborately. Through these arguments, B.U. appears to buttress her choice for *bakışık* and relate it to positive associations unlike the word “lesbian”. Undoubtedly, this is a follow-up of the reader’s letter in the previous issue, and it may be assumed that the reader in the 3<sup>rd</sup> issue, who offers *bakışık* as an alternative for the first time, is also the writer with the pseudonym B.U. in the 6<sup>th</sup> issue. Moreover, in the 6<sup>th</sup> issue (1995), under the section entitled “Okuma, Yazma, Tartışma” [Reading, Writing, Discussion], Derya Kurat also opts for *bakışık*, saying “...gay ve bakışık kitaplığı önerildi” [...gay and symmetry library was recommended], “gay’ler, bakışıklar ve daha birçok farklı kimlikler...” [gays, symmetries and many more varied identities] (p. 6). In the same issue, under the section where people narrate their personal experiences, *bakışık* is again used instead of lesbian. Furthermore, the story in the same issue entitled

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<sup>79</sup> On the basis of the participants’ names in the discussions, it appears that B.U. stands for Başak Upar, who focuses on translation of lesbian in the following issues of the magazine.

“Cevapsız Bırakılan Mektuplarla Bakışık Bir Aşk Hikayesi” [A Symmetric Love Story with Unanswered Letters], whose writer was Başak Upar, appears to manifest the same tendency to use and possibly circulate this word (1995, p.10).

Başak Upar’s essay in the 7<sup>th</sup> issue mentions that she was criticized for *bakışık*, though the reason for the critique was not clearly stated in that issue. However, based on Upar’s reply, it is possible to understand that *bakışık* is thought by some people as a forced effort, and that symmetry does not mean same-sex attraction. In response to this critique, Upar (1995) says that the thoughts she expressed were only an invitation to reflect on what these words symbolize and to exchange ideas (p.2). These dialogues on the terms and concepts led to a separate section entitled “Discussion” in the 8<sup>th</sup> issue (1995) in which the critiques against Upar surface (p.3). The critique comes from a reader’s letter signed by “İstanbul’dan bir grup lezbiyen” [a group of lesbians from Istanbul]. In addition to their disagreement with the word *bakışık*, they express willingness to embrace and use the words identified and used by the heterosexual people such as lesbian, gay, faggot, and homosexual. They say that they adopt them proudly as labels or names to identify themselves no matter how much they sound unpleasant and are laden with references to perversion, disease, or evil. They add that Upar’s attempt to replace *lezbiyen* with a word with Turkish origin is in vain as there is already a Turkish word, *sevici*, which is included in the dictionary of the Turkish Language Association (p.3). Upar and Erol A. continue the discussion on concepts and terms in the 9<sup>th</sup> issue (1995). Despite not being insistent on *bakışık*, Upar nevertheless strongly refuses to use *lezbiyen* and lists her reasons. She explains that she is not optimistic enough to embrace *lezbiyen* which is used as a swear word or an insult. She offers to find another word as alternative, suggesting that this word does not

reflect the existing situation but maintains the negativity attributed to it (p.14).

Contributing to this discussion, Erol A. explains that rejecting or stepping out of a category will not transform or liberate that category. Thus, to Erol A., rather than avoiding the category, it is possible to subvert the existing structure by being an unsettling element within the category. Erol A. does not clearly opt for a term here but offers a perspective concerning the discussion (p.14-15).

In the 10<sup>th</sup> issue (1995), the discussion on *bakışık* is carried on with Derya Kurat's contribution. Kurat is unsure about the word since she thinks that it categorizes people. Nevertheless, in parallel with Upar's previous argument, Kurat agrees that *bakışık* has not been touched or contaminated by heterosexism, and no negative meanings have been attributed to the word. Giving a few examples of the equivalents for "homosexuality" from the Turkish Dictionary of Synonyms and Antonyms prepared by Ülkü Yalım and Özcan Yalım, Kurat underlines how offensive and insulting *lezbiyen* is, and remarks it is not possible for her to embrace it proudly (p.10-11).

While discussions on other concepts and terms such as queer and gay carried on, attempts to reject or embrace *bakışık* went no further. In the 16<sup>th</sup> issue (1995), Upar reiterates her views on this coined word (p.17) and identifies herself as *bakışık* in the 18<sup>th</sup> issue again (1996, p.14). My analysis reveals that discussions on *bakışık* and *lezbiyen* cease at this point, and *bakışık* has not been not circulated and disseminated in the LGBTI+ community or academia at any point. Yet, it remains significant that during these discussions, the writers, readers, editors, and activist translators took different positions in an effort to subvert the dominant narrative. Baker (2006) suggests that translators have their own narrative positions and "are responsible for their share of elaborating and circulating public narratives" (p.125). I

suggest that in the case of *bakışık* and *lezbiyen* these different agents assumed the responsibility to circulate the alternative narrative they wanted to create through different translation strategies. On one side, a coined word, *bakışık*, was chosen to challenge the negative burden of *lezbiyen* that was thought to have travelled from the Western culture into the Turkish cultural context. On the other side, the loan word *lezbiyen* was embraced to reverse its stigmatizing and stereotypical connotations. My analysis of *Kaos GL* magazine as well as the dominant use of *lezbiyen* in almost every platform (from newspapers to scholarly articles, from grassroots movements to visual arts) manifest that *bakışık* did not go further than a few more issues and was not adopted by the LGBTI+ community. Despite the limited circulation of the coined word, *bakışık*, it would be safe to suggest that the discussions surrounding the term appear to be a part of a collective effort of readers, writers, editors, and activist translators to subvert the hegemony of the dominant narrative on lesbians. Furthermore, I claim that these dialogues enriched the queer terminology in Turkish and engendered a safe platform in which agents exchanged ideas and produced knowledge on LGBTI+ and queer politics, allowing the LGBTI+ community to exhaustively contemplate relevant concepts, terms and their social, political and cultural contribution to the Turkish context.

In respect to coining new words, I suggest that the literal translation of “homosexual” as *eşcinsel* may also be considered as neologism. *Eşcinsel* is a compound word consisting of two separate words, *eş* (identical, similar) and *cinsel* (sexual) that were brought together to make a new word. According to Nişanyan Dictionary, it was first used in *Milliyet* newspaper in 1968 in a news report saying, “Sinemacılar işi önce homoseksüelliğe, sadizme ve mazoşizme ve son olarak

da eşcinselliğe kadar götürdüler” [Movie-makers have taken it to the level of homosexuality, sadism and masochism, and finally to same-sex attraction]<sup>80</sup>.

The quote above is an example of the early use of *eşcinsellik* but there is also an obvious confusion. The loan word and the literal translation of homosexuality were used separately in a way that they had different meanings and even *eşcinsellik* was worse or more extreme than *homoseksüellik*. What is indicated in that news with *eşcinsellik* is not clear. However, despite this confusion, in the following years, it is possible to see that *eşcinsellik* was used as sexual orientation for gays and lesbians from time to time instead of *homoseksüellik*. Yüzgün (1986) opted for *eşcinsel* instead of *homoseksüel* in his book. Moreover, *eşcinsel* became an entry for the first time in the 7<sup>th</sup> edition of the *Türkçe Sözlük* [Turkish Dictionary] published by the Turkish Language Association (1983). According to the dictionary, *eşcinsel* means “kendi cinsinden kimselerle cinsel ilişkide bulunan kimse, homoseksüel” [person who has sexual intercourse with people of their own sex, homosexual]. Despite circulation of *eşcinsel*, *homoseksüel* has often coexisted with *eşcinsel* and has even been preferred in some publications and media. As I already mentioned, *homoseksüel* is laden with negative connotations, which were also validated and disseminated by scientific narratives. Unlike the borrowed word, *eşcinsel* is free of negative baggage and a brand-new word adopted by LGBTI+ community. In this respect, *Kaos GL*, where *eşcinsel* (referring to person) and *eşcinsellik* (referring to sexual orientation) have been used since the first issue, seems to have played a significant role in circulating this word and its preference over *homoseksüel/homoseksüellik*. The translated speech entitled “Transseksüel Öfke” I analyzed in Chapter 5 is an example of this preference. As I mentioned previously, the article was first translated for

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<sup>80</sup> In the quote, I translated *homoseksüellik* as homosexuality and *eşcinsellik* as same-sex attraction.

*Amargi* and then the translation was taken fully and re-published in the 2<sup>nd</sup> issue of *Kaos GL* (1994). Yet, in the re-published version in *Kaos GL*, *homoseksüellik* and *homoseksüel* were changed into *eşcinsellik* and *eşcinsel*.

As for the articles translated specifically for *Kaos GL* magazine, the approach is the same. Much as homosexuality and homosexual were used in the source texts, activist translators in *Kaos GL* opted for *eşcinsel* instead of using *homoseksüel*. For example, the quote saying “Socialist attitudes toward homosexuality provide further proof of their conventionality” from the book by Geoge L. Mosse (1985, p.185). It was translated for the 33<sup>rd</sup> issue of the magazine by Selçuk (1997) as “Eşcinselliğe yönelik sosyalist tutumlar, cinsellik konusundaki tutumların ne denli geleneksel olduğu konusunda daha fazla delil sağlıyor” (p.21).

In the same vein, in the 23<sup>rd</sup> issue (1996), Cem translated the following sentence from the article by Margaret Cruikshank (1992) and preferred *eşcinsellik* over the loan word *homoseksüellik*:

A decade ago, most college students would not have been assigned a text on homosexuality, nor would the subject have come up in their classes. . . Homosexuality was either shrouded in silence or mentioned briefly as a perversion, an illness, a threat to society [...]. (1992, p.1)

Daha on yıl önce üniversitede öğrencilerden *eşcinsellik*<sup>81</sup> üzerine bir deneme (yazısı) hazırlaması istenmezdi ve . . . bu konu sınıflarda dahi işlenmezdi. Eşcinsellik ya sessizlik içinde gizlenir, ya da kısaca sapıklık, hastalık, toplum için tehdit . . . olarak ifade edilirdi. (1996, p.3)

It is possible to give more examples in respect to translation of homosexual and homosexuality. While the writers and readers opt for *eşcinsellik* in their essays, letters and indigenous articles, activist translators as well prefer *eşcinsellik* and

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<sup>81</sup> Emphasis is mine.

*eşcinsel* over *homoseksüellik* and *homoseksüel*. I think it would not be wrong to suggest that this attitude is similar to disengagement from “homosexual” and embracing “gay” instead in the West. Within the Turkish context, a new word, *eşcinsel*, which is free from negative connotations and medical references, has been circulated and gained validity. Moreover, disseminating this coined word has also contributed to an alternative narrative in which same-sex attraction and relations cannot be immediately associated to perversion or illness. It is also important to note here that although this new word does not bear negative associations, it does not mean that it is neutral. It stands against prejudices and homophobia. Thus, the use of the word subverts the hegemonic narrative in which stereotypical ideas and homophobia are cultivated and spread. Mikhail Bakhtin (1981) underlines impossibility of neutral words as well as this intertwined relation between words and their contexts:

[T]here are no "neutral" words and forms- words and forms that can belong to "no one" . . . All words have the "taste" of a profession, a genre, a tendency, a party, a particular work, a particular person, a generation, an age group, the day and hour. Each word tastes of the context and contexts in which it has lived its socially charged life; all words and forms are populated by intentions. Contextual overtones, (generic, tendentious, individualistic) are inevitable in the word. (p.293)

Thereby, it is possible to claim that *Kaos GL* has not only contributed to dissemination of the word *eşcinsel/eşcinsellik* but it has played a pivotal part in construction of an alternative narrative, which undermines the dominant one marginalizing and medicalizing same-sex attraction, through the informed choice for and the persistent use of *eşcinsellik* in translations and indigenous articles throughout the magazine.



Although, to my knowledge, there have been no discussions on *eşcinsellik* versus *homoseksüellik* in the magazine, this coined word led to another neologism in the magazine. *Karşıcinsellik* or *karşıtcinsellik* were coined as an alternative to the loan word *heteroseksüellik* [heterosexuality] and used in several issues. These coined words, in which *karşı* means opposite or counter and *cinsellik* means sexuality, are formed in a similar way to formation of *eşcinsel*. The earliest example of *karşıcinsel* is available in the 2<sup>nd</sup> issue of the magazine (1994). Utku A. Feza uses *karşıcinsel* without any explanations, but it is comprehensible within the context (p.3-4). Feza says, “Kimlikleri hakkında bir soru sorulduğunda alınan cevap genelde hep o bildik eşcinsel/karşıcinsel karşıtlığına dayanan bir cevap oluyor” [ When they are asked about their identity, the answer is always based on the well-known dichotomy of homosexual/ heterosexual] (p.3). Using *karşıcinsel* in a duality with *eşcinsel*, Feza makes the meaning clear. Following Feza’s article, in the 8th issue (1995), Sanem Akay uses *karşıtcinsellik* and clarifies its meaning by adding *heteroseksüellik* in the sentence as an explanation (p.14). Feza probably chooses *karşıt* over *karşı* due to Turkish grammar rules, and it is possible to see both words as an alternative to *heteroseksüel* in many issues. Although *heteroseksüel/heteroseksüellik* were also adopted and circulated widely, translators, writers, and even readers tended to use the coined word for heterosexuality in the early issues. To give an example, in the 26<sup>th</sup> issue (1996), emil, an activist translator, opts for *karşıcinsel* while translating news from ILGA Bulletin and the meaning is clear because the translator uses *eşcinsel* and *karşıcinsel* in one sentence as a dichotomy (p.32). The literal translation of heterosexual has also been adopted by readers since the very early years of the magazine. In the 30<sup>th</sup> issue (1997), a reader says, “. . . kadının kadına, erkeğin de erkeğe en az karşıcinseller kadar rahatça sarılabileceği bir dünyada yaşamak

istiyoruz.” [we’d like to live in a world in which women can hug women and men can hug men as comfortably as heterosexuals do] (p.27). Yet, it is also obvious that *heteroseksüel* has not been given up but continued to coexist with its literal translation. The glossary in the 40<sup>th</sup> issue (1997) may exemplify this effort. There is no entry as *karşıcinsellik* or *karşıtcinsellik* in the glossary, where the terms and concepts are explained in detail, whereas the entry for *heteroseksüellik* is thoroughly analyzed. However, in the same glossary, under the entry for *eşcinsel bilinç* [gay and lesbian awareness], *karşıcinsel* is preferred, saying “karşıcinsel toplumun siyasal ve toplumsal yapısı” [political and social structure of heterosexual society] (p.2).

In the 17<sup>th</sup> issue (1996), *karşıtcinsellik*, another version of *karşıcinsellik*, is used in a medical article on ethics in sexual treatment by Prof. Dr. Şahika Yüksel. Yüksel writes “karşıtcinsellik (heteroseksüellik) dışı cinsel yönelim” [non- heterosexual sexual orientation] and uses the loan word in brackets to clarify the meaning of *karşıtcinsellik* (p.20). According to the magazine, this article has been taken from the 2<sup>nd</sup> issue of *Psikiyatri, Psikoloji and Psikofarmakoloji Dergisi* in 1994. This example suggests that *karşıcinsellik* and *karşıtcinsellik* were not created within *Kaos GL* magazine, but it is important to note that readers, translators, and writers made an effort to circulate this alternative usage in the early years of the magazine. In the 44<sup>th</sup> issue (1998), Hüseyin Ergen, a reader, expresses his disagreement with the use of *heteroseksüel* while criticizing the motto of the magazine in his letter. Ergen asks in the parenthesis why the magazine does not use *karşıcinsel* instead of *heteroseksüel* in the motto saying “eşcinsellerin kurtuluşu aynı zamanda heteroseksüelleri de özgürleştirecektir” [liberation of homosexuals will also free heterosexuals] (p.4).

Moreover, in the same letter, Ergen manifests his disapproval in his critique for a phrase stated in an article published in the 42<sup>nd</sup> issue (1998). Ergen remarks,

“Karşıcinsellik ile karşıcinsel baskı farklı kavramlardır; “hetero” gibi düzeysiz bir sözcük seçilmiş olması bir talihsizliktir” [heterosexuality and heterosexual pressure are different concepts; it is unfortunate to choose a crude word like “hetero”] ( p.5). It is not very clear why Ergen disapproves the loan word heteroseksüel/heteroseksüellik but it is discernible that as a reader he contributes to circulation of *karşıcinsel*.

Despite translators, writers and even some readers’ efforts to use *karşıcinsel*, it has not substituted the loan word completely, but it has not been forgotten either. While in the 117<sup>th</sup> issue (2011), *karşıcinsellik* was used by Ayşe Gül Altınay for the last time within the magazine (p.24-25), it is still possible to come across this word in various publications and websites as the translation of heterosexuality. In relation to heterosexuality, *düzcinsel* emerged as the literal translation of “straight” that means heterosexual. Similar to *eşcinsel* and *karşıcinsel*, it was created through neologism; i.e. two separate words were combined: *düz* (straight) and *cinsel* (sexual). In the interview I conducted with Şakir Özüdoğru, an activist translator for both *Kaos GL* and *Kaos Q+*, Özüdoğru explained that *düzcinsel* was coined by the poet, küçük İskender (Ş. Özüdoğru, personal communication, June 6, 2022). Moreover, another activist translator I interviewed, Çağdaş Gümüşoluk, noted that while he was translating Jagose’s *Queer Theory: An Introduction* (1996) for NotaBene Publishing, Özüdoğru suggested him to use *düzcinsel/düzcinsellik*. However, Gümüşoluk objected this suggestion, thinking that the word was not in circulation, and thus, would not be comprehended by readers (Ç. Gümüşoluk, personal communication, June 15, 2022).

*Düzcinsel* was used in the magazine for the first time in the 49<sup>th</sup> issue (1998) in a film review by Şakir<sup>82</sup> (p.32). Şakir uses *düzcinsel* in a binary opposition with *eşcinsel* (homosexuality), which clarifies its meaning for readers. Following this issue, the coined word is sometimes preferred along with *heteroseksüel*, but similar to *karşıcinsel*, it has never completely replaced *straight* or *heteroseksüel*. However, *düzcinsel* appears to have gained wider currency than *karşıcinsel*. The well-known authors and scholars choose to use *düzcinsel* to express heterosexuality. For instance, in addition to küçük İskender, in the 116<sup>th</sup> issue (2011), Murathan Mungan, a renowned author and poet, says “düzcinsel bir erkek oyuncunun bir filmde eşcinsel bir karakteri başarıyla canlandırması” [a succesful performance of a straight actor playing a gay] (p.13), and in the 124<sup>th</sup> issue (2012), Yusuf Eradam, a well-known poet, author and academic, also opts for *düzcinsel* in his film review, saying “düzcinsel evlilik” [heterosexual marriage] (p. 38) and “düzcinsel erkek” [straight man] (p.41). In the 161<sup>st</sup> issue, Irvin Cemil Schick (2018) prefers the coined word *düzcinsel* in a binary opposition with *eşcinsel* (p.31, 33). In addition to circulation of the word within the magazine, in 2019, İletişim Publishing House’s new translation also included *düzcinsel* in the title, *Düzcinsel: Heteroseksüelliğin Şaşırtıcı Derecede Kısa Tarihi* by Hanne Blank [Straight: The Surprisingly Short History of Heterosexuality] (2012).

Based on these examples, it would not be wrong to suggest that queer terminology in Turkish is continuing to develop, and new terms and concepts, one of which is *düzcinsel*, are still introduced by means of translation. The difference between attempts in the early issues of the magazine and today’s endeavors is that

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<sup>82</sup> There is a possibility that Şakir in the 49<sup>th</sup> issue (1998) is Şakir Özudoğru whom I interviewed within the scope of this study. Yet, it is only an assumption since I have not been able to confirm this information.

there are not heated debates and arguments on terminology any more. The agency of activist translators, readers, and writers who also act as translators is salient in the early issues. The reason might be that the early issues were the first and only platform where these issues were discussed and new knowledges were conveyed and generated. For many years, the magazine, particularly the early issues, have also been the first and only platform where such new and transformative discourses were introduced through translation of terms and concepts, and they made local agents produce a new narrative as a result of encounter between new and local knowledges and experiences. That is why discussions on how to translate a term or a concept have not only resulted in building up a queer terminology in Turkish but also have given LGBTI+ community, activists, and academia a tool to create a new alternative narrative in the Turkish context.

### 6.3 Glossaries

Glossaries and dictionaries are perceived as credible, objective, and accurate sources to provide explanations for concepts and terms. They are governed by norms that are both constituting and constitutive of power structures and reflect the dominant discourse within a given time and place (Nossem, 2018, p.174). Similarly, glossaries in the magazine became very essential sources for readers, activist translators, and writers to understand and consolidate their grip on new concepts and terms.

However, in contradistinction to the perception and function of dictionaries and glossaries in general, I suggest that glossaries in *Kaos GL* emerge as a more flexible and democratic platform where newly-introduced terms and concepts are explicated and historical background for LGBTI+ movement and queer politics are also elucidated. Those who compile these glossaries, be they activist translators and

writers in the magazine, attempt to build up a common queer terminology while they also try to develop politically correct usages.

The glossaries in the magazine are presented either without a title or under different titles such as *sözlük* [dictionary], *sözlükçe* [glossary] and *lugat* [dictionary in Ottoman Turkish]. The first glossary, as shown in Figure 12, appears in the 8<sup>th</sup> issue of the magazine (1995).

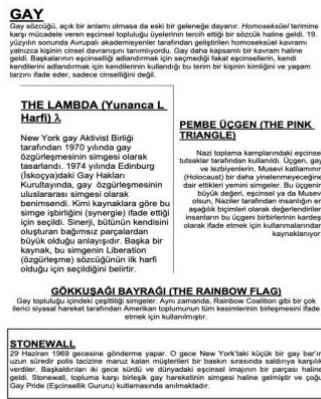


Fig. 12 The first glossary published in Kaos GL, explaining gay, three LGBTI+ symbols and an important event in LGBTI+ history (*Kaos GL*, April 1995)

It does not have a title or an introduction, but it explains one word and four basic concepts related to LGBTI+ history, so it would not be wrong to consider it as a glossary. In this brief glossary, the writer explains gay, the Lambda, the pink triangle, the rainbow flag and Stonewall. While “gay”, as a loanword, is written as in English, its emergence and historical development are explained. The explanation underlines that the use of this word does not only refer to sexuality but also the identity and life style of the individual. It is also stated that “gay” has been preferred by the gay activist groups that contend with the term “homosexual” which has negative medical connotations. The entry for the Lambda is given in English along with the Turkish explanation in the parenthesis as *Yunancada L harfi* [Letter L in



For homosexuality, the Turkish translation, *eşcinsellik*, is chosen. The other words except for gay are written in accordance with the Turkish orthography. Moreover, this glossary does not only indicate what these concepts and terms mean but also shows where they are originated. For instance, while lesbian is explained as women sexually, erotically, and emotionally attracted to women, it is also stated that the word comes from the island Lesbos where the lesbian poet, Sappho, lived. The concepts explained in this glossary also reflect the stance of the magazine and the attitudes of the writers. For example, after the meaning of heterosexuality is explained, it is also stated that heterosexual people do not feel obligated to tell their orientation in the society and they may also be heterosexist and homophobic. Moreover, heterosexism is defined as a kind of racism and heterosexist people are described as people who may exercise physical and psychological terror. These extra comments to detail the concept may be considered as an example of the general attitude of the magazine.

In the 35<sup>th</sup> issue (1997), a two-page section entitled *Lugat*, which means “dictionary in Ottoman Turkish”, is allocated for concepts and terms (p.16-17).

Figure 14 below illustrates these two pages:





Fig. 14 A more detailed glossary from the 35th issue (*Kaos GL*, June 1997)

Similar to the previous glossaries, the entries explain foreign terms such as closet and gay<sup>83</sup> and also include important figures from the LGBTI+ history. In the glossary, information on James Baldwin, a black gay author, and Arthur Rimbaud, a gay poet, is provided. According to the glossary prepared by emre and devrim, James Baldwin was an activist for the rights of black people. In his novels, essays and plays, he reflected hypocrisy regarding racial and gender discrimination. In the glossary, Arthur Rimbaud is introduced as an anarchist poet from Paris, and it is also mentioned that he was blacklisted by the police due to his affair with Paul Verlain. Furthermore, *De Profundis* by Oscar Wilde is included as entry in the glossary and explained as a long letter from Wilde to his ex-lover Alfred Douglas. In this entry, brief information on Oscar Wilde and Alfred Douglas is also given. In addition to literary figures from LGBTI+ history in the world, emre and devrim also explicate what pink triangle means and why it is important to LGBTI+ movement in the world.

<sup>83</sup> For gay and closet, not only explanations within the scope of LGBTI+ terminology but also their other usages and meanings are given. For instance, while gay is firstly defined as a homosexual person, the second meaning for gay is given as a lively and fun person.

Despite being similar to the previous glossaries in many ways, *Lugat* becomes distinct owing to the entry *Ülker Sokak* [Ülker Street], which is significant as a location and a period in the LGBTI+ movement and history in Turkey. In this way, this glossary combines Western and local/domestic concepts, history and experiences. There are also two unconventional entries, which are *erotizm* [erotism] and *aşk* [love]. Under these two entries, instead of explanations or definitions, two quotes, one of which is from Georges Bataille and other is from John Donne, are written. It is not explicit why emre and devrim inserted these two quotes within the glossary, but it shows that these glossaries are not rigid or normative. emre and devrim developed glossaries under the same title for the 36<sup>th</sup> and 38<sup>th</sup> issues. In the 36<sup>th</sup> issue (1997), while gay activist, lesbian and homophobia with its types (institutional, individual, and internalized) are explicated (p.16), a movie called “I shot Andy Warhol” and the book titled *Symposion* by Plato (p.17) are also presented. Under the entry *Aşk* [love], the writers opted to include a poem from Konstantinos Kavafis (1997, p.17). In the 38<sup>th</sup> issue (1997), while continuing to add quotes into the glossary, emre and devrim explained what active and passive mean historically in terms of sexuality and gave brief information about Milk Harvey, who was an important gay activist and had a significant role in gay and lesbian rights in the United States (p.9-10).

The glossary in the 40<sup>th</sup> issue (1997) consists of the basic LGBTI+ terms and identities particularly such as gay, homosexuality, transvestite, homophobia as well as two significant symbols of LGBTI+ history, be they Stonewall and Lambda, which is illustrated in Figure 15 below:

## TERİMLER VE ANLAMLARI

|   |  |   |   |  |  |
|---|--|---|---|--|--|
| <p><b>EŞCİNSİL:</b> Kendi cinsinden olanlara duygusal, erotik ve cinsel yönelim içinde bulunan kadın veya erkek. Eşcinsel terimi, hem kadın eşcinseller hem de erkek eşcinseller için kullanılmakta birlikte günlük hayatta daha çok, erkek eşcinselleri anlar.</p> <p><b>EŞCİNSELLİK:</b> "Homosexuality" teriminin birebir çevirisidir. Zamanında bir terim olarak tanınmamıştır. Kadın veya erkek, kişinin erotik, cinsel, duygusal açıdan kendi cinsine yönelik olma durumudur. Toplum genelinde ve bazı ruh sağlığı profesyonellerinde kamunun aklına eşcinsellik ile transeksüalizm veya transevestit davranışlarının uzantısı, ümeğin transeksüalizm eşcinselliğin daha aşırı bir şekli değildir. Bunlar ayrı düzlemde alt olgulardır.</p> <p><b>GAY:</b> Bu terim, eşcinsel kurtuluş hareketiyle birlikte ortaya çıkmıştır. Başlangıçta hem kadın hem erkek eşcinselleri kapsayan bir kelime olmakla beraber, günümüzde sadece erkek eşcinseller kendilerini kullanmaktadırlar. Bu süreçte, "homoseksüel"den politik bir kopuş olarak tanınmamıştır. "Homoseksüel" kelimesi, tip tarafından tanımlanmış olduğu halde, "gay" kelimesi, aynı cinsden insanlarla beraberine karşı duygusal, erotik, cinsel yönelimleriyle yaratılan hayat tarzını tanımlamak için, eşcinsel bireyler tarafından ortaya konmuştur. Bu kelimenin, Türkiye, İngiltere'den</p> | <p>olduğu gibi alınması 80'lere rastlar.</p> <p><b>LEZBİYEN:</b> Eşcinsel kadın gir. Sappho'nun yaşadığı Lesbos (Midilli) adasının isminin türetilmiş bir terim olup, duygusal, cinsel, erotik yönelimleri kendi cinsinden bireylere karşı olan kadınları tanımlamak için kullanılmaktadır.</p> <p><b>BİSEKSÜEL:</b> Duygusal, erotik ve cinsel yönelimlerini kendi cinsine ve aynı zamanda diğer cinsle yönelen kadın ya da erkek.</p> <p><b>HOMOFOBİ:</b> Bu terim, eşcinsellere yönelik önyargı ve nefret anıdır. Bir tür kaygı ve korku ifadesidir.</p> <p><b>HETEROSEKSÜİZM:</b> Bir tür ırkçılıktır. Kadınlara yönelik ayrımcılık olan seksizmin (cinsiyetsizlik), heteroseksüel olmayanlara yönelik halidir. Heteroseksüizm, heteroseksüelliği bir zorunluluk olarak gölme ve birtek varoluş biçimi olarak dayatma halidir.</p> <p><b>HETEROSEKSÜİST:</b> Heteroseksüizmi savunan kigidir. Heteroseksüellik dışında hiçbir varoluşu kabul etmez ve heteroseksüel olmayanlara şiddetle varan fizik ya da psikolojik terör uygular.</p> <p><b>HETEROSEKSÜELLİK:</b> Bireylerin, cinsel, duygusal ve erotik olarak karşı cinsden kişilere yönelik olma halidir. Kendiliğinden ve zorunlu olarak, toplumda egemen</p> | <p>varoluştur. Bu kendiliğinden ve zorunluluk hali, heteroseksüel bireylerin kendilerini "heteroseksüel" olarak tanımlamalarına bile gerek duymamaktadır. Bu durumdaki bireyler, kendini "eşcinsel" ya da "heteroseksüel olmayan" diye tanımlayan bireylerin ortaya çıkmasını kavrayamamakta, "homofobik" ve "heteroseksist" olarak bu durum, bütün heteroseksüellerin olduğu anlamına gelmemektedir.</p> <p><b>TRANSEKSÜELLİK:</b> Karşı cinsle ait olma, karşı cinsle benzeri istegi, kendisini karşı cinslen birmiyim gibi hissetme.</p> <p><b>TRANSEKSÜEL:</b> Hem erkek hem de kadın için geçerli. Yani kişi biyolojik açıdan erkek olduğu halde kadın olmayı isteyebilir, kadın olduğu halde erkek olmayı isteyebilir. Ancak transeksüel, daha çok ruhsal eğilimleri için belirleyici bir kelime. Kişinin davranışlarından çok iç dünyasında kendisini karşı cinsden biri gibi görmesi, hissetmesi. Bu yüzden transeksüelleri dış görünüşlerinden belirlemek söz konusu değil. Çünkü kendilerini karşı cinsden hissettiklerini karşı cinsden görünüşlerine her zaman yansıtmazlar.</p> <p><b>TRAVESTİ:</b> Daha çok dış görünüş ve davranışlarıyla karşı cinsle ait olma istegini hissettiren. Halk arasında travesti denildiğinde daha çok</p> | <p>kadın kılığında erkekler aklıa gelse de travesti kelimesi aslında hem erkek hem de kadın için geçerli. Travestiler, karşı cinsin eşyalarını kullanmak, karşı cinsin giydiği kıyafetleri giymekten, ait olmak istediği cinsin davranışını sergilemekten zevk alan kimseler. Yani bir travestiyi dış görünüşü ve davranışlarından tanımak mümkün. Halk arasında ameliyatsız kadın olmama, yalnızca dış görünüşü ve davranışlarıyla kadın kimliğine bürünmeleri; transeksüel de giyim ve davranışlardan öte ameliyatsız kadın olmaları belirlemek için kullanılan yerleşik kelimeler olmasına rağmen aslında ameliyat olmuş ya da olmama, kadın veya erkek için böyle bir ayırma gidilecek bir kelime yok.</p> <p><b>TRANSFÖBİ:</b> Bu terim, travesti ve transeksüellere yönelik önyargı ve nefret anıdır. Biyolojik cinsiyetinden dolayı kendisinden beklenen seksüel ve toplumsal rolere</p> | <p>uyumarak değişimlere karşı bir tür kaygı ve korku ifadesidir.</p> <p><b>EŞCİNSİL BİLİNCİ:</b> Eşcinsel olmanın estetik gücü yalnız bir cinsel pratiği ötekine tercih etmek olmaz. Eşcinsel olmak, toplumda cinsel hazzı düzenleyen reçeteler karşısında olduğu kadar karşıcinsel toplumun siyasal ve toplumsal yapısı karşısında da estetik bir tavır takınmak demektir.</p> <p><b>STONEWALL:</b> 29 Haziran 1969 gecesinde gündeme yapılır O gece New York'taki küçük bir gay bar'ın (Stonewall Inn) uzun süredir polis tacizine maruz kalan müşterileri bir baskın sırasında saldırıya karışık verdiler. Başkaldırıdan iki gece sürdü ve dünyadaki eşcinsel imajının bir parçası haline geldi. Stonewall, topluma karşı birleşik gay hareketinin simgesi haline gelmiştir ve çoğu Gay Pride (Eşcinsellik Günü) kutlamasında anılmaktadır.</p> | <p><b>GÖKÜŞAĞI BAYRAĞI (THE RAINBOW FLAG):</b> Gay topluluğu içindeki çeşitliliği simgeler. Aynı zamanda, Rainbow Coalition gibi bir çok ilerici siyasal hareket tarafından Amerikan toplumunun tüm kesimlerinin birleşmesini ifade etmek için kullanılmıştır.</p> <p><b>THE LAMBDA</b> (Yunanca L Harfi): New York Gay Aktivist Birliği tarafından 1970 yılında gay özgürleşmesinin simgesi olarak tasarlandı. 1974 yılında Edinburg (İskoçya'daki Gay Hakları Kurulayında, gay özgürleşmesinin uluslararası simgesi olarak benimsendi. Kimi kaynaklara göre bu simge iğbirliliği (synergie) ifade ettiği için seçildi. Stonewall, bütünü kendiini oluşturan bağimsız parçalardan büyük olduğu anlayışdır. Başka bir kaynak, bu simgenin Liberation (özgürleşme) sözcüğünün herfi olduğu için seçildiğini belirtir.</p> |
|---|--|---|---|--|--|

### EŞCİNSİL OLUVERME SENDROMU

Birçok filmi eşcinselliğe yaklaşımını karşılamak için Andrea Weiss tarafından bir karşı çıkış olarak kullanılan "eşcinsel oluverme sendromu" adlı kavram bir çok yanılsamayı gömmize yardımı oluyor. Yoktenu beğenilimaya, gömmekten gelme iğe yaramayınca geriye yok edilmek istenilen sistem içi kılma devreye girer. Bu durumda eşcinsellik, egemen ideoloji içinde eritenin bir yolu olarak, salt cinsellikle sınırlandırılır ve hayatın diğer alanlarına taşınmasına izin verilmez. Weiss'a göre "Yatak odasının ötesinde bir eşcinsel kültür, kimlik ve tarih tehdit olmadığı sürece, insanların yatağa ne yapbğını görmesizlikten gelebilir egemen ideoloji." Yine Weiss'in filmlerinden kalkarak ortaya koyduğu bu durum, eşcinselliğe yaklaşımının radikal gibi gözüktüğü bir çok örneğin öz libanıyla eşcinselliği yatağ odasıyla sınırlandırıldığını gösteriyor.

