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## ABSTRACT

In this paper, I shall start creating a theoretical background with international sources related with Podcast, gender and LGBTIQ+ concepts. After creating an idea on the reader's mind I shall be analyzing the political and historical conditions of Turkey starting from the 80's until today. While I am doing this, I will place the political background with its relationship with LGBTIQ+ movement in Turkey and the role of media in this case. I will underline the specific moments of Turkey's history related with gender and queer movement. The role and the effects of the media is can't be unseen so I will be remembering the past discourses to evaluate the history better to build the future brighter. While focusing on negative effects of the mainstream media, I will also be underlining the alternative media mediums and contents produced by LGBTIQ+ organization for the request of human rights, freedom of expression and equality. The roles of the alternative media organs and productions of queer community cannot be ignored so before reaching out to today and today's conditions, we will remember these tools and their positions. Mainstream media as a tool of a dominant ideology is not giving an environment for the LGBTIQ+ movement and its improvement. Related to that, I will be analyzing the contents which are podcasts produced by queer individuals from queer perspective. I will specially focus on Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar to evaluate the position and effects of these programs on Turkey's LGBTIQ+ movement and activism. To see their positioning, I will also examine the contents based on title, content, guest, tone, format and listener feedback to see and understand the LGBTIQ+ agenda in queer produced podcasts to have an overview of today and understand the relations of the podcasts with the movement.

## INTRODUCTION

Podcasting is a new growing medium in Turkey when we compare with the Europe and especially with United States but in latest years podcasting has been a tool that every individual can reach, create content and express themselves around their own personal needs, perceptions and interests. So, it gave people a free area that doesn't have a censorship over certain group of people or ideologies. Since our focusing point is on Turkey, we can also say that minorities are using podcasting to express themselves. It is still a growing medium in Turkey. The freedom of podcasting become usefull for LGBTQ+ community to become a participant in the media while their existence 'used as a target rather than a subject' (Tar, 2019) in the mass media. Since I will be especially working on podcasts with queer perspectives such as the ones that talks about the topics like cinema, music, tv shows around queer perspective or directly works on LGBTQ+ community such can be defined as podcasts argues news, sexuality, queer history and theory; I've shaped my research in a wide frame to understand the dynamics and made a research of women, feminist and queer produced radio to podcast over years, the importance of podcasting in Queer activism and how they existed and what kind of content they created over time to have a general idea to analyze the situation in Turkey by actually witnessing the birth of queer visibilty in podcasting in this process.

### 1. PODCAST, GENDER AND LGBTIQ+ MOVEMENT

I especially wanted to go micro from macro perspective to build the walls step by step in a safe way so I've started with the first baby step: 'A Brief History of Podcasting' (Kothe, 2006) is a very basic introduction to podcasting but includes a very important information about podcasting. It's written in 2006, after podcasting went wild in U.S and millions of people started to listen podcast and many people started to producing. The article starts by giving basic informations about podcast and contunies with the birth of it. The important point of the article that it underlines the source of the birth of word 'Podcast'. It is a combination od two words : ' iPod' and 'Broadcasting'. It's a birth of a neo-liberal expression! The article says that it is easy to produce, it is easy to spread because all you need is to create your content without censorship and put it in a platform to make it accessable to the audience. And one of the most important features is to promote your brand. products and services in a capitalist

point of view. But what about for us? For the oppressed youth of this capitalist, heteronormative, male dominant society? Wouldn't it be a great place to express ourselves and say 'We are here!'. In my point of view: Yes it would. For Queer community, the medium become a tool to express themselves and make their experiences and existence obvious and reachable for other queers. It happened slow, it happened with lots of borders tho, but it actually happened. Queer radio was a huge tool to create a community as an audience. Matthew Linfoot quotes from Paul Graham and says that "The mainstream broadcasters are not capable of adequately representing gay and lesbian perspectives." (Linfoot, 2018) in the article of "Queer in Your Ear: Connecting Space, Community, and Identity in LGBT BBC Radio Programs, 1992–2000" which contains a compare between two queer podcasts called *Gaytalk* and *Gay Village*. The article talks about the importance and the role of the lesbian and gay programs for the community and the importance of queer experiences shared as narratives to the audience to create visibility in a political change environment in London after 90's. The article underlines the importance of the queer media and narrative based broadcasting to make gay and lesbian experiences visible and make feel queer audiences as expressed and represented rather than making them feel invisible in the mass media and in the society. The radio programmes from 90's to today in England, Canada and U.S creates a bond and a representative purpose for the queer folk. There were this sentence that draw my attention because it summarizes the situation in my point of view. It says that "...Indeed, listeners to a gay and lesbian program who define themselves as heterosexual, could be defined as spectators rather than participants." The sentence, I believe, is a summary of the perspective difference between mass media and the queer representing broadcasting. Ryan Charles Sugden and Christopher Terry gives the answer of the power of this representation with this sentence : "One of the most important aspects of making a successful social movement is the ability to communicate messages to participants of the movement and to the general public." (Terry, 2018). They starts to give information from the first queer radio program in American history and continues with making relations between LGBTQ+ movement and radio relation in the frame of 'identity, framing ideologies and perspective'. The writers of the article aims to analyze the impacts of the radio program *Gay Perspective* in the American queer activism with it's historical and informatio oriented content to create a field for activism and how it become a tool to ask for equal rights in the 70's America. I think the article underlines the power of queer produced and perspective podcast to create self structured image to society rather than the stereotypical representation of gay man and queer people in the mass media. The podcasting become a voice to build an

image with the individuals who identifies themselves as queer. Actually, even now we are witnessing this situation in our country and even in the world. We are seeing that a group of cis-heterosexual men which argues for the rights of women without asking women and creating space for them to talk for themselves and express themselves. Self representation is a right to say what you need and what you want. It is going to be a macro example but I'd like to give this poem written about the power of the radio by Berthold Brecht<sup>1</sup> :

*You little box, held to me when escaping  
So that your valves should not break,  
Carried from house to ship from ship to train,  
So that my enemies might go on talking to me  
Near my bed, to my pain  
The last thing at night, the first thing in the morning,  
Of their victories and of my cares,  
Promise me not to go silent all of a sudden*

This poem gives us a few key words such as, power, accessibility and expression. It takes place in Marshall Luan's book "Understanding Media : Extensions of Man part 30 : Radio : the Tribal Drum" (McLugan, 1964). He also gives this example and argues the power of the radio to reach the masses and spread an idea in the times on war times with Hitler. He starts with the power of the radio and continues with Hitler example during this war process and summarizes the importance and the role of radio during time and gives examples over american politic history with the example of Kennedy and Nixon debates. He gives an overview from that time but what is important for us is to realize the power of the monopoly system over the media. Even now, we can see that our research topic podcasting is on the hand of a one specific group. With the effects of neo-liberal changes, every individual is becoming a producer itself and having a chance to express themselves. Since the podcasting is on the hand of private companies and distributors it is not under the censorship of the mass media, unprivileged groups now have a chance to use this expression power and reaching to their community. This 'the Tribal Drum' part of the book gives me a macro overview to the current situation with the war and power oriented broadcasting usage.

Against the male dominant podcast industry, I believe that we cannot separate women and queer community if we are talking about having a voice in this unequal system. So I especially want to underline the women power entering podcasting and starting to talk about

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<sup>1</sup> Eugen Berthold Friedrich Brecht (1898-1956) : German poet, theatre practitioner, playwright. (Britannica, 2021)

things that generally oppressed in the society. “Women in Podcasting : We Should Tune in” (Jessie L Werner, 2020) is giving informations about the number gap between women and men hosters and producers. It is underlining the reasons and the results of this situation based on having multi voices with people from different social, economic and gender talking about the main borders over a women producer. One of them is, very interestingly if lower pitch voices of women. I believe that all of these biases are the result of the wrong representation of women image. I want to give an example with this movie I’ve watched called *Legally Blonde*<sup>2</sup> when I was little. It was about a pink lover blonde lawyer girl that everyone assumes that she is not smart enough with her stereotypical representation and her low pitched voice. Little me was one of the people who thought see is not ‘capable’ of doing such a job like a lawyer but at the end she was proving that her capability was not related with her clothes or her hair color. It’s also funny that she had to prove herself anyway but... Even she is an extreme example in our topic, I want to say that the reality itself shaped by the mass media and it is not in what sound we are saying it or which gender we are defining ourselves, the only thing that matters is what we are saying. At least, it is how it is suppose to be...

There are somethings that we normalized to see or hear in a space. Rachel Tiffe and Melody Hoffman gives such an example that makes me think about it. “We know privileged bodies are more able to occupy space than marginalized bodies: men’s legs on a subway; white people’s bodies at a lunch counter; rich people’s bodies in the front of an airplane” they say in their article *Taking up sonic space: feminized vocality and podcasting as resistance* (Hoffman, 2016). The body parts we are used to see is defining with the dominant decision and the voice is the key element when we talk about podcasts. The writers are arguing this demonized women voice and how it is represented even before podcasting and how it is taking place in the podcast field such as sounding ‘too black, too queer and too emotional’ when women takes place. So far, because of podcasting is a personal field that than being a mass broadcasting, ‘other’ voices are having a chance to take place in the space and express themselves as they wish because at the end the audience is deciding what they are going to consume and the non-existence of this sencerorship is allowing every voice to be existed even there are still pressures or critics about them.

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<sup>2</sup> Legally Blonde (2001) American movie directed by Robert Luketic.

This voice's existence is creating a women and queer culture in the media. It is a culture that oppressed for centuries which talks about the experiences and needs of women and queer individuals. Talks about the sexuality and takes the reality out of man oriented approaches because every word is a door to create a discourse. "*Feeling Women's Culture: Women's Music, Lesbian Feminism, and the Impact of Emotional Memory*" (Dolan, 2012) argues the existence of women's voice, music and opinions on the frame of lesbian feminism. It considers the lesbian feminist cultural production as an activist movement. The article takes women's music on the center but in some ways I see relation with the women narrative and voice based podcasts to create a lesbian feminist and queer existence from 70's to today to create diversity. The diversity of producers is also beneficial for the podcasting industry itself. The more gender expressions, cultural backgrounds and stories it contains, the more audience will be welcomed and will consume the product. In this frame, I'd like to give Honna Veerkamp's *Feminist Frequencies: Why Radio Needs Feminism* (Veerkamp, 2014) article as an example. The article talks about the feminism's inclusiveness can actually help reaching the radio's (in our case, podcast's) true potencial by reaching different kind of people rather than representing one spesific group. The radio and community relationship has a strong bound to build the existence in the society.

So far, we have talked about the queer existence in podcast field, the power and radio relationship and the activisim and visibility of feminist women and lgbtq+ visibility that we cannot seperate in this research. Step by step, the voice of feminist women and related to that feminist lesbian and queer movement started to raise and their growth cannot be separeted. So, after making a micro to macto move in this literatüre review, I'd like to go once micro again and focus on queer radio before I finish. The writer of the article of "*Broadcasting Queer Feminisms: Lesbian and Queer Women Programming in Transnational, Local, and Community Radio*" (Copeland, 2018) Stacey Copeland opens the article with the words of "A few years ago I found myself in an awkward position. I decided I was a Lesbian but I didn't know any other Lesbians and I was unaware a Lesbian community existed. When I found out about The Lesbian Show, I tuned in faithfully." And continues with the 'women's voice through history' once again like the other articles and underlines the radio and community realitonship and how it can affect queer individuals and how important it is to have a space to spread your own voice with your own words. It underlines the role of archiving and does this assumptions over the queer radio program *The Lesbian Show (1984)*. The power of the queer and women oriented radio has shaped the community through media by reaching consumers.

The other example for queer radio shows is *Dykes on Mykes*. Mel Hogan takes the Montreal, Canada based radio show in the *Dykes on Mykes: Podcasting and the Activist Archive* (Hogan) article as a starting point and talks about from podcasts to arguing the importance of having an archive as a community to have a recorded past in the media history. She says that ‘‘ While (out) lesbians’ and queer women’s voices and experiences are rarely heard on mainstream radio, podcasting makes queer programming widely available.’’ With this reason she underlines the importance of the archive and makes an analyze of lesbian radio shows in a Canadian frame as she says. With her words :’’ The show simultaneously normalizes queer and sexual content by making it more visible and accessible, while remaining true to and speaking for a distinct queer women’s audience.’’ The non-talked topics like queer and women sexuality is taking a myke with the program and making it’s own activism in the community.

