Name of the book	Author	Place of publication	Name of the publication house	Year	Edited book or a monograph?	Main theme of the book	Do you have a copy of the book?
The globalization of digital technologies and lgbt identities: The Turkish collegiate lesbigay population's access to the Internet and the formation of lesbigay identities and communities in Turkey	Serkan Görkemli	Ann Arbor/ U.S.	ProQuest, UMI Dissertations Publishing	2005	Thesis	This project examines the emergence and expansion of Legato, the Turkish collegiate lgbt network, from the perspective of the globalization of digital technologies and lgbt identities. The triple perspectives of globalization studies, research on lgbt youths' use of digital technologies, and the critique of technology research in humanities calls attention to the need for international research on the use of digital technologies and the contextualization of such use through qualitative methods. Responding to this scholarly exigency, this project looks at Legato members' and groups' use of digital technologies, such as websites, Internet Relay Chat (IRC), and chat rooms, through the qualitative method of interview-based case studies. The overarching goal of this project is to explore and describe the effects of the use of digital technologies and the Internet in Turkey as it relates to this specific lgbt group. In illustrating the effects of Legato's use of digital technologies, this study analyzes the computer access and access to Legato of eleven participants living in Istanbul. The analysis shows that a variety of factors (economic class; family, relatives, and friends; instruction in computing; knowledge of English; multiple locations of access; and various motivations for computer use) affect the participants' computer access. It also reveals that the traditional media's portrayal of lgbt identities as part of local and foreign television programming led the participants to use the Internet to find community. In addition to the connection between traditional and new media, the participants' use of the Internet has also been influenced by the leading Turkish lgbt organizations in various ways during Legato's two phases: its pre-Internet beginnings between 1996-1999; and its transition and expansion through the Internet between 1999-2002. In exploring and accounting for these influences, this study specifically refers to three lesbigay Internet-mediated student groups: Daughters of Sappho, Gay Ankara, and the Legato Technical List. The recurring challenge of Internet-mediated organizing across these groups demonstrates that with each new group of Legato members, the process of the "localization" of lgbt identities and communities involves an ongoing experimentation with the uses of digital technologies to effect social change in "real life."	http://search.proquest.com/docview/305389697?accountid=12251
Unsafe Haven: The Security Challenges Facing Lesbian, Gay, Bisexual and Transgender Asylum Seekers and Refugees in Turkey	Helsinki Citizens' Assembly & ORAM			2009		This report is based on in-depth interviews with 46 LGBT asylum seekers and refugees living in Turkey, most of whom are Iranian. Their testimonials shed light on serious gaps in their protection, including violent harassment from local community members and other refugees, a lack of sufficient police protection, identity-based barriers to housing, employment, social services and education, and invasive questioning during asylum procedures. The report also sets out specific, practical recommendations to stakeholders to ensure that Turkey's LGBT asylum seekers and refugees are safeguarded from violence and harassment and provided equal access to their social and economic rights.	http://www.hyd.org.tr/staticfiles/files/unsafe_lates
Regional Network Against Homophobia/ 1	KAOS GL (Haz. Nevin Öztop & Umut Güner)	Ankara	KAOS GL	2011	Edited book	The main event of 2011's Meeting was the first Regional Network Against Homophobia with the participation of Croatia, Bosnia - Herzegovina, Serbia, Greece, Montenegro, Macedonia, Palestine, Israel, Lebanon, Egypt, Iran, Georgia, Armenia and Turkey.	http://www.kaosgldernegi.org/resim/kutuphane/dl/homo
Queer in translation: Paradoxes of Westerniza	Evren Savcı	Ann Arbor/ U.S.	ProQuest, UMI D	2011	Online thesis	In my dissertation, through looking at contemporary urban queer formations and politics, I theorize about the complex ways in which power and abjection operates in the context of Turkey's post-Empire, Westernizing nation-state formation. I argue that queer formations, subjects and subcultures are particularly fruitful places from which to understand how power operates in Turkey, as they have been historically cast to a particular space between state regulation and state negligence. While queers have not been cast as the civilizational Others of the modernizing Turkish nation, or as a threat to national unity or identity, there has been a quiet, national imposition of monogamous, adult reproductive heterosexuality as the norm for the new Republic. Using four case studies that emerged from my fieldwork in Istanbul and Ankara, Turkey, based on ethnographic methods, as well as in-depth interviews and analysis of popular/media discourses, I analyze what these sites reveal about the mechanisms of abjection of the modern westernizing nation-state, especially the roles played by processes of sexualization, racialization, secularization, criminalization and gendering of citizen subjects within the context of national aspirations for "civilization." I lay out how systems of justice and other forces of the state work to mark certain bodies as criminal, or simply push them outside of juridicial and political subjectivity and citizenship, how Western knowledges and discourses of gender and sexuality and human rights travel and get articulated and mobilized in ways that can and do contribute to divisions among queers and among larger groups "Others" of the secular Turkish nation-state, and about the uneasy relationship the secular nation-state has to other structures, such as feudal kinship systems, and religion that have the power to produce alternative regimes of truth, and deploy military/police functions. I provide these analyses through putting both the sexual, and the social at the heart of my critical inquiry, which I argue is essential for transnational and interdisciplinary queer studies.	
Lubunca: The Historical Development of Istanbul's Queer Slang and a Social-Functional Approach to Diachronic Processes in Language	Nicholas Kontovas	Ann Arbor/ U.S.	ProQuest, UMI Dissertations Publishing	2012	Online thesis	This project is the result of research into the history of the Queer community in Istanbul and the form and nature of their variety of slang, known within the community as Lubunca.	http://search.proquest.com/docview/1282642685/ful
Islam and Homosexuality Debates in Turkey: Discursive Contestation Among Muslims Over LGBTQ Rights	Sebnem Kenis	Istanbul	Boğaziçi University	2012	Online thesis		
Cooperation or Abjection? A Re-conceptualization of Civil Society beyond Liberal Values and Dichotomies: The 'Islam vs. homosexuality' Debate in Turkey	Sumru Atuk	Istanbul	Boğaziçi University	2012	Online thesis	The main argument of this study is that the liberal tradition which idealizes civil society as a sphere for the cultivation of democratic values, equality, pluralism and cooperation lacks explanatory value in terms of explaining the complex dynamics and internal contradictions of civil society. Supporting this argument, the debate which was initiated by the discriminatory declaration of the former Minister of Women and Family in Turkey - who announced that "homosexuality is a sickness" - and turned into an "Islam vs. homosexuality" debate with the intervention of Islamic civil society organizations (CSOs) and Muslim columnists, revealed that neither the identities nor the practices of civil society actors are pre-established and fixed. They rather are context and actor dependent. Another important factor upon which this debate shed light is the centrality of power relations to the civil society. As Foucault argues, there is no Power as such invested in predetermined institutions, groups or individuals; rather it exists in every aspect of the social. Thus, there is no essential boundary and opposition between the ruler (state) and the ruled (civil society) as liberal thinkers have depicted. Depending on the context, this boundary might get blurred and the actors of civil society might cooperate with the discriminatory state due to the fact that their subjectivities are affected by the same discursive formations. In this respect, the notion of civil society needs to be re-conceptualized in a way as to reveal relations of power and negotiability of subjectivities.	