### ERKEK EŞCİNSELLER KADINLARDAN NEFRET EDER, ONLARI RAKIP OLARAK GÖRÜR: Y A N L I Ş

Kadınları cinsel meti olarak gören, savurmasız bulduğu her an cinsel tacizde bulunan, üzerlerinde her zaman bir terör estiren heteroseksüel erkekler ve heteroseksüizmdir. Bilişli bir "gay"ın kadın peşinde koşan bir "erkek"te zaten paylaşacağı bir şey yoktur. Cinsel partner olarak seçeceği kişi de bir gay olacaktır. Dolayısıyla ne bir gay kadınlardan elinden erkeklerini almaktadır, ne de kadınları bir gay'ın partneri... O halde rekabet nerede?

KAOS GL 40 / 1

KAOS GL 40 / 2

Fig. 15 The glossary explaining LGBTI+ identities in detail (*Kaos GL*, December 1997)

With the loanwords borrowed from English and written in accordance with the Turkish orthography, similar to the other glossaries in the magazine, this glossary, too, can be considered to have two layers. One layer is related to translation of these LGBTI+ terms and concepts into Turkish either as loanwords, literal translation, or coinage. In this way, the concepts and terms are introduced to the LGBTI+ vocabulary, and thus queer literature. The other layer is related to transfer of knowledge on the history of the LGBTI+ movement, identities and politics. In the early issues of the magazine, there are some cases indicating that readers and even writers did not have enough knowledge about LGBTI+ identities or did not know how to express or translate these identities into Turkish. The most salient example is the translation of Susan Stryker's speech in the 2<sup>nd</sup> issue (1994). The translation, which was first published in the magazine *Amargi* in July-August 1994 and then re-published in *Kaos GL* magazine, is a famous speech made by Susan Stryker at the

demonstration against the American Psychiatric Association's 1993 annual meeting. The word "transgender" in Susan Stryker's speech was translated as *transseksiüel* [transsexual] in the 2<sup>nd</sup> issue of *Kaos GL* (1994) and more importantly at the beginning of the article it was explained as "those changing sex" (p.13)<sup>84</sup>. However, the word "transgender" today is not limited with the individuals who undergo gender affirmation surgery. Transgender refers to people whose gender identity or expression is different from the sex they were assigned at birth. It is also clearly explained in the glossary in the 40<sup>th</sup> issue of the magazine. According to the entry *transseksiüel* [transsexual] in the glossary, it is an emotional identification rather than a physical one so it is not possible to tell if someone is transsexual only by looking at their appearance (1997, p.1). It also means that unlike the definition in the second issue as "those changing sex", trans people do not necessarily have medical intervention.

Another example showing readers' lack of knowledge regarding LGBTI+ concepts is the section entitled "*Tanıklıklar*" [Witnesses] in the 6<sup>th</sup> issue (1995, p.8). In this section, where individual experiences are shared by readers, the individual in the second example is presented as "*kadın transseksiüel*" [transsexual woman]. However, as the story proceeds, it is understood that the individual was assigned female at birth but identifies himself as a male, which is expressed in today's terms as a "trans man" rather than a "transsexual woman" (p. 8). Glossaries in the magazine have served as a tool to eliminate such confusion and lack of knowledge

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<sup>84</sup> As this translation in *Kaos GL* magazine was taken from another magazine entitled *Amargi*, it might be assumed that writers, editors or translators of *Kaos GL* magazine did not have a chance to interfere with the already translated text. However, this assumption proves wrong when two translations published in these two magazines are analyzed thoroughly. The intervention by *Kaos GL* starts with the title. In *Amargi*, the title is "*Kim Tanınıyor*" "Who defines it?" while in *Kaos GL* it was changed into "*Transseksiüel Öfke*" [Transsexual Rage]. Moreover, while translator of *Amargi* used *homoseksüel*, *Kaos GL* editor opted for *eşcinsel*. So it appears that although *Kaos GL* editors and writers had an opportunity to make changes in the translation, they intentionally left "those changed sex" in the text.

regarding the terms and concepts. In the 167<sup>th</sup> issue (2019), ecemen's personal story (2019) reveals the confusion regarding the identities and how to identify these identities. ecemen says when they first joined Lambda LGBTI Solidarity Association in 2006 the word "trans" did not exist. Instead, people in the community identified themselves as *gacı*<sup>85</sup>, *dönme*<sup>86</sup>, transvestites and transsexuals. According to ecemen, transvestite was defined as a transgender person who has not gone through medical intervention or even as a sex worker by the LGBTI+ group itself. The article points out that there was no or little awareness of politically correct usage of LGBTI+ related words. But more importantly, it is possible to understand through ecemen's ontological narrative that this lack of knowledge regarding gender identities, gender expressions and sexual orientations led to confusion for LGBTI+ individuals related to their own identity, and caused them to struggle to identify themselves.

Undoubtedly, terms and concepts have been developing day by day. According to the extensive glossary in the 167<sup>th</sup> issue (2019), *trans* has become an umbrella term in Turkish, which refers to any individual whose gender identity or gender expression is not the same as their assigned sex/gender and also covers anyone who identifies as cross-dressers or transsexuals (p.31). Being trans is related to how individuals feel and identify themselves so whether or not they have gone through gender confirmation surgery is not relevant. In the 63<sup>rd</sup> issue (1999-2000), while the glossary entitled *GL Sözlüğü* [GL Dictionary] explains *travesti* [transvestite/ cross-dresser], it also touches upon "transgender", under the entry of *travesti*, saying that it refers to all individuals who attempt to change their physical appearance or sex assigned at birth regardless of having gone through gender

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<sup>85</sup> *Gacı* means woman in queer slang, *Lubunca*.

<sup>86</sup> *Dönme* is an offensive word to identify trans people in Turkish, referring to their gender affirmation processes.

affirmation surgery. In the glossary, it is also emphasized that transgender is a widely used concept internationally while in Turkey, where people confuse and misuse all the concepts and terms, this concept has not been put into use (p.1). However, in the 167<sup>th</sup> issue (2019), *transgender* (a loanword) becomes a separate entry in the glossary and is explained similarly (p.31). This time it is possible to observe that it has turned into a widely used term in academic circles and in the LGBTI+ movement in Turkey.

In the 41<sup>st</sup> issue (1998), the article on heterosexism in language may not be considered as a glossary, but it surely gives significant entries related to gay and lesbian identities in the Turkish dictionaries. The name of the writer of the article is not given. According to these entries, gay and lesbian identities are mostly associated to perversity and immorality (p.3-5). It is critically analyzed how gay and lesbian identities and words (such as *sevici*, *oğlancı*, *eşcinsel*, *homoseksüel*) are explained within the course of time in the Turkish dictionaries in the library of the Turkish Language Association. Considering the power that the Turkish dictionaries hold, the author appears to be disclosing the dominant discourse on gay and lesbian identities and subverting it. In respect to power and authority dictionaries hold, Eva Nossem (2018) notes that dictionaries have a role in “creating and transmitting linguistic and cultural knowledge, becoming itself and authoritative cultural product” (p.174). Thus, they are powerful agents that do not only shape cultural and linguistic knowledge but are also representations of the existing narratives. In this respect, I suggest that *Kaos GL* magazine overturns this hegemonic power by building up their own glossaries and offering alternative explanations to the concepts and terms. In addition, complementing the glossaries prepared and published by the authors and activist translators of *Kaos GL* magazine, the brief article on entries in the Turkish

dictionaries that was re-published in the 67<sup>th</sup> issue of the magazine under the name of Gay'e Efendisiz (2000) is a contribution to create a counter-narrative in respect to linguistic and cultural knowledge on gay and lesbian identities.

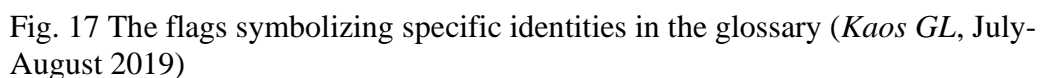
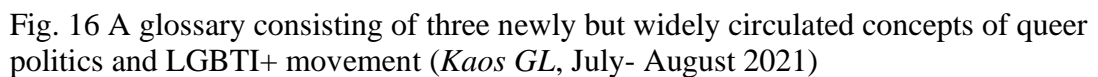
The 54<sup>th</sup> issue (1999) includes a unique glossary<sup>87</sup> within the article entitled “Şark-İslam Klasiklerinde Eşcinsel Öyküler ve Eşcinsel Kültür” [Stories of homosexuality and homosexual culture in Eastern- Islamic Classics]. In his article, Zekeriya Gün (1999) delves into gay culture and practices in the book called *Mevâid*, which was written for Ottoman bureaucrats in the 16<sup>th</sup> century, and presents a gay-lesbian jargon used in this book (p.15). Including Ottoman-Turkish words as well, the glossary explicates gay and lesbian-related phrases and expressions pertaining to the 16<sup>th</sup> century, and thus reflects gay culture experienced in the Ottoman Period. In this respect, the glossary here does not only serve as a tool to explain concepts and terms but as a way to convey and disseminate knowledge regarding gay and lesbian history in the Turkish-Ottoman context. It might as well be considered as an alternative narrative that goes against the discourse that gay and lesbian identities were imported from and have been imposed by the Western world.

Within the course of time, the literature on LGBTI+ identities and politics has also expanded. While the glossary in the 63<sup>rd</sup> issue (1999-2000) still includes basic concepts and terms, a more recent issue, the 167<sup>th</sup> issue (2019), offers a very extensive glossary, from gender binary to gender expression, from polyamory to pansexual. The latest glossary published in the 179<sup>th</sup> issue in 2021 explicates only three concepts which have been prevalent in queer politics and widely used in

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<sup>87</sup> The same glossary was also re-published in the 143<sup>rd</sup> issue (2015).

Figure 16 and 17 below show these two glossaries:





The glossary prepared by Galip Karabacak for the 167<sup>th</sup> issue is entitled as “+ *Sözlük*” [+ Glossary], referring to all the gender identities and expressions that are not written severally but indicated as plus (+). Emphasizing that this glossary is not fixed but needs to be developed and updated, Karabacak does not eschew from repeating widely-used and well-known concepts and terms such as gay, lesbian, and transgender as well as covering many more identities. These globally discussed identities are diverse and have not been fully transferred into Turkish. Karabacak’s glossary is an example of this case. While Karabacak explains many new identities in this glossary, he also includes English versions into the parenthesis. The Turkish corresponding words are either borrowed from English or literal translations such as *interseks* for intersex, *cis-normatiflik* for cisnormativity, *yıldız cinsiyet* for stargender, *demiseksüel* for demisexual, and *kuir cinsiyet* for gender queer (p.30-32). In this way, Karabacak’s glossary does not only make readers comprehend these identities but also make them familiar with the literature on LGBTI+ and queer identities and politics in English. Karabacak’s attempt to disseminate knowledge on queer literature is likely to be motivated by the increasing interest in LGBTI+ and queer issues in the academia in Turkey and the limited number of Turkish resources on these topics.

The efforts to translate LGBTI+-related words and concepts through borrowing, glossaries, and neologism led to fruitful and innovative discussions related to sexual politics within LGBTI+ movement and academia. While LGBTI+s find their way to express and identify themselves through these discussions, political correctness also came into prominence. As I mentioned above, the borrowed word for homosexual, *homoseksüel*, was disused in Turkish while a coined word, *eşcinsel*, became prevalent and politically correct term. Or the content of transgender in

Turkish has changed within the course of time through discussions and exchange of experiences and knowledge owing to intensive translations. Similarly, translation of “sexual orientation” into Turkish has been polemical to some extent. For instance, on the back cover of the 6<sup>th</sup> issue (1995), Başak Upar analyzes the word “cinsel tercih” [sexual preference] and invites the readers to think about it in detail. Upar emphasizes that it is wrong to say “I prefer homosexuality” (p. 16). According to Upar, in this way homosexuality is used as an opposite category to heterosexuality, which strengthens binarism and is again determinative in homosexuality. In the 10<sup>th</sup> issue, following Upar’s suggestion on *cinsel yönelim* [sexual orientation] instead of *cinsel tercih* [sexual preference], Venüs’ün Kız Kardeşleri opts for *cinsel yönelim* while translating an article written by Dr. Monika Reinfelder for *Lip* magazine (1995, p.3).

Considering heated discussions on LGBTI+ terms and concepts among readers, translators, editors, and authors of *Kaos GL* magazine, their import into Turkish through borrowing, neologism, and glossaries, it would be safe to claim that LGBTI+/queer terminology has been developed in Turkish within the last two decades. Yet, it is also clear that this terminology was not directly transferred from the West but it has been built upon the local knowledge and experiences. Moreover, through construction of LGBTI+/queer terminology in Turkish, theories and knowledge have also travelled into the Turkish repertoire. While forming a common LGBTI+/queer terminology, they learned about local and global history of the LGBTI+ movement and other people’s experiences. They set solid ground to challenge the hegemonic narrative against LGBTI+ people in Turkey, and thus constructed an alternative narrative. Building a queer terminology and its contribution to formation of a queer literature in Turkish have created theoretical and

methodological tools for academia, which has also paved the way for construction of a conceptual narrative that is “queer and queer theory” in various fields of study and disciplines.

## CHAPTER 7

### CASE STUDY III: ACTIVIST TRANSLATORS AS NARRATIVE CONSTRUCTORS: FROM CHALLENGING THE HEGEMONIC NARRATIVE TO BUILDING A NEW CONCEPTUAL NARRATIVE

In the previous sections, I discussed how activist translations in the early issues of *Kaos GL* magazine contributed to challenge hegemonic discourse against LGBTI+ people and to construct an alternative narrative in favor of them through textual analysis. Efforts of activist translators to develop a queer terminology also created an opportunity to discuss queer theory, LGBTI+ issues and politics of sexuality in Turkish. In addition to comparative analysis of the translations along with its sources and elaborate analysis of the imported queer concepts and terms within the non-literary texts along with the discussions surrounding the queer terminology and queer literature throughout *Kaos GL*, in this chapter, I will focus on the crucial role of activist translators in transferring epistemologies and discourses across cultures and building a new conceptual narrative and field in the Turkish academia through *Kaos GL* magazine and *Kaos Q+* journal. In parallel to Ergun's remark (2013) that "critical translational encounters are both intellectual and activist in their forms and effects and should be recognized as such" (p.286), I would also like to discuss activist repercussions of such transfer and encounter in the Turkish context.

In order to comprehend the role of the activist translators in challenging and constructing a counter narrative as well as building a new conceptual one, I think it is important to delve into their involvement in the LGBTI+ movement and thereby *Kaos GL* and *Kaos Q+*, their background, networking, and motivations. To this end, as I mentioned in Section 3.4 Methodology, I interviewed three translators from

*Kaos GL*, Yeşim Başaran, A.I. and M.C., four professional translators from *Kaos Q+*, E.D., D.B., Çağdaş Gümüşoluk and Şakir Özüdoğru (Gümüşoluk and Özüdoğru also volunteered for *Kaos GL*) and the former chief editor of *Kaos GL* and the current chief editor of *Kaos Q+*, Ayline Aslı Demir.

## 7.1 Networking

Even-Zohar (2002) suggests that agents are members of a group or a society that draw upon and accept new options for the organization of life. They are engaged in making new repertoires, import new options, be it materials or semiotic goods, and transfer them into the target culture. In a similar vein, John Milton and Paul Bandia (2009) define agents as “individuals who devote great amounts of energy and even their own lives to the cause of a foreign literature, author or literary school, translating, writing articles, teaching and dissemination of knowledge and culture” (p.1). From the perspective of Even-Zohar’s theory of “culture repertoire”, agents have been foregrounded and referred in scholarly works by the researchers in different ways such as agent of change (Toury, 2002), trendsetter (Sela-Sheffy, forthcoming), option-maker (Demircioğlu, 2009), cultural agent (Gürçağlar, 2009), self-appointed agent of change (Arslan and Işıklar-Koçak, 2014) and so on. In this study, as I mentioned in the theoretical framework briefly, the activist translators, too, emerge as active agents. While they were at first engaged in conveying and disseminating new information on LGBTI+ and queer politics through translation so as to contest the dominant narrative marginalizing and oppressing LGBTI+ community and create a sense of identity and belonging to a community, later on they have focused on generating new knowledge and extending it to new collaborations beyond the grassroots, leading to a new alternative narrative. Thus,

while I acknowledge the validity of all these conceptualizations for agents within the scope of translation studies and take into consideration the repercussions of their efforts in the Turkish cultural context, the agents in my case, who are activist translators, have emerged as counter-narrative constructors.

In the article where Hasan Âli-Yücel was focused as cultural agent, quoting from Bourdieu, Tahir-Gürçağlar (2009) notes that agents of change possess economic or cultural, but particularly symbolic capital (p.164). On the contrary, in my case, the activist translators, particularly those who translated for *Kaos GL* in the 1990s, did not only lack symbolic capital, but they were also marginalized and ignored in society. However, it may be possible to suggest that they held cultural capital since they were generally university students that could speak a foreign language.

Within the scope of this study, I conducted interviews with eight agents. Before I delve into their network, involvement in the movement, and their motivations, I would like to give brief information on their background. To start with the early years of *Kaos GL*, I met three agents who voluntarily translated many texts for the magazine. One of them is Yeşim Başaran, who also used her name openly in the magazine. Başaran said that she joined the LGBTI+ movement when she was a university student at the Middle East Technical University and she is now an engineer. M.C. is another volunteer translator of *Kaos GL* and he used a pseudonym, Harun T., in the magazine. M.C. was also a university student when he joined the movement and the magazine, and he is now a research assistant at the Department of English Teaching. The last interviewee having volunteered for the magazine in the early 1990s is A.I., who was also a university student at the Middle East Technical University when he heard about *Kaos GL* magazine and the group. He is now an

academician. As for translations in *Kaos Q+*, I interviewed four agents. One of them is Çağdaş Gümüşoluk, who has also used the pseudonym Ali Toprak, from time to time. Gümüşoluk is an editor and a professional translator, and he has provided translation services both for *Kaos Q+* and *Kaos GL*. Similarly, another translator, Şakir Özudoğru, who is an academician at the Department of Textile Fashion Design, has translated for both *Kaos Q+* and *Kaos GL*. The third translator I interviewed is D.B. who is an independent curator. They<sup>88</sup> have been providing translation services for *Kaos Q+*. Moreover, they also collaborated with Kaos GL Association for its other organizations and events including art exhibitions. The fourth translator I interviewed is E.D. who is a PhD student in the field of philosophy and has also been involved in editing and translation professionally. The last agent I interviewed is Ayline Aslı Demir. She is not a translator but the former editor of *Kaos GL* and the present chief editor of *Kaos Q+*. According to Tahir-Gürçağlar (2009), some agents may not seem to be directly involved in translational practice but when analyzed in detail, it is possible to see their influence on various processes of translation such as selection, production, and reception (p.163). This remark holds true for Demir. Although she is not a translator, she has been active in decision-making process in terms of selection of texts to be translated, editing, and revision of translations and organization of the translators.

Even-Zohar (2010c) claims that individuals and groups of individuals dedicated and motivated to produce ideas that can be converted into new options for the organization of life and society are indispensable to go beyond survival and achieve a level of existence (p.185). However, acceptance of these options depends on “an intricate network of relations” including “market, power-holders and the

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<sup>88</sup> The pronouns of D.B is they/them.

prospective users” (Even-Zohar, 2002, p.168). Thus, in order to understand how new options operate within the target culture repertoire, it is important to unravel the characteristics of the network of these agents; in other words, how they were involved with the magazine and the movement and how they were related to other agents during translation process.

When I asked the interviewees where they had heard about *Kaos GL* or *Kaos Q+*; how they joined the organization or the movement; and if there is/was a network of translators that they are/were a part of, they generally pointed to their social circle. For instance, M.C. said that he heard about the organization of *Kaos GL* from his friend when he was a university student in the early 1990s (M.C., personal communication, May 28, 2022). Similarly, A.I., too, became aware of the magazine in 1996 through his friends and decided to contribute (A.I., personal communication, July 20, 2002). Only Başaran said that she came across a poster/ announcement inviting gays and lesbians for a meeting by Kaos GL group in some magazine in a bookshop. Later on, she saw *Kaos GL* magazine in a bookshop, but since she was too embarrassed to be seen with the magazine, she stole it. Then, she met one of the founders of the magazine through a friend and joined the group (Y. Başaran, personal communication, June 1, 2022). As the structure and organization of *Kaos GL*, especially in the 1990s, and *Kaos Q+* are different in addition to the development of means of communication, the participation of the agents in these periodicals differ, too. While the activities or the very existence of *Kaos GL* spread around clandestinely, the translators of *Kaos Q+* joined the journal in a more professional way through different channels. According to the interviews, their previous activities in Kaos GL Association played an important role for translators to take a part in *Kaos Q+*. To give an example, Gümüşoluk, the translator of a few



scholarly articles in *Kaos Q+*, joined the network of volunteer news reporters of Kaos GL Association in 2012 and then volunteered to translate various texts for *Kaos GL* magazine as well. In addition to being a translator and news reporter, Gümüşoluk said that he also participated in various events organized by the association. While Gümüşoluk was a graduate student at Ankara University he took the queer theory course organized by Kaos GL Association, which appears to have connected him to *Kaos Q+* and was followed by translation of scholarly articles for *Kaos Q+* and then the book entitled *Queer Theory: An Introduction* by Annamarie Jagose (1996) under the collaboration of NotaBene Publishing House and Kaos GL Association. Although he noted that there was not a specific network of translators, his remarks point out that he has been a part of network constituted by activists, editors and translators which constitute his social circle (Ç. Gümüşoluk, personal communication, June 15, 2022). In a similar vein, Şakir Özüdoğru was a volunteer for *Kaos GL*, translating scholarly articles and poems into Turkish. Moreover, he said that he used to prepare a column entitled Poetika in the magazine, in which he conducted interviews with the poets as well as translating the poems of contemporary LGBTI+ poets and interviews into Turkish. Özüdoğru notes that the magazine with its readers, authors, and translators is a social circle. He does not refer to this circle as an established network of translators specifically but a small community in which everybody knows each other. It appears that previous activities falling into the scope of LGBTI+ and queer politics might be considered a criterion to be a translator for *Kaos Q+* (Ş. Özüdoğru, personal communication, June 6, 2022). As a curator, D.B., too, collaborated with activists, who are also their friends, and took part in various organizations and exhibitions by Kaos GL Association such as “Koloni Exhibition”. According to D.B, they cannot say that they are in a network of translators but their

path crosses with the activists and human rights advocates who provide support for translation, indigenous text production or various organizations. They are generally in close contact with them in their private and professional lives (D.B., personal communication, May 27, 2022).

The field of interest plays an important role in choosing translators for *Kaos Q+* or for translators to choose *Kaos Q+* to work with. E.D., for instance, has already been familiar with the activities of Kaos GL since she was a student at university, and she also participated in the panels and seminars organized by Kaos GL Association. As for providing translation services for *Kaos Q+*, she said that she enjoys and is specifically interested in the articles that she has translated for *Kaos Q+* owing to her academic pursuit (E.D., personal communication, May 28, 2022). In this respect, also Demir notes that the editorial board of *Kaos Q+* has opted to work with D.B. and E.D recently since they have been involved in and familiar with not only translational practices but also queer theory, philosophy, and queer politics (A.A. Demir, personal communication, May 27, 2022).

*Kaos GL* translators in the early years of the magazine and the translators of *Kaos Q+* have assumed several roles and responsibilities aside from translation. In this sense, Demircioğlu (2009) underlines an essential characteristic that agents of translations have:

[A]gents may take on various identities or professions in the social life of a given culture, and, second, they may carry out intermediary roles in translation-related practices, emerging as individuals with multi-functions. (p.133)

The examples I obtained from the interviews are in parallel to the quote above. For instance, Başaran wrote essays questioning queer and LGBTI+ issues through her

experiences in addition to translation. Moreover, in the early years of the magazine, she undertook several duties to publish and circulate the magazine (Y. Başaran, personal communication, June 1, 2022). Similarly, A.I. contributed to the magazine not only with his translations but also indigenous works (A.I., personal communication, July 20, 2022). M.C., one of the early translators of *Kaos GL*, gave seminars in the queer theory courses at Ankara University as well as writing indigenous essays and giving presentations on queer and LGBTI+ politics in various seminars and meetings organized by Kaos GL such as *Anti-homophobia Meeting* (M.C., personal communication, May 28, 2022). As mentioned above, Gümüşoluk was also a volunteer news reporter, and Özüdoğru prepared a column on contemporary poets and their poems in *Kaos GL*. It is the case for *Kaos Q+*, too; for instance, D.B. is not only a translator but they are a curator and contributed to art events organized by Kaos GL Association. Similarly, E.D., who is also a PhD student studying in the field of philosophy as well as writing indigenous essays on queer studies is a professional editor and translator providing services for other institutions.

When I asked the interviewees if they get any support during the translation and, if yes, from whom they receive such support, they generally mentioned that there was not a structured system of feedback or consultation during translation process, particularly in the early years of *Kaos GL*. When they came across challenges and problems during translation, they mainly turned to other activists who were also a part of Kaos GL group. The discussions on new terms and concepts generally took place when they gathered in a café or a pub socially, and translation was a topic that came up among other issues on the agenda. For instance, A.I. said that he remembers discussions on terminology and new concepts in his social circle.

(A.I., personal communication, July 20, 2022). Gümüşoluk noted that he consulted other activists in the field since the terminology was new and in the process of formation (Ç. Gümüşoluk, personal communication, June 15, 2022). When it comes to *Kaos Q+*, undoubtedly, there is now a more established terminology; however, from time to time, translators may still need support related to translation of concepts or theories. E.D. said that she got support from the fellow translators (E.D., personal communication, May 28, 2022) and D.B. stated that they are in close contact with the chief editor of the journal so that they can consult her and the editorial board regarding translation of terms, concepts, and theories (D.B., personal communication, May 27, 2022).

While elaborating the network of translators both for *Kaos GL* and *Kaos Q+*, the answers of the interviewees from *Kaos GL* pointed out that it is not possible to mention a network or they were not a part of it as none of the agents volunteering for *Kaos GL* magazine considered themselves as “translator”. They said that they identified themselves only as “volunteers”<sup>89</sup>. Başaran underlined this situation, saying that:

In the group, there were one or two people who translated. We were in the same circle after all. . . As I had never considered myself someone like a translator, there was no communication among us through being a translator. But, of course, there were times when we discussed concepts. . . I translated because there were not many people who would translate. Otherwise, I would have never had courage to attempt to translate.<sup>90</sup> (Y. Başaran, personal communication, June 1, 2022)

As for *Kaos Q+*, the interviewees underlined their social circle, but they did not refer it as a network of translators. In addition, E.D. explained that she does not see herself

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<sup>89</sup> The concept of “activism” was not in circulation in the early 1990s in Turkey, so they described their position as “volunteer” instead of “activist”.

<sup>90</sup> For source text, see Appendix C, 6.

as activist since there are LGBTI+ activists spending their lives for this cause and it would be unfair to them. She further noted that these translations are not activist translations but surely have contributed to LGBTI+ activism. Similarly, Özüdoğru did not identify himself as LGBTI+ activist, and he noted that he is connected to the movement through his interest in queer theory and alternative socializing policies (Ş. Özüdoğru, personal communication, June 7, 2022).

Despite the remarks of the interviewees regarding the network, the individualistic characteristic of their efforts and their self-identification, I claim that when looked from a broader perspective, there is indeed a network which is constituted by activist translators, editors, readers, and other activists and also constitutes the social circle of these agents. They might appear to operate on their own and be separate from other agents of translation or in Luis Pérez-González's terms (2007), they might act as "self-appointed translation commissioners" that choose what to translate (p.71). However, I argue that the agents of translation, or activist translators, are linked to each other through circulation of translation, and thus, of knowledge. It may not be labelled as an established or a professional network of translators per se; however, it is a system of solidarity and support which is considered as "social circle" by activists and in which they exchange their ideas, share experiences, and conduct discussions on translation. In the article focusing on translation of post-war Bosnian poetry into English, Francis R. Jones (2009) puts forth a theoretical model for network of translators called "embassy networks", suggesting that "translations are instigated and produced not by a lone translator, but by a network of 'agents'" (p.303). Jones (2009) further indicates that "embassy network model" could possibly help researchers to scrutinize how agents join the network and operate to produce translations, how they are motivated and motivate

readers, and how they are influenced by and influence the target audience (p.305).

Jones focuses on the relationships between human and textual agents involved in poetry translation and traces the agents' geographic positionality, which makes his study completely different than mine. However, while delving into the network of activist translators, I find this perspective helpful as, particularly for *Kaos GL*, not only activist translators but also readers, writers and other volunteers were from time to time involved in transferring terms, concepts and theories into the Turkish culture repertoire.

Despite solitary and individualistic appearance of the efforts, I claim that translations were/are production of a non-static network they call their "social circle". Probably due to its activist characteristic, there is no hierarchy or power of representation in this network. The so-called social circle of these agents emerges as a flexible dynamic network. Moreover, I suggest that despite its loose and non-professional appearance, it is a very powerful network that introduced new alternative options into the Turkish cultural context. Thereby, it contributed to the change in the dominant narrative since the network has been constituted by like-minded people motivated and dedicated for social change.

## 7.2 Towards a conceptual narrative

As discussed and analyzed in the previous chapters, many new concepts, terms, and theories have been introduced into the Turkish culture repertoire through translation of non-literary texts. Moreover, these new imports led to discussions generating new knowledge that has contributed to the formation of a queer literature in Turkish. To give a more complete and a broader picture of the process constructing an alternative narrative and then a conceptual one, I think it is of pivotal importance to learn the

individual experiences of the activist translators in addition to textual analysis.