To sum up, all these articles are focused on different kind of perspectives. For example on of them has the topic around the frame of power and broadcasting as a tool to spread ideas, one of them takes the topic from the power of the podcasts of creating a community and an expression tool to make LGBTQ+ individuals and women visible and represented. Some of them takes the topic over some old queer radio programs to analyze their place in queer radio archive and some of them argues the borders against the women podcasters with the elements of voice, culture, color, topic etc. Every article takes the topic from different perspectives by meeting in a point that podcasting has been and still being a powerfull tool for LGBTQ+ people to represent themselves and say the things they want by talking as they wish because mass media is not creating such a space. So, podcasting is a free environment for opressed communities such as queer community to express themselves.

## 2. LGBTIQ+ MOVEMENT AND MEDIA IN TURKEY (1980-2021)

By creating a theoretic overview from international sources, I wanted to create a base before I dive into podcasts created in the frame of LGBTIQ+ content but right before that I think it is important to understand the dynamics of the country. ‘‘Modern Turkey has inherited a rich history of multinational and multicultural traditions and is also unique among the Islamic countries because it is a secular state’’ (Arat, 1996) These are the first words of Women’s Studies in Turkey article written by Necla Arat. It is known that Turkey had always been a country that contains different cultures, ethnics and perspectives in Anatolian lands. But just like the ignorant father, it distinguishes between children and loses control. Sometimes it learns from mistakes but sometimes things get harsh because this father gives birth to new children. I wouldn’t like to be misunderstood, when I say *father*, I’d like to make clear that I am talking about the fathers and the children of the patriarchy. The patriarchy as a father... Because both culturally and politically, Turkey had always been the child of the patriarchy in political level

### 2.1. Radical Democrat Greens and 1987 Gezi Strike

The socio-political conditions of Turkey were not giving people to gather together around a group and express their ideologies and differences in a free way. Because an atmosphere of fear had been created with the Coup of September 12. Turkey’s society had slowly found place to sprout after a prolonged raid. The emergence of new social movements in Turkey was possible during the 1990s after the severe political oppression resulting from the 1980 coup had started to dissolve. Following the process through which traditional left organisations significantly lost their impact on society, new social movements such as feminism, the ecological movement, LGBTI activism, ethnic or religious rights activism have become important lines of expression and opposition for people from diverse cultural and social backgrounds. (Pınar Gümüş, 2015), ‘Radical Democrat Greens’ came up in this political gap atmosphere as a protest coalition of green, feminist, LGBTQ, antimilitarist and atheist groups. Radical Democrat movement was shaped within the political scene of post-

coup era (Baykan, 2020) under the direction of İbrahim Eren<sup>3</sup>. The existence of the party had an influential effect on LGBTIQ+ individuals in Turkey. It was the first party which represented queer individuals even that the party couldn't enter the parliament. LGBTIQ+ individuals who didn't had any space to be visible before, found a platform to be represent themselves with the party. Radical Democrat Greens had a six time published magazine between 1988-1990 called 'Yeşil Barış' (Green Peace) which had an inner section as Gay Liberasyon (Gay Liberation) that contains transgender and gay contents edited by Sevda Yılmaz. (Hocaoğlu, 2002) As mentioned on the book, the magazine is the first of it's kind in Turkey of publishing LGBTIQ+ content. So it was one of the first archive creations created by the subject of this movement in those years. This gathering under Democratic Green Party and the first examples of queer magazines created a possibility for LGBTIQ+ individuals to take the first steps to form the basis of the LGBTIQ+ movement of Turkey. LGBTIQ+ history in Turkey is also included in feminist movement with the academic archives of feminist studies and feminist journals such as Kadınca, Kaktüs or platforms such as Çatlak Zemin but even that the 3rd wave feminist movement in Turkey and LGBTIQ+ movement were inserted into each other with common motivations against the fight with patriarchy for needs like equality, rights and gender, this party and the magazine created a seperate space for queers to build their own archive and movement seperately. Related to that, the existence of the Radical Democrat Greens were the first steps of a creation of subject-centered LGBTIQ+ movement of Turkey. The reason that I am saying it is, the end of 80's gave birth to the first political protest event done by LGBTIQ+ individuals in 1987 as queer subjects.

The year 1987 was a year in which security forces increased their pressure on gays and transgender individuals. House raids, deportations and detentions are intensifying. The groups that fail to stop the torment announced a press release that they are going on a hunger strike. The strike started with four LGBTIQ+ activists and later it increased to thirty-seven. Spokesperson for the hunger strike action and the member of *Radical Democrat Greens* Sevda Yılmaz explains what happened in the continuation of the hunger strike as follows: "The police took us to the house on La Martin Street. (İbrahim Eren's house) Meanwhile, supporters were coming from abroad. Lots of people had come. At this house, LGBT individuals in Turkey surfaced and we can say that a movement had been created there." (Baykan, 2020)

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<sup>3</sup> İbrahim Eren: Turkey born political activist who is the leader of Democrat Green Party.(1985-1994)

## 2.2. LGBTIQ+ History and Media

The strike created a media visibility but we cannot talk about a healthy representation for LGBTIQ+ individuals. It is not possible to talk about a freedom of press or freedom of speech in 80's Turkey. Öner Ceylan from LambdaIstanbul association explains that 'Issues pertaining to LGBTIs were either not seen by the mainstream media throughout the 90s, or were addressed through hate language, marginalization, scandalization, and pornography. One of the weekly popular magazines Tempo and Aktüel were covering homosexuality every two weeks. On one side, homosexuality is what makes you say, "Oh, look what are these perverts doing?"<sup>4</sup> On the one hand, there are instinctive things that provoke it. So they approach the subject in a hypocritical way. "With the entry of capital groups into the media sphere since the 1980s, members of the media face the danger of not being able to express their opinions freely and to be under their bosses' orders. (Utma, 2010) Related to that, monopolization in media and therefore the inability of minorities and different groups to express their opinions are the reason that it was impossible for any marginal 'labeled' groups to express themselves. The headlines and the contents were serving to one prevailing mentality. Because of that, we cannot talk about a representation of groups who has been exiled out of society both mentally and physically. Nalan Ova mentions that sex workers doesn't have a media because of social and economic conditions of Turkey and she underlines that there is an obstacle to raise awareness about this subject. (Ezgi Kaya, 2016) The end of 80's and 90's has been full of violence years for LGBTIQ+ individuals, transgender and cis sex workers. Many people had been tried to exiled from their homes in the streets like Pürtelaj, Ülker and Kazancı ramp in Taksim ( 92- 96). "Back then, there were maybe a hundred girls on that street. If there is such a thing as collective life, communal life in the world, it was ... " says Şevval Kılıç about the Pürtelaj and Ülker street in Taksim. Süleyman Ulusoy, nicknamed "Hortum Süleyman", who served as the Chief of Teams in the Beyoğlu Police Department in 1992 and 1996, tried to get trans people living on Ülker Street out of the street through battering and torture. (Yavuz Cingöz, 2013) Later, Hürriyet Newspaper writer Gülden Aydın made an interview with the headline " I was going to get the police officer of the state to be beaten by a homosexual?" in 2005 with Beyoğlu Police Department Team Supervisor 'Hortum' Süleyman Ulusoy which she defines him as a 'transvestite hunter', a 'phenomenon' and someone who 'believed' in the

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<sup>4</sup> "İlk eylemden bugüne LGBTİ hareketi" (01.05.2021) Available at : <http://t24.com.tr/haber/ilk-eylemden-bugune-lgbti-hareketi,262152>

state and policing and he fought tirelessly and tirelessly with all kinds of 'perverted tendencies' that would corrupt the morality of the society.<sup>5</sup>

Violence often occurs as a result of power / power relations in society. Violence, in the context of dominating and dominating others, and forcing others to take certain actions, is the "form of self-expression" of power / power becomes concrete through violence. (Öztürk, 2007- 2008) The fight against the violence was only possible to beat by not to crouch but fight against the deny and say that we are here and we will be here. Related to that, I believe that it is an important matter to realize and fight against a media sometimes doesn't exist for some spesific groups and sometimes creates hate environment and othering with the discourse. LGBTIQ+ individuals who has been exiled from society both physically and mentally by othering them and not letting the subjects of a community to have existence and have an archive which they build with their efforts. According to that, the struggle of LGBTIQ+ individuals in those years to have a visibility in society to raise their voice, say that we are here and we exist. The motivation of this visibility was to have same equal rights as every citizen should have in a state. But the power's perspective took place in it's violence and pressure. Against this situation, first pride in Turkey was intend to realized in 1993 with the name of 'Sexual Freedoms' (Cinsel Özgürlükler) but it is blocked by the Governorship of Istanbul with the excuse of 'it is not suitable for the customs and traditions of the society' according to the news of Milliyet Newspaper's news headlined 'Gay gatherings not allowed'.<sup>6</sup> According to the volunteer of Istanbul LGBT Solidarity Association İlker Çakmak, the event was already started to be planned in 1992. The group that works on the event decided to take the name of Lambda with the suggestion of Mine Yanat. (Yavuz Cingöz, 2013)

### **2.3. LGBTIQ+ Organizations and Creating Solidarity**

Lambdaistanbul LGBT(I) Solidarity Association was an anti-militaristic, anti-sexist, anti-racist, anti-capitalist, antihierarchical volunteer-based organization, as they repeated during meetings, on their websites, and during interviews. They engaged not only in social justice issues around sexuality, but understood the fight against misogyny, the oppression of ethnic minorities, the power of neoliberal capital, and the increasing militarization of the

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<sup>5</sup> 'Devlet'in polisi homoseksüelden dayak mı yiyor dedirtecektim?' (24.05.2021) Available at :

<https://www.hurriyet.com.tr/kelebek/devletin-polisi-homoseksuelden-dayak-yiyor-mu-dedirtecektim-292556>

<sup>6</sup> 'Eşcinsel Toplantısına İzin Yok' (24.05.2021) Available at : <http://gazetearsivi.milliyet.com.tr/Arsiv/1993/07/02>

world to be critical to sexual liberation. (Savcı, 2016) They worked on creating events and gatherings inside of the LGBTIQ+ community as an Istanbul centered association. Lambda published. In February 1996, Lambda released the first of its bimonthly newsletter, 100% GL (Gay & Lesbian). Bulletins started to be distributed in Istanbul copies of Ankara-based Kaos GL magazine, in venues preferred by LGBTIs such as Bilsak, Beşinci Kat and Barbahçe, Istanbul. The broadcast continued for at least 1.5 years.<sup>7</sup> On the other hand, lesbians, who cannot be as active as gays due to the social disadvantages of being women and the gender hierarchy involved in gay organizations, have started to create their own unique associations such as "Sappho's Daughters" and "Venus's Sisters" since the mid-1990s.<sup>8</sup> In 1994 Kaos GL was established in Ankara by queer activist university students and first LGBTIQ+ magazine has published by Kaos GL in September 20, 1994. The motivation was the say that we are here, we will fight against the heteronormative society and the goal was described as ‘We found each other; but there are many more people we need to reach, waiting to be reached. We need to find them too.’ So related to that the headline of first had came up with Kaos Şanlıyor (Kaos is Celebrating) name with a great joy of finding each other as queers. In 2000 Kaos GL cultural center opened, and Kaos GL became the first LGBTI+ association to gain legal personality in Turkey in 2005. For 25 years, Kaos GL is still continues to publish magazines and creates events and workshops for awareness rising. The website of Kaos GL founded in 2007 as an internet newspaper to tell the stories of LGBTI people in Turkey and the world; to be the voice of those who are made invisible and muted; continues to encourage LGBTIs to write with media schools.<sup>9</sup> In 1996, trans sex workers gathered under Kadın Kapısı and then published the magazine of ‘Gacı’ with the support of Human Resource Development Foundation as an communication bulletin between sex workers. (Yavuz Cingöz, 2013) Also in 1996, first LGBTIQ+ radio program took place in Açık Radio with the name of ‘%100 GL’ for one and a half year which described as ‘on the false values of the heterosexist society’.<sup>10</sup> In the mid-90s, LGBTIs began to organize in universities as well. In 1995, Anadolu University students founded the Conscious Gays Community in Eskişehir, and in 1996, Atatürk University students founded Lambda Erzurum. LEGATO, consisting of the initials of 'Lesbian Gay Community', was established at ODTU in 1996, followed by

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<sup>7</sup> LGBTİ Kaldırımın Altından Gökkuşuğu Çıkıyor (29.05.2021) Available at:

<https://bianet.org/bianet/print/160544-lgbti-kaldirim-altindan-gokkusagi-cikiyor>

<sup>8</sup> Dernekten Açlık Grevine ve Buluşmalara 25 Yıl (29.05.2021) Available at:

<https://bianet.org/bianet/toplum/30182-dernekten-aclik-grevine-ve-bulusmalara-25-yil>

<sup>9</sup> Kaos GL : Biz Kimiz? (29.05.2021) Available at : <https://kaosgldernegi.org/hakkimizda/biz-kimiz>

<sup>10</sup> Açık Radyo Programlar (29.05.2021) Available at :

[https://acikradyo.com.tr/programlar?yayin\\_donemi=223&field\\_kategori\\_tid=4&program=&programci=](https://acikradyo.com.tr/programlar?yayin_donemi=223&field_kategori_tid=4&program=&programci=)

HALEGA (Hacettepe Lesbian Gay Community) in 1997 at Hacettepe University. A LEGATO was also established in Bogazici University in 2000.<sup>11</sup>

#### 2.4. First Pride (2003)

The '90s were a time of visibility, coming together, building the movement and forming organizations for the LGBTIQ+ community. Many organizations began to function and a movement began to be built. With the participation of Kaos GL in the May Day Marches in 2001, the first public visibility was created for LGBTIQ+ community. Later Kaos GL describes this step as “Our participation in May 1 with the banner "Kaos GL, the Voice of Gays" made another first in Turkey. While we were still in the fields, those who received news on live television channels and called us with surprise, joy and excitement increased our enthusiasm in the field. It was the homosexuals who left their mark on May 1 of this year, and we gave a firm answer to how the "Opening" would be." in the news they published.<sup>12</sup> Later, in 2003 first Pride took place in Taksim, Istanbul with attendance of thirty people. In the oral history project called ‘Color Screen Interviews’ (Renkli Ekran Söyleşileri) made by Kaos GL to create an archive about the daily lives of LGBTIQ+ people to organizing and many issues from the struggle in the 80s and 90s. In the episode of ‘2003 Istanbul Pride’ Kaos GL made an interview with Can Yaman.<sup>13</sup> Yaman describes the first pride with these words: “The fact that we held the Pride Parade openly in 2003 has already been instrumental in bringing everything to the public arena. We were always being visible with other groups on the street. With the workers on May 1... March 8, homosexuals are able to exist... Here we somehow exist in the anti-war movement, but this time for us only because we are gay; We wanted to try it to show that LGBTIs exist and that we can do it now. We were very worried, of course, we did not get permission once, but we were going to walk from where we were to Mis Street, with a banner or something.” This step was one of the most important steps in LGBTIQ+ history of Turkey. LGBTIQ+ movement become visible and created a space for themselves in the public area. LGBT(I) movements that had become deeply commercialized over time, where Pride parades were about getting drunk under corporate sponsorship, the Istanbul Pride March was a deeply political one, where slogans criticizing the mandatory military conscription mixed with those

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<sup>11</sup> LGBTİ Kaldırımın Altından Gökkuşuğu Çıkıyor (29.05.2021) Available at:

<https://bianet.org/bianet/print/160544-lgbti-kaldirimin-altindan-gokkusagi-cikiyor>

<sup>12</sup> Kaos GL: Hakkımızda (29.05.2021) Available at : <https://kaosgl.dernegi.org/hakkimizda/biz-kimiz>

<sup>13</sup> 2003 Istanbul Onur Yürüyüşü: Renkli Ekran Söyleşileri : Can Yaman (30.05.2021) Available at : <https://kaosgl.org/haber/2003-istanbul-onur-yuruyusu---renkli-ekran-soylesileri-can-yaman>

against trans murders and demanding queer liberation. (Savcı, 2016) After 2003, pride parade 'planned' to start its adventure to be held every year. Until 2013, organizations such Pembe Hayat and Gökkuşuğu LGBTT Derneği opened in Ankara and Bursa in 2006. Pembe Üçgen Derneği(2006), SpoD LGBTI(2011) and first Kurdish LGBTI association KeSKeSoR opened in 2012. 2000's were the years when interrelated organizational studies were carried out and the movement began to occupy space for the movement.

## 2.5. Gezi Protests and 2013 Pride

The possible intervention over the Gezi Park at Taksim by started with a protest against cutting the trees to build shopping mall and a hotel by the AKP government. The protests started in May 27 with a group of people's blockage over cutting trees in the park. The prime minister of Turkey Recep Tayyip Erdoğan reacted to the protest with the words: 'Do whatever you want, we made our decision. We will do it.'<sup>14</sup> Gezi Protests in Taksim created a huge solidarity between different groups that used to had conflicts with each other. Young people in feminist, ecological, LGBTI movements and football fan groups were active participants in the Gezi protests and, in collaboration with many other groups, they contributed to a historic socio-political protest experience in Turkey. (Coşkun, 2006) The protest heard internationally and created a huge solidarity and rebellion against the government's discriminatory and oppressive attitudes. The protests created more visibility and growth for LGBTIQ+ community in Turkey. Organized or unorganized LGBT individuals, who are physically and emotionally close to Gezi Park, have been in and around the park as important subjects of social opposition from the first day of the events. The events presented by national and international media with live broadcasts gave visibility, recognition and familiarity to the movement within the social opposition. which found each other around the rainbow flag(s) and formed under the name of LGBT Block. (Barış Erdoğan, 1 Mart 2014) Bade Tavukçuoğlu defines the protest from LGBTIQ+ movement's perspective as: "From the first days of the resistance, a rainbow flag hung on one of the trees in Gezi Park became the sign that allowed us to find each other in the crowd and started the formation of the LGBT Block. In the following weeks, the LGBT Block was there to provide full infirmary service and distribute free food and beverage 24 hours a day. Groups of volunteers gathered around

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<sup>14</sup> Gezi Parkı Olayları Neden ve Nasıl Başladı, Neler Yaşandı? (30.05.2021) Available at: [https://www.sozcu.com.tr/2019/gundem/gezi-parki-olaylari-neden-ve-nasil-basladi-neler-yasandi-2-1247451/7/?\\_szc\\_galeri=1](https://www.sozcu.com.tr/2019/gundem/gezi-parki-olaylari-neden-ve-nasil-basladi-neler-yasandi-2-1247451/7/?_szc_galeri=1)

the LGBT Block poster organized film screenings and helped prepare for the upcoming Pride Parade. These events have been important means of ensuring our visibility in everyday life in the park, and these initiatives have opened up avenues in which new acquaintances become possible. This was especially true for our trans friends, who are the most recognizable and whose visibility in the public sphere does not bring very good experiences. Their memories were filled with non-recognition, denial, hatred and murder.” (Okçuoğlu, 2021)

The explosion of the Turkey’s society brought different minorities and perspectives together. In the field we saw Alevi’s, Sünni’s, Kurts, football team supporters, feminists, LGBTIQ+’s all together. People with different economic standards and ideologies gathered around one goal. It was because of the policies followed by the government in the past years that led to the formation of Gezi and it’s overflow. This overflow created a new era for LGBTIQ+ movement in Turkey. In the following pride, was a deeply political one, where slogans criticizing the mandatory military conscription mixed with those against trans murders and demanding queer liberation. (Savcı, 2016) Police dismantled the activist presence at Gezi Park on 15 June, protests continued in and around Gezi through to LGBTQ Pride on 30 June. The melding of Pride with Gezi entailed a massive 100,000-person march to Taksim Square, in contrast to 2012, when only 20,000 participated. (Kramer, 2018) Slogans such as " No silence, Scream, There are Homosexuals", "We Will Win by Making Love", "Love, Love, Freedom, Far Hate", "Shoulder to Shoulder Against Fascism", "Hey, Taksim, Everywhere Resistance" were chanted. (BBC News Türkçe, 2013) The environment of resistance opened a new space for LGBTIQ+ appearance in Turkey in 2013 but at the same time conservatism was continuing by the efforts of the AKP government. The hegemony and the patriarchy is taking the place under control. Related to that, the pressures become more instance year by year. The prides in 2015 blocked by Istanbul Governorship with the excuse of Ramadan month and 2016 had cancelled by the Istanbul Governorship once again. Police interfered to the citizens with plastic bullets, gas and with pressured water. (Gün, 2015)

## **2.6. July 15 Coup and Media**

This process followed by July 15 Coup in 2016. A year later, in 2017, Republic of Turkey switched to the presidential system. This system took legislative, executive and judgment arms under the control of one person. As I mentioned before, just like in the metaphor of patriarchy as a father, the system turned into the child of a patriarchal regime. According to the

report of Af Örgütü freedom of expression online and offline has been severely damaged in Turkey. The right to freedom of peaceful assembly has been violated, and cases of abuse in detention have increased due to excessive use of police force. (Sözcü, 2016) State of emergency declared and this situation was in the benefit of the government to oppress people and control the media even more. Even before that we couldn't talk about a media that contains LGBTIQ+ representation with a politically correct language and a healthy appearance.

The words of Recep Tayyip Erdoğan before the election in 2002 is worth to be mentioned. In the program of 'Genç Bakış' (Young Perspective) a student Ahmet Altan Işık asks a question about gay liberation and rights to Erdoğan. The saloon reacts with laughs and applause with a satirical vibe. Erdoğan answers the question with a humble attitude and says that it is obligatory for the homosexuals to be legally secured within the framework of their own rights and freedoms.<sup>15</sup> I especially want this sentence to be remembered because if we look upon the period of time between 2002 and 2016, there is no such thing but the increase of women and LGBTIQ+ abuse and murder, the increase upon freedom of expression and media and the increase of discriminatory language and attitudes against minority groups of Turkey.

## **2.7. Boğaziçi Protests and LGBTIQ+**

2020 and 2021 were years that can be considered as hard for LGBTIQ+ community and activism in the frame of creating gatherings, solidarity and support between queer individuals. In 4<sup>th</sup> January of 2021, the protests begun against the rector nomination of former AKP deputy Melih Bulu by Recep Tayyip Erdoğan. Boğaziçi University students, academics and other university's academics and students opposed against the unlawful nomination of Bulu. (soL, 2021) Boğaziçi students created an exhibition in the south campus of Boğaziçi University and later 4 student got arrested because of an art work. The artwork reportedly depicted LGBT rainbow symbols alongside the Kaaba, the building at the centre of the Masjid al-Haram - the Great Mosque - in Mecca, Saudi Arabia, the most sacred site in Islam. There was also an image of the Shahmaran, a popular Middle Eastern mythical creature, half woman and half snake. Later, Interior Minister Suleyman Soylu tweeted that "4 LGBT deviants who

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<sup>15</sup> Erdoğan'ın Eşcinsel Hakları Sözü (30.05.2021) Available at: <https://www.youtube.com/watch?v=-bp6grWslJA>

committed the disrespect to the Kaaba-i Muazzama were detained at Bogazici University". (Turkey LGBT: Four students arrested over artwork, 2021) Opposition party chairman of MHP Devlet Bahçeli claimed that "Those who insult the Kaaba are no different from the terrorists who occupied the Kaaba on November 20, 1979" (Diken, 2021) After the arrests, LGBTIQ+ community become the target related to the art work in the exhibition of the protests. Against the discourse which creates discrimination and hatred against LGBTIQ+ community in Turkey, twitter banned the tweets of Soylu and Bahçeli. (Türkçe, 2021) The university LGBTI club of Boğaziçi University had searched by the police and hashtags like '#LGBTIRightsAreHumanRights' mentioned more than 7 thousand times in Twitter to support the unequal treatment and targeting over LGBTIQ+ individuals in Turkey. (Turkey LGBT: Four students arrested over artwork, 2021)

## **2.8. Istanbul Convention**

Istanbul Convention's was one of the turning points for LGBTIQ+ community as well as it was extremely important for fight against woman abuse and domestic violence. For Women, which was opened for signature in Istanbul on May 11, 2011 The Council of Europe Convention on Preventing and Combating Violence and Domestic Violence (shortly Istanbul Convention) entered into force on 1 August 2014. The Convention, which is the first European convention specifically targeting violence against women and girls and domestic violence, has been ratified by 20 member states of the Council of Europe, including Turkey. Turkey signed the Convention on 11 May 2011, when it was opened for signature, and ratified it on 14 March 2012. (Bakırcı, 2015) As a result of the Presidential decision numbered 3718 published in the Official Gazette on March 20, 2021, President Recep Tayyip Erdoğan decided to terminate the contract. (Gazete, 2021) Because of the government's negative attitude towards gender equality and its approach to women's rights, the convention had cancelled. One of the clause which found problematic was this one:

"Parties agree that the provisions of this Convention, in particular measures to protect the rights of victims, include sex, gender, race, colour, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth, sexual orientation. shall ensure that it is implemented without discrimination on any ground such as gender identity, health status, disability, marital status, immigrant or refugee status or any other status." (3) (Özlen, 2020)