Underlining the crucial role of translators in challenging the dominant narrative and building a counter one, Baker (2006) notes that:

[N]arrative theorists acknowledge that undermining existing patterns of domination cannot be achieved with concrete forms of activism alone (such as demonstrations, sit-ins, and civil obedience) but must involve a direct challenge to the stories that sustain these patterns. As language mediators, translators and interpreters are uniquely placed to initiate this type of discursive intervention at a global level. (p.471)

In line with the quote above, I think selection of texts to be translated, challenges, and discussions during translation process as well as motivation of activist translators from the perspective of translators can enlighten the building blocks of a new narrative and also unravel the essential role of translators in intervening, overthrowing, and transforming the hegemonic narrative both against LGBTI+s and within the LGBTI+ community. To this end, in the following part, I will discuss the selection of translated texts, the role of the agents, i.e. the narrative constructors, in the selection process and their motivation to translate.

#### 7.2.1 What/ how/ why translate?

Both *Kaos GL* and *Kaos Q+* have been producing diverse contents linked to or from the perspective of LGBTI+ and queer politics. While the first issues of *Kaos GL* included any available article or news or translations related to LGBTI+ politics, history or experiences, after the 2000s it started to have special themes for each issue. Similarly, *Kaos Q+* has been publishing the issues under specific themes. To start with *Kaos GL* for the sake of being chronological, when I asked the interviewees about the selection process of the texts to be translated, all three activist

translators of the early issues underlined that they chose what to translate. When I asked them how they found the sources, the answers varied. For instance, Başaran said that before she went to her first meeting with Kaos GL group, she wanted to be there with something in her hand to contribute to the magazine. Thus, she found the article entitled “The Lesbian as a Single Woman” (1981) by Nanette Gartrell, which I also discussed in Chapter 5, at the library of the university and decided to translate it. I suggest that the following remarks by Başaran explicitly manifest the agency of activist translators in selection of sources for translation:

The first article I translated was written against a homophobic therapist called Socarides, his arguments. Then, if I am not mistaken, I remember seeing a text in a magazine sent to *Kaos*, to us. Where would I have found it after all? It was an article in a magazine. The son of the man [Socarides] was gay. . . . In a congress on psychiatry, while the man was giving a speech on how to treat homosexuality, the man’s son and a few activists entered in with the help of some other psychiatrists and protested. I knew about Socarides from the previous article I had translated. When I saw the article in this magazine I translated it too, like a follow-up.<sup>91</sup> (Y. Başaran, personal communication, June 1, 2022)

In a similar vein, A.I. and M.C. stated that mostly they chose the articles to translate. There were times that the founder of the magazine offered them various articles for translation, and if they were personally interested in the topics they agreed to do (A.I., personal communication, July 20, 2022; M.C., personal communication, May 28, 2022). Başaran remarked that Kaos GL group used to send its issues to other LGBTI+ organizations and associations, and in exchange, it received alternative sources. She did not specifically state that these organizations and associations were located abroad and the sources were in a foreign language (Y. Başaran, personal communication, June 1, 2022). However, it is possible to infer it from the interview

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<sup>91</sup> For source text, see Appendix C, 7.



because M.C. also mentioned that some English gay magazines used to be sent to Kaos GL group. M.C. further stated that he sometimes took a look at these magazines and chose some essays to translate. Mentioning that he also translated from Greek, M.C. said that he found a gay magazine when he went to Greece, and based on his personal connections he was sent an issue of this magazine when he was back in Turkey and translated a few articles from it (M.C., personal communication, May 28, 2022). Özüdoğru, who is also a translator in *Kaos Q+*, undertook the mission of choosing the contemporary gay poets and their poems and introducing them to the Turkish readers through translation under the column he was preparing for *Kaos GL* (Ş. Özüdoğru, personal communication, June 6, 2022). All these remarks unravel that especially in the early years of the magazine the activist translators had a powerful agency in selection of texts for translation although they did not identify themselves as translators.

As for *Kaos Q+*, the interview with Demir pointed out that the editorial board is responsible for selection of the texts. Although Demir is not the translator of these texts she is closely involved in selecting, publishing and circulating the translation, which makes her one of the narrative constructors in this study. Demir explained how they designed the journal in line with the queer theory course having started in 2013 at the Department of Gender Studies at Ankara University. She said that they wanted the articles written by the graduate students during and at the end of the course to be published in peer-reviewed journals. However, the journals making publications in these fields were extremely limited. Thus, they considered and planned *Kaos Q+* with two dimensions. One is to provide a platform for the articles produced in this field and also at the end of these courses to be published, and thus, to ensure knowledge production on queer theory. The other dimension is to provide

sources for this course by translating articles since they had difficulty in finding sources on queer theory and queer politics in Turkish. As for the content of the journal, Demir stated that the themes of *Kaos Q+* consisted of what they needed to learn during these courses and added that:

For instance, since Gayle Rubin's "Thinking Sex" that maybe got Butler to write *Gender Trouble* is a very basic text, it was directly included in the reading list. For example, the issue "Desire" was like our research issue on Deleuzian sources of queer theory. Thus, the texts of these sources were translated. The texts related to desire theory were included. For example, the issue "Labour" mostly covered the texts with the queer perspective based on class discussions. . . We needed to translate at least some of the basic texts for the course subjects that we taught. For example, in order to discuss body, we selected the most basic texts related to body in queer theory. . . Actually, we can say that the translation section of *Q+* is the bibliography of the course<sup>92</sup>. (A.A. Demir, personal communication, May 27, 2022)

The quote from the interview with Demir above emphasizes the selection process of the texts in detail as well as the starting point of the journal. She further noted that due to lack of sources in Turkish and the language gap of the students, instead of addressing more complex and intricate relations between queer theory and other disciplines or various schools in these disciplines, they tried to translate only the most basic and more general texts related to queer theory (A.A. Demir, personal communication, May 27, 2022). When the translation section of the journal is reviewed, it is possible to confirm what Demir puts forth. To give an example, I would like to mention the translated texts in the very first issue of *Kaos Q+* briefly.

The first issue of *Kaos Q+* introduces queer politics and methodology, and includes Annamarie Jagose's *Queer Theory: An Introduction* (1996) translated by Mine Durur. It is not a full translation as stated in the journal but a compiled one

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<sup>92</sup> For source text, see Appendix C, 8.

constituted of selected parts from the book. Annamarie Jagose is a well-known scholar in feminist studies, lesbian/gay studies, and queer studies. Her work entitled *Queer Theory: An Introduction* (1996) is one of the pioneering books and an introduction for those who want to get a grip on the theory and have a general overview on the field. While accounting for history of gay liberation and homophile movement, Jagose also theorizes same-sex attraction and delves into discussions on queer theory in terms of identity and performativity. In this sense, it appears to be significant for the editorial board to start *Kaos Q+* with the highlights from Jagose's book. It serves as an introduction to queer theory which sums up the important points and main approach of the theory. As Demir suggested, it is one of the texts that could give students an idea about what queer theory is (A.A. Demir, personal communication, May 27, 2022).

The second translation in this issue is Gayle Rubin's article entitled "Thinking Sex: Notes for a radical theory of the politics of sexuality" (1999) translated by Berkay Ersöz. In this article, Gayle S. Rubin (1999), who is an activist and a scholar of sex and gender politics, states that the 19th century values of morality and chastity still exist and inevitably influence discourses and viewpoints on sexuality, medical practice, sex law and police conduct (p.150). Rubin's article is a historical account for sexual politics in the Anglo-Saxon world, and Rubin claims that "sexuality is political" and "organized into systems of power, which reward and encourage some individuals and activities, while punishing and suppressing others" (p.180). Despite the developments in the sexuality politics due to the LGBTI+ activist movement in the grassroots and queer theory in academia in the Anglo-Saxon world in the past two decades, the conditions in Turkey have not improved at the same pace. Also, Rubin's arguments were conspicuous in every field in Turkey during *Kaos GL's*

early years; moreover, they still exist today. It is possible to encounter encouragement for homophobia and transphobia and under-punishment for hate crimes while it is also common to see oppression and marginalization of LGBTI+ people as they do not fit the hegemonic and heterosexist discourse on sexuality in Turkey. In this respect, the choice of this article is important since researchers and scholars working on or in relation to gender and sexuality can relate and develop ideas in Turkish. In line with Demir's remarks, it is a basic text that may have been an inspiration for Butler to produce one of the founding texts of the field, *Gender Trouble* (1990).

The third translation entitled "How Queer Can You Go? Theory, Normality and Normativity" (2008) was written by Claire Colebrook, who is a scholar of Women's, Gender and Sexuality Studies and has published books on feminist theory and continental philosophy, and translated by Selvi Danacı. In her article, Colebrook (2008) makes distinction between queer theory, queer studies, and queer critiques, and attempts to re-define queer theory. She suggests that queer does not only mean to destabilize the norms but to create differences. Moreover, she argues that this theory does not delve into acts of subjects against regulations and norms but " the ways in which bodies enter into relations to produce events, events that transcend those bodies " (p.18). Colebrook (2008) concludes that queer theory has two features: firstly, it refuses good sense and common sense which judge relations, but, in this way, it also reproduces the given terms of gender and dichotomies. Secondly, queer theory does not destabilize the established systems but question their emergence in the first place. Thus, Colebrook offers a methodology that might help scholars and researchers approach their research subjects from queer perspective or a way to queer their own fields. In an academic journal which focuses on queer studies and queer

methodology, this article may provide guidance for researchers and scholars in Turkey to queer their own field of study, consider significance of queer politics and methodology within their research area and produce new queer knowledges building upon local experiences and contexts.

The examples from the first issue confirm Demir's remarks. Since the issue focuses on a specific theme that is introduction to queer theory, the basic texts in the field were chosen to be translated. It would not be wrong to suggest that the translations in both *Kaos GL and Kaos Q+* are not just simple transfer of texts into Turkish academic discourse or imports into the Turkish cultural repertoire. As Sherry Simon (1996) notes, it is "the continuation of a process of meaning creation, the circulation of meaning within a contingent network of texts and social discourses" (p.22), and it constitutes a project in which activists, scholars, and researchers participate with their own works contributing to dissemination, reformulation, and production of new knowledges, and thus to constructing a new conceptual narrative.

Undoubtedly, all these new concepts, terms, and theories conveyed into Turkish through translation of these non-literary texts have brought many challenges and heated discussions. The activist translators of the early issues mentioned that the lack of a terminology and queer literature in Turkish challenged them during translation process. Gümüroluk mentioned that the words that are in circulation and very familiar now such as "being out" was a problem in the early years. He still prefers to get support from the activists or academics in the field when he has difficulties in translating field-specific terms since the terminology is still new, dynamic and in the process of formation. Gümüroluk further remarks that he makes use of footnotes to explicate the context and thinks that it is an activist intervention

as well since it is important for readers to learn the background (Ç. Gümüşoluk, personal communication, June 15, 2022).

In terms of translation of the field-specific terms, both A.I. and Başaran mentioned that “come out” was one of the terms on which there were many discussions. A.I. said that he might have translated it as “kabuğunu kırmak” [hatch out] (A.I., personal communication, July 20, 2022). Başaran noted that when they were among a group of friends, they realized how this situation was generally expressed by LGBTI+s: it was not a translation, but the Turkish version that already existed as *açılmak* [to open up] (Y. Başaran, personal communication, June 1, 2022). Then, they started to use this expression as the translation of “come out” and “out”. Also, both Başaran and A.I. underlined that *Kaos GL* had a significant role in introduction and circulation of the term *gey* in Turkish, which also manifests the agency of activist translators of the magazine.

For Özüdoğru, local slang and terms often used in poems by LGBTI+ poets make translation very challenging. He either kept the English terms in the poems, giving explanations in the footnote or translated them explaining in the footnote why they translated a word in this way and sometimes warned readers against their possible mistranslation of the word. Özüdoğru remembers that there were discussions on how to translate or write “queer” in Turkish among the activists who also performed translations. Yet, he underlines that there were not many people to get help since queer theory was just emerging in the Turkish cultural context. To Özüdoğru, terms and concepts were very important because if they could not be understood it was not possible to transmit the texts properly and comprehensibly. He further underlined the difficulty resulting from the cultural specificity, saying that:

[It is not only a matter of terms, naturally it is something cultural. The way it is constructed culturally is different. . . It seems as if all these terms or ideas were imported from the West. It is not like that completely. They also exist in the culture itself. However, when the theory and culture, the local culture I mean, encounter, what theory explains does not directly correspond to that life. Here a choice should be made. Are we going to reconstruct the term based on the life there [the West] . . . Or are we going to use the theory to correspond to the word explaining authentic life here? They are significantly miles apart. I see it in queer theory a lot. . . If we believe that language makes, constructs life and if we start from a constructivist perspective, our choice will be a guide for people who employ the theory to build their own ontology.<sup>93</sup> (Ş. Özüdoğru, personal communication, June 7, 2022)

The quote above by Özüdoğru explicates the challenges and dilemmas in translating terms and concept as well as theories and ideas surrounding them. Moreover, these remarks, particularly the last sentence, highlight the powerful agency of translators in forming a queer literature in Turkish.

In parallel to Özüdoğru, rather than terms and concepts, to E.D., conveying the context and discussions is the most challenging side of translating scholarly articles for *Kaos Q+*. E.D. explained that the problems of queer community might be similar in Turkey and in the Anglo-Saxon countries but the contexts are different. Moreover, to E.D., the discussions not experienced in Turkey are hard to transfer. Without explaining these discussions properly with all its aspects, it might be difficult for readers to understand the article. In respect to finding solutions to translational problems, E.D. said that she gets support from academicians studying in the field or other translators who are familiar with the terminology. *Kaos GL*'s glossaries are also valuable references that she also consults. Moreover, she mentioned that she gets feedback from the editor within the process of translation in terms of terminology, footnotes, and other issues arising during translation (E.D., personal communication, May 28, 2022).

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<sup>93</sup> For source text, see Appendix C, 9.

In respect to challenges and problems in translation, Demir explicated that overlooking the historical development of terms and concepts, and thus, simplifying or generalizing the narrative in the books and articles on queer and LGBTI+ politics have been one of the most problematic parts of translation, particularly for early translations of *Kaos Q+* and NotaBene Publishing. To give an example, she touched upon the translation of a book emerging from the collaboration of Kaos GL

Association and NotaBene Publishing:

The concepts of LGBTI movement . . . vary according to the theoretical perspective and also historically. For example, the translation of our first book explains . . . queer theory from constructivist perspective. As it has a constructivist approach, for instance, it does not identify someone from the Ancient Greece as gay. Gay identity emerges in a specific historical period in its narrative. Or homosexual is a conceptualization emerging in a specific historical period in the book. But, for example, the first translator we worked with . . . translated this book in a way that all these concepts have been straightened, everybody is identified as *gey* or *eşcinsel* and he corrected all the “so-called” politically wrong identifications. It has become something that ruins the narrative of the whole book<sup>94</sup>. (A.A. Demir, personal communication, May 27, 2022)

However, Demir also mentioned that the accrued translations have led to a decline in such problems, and translations proceeded with discussions and exchange of ideas, which also confirms E.D.’s remarks on having feedback during the translation process. In order to overcome translational problems, Demir further underlined the importance of selecting translators for *Kaos Q+*. Owing to the academic and field-oriented content of the magazine, Demir and the editorial board opt to work with professional translators. However, they do not choose any professional translators who work in the field of social sciences. Instead, the translators they work with are involved in translation of queer studies and related areas. To give an example, Demir

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<sup>94</sup> For source text, see Appendix C, 10.



mentioned that they have recently worked with E.D. who has translated many texts on post structuralist theory which is closely related to queer theory, and D.B. a background on philosophy and queer theory. To Demir, when translators that are good at social sciences in general do not have any experiences in queer texts, the editorial board needs to conduct a detailed and possibly tiring revision and editing process. Thus, they tend to choose translators who have knowledge about philosophy and queer philosophy, and also involved or interested in current discussions on feminism and LGBTI+ and queer politics (A.A. Demir, personal communication, May 27, 2022).

What has been translated and how they have been translated for *Kaos GL* and *Kaos Q+* lie in the motivations of the agents. Undoubtedly, the early years of *Kaos GL* and the period when *Kaos Q+* has been published are different in terms of political conditions, the socio-political and cultural developments. Thus, it points out that the motivations of activist translators are contextual, and thus divergent. In respect to motivation in activist translations, Tymoczko (2010) notes that cultural specificity of activist translations has a significant influence on their target of resistance, their goals, strategies and their affiliations (p.231). She further explains that:

Contextually driven motivations are paramount in the strategies chosen by activist translators because the stakes of their choices are high, particularly in agonistic and polarized power struggles. Careful attunement of translation strategy to context is driven by the political sensitivities of the target populations and the translators' investment in influencing their audiences. Because struggles and contestations are inherently in flux and often undergo rapid change, activist strategies cannot be static; they must be precisely adjusted to the historical, political, and cultural requirements of the time. (p.231-232)

In parallel to the quote above, when I asked the interviewees about their motivation to translate for *Kaos GL* and *Kaos Q+*, their answers explicitly reflect the cultural, political, and social conditions of the time. For instance, based on the interviews with the activist translators of *Kaos GL*, it is possible to suggest that two fundamental issues motivated activists to be involved in voluntary translational practices for the magazine. The first one is to make the LGBTI+ community in Turkey aware of the experiences of LGBTI+s; the historical development of the movement; the current issues regarding the LGBTI+ rights and politics worldwide. Thereby, LGBTI+s could come together locally and would know that they were not alone in the world. In other words, the activists would contribute to the identity formation of LGBTI+s and their sense of belonging to a community, which, I suggest, emerge as an option imported into the Turkish culture repertoire. The second one is related to the identification issue. As there were very few or no sources in Turkish regarding sexual orientations, sexual expressions, gender identity, LGBTI+s must have had hard time recognizing what they had been experiencing and how they could identify themselves or what terms or concepts they could use to refer to their experiences, feelings or identities. To give an example, M.C. said that he had linguistic concerns about terms and concepts during translation process since they did not know how to identify themselves in the 1990s. Furthermore, underlining people's tendency to think that homosexuality has always been considered as perversion or illness, he wanted to show that heterosexuality was socially constructed by translating various articles related to sexuality, identity and LGBTI+ experiences in different cultures within the course of history. He said he wanted to share what he learned from these articles and essays with other readers in Turkey, which possibly manifests an attempt for a reference or a queer literature in Turkish language (M.C., personal

communication, May 28, 2022). A.I. had a similar attitude, too. Translating intellectual, political and also dissident articles, A.I. contributed to the formation of a queer literature in Turkish. In respect to his motivation, he explained that:

To convey similar experiences and struggles experienced in different places in the world to Turkish and readers from Turkey. Thus, to contribute to create a discussion. . . To bring [these articles into Turkish] and maybe to set a higher bar for discussion.<sup>95</sup> (A.I., personal communication, July 20, 2022)

Having a parallel motivation, Başaran said that she wanted to be useful to the LGBTI+ movement in Turkey by translating texts that narrate the current events and experiences related to LGBTI+s across the world. Moreover, Başaran noted that she was personally interested in visibility of women, particularly lesbians, as it was a problematic issue in the early 1990s. She said that she tried to increase visibility with a group of lesbian activists so that more lesbians could find each other and join their group (Y. Başaran, personal communication June 1, 2022). Although Başaran added that there was no specific vision or mission and they just wanted to show that they were not alone, her remarks highlight a specific personal agenda for translation. It would not be wrong to suggest that both transferring knowledge on queer and LGBTI+s into Turkish and thus enabling LGBTI+s in Turkey, who possibly felt lonely and confused in the early 1990s, to make sense of their gender identity, sexual orientation, or gender expression underlie her motivation to translate.

Similarly, Özüdoğru underlined the voluntary characteristic of his contribution. In line with his personal interest in literature, poetry in particular, he aimed to introduce queer poets and their poems to readers from Turkey by translating them (Ş. Özüdoğru, personal communication, June 7, 2022). In this way, I suggest

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<sup>95</sup> For source text, see Appendix C, 11.

that he contributed to unravel the figures hidden or ignored in literature due to marginalization or oppression based on their sexual identities. Gümüşoluk, too, mentioned that he took part in Kaos GL group voluntarily as a news reporter and translator. In addition, he also added that during queer theory course at Ankara University he even translated scholarly articles into Turkish voluntarily for the other students to be able to understand the course materials. While he only underlined his voluntary works and did not specifically articulate his motivation, his acts clearly point out an attempt to share and disseminate new knowledge on queer and LGBTI+ politics and history (Ç. Gümüşoluk, personal communication, June 15, 2022).

As for professional translators, E.D. and D.B focused on their willingness to work for *Kaos Q+*. Although E.D. stated that she translated for *Kaos Q+* for a fee, she also said that she prefers to work with Kaos GL Association rather than other organizations (E.D., personal communication, May 28, 2022). Similarly, D.B. noted that they had a professional relationship with *Kaos Q+* but they also had voluntary collaborations for *Kaos GL* before (D.B., personal communication, May 27, 2022). It appears that their contribution to *Kaos Q+*, even if it is in exchange for a fee, has an activist motive. In this respect, it would be safe to suggest that the professional translators, too, have been employing their abilities and their own personal sources in line with their activist agendas. In relation to the motivation, or in other words, the agenda of translators, Tymoczko (2003) explains that translators may be attached or faithful to “dissident ideologies internal to a culture, or to affiliations, and agendas external to a culture” (p.201). Regarding power relations and their agendas, she further says that:

The problem with translators for dominant centers of power is not that translators are between cultures and cultural loyalties, but that they become

all too involved in divergent ideologies, programs of change, or agendas of subversion that elude dominant control. (p.201).

In addition to the quote above, Tymozcko (2003) remarks that translators are not positioned in a space between (p.201). Quoting from Tymozcko, Baker (2006) notes that translators' loyalty to subversive agendas "may lead them to position themselves differently in relation to domestic public narratives" (p.36). Considering the clear or less defined or less explicitly articulated political agendas of activist translators, it is safe to claim that their motivation to translate does not only position themselves against the dominant public narrative on LGBTI+s but also enable them to build up a counter narrative and possibly plant the seeds of a conceptual one.

#### 7.2.2 Subverting the public narrative and queer reverberations in academia

The attempts of self-appointed agents to share and disseminate LGBTI+ and queer knowledge in the local context might have appeared ineffective and vain back in the day. Yet, changes in the structure of the magazine as well as Kaos group, emergence of an academic journal and increase in production and translation of articles related to LGBTI+ and queer politics have proved otherwise. Activist translators seem to have managed to import new options and contribute to formation of a queer literature in Turkish language, which points out a change in power relations, too. Even-Zohar (2010b) underlines complexity of power relations when it comes to culture producers and notes that:

With the emergence of self-nominated producers, i.e., those whose services are not engaged by power-holders, the products they deliver may not reach more than a limited circle. People who produce texts in a language that is not acceptable to the dominating groups, or who invent or re-invent the language involved, or become engaged in long and infinite discussions about the desired nature of the entity about which they may be dreaming . . . may all

look pitiable and pathetic to their contemporaries, who may regard what they do as wasting life on futile endeavors. However, once the product gets somehow to market, a larger circle may be created to eventually become the power base needed for action that will introduce the desired shifts. The situation then may change dramatically, transforming the erstwhile helpless culture producers into powerful agents. (p.88)

For activist translators, the quote above seems to hold true. Although at the beginning these volunteers emerged as self-appointed agents and located in the periphery of the culture as members of a marginalized community, they were finally able to access to a wider group within the course of time, gaining power and symbolic capital. The emergence of the peer-reviewed journal, *Kaos Q+*, itself is a conspicuous example. Turning into influential agents has enabled activist translators to transfer into the Turkish cultural repertoire new options, one of which, as I suggest, is a counter narrative against dominant public narrative oppressing and marginalizing LGBTI+s in Turkey. In addition to increase in knowledge production and collaborations with other NGOs and public institutions as well as queer theory courses at the graduate level at Ankara University, the interviews with activist translators have confirmed this claim, too. M.C. explicitly stated that their aim, as volunteers of *Kaos GL* in the 1990s, was to change the dominant discourse against LGBTI+s, and he believed that they succeeded. He said that in the 1970s sexual minorities could not even identify themselves, and instead, other people in society would label them. Considering that the concepts and terms identifying people's sexual orientation, sexual identity or gender expression did not exist in Turkish then, it was not unexpected. M.C. added that at least "LGBT" was introduced into the mainstream vocabulary and is now in circulation, which points out subversion of and a shift in the dominant narrative (M.C., personal communication, May 28, 2022). Similarly, A.I. suggested that it is possible to see positive repercussions of *Kaos GL*

group in daily life. According to A.I., the efforts of Kaos GL group, including translations, indigenous text productions, or other volunteer organizations and seminars created an awareness and led people to think about LGBTI+ and queer politics. He suggested that collaborative works with other NGOs and local administrations as well as emergence of the academic journal explicitly show changes in the dominant public narrative (A.I., personal communication, July 20, 2022). Addressing resistance against the dominant narrative from the perspective of *Kaos Q+*, D.B. suggested that the academic journal has significantly contributed to contend with the public narrative that does not only discriminate LGBTI+s but also risks their lives. D.B. claimed that the academic journal cannot be kept separate from raison d'être of the Kaos GL Association so *Kaos Q+* is one of the most important instruments of the association in terms of its accessibility and sphere of influence. It means, for D.B., *Kaos Q+* has a significant role in changing the narrative (A.I., personal communication, May 27, 2022).

The interviews further showed that not only public narratives but also scientific narratives were challenged and overthrown through the attempts of the activist translators. As Baker (2006) suggests, scientific theories or categories are necessarily a part of the narrative that they are constituted in, and they are “ultimately concerned with legitimizing and justifying actions and positions in the real world, they can be highly threatening in a direct political sense” (p.10-11). M.C. claimed that the scholarly translations in the field of psychology and psychiatry defied the dominant narrative in these fields medicalizing sexual orientation, gender expressions and identities, which is undoubtedly a way of oppressing and marginalizing sexual minorities (M.C., personal communication, May 28, 2022). Similarly, Başaran mentioned that she probably decided to translate “The Lesbian as

a Single Woman” (1981) by Nanette Gartrell right after she found a homophobic book on psychological treatment of gays and lesbians (Y. Başaran, personal communication, June 1, 2022). Her text selection is clearly an attempt to resist the scientific narrative on gays and lesbians. In parallel, E.D. mentioned that specifically *Kaos Q+*’s issues on literature and history unraveled how LGBTI+s figures have been erased from literature and history (E.D., personal communication, May 28, 2022). The dominant public narrative in history and literature that tend to overlook or marginalize LGBTI+s has been challenged by the translated non-literary texts along with the indigenous works, revealing that LGBTI+s were not absent but indeed deliberately excluded from the public and scientific narratives.

While the public narrative against LGBTI+s has been resisted, and thus a counter one has been constructed, there have been changes within the movement itself, or in grassroots, thanks to the imports from *Kaos GL* and *Kaos Q+* through translations. For instance, E.D. explained that translation of academic terms such as intersex or queer from the academic articles into Turkish enabled these terms to be introduced and used in activism and politics. In other words, the terms and concepts that are used in academic articles have been adopted by and become prevalent in LGBTI+ activism and politics in Turkey through translation. These terms and concepts, and thus theories, started to circulate in daily life. According to E.D., despite addressing a smaller circle and having a limited influence on the grassroots, *Kaos Q+* has an aspect that strengthens grassroots as well. E.D. suggested that the politics defended by the grassroots need to be theorized so that the movement gains legitimacy and become dynamic to some extent, and *Kaos Q+* is an important tool to realize it (E.D., personal communication, May 28, 2022).



Transfer and dissemination of knowledge on queer politics undoubtedly have contributed to changes in the movement by raising awareness of the community. In this respect, Başaran noted that the LGBTI+ and queer politics have been elaborated and improved within the course of time. For example, she said that trans men organized separately because they were not very visible or their experiences were not shared within the movement. Then more trans men joined the group, and finally the movement questioned its shortcomings and tried to compensate it, so it has transformed the movement. Başaran also touched upon changes in knowledge of the LGBTI+ community, saying that the people who were participating in *Kaos GL* meetings or organizations became different. She explained that there used to be people who did not know anything and came to ask questions and learned from the activists. At the end of the 2000s, people who knew a lot about queer and LGBTI+ policies started to be a part of these meetings to discuss these issues (Y. Başaran, personal communication, June 1, 2022). Başaran did not specifically associate these changes in the movement with translations; however, when the transfer, production, and circulation of new knowledge are considered, translation appears to be the inevitable part of this process.

The attempts of the activists to resist the hegemonic narrative and build up an alternative one through knowledge production undoubtedly increased the visibility of LGBTI+ and queer politics as well as LGBTI+s, which has sparked the interest of academia. Since its first publication, *Kaos GL* magazine has been publishing translated or indigenous scholarly and informative articles on LGBTI+ rights, history, current issues, politics and so on. Thus, according to the interviewees, *Kaos GL* has influenced many scholars and researchers to focus on these fields of study. For instance, Başaran highlighted the direct contribution of *Kaos GL* to discussions

on queer and queer politics at academia, saying that this contribution has two dimensions. Firstly, many activists, who had been involved in knowledge production on queer politics and participated in the meetings and organizations of Kaos GL in the 1990s, became academician (Y. Başaran, personal communication, June 1, 2022). Başaran's argument here is confirmed even with the activists I interviewed here as both A.I. and M.C., who had been actively and voluntarily translating and producing scholarly texts on queer politics, are academicians now. Secondly, according to Başaran, there are researchers and scholars who are interested in queer and LGBTI+ issues and contact with activist groups and associations. For instance, in the mid-2000s, an academician from Sabancı University invited a few LGBTI+ activists including Başaran to their course for a discussion with the students after preparing a file consisting of the articles and essays of these activists and making the students read them. In this scope, Başaran further suggested that the first sources benefited by researchers in academia were the early productions of *Kaos GL* and LGBTI+ movement in the early 1990s. To give an example, when she entered "Kaos GL" as the key word to check some theses on the website of Thesis Center of the Council of Higher Education (Yöktez), she found out that there were several doctoral dissertations citing Başaran's articles in *Kaos GL* (Y. Başaran, personal communication, June 1, 2022).

In addition to increasing interest of academia, the interview with Demir also pointed out that the stance of academics towards LGBTI+, or in other words, the dominant narrative of academia on LGBTI+s, also changed within the course of time. While academia only focused on discrimination when it comes to LGBTI+s, now they invite them to their courses to discuss ethical approaches to research methods. Demir underlined that now it is beyond "how not to offend LGBTI+s".

Researchers and scholars used to address issues related to LGBTI+s such as access to health services, pedagogy and so on from the perspective of discrimination.

However, with queer theory, they have started to problematize these institutions and address social problems from a queer perspective (A.A. Demir, personal communication, May 27, 2022).

In respect to academic contribution from *Kaos GL*, Demir also said that it was primarily the initiative of *Kaos GL* to introduce the set of concepts in the field of queer and LGBTI+ politics into Turkish language although the main intention was not an academic contribution but to create an awareness and strengthen the community. Mentioning more recent years of the magazine and the organic relation and coordination between *Kaos GL* and *Kaos Q+*, Demir explained that:

*Kaos GL* was actually a platform I thought to be or I used as a platform where people producing works in academia were introduced. It was a platform for which I asked more limited and small contents from these people and where I saw their perspective and their relation with us. When they produced a content interesting for us I invited them for talks. . . If a more organic connection was established there . . . or for example they could contribute us more, they would be involved in the peer-reviewed journal, they would become an editor or a member of the editorial board or reviewer in the journal. These people, these academicians started to be informed about the contents of the journal within the course of time<sup>96</sup>. (A.A. Demir, personal communication, May 27, 2022)

In the quote above, Demir explicated that preliminary information is introduced by *Kaos GL* while this information is theorized by *Kaos Q+*. In addition, her remarks explicitly manifest how both periodicals are engaged in academia despite the differences between them in the way or the extent they contribute. Given the changes of the dominant narrative and its repercussions in academia, it would be safe to

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<sup>96</sup> For source text, see Appendix C, 12.

suggest that the accounts of the interviewees acknowledge the power of the counter narrative translated, adopted and circulated by the activist translators to initiate an academic interest paving the way to construct the new conceptual narrative, “queer”, as well as creating a common identity and a sense of community.