Although the Istanbul Convention does not explicitly mention LGBTI individuals, it stipulates that the protection (including gender, sexual orientation, gender identity) envisaged in the Convention by the States Parties should be provided to all groups without any discrimination (art. 4/3)[37] ], LGBTI individuals who are victims of domestic violence should also be acknowledged to be within the scope of the protection provided by the Convention. (Bakırcı, 2015) One year ago before the cancellation of the convention, AK Party Deputy Chairman Numan Kurtulmus stated that ‘‘There are two important points in this text that we need to draw attention to and that never agree with us, one of them is the issue of gender and the preference for sexual orientation. Now, there are these and other things, but in the framework we talked about, it seems that these two issues are exactly the concepts that will play into the hands of the marginal elements, or there are areas where they can operate by taking shelter behind them.’’ (Euronews, 2020) Emphasizing how important the Convention is for women and LGBTIQ+ individuals, and how essential it is for their right to life and protection, I leave these words of Recep Tayyip Erdoğan here:

‘‘ It is obligatory for the homosexuals to be legally secured within the framework of their own rights and freedoms. (Erdoğan, 2002)

## **2.9. Media and LGBTIQ+ Movement in Turkey**

This environment for minority groups in Turkey and the violent attitude of the AKP government created a more insecure and blurred situation. When we look at the situation of the country in the past years, while we could not talk about freedom of expression and equal rights, LGBTIQ+ individuals started to be exposed with increasing oppression and marginalization even more. The dominant mind and mainstream media discourse had always created a different kind of reality that contains LGBTIQ+ individuals. It marginalized queers and created a representation as terrorist who are dangerous for the society and the morals of the culture. The alternative communication tools as magazines, radio programs and events were the only ways for LGBTIQ+ community to create a space and solidarity for an subject oriented archive in this over-controlled system. 2020 and 2021 were years that can be considered as hard for LGBTIQ+ activism in the frame of creating gatherings, solidarity and support between queer individuals. When we collect all these inputs in the frame of LGBTIQ+ appearance and activism in Turkey, media tools didn't create an equal

environment and a representation in a politically correct way. Besides the communication tools created by LGBTIQ+ organizations and with their own effort without state's support such as magazines, Instagram, Youtube and Twitter platforms, radio programs and podcasts; we cannot see any mainstream media medium to represent and support LGBTIQ+ individuals in a healthy way. Related to this reason, the creation of the archive had always been the result of personal efforts of subjects of the community. In this point, podcasting as a medium is coming a step forward with the characteristic such as it's availability for freedom of expression for minorities.

### 3. LGBTIQ+ POLITICS IN PODCAST

Until this point, I especially wanted to open up the historical background of LGBTIQ+ community in Turkey in the frame of mainstream media, Turkey's political and social conditions and the perspective of the government. I aimed to open an overview to understand the conditions of Turkey from 1980 to today for LGBTIAQ+ community. I believe that it is important to realize the alternative media tools and efforts in the creation of a movement. Especially in a patriarchal and heteronormative country as ours. The efforts are created with bare hands and these hands sometimes designed the first edition of Kaos GL magazines cover paper and sometimes wrote the slogans word by word. These minds created a common goal and motivation with their belief to equality and human rights. So in this point, the creation of the archive is extremely important for the queer community in Turkey because only the hero could have told the story. In this frame, by considering the relationship of mainstream media with the community, I'd like to open a new discussion area which I will be analyzing the place and space of podcasting in the benefits of LGBTIQ+ activism and politics in Turkey.

When considering the political and cultural conditions of Turkey, we cannot see a benefit from mainstream media, different media medium in the frame of freedom of expression to create an objective history when it comes to minority groups of Turkey. LGBTIQ+ community had always tried to create this area for themselves and for every queer individual in the case of equal rights. From the starting point of podcasting, it become very popular in the world and created an area for individuals to create content with their personal ideas and needs. With the applications as Spotify and Apple Podcast, podcasting become more reachable and easy to consume. Podcast's ability to create a space for people to express themselves a little bit more than other media organs gave environment to minorities to create content in their culture, language, belief and life style. I believe that it also create an important space for minorities whom unseen from mainstream media and could't talk about their story when we look at the Turkey's history. Groups such as feminists, Kurts, Cherkess, Lazs, Alevis, Atheists, vegans and vegetarians, LGBTIAQ+ and more found a platform to express their ideas to create their own solidarity. Because it is an important gap in our country to be mentioned for the subject person of that culture and ideology to talk about it. We are seeing that a bunch of man talking about women's rights without a women in the room to express themselves. Or politicians talking about minority rights and needs without a Alevi, Kurt, or a Feminist or a queer person in the national television to express their needs. When can talk

about a little bit controlled space that these people may appear but with limited rules. Because of it's easy to consume by listening while driving car, doing somethings else or even working podcasts may reach a good amount of people. In this frame, I believe that podcasting opening an expression area for disadvantaged groups in Turkey.

LGBTIQ+ community had always tried to create an expression platform from the beginning of the movement which we can say end of 70's. With the popularity of podcasting and with the easy consuming standarts of podcast platforms, the community created a plus place for themselves in podcast environment. Many contents are being produced by organizations and individuals for LGBTIQ+ community in cinema, music, queer culture and history, activism and news areas. By evaluating these programs I wanted to see the base and then limit myself with three programs which I can consider their effects and pros to the LGBTIQ+ community. In this point I wanted to focus on Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar. The reason that I've choosed these three programs is that my belief on their effects about creating an archive with podcast producing for queer community in Turkey, creating an area to talk about relationships, sexuality and identity and most importantly creating an area for queer individuals to express themselves to argue and talk about themselves with their own words and their own representations without a pressure and judgement by making activism and creating an awareness.

### **3.1. Methodology**

In my research, I've focused on podcasts produced in Turkey by LGBTIQ+ individuals on contents related with LGBTIQ+ culture, activism, history and perspective. First of all, I've focused on the literature written by foreign sources whom took these steps before our country in the past. I've created an overview of the theoretical perspective to understand the relationship between podcast producing and LGBTIQ+ movement. After my literature review, I've examined the podcasts in Turkey in this frame. I've especially picked the podcast which are produced by queer individuals and which contains queer perspective to the subjects of the programs. Related to my argument of 'Does the podcast environment contributes to the LGBTIQ+ movement to create solidarity and may it effect the LGBTIQ+ movement representation, activism and archive creation; I've picked three main Podcasts to limit my research on a frame about the LGBTIQ+ movement in Turkey. With this reason,

I've focused on Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar and created a chart of content by evaluating each episode in each program. Later I've created an analyze based on the title, content, guest, tone, format and listener feedback to understand the programs in a detailed way to evaluate them on frame of LGBTIQ+ politics in Turkey produced podcasts. Here you can find the general chart of LGBTIAQ+ podcasts.

**3.2. TABLE 1.** List of Podcasts made by LGBTIQ+ individuals contains LGBTIQ+ content

PODCASTS	HOSTS	TYPE OF CONTENT	FOCUSED ISSUE	
Kara Poşet 17 episodes	Anonymus	The interview podcast	Queerness, Society and Culture	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Boysan'ın Radyosu 10 episodes	Boysan'ın Evi	Hybrid Podcast	Queer Culture, Society	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Yine Yeni Yeniden 90'lar 39 episodes	İlker Hepkaner Sezgin İnceel	Hybrid Podcast	90's Turkish Pop Music from Queer Perspective	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Velvele Podcast Serisi 9 episodes	Ari Büyük, Bawer Murmur	Hybrid Podcast	Social life, Queernes	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Veganlık Üzerine Monologlar 6 episodes	Umut Erdem	Solo Podcast	Bi+ activism, Vegan Culture	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Drag Race Halk Kütüphanesi 9 episodes	Bawer, İlker, Umur	Conversational and co-hosted podcast	Drag Race, Pop Culture	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
O Podcast 722 episodes (since 2014)	Umur Çağın Taş Seda Artar	Hybrid Podcast	Cinema. Culture	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>
Unutulmaz Podcastler 42 episodes	Arda Defne	Co-hosted Podcast	Cinema, Culture	<a href="https://open.spotify.com/sh">https://open.spotify.com/sh</a>

### 3.3. The Analysis of Podcast

My motivation when I choosed these podcast was to focus on Podcasts which are produced by queers in queer perspective. I wanted to pick the ones that has an avarage amount of episodes that can be analyzed deeply. There are nine podcasts produced in different kind of subjects. For example Kara Poşet is a podcast which contains content related with queer culture, life style, gender and episodes critisizes patriarchal pressure and norms. Boysan'ın Radyosu and Velvele Podcast Serisi has a similarity because of having more activist contents which creates an area for queer history and perspective upon social events and norms. We can also relate Veganlık Üzerine Monologlar podcast series because of it's activist perspective. Umur Erdem, a bi+ vegan activist is producing content related to their ideas and thoughts about the subjects. In the content frame, we can seperate the Yine Yeni Yeniden 90'lar and Drag Race Halk Kütüphanesi because these programs generally focusing on pop culture in queer perspective. Yine Yeni Yeniden 90'lar is a podcast program generally talks about 90's pop Turkish music and evaluates them from queer perspective. Also, Drag Race Halk Kütüphanesi does a similar thing which they talk about an American TV program Drag Race. The producers and hosts are evaluating the episodes of the tv shows, looks of the drag queens and the lip sync battles. O Podcast and Unutulmaz Podcastler were also the ones about cinema. These programs are generally evaluating movies, festivals and awards from queer perspective. Lastly, I wanted to include Lambdaİstanbul's podcast program. Because of there is no much content, a comprehensive evaluating could't be done. At final, all these programs are taking different subjects from different point with different motivations in the concept of queer podcast and creating products for consumers from LGBTIQ+ perspective to support solidarity.

### 3.4. Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar

I will also be analyzing the content of each of these programs based on the title, content, guest, tone, format and listener feedback but first of all I'd like make a general overview of

the contents and the approaches of the producers to understand the LGBTIQ+ agenda in podcast environment of Turkey.

**3.4.1. TABLE 2.** Content Table of Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar Podcasts

<b>PODCASTS</b>	<b>FOCUSED ISSUES</b>	<b>SPOTIFY LINKS</b>
<b>Boysan'ın Radyosu</b> 11 episodes	<b>LGBTIQ+ History, Social Issues, Activism</b>	<a href="https://open.spotify.com/show/0XFXCODvwCO8TMjL8BuJQM?si=4Q7m-XvnOtaKuR-evl8uPA">https://open.spotify.com/show/0XFXCODvwCO8TMjL8BuJQM?si=4Q7m-XvnOtaKuR-evl8uPA</a>
<b>Velvele Podcast Serisi</b> 9 episodes	<b>LGBTIQ+ and Covid-19 Pandemic, Social Life, Relationships</b>	<a href="https://open.spotify.com/show/1skaWwMO4PSBwWa80PkCp3?si=v4hQaBOfSgyrjTZHMR3Hw">https://open.spotify.com/show/1skaWwMO4PSBwWa80PkCp3?si=v4hQaBOfSgyrjTZHMR3Hw</a>
<b>Veganlık Üzerine Monologlar</b> 7 episodes	<b>Bi+ activism, Society Norms, Vegan Culture</b>	<a href="https://open.spotify.com/show/38NBci0qLlSZrqDXkxUj7v?si=u3N69ivbQFC-B7Erpy3smg">https://open.spotify.com/show/38NBci0qLlSZrqDXkxUj7v?si=u3N69ivbQFC-B7Erpy3smg</a>

## 4. CONTENT ANALYSIS AND REPRESENTATION OF LGBTIQ MOVEMENT IN PODCASTS

### 4.1. Boysan'ın Radyosu

#### **Title :**

Boysan'ın Radyosu is a podcast program created by Boysan'ın Evi (Boysan's House). Boysan's House is an initiative and an open place for LGBTIQ+ people which is activated with volunteer people since 2016. Boysan's house is a safe place for queer people to create awareness and an alternative place by making events, movie screenings, thesis presentations, workshops and interviews with the cooperations with non-governmental organizations. The house is actually the real house of Boysan Yakar and the platform created with his name after Boysan's death at 2015. He was an LGBTIQ+ activist, producer, assistant director and chairman advisor at Municipality of Şişli, İstanbul. He took place in the creation of many short and feature films and created projects for LGBTIQ+ people within the municipality. The Boysan's House had created with his memory to carry on what he was doing during his life and become a home for LGBTIQ+ people to feel safe, to create solidarity and to feel safe. Boysan'ın Radyosu (Boysan's Radio) is another arm of the initiative to create a platform for archiving the recordings of the events and to create podcast programs which contains queer culture, activism and content to create awareness. The program is broadcasted on Spotify, SoundCloud and Apple Podcast. Because of it is not a classical podcast program, the host of the episodes are generally changing related to the events and it's contents.

#### **Content :**

The content of the program generally contains the recordings of past events and interviews created by Boysan's House. So the recordings presented as a recording of past events rather than being broadcast as podcasts. The contents are generally are programs which contains queer history, LGBTIQ+ activism, existence in society, rights, art and life. First program has broadcasted at October 27, 2020 with the recording of the event "Kuir Hafıza" (Queer Memory) which argues the concepts of queer memory and LGBTIQ+ archive with the headlines and events existed in Turkey's past inside the frame of the host Dilara Çalışkan's

personal approaches and experiences. The first episode was a general starting step to the queer concept in Turkey and the next ones followed it with related contents. All contents are connected with the LGBTIQ+ past and the activism of the movement in Turkey. The second one is a recording of a manifest of a past protest written by İstanbul LGBTIQ+ Örgütleri (Istanbul LGBTIQ+ Organizations), voiced by Boysan Yakar at December 22, 2013. The manifest starts with the sentence of ‘‘We are as LGBTIQ+ individuals. As your neighbors, your neighborhood friends... We are also citizens and we are living here. We remind that this city is also the city of humiliated people... We are here, get used to it because we are not going away...’’ and continues with these words. This episode, in my opinion, after first episodes general starting, is a 7 minutes of scream which says that we are here. I see all the episodes are connected to each other because after this 7 minutes of archive from queer history of Turkey, activist people are talking and arguing about the concepts of LGBTIQ+ rights. Every episode is another reminder of the existence and life struggle of queer people. The episode’s contents are art, trans activism, immigration, human rights, society norms, HIV politics, mental defense and queer history with the order. Every episode is another key element of the LGBTIQ+ movement talked with queer people and hosted with queer people. This is the importance of the program in my point of view because the episodes contains the recordings of a common consciousness’s experiences, fights and needs. Generally these are the topics that cannot be talked about in the society because of the patriarchal norms and also cannot be heard in the mainstream media. Boysan’s Radio is using the platform as a place to say things up that cannot be spoken in other places and therefore visible and hearable. Such as taboos about menstruation, the presentation of the report of LGBTIQ+ individuals who experiences living with HIV, the relationship of queer people with İstanbul Convention, queer history of Turkey from 80’s etc. The contents are up to date and main elements of LGBTIQ+ activism for years and most importantly from past to today, the program is being a spoken source and an archive for queers who experiences the same struggles.

Topics	How many times has it been mentioned?
LGBTQ+ Rights	10
Trans Activism	8
Istanbul Convention	1
Gender	5

HIV	1
Sexuality	1
Immigrance	3
Mental Health	3
Queer History	7
Sex Work	4
Norms	7

### **Guest :**

Because of it is a podcast that gives information and creates awareness about the topic that events are created around, the guests are the people who are especially interested in these topics and has professions and experiences about the situation and also volunteers of non-governmental queer organizations. Mostly, activists are taking place in the program. Also lawyers, journalists, artists are being intivated but we can underline that if a subject is on the table, the guests are generally selected by the subjects of the topic because beside being an awareness source, the program is also providing shared experiences from first mouth about the topic. Until now, 8 activists, 1 artist and a lawyer has taken place in the episodes as guests. Most of them are identifying themselves as queer and working on the field of queer activism and awareness.

### **Tone :**

The starting of the podcast is giving an idea about the tone of program. Every episode is starting with a laughter and a voice which says ‘‘Boysan’ın Radyosu’na Hoşgeldiniz’’ (Welcome to the Boysan’s Radio) with a very warm and laughing voice. Beside being a reliable source that gives informations about the spesific topics with the guest with professions, the communication tone is also very warm and friendly at the same time. When we consider that these are the records of events that created for queer people inside of a small community in Turkey, many people are already familiar and worked with each other. And also, I believe that it is also an attitude that consciously created that doesn’t give the audience a cold, distanced feeling while giving an information, creating awareness about the topic and making activism when people attend to these events or listen the podcasts. No matter what subject is being discussed, the sincere and the serious tone of the language is being protected like a friendly discussion with a knowledgeable friend. Some topics are requiring spesific

legal terms or terms from queer theory to explain in a detailed way. Also because of it is framed around LGBTIQ+ culture, 'Lubunca'(queer language in Turkey) words are also being used during the podcast such as 'kür'(yalan/lie), 'çarka çıkmak'(sokakta partner aramak/ to look for a partner in the street) or 'gullum yapmak' (eğlence-şamata yapmak /having fun) etc during the episodes. Because of the format is on conversation mood jokes, stories, personal experiences or friendly expressions are also taking place.

### **Format :**

Because of the episodes are the recordings of the events that are created by Boysan's House to give information, raise awareness or to talk about a specific topic, the format is appearing as a informative, conversational and a guest oriented way. Each event is aiming to invite guests with the professions about that topic to talk and give information about. While the host is asking the question the guest/s are giving answers and the conversation continues inside of that topics frame. The question-answer format is being in a friendly way and generally at the end of the event a question-answer part is also taking place with the questions that comes from the audiences.

### **Listener Feedback :**

Boysan's Radio is an archive platform for Boysan's House's events, because of that Boysan's Radio is not separately represented in social media like Boysan's House. The program is an extension of the platform the audience can find the updates from the social media accounts of Boysan's House. Because of it is a new started platform as a podcast for Boysan's House, the episodes, the recordings of the events and the topics are created are still continuing and the audience numbers are still increasing. Listeners can reach the podcast program from three different platforms : Spotify, SoundCloud and Apple Podcast. This multiplicity of possibilities are creating audience accessibility. From the starting date of Boysan's House, the events are being followed by the audience and this podcast variation of the events are creating archive from the events rather than making them for one time event. People are generally making comments about Boysan's House and Boysan himself in the social media platforms. Boysan's House is represented as an extension of Boysan which is created by Boysan's mother Sema Yakar. Because of that Boysan's House is being remembered with the thing that Boysan did for the queer community in Turkey. The friends and the lovers of Boysan are

making comments like ‘...he was a person who reached to people’s hearts.’ I believe that this extension is also effecting the Boysan’s House and also Boysan’s Radio. The radio program is also touching different places and topic from queer existence in Turkey and by being a voice, every episode is creating another headline on the archive of LGBTİQ+ activism in Turkey.

#### **4.2. Velvele Podcast Serisi**

##### **Title :**

Velvele Podcast Series is a podcast program created under the Velvele platform. Velvele is a collective pool that contains cultural works and as platform they are creating informative social media sharings, videos, works, collabrations and podcast thorough Linktr, Twitter, Instagram, Youtube and Spotify. The purpose of the Velvele is to create contents in the frame of LGBTİQ+ activism. Many contents related with literature, pop culture and activism can be found the social media accounts. The podcast program of Velvele called ‘Velvele Podcast Serisi’ created by writer-journalist Bawer Murmur and writer-translator Ari Büyük since the first lockdown of 2020. According to what they stated, they created the program to make a voice for the queer individuals in the Covid-19 pandemic. The contents shaped around the psychological and physical situations of queer individuals during lockdown. With the queer perspective, they argued the effects of isolation to the social life, sexuality and to mental health. By underlining the class injustice, they pointed to the problematic approaches to the elder people during the pandemic Around their personal ideas and experiences, they argued about the injustice system, normative approaches and their ideas about what can be done.

##### **Content :**

According to what they stated, they created the program to make a voice for the queer individuals in the Covid-19 pandemic. The contents shaped around the psychological and physical situations of queer individuals during lockdown. With the queer perspective, they argued the effects of isolation to the social life, sexuality and to mental health. By underlining the class injustice, they pointed to the problematic approaches to the elder people during the pandemic Around their personal ideas and experiences, they argued about the injustice

system, normative approaches and their ideas about what can be done. Even that they started with the concept of pandemic, in some episodes, they argued the daily topics from queer perspective. They argued topics like the homophobic sermon made by the head of Presidency of Religious Affairs of Turkey or the effects of Boğaziçi resistance to the LGBTİQ+ individuals and their existence. They also talked about the concepts of open relationship and non-normative relationships in the society and how people react to it. Basically the adventure started from the pandemic contained different parts and perceptions of queer lifes and queer individuals.

Topics	How many times has it been mentioned?
LGBTİQ+	4
Pandemi	6
Kimlik Politikası	2
Ayrımcılık	4
Nefret Söylemi	3
Transfobi	1
Ruh Sağlığı	2
Toplumsal Düzen	2
Boğaziçi Direnişi	1
Sınıf Kavramı	4
Çokluaşk	1
Cinsellik	2
Sosyal Hayat	3

#### **Guest :**

Although they wanted more guests than they stated, they only had one guest until now in the program. In the 3th program they accommodated trans activist and business manager Üzüm Derin Solak. As the business manager of queer bar *Şahika*, Solak shared her own ideas about queer night life, socializing and the effects of isolation to the queer LGBTİQ+ individuals. The podcast aims to make activism so related to that I can say that they are choosing people who are related with the content and also the subjects of the community. It is important for them to share these ideas from queer perspective and also from the first mouth.

#### **Tone :**

Not in all of them but in the latests ones, the podcasts starts with an energetic music with electronic guitar and drum sounds. It gives the audiece a sense that they will be listening a

warm and energetic program soon. The conversations and the communication between Ari and Bawer's relationship creates a sincere feeling. Because of they know each other for a long time and they know their approaches about the topics they talk about, they know how to lead the arguments. Because of that, even that podcast doesn't have a one spesific topic, the contents are following each other in a smooth way. We are living the good effects of a smooth conversation as an audience. Accept one episode that they had a guest, they are talking with each other generally so we are also feeling the warm communication between them. Even in the times that they give informations about a topic or shares their ideas, it is not becoming hard for an audience to follow. Because the communication is fluent. One of them is generally asking the questions and leading the topics related to the episode so this move is helping the podcast to not to get away from the subject. Because of they are talking about spesific topics such as queer relationships, identities and approaches, these terms are requiering pre-knowledge about the topic but still because of it is not an academic podcast, it is still possible to understand as an audience. They also prefering to use 'Lubunca' words and creating a space for LGBTIQ+ people to express themselves by making their needs, desires and culture visible.

### **Format :**

*Velvele Podcast Series* is related with the Velvele Platform, because of that the program also serves to a point that they try to underline the topic of the situations of LGBTIQ+ individuals during pandemic. Because of that, the contents are much more like tos hare opinions and point to some topics by asking questions, creating arguments etc. More than giving information and being an informative podcast, they aim to share their own ideas and reflect the ideas and feelings of queer individuals. They are doing this generally by sharing their own experiences and feelings about the topic or they are reflecting the ideas of the people who are around them. This situation is creating a space for a small group of queer individuals to find a channel to share their ideas to the society.

### **Listener Feedback :**

As a platform, *Velvele* can be found and be reached through many social media networks. It makes them accessable for audience and LGBTIQ+ people. As I mentioned before, they are creating a content line in the episode and one of the host' is asking questions to lead the

topics. As they stated in their podcast series, they are reaching mails that contains feedbacks from audience feelings and ideas about the episodes and the topics which they talked about. Also they are using their social media accounts in a active way and interaction numbers are in a good level in Instagram and Twitter. They are prefering to share the informations about the podcast programs through these networks and social media accounts. Audiences are making comments to these networks that they share their good feelings and opinions about the contents they produce.

### 4.3. **Veganlık Üzerine Monologlar**

#### **Title :**

Veganlık Üzerine Monologlar is a podcast series created by Vegan-Bisexual+ activist Umut Erdem. They are a writer and translator in the spectrum of veganism and bisexual activism. Umut Erdem is also founder of digital bisexual activism space 'Bitopya' which creates content in social media about bisexual history, health, needs, activism etc. The podcast series that they created was actually planned to be a podcast series about Bisexual+ Aktivizm as Erdem says but then turned into a more inclusive program and included their other activist approaches such as 'Veganism'. They defines the podcast series as "My self talks, arguments and some monologs about veganism." It is a monolog style podcast program which started to broadcasting at 2020. They are generally talking about topics like "Why a person should go vegan?, What is Bi+ movements and what does it cover?" and gives their ideas about the animal usage, speciesism, hierarchy and the patriarchal relationship between being vegan and being feminist etc. Erdem also takes place in other known queer podcast programs as a guest in the field of Bisexual activism such as Queer Troublemakers' podcast named 'Umut Erdem'le Bi+selsüel Hareketi' and Kaos GL's podcast program '3 Dakika 3 Soru: Umut Erdem' which she explained the bi+activism. They also took place in 'LGBTİ+ ile hayvan hakları mücadelesi hangi noktalarda kesişiyor veya ayrılıyor: Aktivist Umut Erdem'le Söyleşi' broadcasted by Türlerin Yaşam Hakkı podcast channel which they argues the realitonship of LGBTİQ+ and vegan activism in their perspective.