### 7.2.3 Construction of a conceptual narrative: Queer in academia

After two decades of the first publication of *Kaos GL* magazine, *Kaos Q+* was launched, and its emergence appears to be related to the commitment of the LGBTI+ activists to expand discussions on queer, sexuality, gender and LGBTI+ politics towards an alternative platform and include a wider circle consisting of academics, scholars, researchers, artists in addition to grassroots. Özüdoğru touched upon two points related to pivotal importance of *Kaos Q+*. The first one is that people in Turkey understood that it is a field in which academic works could be produced. The second is that it is an academic peer-reviewed platform where studies focusing on local cases are published. In terms of the journal’s inclusivity, Özüdoğru said that *Kaos Q+* has brought together the academic circle and the people who are not in academia but still produce theoretical works in the grassroots (Ş. Özüdoğru, personal communication, June 7, 2022). In parallel, D.B. suggested that *Kaos Q+* unites various people advocating human rights and works against the binary of academia and human rights advocacy, bringing them together with egalitarian principles. D.B. further stated that the journal is accessible to readers because the experiences conveyed through the journal overlap with the experiences of readers, which, according to D.B., indicates that *Kaos Q+* is not only an academic journal but also a platform showing that there are other people speaking the same language and having similar experiences (D.B., personal communication, May 27, 2022).

In an interview by Gülben Salman in Kaos GL website (2014), Ayşe Uslu, one of the editors of *Kaos Q+*, notes that the idea of an academic journal on queer studies developed and was embodied during the courses taught at the Women's and Gender Studies Program at Ankara University in collaboration with Kaos GL Association between 2013-2016. Thus, before delving into the journal, it might be enlightening to provide a background and to touch upon the queer theory course at Ankara University. In the interview, Demir elaborated the contents of the course, its relation to *Kaos GL* and the role of translation both in the course and emergence of the journal. Demir stated that the course, which was open to anyone interested in the field, was organized in collaboration with Kaos GL Association and started in 2013 for only a single term at graduate level. According to Demir's accounts in the interview, as a result of the positive reactions for the queer theory course and high number of participants, it was planned to be given for two terms (A.A. Demir, personal communication, May 27, 2022). The course was taken by people who were well informed about queer issues and wanted to produce scholarly works about it and people who were not very familiar with even the basic concepts. The first term's course was heterosexism criticism and alternative policies, which addressed activism, meeting with activists, heteronormativity produced by institutions like family, schools and so on. The second term's course, queer theory, addresses philosophical sources of queer theory such as psychoanalysis and post structuralist theories, and queer perspectives in different fields, which show students from different fields how to use queer studies in their own field of research. Demir noted that a group from Kaos GL Association consisting of Demir, Umut Güner (the general coordinator of the Kaos GL Association) and Ali Erol (who is one of the founders of *Kaos GL* magazine) prepared the content of the courses. For the

assignments of the first term, which were read and graded by this group, students were asked to interview experts or activists from the field or discuss their own fields with the people from the institutions dealt with in the course. According to Demir, the outputs of these courses contributed to *Kaos GL* because some of these interviews conducted for the assignments were published in *Kaos GL* magazine for the special issue of Heterosexism Criticism and Alternative Policies (the 155<sup>th</sup> issue in 2017), and some of the assignments of the second term were published in the 138<sup>th</sup> issue in 2014, in 144<sup>th</sup> in 2015 and 149<sup>th</sup> issue in 2016. However, when the students and the researchers wanted to publish their productions in peer-reviewed journals it was either difficult to find a journal that was open to this field of research or focused specifically on queer studies. Moreover, during the courses, Demir explained that they had challenges in terms of sources, which possibly led them to come up with the idea of an academic journal. Firstly, before *Kaos GL*'s initiative, there had been no queer theory course in Turkey. Thus, they did not have any models or syllabi that could be benefited from. Moreover, there were very few Turkish sources on queer theory. The language of the course was Turkish, and the majority of students could not speak English, which resulted in reading lists<sup>97</sup> that consist of few indigenous and many translated articles and books on queer studies. Considering these problems they encountered during the courses, they planned to publish an academic peer-reviewed journal. Demir explained that they organized *Kaos Q+* with two dimensions. One is to provide sources for these courses by translating articles. The other is to provide a platform for the scholarly works produced in this field and also at the end of these courses. In this respect, the intention was not only to introduce these fields of

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<sup>97</sup> Ayline Aslı Demir sent me the reading lists and course plans of the queer theory course from 2013-2014 academic term to 2016-2017.

research to readers or give information on this field but to encourage knowledge production on queer studies (A.A. Demir, personal communication, May 27, 2022).

Considering the reading lists that were provided by Demir, it is possible to see that Turkish translations and few indigenous sources in Turkish were among the mandatory reading list due to the language gap of the students while the recommended lists included articles and books in English. Among the translations, there were mostly the key texts in queer studies such as Judith Butler's *Gender Trouble* (1990), translations of the articles written by Elizabeth Grosz, translation of *History of Sexuality* (1976) by Foucault, translation of *The Second Sex* (1972) by Simone de Beauvoir. Demir also mentioned that eminent professors from the field such as Jack Halberstam and Annamaria Jagose gave lectures in the course for which consecutive translation services were provided (A.A. Demir, personal communication, May 27, 2022). It is salient that translation has been a politically and theoretically significant instrument to disseminate knowledge and also to forge queer alliances and epistemologies at academia. In this respect, I suggest that Butler's concept of performativity (1990, 2009) and Baldo's adoption of this concept for activist translation (2020) particularly for queer feminist spaces may explain the activist characteristic of these academic gatherings, their use of translation and then the journey from a course on queer theory to publication of an academic journal on queer studies.

According to Butler, gender performativity means that masculine and feminine identities are constituted through various forms of social action. In other words, gender is a performance and motivated through mandatory norms that entails what feminine or masculine identity is supposed to be. It also requires repetition of gender norms so that it is reproduced over and over within the course of time, and

influences and possibly transforms the socio-cultural contexts (Butler, 2009). Baldo (2020) takes up Butler's notion of "performativity" and theorize activist translation in queer feminist spaces with this notion. Underlining that translation is also performative since it leads to transformation, Baldo (2020) argues that "translation can produce political transformation" (p.36). Giving the example of Italian translation of Butler's *Notes Toward a Performative Theory of Assembly* (2015) and its effects on Italian queer feminist activism, Baldo (2020) notes that translation does not only transfer or import new discourses into the target culture but it indeed launches them. The activists and scholars present, read, and discuss these translations, which then become their inspiration or point of departure to initiate new discourses (p.36). The courses on queer studies and heterosexism critique given at Women's and Gender Studies at Ankara University are conspicuous examples of performativity of translation in an activist context. It is possible to suggest that Kaos GL Association's (or its editorial board) active role and cooperation here is interventionist and transformative. Since it has been publishing a journal that is committed to translate and disseminate new knowledges and narratives into Turkish and also to create a space for activists and researchers to produce and share practical and theoretical knowledges and narratives through their own indigenous works, their cooperation and support in organizing these courses at university can be considered to have an activist and inherently political agenda. Translations discussed within these courses have not only brought new knowledge and experiences into the target culture but also contributed to transformation of academia and allowed the researchers, students, and activists to create a new epistemic space and make productions through their essays, scholarly articles, and art works. It would not be



wrong to consider the idea of a peer-reviewed journal on queer studies as an outcome of such transformation.

In addition to translation's performativity in terms of its transformative power, Baldo (2020) also claims that performativity is related to "traffic of bodies, discourses and translations" and notes "Since performativity . . . refers to the concept of 'expressivity,' we can think of these bodies gathered together as a way in which translation speaks not only through words, but also through non-verbal means" (p.36-37).

A similar traffic of bodies, discourses, and translations can be observed in the case of the courses taught in collaboration with Kaos GL Association at Ankara University. These queer texts in translation and discourses that have been imported and disseminated through the contribution of *Kaos GL* magazine brought activists, students, researchers, and scholars together within a classroom, which might be as well considered as an activist space in this context, for learning, producing, disseminating, and reformulating knowledges on queer politics. While discussions in this course were enlightening in terms of theory and practice, they also manifested a lack of basic information on LGBTI+ studies and confusion in terms of queer studies according to Salman's interview with Uslu in Kaos GL website (2014). In this respect, she remarks that:

As we are getting closer to queer theory, observations and comments of both students taking the course and academicians participating in the seminars have revealed that it is necessary to support theoretical basis of queer literature particularly in Turkish as this field is very complicated and it is difficult to involve the issues within existing discussions. There was a gap to be filled and we conveyed this idea to the journal. To this end, . . . we included a queer studies section including research articles on theory. The aim of the journal was to provide sources for the literature in Turkish by

translating fundamental texts and to encourage to do research on these topics in Turkey.<sup>98</sup> (Salman, 2014)

As is understood from the quote above, Baldo's adoption of performativity of translation is very relevant to the case of the course on queer and LGBTI+ studies organized collectively at Women's and Gender Studies in Ankara University and the emergence of *Kaos Q+* journal. Translation is performative since it has transformed and initiated a new academic discourse and epistemic space. In addition, it motivates activists, scholars, and researchers get together physically and create a new platform to initiate new discourses and knowledges on queer in academia.

As for the content of the journal, *KaosQ+* consists of an introduction part by the editor of that issue, a section named "teoria" that involves theoretical studies, critics, reviews and research, a section named "queer studies" which includes studies and research discussing queer politics, "queeresk" which is comprised of essays on philosophy, science and also art work, and a section that is allocated to introduce dissertations in Turkish focusing on queer studies. It should be noted that the sections of the journal are not fixed in each issue. Sometimes a new section is included such as queernews (issue 1, 4), translation (issue 8) or book review (issue 6) or all the sections are combined under the name of "teoria" (issue 7). Yet, "teoria" is included in every issue.

Translation is also available in all ten issues of *Kaos Q+*. Table 2 shows the dissemination of translations and indigenous works which could be considered scholarly articles that follow a theoretical and methodological framework and possibly include bibliographies and references. Thus, I exclude the editor's introduction, news and current issues, book reviews, reviews on or samples from

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<sup>98</sup> For source text, see Appendix C, 13.

dissertations, essays, interviews, and art work from the chart. I should also note here that the reason I am excluding these works is not that I think they do not produce or disseminate knowledge on queer politics, sexuality, queer methodology or LGBTI+ politics. I am of the opinion that all these works including art and reviews contribute to creation of an alternative conceptual narrative and a new discourse in academia. Yet, within the limitations of my dissertation, I am required to restrict my examples with scholarly articles as I also exclude translations of news, personal narratives and literary works.

Table 3. The number of the translated and indigenous scholarly articles published in *Kaos Q+*

| Issue                 | Theme of the issue                       | The number of translated scholarly works | The number of indigenous scholarly works |
|-----------------------|--|--|--|
| 1- Fall/ 2014         |  | 3  | 3  |
| 2- Spring/ 2015       | <i>Beden</i> [Body]                      | 5  | 4  |
| 3- Fall/ 2015         | <i>Arzu</i> [Desire]                     | 4  | 5  |
| 4- 2016               | <i>Sınır</i> [Border]                    | 4  | 2  |
| 5- 2016               | <i>Emek</i> [Labor]                      | 3  | 4  |
| 6- 2017               | <i>Talim- Terbiye</i> [Education]        | 2  | 3  |
| 7- 2018               | <i>Queer Sinema</i> [Queer Cinema]       | 1  | 6  |
| 8- 2019 <sup>99</sup> | <i>Queer Edebiyat</i> [Queer Literature] | 2  | 5  |
| 9-2020                | <i>Tarih</i> [History]                   | 3  | 3  |
| 10-2021               | <i>Trans Çalışmaları</i> [Trans Studies] | 3  | 4  |

<sup>99</sup> Unlike the previous issues, in the 8<sup>th</sup> issue, there are two English articles on queer and literature written by Turkish researchers. One of them is Serdar Küçük's article entitled "The Impact of Modernism on Ottoman Literature and a Discussion of Baha Tevfik's Short Fiction" (2019, p.18-23). This article is followed by its Turkish version in the same issue. The second English article entitled "Love at First Bite: The Queer Transformation of Louis in Interview with the Vampire: The Vampire Chronicles" was written by Süleyman Bölükbaş (2019, p.30-35).

In the journal, indigenous articles, essays, reviews on books and artworks as well as dissertations take up the majority of the journal. Although translation may not be the main motivation for the publication of this journal and does not constitute the major part of it, translated articles, particularly in “teoria” and “queer studies” sections, take part in every issue of the journal. Moreover, the indigenous essays and articles on queer studies in the journal frequently make references to translated articles and books of queer scholars such as Judith Butler, Jack Halberstam, Annamarie Jagose and so on, and books reviews are often written on the translated books of the well-known scholars in the field of queer and gender studies. To give an example, in the 1<sup>st</sup> issue (2014), in the article on the political potential of queer, Alev Özkazanç draws upon the scholars such as Luce Irigaray, who is a renowned feminist philosopher, Jaques Lacan and Julia Kristeva while delving into the post-structuralist paradigm and their effects on queer. Özkazanç (2014) also focuses on historical background of queer, its current meaning and the political importance of indeterminacy of the concept, discussing theories of Judith Butler and Eve Kosofsky Sedgwick, who are eminent scholars in the field of queer theory and gender studies. In the 3<sup>rd</sup> issue (2015), İclal Ayşe Küçükırca analyzes transformation of gender through gender discussions of Heidi Hartmann, a feminist economist and scholar, and Iris Marion Young, a political theorist and social feminist, and explores Judith Butler’s critique to gender. Küçükırca (2015) also focuses on how gender can serve as a functional concept on the basis of the works of bell hooks, who is a feminist and social activist and an author in the field of intersectionality, and Maria Lugones, feminist philosopher and activist. In the same issue, Sevcan Tiftik (2015) scrutinizes performativity and the materiality of body within the scope of Butler’s social constructivist approach, and starts her analysis with the first chapter of Butler’s book

*Bodies that Matter*. As for book reviews, in the 6<sup>th</sup> issue Mert Karbay (2017) writes about *King Kong Theory* which was written by Virginie Despentes in 2006 but translated and published in Turkish in 2017. In the same issue, İlke Cide (2017) analyzes *Gay Manifesto*, which was written by Carl Wittman in 1970 and translated into Turkish by Barış Tanyeri in 2017. In the 8<sup>th</sup> issue, Berfin Atlı (2019) writes a review on Meg- John Barker's *Queer: A Graphic History and Gender: A Graphic Guide* (2016) which was translated into Turkish by Utku Özmakas in 2018. Although these examples may not be considered as translation proper or a translation at a textual level from a source text to a target text, they create an opportunity to open up a new epistemic field to discuss and produce knowledge in the Turkish repertoire on the basis of cross-border transfer of new concepts and theories by means of translation<sup>100</sup>. In this respect, translation does not only participate in the transfer and dissemination of knowledge but also the production and creation of knowledges in the local context and the construction a conceptual narrative in academia in Turkey.

In the interview with Andrew Chesterman, Baker (2008) mentions that she and Tymoczko agree that political engagement in terms of translation does not necessarily mean only textual interventions. Giving an example of a group of interpreters working for the World Social Forum based on Boéri's article (2008), Baker says that their political engagement is to volunteer their time and effort for linguistic diversity and to contribute political debates. However, she also notes that there might be a textual aspect. In case of these group of interpreters, for instance, the textual dimension is building politically responsible glossaries (Baker, 2008, p.13-14). In this study, activist translators' political engagement to construct a

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<sup>100</sup> In further studies, references to queer theorists and their works in the indigenous works on queer politics by researchers from Turkey can be elaborated through citationality of translation (Akçasoy and Işıklar-Koçak, 2022) and transtextuality (Genette, 1997), which undoubtedly open new perspectives to delve into the nexus of activism and queer translation.

counter narrative and form a conceptual one in academia overlaps Baker's argument. On one hand, through textual interventions while translating, be it footnotes, accentuated parts, reorganization of the source texts and so on, the activist translators of *Kaos GL* attempted to subvert the dominant public narrative in Turkey. On the other hand, the professional, yet activist, translators providing service for *Kaos Q+* opt to provide their abilities and sources for *Kaos Q+* and be a part of an academic project, a journal, which has a salient activist dimension in academia. It would not be wrong to suggest that it is a clear political engagement. Thus, as Baker (2008) suggests, in this case, the activist translators of *Kaos Q+* are motivated to devote their time and resources in line with their political agenda by participating in the translation project.

In *Gender in Translation*, Simon (1996) refers to the notion of "project" within the scope of feminist translation to describe an activist (feminist) translator's political objective to express, attain, and promote while translating (p.ix). As an example of such project, Simon touches upon the anthology *Women Writing in India* (Tharu and Lalita 1993), which is a scholarly work aiming to voice and re-discover forgotten woman authors in India and consisting of translations from Indian languages. According to Simon (1996), this is a "feminist project of restoring forgotten voices" (p.30). As for *Kaos Q+*, it may not be considered as a "queer translation project" per se; however, translation is undoubtedly inevitable part of this initiative and serves as a tool to provide sources for the queer literature in Turkish. On the website of *Kaos Q+*, the objectives of the journal are stated as "to contribute a relatively new academic field in Turkey", "engage in the leap of queer concept over time within theoretical and practical areas both at home and abroad", and finally as a long-term objective "to create a ground where this area itself can be

problematized as both a philosophical analysis method and a social theory area”<sup>101</sup>. Thus, it emerges as a project specifically undertaken to develop queer studies and disseminate queer knowledges in academia in Turkey. To this end, Kaos GL Association and academic community have initiated a collaboration. In this project, the role of translation appears to be fundamental, and I argue that translation is more than a way to access sources but has a “legitimizing role”. In the article entitled “Translation and Circuits of Globalisation” (2017), Lola Sánchez delves into translation of feminist texts into Spanish, and argues that translation legitimizes theoretical innovation brought by women, gender and feminist studies into other disciplines for a reluctant academic community (p.65). In Sánchez’s case, at first the academic circle benefited from translations of well-known authors and then within the course of time Spanish authors have written more and more on these themes (p.65). It is very relevant to the case of *Kaos GL* magazine and *Kaos Q+* journal. Translations of the key articles and some book parts of well-known queer theorists and scholars have been followed by indigenous writings of academic community in Turkey. Efforts of *Kaos GL* magazine to introduce, spread, and produce queer and LGBTI+ politics through translations starting as of their early issues have resulted in an increase in production of queer knowledges within the local context. Considering the fundamental role of translation, I argue that it would not be wrong to refer this initiative of academic journal as a “queer project in translation” since such cross-border travels of theories, borrowings, and readings would not have been possible but for translation.

My labelling of this project may not be agreed upon since the significance of translation is not always clear and obvious to readers, and possibly to researchers and

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<sup>101</sup> See Kaos Q+ website: <http://www.kaos-q.com/home.php>

scholars that are not familiar with translation studies. Moreover, this translational practice is not only textual but also theoretical and political, which makes it difficult to pinpoint even the existence of such queer translation project, let alone attainment of the objectives that authors, translators, and editors aim. In this regard, Ergun (2013) suggests within the scope of feminist translation that “theory, practice, and politics are often so intertwined in feminist translation praxis that they may not be analytically separable and easily traceable to readers and reviewers” (p.273). Ergun also remarks that such activist translation (in her case feminist translation and in my case queer translation) is not necessarily performed at linguistic and paratextual levels but discursive and socio-political levels, saying that:

[F]eminist translation promotes social justice not only through textually overt and more easily detectable linguistic and paratextual actions (e.g. lexical and syntactical interventions or the use of critical prefaces and footnotes), but also at the more covert and less visible discursive, ideological, and sociopolitical levels (e.g. introducing new concepts and practices, opening up alternative counter-hegemonic discursive spaces, and activating critical consciousness in the sociocultural landscape of the receiving audience). (p.273)

In parallel to the quote above, activist agenda promoted through queer translation practices in *Kaos Q+* journal may not be easily traceable as it has been performed at discursive and sociopolitical level rather than linguistic and paratextual levels.

Similar to the case of feminist translation noted by Ergun (2013), the introduction of new concepts and practices as well as discursive spaces opened up through queer activist translation practices by activist translators have been enabled through translations and indigenous articles taking cross-border travelling theories as a reference both in *Kaos GL* and *Kaos Q+*. New knowledges, concepts and terms related to queer and LGBTI+ politics, sexuality and gender through *Kaos GL* magazine led to the construction of an alternative counter-hegemonic narrative in the



Turkish cultural repertoire and establishment of a new discursive space. In this space, *Kaos Q+* contributed to a new conceptual narrative and has made “queer” become a major component of conceptual vocabulary in academia.

Starting with *Kaos GL* magazine, queer was initially imported as a concept or a term lacking in the Turkish cultural repertoire by activist translators. Within the course of time, through *Kaos GL* magazine as well as other journals and books in Turkey such as *Queer Düş’ün Serisi* by Sel Publishing, special issues of *Cogito* 65-66 (2011), *Doğu Batı* (May, 2013), queer as a concept has been replaced by queer and sexuality politics and then queer methodologies that intend to subvert, challenge, destabilize methods in research. In respect to discussions on new knowledges, Ergun (2013) suggests that “translation can activate critical conversations on issues that receive little or no attention from political and epistemic agents” (p.286). In my case, *Kaos Q+* drew upon these critical conversations initiated by *Kaos GL* and followed by limited academic circles, and ensured that academic works both translated and indigenous are conveyed, produced, and gathered in a new space.

While analyzing travelling of French feminism into Anglo-American feminism through translations, Simon (1996) notes that translation became a tool to provide theoretical and analytical information which were thought to be lacking in Anglo-American feminism, and thus English readers contacting with French feminists through translation learned to challenge representations of knowledge and discursive construction of sexual identity (p.82). In the same vein, academia in Turkey encountered the concept of “queer” both as a theory and a methodology through translated articles on queer politics. Hence, activist translators in *Kaos GL* and *Kaos Q+* contributed to construction of a new conceptual narrative in Turkish context by opening up a new platform for researchers, academicians, and scholars to

employ “queer” not only in LGBTI+ issues or gender studies but also politics, literature, art, cinema, psychology, and instrumentalizing “queer” and its ambivalent nature to destabilize academia and debunk traditional research models.

## CHAPTER 8

### CONCLUSION

The present dissertation was sparked by my personal interest in LGBTI+ activism, politics of sexuality, and gender issues. I have been intrigued by the queer terminology that has been changing within the course of time; the articles and essays on LGBTI+/queer activism and politics; and the news on LGBTI+s published and broadcast through different channels. The sources of information I had been following made me think that the agency of translation and translators must have a significant role in transferring and disseminating all these critical knowledges and developing a queer literature in the Turkish context. This is due to the issues in question, such as LGBTI+ rights, activism, sexual politics, gender, desire and so forth, are both local and transnational. As socio-political movements such as LGBTI+ movement and these scholarships cannot be built up without the agency of translation, out of professional curiosity I started to look for studies that address queer and LGBTI+ issues from a translational perspective in the Turkish context. My initial overview of sources led me to the conclusion that although translation and translators appear to have contributed to formation of a socio-political movement as well as creation of new epistemes in the Turkish culture context, their role has been completely ignored and unrecognized not only in activist contexts but also in queer/LGBTI+ scholarships. To this end, the present study set out to investigate and problematize the agency of translation and translators in an activist context, particularly LGBTI+ movement and queer politics in Turkey.

Taking into consideration the link between translation and the LGBTI+ movement, I argued that translation has been employed by volunteers to perform

intellectual activism; in other words, translation has become a tactic employed by activist translators and LGBTI+ allies to resist hegemony of public narratives confining LGBTI+s within the periphery of society and endeavor for political and social change. To this end, I analyzed the literature on activism and translation in Chapter 2. As activism is a term pertaining to the 20<sup>th</sup> century, I limited myself with the studies focusing on new social movements from translational approach. However, it does not mean that translators before the 20<sup>th</sup> century did not resist and act for social change. In order to investigate the agents of translation before the 20<sup>th</sup> century from an activist perspective I briefly addressed a few relevant studies delving into the agency of translators. My analysis revealed that although scholars doing research on the agency of translation and translators do not refer to translation as activism, the agents elaborated in these studies emerged as agents of resistance who work for social and political transformation. I do not want to be anachronic by labelling specific translational activities before the 20<sup>th</sup> century as activism and translators as activists. However, translations analyzed in the literature review served as a tool for resistance to status quo and hegemony of power-holders, and translators, either self-appointed or as a part of a project or institution, attempted for transformation in social and cultural life. In today's terminology, they can be considered as activist translators. However, my aim here was not to re-label or re-identify them with today's terms but to suggest that activist approach to translation history may provide alternative perspectives. Interpreters and translators who were ignored, oppressed, criminalized, or even executed in history as they worked against the interests of powerholders might have an alternative story when approached from an activist perspective. Contextualizing the lives, works, shared values and community belongings of the agents of translation from an activist approach might

provide diverse layers contesting the dominant narratives concealing these agents. In this respect, conceptualization of activism in translation history does not only enable researchers as well as activists to draw lessons for the present and the future but also manifest new and unknown aspects of agents of translation and their translational practices erased from history, and thereby contribute to translation history.

As I conceptualized translation as an instrument for activism in the present study, in Chapter 2 I investigated studies having similar approach to situate my research. To this end, firstly, I overviewed the literature connecting translation and activism and categorized the studies under six groups. The categorization of these studies was difficult to some extent because the themes emphasized in these studies are diverse and different and yet often overlapping. Thus, clear-cut distinctions between the groups were not very possible. The studies in the first group deal with theoretical approaches to translation and activism and intended to draw a framework to conceptualize translational activism. The second group addresses translational activities in contemporary protest movements with special emphasis on the significant role of translators and interpreters in creating or transferring social movements and providing solidarity across the world. The studies in the third group focus on the network and organizations by activist translators and interpreters, delving into the role and function of the various translation organizations and volunteer translators and interpreters in these organizations. The fourth group elaborates translators and interpreters in conflict situations and war zones, particularly focusing on ethics of translation while the studies in the fifth group scrutinizes translation and activism in post-colonial contexts. The sixth and last group investigates feminist translation as a way of activism, addressing instrumentalization of translation for feminist activism. The analysis of the extant

studies led to a familiarization with the theoretical and methodological frameworks employed by the researchers for detailed analysis on activism and translation. After critically reviewing the literature, I discovered that combining Baker's narrative theory and Even-Zohar's conceptualization of culture repertoire would be of great help to elucidate queer activism through translation in the Turkish context. The scrutiny of the studies above also revealed that despite the flourishing area of translation and activism and increasing number of studies on politics of translation and translation in dissent and conflict, the first-hand accounts of activist translators, which could provide insight into the multifaceted dimensions and complexities of translational practices, were mostly overlooked. It was also a critique from Baker who compiled the book entitled *Translating Dissent* (2016) for this purpose. Having a chapter focusing on the reflections and motives of activist translators and the repercussions of their engagement and volunteer works in grassroots and academia, the present study contributed to filling this gap. The overview also unraveled that knowledge production through translation as a way of activism in academia has not been problematized in the relevant scholarly studies. Travel of theories and ideas through translation have been dealt before in scholarly studies but activist approach to these studies was absent or limited. By questioning the activist role of translation in generating and disseminating queer knowledges in academia or, in other words, the instrumentalization of translation for queer activism in academia, this study filled the lacuna in the literature and provided an alternative perspective to translation and activism. Moreover, the extant studies manifested that the nexus of translation and activism has been an under-investigated area of research in the Turkish context despite the abundance of cases and occasions that could be dealt with from an activist approach. Thus, these six categories enabled me to see the gap in the

literature and the necessary themes be elaborated upon and scrutinized in a more detailed way, and finally to locate my own study.

In the final sub-section of Chapter 2, I addressed the literature that bring queer and translation together. Firstly, I briefly explained the concept of queer and queer theory as taken up in scholarly studies. Then, I delved into how queer theory and translation studies converged to become queer translation and how it is used in the present study. To this end, I carried out a critical literature review on the studies juxtaposing queer scholarship with translation studies.

The analysis manifested that queer translation is a newly emerging area and it started to flourish only in the 2010s. The overview of the extant scholarly studies clearly showed that despite delayed collaboration of queer and translation, these two scholarships have common discussion points. To put it briefly, both queer and translation provide a discursive space for the marginalized to be heard and visible. In addition, binaries in both fields are attempted to be deconstructed. In other words, while source/target and original/copy binaries are discussed and challenged in translation studies, gender binaries such as female/male, homosexual/heterosexual are defied in queer theory. Scholars of queer studies focus on the ambivalent space that queer occupies and elaborates fluidity and unknown possibilities in terms of sexuality and desire. When it comes to translation, similar approaches have been discussed. Translation offers diverse possibilities of meaning making, which may make it fluid and unstable as well. Furthermore, both scholarships deal with the issues of power, hegemony, othering, and subalternity.

My analysis of the literature pointed out that predominantly three themes have been foregrounded in scholarly studies. One group of study focuses on representation of queer identities, queer authors, and queer translators in texts,

particularly in literary texts. In relation to this group of study, the methods or discussions on how to unravel queer identities in texts, again mainly literary texts, are also addressed. The second theme that is dealt with in scholarly studies is the linguistic and conceptual travel of queer and queer theory across cultures, and the last group of studies focus on queer translation as an activist practice. In parallel to the literature on activism and translation, these groups of studies on queer translation do not have clear-cut boundaries, and the present study has overlapping aspects, which enabled my study to complement and contribute to the newly growing literature on queer translation.

My findings in this section revealed that translation scholars in Turkey took little interest in queer translation, which makes this dissertation one of the first studies on queer translation in the Turkish context. Also, the overview of the extant studies revealed that there is a significant deficiency in the field when it comes to translation of non-literary queer texts as scholars mostly focus on literary works while elaborating queer translation both in Turkey and worldwide. In this respect, this study fills the lacuna in the literature by having scrutinized non-literary queer texts constituted by scholarly and informative articles, which provided insight into import and transfer of queer and queer theory as well as subversive narratives to the Turkish context. These findings also led me to question some issues that had not initially occurred to me. Hence, as a result of this research process, I decided to focus on the repercussions of queer translation in academia, construction of a conceptual narrative, to include *Kaos Q+* and conduct interviews with the activist translators from *Kaos GL* magazine and *Kaos Q+* journal.

In Chapter 3, where the theories and the methods employed in this dissertation were outlined, I attempted to establish theoretical and methodological



foundations for three interconnected scholarships, be it translation, queer, and activism. Here, I proposed to draw upon Even-Zohar's conceptualization of culture repertoire along with its concepts of options, agents, institutions, transfer, and interference and Baker's narrative theory together. I explained these theoretical concepts and their relevance to my study. Within the scope of this theoretical framework, I also argued that identity formation, a sense of belonging to a community and a counter-narrative challenging the hegemony of the public narrative can also be considered as options imported through translation. In the last part of this chapter, I explained the methods I used to obtain and analyze data in this study. In addition to comparative analysis of translated texts and their sources and tracing translations of queer concepts and terminology, I found interviews with activist translators and the chief editor of *Kaos Q+* helpful and complementary to my findings.

As one of my main arguments is based on construction of a counter narrative as well as a conceptual one, I needed to contextualize the dominant public narrative against LGBTI+s in the course of time. To this end, Chapter 4 was devoted to the history of LGBTI+ movement and queer politics in the Turkish context. However, I did not opt to account for the historical events in the movement and the development of queer politics in Turkey in chronological order. Instead, I critically discussed the unquestioned role of translation and translators within the history of LGBTI+ and queer movement while presenting a holistic picture regarding the status of LGBTI+s, the history of the movement and queer politics in the socio-political context of Turkey.

I started my analysis with the period before the emergence of LGBTI+ movement in Turkey, which corresponds to the Ottoman and the early Republican

Period, because my preliminary analysis showed that non-normative sexualities are mainly invisible in the scholarly studies focusing on the LGBTI+ movement. Undoubtedly, language limitation restricted me with the secondary sources written on sexuality in the Ottoman Period rather than the primary sources in Ottoman Turkish. My investigation into the studies elaborating the LGBTI+ movement in Turkey led to the conclusion that only few studies deal with the concepts of sexuality, homosexuality and heterosexuality in the Ottoman Period, elaborating diverse sexualities and sexual practices experienced and manifested in various texts (such as poems, plays, medical and erotic books) as well as dominant discourses produced by these practices. We know that today's dominant discourse on LGBTI+s does not reflect the attitude to non-normative sexualities before the Republican Period. Thus, I delved into the transformation in the public narrative of diverse sexualities and change from acknowledgement of homoerotic desires and practices without labelling them as gay or lesbian to strict gender binaries and the hegemony of heterosexist and heteronormative narratives on LGBTI+s. To this end, I investigated how same-sex attraction was perceived and approached in the early Republican Period. The analysis of these two periods unraveled a significant gap linking the history of non-normative sexual practices to the LGBTI+ movement having emerged in the late 20<sup>th</sup> century. In other words, this gap led to the illusion that LGBTI+s did not exist and came out of the blue before their liberation movement in the 1990s. This section in Chapter 4 enabled me to establish a connection between these two histories of LGBTI+s in the Turkish context.

To present a broader context for narratives on LGBTI+s and development of queer and sexual politics in Chapter 4, I continued to scrutinize the extant studies that periodize the LGBTI+ movement. My investigation into the studies on the

history of LGBTI+ movement demonstrated that heterosexuality was promoted by the new republican regime through the reforms in social and cultural life. Foundation and promotion of modern, secular and nationalistic society cherishing traditional structure of family led to institutionalization of heterosexism. Despite never being criminalized, people with non-normative sexualities were mostly ignored until the mid-1970s. In the 1980s, queers, who were once overlooked but tolerated, started to face oppression, torture, violence from not only individuals but also from the officials of the State. However, it was also the time when the first attempts for the foundation of the LGBTI+ organizations were sparked. Several incidents of detention, isolation, and expulsion of queers were experienced in the 1990s, but the first publications on LGBTI+s emerged and the first Pride Parade was organized in those years. The literature on the history of LGBTI+s manifested that as of the 1990s when the liberation movement of LGBTI+s commenced till today, three significant characteristics marked different periods in the movement. The 1990s were the period of identity formation and creation of a sense of belonging to a community. It was also a period when heterosexists and homophobic narratives were recognized and a possibility of an alternative narrative was considered. The early 2000s were associated to the increased visibility and construction of an alternative counter narrative for LGBTI+s thanks to proliferated publications, interest of academic circles, and discussions on LGBTI+ rights and political representations. Yet, the bans on cultural and social activities organized by LGBTI+ groups and associations, prohibitions, marginalization and isolation by the government officials and under-punishment of hate speech were also the dark side of the same period. The characteristic of the last period which is still ongoing is the new political and theoretical discussions and a wider and more diverse spectrum of gender identities,

gender expressions, and sexual orientations brought into the Turkish context through queer politics. My review of the studies in this section yielded two important conclusions. One of them is that the dominant public narrative on LGBTI+s has been oppressing, marginalizing, and pushing the people with non-normative sexualities to the periphery of society by stigmatizing them with immorality, perversity, and mental illness through mainstream media, government agencies, and social institutions such as family, school, religion and so forth. This conclusion enabled me to contextualize the endeavors of activist translators to construct an alternative narrative resisting and subverting the dominant public narrative on LGBTI+s.

I reached the second conclusion while reviewing these studies. During the research process, I realized that the development of LGBTI+ movement and queer politics were analyzed in relation to the interaction with similar social movements across the world, mainly in the United States and Western Europe. The studies foregrounded the influence of the global movement in the local context; transnational relations in terms of LGBTI+ activism; the transfer and production of queer knowledge in the Turkish context; and influence of European narratives travelling into the Ottoman cultural context. Moreover, the analysis also demonstrated that translation has been employed very frequently in recent years in order to provide sources on queer politics in Turkish and fill the vacuum in the literature. All these references to transfer of knowledge on queer, activism, discussions, narratives signify the existence and necessity of translation; however, the agency of translation and translators have been completely overlooked in the history of the LGBTI+ movement and queer politics. Although the travel of queer knowledge and interaction of LGBTI+s in terms of activism have been addressed in these studies,

the main agents are excluded from these discussions. This salient gap in the literature became one of the main motives for this dissertation.

As I argued throughout this study that queer literature was formed by contributions of activist translators and it was hard to mention a queer literature before *Kaos GL* magazine, the last section of Chapter 4 intended to show the vacuum in terms of non-literary queer texts in the Turkish culture repertoire. Meticulous scrutiny from variety of sources provided piecemeal data to make a list (a very short list) for the non-literary queer texts published before the 1990s. Due to the limitations of this dissertation, I excluded the medical texts. My findings indicated that except for medical texts that reproduced stereotypes and prejudices against LGBTI+s, most of the non-literary queer texts before the 1990s were translations and it was not possible to refer to a queer literature in Turkish.

Chapter 5 was devoted to the first case study which included two sets of comparative analysis. Firstly, I analyzed three translations taken directly from other magazines and re-published in *Kaos GL* and compared them with their first versions in those magazines and their sources, when available. In the second set of comparative analysis, I concentrated on the translations of the non-literary texts published in *Kaos GL* with their source texts. I opted to examine the translations of non-literary texts published in *Kaos GL* between 1994-1995 as the early years of the magazine was significant in terms of the gap in the queer literature and unsystematic and randomly chosen translational activities. It was a critical period for the magazine as activists were intensively engaged in importing, producing and disseminating knowledge on LGBTI+ activism and politics of sexuality in the early years of *Kaos GL*. Furthermore, the samples I chose represent the translational strategies and interventions in general for the issues of *Kaos GL* before 2000.

In the first section of Chapter 5, I analyzed four non-literary translations. *Kaos GL* clearly indicates the source of the translation along with the name of the translator (if it exists in the magazine where it was first published), and the translations were taken from the other sources in full. Thus, a cursory look may not unravel the full extent of the manipulations made. However, my elaborate comparative analysis of these translations published in *Kaos GL* and other magazines manifested that there were significant differences between them in terms of presentation and organization. *Kaos GL* made peritextual interventions in the re-published translations. These interventions consist of highlighted extracts, omissions, accentuation of specific paragraphs or phrases through bold letters, use of specific words such as *eşcinsel* instead of *homoseksüel* and changes in the titles. Thus, it appeared that the articles became more inclusive and the hinted distance from LGBTI+s was eliminated, which enabled LGBTI+s to identify with the experiences, stories, and information conveyed through these translations. The periodicals or encyclopedias in which these translations were first published did not specifically address LGBTI+s or focus on LGBTI+ issues. My findings revealed that these interventions in the translations re-published in *Kaos GL* changed the address of readers and directly targeted the LGBTI+ community. Moreover, when these translated articles were published in other magazines, they were a part of a collection or a corpus that the magazine presented with the translation in question or the themes in the translation that was considered representative of the stance of the magazine were emphasized when being introduced to the Turkish culture context. To give an example, the articles on AIDS were first published in an encyclopedia on sexuality and health, which situated them in a corpus of articles on health and medicine. The translated article entitled “Lezbiyen Varoluşun Başkaldırışı” was published in a

socialist magazine and thus it was presented from a socialist-feminist perspective with the note of the editor. Nevertheless, interventions in the translations in *Kaos GL* re-structured and re-framed these articles. In this way, not only the target readers but also the focal point of the articles, but more importantly, the genre of literature that these articles became a part of were changed. Through these interventions, *Kaos GL* included these works in the queer literature they were attempting to build up. They also became a part of the counter-narrative subverting the hegemony of the public narrative against LGBTI+s. For instance, while the articles on AIDS were informative texts in a health encyclopedia, they turned into texts with a counter-narrative resisting the dominant scientific narrative associating AIDS with same-sex attraction. My scrutiny in this section demonstrated that through peritextual interventions *Kaos GL* re-framed these translations taken from other sources and re-introduced them into the Turkish culture repertoire as an option for the queer literature in Turkish. In this way, the aim of the articles as well as the target readers changed, which also made them a part of the alternative narratives against the dominant public ones.

In the second part of Chapter 5, I investigated four non-literary texts translated by activist translators of *Kaos GL* and compared them with their source texts. This investigation yielded the conclusion that activist translators served mainly two purposes while translating these non-literary texts into Turkish. One of them is the transfer and dissemination of knowledge on LGBTI+ history, politics, and activism. When I compared the translations with their sources, I found out that translators' strategies were the same as those in the translations taken from other sources. Activist translators put emphasis on selected paragraphs, phrases, or sentences by framing them in the text separately or through bold letters while such

accentuation did not exist in the source texts. My analysis of the translated and the source texts along with my investigation in the several issues of the magazine revealed that activist translators appeared to be attempting to attract readers' attention to the main themes of the articles, new ideas, narratives, theories and discussions related to LGBTI+ and sexual politics and history that were imported through translation. In this way, the LGBTI+ community did not only encounter new knowledges but also had an opportunity to identify with the experiences and stories transferred into Turkish through translation, which might as well have led to identity formation and sense of belonging to the LGBTI+ community.

The other purpose the activist translators served for is resistance to the existing narratives and construction of an alternative one. Activist translators brought the hegemony of the dominant narratives against non-normative sexualities to the attention of LGBTI+ community and attempted to build an alternative one resisting and subverting the public and scientific narratives.

My analysis demonstrated that the sources and the authors of the texts along with the name of the translators (even if they were pseudonyms) were given, and full translation was a general tendency for the activist translators. Moreover, the notes of the editorial team or the editor in the introductions promoting and linking the translated articles in question to other indigenous works on similar issues in the magazine indicated weaving of an alternative narrative through framing and relationality. These strategies supported legitimization and credibility of the translated texts, which are necessary for a reliable narrative that would circulate and contend with the existing public narrative. In a context, where non-normative sexualities were medicalized, marginalized, and isolated, resisting the dominant public narrative entails strong and credible discourses. Thereby, I argued that in



addition to framing, presenting, and relating the translated articles to the discussions raised in the indigenous texts in *Kaos GL*, peritextual interventions by activist translators also attracted readers' attention to the new options brought into the Turkish culture repertoire through translation which would then contribute to the formation of an alternative narrative in favor of LGBTI+s.

The comparison between target and the source texts also revealed that activist translators were challenged in terms of translation of queer terms and concepts into Turkish. It appeared that they had difficulty in understanding the queer terminology or finding the right word in Turkish due to the conspicuous deficiency of queer literature and terminology in Turkish. I combined this finding with the following analysis I carried out on terminology, and it was manifested that these challenges and problems led to very fruitful discussions and heated debates on translation of queer terms and concepts among activist translators, authors of the magazine and readers. Linguistic challenges did not only pave the way to formation of a queer terminology that is still changing and developing today, but also created a platform where current LGBTI+ activism and queer politics could be discussed and knowledge on these issues was produced and disseminated.

Chapter 6 intended to trace the imported queer concepts and term in the Turkish culture repertoire and their role in building up a queer terminology in Turkish. To this end, I investigated the queer terms and concepts not only in the non-literary translated texts but also through the discussions on these terms. To this end, I did an extensive analysis from the first issue in 1994 to the 179<sup>th</sup> issue in 2021 when the last glossary was published in the magazine. My initial analysis revealed that the discussions mostly concentrated on the challenges in translation of key queer concepts and terms, be they queer, homosexual, gay, lesbian, transgender, coming

out and closet, particularly in the early issues of *Kaos GL*. When I elaborated the discussions on the translation of specific terms and concepts, I was aware that there was no queer or LGBTI+ terminology in the 1990s and I found out the answer I had asked in relation to this chapter: Why was a queer terminology needed in the first place? The first conclusion I arrived is that there was a lack of tools to discuss LGBTI+ activism and queer politics and produce and disseminate knowledge on these issues among LGBTI+s. The second conclusion is that the magazine did not only address LGBTI+s but also heterosexual people and anyone who was interested in queer and LGBTI+ issues. Thus, a common language that aimed not only to foster a communal identity among LGBTI+s but also to be comprehensible by anyone willing to be an ally, activist, researcher, or scholar in this field. The last one is that the content of the magazine included non-literary and scholarly articles on LGBTI+ activism, politics, history, queer theory, politics of sexuality and so forth and therefore, it required a specific queer terminology.

As data collection proceeded, I discovered that three strategies were employed to build up a queer terminology in Turkish by instrumentalizing translation, namely borrowing, neologism, and creating glossaries. Borrowing was and still is the most commonly used strategy to transfer new concepts and terms into the Turkish culture repertoire. This strategy was frequently drawn upon by activist translators, writers, and editors to be able to transfer, contemplate on and discuss diverse gender identities, gender expressions, sexual orientations, sexual practices and desires. My trace of coined concepts and terms manifested that the strategy of neologism was employed by all the agents from time to time with an effort to find corresponding expressions that reflect their own experiences and subjectivity. This led to fruitful and innovative discussions on locality and specificity of queer

experiences and knowledges. The overview of the glossaries revealed that translational practices have been their constituent element. These glossaries emerged as flexible and democratic platforms that are still in the process of development and change. My analysis of their content also yielded the conclusion that they are not normative glossaries since they also include highlights of LGBTI+ movement and history, gay and lesbian authors and poets, queer movies and books. Based on this conclusion, I claim that glossaries by *Kaos GL* have also contributed to the construction of an alternative narrative resisting the homophobic and heterosexist discourse in the Turkish dictionaries, and with their flexible and unstable structure they have queered the normative and conventional dictionaries and glossaries.

In Chapter 6, I reached five main conclusions as a result of my investigations into the terminological and conceptual discussions as well as translations of queer terms and concepts. Firstly, my analysis manifested that translation of terms and concepts was an intricate and complex process because it was not a mere linguistic transfer. In the scope of queer terminology, translating terms and concepts entailed the comprehension of their references, connotations, historical and political background and baggage, and then their transfer into the local context in a way that these same terms and concepts would mean something for the readers from Turkey. This process led translators to produce knowledge and share experiences through this terminology. Secondly, the challenge to transfer queer terms and concepts into Turkish and the search for corresponding expressions and phrases turned *Kaos GL* a platform where ideas, experiences, and knowledges on queer and LGBTI+ issues were discussed, shared, and disseminated safely and freely among activist translators, writers, editors, and readers. Fruitful and innovative discussions related to sexual politics, queer and LGBTI+ activism took place, which also contributed to

the way to the introduction of the global arguments both in the grassroots and then in academia. As a third conclusion, these discussions also manifested that writers, readers and the editor(s) of the magazine also acted as translators. While activist translators imported new concepts and terms, readers, writers and editors participated in the process by elaborating and circulating newly imported options or rejecting them and suggesting new corresponding terms. Particularly in the first few years, readers were a part of the discussions through letters to which writers and activist translators responded very often in the magazine. Hence, not only activist translators but also readers, writers, and editor(s) were actively engaged in formation of a queer terminology, which means the queer terminology in Turkish has been the outcome of an interactive process. Moreover, the queer terminology they have been forming became a common language that has paved the way to create new LGBTI+ alliances and queer epistemes. This section also unraveled the critical link between translation and LGBTI+ activism and queer politics although the agency of translation has been mostly ignored or has not been explicitly elaborated by scholars and researchers from the field of queer studies. On the basis of the findings, finally, I concluded that queer terminology has emerged as a tool to create a queer literature in Turkish and provide sources for it. It has been utilized by activists, allies, and scholars to transfer, produce, and disseminate knowledge of queer politics, which then would lead to the construction of the conceptual narrative, namely queer in academia.

Throughout the present study, the agency of activist translators came into prominence, and thus, through the interviews I conducted with the activist (volunteer) translators from the early issues of *Kaos GL* and activist (professional) translators of *Kaos Q+*, Chapter 7 was reserved to networking of activist translators; their involvement in the LGBTI+ movement and the Kaos GL group; their

motivations for volunteer translation and their contribution to the new alternative narrative in the socio-cultural and political context of Turkey; and the conceptual narrative in academia which I argued to have been constructed. In this chapter, I set out to explore the role of the activist translators from their first-hand accounts not only to compare my findings based on textual analysis with their narratives for a broader and detailed picture but also to enlighten the almost three decades long process from their viewpoints.

In respect to network, what stands out in the interviews is that the activist translators of *Kaos GL* did not consider themselves as translators while some of the professional translators of *Kaos Q+* did not identify themselves as activists, which could lead to the conclusion that a network of translators cannot be mentioned. However, I discovered through my detailed open-ended questions that the network of translators in this scope does not refer to a conventional and professional organization of translators. Instead, starting from the early issues of *Kaos GL* to today's *Kaos Q+*, the network emerges as a flexible, non-hierarchical, and non-static organization of solidarity, which also constitutes and is constituted by social circle of activist translators. Although the activist translators, particularly those in *Kaos GL*, expressed that it is not possible to refer to a network consisting of translators and translation is a solitary and individualistic practice they performed voluntarily, I found that the activist translators as well as other agents involved in translational practices, namely editors, readers, writers and other activists and allies, are linked to each other through a circulation of translation, thus a circulation of knowledge. They have been indeed a part of a social circle or community where they do not only socialize but also exchange experiences and ideas on queer politics and LGBTI+

activism. Thus, I argued that their social circle is indeed the network of translators in this scope.

I continued my analysis with motivations of the activist translators and discovered that their motivations depend on social, cultural, and political context of the time. In the early years of *Kaos GL*, the activist translators were dedicated and motivated to support and guide LGBTI+s in identifying themselves and creating a community. In other words, they intended for identity formation and community belonging through transfer of experiences and stories of LGBTI+s worldwide, global history of the movement and the current issues on LGBTI+ activism and politics discussed in different parts of the world. In these days, their motivation has surely gone beyond self-identification of LGBTI+s due to the development of the movement, but their departure point remains the same. It means that translators working for *Kaos Q+* still act with activist motivations such as increasing visibility in academia, transferring and producing knowledge on politics of sexuality and queer theory, opening up new possibilities for academic works by introducing queer studies, ensuring safe and democratic platform for scholars and researchers studying in the field of queer and so on.

While starting the present study, one of the research questions was what options have been imported in the Turkish culture repertoire. In addition to my elaboration of translated non-literary texts and terminological discussions, my findings from the interviews demonstrated that not only key queer concepts and terms but also a communal identity; counter narratives subverting the dominant public narrative that oppress and marginalize LGBTI+s; and a new conceptual narrative, queer, were transferred into the Turkish culture repertoire by activist translators. In this respect, translation instigated critical discussions queer politics

that had received almost no attention from scholars. The queer theory course at Ankara University and the publication of the first academic journal on queer, *Kaos Q+*, are the most conspicuous outcomes of this transfer. Inspired by Simon's project of feminist translation (1996), I argued that *Kaos Q+* can be perceived as a queer project in translation since it was initiated to develop queer studies and disseminate queer knowledges in academia in Turkey and translation is an integral part of the journal. In addition, activist translators, the editorial board and writers of the journal, students and scholars are the participants of this project. When I combined my findings from the trace on terms and concepts with the data obtained from the interviews, I discovered that queer, which was introduced by activist translators as a term lacking in the Turkish culture repertoire, has been turned into a conceptual narrative which does not only produce new knowledges but also challenge and debunk conventional theoretical and methodological tools. While these new knowledges on queer, LGBTI+ politics, sexuality and activism transferred and disseminated by activist translators of *Kaos GL* and *Kaos Q+* have created new epistemological spaces, and thereby a conceptual narrative, they also resulted in construction and dissemination of an alternative counter-hegemonic narrative in the Turkish culture repertoire. In this sense, activist translators also emerged as narrative constructors.

In Turkey, scholars of queer studies and translation studies have remained ignorant of one another despite significant similarities between two scholarships and possible fruitful investigations in uncultivated areas of research. Globally, the situation is much the same, but translation scholars have recently started to take interest in queer possibilities in translation despite the silence in queer studies regarding the significance of translation in the field. Thus, it would be safe to claim

that my study on the role of translated non-literary texts as queer activism in the Turkish context is first of its kind in the literature of translation studies in Turkey as it has taken up a position intermeshing activism, queer, and translation. The present study has explicitly shown that translation has been used as a tool by volunteers as a way of intellectual activism in favor of LGBTI+s and in academia during almost 30-year period. Activist translators have invested their sources, time, energy, and motivation in causing a change in society and academia. To sum up, an alternative counter-hegemonic narrative was created through knowledge transfer and production in the field of LGBTI+ activism, queer politics, sexuality, and desire. The LGBTI+ community identified with similar experiences and stories conveyed into Turkish and built upon these experiences, new ideas and theories to open up a new discursive space. Both academia and grassroots became familiarized with global and local discussions through translation. Following the subversion of the hegemony of the dominant public narratives and creation of an alternative one, activist translators contributed to the development of a new conceptual narrative, and queer became a major element of conceptual vocabulary. I also suggest that in this way, the LGBTI+ community and scholars studying queer in or outside academia became a part of the resistance and contributed to the discussions on LGBTI+ rights and queer politics at the global level.

It is my hope that the present study has illuminated and manifested the invisible link between translation and queer activism in the Turkish context. As I mentioned above, despite the delayed but increasing interest in queer translation in the scholarly studies around the world, this field has remained untouched by the translation scholars in Turkey. In this respect, this dissertation will not only contribute to the studies combining activism and translation, but also become one of



the pioneering studies as regards queer translation in Turkey, unravelling the unspoken agency of translation and activist translators in queer activism and queer studies. I believe it will pave the way for future research on queer and translation scholarships as queer translation may lead to diverse perspectives for research in this uncultivated area. In manifesting queer activists as both powerful and dedicated agents subverting and transforming the hegemonic narrative in academic circles, I hope this study might also contribute to the visibility of LGBTI+s across Turkish academia.

# APPENDIX A

## THE LIST OF INDIGENOUS AND TRANSLATED NON-LITERARY BOOKS

### INCLUDING LGBTI+/ QUEER THEMES PUBLISHED BEFORE 1994

| Year | Title   | Author            | Translator         | Publishing House/<br>Publisher | Place of Publication |
|------|---|-------------------|--------------------|--------------------------------|----------------------|
| 1946 | Cinsiyet Dünyası  | Magnus Hirschfeld | Mar-Şal and S.Okta | Batı Yayını                    | İstanbul             |
| 1948 | Corydon   | Andre Gide        | İzzet Güneri       | İnsel Kitabevi                 | İstanbul             |
| 1954 | Erkeksiz Kadınlar<br>[Women without Men]  | Marise Querlin    | Ali Oraloğlu       | Hadise Yayınevi                | İstanbul             |
| 1955 | Kadın ve Erkeklerin Cinsi Hayatı Hakkında Kinsey Raporu<br>[The Kinsey's Reports] | Alfred C. Kinsey  | Anonymous          | Seksoloji Yayınları            | İstanbul             |
| 1962 | Kadın Nedir? İkinci Cins<br>[Second Sex]  | Simon de Beauvoir | Orhan Suda         | Düşün Yayınevi                 | İstanbul             |
| 1972 | Şölen<br>[Symposion]  | Platon            | Azra Erhat         | Remzi Kitabevi                 | İstanbul             |
| 1973 | Cinsel Politika<br>[Sexual Politics]  | Kate Millet       | Selvi Cılızoğlu    | Payel Yayınevi                 | İstanbul             |
| 1986 | Kadınlarda Cinsel Yaşam<br>[Sexual Behaviour in the Human Female]                 | Alfred C. Kinsey  | Tahsin Yılmaz      | Beydağ Yayınevi                | İstanbul             |
| 1986 | Cinselliğin tarihi [The History of Sexuality]                                     | Michel Foucault   | Hülya Tufan        | Afa Yayıncılık                 | İstanbul             |
| 1986 | Türkiye’de Eşcinsellik- Dün Bugün   | Arslan Yüzgün     |                    | Hüryüz Yayıncılık              | İstanbul             |
| 1991 | Yalnızlık Adasının Erkekleri- Psikososyal Açıdan Eşcinsellik                      | Pınar Çekirge     |                    | Altın Kitaplar                 | İstanbul             |

|      |   |                        |                |                   |          |
|------|---|------------------------|----------------|-------------------|----------|
| 1991 | Eşcinselliğin Doğal Tarihi<br>[A Natural History of Homosexuality]                          | Francis Mark Mondimore | Berna Kılınçer | Sarmal Yayınları  | İstanbul |
| 1992 | Ağır Çekim: Değişen Erkeklikler, Değişen Erkekler<br>[Changing Masculinities, Changing Men] | Lynne Segal            | Volkan Ersoy   | Ayrıntı Yayınları | İstanbul |
| 1992 | Dostluğa Dair<br>[Friendship as a way of Life]  | Michel Foucault        | Cemal Ener     | Telos Yayınları   | İstanbul |

## APPENDIX B

### ETHICS COMMITTEE APPROVAL

Evrak Tarih ve Sayısı: 01.12.2022-100177

T.C.  
BOĞAZİÇİ ÜNİVERSİTESİ  
SOSYAL VE BEŞERİ BİLİMLER YÜKSEK LİSANS VE DOKTORA TEZLERİ ETİK İNCELEME  
KOMİSYONU  
TOPLANTI KARAR TUTANAĞI

Toplantı Sayısı : 37  
Toplantı Tarihi : 30.11.2022  
Toplantı Saati : 16:00  
Toplantı Yeri : Zoom Sanal Toplantı  
Bulunanlar : Prof. Dr. Feyza Çorapçı, Doç. Dr. Arhan S. Ertan, Dr. Öğr. Üyesi Yasemin Sohtorik İlkmen,  
Dr. Öğr. Üyesi Ayşegül Metindoğan  
Bulunmayanlar : Doç. Dr. Senem Yıldız, Dr. Öğr. Üyesi Harun Muratoğulları

Jasmin Esin Duraner Dikmen  
Çeviribilim

Sayın Araştırmacı,

Daha önce SBB-EAK 2021/57 sayısı ve "Çevirinin bir direniş aracı olarak sorunsallaştırılması: Türkiye bağlamında aktivist bir hareket olarak edebiyat dışı queer metinlerin çevirisi" başlığı ile onay almış, içerik değişmeden başlığı "Türkiye'de aktivizm olarak edebiyat dışı metinlerin queer çevirisi" olan araştırma projeniz 30 Kasım 2022 tarihli toplantıda incelenmiş ve SBB-EAK 2022/80 sayısı ile kabul edilmiştir.

Bu karar üyelerin toplantıya çevrimiçi olarak katılımı ve oy birliği ile alınmıştır. Onay mektubu üye ve raporör olarak Yasemin Sohtorik İlkmen tarafından toplantıya katılan bütün üyeler adına e-imzalanmıştır.

Saygılarımızla, bilgilerinizi rica ederiz.

Dr. Öğr. Üyesi Yasemin  
SOHTORİK İLKMEN  
ÜYE

e-imzalıdır  
Dr. Öğr. Üyesi Yasemin Sohtorik  
İlkmen  
Öğretim Üyesi  
Raporör

SOBETİK 37 30.11.2022

Bu belge, güvenli elektronik imza ile imzalanmıştır.

## APPENDIX C

### QUOTES IN THE SOURCE LANGUAGE

1. Dahası bizim için, yerel olan, içerisinden malzeme devşirilecek ve küresel olanın dikkatine sunulacak bir kaynak olmadığı gibi, küresel olan da yerele sorunsuzca tercüme ve tatbik edilecek, dışarıdan gelen bir tesir değil. . . . Bir bakıma küresel kuram ve kategorilerin seyahatini tek taraflı bir dayatma olarak görmekten ziyade hem küresel hem de yerel olanı her daim değiştiren ve dönüştüren bir karşılık olarak görmek gerekir. (Çakırlar ve Delice, 2013, p.13)
2. Gerçeklerin ve söylencelerin birbirine karıştığı bir döneme ışık tutuyor. Türkiye’de birçok kesimin, eşcinsellere dair görüşlerinin kaynağının ne olduğunu göreceksiniz. Aynı zamanda ezilenlerin ve sömürülenlerin gerçekleştirdiği devrimin, onu gasp eden iktidar tarafından nasıl boğulduğunu da okuyacaksınız. (*Kaos GL*, 1995, p.2)
3. Amerika'daki eşcinsel gruplardan bazıları, bizdeki ibne kelimesine karşılık düşen queer'i kullanarak egemen zihniyete karşı bir yaklaşım geliştirebiliyorlar. Ancak bunu Türkiye'deki eşcinseller için de önermek mümkün görünmüyor. Zira bu süreçte etkin bir tavır alabilecek bilinçli ve güçlü eşcinsel toplulukları yok. Bununla birlikte reddedilen kelimeyi ters çevirmeye karşılık dilden atmak da verili duruma bir çözüm olmuyor. (*Kaos GL*, 1994, p.4)
4. Yaşadığımız çevrelerde lezbiyen veya gay kimliğimizi gizlemeden, hayatın her alanına yayarak yaşamak demek olan coming out, eşcinsel hareketinin de temel taşlarından biridir. (Başaran 1996, p.5)

5. 70 yıllık, Batı'yı yakalama yarışının neredeyse her alanda getirdiği geç kalmışlık sendromunun takviyesiyle de bu süreçte ortaya çıkan ilişkiler iyice traji-komik bir hal alıyordu. Aynı dönemde Türkiyeli "ibneler" de, hayatlarında ve yaşadıkları toplumda hiçbir şeyi değiştirmeden, "homoseksüel" bile olamadan, birden "gay" oluverdiler. (Erol 2002, p.29)
6. Çeviri yapan, grupta olan 1-2 kişi vardı. Sonuçta aynı ortamdayız. [...] Ben kendimi çevirmen gibi bir şey olarak kendimi düşünmediğim için, çevirmenlik diye bir şey üzerinden bir iletişim yoktu. Ama kavram tartıştığımız oluyordu tabii. [...] Pek insan olmadığı için çeviri yapıyordum. Yoksa çeviriye, çeviri yapmaya kalkışacak bir cesaretim olamazdı. (Y. Başaran, personal communication, June 1, 2022)
7. Benim o ilk çevirdiğim makale, Socarides diye homofobik bir terapistle karşı, onun argümanlarına karşı yazılmış bir makaleydi. Sonra Kaos'a, bize, gönderilen bir dergide [bir yazı] gördüğümü hatırlıyorum, yanlış hatırlamıyorsam. Sonuçta nereden bulacağım başka. Bir dergideki bir yazıydı. Adamın [Socarides] oğlu geymiş.[...] bir psikiyatri kongresinde, eşcinsellik nasıl iyileştirilir konulu konuşması varken adamın oğlu ve birkaç aktivist içeriden başka psikiyatrislerin yardımıyla ortama giriyorlar ve protesto ediyorlar. Öbür çevirdiğim makaleden Socarides'i biliyordum. Sonra bu dergide bu yazıyı görünce onu da çevirmiştim mesela, onun devamı gibi. (Y. Başaran, personal communication, June 1, 2022)
8. Mesela Gayle Rubin'in, belki de, Butler'a Cinsiyet Belası'nı yazdıran Thinking Sex:", zaten çok temel bir metin olmasıyla doğrudan okuma listesine girdi. . . . Örneğin, *Arzu* sayısı bizim queer teorisinin Deleuzecü kaynaklarını araştırma sayımız gibiydi. Dolayısıyla bu kaynakların metinleri çevrildi. *Arzu*

teorisiyle ilişkili olarak metinler yer aldı. Mesela *Emek* sayısı daha sınıf tartışmaları ekseninde queer perspektifli içeriklerin yer aldığı metinler oldu. . . . Orada işlediğimiz ders konuları için en azından temel bazı metinleri çevirmek ihtiyacımız vardı. Mesela beden konusunu konuşmak için bedenle ilgili queer teorideki en temel metinler neler . . . onlardan seçtik. . . Aslında Q+'ın çeviri bölümü dersin kaynakçası diyebiliriz. (A.A. Demir, personal communication, May 27, 2022)

9. Sadece terim değil, doğal olarak burada kültürel olan bir şey aslında bu. Kültürel olarak inşa edilme biçimi farklı. . . Hep bunlar Batıdan ithal terimler gibi geliyor ya da Batıdan ithal fikirler gibi geliyor. Çok da öyle değil. Yani kültürün kendi içinde de bunlar var. Ama teoriyle kültürün yani yerel kültürün karşılaştığı yerde teorinin anlattığı şey doğrudan o hayatı karşılamıyor. Burada böyle bir tercih yapmak lazım. Biz oradaki [Batı] hayatı temel alıp mı terimi yeniden inşa edeceğiz? . . . Yoksa buradaki özgün yaşamı karşılayan sözcüğü teoriyle mi karşılayacağız? İkisinin arasında ciddi büyük bir uçurum var. Ben queer teoride bunu çok görüyorum. . . Eğer dilin yaşamı yaptığına, inşa ettiğine inanıyorsak, böyle bir inşacı temelden yola çıkıyorsak bizim bu tercihimiz aslında teoriyi bir şekilde kendi ontolojilerini kurmak için kullanan insanların rehberi haline gelecek. (Ş. Özudoğru, personal communication, June 7, 2022)

10. LGBTI hareketinin kavramları . . . teorik perspektifine göre de farklılaşıyor bir taraftan, tarihsel olarak da farklılaşıyor. Örneğin bizim birinci kitabımızdaki çeviri inşacı bir yaklaşım üzerinden . . . queer teoriyi anlatıyor. İnşacı bir yaklaşım olduğu için mesela Antik Yunan'da bir kişiyi gey olarak adlandırmıyor. Gey kimliğinin ortaya çıkışı onun anlatısında belirli bir tarihsel dönemde var oluyor. Ya da homoseksüel kavramı onun için belirli bir tarihsel

dönemde ortaya çıkmış bir kavramsallaştırma. Ama mesela ilk çalışmaya başladığımız çevirmen . . . bunların hepsini düzleyen, herkese gey ya da eşcinsel diyen bir çeviri yaparak bütün bu güya yanlış adlandırmaları politik olarak, düzleyen bir anlatıyla çevirmişti. Bu da bütün kitabın anlatısını bozan bir şey haline geliyor. (A.A. Demir, personal communication, May 27, 2022)