## Content :

We can say that veganism and bi+ movement are in the center of their main topics. They are producing content around and between these two main topics so these topics are also covering contents like animal rights, animal usage, speciesism, anti-human centric approach, LGBTİQ+ and Bi+ movement, patriarchal relationship between human and animal and the relation of these topics of the pandemic situation of world. The first episode is about Bisexual+ monologs which contains their own ideas, feelings and experiences around being a bisexual individual and the missleaded myths about Bi+ movement and bisexual+ term as an umbrella term. With the following episode they continued to similar topics under the same headline and they especially underlined that Bi+ movements is not a movement which consolidates monosexism and transphobia but actually criticize the system. Erdem also explains the approaches about this argument and shares their ideas. With the following episode, Umut Erdem continues with monologs about veganism and just like giving a Vegan 101 class, they explain what is veganism and why individuals go vegan. In these 3th and 4th episodes they give examples from everyday life and make comparisons between vegan and vegetarian approaches. In their opinion, being vegan is not a point to be reached but a responsibility against using an animal and a product or as a slave. At the last three episodes they open their ideas about the relationship between LGBTİQ+ and feminist approaches with patriarchal norms and normalized ideas.

Topics	How many times has it been mentioned?
Bi + Aktivizmi	3
Biseksüellik	2
LGBTİQ+	2
Veganlık	4
Türçülük	4
Hayvan Hakları	4
Pandemi	2
Hiyerarşi	4
Heteropatriyarka	5
Bi Fobi	2
Feminizm	2
İnsan Merkezilik	4

**Guest :**

Veganlık Üzerine Monologlar is a monolog podcast so there is no guest in any episode.

**Tone :**

Since it is a self-talk podcast, the tone of the speech has a calm self-talk energy which is not in a high speed and also not very slow. Umut Erdem is giving their ideas from a sincere point. It makes the podcast more listenable. As an audience, I expect a fast, informative format from a podcast with reliable guests but sometimes I just need someone to talk about a topic they experienced and knowledge about so beyond being informative, I can also understand that one specific person's ideas and approaches about that topic. As a queer individual, Umut Erdem giving the main conflicts and ideas from the source to the audience so it makes this podcast even more attractive. Many times they are using terms that cannot be understood from the ones who do not know about the subject. So we can say that, the podcast requires pre-knowledge about the terms about vegan and bisexual concepts. It is very obvious that they has good amount of knowledge about the topics they are working with but still, Erdem is giving these informations from a humble point and even that they use spesific terms, They are still keeping the monolog simple and understandable for a person that doesn't have frame about the topics. Because of podcast doesn't have a very technical informing purpose, the concepts are clear and understandable.

**Format :**

The main purpose of the "Veganlık Üzerine Monologlar" podcast is to make activism. The activism both in veganism and Bi+ movements. So every episode is containing information and spesific terms and approaches that an audience can learn very much things from. The purpose of Umut Erdem is to raise awareness, give information and correct the wrong informations and make people thing by asking questions and giving them a different perspective. Since this is a hard job to the, Erdem is managing this so well that they are never falling to the gap of being irritating while reflecting their own ideas and perceptions. Erdem is asking simple questions to make compares between different approaches to explain the point

they are standing at. The environment Erdem has created with 'Bitopya' and also 'Veganlık' Üzerine Monologlar podcast series are creating a warm and reliable environment for Bi+ and vegan individuals to learn, feel safe and to be expressed by the subject of the topic.

### **Listener Feedback :**

As the founder of 'Bitopya' and the producer of 'Veganlık Üzerine Monologlar', Umut Erdem has personal social media accounts and accounts for 'Bitopya'. 'Veganlık Üzerine Monologlar' podcast series doesn't have social media account so it is presented by Umut Erdem's personal accounts generally. Because of that it is very hard to reach comments and thoughts of audiences about the podcast program. The visibility of the podcast is weak because it takes place as a different arm of Umut Erdem's activist personality so it is not as represented as their Bi+ activism space 'Bitopya'.

## 5. MOTIVATION OF THE PROGRAMS

These three programs are my focus points on how they are evaluating queer culture in Turkey based on content and approaches. Both three of them generally walking in similar paths with their perspective on the contents. Both three of them have LGBTIQ+ activism, social issues and social life contents. When I name these headlines I need to say that they are very wide and containing many different subtopics but both three of these podcast programs are creating an area for LGBTIQ+ activism. Boysan'ın Radyosu, because of it is connected with Boysan'ın Evi, is generally sharing the voice recordings of the workshops and meetings they are making with different guests. Which means they are not actually producing podcast, they are turning the virtual events they organize into podcasts. This behaviour is creating an archive space. This podcast program is actually serving as an environment for LGBTIQ+ activism and studies carried out in this motivation such as workshops, interviews etc. But on the contrary, Velvele Podcast Serisi came up with specifically with the motivation of producing podcast. As they mention on one of the episodes and also in our interview, Bawer Çakır's and Ari Büyük's motivation was to create an environment in the days of Covid-19 lockdown to evaluate the situation from queer perspective and to have a space to express themselves and their emotions.(bkz. Appendix 3.1.) So, different than Boysan'ın Radyosu, Velvele Podcast Serisi is actually creating content with two hosts and they are carrying out the program generally if they don't have a guest. And different from these two platforms and their podcast series, Umut Erdem is producing the Veganlık Üzerine Monologlar podcast program in a personal level. Umut Erdem is a bi+ and vegan activist and the creator of Bitopia but the podcast program doesn't have an official relation with the platform. The program contains their personal thoughts with a conversation tone but only as a monolog. Each three of these programs have different backgrounds and different motivations on how they are producing the podcast but what I see in common is the content they are interested in.

### 5.1. Content Classification : Inclusive Identity Politics, System Criticism and Solidarity

Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar are programs which focuses on LGBTIQ+ activism, representation and rights from different starting points but the reason that I've choosed them that is they are contributing to the LGBTIAQ+ activism environment. When it comes to my question, I am trying to figure out

the concepts of this participation and analyze how does it contributes to the LGBTIAQ+ politics of Turkey. To be able to do that, I'd like to classify the headlines when we talk about the LGBTIAQ+ podcast environment of Turkey. I shall be doing my analyze based on the contents of these three programs. When I tried to make a general classification I end up with three main content groups such as inclusive identity politics, system criticism and solidarity. All three of these headlines contains different sub topics under, which also are the contents of the podcast environment of Turkey and these three podcasts.

### **Inclusive Identity Politics**

If we examine the contents, we will see approaches includes identity politics which covers gender identity, sexual orientation, vegan or vegetarian identity, race, ethnicity, age, economic status and more. We are seeing that three of these programs are covering these politics in their contents with different frame and inclusivities. Veganlık Üzerine Monologlar is spesificly focusing on two main identity politics: sexual orientation and vegan identity because of generally producing content about vegan and Bi+ activism(bknz. Appendix 4.). Boysan'ın Radyosu and Velvele Podcast Serisi are covering these identity politics in a wide range. In the episodes we are seeing gender identity, sexual orientation, age, economic status and geographic location as well. For example, when Velvele Podcast Serisi is focusing on Covid-19 lockdown in Turkey, they especially created a content about the elder people, ageism, the politics and the behaviours against them in pandemic times (bknz Appendix 3.). In three of them this was the only episode about elder people. Starting to talk about it is also important for the identity politics intersections because it is a sign that this approach is getting into the LGBTIAQ+ politics content with it's similarities with politics against queer individuals and their unseen position in pandemic era. Also Boysan'ın Radyosu is mostly focusing on gender identity, sexual orientation, economic class and geographic locations. In the episodes (bknz. Appendix 2.), Boysan'ın Radyosu is mostly Works on LGBTIAQ+ activism, rights and history but in a way which covers the ghettos of the city to the economic status of people who cannot have the rights to work, earn money and live in a geographical location they want without being pressured and left behind the heart of the live (bknz. Appendix 2. Episode 2: Gettoları Değil Şehrin Tamamını İstiyoruz) Some idendity concepts are still hiding against the words such as race, ethnicity, religion and political party. Some of them are because of the fear to be exposed just like Bawer Murmur says in the interview (bknz. Appendix 3.1. question 6.) and some of them are, I believe, because of the from the

weakness of inclusiveness. Race, indentity and religion representation is still getting into the LGBTIAQ+ politics slowly as we see and hear. As the intersectionality of the identity representations increases and expands, as long as it's on the agenda of the LGBTIAQ+ politics. It is why politics such vegan, gender and orientation politics conflicts and expands because of their intersectionality under the heteronormative and patriachal with similar power balances.

## **System Criticism**

I'd like to expand system criticism as criticism agains the binary gender policies, discrimination, speciesism ,transphobia and homophobia. The motivations of these discriminations coming up from the same source so they can be analyzed from similar perspectives. Both three of these programs are handling with these social and political problems and trying to create awareness and give people another perspective about the topic. These are one of the main motivations of the LGBTIAQ+ community of Turkey is to express themselves in the frame of equality and acceptance. In this care both three of these podcast programs produced contents to talk about this intersectional perspectives and express their ideas and ideologies. The examples can be seen in the episodes, for example (bknz. Appendix 2.) the 7th episode of Boysan'ın Radyosu 'Episode 7: HIV ile Yaşayan LGBTİ+'ların İnsan Hakları Raporu Sunumu'' argues the hate and phobia agains the people who lives with HIV and the politics of the state in the case of health, work or social relations in the society or (bknz. Appendix 3.) the episode of Velvele Podcast Serisi '' Episode 5: : Velvele Podcast Serisi'' argues the phobic discourses expressed by the minister of Religion of Turkey and the discourse and politics which is tried to be created against LGBTIAq+'s of Turkey. Lastly, I'd like to give (bknz. Appendix 4.) the episode of Veganlık Üzerine Monologlar as an example. In the episode of '' Episode 3: Veganlık Üzerine Monologlar-1'', Umur Erdem talks about the discrimination and speciesism politics agains the animals and vegan people. All of these programsa are creating the environment of these politics and keeping the agenda alive by talking and creating contents about it. By creating new discourses and new personal contexts between different perspectives, the range of the politics are expanding and new datas and informations are being added into the LGBTIAQ+ podcast environment of Turkey.

## **Solidarity**

Lastly, I wanted to classify a group under the headline of solidarity. This concept is about the content and also about the goal and the serving point of these contents. All three of these podcasts are creating new episodes with different guests with different backgrounds on their specific area of interest and expertise. All the contents which includes inclusive identity politics based on gender, orientation, identification and based on criticism against the system and the dominant mind and media are creating an environment to create their own politics and subjects on the way to serve to create solidarity. The produced podcasts are gradually expanding the solidarity with the discussed sub-topics. The arguments which made in the podcast environment are contributing to the general politics because if we think about the podcast environment as a pool of inputs, we may say that the produced podcasts are being a data in the pool and what makes them very important is that they are produced by the LGBTIAQ+ individuals not by a censored media. Podcasting has a free environment for minorities to express themselves but it doesn't mean that every topic can be mentioned without the fear of being exposed, pressured and becoming a target. But in this frame, it still has a potential to be a first hand source for the community to support their activism by using this environment to create agenda, by keeping the existed agenda alive and expressing their needs and problems with their words.

## CONCLUSION

The healthy representation of LGBTIQ+ community in Turkey's media is not something to be mentioned when we talk about LGBTIQ+ politics, movement and history. To be able to understand the dynamics, it is significant to consider the country's, in our case: Turkey's, political and social conditions which has relations with queer movement history. The importance of media organs are worth to be mentioned on the case of activism and creation of the queer politics. In our case I've focused on Podcast producing and environment by firstly making a theoretical literature research. I aimed to focus on the relation between gender, LGBTIQ+ movement and podcast medium to understand the concept on the light of the podcasts programs I have analyzed such as Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar. After, I've created an overview to the Turkey's LGBTIQ+ history with the background of Turkey's political and social key points related with the movement. In this part I aimed to make the reader to focus on the conditions and the growing methods of the LGBTIQ+ movement to see the today by understanding the past clear. By making a general research in the queer podcast environment, by minimizing my data, I've focused on Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar podcast series and analyzed my approach with related with their concepts and perspectives. By creating three main headline on my approach, I've analyzed their 'Identity Politics, System Criticism and Solidarity' methods and their intersectionalities according to the episodes they produced. To be able to do that, I also created charts based on topics and contents of each podcast program and each episode which are 27 episodes at total.