11. [D]ünyanın farklı yerlerindeki benzer deneyimleri ve mücadeleleri Türkçeye ve Türkiyeli okura taşımak. Yani tartışma yaratılmasına dolayısıyla katkıda bulunmak. . . Bunları [bu makaleleri Türkçeye] kazandırmak ve tartışmanın çitasını belki biraz daha yukarı taşımak. (A.I., personal communication, July 20, 2022)

12. *Kaos GL* dergi aslında akademik alanda iş üreten kişilerle bir tanışma mecrası olarak kullandığım, düşündüğüm alanlardan bir tanesiydi. Daha kısıtlı, küçük bir içerik isteyip o kişinin dilini, konuya dair perspektifini, bizimle ilişkilmesini gördüğüm alandı. Ve burada bizim için ilgi çekici bir içerik ürettiği zaman konuşmalara davet ettiğim kişi haline geliyordu. . . Eğer orada da daha organik bir bağ kurulduysa . . . bize daha fazla katkı sunuyorsa mesela hakemli dergi ile ilişkilendirme, hakemli dergide editörlük ya da yayın kurulu ya da hakemlik gibi şeylere taşıdığım insanlar haline geliyordu. . . Bu kişiler de bu saydığım akademisyenler bir süre sonra dergi içeriklerinden de haberdar olmaya başladılar. (A.A. Demir, personal communication, May 27, 2022)

13. [Q]ueer teoriye yaklaştıkça hem dersleri alanlar hem de seminerlere katılan akademisyenlerin gözlemleri ve yorumları, bu alanın ne kadar çetrefilli olduğu ve bu meseleleri varolan tartışmaların içine katmanın zorluğu konusunda, özellikle Türkçe literatürde arka planda teorik zeminin desteklenmesi gerekliliği yönünde fikirler ortaya çıkardı. Doldurulması



gereken bir boşluk ortadaydı ve biz de bu fikri dergiye taşıdık. [B]u amaçla . . .  
dergide bir teori . . . üzerine araştırma yazılarını içeren queer çalışmaları  
bölümü koyduk içeriğe. Bir taraftan temel metinlerin çevirisiyle Türkçe  
literatüre kaynak sağlamak, bir yandan da Türkiye’de bu konuların  
araştırılmasını teşvik etmek derginin hedefi. (Kaos GL, 2014)

## APPENDIX D

### LIST OF TRANSLATIONS IN *KAOS GL* MAGAZINE BETWEEN 1994-2021

| Issue            | Title of the source text   | Title of the translation                    | Author/ Source                          | Translator      | Year of Publication |
|------------------|--|---|---|-----------------|---------------------|
| 2- October 1994  | Gay Sex, Straight Sex: The Need For Anarchists To Act                | Eşcinselliğin Tarihine Özgürlükçü Yaklaşım  | Mark Richards                           | -               | May 1993            |
| 2- October 1994  | Transsexual Rage   | Transseksüel Öfke                           | Susan Stryker/Transgender Nation        | Hakan Çalbayram | May 1993            |
| 2- October 1994  |  | Siyah Eşcinseller için Dönüm Noktası (News) | Galz Magazine (Zimbabwe)- Ilga Bulletin | -               | -                   |
| 3- November 1994 | The Aids Dialectics: Awareness, Identity, Death, and Sexual Politics | Eşcinsellik ve AIDS                         | Tim Edwards                             | - Ero           | 1992                |
| 3- November 1994 |  | AIDS Bildirisi                              | Deutsche AIDS Hilfe                     | -               | -                   |
| 3- November 1994 | AIDS and Its Metaphors   | AIDS ve Anlamları                           | Susan Sontag                            | - Ero           | 1989                |
| 5- January 1995  | -  | Haz, Yaratıcılık ve Politika                | Michel Foucault/ Advocate/              | - Sokak (1989)  |                     |
| 5- January 1995  | -  | Auschwitz'e Ziyaret (News-Interview)        | To Kraksimo Magazine (Greek)            | Harun T.        | 1990                |

| Issue            | Title of the source text               | Title of the translation  | Author/ Source                      | Translator                       | Year of Publication |
|------------------|--|---|-------------------------------------|----------------------------------|---------------------|
| 5- January 1995  | -                                      | Latin Amerika’da Neler Oluyor? Üçüncü İberya-Amerika Konferansında Protesto (News)      | Ilga Bulletin                       | -                                | 1993                |
| 5- January 1995  | -                                      | Ailen Biliyor mu? O değişmedi, biz geliştik (Interview)                                 | Helen                               | -                                | -                   |
| 6- February 1995 | -                                      | Lezbiyen Varoluşun Başkaldırısı   | Ann Menasche                        | Fusun Özlen (Sokak dergisi 1990) | -                   |
| 7- March 1995    | -                                      | Lezbiyen Magazin (news)   | Emma Magazine                       | -                                | -                   |
| 8- April 1995    | Looking at Gay and Lesbian Life (book) | Yatakta Ne Yaparlar? (short article)  | Warren J. Blumenfeld, Diane Raymond | Venus’ün Kızkardeşleri           | 1988                |
| 9- May 1995      | -                                      | Filipinler’de İki Lezbiyen İşten Atıldı (news)  | Ilga Bulletin                       | İlker Kalesi                     |                     |
| 9- May 1995      | -                                      | Arjantin Gay Polisleri İfşa Ediyor (news)   | Ilga Bulletin                       | İlker Kalesi                     | 04/1994             |
| 9- May 1995      | -                                      | Meksika’da Gay Aktivizmi (news)   | Ilga Bulletin                       | İlker Kalesi                     | 01/1995             |
| 9- May 1995      | -                                      | Venezuellalı Gay Kanada’da Kaldı (news)   | Ilga Bulletin                       | İlker Kalesi                     | 01/1995             |
| 9- May 1995      | -                                      | Hollanda Parlamentosu Gay Mültecilerin Doğu Avrupa’ya Gönderilmesine Karşı Çıktı (news) | Ilga Bulletin                       | İlker Kalesi                     | 01/1995             |

| Issue              | Title of the source text                                     | Title of the translation  | Author/ Source                   | Translator                       | Year of Publication |
|--------------------|--|---|----------------------------------|----------------------------------|---------------------|
| 9- May 1995        |  | Arnavutluk'ta Zafer (news)  | İlga Bulletin                    | İlker Kalesi                     | 01/1995             |
| 9- May 1995        |  | Çinli Eşcinsellerin Gizli Dünyası (news)                          | İlga Bulletin                    | İlker Kalesi                     | 01/1995             |
| 9- May 1995        |  | Avustralya Lezbiyenleri Sizden Haber Aşmak İstiyor (announcement) | İlga Bulletin                    | İlker Kalesi                     | 04/1994             |
| 10- June 1995      |  | Lezbiyenlere Baskı Mı Var Diyenlere                               | Monika Reinfelder (Lip Magazine) | Venüs'ün Kızkardeşleri           | 1993                |
| 10- June 1995      |  | - (poem)  | Walt Whitman                     | Can Arıkan                       |                     |
| 10- June 1995      |  | Sappho (CD leaflet of a music band)                               |                                  | İlker Kalesi                     |                     |
| 12- August 1995    | We are all Transsexuals Now                                  | Biz Hepimiz Transseksüeliz  | Jean Baudrillard                 | Serhan Ada (Defter dergisi-1988) | 1987                |
| 12- August 1995    | -  | Gökkuşağı Çocukları (News)  | -                                | Derya Kurat (compiled)           | -                   |
| 12- August 1995    | Read This Before Coming Out to Your Parents (booklet)- PFLAG | Ailenize Açılmadan Önce Üstünde Düşünmeniz Gereken Bazı Sorular   | T.H.Saureman                     | Doğan Hürkan (compiled)          | 1984                |
| 13- September 1995 | Notes of a Signifyin' Snap! Queen                            | Siyah Bir Gayin Notları   | Marlon T. Riggs                  | Doğan Hürkan (abridged)          | 1991                |
| 13- September 1995 | Gay Political Visions: The "Q" Word                          | "Q"   | David J. Thomas                  | Harun T. (to be continued)       | 1993                |

| Issue             | Title of the source text  | Title of the translation   | Author/ Source   | Translator       | Year of Publication                |
|-------------------|---|--|------------------|------------------|------------------------------------|
| 14- October 1995  | The Lesbian as a Single Woman   | “Yalnız” Bir Kadın Olarak Lezbiyen   | Nanette Gartrell | Yeşim T. Başaran | 1981                               |
| 15- November 1995 | -   | Merhaba Arkadaş (news)- Ölünceye kadar Yanındayım (interview) (Hollanda’nın Buddy Projesi) | -                | -                | -                                  |
| 15- November 1995 | Capitalism and Gay Identity   | Kapitalizm ve Gay Kimliği  | John d’Emilio    | Cem              | 1979 (lecture)/ 1993 (publication) |
| 15- November 1995 |   | Ilga Bülten’den- (Ilga Representative Rebecca Sevilla’s speech)                            | Ilga Bulletin    | Yasemin Özalp    | -                                  |
| 15- November 1995 |   | Dünyanın Dört Yanından Haberler  | Ilga Bulletin    | Yasemin Özalp    | -                                  |
| 15- November 1995 |   | Pekin’den Kısa Haberler  | Ilga Bulletin    | Yasemin Özalp    | -                                  |
| 16- December 1995 | Russia’s Gay Literature and Culture: The Impact of the October revolution | Rusya’da Gay Kültürü ve Edebiyatı  | Simon Karlinski  | Cem              | 1989                               |

| Issue            | Title of the source text  | Title of the translation   | Author/ Source                                   | Translator             | Year of Publication |
|------------------|---|--|--|------------------------|---------------------|
| 16-December 1995 | -   | Lezbiyenlikle ilgili 10 Önyargılı Soru (Leaflet distributed at UN Woman Conference in Kenya)   | ILIS (International Lesbian Information Service) | Venüs'ün Kızkardeşleri | 1985                |
| 16-December 1995 | Psychoanalytic Perspectives on Femal Homosexuality- A Discussion of “The Lesbian as a ‘Single’ Woman” | Kadın Eşcinselliğine Psikoanalitik Bakış- “Yalnız bir Kadın Olarak Lezbiyen” hakkında tartışma   | Charles W. Socarides                             | Yeşim Başaran-Harun T. | 1981                |
| 16-December 1995 | Reply by Nanette Gartrell   | Nanette Gartrell'in Yanıtı   | Nanette Gartrell                                 | Yeşim Başaran-Harun T. | 1981                |
| 16-December 1995 |   | Lesbia Magazine'den Çeviriler: Sydney; Barbara Streisand; İrlanda- Bir Eşitlik Savaşçısının Ölümü; Kanada- “Eşcinsel Yaşam Biçimi ve Toplum” konulu seminerler | Lesbia Magazine                                  | Sibel Türker           | 1995                |
| 16-December 1995 |   | Brezilya   | Ilga   | Sibel Türker           | 1995                |
| 16-December 1995 | The Illusion of Universal Suffrage (translation from Russian)   | Evrensel Oy Hakkı Yanılsaması  | Michael Bakunin                                  | -                      | (Original-1870)     |

| Issue             | Title of the source text               | Title of the translation   | Author/ Source  | Translator       | Year of Publication |
|-------------------|--|--|---|------------------|---------------------|
| 17- January 1996  | Father doesn't know best               | Eşcinseller Güzeldir   | Adam Nagourney, February 1995, Independents, <i>Out</i> | Yeşim Başaran    | 1995                |
| 18- February 1996 | Woran scheitern lesbische Beziehungen? | Lezbiyen ilişkiler hangi nedenle başarısızlığa uğramaktadır?                 | Monika Streit   | BaşakUpar        | 1993                |
| 18- February 1996 |  | Amerikan Psikiyatristler Birliği (APD) ABD'de lezbiyen gençliği rahat bırak! | Ilga Bulletin, 4  | Didem            | 1995                |
| 18- February 1996 |  | Şili'de sodomi yasası yükseliyor   | Ilga Bulletin, 4  | Didem            | 1995                |
| 18- February 1996 |  | Kolombiya hapishanelerinde "anormal ve ahlak dışı davranışlar"               | Ilga Bulletin, 4  | Didem            | 1995                |
| 19-March 1996     | Arkadija                               | Arkadija- Sırbistan  | Jelica Todosijevic / Chapter from Unspoken Rules        | Yeşim T. Başaran | 1996                |

| Issue          | Title of the source text | Title of the translation                             | Author/ Source   | Translator   | Year of Publication |
|----------------|--------------------------|--|--|--|---------------------|
| 20- April 1996 | Unspoken Rules           | Konuşulmayan Kurallar- İran Vahme Sabv (?)           |  | Yeşim T.Başaran                                    | -                   |
| 20- April 1996 | Unspoken Rules           | Ürdün  |  | Yeşim T. Başaran                                   | -                   |
| 20- April 1996 |                          | İspanya  | Ilga Bulletin Issue 1/96 Jan-Feb-March   | -  | 1996                |
| 20- April 1996 |                          | Arjantin   | Ilga Bulletin Issue 1/96 Jan-Feb-March   | -  | 1996                |
| 20- April 1996 |                          | İrlanda  | Ilga Bulletin Issue 1/96 Jan-Feb-March   | -  | 1996                |
| 20- April 1996 |                          | Portekiz   | Ilga Bulletin Issue 1/96 Jan-Feb-March   | -  | 1996                |
| 21- May 1996   | No more fears            | Homofobi   | Douglas Hunt/ No More Fears  | Belkıs Çorakçı (Çeviri kitaptan alınmış bir bölüm) | 1990                |
| 22- June 1997  | -                        | Avrupa’da gay ve lezbiyen yaşamı üzerine beş söyleşi | Discussion topics for Gay and Lesbian Europride 1996 to be held in Copenhagen between 21-30 June | Gayboy   | -                   |
| 23- July 1997  | Introduction             | Gay ve lezbiyen özgürlük hareketi                    | Margaret Cruikshank- The gay and lesbian liberation movement                                     | Cem  | 1992                |
| 23- July 1996  |                          | Dış Mihnaklar  | Triangle Center, Bulletins of May 96, June 96,   | Yeşim T. Başaran                                   | 1996                |



| Issue             | Title of the source text | Title of the translation                     | Author/ Source   | Translator       | Year of Publication |
|-------------------|--------------------------|--|--|------------------|---------------------|
| 23- July 1996     |                          | Dış Mihraklar- LGFM                          | LGFM   | Yeşim T. Başaran | -                   |
| 23- July 1996     |                          | Savaşın tümü değil, yalnızca bir muharebe    | David A. Kaplan-Daniel Klaidman, Newsweek  | Harun T.         | 3 June 1996         |
| 24- August 1996   |                          | Dış Mihraklar                                |  |                  | -                   |
| 24- August 1996   | Unspoken Rules           | Konuşulmayan Kurallar-Zimbabve               | Bev Clark, Unspoken Rules  | Yeşim T. Başaran | -                   |
| 24- August 1996   |                          | Danimarka’da toplum ve eşcinsellik           | Mogens Caprani   | Hüseyin Yılmaz   | -                   |
| 25-September 1996 |                          | Yaşamın içinden kartpostallar                | A bulletin from Lesbian & Gay Freedom Movement (London)                            | Yeşim T. Başaran | -                   |
| 25-September 1996 |                          | İngiltere/ Gay Liberation, Lesbian Gay Pride | Alan Sinfeld and Simon Watney, a compiled translation from Pink Paper for Pride 96 | devrim & emre    | 1996                |
| 25-September 1996 |                          | Dış Mihraklar/ LGFM                          |  | Yeşim T. Başaran | -                   |

| Issue         | Title of the source text | Title of the translation   | Author/ Source  | Translator   | Year of Publication |
|---------------|--------------------------|--|---|--------------|---------------------|
| 25-Sept. 1996 |                          | Haberler-İzlanda   | First Magazine  |              | August-1996         |
| 25-Sept. 1996 |                          | Haberler- Hollanda   | Down-Town   |              | August-1996         |
| 25-Sept. 1996 |                          | Haberler- ABD  | First Magazine  |              | August-1996         |
| 25-Sept. 1996 |                          | Haberler- Almanya<br><br>Note: These news was sent from SVD (Schwulenverband in der DDR) (Gay Federation in Germany) | First, Box, Down-Town and Rosa-Zone magazines and newspapers                                    |              | August-1996         |
| 25-Sept. 1996 |                          | İsveç toplumunda eşcinsel hareketin rolü   | RFSL Brochure (The Swedish Federation for Lesbian, Gay, Bisexual, Transgender and Queer Rights) | Batur Özding |                     |
| 25-Sept. 1996 |                          | O zaman ve şimdi   | RFSL Brochure   | Batur Özding | -                   |

| Issue         | Title of the source text                              | Title of the translation   | Author/ Source                      | Translator                     | Year of Publication |
|---------------|---|--|-------------------------------------|--------------------------------|---------------------|
| 25-Sept. 1996 |   | ILGA Yıllık Raporu 96  | ILGA- Lisa Power and Micha Ramakers | Yeşim T. Başaran               | 1996                |
| 26- Oct. 1996 |   | Dış Mhraklar-Arcigay-Arcilesbica Florence (Dernek Tüzüğü)                  |                                     | Meriç                          | -                   |
| 26- Oct. 1996 |   | Dış Mhraklar-ausZeiten (Kadınlar için eğitim, bilişim ve araştırma kurumu) |                                     | Ogün                           | -                   |
| 26- Oct. 1996 |   | Almanya Eşcinseller Derneği  |                                     | Info was prepared by Türk-Gay  | -                   |
| 26- Oct.1996  | Manliness and Homosexuality Nationalism and Sexuality | Erkeklik ve Eşcinsellik  | George L. Mosse, Manliness and      | emil (compiled and translated) | 1985                |
| 26- Oct.1996  |   | Liseli bir HOMO'nun yaşamında bir ay                                       | Erik Stephen Peterson               | Harun T.                       | -                   |
| 26- Oct.1996  |   | ILGA Bulletin, 1996, 3.sayı  |                                     | emil (compiled and translated) | 1996                |

| Issue         | Title of the source text   | Title of the translation  | Author/ Source  | Translator                         | Year of Publication |
|---------------|--|---|---|------------------------------------|---------------------|
| 27 Nov. 1996  |  | Meksika’da travestiler  | A summary of a documentary named “A Mexian Fable” shown on Channel 4 in July                                    | Nedim B. Londra (compiled)         | -                   |
| 27- Nov. 1996 |  | Bir annenin hikayesi  | Nina Pippins, New York, McCall’s  | Coşkun                             | January, 1993       |
| 28- Dec. 1996 | Homosexuality, Homophobia, and Revolution: Notes toward an Understanding of the Cuban Lesbian and Gay Male Experience, Part I <sup>[1]</sup> | Küba: Homoseksüellik, Homofobi ve Devrim: Küba’nın Lezbiyen ve Gay Deneyimini Anlamak için Notlar-I | Lourdes Arguelles and B. Ruby Rich, <i>Signs</i> , Vol. 9, No. 4, The Lesbian Issue (Summer, 1984), pp. 683-699 | devrim (summarized and translated) | 1984                |
| 28- Dec. 1996 |  | Dış Mhraklar Sırbistan: Bir feminist lezbiyenin savaş dönemi notları                                | Lepa Mladjenovic  | Murat Yalçınkaya                   | -                   |
| 28- Dec. 1996 | Fascism and Sexuality  | Nazizim ve Eşcinsellik  | George L. Mosse, <i>Nationalism and Sexuality</i>   | Selçuk Gökölük                     | 1985                |
| 28- Dec. 1996 | Out of all time  | Pembe Üçgen   | Terry Boughner  | Selçuk Gökölük                     | 1988                |

| Issue         | Title of the source text  | Title of the translation  | Author/ Source   | Translator          | Year of Publication |
|---------------|---|---|--|---------------------|---------------------|
| 28- Dec. 1996 | Lesbisch-Schwul-Heterosexuell. Konzeptionelle Überlegungen zur Bildungsarbeit mit Jugendlichen und Erwachsenen. In: Senatsverwaltung für Jugend und Familie | Lezbiyen- Gay-Heteroseksüel: Genç Kuşak ve Yetişkinler ile Eğitim Çalışması için Kavramsal Düşünceler | Silke Brucker, Hans Fuhrmann, Christine Holzkamp, Lela Lähnemann, Peter Lehmann, Senatsverwaltung für Jugend und Familie (Hrsg.): Pädagogischer Kongress: Lebensformen und Sexualität. Was heißt hier normal? Dokumente lesbisch-schwuler Emanzipation Nr. B. Berlin | BADIR (from German) | 1993                |
| 28- Dec. 1996 |   | Kadın Arkadaşa  | Arnela Ten Meer  | Dilek and Yeşim     | -                   |
| 28- Dec. 1996 | Coming Out: How times have changed  | Kanada’da toplum ve eşcinsellik   | Maclean’s  | Bora                | 16 May 1994         |
| 29- Jan. 1997 |   | Almanya: Lezbiyenler ve gayler çalışıyorlar işte, sorun ne?   | Brochure of the lesbian-gay trade union group of the ÖTV (Öffentliche Dienste, Transport und Verkehr)  | Okan                | -                   |
| 29- Jan. 1997 |   | Çin deyince   | Ilga Bulletin and Newsweek   | Selçuk Gökölük      | April 1996          |

| Issue         | Title of the source text   | Title of the translation  | Author/ Source  | Translator       | Year of Publication |
|---------------|--|---|---|------------------|---------------------|
| 29- Jan. 1997 |  | İlga Bulletin Haber özetleri  |   | Selçuk Gökölük   | April 1996          |
| 29- Jan. 1997 | Women Who Love Women in Curaçao: From "Cachapera" to Open Throats: A Commentary in Collage <sup>[1]</sup> <sub>SEP</sub> | Curaçao'da kadınları seven kadınlar- Cachapera'dan özgür seslere          | Joceline Clemencia, Feminist Studies, Vol. 22, No. 1, Women and the State in the Americas                                   | Emre Çelik       | 1996                |
| 29- Jan. 1997 |  | Dış Mhraklar- Frauenlesbenrat- Hamburg Üniversitesi Kadınlezbiyen konseyi |   | Badır            | -                   |
| 29- Jan. 1997 | When I Enter Virtual Reality, What Body Will I Leave Behind?   | Sanal gerçekliğe girdiğimde hangi bedeni geride bırakacağım?              | Karen A Franck, Architectural Design 65 (11-12)   | Doğan Hürkan     | 1995                |
| 29- Jan. 1997 |  | Sırbistan   | Sent by Lepa Mladjenovic, (Belgrad Kadın Lobisi), a manifesto/ declaration prepared and disseminated by feminists in Serbia | Yeşim T. Başaran | 1996                |

| Issue          | Title of the source text   | Title of the translation   | Author/ Source  | Translator                         | Year of Publication |
|----------------|--|--|---|------------------------------------|---------------------|
| 30- Feb. 1997  |  | Klezmetics- Eşcinsel ve Yahudi   | Quir (Arcigay/Arcilesbia Firenze group)   | Can Arıkan                         | -                   |
| 30- Feb. 1997  |  | Almanya'dan iki Türkiyeli lezbiyen   | Interview from Lesbenberatung brochure  |                                    | -                   |
| 30- Feb. 1997  |  | Lezbiyenler için güvenli seks  | Coalition for Positive Sexuality Center L.A. Gay & Lesbian Community Services Center San Francisco USCF AIDS Health Project |                                    | -                   |
| 30- Feb. 1997  |  | Haberler   | IGHLRC/ERN (Emergency Response Network of International Gay and Lesbian Human Rights Commission) , Euroletter 47            |                                    | -                   |
| 30- Feb. 1997  | Homosexuality, Homophobia, and Revolution: Notes toward an Understanding of the Cuban Lesbian and Gay Male Experience, Part I <sup>[1]</sup> | Küba: Homoseksüellik, Homofobi ve Devrim: Küba'nın Lezbiyen ve Gay Deneyimini Anlamak için Notlar-II | Lourdes Arguelles and B. Ruby Rich, <i>Signs</i> , Vol. 9, No. 4, The Lesbian Issue (Summer, 1984), pp. 683-699             | devrim (summarized and translated) | 1984                |
| 31- March 1997 |  | Ordu'nun dereleri aksa yukarı  | Episode named "Aversion Therapy and Homosexuality from Dark Secret-BBC2   | Nedim B. (summary)                 | 1996                |
| 31- March 1997 |  | İbret-i Alem   | Brochure of American Red Cross  |                                    | -                   |

| Issue           | Title of the source text   | Title of the translation                                     | Author/ Source  | Translator                       | Year of Publication |
|-----------------|--|--|---|----------------------------------|---------------------|
| 31- March. 1997 | Answers to your questions for a better understanding of sexual orientation and homosexuality | Cinsel yönelim ve eşcinsellikle ilgili sorularınıza yanıtlar | American Psychological Association, Psychology and You (acc.to Kaos GL) | Erinç Kalaycı                    | -                   |
| 31- March. 1997 |  | Haberler   | The Pink Paper  | Burcu                            | January 1997        |
| 31- March. 1997 |  | Haberler   | Lesbian Magazine  | Bora                             | February 1997       |
| 32- April 1997  | Pre-conditions for the development of gay sex  | Gay Seks   | Margaret Cruickshank, the Gay and Liberation Movement                   | Selçuk                           | 1992                |
| 32- April 1997  |  | Heteroseksüellik normal değil, sadece yaygın                 | Derek Jarman, At Your Own Risk: A Saint's Testament                     | Devrim (compiled and translated) | 1992                |
| 33- May 1997    |  | Hoşgörüsüzlüğü hoş görmek                                    | Bob Van Schijndel, Gay News (Amsterdam)                                 | Selçuk                           | -                   |
| 33- May 1997    |  | (Haber)  | The Pink Paper  |                                  | April 1997          |
| 33- May 1997    | Conclusion: Eeveryone's Morality   | Sosyalizm, stereotip ve eşcinsellik                          | George L. Mosse, Nationalism and Sexuality                              | Selçuk                           | 1985                |
| 33- May 1997    | Out of All Time  | Dinime küfreden Müslüman olsa                                | Terry Boughner, Out of All Time   | Minerva                          | 1988                |



| Issue           | Title of the source text   | Title of the translation                                       | Author/ Source   | Translator                       | Year of Publication       |
|-----------------|--|--|--|----------------------------------|---------------------------|
| 34- June 1997   |  | Kimlikten sonra  | Urvashi Vaid, New Republic                                   | devrim (compiled and translated) | 1993                      |
| 34- June 1997   |  | Gay Amerika'dan İzlenimler: aids, kimlik görünürlük            | Edmund White, States of Desire: Travels in Gay America       | devrim (compiled and translated) | 1980-1991                 |
| 34- June1997    |  | (Finlandiya hakkında haber)                                    | Seta NewsNo:12104  | Meriç                            | May 1997                  |
| 34- June1997    |  | Bacterial Vaginosis?   | Women's Health Weekly  | Meriç                            | January 1996              |
| 35- July 1997   |  | Hiçbir grubun üyesi olmadım: Giovanni'nin odası, aşk, homofobi | Quincy Troupe (ed.), James Baldwin: The Legacy               | devrim                           | 1989                      |
| 35- July 1997   | Historical roots of the modern gay and lesbian liberation movement | Gay ve lezbiyen özgürleşme hareketinin tarihi                  | Margaret Cruikshank- The gay and lesbian liberation movement | Selçuk                           | 1992                      |
| 36- August 1997 | Historical roots of the modern gay and lesbian liberation movement | Gay ve lezbiyen özgürleşme hareketinin tarihi- II              | Margaret Cruikshank- The gay and lesbian liberation movement | Selçuk                           | 1992                      |
| 36- August 1997 | Degrees of self-powered mobility                                   | Otomobile karşı bisiklet                                       | Ivan Illich, Energy and Equity                               | Ufuk Uyan (kitaptan alıntı)      | 1974<br>1992 (Tr. Çeviri) |
| 36- August 1997 |  | Eski Yunan'da törensel eşcinsellik                             | Jaques Barazzi, Interview with Bernard Sergent               | Harun T. (from Greek)            | -                         |

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| 37- Sept. 1997 | Lesbianism               | Lezbiyenfeminizm- I                                       | Margaret Cruikshank- The gay and lesbian liberation movement          | Selçuk                                    | 1992                       |
| 38 Oct. 1997   | Lesbianism               | Lezbiyenfeminizm- II                                      | Margaret Cruikshank- The gay and lesbian liberation movement          | Selçuk                                    | 1992                       |
| 39- Nov. 1997  |                          | Britanya’da gay ve lezbiyen hareketindeki önemli tarihler | Lisa Power, Pink Paper  | Salim                                     | -                          |
| 40- Dec. 1997  |                          | Ellen Bass: Julie ile konuşmalar                          |   | Sibel Türker                              | -                          |
| 40- Dec. 1997  |                          | (Karikatür) Poppers by Mills                              |   |   | -                          |
| 40- Dec. 1997  | Out of all time          | Pembe Üçgen   | Terry Boughner  | Selçuk                                    | 1988                       |
| 41- Jan. 1998  | Illness as metaphor      | Bir metafor olarak hastalık                               | Susan Sontag  | Dr. İsmail Murat (from the book)          | 1978<br>1988 (translation) |
| 41- Jan. 1998  |                          | ILGA 98 Manifestosu                                       |   |   |                            |
| 42- Feb. 1998  |                          | Sex Panic!  | The Advocate  | Selçuk                                    | 16 September 1997          |
| 43- March 1998 | Disgraceful Conduct      | Disgraceful Conduct- Berbat İdare                         | Show named Dyke TV on BBC 4   | İdris Demiralp (compiled and transferred) |                            |
| 43- March 1998 |                          | 12.Londra Lezbiyen ve Gay film festivali                  |   | İdris Demiralp(compiled and translated)   | March 1998                 |
| 44- April 1998 |                          | Dünyadan haberler   | Ilga Bulletin   | İdris Demiralp (compiled and translated)  | 1998                       |
| 45- May 1998   |                          | Profeminizm Nedir?  | Bulletin by Star magazine and The Profeminist Men’s Network in Europe | İdris Demiralp (compiled and translated)  | -                          |

| Issue                 | Title of the source text | Title of the translation   | Author/ Source   | Translator          | Year of Publication |
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| 46- June 1998         | Lesbian                  | Lezbiyen   | Paula Jennings, the Penguin Book of Homosexual Verse         | Şarmut A. Ikarus    | 1983                |
| 47-48- July-Aug. 1998 |                          | Eski Arap toplumunda eşcinsellik ve islam                              | Colin Spencer, Homosexuality: A History                      | Selçuk              | 1995                |
| 47-48- July-Aug. 1998 |                          | Müslüman köktendinciler gay aktivisti ölümle tehdit etti               | İlga Bulletin, February 1998                                 | Mustafa             | 1998                |
| 47-48- July-Aug. 1998 |                          | 1998 Uluslararası eşcinsellik, çalışma yaşamı ve sendikalar konferansı |  | Mustafa             | -                   |
| 47-48- July-Aug. 1998 |                          | İsrail’de ilk kez Pride yürüyüşü                                       | Ha’aretz newspaper, 28 June 1998                             | Mustafa             | 1998                |
| 49- Sept. 1998        |                          | Dinci sağdan eşcinsellere karşı yeni Haçlı seferi                      | International Herald Tribune                                 |                     | -                   |
| 49- Sept.1998         |                          | Reform, özgürlük ve eşitsizlik   | Colin Spencer, Homosexuality: A History                      | Selçuk              | 1995                |
| 50- Oct. 1998         |                          | Exodus   | Newsweek, 17 August 1998                                     | Selçuk              | 1998                |
| 50- Oct. 1998         |                          | Exodus   | Time, 27 July 1998   | İdris Demiralp      | 1998                |
| 50- Oct. 1998         |                          | Exodus   | Idol, April-May 1998   | Namık (from French) | 1998                |
| 50- Oct.1998          | Introduction             | 1990’larda Amerikan köktendincileri (Sayı 23’ten bir bölüm)            | Margaret Cruikshank- The gay and lesbian liberation movement | Cem                 | 1992                |

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| 50- Oct. 1998  |                          | Kazakistan gay hareketinin dünü, bugünü ve yarını                     | Ivan Shibitov, Yuriy Konorev                               | Mustafa                                      |                     |
| 50- Oct. 1998  |                          | Bütün Sırlar mı? Adların Silinmesi                                    | Lepa Mladjenovic (Kaos GL 28. Sayıdan)                     | Murat Yalçinkaya                             | 1992                |
| 51- Nov. 1998  |                          |   | Kerry Lobel (speech at the memorial of Matthew Shepard)    | İdris Demiralp, Harun T., Sanem Akay, Selçuk | 1998                |
| 51- Nov. 1998  |                          | Anne babanıza açılmadan önce üzerinde düşünmeniz gereken bazı sorular | T.H. Saureman, Read this before coming out to your parents | Doğan Hürkan                                 | 1984                |
| 51- Nov. 1998  |                          | Reform, özgürlük ve eşitsizlik II                                     | Colin Spencer, Homosexuality: A History                    | Selçuk                                       | 1995                |
| 52- Dec.. 1998 |                          | Britanya’da 16 yaş tartışması   | Terry Sanderson, Gay Times (239)                           | Harun T.                                     | 1998                |
| 52- Dec. 1998  |                          | Tıbbi etik: tavırda değişiklik  | Metro Source (Spring 1998), The Spring Fashion Issue       | Coşkun                                       | 1998                |
| 52- Dec. 1998  |                          | Sicilyalı bir oğlana  | Theodore Wratislaw, the Penguin book of homosexual verse   | Şarmut A. İkarus                             | -                   |
| 52- Dec. 1998  |                          | Haberler  | Focus, IGLHRC  |  | 1998                |
| 53- Jan. 1998  |                          | Post-Gay  | Newsweek, 17 August 1998                                   | Selçuk                                       | 1998                |
| 53- Jan. 1998  |                          | Post-Gay çağ başladı mı?  | Pink Paper, 24 April 1998                                  | Selçuk                                       | 1998                |

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| 53- Jan. 1998  |                          | Hırvatistan, Meksika, Kolombiya, Güney Kore, Malezya       | IGHLRC  |                     | -                   |
| 53- Jan. 1998  |                          | AI Eşcinsellik eylem grubu                                 |   | Enver (from German) | -                   |
| 54- Feb. 1999  |                          | Post-Gay I- Bir eleştiri                                   | Paula Martinac, San Diego lesbian and Gay Times | Selçuk              | -                   |
| 54- Feb. 1999  |                          | Çifte Poz  | Ian Young, the Penguin Book of Homosexual Verse | Şarmut A. İkarus    | 1983                |
| 54- Feb.1999   |                          | Eşcinsel Müslümanların ilk buluşması                       | ILGA Bulletin 3, 1998                           |                     | 1998                |
| 55- March 1999 |                          | Reform, özgürlük ve eşitsizlik III                         | Colin Spencer, Homosexuality: A History         | Selçuk              | 1995                |
| 56- April 1999 |                          | Okul günleri   | Phillip Reay Smith, Pink Paper                  | Selçuk              | -                   |
| 56- April1999  |                          | Haberler   | ILGA Portugal                                   |                     |                     |
| 56- April 1999 |                          | PSI (Uluslararası Kamu Emekçileri Sendikaları Federasyonu) | Fundación Triángulo and De Par en Par           | Bora                | -                   |
| 56- April 1999 |                          | Eine kleine visit  | Derivative Duo (lyrics)                         | Anıl                | -                   |

| Issue                 | Title of the source text         | Title of the translation  | Author/ Source  | Translator                             | Year of Publication |
|-----------------------|----------------------------------|---|---|--|---------------------|
| 57- May 1999          |                                  | Obfuscation (Karışıklık)  | Derivative Duo (lyrics)   | Anıl                                   | -                   |
| 58- June1999          |                                  | It's not who you love, it's who you are (kimi sevdiğin değil, kim olduğun önemli) | Derivative Duo (lyrics)   | Anıl                                   | -                   |
| 59- 60- Jul-Aug. 1999 |                                  | Eşcinsel ebeveynler de çocuk bakabilir  | Pascale Kremer, Le Monde (15 March 1999)                                | Deniz Karesi (compiled and translated) | 1999                |
| 59- 60- Jul-Aug 1999  | Muhammaed and Male Homosexuality | Muhammed ve erkek eşcinselliği  | Jim Wafer, Islamic Homosexualities                                      | Selçuk                                 | 1997                |
| 59- 60- Jul-Aug 1999  |                                  | Beyaz Rusya'da eşcinsellik  | From a handout by BLL (Belarus Lambda League)                           | Sanem Akay                             | -                   |
| 59- 60- Jul-Aug 1999  |                                  | Christmas Quandary (Noel İkilemi)   | Derivative Duo (lyrics)   | Anıl                                   | -                   |
| 59- 60- Jul-Aug 1999  |                                  | Biz ayrılıkçı lezbiyenleriz çünkü...  |   | Mel                                    | -                   |
| 61- Sept. 1999        |                                  | Rachmaninoff Romance  | Derivative Duo (lyrics)   | Anıl                                   | -                   |
| 61-Sept. 1999         |                                  | Cinsel yönelim ve eşcinsellikle ilgili sorularınıza yanıtlar                      | American Psychological Association, Psychology and You (acc.to Kaos GL) | Erinç Kalaycı                          | -                   |

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| 62- Oct.1999           |                          | Ortaöğretimde cinsel zorbalık                                  | Nick Stellmacher, Pink Paper   | Harun T.     | -                   |
| 62- Oct.1999           |                          | Gay ve lezbiyen hareketi-yeniyetmelik ve kimlik oluşumu        | Marco Ravaoli, Finisterrae<br>Periocio di Azione Gayelesbica<br>(October 1998) | Salim        | 1998                |
| 62- Oct.1999           |                          | Gay küreseldir   | Richard Goldstein, Village Voice   | Selçuk       | -                   |
| 62- Oct.1999           |                          | Stonewall öncesi Amerika                                       | Dudley Clendinen, Adam Nagourney   | Kerem        | -                   |
| 62- Oct.1999           |                          | Biyolojik coşku: Hayvanlarda homoseksüellikve doğal çeşitlilik | Susan McCarty  | İlker Ünlü   | 1999                |
| 62- Oct.1999           |                          | Party Panic (Parti paniği)                                     | Derivative Duo (lyrics)  | Anıl         | -                   |
| 63- Dec.-Jan.1999-2000 |                          | Gey ve lezbiyenlerin açılma süreci savunma stratejileri        | Luca Pietrantonio , Finisterrae  | Sanem Akay   | -                   |
| 63- Dec.-Jan.1999-2000 |                          | Geyler için aşk kullanma kılavuzu                              |  | Mevlüt Kerem | -                   |
| 63- Dec.-Jan.1999-2000 |                          | Sevmek ya da aşık olmak  | Geoph Kozeny, Communities (87)   | Kerem        | -                   |
| 63- Dec.-Jan.1999-2000 |                          | Sözde aile değerleri   | Terry Sanderson, Gay Times   | Kerem        | -                   |
| 63- Dec.-Jan.1999-2000 |                          | Pembe üçgenin gözyaşları                                       | Carv James, Pink Paper (27 Aug 1999)   | Kerem        | 1999                |

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| 64- Feb.-March 2000 |   | Nazi Almanya'sında soykırım ve lezbiyenler                               | R.Amy Elman, Ilga Bulletin (3/99)  | Burcu        | 1999                                     |
| 64- Feb.-March 2000 | From the Bedroom to the Bijou: A secret History f American Gay Cinema | Yatak odasından lüküs hayata: Amerikan gey seks sinemasının gizli tarihi | Jack Stevenson, Film Quarterly, Fall-1997                                  | Gülsüm       | 1997                                     |
| 64- Feb.-March 2000 |   | Yeni Binyıla Mektuplar: Ne Noeli? Hangi İkibin? Ne hakla jübile?         | Peter Boom, Peter Tatchel, Outrage, a letter to Archbishop of Canterbury   |              | 2000                                     |
| 64- Feb.-March 2000 |   | Zamanı dayatmadan rutin olanı dayatamazsınız                             | Derrick Jensen, Interview with John Zerzan                                 | Cemal Atila  | -  |
| 65- April-May 2000  | Deconstruction of queer theory  | İbne teorisinin yapısökümü   | Steven Seidman, Social Postmodernism : Beyond Identity Politics            | Kerem Güven  | 1995                                     |
| 65- April-May 2000  | Jum (orig.title) /Hum (eng.title)                                     | Himm   | Luis Rafael Sanchez (translated from Eng translation by Rose M. Sevillano) | M.C.Mert     | 1966 (original)/ 1997 (Eng. translation) |
| 65- April-May 2000  | A Supermarket in California   | Kaliforniya'da bir süpermarket   | Allen Ginsberg   | Yusuf Eradam | 1956                                     |
| 65- April-May 2000  |   | O  | Lawrence Ferlinghetti, Starting From San Francisco                         | b.h.ergen    | 1997                                     |



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| 66- June-July 2000    | Deconstruction of queer theory                              | İbne teorisinin yapısökümü                                     | Steven Seidman, Social Postmodernism : Beyond Identity Politics                            | Kerem Güven   | 1995                  |
| 66- June-July 2000    | Valentine   | Sevgili  | Carol Ann Duffy, Mean time   | Yusuf Eradam  | 1993                  |
| 66- June-July 2000    | Interior, Husband   | İçersi, Koca   | Jackie Kay, Off Colour   | Yusuf Eradam  | 1998                  |
| 67- August-Sept. 2000 | Open and closed families                                    | Açık ve kapalı aileler   | Colid Ward, Anarchy in action, Eylemde anarşi, Kaos yayınları                              | H. Deniz Güneri   | 1973 (original), 2000 |
| 67- August-Sept. 2000 |   | Oyun: Penis ve ben Sarıl bana sabaha kadar                     | Daniel, Rudman   | H. İbrahim Türkdoğan (from German translation by Karl Heinz Rudi) | -                     |
| 67- August-Sept. 2000 |   | Yaşam Kılavuzu: Korkuyla yaşanmış bir hayat yarım bir hayattır | Armistead Maupin, The Advocate 1985  | Kerem Sanatel   | 1985                  |
| 68- April- May 2000   |   | Dünyadan haberler  |  | Şarmut A. İkarus  | -                     |
| 68- April- May 2000   | Developmental perspectives on coming out to self and others | GL: Gelişim süreci, açılma                                     | Cohen, K. W. Williams, C. R., The Lives Of Lesbians, Gays And Bisexuals Children To Adults | Metehan Çelik   | 1996                  |
| 68- April- May 2000   | Letter to Mama  | Armistead Maupin'den anneye mektup                             | Armistead Maupin, More tales of the city   | Kerem Sanatel (compiled-translated)                               | 1980                  |

| Issue             | Title of the source text  | Title of the translation   | Author/ Source  | Translator       | Year of Publication |
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| 69- Spring 2001   | Sexual orientation and anti-discrimination policy: The European Community       | Cinsel yönelim ve ayrımcılık karşıtı politikalar- Avrupa Topluluğu                 | Mark Bell, Politics of Sexuality Identity, Gender, Citizenship (Carver, Mottier eds.)   | Defne and Carol  | 1998                |
| 69- Spring 2001   | Sexuality and Rights: Problematizing Lesbian and Gay Politics                   | Cinsellik ve haklar: lezbiyen ve gey politikasını sorunsallaştırmak                | Momin Rahma, Politics of Sexuality Identity, Gender, Citizenship (Carver, Mottier eds.) | Murat Yalçınkaya | 1998                |
| 60- Spring 2001   |   | Beyazperdedeki travestilik   | Edward Connor   | Özgür            | -                   |
| 70- Summer 2001   | Babka sisters   | Babka kardeşler  | Leslea Newman, Girls will be girls  | Defne Süpriz     | 2000                |
| 70- Summer 2001   | That's what friends are for: Friends as family in the gay and lesbian community | Arkadaşlar işte bunun içindir- Gey ve lezbiyen topluluğunda aile olarak arkadaşlar | Peter M. Nardi, Modern Homosexualities Fragments of Lesbian and Gay Experiences         | M. Alper Arslan  | 1992                |
| 71- Jan.-Feb.2002 |   | Seçim bizim-eşcinseller orduda   | Michael Job, Breakthrough Magazine (spring 1993)  | Ali Baba         | 1993                |

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| 71- Jan.-Feb.2002    | Queer Sixties  | Queer altmışlı yıllar  | Patricia Juliana Smith  | Yeşim. T.Başaran (summarized and translated) | 1999                |
| 71- Jan.-Feb.2002    | Surina Khan, a Pakistani Advocate for Gay and Lesbian Human Rights Shares Her Thoughts about America's War on Terror | İnsan haklarına bakış  | Surina Khan, Interview by Michael Bronski                     | Amy Spangler, Yeşim T.Başaran                | 2001                |
| 72- March-April 2002 | Prisoners of homophile conscience  | Eşcinsel bilincine sahip tutsaklar                           | Pedro Enrique Polo Soltero                                    | Volkan Tamer                                 | 2002                |
| 72- March-April 2002 | Does marriage protect or control   | Evlilik korur mu denetler mi                                 | Cynthia Peters  | Defne  | 2001                |
| 72- March-April 2002 | Marriage and love  | Evlilik ve aşk   | Emma Goldman, Emma Goldman's Anarchism and Other Essay (epub) | Volkan Tamer                                 | 1914                |
| 72- March-April 2002 |  | Geyler Üzerine Çalışmaları: Ver Güvenilirliği Al Sansasyonu! | Jennifer L. Pozner, Extra!                                    | Koray  | 2001                |

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| 73- Summer 2002     |   | ABD’de Gey ve Lezbiyen Ergenlerin Psikiyatrik İstismarı  | John Bolander, from his presentation at Kaos GL                         | Koray  | -                   |
| 73- Summer 2002     |   | Ayrılmak zor   | B. Ruby Rich, Advocate (2000)   | Ayşegül (summarized article)                 | 2000                |
| 73- Summer 2002     | Queer Sixties                             | Queer altmışlı yıllar  | Patricia Juliana Smith  | Yeşim. T.Başaran (summarized and translated) | 1999                |
| 73- Summer 2002     | Leftist Sexual Politics and Homosexuality | Sol politikalar ve eşcinsellik   | G. Hekma, H. Oosterhuis, J. Steakley, Journal Of Homosexuality (Vol.29) | Kahraman                                     | 1995                |
| 74- Sept.-Oct. 2002 | Gay and Lesbian rights and EU enlargement | Gey ve Lezbiyen Hakları ve Avrupa Birliği’nin Genişlemesi  | Joke Swiebel  | Defne& Gökçe                                 | -                   |
| 74- Sept.-Oct. 2002 |   | Eşcinsel Hakları: Avrupa için yeni bir yönelim mi? Zayıf Kanunlar ve Etkisiz Karar Mekanizmaları: Avrupa Adalet Divanı Öncesi Eşcinsel Hakları ve Cinsel Eşitlik | Petra Jeney   | Defne  | -                   |
| 74- Sept.-Oct. 2002 |   | Eşcinsellik doğuştan mı sonradan mı?   | Levine Gelles, Sociology: An Introduction (1995), Newsweek (1992)       | İlkay  | 1992-1995           |

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| 74- Sept.-Oct. 2002 |                          | Gey utancı. Radikal bir alternatif  | Mattilda  | Murat Yalçınkaya | -                   |
| 74- Sept.-Oct. 2002 |                          | Kar değil onur  | Interview by Rhonda Sussman with Stephen Kerr from Glamorous Outcasts and Boo Watson from Queer By Nature   | Murat Yalçınkaya | -                   |
| 74- Sept.-Oct. 2002 |                          | 25 yıllık tarihimize bakış  | Jordi Petit, Zero magazine (Spanish)- Issue 42  | Boran Olgar      | 2002                |
| 74- Sept.-Oct. 2002 |                          | Homofobinin kökenlerine dair ipuçları   | You and Me (March) (Croatia)  | Anıl             | 2002                |
| 74- Sept.-Oct. 2002 |                          | Avusturya Ayrımcı Rıza Yasından Kurtuluyor Homoseksüel ve Heteroseksüel İlişkiler Esitleniyor | News  | İdris Demiralp   | -                   |
| 74- Sept.-Oct. 2002 |                          | Avrupa Parlamentosu, Bulgaristan, Macaristan ve Kıbrıs Üzerindeki Baskısını Devam Ettiriyor   | Mette Vadstrup, ILGA Euroletter, 99   | Murat Yalçınkaya | 2002                |
| 74- Sept.-Oct. 2002 |                          | Çin’de Psikiyatrinin Politik Olarak Kötüye Kullanımına Son Verilsin                           | Dangerous Minds: Political Psychiatry in China Today and its Origins in the Mao Era.<br><a href="http://hrw.org/reports/2002/china">http://hrw.org/reports/2002/china</a> | İdris Demiralp   | 2002                |

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| 76- Feb. – March 2003 |  | Yugoslavya’da eşcinsel hareket  | Interview with Sever Dzigurski                           | Öner Ceylan (translation and interview) | -                   |
| 76- Feb. – March 2003 | Homosexuality and social class in Turkey | Hıyar satıcısı: Türkiye’de eşcinsellik ve toplumsal sınıfların kesişimi | Thomas Armbricht, Harrington gay men's fiction quarterly | Selçuk                                  | 2001                |
| 76- Feb. – March 2003 | I love you, Pat Myers                    | Seni seviyorum Pat Mayers   | Jo Coudert, Chicken soup for the soul                    | Mehmet Cemal Tosun                      | 1999                |
| 77- April-May 2003    | Why am I a lesbian                       | Neden lezbiyenim  | Ingrid Rivera-Dessuit, Ebony (March)                     | Ayşegül                                 | 2001                |
| 77- April-May 2003    |  | Kurtuluşun yeniden keşfi: Lezbiyen/gey hareketi için stratejik sorular  | Peter Drucker, Different Rainbows                        | Koray (shortened and translated)        | 2000                |
| 77- April-May 2003    | Gay goes mainstream                      | Eşcinsel hareket anaakım oluyor   | Michael Bronski, Boston Phoenix newspaper (16-23 Jan.)   | Öner Ceylan                             | 2003                |

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| 78- Summer 2003     |  | Rusya’da eşcinsellik  | The Encyclopedia of Homosexuality, 2 <sup>nd</sup> edition   | Hakan G                         | -                   |
| 78- Summer 2003     |  | Amerika Birlesik Devletleri’nde Gey, Lezbiyen ve Biseksüel Öğrenci Altkültürü       | Kelly Poynter, Boston, Massachusetts Governorate Gay and Lesbian Youth Commission Report and Recommendations | Hakan G.                        | 1993                |
| 78- Summer 2003     |  | Polonyalı eşcinseller yeni bir döneme hazırlanıyorlar                               | Tom Hundley, Chicago Tribune newspaper (August, 2)   | Hakan G.                        | 2002                |
| 78- Summer 2003     |  | Kurtulusun Yeniden Kesfi: Lezbiyen/Gey Hareketleri İçin Stratejik Sorular –II Bölüm | Peter Drucker, Different Rainbows  | Koray                           | 2000                |
| 79- Sept.-Oct. 2003 |  | Haberler  |  | Hakan (compiled and translated) | -                   |
| 80- Nov.-Dec. 2003  | When I Enter Virtual Reality, What Body Will I Leave Behind? | Sanal gerçekliğe girdiğimde hangi bedeni geride bırakacağım?                        | Karen A Franck, Architectural Design 65 (11-12)  | Doğan Hürkan                    | 1995                |
| 80- Nov.-Dec. 2003  | Read This Before Coming Out to Your Parents                  | Anne-babanıza açılmadan önce üstünde düşünmeniz gereken bazı sorular                | T.H.Saureman   |                                 | 1984                |

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| 82- March-April 2004  | Gulliver   | Güliver   | Sylvia Plath  | Yusuf Eradam | 1981                |
| 82- March-April 2004  | Secretary Chant                                  | Sekreter şarkısı  | Marge Piercy  | Yusuf Eradam | 1973                |
| 83- May-June 2004     |  | Haberler  |   | Hakan G.     | -                   |
| 84- July- August 2004 |  | Biseksüellik  | Liz Highleyman  |              | -                   |
| 84- July- August 2004 |  | Biseksüel hareketin kısa tarihçesi  | Liz. A. Highleyman, Brochure published by Bisexual resource Center  |              | 2000                |
| 90- Summer 2006       |  | Nasıl feminist pornografici olunur?   | Tristian Taormino, My Life as a Feminist Pornographer, " True Lust: Adventures in Sex, Porn and Perversion  | Amy Spangler | 2002                |
| 92- Jan-Feb.2007      |  | Dosya: Yabancı Deneyimler- Avrupa Birliği ekseninde gey ve lezbiyen hakları | Danielle Kuzmanovic   |              | -                   |



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|------------------|--------------------------|---|-----------------------|------------|---------------------|
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler- Birleşmiş Milletler ve LGBT Haklarının ilerletilmesi   | John Fisher           |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler- Homofobiyle mücadelede AB ile nasıl işbirliği yapılabilir?                                     | Kurt Krickler         |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler- Eşcinsel hakları ve yaşam koşulları  | Anette Tettebergstuen |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler- Norveçli gey ve lezbiyen sosyal demokratlar  |                       |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler-İngiltere'deki yasal ve sosyal değişim  | Mike Upton            |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler-Eşcinsellerin elde ettikleri yasal eşitlik ile toplumla bütünleşme düzeyleri arasındaki çelişki | Gert Hekma            |            | -                   |
| 92- Jan-Feb.2007 |                          | Dosya: Yabancı Deneyimler- Çeşitliliğin karşısına çıkan zorluklar   | Andre van Houwelingen |            | -                   |

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|----------------------|--------------------------|---|---|-------------------------------------|---------------------|
| 92- Jan-Feb.2007     |                          | Dosya: Yabancı Deneyimler- medyada gey ve lezbiyenlerin temsili                                   | Jon Martin Larsen                       |                                     | -                   |
| 92- Jan-Feb.2007     |                          | Dosya: Yabancı Deneyimler-Gey evlilik konusunu nasıl sonuçlandırdık?                              | Sylvia Jaen& Ignacio Paredero           |                                     | -                   |
| 92- Jan-Feb.2007     |                          | Dosya: Yabancı Deneyimler-LBL'nin bugünkü gündemi   | Martin Christensen                      |                                     | -                   |
| 92- Jan-Feb.2007     |                          | Dosya: Yabancı Deneyimler-Hukuk reformunu getiren faktörler                                       | Karen Busby                             |                                     | -                   |
| 92- Jan-Feb.2007     |                          | Dosya: Yabancı Deneyimler-Kadın eşcinselliği 'hetero-ataerkillik'le mücadelede etkili bir yol mu? | Elisabeta Zelinka                       |                                     | -                   |
| 95 July- August 2007 |                          | Antony Hegarty- Oğlan çocuğu kız şarkıları söylüyor   |   | Erdal Matur- Onur Poyraz (compiled) | -                   |
| 95 July- August 2007 |                          | Tori Amos   | The Advocate, Uncut, Everything<br>Tori | İsmail Alacaoğlu (compiled)         | -                   |

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| 97- Nov.Dec. 2007     |                          | Ozon: Angel aşık olma fikrine aşık                    | Claire Vasse's interview with Francois Ozon  | Batu Ekmekçi    | -                   |
| 98- Jan.-March 2008   |                          | Tek başına bir lgbt hareketinden söz etmek zorlaşıyor | Anna-Maria Sörberg's interview with Annika Hamrud, Robert Fux, Reb Kerstionsdotter, <i>Kom Ut</i> magazine |                 | -                   |
| 98- Jan.-March 2008   |                          | İsrail ve Filistin'de LGBTQ mücadelesi                | Michal Raz   | Yeşim Başaran   | -                   |
| 99- March- April 2008 |                          | Enim evim senin evindir diyebilmek                    | Mathilda Piehl   | İsmail Alacoğlu | -                   |
| 100- May-June 2008    | The Gay Manifesto        | 1969 Mayısından bir gay manifestosu                   | Carl Wittman, Red Butterfly Collective   | Murat Çelikkın  | 1970                |
| 100- May-June 2008    |                          | Leslie Feinberg: kazanılacak çok hak var              | Özlem Çakır's interview with Leslie Feinberg   |                 | 2008                |
| 103- Nov.-Dec. 2008   |                          | Sahne benim   | Emine Özkaya, Greg Ryan's interview with Jet Moon  |                 | 2008                |
| 106- May-June 2009    |                          | Homofobisiz Brezilya                                  | Kürşad Kahramanoğlu's Interview with Lula da Silvia (President of Brazil)                                  |                 | 2009                |
| 106- May-June 2009    |                          | Volker Beck: Olduğumuz gibi var olmak                 | Kemal Ördök's interview with Volker Beck(German politician)  |                 | 2009                |

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| 106- May-June 2009     |                          | Cinselliğin gölgesinde   | İpek Mihra Sur's interview with Diana Blok (photographer)                |                                      | 2009                |
| 107- July- August 2009 |                          | İran: Kapalı kapılar ardında tutulanlarla buluşma  | Fabrice Ribert   | Şirin Erkan (from French to Turkish) | 2009                |
| 107- July- August 2009 |                          | İşteeee, bu bizim hikayemiiiz...   | Nevin Özgür's interview with Terri and Cathy (lesbian couple in Seattle) |                                      | 2009                |
| 107- July- August 2009 |                          | Git ve kimseden izin istemeden hakkını al!   | Kemal Ördök's interview with Antonia San Juan                            |                                      | 2009                |
| 110- Jan.-Feb. 2010    |                          | Karı ve koca   | Michael Bullock, Butt magazine (27)                                      | Aykan Safoğlu                        | 2009                |
| 112- May- June 2010    |                          | Dünya gözüyle Judith Butler'ı görmek   | Interview with Judith Butler   |                                      | 2010                |
| 112- May- June 2010    |                          | Alman Yeşiller Partisi milletvekili Claudia Roth'un Kaos GL okurlarına anlatacakları var         | Interview  |                                      | 2010                |
| 112- May- June 2010    |                          | Eşcinsel kadın dimlikleri üzerine konuşmalar: Amerikalı akademisyen kadınlarla röportaj dizisi 1 | Nevin Öztop  | İmge Oranlı                          | 2010                |

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| 114- Sept.-Oct. 2010   |  | Kadınlar turda: önyargılara ve cinsiyetçiliğe panzehir  | Bawer Çakır's interview with Marina Escalada Romero from WOT (Women on Tour) | Hilal Demir   | 2010                |
| 114- Sept.-Oct. 2010   |  | Afrikalı, Transgender ve Onurlu   | Avi Haligua's interview with Gabrielle Le Roux                               |   | 2010                |
| 114- Sept.-Oct. 2010   |  | Judith Butler'ın yankıları hala sürüyor   | Judith Butler  | Nevin Öztop (compiled from highlights of Judith Butler) | 2010                |
| 114- Sept.-Oct. 2010   |  | Cross-dressed'in pedagojisi   | Tanya Olson, Bad Subjects (issue 59)   | Serdar Kara   | 2002                |
| 115- Nov.-Dec. 2010    |  | Queer bir biçimde erotik: Ursula Le Guin'e açık aşk mektubu   | Jamie Heckert, Fifth Estate magazine, (spring 2010)                          | Erden Kosova  | 2010                |
| 115- Nov.-Dec. 2010    | Maintaining the borders: Identity and politics | Sınırları muhafaza etmek: kimlik ve siyaset   | Jamie Heckert  | Erden Kosova  | 2002                |
| 116- Jan.-Feb. 2011    |  | Annesiyle buluşma, oğluyla röportaj: Efsane şarkıcı Belinda Carlisle'nin Hollywood yıldızı oğlu James Duke Mason... | Cenk Erdem's interview with James Duke Mason                                 |   | 2011                |
| 117- March- April 2011 |  | Lesviaki Omada  | Lale Alatlı's interview with Lesviaki Omada (Lesbian group)                  |   | 2011                |

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| 117- March- April 2011 |                           | Hoşgörü, kağıt üzerinde görüldüğü kadar gerçek değil    | Ömer Akpınar's interview with Diana Blok (photographer)   |  | 2011                |
| 118- May- June 2011    |                           | Kendi zihinlerimizin ağlarının mahkumlarıyız            | Nevin Öztop's interview with Nelofer Pazira   |  | 2011                |
| 118- May- June 2011    |                           | Homofobiye karşı bölgesel çılgınlıklar                  | Interview by Kaos GL with the participants of the 6 <sup>th</sup> International Anti Homophobia Meeting | Petek Çürük (translation)<br>Nevin Öztop (editing) | 2011                |
| 118- May- June 2011    | Refiguring Lesbian Desire | Lezbiyen arzuyu yeniden konumlandırmak                  | Elizabeth Grosz, Space, Time and Perversion   | İmge Oranlı  | 1995                |
| 118- May- June 2011    | Undiagnosing gender       | Cinsiyeti teşhisten çıkarmak                            | Judith Butler, Undoing gender   | Kıvanç Tanrıyar (compiled)                         | 2004                |
| 118- May- June 2011    |                           | Yunanistan'ın Eurovision yakışıklıları                  | Cenk Erdem's interview  |  |                     |
| 120- Sept.-Oct. 2011   | Refiguring Lesbian Desire | Lezbiyen arzuyu yeniden konumlandırmak- II              | Elizabeth Grosz, Space, Time and Perversion   | İmge oranlı (abridged and translated)              | 1995                |
| 121- Nov.-Dec. 2011    |                           | Flamenkonun efasne gitaristi Paco de Lucia ile çok özel | Cenk Erdem's interview with Paco de Lucia (the guitar player)   |  | 2011                |

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| 124- May-June 2012     |                          | Sınırları aşmak: Savaş yıllarında gey ve lezbiyen kimliği  | Boban Stojanovic   | Nevin Öztop | -                   |
| 124- May-June 2012     |                          | Sınırları onurla aşmak   | Andrea Gilbert- Athens Pride                                       |             | -                   |
| 124- May-June 2012     |                          | Bir Yahudi devletinde yaşama ayrıcalığımızın bedelini kim ödüyor?                                      | Yossef(a) Mekyton  |             | -                   |
| 124- May-June 2012     |                          | Tüm dünyadan soyutlanmış br ülkede büyüdüm   | Kristi Pinderi/ Arnavutluk   |             | -                   |
| 125- July- August 2012 |                          | Ingen Illegal/ Kimse illegal değildir! Tine Alavi ve Cattis Laska ile İsveç'te mültecilik üzerine...   | İmge Oranlı's interview with Tine Alavi and Cattis Laska           | İmge Oranlı | -                   |
| 125- July- August 2012 |                          | Nikita Dhawan ve Maria Castro Varela ile heteronormatif düzen, göçmenlik, ırkçılık ve feminism üzerine | İmge Oranlı's interview with Nikita Dhawan and Maria Castro Varela | İmge Oranlı | -                   |
| 126- Sept.-Oct. 2012   |                          | Carlos Santana'dan yeni bir ses: Shape Shifter   | Cenk Erdem's interview with Santana                                |             | 2012                |

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| 127- Nov.-Dec. 2012 |                          | Sorma! Söyleme! Peki bu geyelr nasıl yaşarlar?                                | Seçkin Tercan's interview with Jeff Sheng (photographer)                          |               | -                   |
| 127- Nov.-Dec. 2012 |                          | LGBT politikasının homonasyonalizm ile imtihanı                               | Marten van den Berge  | Armanç Yıldız | -                   |
| 127- Nov.-Dec. 2012 |                          | Farklılığın onuru   | Martyn Higgins  |               | -                   |
| 127- Nov.-Dec. 2012 |                          | Sosyal adalete doğru: queer bireylerin insan haklarına uluslararası bir bakış | Brian O'Neill   | Sumru Atuk    | -                   |
| 127- Nov.-Dec. 2012 |                          | Görünmez erkekler   | Hans Knutagard  |               | -                   |
| 127- Nov.-Dec. 2012 |                          | Gökkuşağı şehirlerinin kartopu etkisi: Hollanda'nın yerel lgbt politikaları   | Juul van Hoof   | Engin Bayram  | -                   |
| 127- Nov.-Dec. 2012 |                          | Özgürlük, aşk, gurur, iktidar ve umut   | Zack Marshall's interview with Tess Vo (Director of the documentary, Our Compass) | Sumru Atuk    | -                   |
| 127- Nov.-Dec. 2012 |                          | Şişman aktivizminin queer'liği üzerine düşünceler                             | Onyii Udegbe  | Sumru Atuk    | -                   |