What I aimed was to try to create a discussion area by observing, analyzing and listening is to trying to understand the contributions of podcasting and produced contents to the LGBTIQ+ movement and politics of Turkey. Rather than giving an assumption, I'd like to open a discussion area by considering the newness of Podcasting for the community. I've tried to understand the effects and contribution of these produced podcast for the LGBTIQ+ archive, community, activism and politics by analyzing Boysan'ın Radyosu, Velvele Podcast Serisi and Veganlık Üzerine Monologlar podcast series while considering their backgrounds and motivations.

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## APPENDIX 1. LGBTIQ+ PODCAST CONTENT TABLE

<i>Name of the Podcast</i>	<i>Content</i>	<i>Headlines</i>	
<b>1) Kara Poşet</b> (17 episodes)	Bilgi vermek ve öğretici olmaktan ziyade üreticisinin rahatsız olduğu meseleleri kendi fikirleri çerçevesinde masaya yatırarak, fikir alışverişi yapmak için oluşturduğu podcast programı. Önceleri entelektüel monolog sohbetler şeklinde giderken son zamanlarda sosyal konulara yönelmiş.	1)Sistemin Cinsiyetleri 2) 40 Dakikada Veganizm 3)Türkiye'de Lezbiyen Olmak / Gay Olmak 4)Evrim Gerçekten Var mı? 5)Ben merak ediyorum cinsel uzuvlarıyla mı hakemlik yapıyorlar?	<a href="https://open.spotify.com/show/38Y">https://open.spotify.com/show/38Y</a>
<b>2) Boysan'ın Radyosu</b> (11 episodes)	Çoğunlukla Boysan'ın Evi tarafından gerçekleştirilen etkinliklerin ve üretilen podcastlerin kayıtları erişime açılıyor . Kuir perspektif ile Türkiye kuir tarihi, kişisel deneyimler, aktivizm ve farkındalık çerçevesinde alanında ilgili insanlar ile sohbetler ediliyor ve LGBTQ görünürlüğü ve hak mücadelesi hedefleniyor.	1) Kuir Hafıza? 2) Hepimiz İçin İstanbul Sözleşmesi : Lubunyalar Sözleşmenin Neresinde? 3) Regl: Konuşmamız Gerek! 4)Hiv ile Yaşayan Lgbti+'ların İnsan Hakları Raporu Sunumu 5)Lubunyalar İçin Dayanıklılık Geliştirme 6)Lubunya'nın Arşivi Serisi (80'ler ve 90'lar)	<a href="https://open.spotify.com/show/OXF">https://open.spotify.com/show/OXF</a>
<b>3) Yine Yeni Yeniden 90'lar</b> (39 episodes)	İlker Hepkaner ve Sezgin İnceel 90'lar Türk pop müziğine feminist- kuir ve akademisyen perspektifle, kültürel ve müzik bağlamından bakıyorlar. Arada derede kalmış işlerin, farklı yaklaşımların ve unutulmuş 90'lar pop klasiklerinin masaya yatırıldığı eğlence ve sohbet programı.	1)Kötü Kadınlar 2)90'ların Kafa Karıştıran Anları 3)Dünyaya Açılan Pop Müziğimiz 4)90'ların Serseri Mayınları 5)90'ların Mimarı: Şehrazat Özel Bölüm 6)Yurt Dışında Çekilen Klipler	<a href="https://open.spotify.com/show/Ofu">https://open.spotify.com/show/Ofu</a>

<b>4) Velvele Podcast Serisi</b> (9 episodes)	Cevirmen-yazar Ari Büyük ve gazeteci-yazar Bawer Murmur tarafından üretilen podcast serisi toplumsal konuları da ele alırken LGBTQ+ görünürlüğü ve aktivizmi çerçevesinde çoğunlukla pandemi sürecinin kuir bireyleri sosyal, ruhsal, cinsel vb alanlarda nasıl etkilediğine dair sohbetler içeriyor ve bu konuları tartışıyor.	1)Vardık! Varız! Var olacağız! 2)Diyanet'in Hutbesi 3)Koronavirus ve LGBTİ+ 4)Koronavirüs ve yaşlılık 5)TERF 6)Boğaziçi Direnişi 7)Çokaşklılık-Açık İlişki	<a href="https://open.spotify.com/show/1ska">https://open.spotify.com/show/1ska</a>
<b>5) Veganlık Üzerine Monologlar</b> (7 episodes)	Bi+ aktivisti ve vegan Umut Erdem tarafından üretilen biseksüellik, veganlık ve toplum üzerine kendi düşünce ve fikirlerini paylaştığı monolog serilerinden oluşan podcast programı.	1)Bi+ Monologlar 1/2 2)Veganlık Üzerine Monologlar 3) Veganlık ve Korona, Kutlama, Heteropatriyarka	<a href="https://open.spotify.com/show/38N">https://open.spotify.com/show/38N</a>
<b>6) Drag Race Halk Kütüphanesi</b> (9 episodes)	Bawer, İlker ve Umur tarafından hazırlanan seri Kuir performans kültürünün Amerika ayağı olan televizyon programı Drag Race severleri her bölümde başka bir Drag Race bölümü, performansı ve 'look'ları üzerine konuşmaya davet ediyor. Program, bilgi vermekten ziyade eğlenceli bir sohbet vadediyor.	1)RuPaulmark Channel ve Rats the Rusical 2)Snatch Game UK ve Social Media Rusical 3)Lockdown Supersheroes 4)Nice Queens Roast	<a href="https://open.spotify.com/show/6r3l">https://open.spotify.com/show/6r3l</a> <a href="#">link</a>

<p><b>7) O Podcast</b> (722 episodes but 20 of them are available)</p>	<p>20 bölümünden haricine ulaşamadığım fakat yayın serüveni 2014'te Umur Çağın Taş ve Seda Artar ikilisi ile başlayan program, film, festivaller ve ödül sezonları üzerine hoş bir sohbet ortamı sunuyor.</p>	<p>1)Oscar Laneti 2)Güneye Gidemezken 3)Beyaz Erkeklerle Adadığımız Bölüm 4)Feminizm Bu Değil Mi Acaba? 5) Altın Küre Tahminleri</p>	<p><a href="https://open.spotify.com/show/2RV">https://open.spotify.com/show/2RV</a></p>
<p><b>8) Unutulmaz Podcastler</b> (42 episodes)</p>	<p>İsmi unutulmazfilmler.com'dan ilhamla almış olan podcast, iki sinemasever olan Defne ve Arda'nın film ve ödül törenlerini haftalık bir şekilde kuir bir perspektifle değerlendirerek sinemaya dair keyifli sohbet alanları açtıkları bir program.</p>	<p>1)Yıkıl Karşımdan Patriarki! 2)A Star is Born: "Siz Teksaslı mısınız?" 3)İlle de ROMA Olsun, İster Çamurdan Olsun... 4)Normal People : Aşk İncelik İster Canım, Hoyrat Olma</p>	<p><a href="https://open.spotify.com/show/2F5">https://open.spotify.com/show/2F5</a></p>
<p><b>9) Lambdaistanbul</b> (1 episode)</p>	<p>LGBTİ Dayanışma Derneği tarafından hazırlanan toplum, kültür ve kuir sohbet ve içeriklerinin üretildiği podcast kanalı. Lambdaistanbul şu ana kadar bir adet podcast üretti. O programda da yurt dışında yaşayan kuir bir imam olan Yuşa'nın kendi ağzından hikayesini dinledik.</p>	<p>1) "Queer bir imam ile söyleşi" (Müslümanlık ve LGBTİ+) 22 dk</p>	<p><a href="https://open.spotify.com/show/1cF">https://open.spotify.com/show/1cF</a></p>

APPENDIX 2. BOYSAN'IN RADYOSU DETAILED CONTENT TABLE

Genel Bilgiler	Bölüm İçerikleri	Önemli Konular	Temel İçerik
<p>Episode 1: Kuir Hafıza? (1 saat 6 dk) Guest: Dilara Çalışkan Date: October, 2020 Spotify Link: <a href="https://open.spotify.com/episode/7kFwulLkY5Pg5h5nLNfUENI=H_TSMFaSbmed2Ry8QaLQ">https://open.spotify.com/episode/7kFwulLkY5Pg5h5nLNfUENI=H_TSMFaSbmed2Ry8QaLQ</a></p>	<p>İlk program, Boysan'ın Evi'nin Dilara Çalışkan ile 30 Nisan 2020'de kuir hafıza üzerine yaptıkları etkinliğin bir kaydı şeklinde karşımıza çıktı. Bölümde ilk olarak 'Queer' kelimesinin kökeninden günümüze kadar kullanıldığı alanlara değinilerek Türkiye'de kuirlik ve kuir kelimesinin yalnızca insanları tanımlayan bir kapsayıcılığı olmasından ziyade deneyim ve durumları da kapsadığı yaklaşımlar öne sürüldü. Ayrıyeten bu konuya dair öne sürülen argümanlar ve yaklaşımlar üzerine tartışıldı. Sonrasında kuir hafıza kavramı üzerinden Dilara Çalışkan kendi kişisel deneyim ve yaklaşımları çerçevesinde ne kuir hafızaya dahildir ne değildir şeklinde bir sohbet alanı açtı. Türkiye'de kuir arşive ve hafızaya değinilerek, Dilara Çalışkan bu hafızada yer aldığı yerlerden, yaşadığı deneyimlerden ve kuir hafızada trans deneyimler ve seks işçiliği üzerine konuştu.</p>	<p>Türkiye'de kuir hafıza kavramının kapsadığı alanlar ve kuir arşiv Dilara Çalışkan'ın kendi deneyimleri ve yaklaşımları çerçevesinde değerlendirildi.</p>	<p>LGBTIQ+, Kuirlik, Hafıza, Tarih, Arşiv, Trans Deneyim</p>
<p>Episode 2: Gettoları Değil Şehrin Tamamını İstiyoruz. (22 Aralık 2013) (7 dk) Guest: İstanbul LGBTİ Örgütleri Date: November, 2020 Spotify Link: <a href="https://open.spotify.com/episode/21CZ1zQXCL7NWBk54PEO?si=1a_9">https://open.spotify.com/episode/21CZ1zQXCL7NWBk54PEO?si=1a_9</a></p>	<p>Program, 22 Aralık 2013 tarihinde İstanbul LGBTQ+ Örgütleri tarafından düzenlenen manifestonun Boysan Yakar ve Şevval Kılıç tarafından okunan ses kaydını içeriyor. Kayıt, şehir içinde var olmasına, çalışmasına, barınmasına izin verilmeyen LGBTİ+ bireylerin ve 1996 yılında Ülker Sokak'ta yapılan baskın ile yerlerinden edilen trans kadınları da anarak, kuir, kadın, çocuk demeden erkek egemen sistemin baskı altına aldığı tüm 'ezilmişleri' biz varız çağrısına ortak ediyor. İstanbul baz alınarak yazılan metin, LGBTQ+ bireylerin gettolarda değil, şehrin her yerinde ve yaşamın her alanında hayat mücadelesine devam edeceklerinin bir çağrısını yapıyor.</p>	<p>İstanbul LGBTQ+ Örgütleri tarafından düzenlenen ''Gettoları değil, şehrin tamamını istiyoruz'' başlıklı çağrının okunması.</p>	<p>Homofobi ve Transfobi, Toplumsal Normlar, LGBTQ+ Aktivizmi, Yaşam Hakkı</p>