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| 128- Jan.- Feb. 2013   |                          | Hepimize aşk ve huzur diliyorum   | Cenk Erdem's interview with Aaron Vivancos (dancer)                                     |              | -                   |
| 128- Jan.- Feb. 2013   |                          | Queer ve LGBT arasındaki tek fark harf farkı değildir!                    | Anna- Maria Söberg  | Sercan Kıyak | -                   |
| 129- March- April 2013 |                          | Arap, Müslüman, HIV+ ve eşcinselim, sırada ne var?!                       | Ömer Akpınar's interview with Ludovic   |              | 2013                |
| 129- March- April 2013 |                          | Eğitim, ama kimler için?  | Rebeca Sevilla  |              | -                   |
| 130-May- June 2013     |                          | Özgürlüğün kapıları birbirlerine açılıyor                                 | Messages from the participants of Kaos GL's Regional Network against Homophobia         |              | 2013                |
| 130-May- June 2013     |                          | Mısır'da kızbaşına devrim yapmak  | Ömer Akpınar's interview with Maha Youssef  |              | 2013                |
| 130-May- June 2013     |                          | LGBT ile feministler müşterek güçlerini muhafazakarlığa karşı sergilemeli | Aylime Aslı Demir's interview with Ara Wilson (assoc.prof. in Women Studies, Duke Uni.) |              | 2013                |
| 130-May- June 2013     |                          | Kendini sev, ayrıcalıklarının sorumluluğunu taşı                          | Ömer Akpınar's interview with Mladjenovic (lesbian feminist in Serbia)                  |              | 2013                |

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| 130-May- June 2013     |                          | Queer toplumsal cinsiyet sorunları kaçınılmaz olarak heteroseksüel toplumsal cinsiyet sorunlarından farklılık gösterir! | Ayline Aslı Demir's interview/ news report with Henry Abelov, Michael Kimmel, Jack Halberstam (academics in the USA)               |            | 2013                |
| 131- July- August 2013 |                          | "Eşitlikçi" Fransa'nın evlilik gerilimi   | Nevin Öztop and Ömer Akpınar's interview with Esther Benbassa (senator in France)  |            | 2013                |
| 131- July- August 2013 |                          | Memorandum 2013   | Prepared by LGBT organizations from the Middle East, North Africa, The Balkans and Caucasia as Regional Network against Homophobia |            | 2013                |
| 131- July- August 2013 |                          | Barışın inşası için militarize olmuş erkeklik de tasfiye edilmeli   | Cynthia Cockburn (feminist researcher and author)  |            | -                   |
| 134- Jan.- Feb. 2014   |                          | Venezuela anayasasında trans olmak: "...ve benzeri"   | Interview with Tamara Adrian (law professor)   |            | 2014                |
| 134- Jan.- Feb. 2014   |                          | Dünyayı değiştirmek mi istiyorsunuz, yapabilirsiniz!  | Interview with Robert Biedron (first open parliamentarian in Poland)   |            | 2014                |
| 134- Jan.- Feb. 2014   |                          | Cenevre Belediyesi'nin LGBT hakları için adımları büyük   | Interview with Guillaume Mandicourt (in charge with LGBT rights in Geneva Municipality)  |            | 2014                |

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| 134- Jan.- Feb. 2014   |                          | Belediye Başkanı Salerno: Cenevre, insanları için yaşasın istedim hep                         | Interview with Sandrine Salerno (Mayor of Gevena)   |                                    | 2014                |
| 134- Jan.- Feb. 2014   |                          | İsveç: eşitliğin yolu yalnızca yasalardan mı geçer?   | Interview with Barbro Westerholm, Roza Güçlü Hedin, Jonas Gunnarsson, Hans Linde (parliamentarians in Sweden) |                                    | 2014                |
| 134- Jan.- Feb. 2014   |                          | Kanada'ya gideceğim, artık Mary olacağım  | Interview with Mary ( a transgender refugee from Syria)   |                                    | 2014                |
| 135- March- April 2014 |                          | Pedagojiyi queerleştirmek   | Donald E.Hall   | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Kabul ediliş yok oluş mudur?  | William F. Pinar  | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Queer pedagoji var mı? Ya da heteroseksüel okumaya son verin                                  | Deborah Britzman  | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Eğitimdeki sınırlara meydan okumak: Hollanda'daki cinsel çeşitliliğe queer pedagojik yaklaşım | Inge C. Boef  | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Lezzo! İbne! Çok gey! Okullarda homofobi ve transfobiye nasıl azaltabiliriz?                  | Ulrich Klocke   | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Eğitim hakkını gökkuşağı ile birlikte düşünmek  | Sophie Aujean   | Vahap Karakuş (translation editor) | -                   |

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| 135- March- April 2014 |                          | “Prenses Tim” Queer’i anaokuluna taşıyor  | Kaos GL’s interview with Malu and Yoan (founders of a theatre collective)  | Vahap Karakuş (translation editor) | 2014                |
| 135- March- April 2014 |                          | Soçi (Queer) pedagojileri   | Susanne Luhmann (Assoc. Prof. at Woman and Gender Studies)   | Vahap Karakuş (translation editor) | -                   |
| 135- March- April 2014 |                          | Queer tuvalet hikayeleri  | Sheila L. Cavanagh (assoc. Prof. At York Uni.)   | Vahap Karakuş (translation editor) | -                   |
| 136- May- June 2014    |                          | Tentabulles: Feminist lezbiyen kimliği yücelten bir sirk                          | Nora Deetje Leggemann’s interview with Jojo (founder of Tentabulles)   |                                    | -                   |
| 136- May- June 2014    |                          | Queer çalışmalarında psikanaliz kullanımıyla ilgili ikilemlere dair bazı fikirler | Phil C. Langer   | Vahap Karakuş                      | -                   |
| 136- May- June 2014    |                          | Neden psikanaliz?   | Anne Worhington, based on her PhD thesis “Female Homosexuality: Psychoanalysis and Queer Theory”                           | Vahap Karakuş                      | -                   |
| 136- May- June 2014    |                          | Güçlü ve zayıf yapısalılık: queer teori ve yapısalılık                            | Jeffrey Longhofer  | Ezgi Turgut                        | -                   |
| 136- May- June 2014    |                          | Psikanaliz ve imgesel beden   | Elizabeth Grosz, the second chapter (changed and abridged) of the book <i>Volatile Bodies: Toward a Corporeal Feminism</i> | Sercan Kıyak                       | 1994                |

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| 137- July- August 2014 |                          | Sıkıcı bir protesto statükoyu pekiştirmenin en büyük aracıdır                                   | Ömer Akpınar's interview with Jack Halberstam   |                              | 2014                |
| 137- July- August 2014 |                          | Kendi koyduklarından başka sınır yok  | Ömer Akpınar's interview with Tamara Adrian   |                              | 2014                |
| 137- July- August 2014 |                          | Kadın cinselliğini erkek cinselliği kadar saldırgan göstermek                                   | Nora Deetje Leggemann's interview with Goodyn Green (feminist queer photographer from Berlin) |                              | 2014                |
| 139- Nov.- Dec. 2014   |                          | Aile  | Diana Gittins   |                              | -                   |
| 139- Nov.- Dec. 2014   |                          | Haklarımı biriyle paylaşmak istedim   | Nora Deetje Leggemann's interview with Anna (lesbian in Germany)                              | Gisela Fahlbusch             | 2014                |
| 139- Nov.- Dec. 2014   |                          | Atine Pride 2014: Aile meselesi   | Andrea Gilbert  |                              | 2014                |
| 140- Jan.- Feb. 2015   |                          | Onlara açıldığım zaman öğrencilerin suratlarını görmeye bayılıyorum                             | Nora Deetje Leggemann's interview with Maren from ABQueer                                     | Vahap Karakuş- Gülben Salman | 2015                |
| 140- Jan.- Feb. 2015   |                          | Alman Ayrımcılık Karşıtlığı Ajansına rapor edilen LGBTİ çalışanlara yönelik ayrımcılık vakaları | Interview with Anna Braunroth (legal advisor at FADA)   |                              | 2015                |

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| 140- Jan.- Feb. 2015   |                          | Hollanda kadın sendikasının tarihi  | Anna Wiersma  |                  | -                   |
| 140- Jan.- Feb. 2015   |                          | İşyerinde ayrımcılığa karşı savaşılan sendikaların 40 yılı                    | Deflet Bücke  |                  | -                   |
| 140- Jan.- Feb. 2015   |                          | İngiltere’de LGBT eşitliği ve sendika çalışmaları                             | Peter Purton (official for LGBT/handicapped)                                |                  | -                   |
| 140- Jan.- Feb. 2015   |                          | İngiltere’de sendikalar   | Phyll Opoku Gyimah  |                  | -                   |
| 140- Jan.- Feb. 2015   |                          | Avrupa işgücünde çeşitliliğin temsili: keşfedilmeyi bekleyen güncel bir sorun | Salvatore Marra (Chair of ETUC)   |                  | -                   |
| 141- March- April 2015 |                          | Orange is the new black   | The Gay Agenda  | Ecem Pınar Urhan | -                   |
| 141- March- April 2015 |                          | Homofobi berbat kokar: “Lezbiyen” demeyi kendime öğretmem lazımdı             | Aylime Aslı Demir and Ömer Akpınar’s interview with Kelly Cogswell (author) |                  | 2015                |
| 141- March- April 2015 |                          | LGBT çalışmaları sendikalara yalnızca yarar sağlar                            | Ömer Akpınar’s interview with Nicola Field                                  |                  | 2015                |
| 141- March- April 2015 |                          | JungLesbenZentrum Genç Lezbiyenler Derneği                                    | Korinna Schröder  | Vahap Karakuş    | -                   |
| 141- March- April 2015 | A history of lesbianism  | Lezbiyenliğin tarihi  | Judy Grahn, Love belongs to those who do the feeling                        | Gizem Aktan      | 2008                |
| 141- March- April 2015 | An American poem         | Bir Amerikan şiiri  | Eileen Myles, Not Me  | Miray Çakıroğlu  | 1991                |
| 141- March- April 2015 |                          | Kesişme   | Jan Steckel, <i>Biwoman</i> magazine  | A. Emre Cengiz   | -                   |

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| 141- March- April 2015 | Love poem to a butch woman                  | Bir butch kadın için aşk şiiri  | Deborah A. Miranda, The Zen of Llorona                                    | Şakit Özudoğru | 2005                |
| 141- March- April 2015 | Femme to femme                              | Femme- femme  | Jewelle Gomez, Lodestar Quarterly   | Onur Çalı      | 2002                |
| 141- March- April 2015 |   | Femme- butch  | Jewelle Gomez, Lodestar Quarterly   | Onur Çalı      | 2002                |
| 141- March- April 2015 | Lesbian Bodies: tribades, tomboys and tarts | Lezbiyen bedenleri: Seviciler, erkek fatmalar ve kaşarlar             | Barbara Creed, <i>Sex Bodies: the strange carnalities of feminism</i>     |                | 2013                |
| 142- May- June 2015    |   | Hayır demeyi bilmek kadar evet demeyi de bilmek: yaşasın orgazm!      | Ömer Akpınar's interview with Dorian Solot and Marshall Miller (authors)  |                | 2015                |
| 142- May- June 2015    |   | İranlı ve lezbiyen trans ağı: 6Rang                                   | Shadi Amin  | Ömer Akpınar   | -                   |
| 142- May- June 2015    |   | Eşcinsel erkek korusu İstanbul'a geliyor: Önyargıları müzikle yıkalım | Ömer Akpınar's interview with Craig Coogan (director of Boston gay choir) |                | 2015                |
| 142- May- June 2015    |   | Nasıl bir bedel ödeyerek nasıl bir yazar olacaktım?                   | Jenny Anglee's interview with Saghi Ghahraman (poet)                      | Şakir Özudoğru | 2011                |
| 142- May- June 2015    | Crossdressers                               | Kıyafetdeğiştirenler  | Saghi Ghahraman   | Şakir Özudoğru | -                   |
| 142- May- June 2015    |   | Stockholm'de queer bir kitabevi: Hallongrottan'ın hikayesi            | Bitte Anderson  | Ömer Akpınar   | -                   |
| 142- May- June 2015    |   | İnterkitap: İntersekslerin görünmezliği artık son bulmalı             | Elisa Barth   | Ömer Akpınar   | -                   |

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|-----------------------|-------------------------------------|--|--|--------------------------------|---------------------|
| 142- May- June 2015   |                                     | Benim hikayem  | Ömer Akpınar's interview with Kristi Pinderi (LGBT activist from Albania)                              |                                | 2015                |
| 142- May- June 2015   |                                     | Hastalık ve sağlıkta LGBT Health   | Ömer Akpınar's interview with Dr. William Byne (editor of the journal)                                 |                                | 2015                |
| 142- May- June 2015   |                                     | İster tek, ister milyonlarca kişi olsun, nefret suçlarına karşı dur  | Ömer Akpınar's interview with Mamikon Hovsepyan (activist in Pink Armenia)                             |                                | 2015                |
| 143-July- August 2015 |                                     | Dövüş sporları yapan kadınlar egemen cinsiyet rollerini bozar  | Nora Deetje Leggemann's interview with Caro from Lowkick   | Gisela Fahlbusch               | 2015                |
| 143-July- August 2015 |                                     | Tansy E. Hoskins: Moda endsütrisi Godzilla'ya benzer, kendi alanına yaklaşan her şeyi hiç durmadan yiyip bitirebilir | Güneş Taşkın's interview with Tansy E. Hoskins (journalist, activist, author)                          |                                | 2015                |
| 143-July- August 2015 | Transition Period                   | Dönme süreci   | KeelyHyslop, Forth Magazine  | Şakir Özüdoğru<br>Osman Şişman | 2010                |
| 144- Sept.- Oct. 2015 |                                     | Herkes için bir oda olmak: queer alanın dışında ve içinde ayrımcılık ve şiddet yapılarıyla savaşmak                  | Nora Deetje Leggemann's interview with 2 people from Lila Tipp (support for lesbians and transgenders) | Özgül Saygun                   | 2015                |
| 144- Sept.- Oct. 2015 | Nation building/ Haikus for leaving | Ulus inşası: Ayrılış Haiku'su  | Cyril Wong   | Şakir Özüdoğru                 | -                   |
| 144- Sept.- Oct. 2015 | The men we loved                    | Aşık olduğumuz o adamlar   | Cyril Wong   | Şakir Özüdoğru                 | -                   |



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|-----------------------|--|---|--|--------------------|---------------------|
| 144- Sept.- Oct. 2015 | Why I painted a rainbow flag on Israel's apartheid wall  | İsrail'in apartheid duvarına gökkuşağı bayrağını neden çizdim?  | Khaled Jarrar  | Melike Al          | 2015                |
| 144- Sept.- Oct. 2015 | 'I Don't Believe There Are Only Two Genders. I See Gender As A Spectrum And I'm- Arundhati Roy on what shaped her, what moves her, and what gets her to start writing. | Arundhati Roy ile onu şekillendiren, uygulandıran/ harekete geçiren ve onu yazmaya iten şeyler üzerine: Sadece iki cinsiyet olduğuna inanmıyorum. Cinsiyeti bir yelpaze olarak görüyorum ve ben de o yelpazede bir yerlerdeyim. | Saba Naqvi's interview with Arundhati Roy  | Vahap Karakuş      | 2015                |
| 145- Nov.- Dec. 2015  |  | Rafael Campo ile görüşme  | Şakir Özudoğru's interview with Rafael Campo   | A. Emre Cengiz     | 2015                |
| 145- Nov.- Dec. 2015  |  | Temel Bakım   | Rafael Campo   | Devrim Ulaş Arslan | 2015                |
| 145- Nov.- Dec. 2015  | Forgetting Family: queer alternatives to oedipal relations   | Aileyi unutmak: Ödipal ilişkilere queer alternatifler   | Judith Halberstam, <i>A Companion to Lesbian, Gay, Bisexual, Transgender and Queer Studies</i> | Şakir Özudoğru     | 2007                |

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|----------------------|--|---|--|----------------|---------------------|
| 145- Nov.- Dec. 2015 | Homophobic histories of Nazism ignore Hitler's war against gay men | Naziliğin Homofobik Tarihi <sup>145</sup> Hitler'in Eşcinsel Erkeklere Karşı Olan Savaşını Görmezden Geliyor                            | Peter Tatchell, <i>International Business Times</i>    | Vahap Karakuş  | 2015                |
| 146-Jan.- Feb. 2016  |  | Little Rock Pride Fest:LGBT'ler bütün farklılıklarıyla var olabilmeli   | Efe Songun's interview with Jennifer Pierce (activist) |                | 2016                |
| 146-Jan.- Feb. 2016  |  | PoetiQa: queer şair portreleri  | Interview with Shaleen Rakesh                          | Şakir Özudoğru | 2016                |
| 146-Jan.- Feb. 2016  |  | İsveç Kültür ve Demokrasi Bakanı: ayrımcılık LGBTİ'lerin sağlığını da etkiliyor   | Alice Bah Kuhnke                                       |                | -                   |
| 146-Jan.- Feb. 2016  |  | Sürdürülebilir kalkınma hedefleri: Kimseyi geride bırakma   | Clifton Cortez   |                | -                   |
| 146-Jan.- Feb. 2016  |  | İngiltere Muhafazakar Parti LGBT Grubu Başkanı ColmHoward-Lloyd: Hükümetler İnsanlar Seks Yapmıyormuş Gibi Davranmayı Bırakmalı!        | Interview with Colm Howard Lloyd                       |                | 2016                |
| 146-Jan.- Feb. 2016  |  | Avrupa Konseyi Cinsel Yönelim ve Cinsiyet Kimliği Birimi Başkanı Eleni Tsetsekou: Politikacılar Toplumun Dönüşmesinde Öncü Rol Oynamalı | Interview with Eleni Tsetsekou                         |                | 2016                |
| 146-Jan.- Feb. 2016  |  | Avrupa Konseyi LGBT Kişilerin Hakları Genel Raportörü JonasGunnarson: Yasal Reformlar Yetmez!   | Interview with Jonas Gunnarson                         |                | 2016                |

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|------------------------|--------------------------|--|--|----------------|---------------------|
| 146-Jan.- Feb. 2016    |                          | Urlika Westerlund (İsveç LGBT Hakları Federasyonu (RFSL) Başkanı): İnsan Hakları Aynı Zamanda LGBT Haklarıdır  | Interview with Urlika Westerlund   |                | 2016                |
| 146-Jan.- Feb. 2016    |                          | İsveç Eşitlik Ombudsmanlığı Üst Düzey Danışmanı Paul Lappalainen: eşitlik demokraside kilit meseledir.   | Interview with Paul Lappalainen  |                | 2016                |
| 146-Jan.- Feb. 2016    |                          | Cinsiyet çeşitliliği   | Nils Muiznieks   |                | -                   |
| 146-Jan.- Feb. 2016    |                          | Stonewall Uluslararası Politika Sorumlusu Kit Dorey: Politikacılar LGBT Haklarını Sadece Görünürde İlgi Çeken Konulardan İbaret Sanmamalı ve Gerçekçi Bir Yaklaşımla Çözümler Getirmeliler | Interview with Kit Dorey   |                | 2016                |
| 147- March- April 2016 |                          | PoetiQa: queer şair portreleri   | Reece Cochrane's interview with Michael V. Smith (Canadian author, poet), Nineteen questions (website) | Şakir Özudoğru | -                   |
| 147- March- April 2016 |                          | İnternet politikası Endonezya'da gökkuşağı olabilir mi?  | Kamilia Manaf  |                | -                   |
| 148- May- June 2016    |                          | Kapsayıcı sosyal hizmet  | Brian O'Neill  |                | -                   |
| 148- May- June 2016    |                          | Eleştirel bir inceleme: sosyal hizmetler eğitiminin değerlendirilmesi  | Martyn Higgins   |                | -                   |
| 148- May- June 2016    |                          | Sosyal hizmetlerin LGBTIQ'lara karşı sorumlulukları  | Nick J. Mulé   |                | -                   |

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|------------------------|--------------------------|---|---|-----------------------------------|---------------------|
| 148- May- June 2016    |                          | Gey ve Biseksüel Erkek Seks İşçilerinin Sosyal ve Sağlık Hizmetlerinde Karşılaştığı Zorluklar                     | Hans Knutagård  |                                   | -                   |
| 148- May- June 2016    |                          | Lezbiyen, Gay, Biseksüel ve Trans Sağlık Yetersizlikleri: Sosyal Hizmetlerde Uluslararası Perspektifler           | Julie Fish and Kate Karban  |                                   | -                   |
| 148- May- June 2016    |                          | Yurttaşlık Hakları Olarak Engelli Hakları: Kanada Engelli Hakları Hareketi İçindeki Zorluk ve Dışarıda Bırakmalar | Tess Vo   |                                   | -                   |
| 149- July- August 2016 |                          | PoetiQa: queer şair portreleri  | Maureen Seaton (American poet), PANK magazine                                       | Şakir Özudoğlu                    | 2010                |
| 149- July- August 2016 | Sex and Petroglyphs      | Seks ve taş yazıtları   | Maureen Seaton, Blackbird magazine  | Şakir Özudoğlu and A. Emre Cengiz | 2009                |
| 149- July- August 2016 | Snow                     | Kar   | Maureen Seaton, Fear of Subways   | Şakir Özudoğlu and A. Emre Cengiz | 1991                |
| 150- Sept.-Oct. 2016   |                          | Phyll Opoku-Gyimah: Sizin Bir Sorununuz Varsa Bu Bizim de Sorunumuz Olmalı  | Seçin Tuncel's interview with Phyll Opoku-Gyimah (founder of Black Pride in the UK) |                                   | 2016                |

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|----------------------|--|---|---|-----------------------------------|---------------------|
| 150- Sept.-Oct. 2016 | The dress  | PoetiQa: queer şair portreleri, Giysi   | Ari Banias                                  | Şakir Özüdoğru                    | -                   |
| 150- Sept.-Oct. 2016 |  | Sosyalist Devrim Aracılığıyla Gey Kurtuluşu: Lavender and Red Union'un Gey Komünizmi'nin Politik Bir Tarihi | Interview on Lavender and Red Union         |                                   | 2016                |
| 150- Sept.-Oct. 2016 | Capitalism and Gay Identity  | Gay Marksizm: Kapitalizm ve eşcinsel kimliği  | John D'Emilio                               |                                   | 1993                |
| 150- Sept.-Oct. 2016 |  | Hindistan Gündemine Queer Marksist Müdahaleler  | Tara Atluri                                 |                                   | -                   |
| 150- Sept.-Oct. 2016 |  | Queer marksizm  | Alan Sears                                  |                                   | -                   |
| 150- Sept.-Oct. 2016 |  | 'Cinsellik' yoktur  | Christina Petterson                         |                                   | -                   |
| 150- Sept.-Oct. 2016 |  | Tüketen Bedenler: Brezilya "Rolezinho"larında Queer ve Sınıf  | Izadora Xavier do Monte & Mayra Cotta       |                                   | -                   |
| 151- Nov.-Dec. 2016  | Trans Figures  | PoetiQa: queer şair portreleri: Trans Figürler  | Tim Trace Peterson, <i>Since I moved In</i> | Şakir Özüdoğru and A. Emre Cengiz | 2007                |
| 151- Nov.-Dec. 2016  | Facing my fear   | Korkularıyla yüzleşmek  | Trevor MacDonald, The Guardian              | Damla Umut Uzun                   | 2016                |
| 151- Nov.-Dec. 2016  |  | İslam'da eşcinsellik  | Dr. Ludovic-Mohamed Zahed, Imam, France     |                                   | -                   |
| 151- Nov.-Dec. 2016  | Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis | Toplumsal cinsiyet kapsayıcı Kuran analizi aracılığıyla patriyarkinin ötesinde İslam                        | Amina Wadud, Musavah website                |                                   | 2009                |

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|------------------------|--|--|---|-----------------|---------------------|
| 151- Nov.-Dec. 2016    |  | İlerici değerler için müslümanlar  | Muslims for Progressive Values  |                 | -                   |
| 151- Nov.-Dec. 2016    |  | El-Tawhid Cuma Cemaati: “Biz merhamet odaklı, kapsayıcı, İslamî bir cami alanıyız. Biz LGBTQ onaylayıcı, Toplumsal Cinsiyet Eşitliği, İyileşme ve Öğrenme Yeri’yiz.” | El-Tawhid Cuma Cemaati  |                 | -                   |
| 151- Nov.-Dec. 2016    |  | Hristiyanlıkta eşcinsellik   | Dr. Gerhard Schereber   |                 | -                   |
| 151- Nov.-Dec. 2016    |  | İnanmak için fazla Queersin!   | Michael Brinkschröde  |                 | -                   |
| 151- Nov.-Dec. 2016    |  | Din, LGBTİ hareketinin bir müteffikidir!   | Sarah Weil  |                 | -                   |
| 153- March- April 2017 |  | Pantoum  | Juan Luis Guzman, Punk magazine   |                 | 2013                |
| 153- March- April 2017 | Transitioning at work doesn't have to be a nightmare | İş hayatında geçiş süreci kabus olmamalı   | Lynn Keiser, <i>Advocate</i>  | Damla Umut Uzun | -                   |
| 153- March- April 2017 |  | Mücadeleye devam   | Jamail Baseer- Asmayee  |                 | -                   |
| 153- March- April 2017 |  | Spor kültüründe homofobik davranış neden devam ediyor?   | Erik Denison  | Barış Yıldırım  | -                   |
| 154-May- June 2017     |  | Çocuk ve gey kelimeleri aynı cümlede kullanıldığında bile tepki alabiliyor   | Özge Göztürk's interview with Jonah Markovitz and Tracey Wares (directors of a documentary) |                 | 2017                |

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|-----------------------|--|--|--|------------------------|---------------------|
| 157- Nov.-Dec. 2017   | The rights of children in biomedicine: Challenges posed by scientific advances and uncertainties | Cinsiyet gelişimi ve interseks durumları farklı olan çocuklar                      | Kavot Zillén, Jameson Garland ve Santa Slokenberga                                     | Özde Çakmak (abridged) | -                   |
| 157- Nov.-Dec. 2017   |  | İnterseks ve/veya farklı seksüel gelişim ne demektir?                              | InterAct (Advocates for Intersex Youth) brochure                                       | Can Sönmez             | -                   |
| 157- Nov.-Dec. 2017   |  | Intersexy Fat  | Georgiann Davis  | Belgin Günay           | 2016                |
| 157- Nov.-Dec. 2017   |  | Sırbistan XY Spectrum'dan Kristian Randjelovic Anlatıyor                           | Damla Uzun's interview with Kristian Randjelovic                                       |                        | 2017                |
| 157- Nov.-Dec. 2017   | 8 Things you only know if you are born intersex  | Sadece interseks olduğunuzda anlayabileceğiniz 8 şey                               | Susannah Temko, <a href="http://www.everydayfeminism.com">www.everydayfeminism.com</a> | Caner Yavuz            | 2016                |
| 159- March-April 2018 |  | Pembe Titanik: Amsterdam Kanalı Onur Geçidi'ne Şirketlerin Katılımı ve Pinkwashing | Marten van den Berge   | Özge Kelekçi           | -                   |
| 159- March-April 2018 |  | Trans geçiş süreci kavet demek değil   | Damla Umut Uzun's interview with Julia Kaye (artist in the US)                         |                        | 2018                |

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|------------------------|---|---|---|-------------|---------------------|
| 160- May- June 2018    |   | Sağ popülizmin yükselişi LGBTİ haklarını nasıl etkiliyor?                                       | Yıldız Tar's interview with Sherry Wolf and Peter Drucker                       |             | 2018                |
| 160- May- June 2018    |   | İbne Müzesi'ne bir bakış: ikilikler, ötekilik ile başlıyor                                      | Damla Umut Uzun's interview with Birgit Bosold (from Schwules Museum)           |             | 2018                |
| 161- July- August 2018 |   | Lezbiyen ilişkilerde ataerkil gücün üstesinden gelmek   | Damla Umut Uzun's interview with Giovanna Camertoni (lesbian feminist activist) |             | 2018                |
| 161- July- August 2018 | Imagining Violence: 'The Power' of Feminist Fantasy | Şiddeti tahayyül etmek:Feminist Fantezinin "Güç"ü   | Elaine Showalter, The New York Review of Books                                  | Özde Çakmak | -                   |
| 162- Sept.-Oct. 2018   |   | Paris belediyesi LGBTİ+'lara da hizmet sunuyor  | Damla Umut Uzun's interview with Arnaud Gauthier-Fawas                          |             | 2018                |
| 162- Sept.-Oct. 2018   |   | Hollanda Belediyelerinin LGBTİ Sözü: "Gökkuşağı Sandığı Sözleşmesi"                             | Damla Umut Uzun's interview with Simon Timmerman                                |             | 2018                |
| 162- Sept.-Oct. 2018   |   | "Ljubljana Belediye Başkanımız Her Sene 'Onursal Koruyucu' Olarak Onur Yürüyüşlerine Katılıyor" | Damla Umut Uzun's interview with Simona Topalinjak                              |             | 2018                |



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|------------------------|---|---|--|--|---------------------|
| 163- Nov.-Dec. 2018    |   | Toplumsal cinsiyet karşıtı,Femo/Homo-Ulusalcı ortamda feminizm yapmak   | Katarina Giritli-Nygren & Angelika Sjöstedt Landén               | Güray Tezcan   | -                   |
| 163- Nov.-Dec. 2018    |   | Arjantin’deki Yasal Kürtaj Savaşı: Politik Bir Mücadelenin Anlamları ve İmleyenleri                                   | Paula Biglieri   | Özde Çakmak  | -                   |
| 163- Nov.-Dec. 2018    |   | Düşmanın düşmanı: Queerfeminist antikapitalist tasavvurlara duyulan ihtiyaç ve toplumsal cinsiyet karşıtı politikalar | Jenny Gunnarsson Payne & Sofie Tornhill                          | Sumru Tamer  | -                   |
| 165- March-April 2019  |   | “İnsanlar nefret suçlarını mahkemeye taşımaktan ve faillerle karşı karşıya gelmekten korkuyorlar”                     | Damla Umut Uzun’s interview with Vuk Raicevic (lawyer, activist) |  | 2019                |
| 166- May- June 2019    |   | Kosova’da LGBTİ+ ve hukuk   | Damla Umut Uzun’s interview with Rina Kika                       |  | 2019                |
| 167- July- August 2019 |   | + Sözlük  | Galip Karabacak (translator of the concepts)                     | Galip Karabacak (translator of the concepts)                         | 2019                |
| 167- July- August 2019 | The way of the two spirited people: Native American concepts of gender and sexual orientation | Tarihin içinden bugüne uzanan kültür “two spirit identity” ve LGBTIQ2   | Sandra Laframboise and Michael Anhorn                            | Eren Turan (translated and prepared on the basis of the source text) | -                   |

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|------------------------|--------------------------|--|---|--|---------------------|
| 168- Sept.-Oct. 2019   |                          | Uluslararası LGBTQİ Gençlik Örgütü: IGLYO  | Damla Umut Uzun's interview with Cátia Figueiredo ve Jorge Londoño from IGLYO |  | 2019                |
| 168- Sept.-Oct. 2019   |                          | LGBTIQ+ Gençlik Örgütlerinde Liderlik: Muhafızlık  | Toni Duder  | Galip Karabacak                                      | -                   |
| 168- Sept.-Oct. 2019   |                          | Transgender Avrupa (TGEU) Politika Raporu: Yasal Cinsiyet Tanıma ve Çocuğun Üstün Yararı | Richard Köhler  | Rafet Koca   | -                   |
| 170- Jan.-Feb. 2020    |                          | Bellek ve arşivin izinden Schwules Müzesi  | Yiğit E. Korkmaz's interview with Birgit Bosold                               | Yiğit E. Korkmaz                                     | 2020                |
| 171- March- April 2020 |                          | Schwules Müzesi ile arşivin izinde   | Yiğit E. Korkmaz's interview with Peter Rehberg                               |  | 2020                |
| 173- July- August 2020 |                          | Müzik sektöründe kendi alanlarımızı yaratmak istiyoruz                                   | Arya Sezer's interview with Chippy NonStop                                    | Yiğit E. Korkmaz                                     | 2020                |
| 173- July- August 2020 |                          | Güçlendirici Bir Film Serisi: Fundamental.Gender Justice.No Exceptions.                  |   | Umut Güven-Yiğit E.Korkmaz (Compiled and translated) | 2020                |
| 175- Nov.-Dec. 2020    |                          | Biseksüelliğin anlatılamayan hikayeleri  | Zeynab Peyghambarzadeh  | Mehrdad Emami  |                     |
| 175- Nov.-Dec. 2020    |                          | “İyi” Biseksüel Temsile Karşı Biseksüel Sinematik Keyfe Varmak                           | Jacob Engelberg   | Yiğit E. Korkmaz                                     | -                   |
| 178- May-June 2021     |                          | İsveç'in feminist dışı politikası  | Staffan Herrström   | Damla Umut Uzun                                      | 2021                |

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