<a href="#">www.kocakoboz.com.tr</a>			
Episode 3: Die Balkone: Güncel Sanat Bugün Nasıl Üretilir, Neyi Gösterir? (1 saat 4 dk) Guest: Övül Ö. Durmuşoğlu (sanatçı) Date: November, 2020 Spotify Link: <a href="https://open.spotify.com/episode/5M0kyVcEln7QCcTAYkAEp29si-Lzu9bYQ4SRz7d1DcW3d_Rw">https://open.spotify.com/episode/5M0kyVcEln7QCcTAYkAEp29si-Lzu9bYQ4SRz7d1DcW3d_Rw</a>	Podcast'ın 4. Bölümünde, Boysan'ın Evi 4. Onur Haftası Etkinlikleri Programı kapsamında Övül Ö. Durmuşoğlu ile projesi "Die Balkone" hakkında yapılan söyleşi dinleyicilere sunuluyor. Övül Ö. Durmuşoğlu, Berlin'deki güncel sanat camiası çerçevesinde göçmen kuir sanatçılardan, pandemi sürecinde üretilen işlerden ve değişen sergileme koşullarından bahsedildi.	Övül Ö. Durmuşoğlu'nun "Die Balkone" projesinden yola çıkılarak Göçmen Türkiyeli-Queer sanatçıların üretimlerinden, pandemi koşullarında değişen koşul ve işlerin sergilenme biçimlerinden bahsedildi.	LGBTQ+ Sanatçılar, Pandemi, Göçmenlik, Güncel Sanat, Üretim
Episode 4: Hepimiz için İstanbul Sözleşmesi: Lubunyalar Sözleşmenin Neresinde? (1 saat 3 dk) Guest: Av. Hatice Demir Date: Spotify Link: <a href="https://open.spotify.com/episode/28Rnasy1rU8pA1RLXW_Epi29si-GBxahAHT62Dd8Wk9gntsA">https://open.spotify.com/episode/28Rnasy1rU8pA1RLXW_Epi29si-GBxahAHT62Dd8Wk9gntsA</a>	Program, 5 Kasım Perşembe günü saat 19.00'da Boysan'ın Evi kapsamında SPoD Hukuk Alan Koordinatörü Avukat Hatice Demir ile yapılan "Hepimiz için İstanbul Sözleşmesi: Lubunyalar Sözleşmenin Neresinde?" söyleşisinin kaydından oluşmakta. Av. Hatice Demir, İstanbul Sözleşmesi'nin maddeleri üzerinden, söz konusu kanunların LGBTİQ+ bireyleri nasıl etkilediğini, kullandığı dil itibariyle yasal evlilik, cinsiyet kimliği, yönelim sınırlandırması koşmadan toplumun her kesiminden bireyi kapsadığı, kuir bireylerin görünürlüğü ve toplumda kabulü üzerine açıklamalar yaptı. Kanunda kuir bireylerin korunmasını kapsayan 6284 kanunun işleyişi açıklandı ve av. Hatice Demir tarafından İstanbul Sözleşmesi'nin feshedilmesi halinde gerçekleşebilecek olasılıklara dair fikirleri paylaşıldı.	İstanbul Sözleşmesi'nin maddeleri dahilinde LGBTQ+ bireyleri kapsayıcı oluşu ve toplumsal bağlamda sözleşmenin varlığının kadın ve kuir bireyler için elzem oluşunun altı çizildi.	İstanbul Sözleşmesi, Hukuk, Yaşam Hakkı, LGBTQ+ Hakları, Şiddet
Episode 5: Regl: Konuşmamız Gerek! (1 saat 11 dk) Guest: Bahar	<i>Konuşmamız Gerek (We Need to Talk)</i> ekibinin kurucu ortaklarından Bahar Aldanmaz ve İlayda Eskitaşçıoğlu ile yapılan sohbette kendilerinin toplumsal cinsiyet alanında çalışma nedenlerinden başlayarak, çalıştıkları saha kapsamında	<i>Konuşmamız Gerek</i> tarafından gerçekleştirilen saha çalışmaları, regl yoksulluğu, regl tabusu, vergilendirmelerin	Regl, Regl Yoksulluğu, Tabu, İkili Cinsiyet, Hijneyik Ürünler

<p>Aldanmaz, İlayda Eskitaşçioğlu Date: December. 2020 Spotify Link: <a href="https://open.spotify.com/episode/6cdEDWPFqcQ2t1xdBeQO9b87si-LGc5faHQE29uPijGixHew">https://open.spotify.com/episode/6cdEDWPFqcQ2t1xdBeQO9b87si-LGc5faHQE29uPijGixHew</a></p>	<p>mevsimlik tarım işçileri, mülteciler ve köy okullarındaki çocuklar ile yaptıkları çalışmalardan bahsedildi. Çocuklar, yetişkin bireyler, anneler, babalar ile yaptıkları bilinçlendirme atölyelerinde karşılaştıkları soru ve tabulardan bahsedildi. Regl, ped ve tampon kullanımı, regl yoksulluğu ve hijyenik ürünlere erişim hakkı ve vergilendirme üzerine konuşuldu. Menstrüasyonun ikili cinsiyet kalıpları dışında dillendirilmesinin altı çizildi ve regl tabusunun türkiye ve dünyada ne gibi kalıplarda ortaya çıktığından ve kamusal alana taşınmasından bahsedildi</p>	<p>dillendirilmesi ve ne yapılabilir konusunda önerilerin sunulması.</p>	<p>Erişim Hakkı</p>
<p>Episode 6: Eşitleneceğiz : Trans Deneyimler, Yaşam ve Hukuk Mücadelesi (1 saat 14 dk) Guest: Trans-activist DJ Bella Demhat, av. Efruz Kaya Date: December, 2020 Spotify Link: <a href="https://open.spotify.com/episode/4fGNZ2e2TFM0p7GGyMeA0!qj-tIECszZDREqyeZFAIXemg">https://open.spotify.com/episode/4fGNZ2e2TFM0p7GGyMeA0!qj-tIECszZDREqyeZFAIXemg</a></p>	<p>Bu bölümde Boysan'ın Evi tarafından düzenlenen 20 Kasım Nefret Suçu Mağduru Transları Anma Günü'nde yapılan etkinlikte mülteci ve trans aktivist DJ Bella Demhat ie Pembe Hayat Derneği'nden avukat ve trans aktivist Efruz Kaya'nın konuşmacı olduğu etkinliğin kaydı paylaşıldı. Etkinlikte Pembe Hayat aktivistlerinin düzenlemiş olduğu <i>Eşitlik Manifestosu</i>'ndan bahsedildi. Trans bireylerin sadece negatif söylemlerle, cinayet ve şiddet gibi kavramlarla anılmasına karşıt olarak trans aktivizmin gücünün altını çizen ve yeni bir söylem üreten 'eşitleneceğiz' tavrından ve manifestonun duruşundan bahsedildi. Trans şemsiyesi altında, bireylerin farklı trans hal ve deneyimlerinin oluşunun altı çizildi. Söz konusu eşitlik mücadelesinde hukukun öneminden ve konukların kişisel deneyimlerinden bahsedildi.</p>	<p>Pembe Hayat aktivistleri tarafından hazırlanan <i>Eşitlik Manifestosu</i> üzerinden trans aktivizmi, hak mücadelesi ve eşitlik adına kapsayıcı yaklaşımlar öne sürüldü. Katılımcıların bireysel deneyimleri ve aktivizm çerçevesinde durdukları noktalardan bahsedildi.</p>	<p>LGBTİQ+, Trans Aktivizmi, Eşitlik, Hak Mücadelesi, Kimlik</p>
<p>Episode 7: HIV ile Yaşayan LGBTİ+'ların İnsan Hakları Raporu Sunumu (1 saat) Guest: Özgür Renkler Derneği'nden Defne Güzel Date:</p>	<p>17 Mayıs Derneği gönüllüsü Defne Güzel ile yapılan konuşmada, "HIV ile Yaşayan LGBTİQ+'ların İnsan Hakları Raporu Sunumu"nda HIV ile yaşayan LGBTİQ+ bireylerin deneyimlerinin kendi ağızlarından duyurulması ve yapılan hak ihlallerinin birinci ağızdan aktarılmasının amaçlandığından bahsedildi. Raporun hazırlanmasındaki sürece dair bilgiler verildi ve Türkiye'deki HIV politikalarından bahsedilerek işlenen politikalardan, ihtiyaçlardan ve devletin bu konudaki</p>	<p>"HIV ile Yaşayan LGBTİQ+'ların İnsan Hakları Raporu" sunumunun HIV pozitif LGBTİQ+ öznelerin deneyimleri, görüşleri ve ihtiyaçları kapsamında detaylandırılarak, devletin ve STK'ların izleyebileceği politikalardan bahsedildi.</p>	<p>LGBTİQ+, Aktivizm, HIV/AIDS, Cinsel Sağlık, Hukuksal Mücadele, Eşitlik</p>

<p>December, 2020 Spotify Link: <a href="https://open.spotify.com/episode/5YBF6qYn5QqYsuZNPMMNR?si=eIRAnut_QcWEj3cEWkNDc">https://open.spotify.com/episode/5YBF6qYn5QqYsuZNPMMNR?si=eIRAnut_QcWEj3cEWkNDc</a></p>	<p>tutumundan söz edildi. Raporun kapsadığı, HIV ile yaşayan öznelere düşünce, yaklaşım ve tutumlarından bahsedilerek süregelen politikaların geliştirilmesi adına neler yapılabileceği hakkında konuşuldu. Sosyal ve iş yaşamında HIV pozitif bireylerin haklarının korunabileceği ve ayrımcılığa uğramamak adına geliştirilebilecek politikalardan bahsedildi.</p>		
<p>Episode 8: Lubunyalılar için Dayanıklılık Geliştirme (36 dk) Guest: kuir feminist aktivist Nazlı Nayuk Date: 19.01.21 Spotify Link: <a href="https://open.spotify.com/episode/6rRUSdTT9FkuIhBvm9IRUP?si=ADv4DwPQcISH4h3b4Xw">https://open.spotify.com/episode/6rRUSdTT9FkuIhBvm9IRUP?si=ADv4DwPQcISH4h3b4Xw</a></p>	<p>“Lubunya’lar için Dayanıklılık Geliştirme Rehberi”nin yazarı, bağımsız feminist-aktivist Nazlı Nayuk yüksek lisans tezi çerçevesinde ortaya çıkan rehberden ve bunun uzantısı olarak gerçekleştirdiği üç günlük bir etkinlik sonucunda çıkan çıktıların projeye katkısından bahsetti. Rehberin ilham aldığı kuir öznelerin, içinde buldukları kriz anlarından çıkmaları ve destek bulmaları için tasarlanmasının altı çizildi. Savaş, kaç, donakal veya tanımla, tanı, harekete geç gibi yaklaşımlar üzerinden lubunyalıların gündelik, sosyal ve dönemsel (ikili ilişkiler, aktivizm, pandemi süreci vb.) kriz anlarında dayanıklılık geliştirmek adına yapılabilecek egzersizlerden bahsedildi.</p>	<p>Nazlı Nayuk tarafından hazırlanan “Lubunya’lar için Dayanıklılık Geliştirme Rehberi” kapsamında LGBTİQ+ bireylere hitap eden stres yönetimi kitapçığının içeriğinden bahsedilmesi.</p>	<p>Lubunya Güçlenmesi, Dayanıklılık, LGBTİQ+</p>
<p>Episode 9: Lubunya’nın Arşivi Serisi 1: 80’ler Lubunya Tarihi (1 saat 29 dk) Guest: Aktivist Sevda Yılmaz Date: 23.01.21 Spotify Link: <a href="https://open.spotify.com/episode/12DRWd0JmSHXNgEhq4QZ8?si=g7LYOHmRwG5LcIXYqZ2g">https://open.spotify.com/episode/12DRWd0JmSHXNgEhq4QZ8?si=g7LYOHmRwG5LcIXYqZ2g</a></p>	<p>Lubunya’nın arşivi serisi, Boysan’ın Evi tarafından her ay düzenlenecek bir seri şeklinde tasarlandı. İlk bölümü olan “80’ler Lubunya Tarihi”nde etkinliğin yürütücülüğünü Eylem Çağdaş üstlenirken, 80’ler LGBTİQ+ hareketinin öncü isimlerinden Sevda Yılmaz konuk olarak alındı. Bölümde dönemin tarihsel arka planı anılarak, 80’ler döneminde toplumsal ve politik yaklaşımların değişmesi ile LGBTİQ+ bireylere karşı takınılan tavrın toplum, politika ve medya alanlarında daha baskıcı hale gelmesi ve buna bağlı olarak LGBTİQ+ hareketin doğuşu ve gelişimi üzerine konuşuldu. Sevda Yılmaz’ın kendi deneyimleri çerçevesinde 87’de Gezi Parkı’nda gerçekleştirilen açlık grevinin öncülerinden oluşu, hareketin ilk</p>	<p>Türkiye’de LGBTİQ+ hareketinin başlangıcına tekabül eden 80’ler döneminin toplumsal, sosyal, politik ve medyatik bağlamda incelenmesi ve LGBTİQ+ hareketinin doğumu ve gelişimi tartışıldı.</p>	<p>LGBTİQ+ Hareketi, Kuir Tarih, Eşitlik, Mücadele, Toplum, Türkiye 80’ler Tarihi</p>

	adımları, Radikal Demokrat Yeşil Parti çevresinde örgütlenmeler ve toplumun militaristleştirilmesinden bahsedildi. Dönemin anti-militarizm, kadın ve kürt hareketlerinin LGBTİQ+ hareketi içerisinde nerelerde durduğuna değinildi. Ayrıyeten LGBTİQ+ mücadelesi bağlamında günümüzde bir vatandaş olarak takınabileceğimiz tutumlardan bahsedildi.		
Episode 10: Lubunya'nın Arşivi Serisi 2: 90'lar Lubunya Tarihi (1 saat 30 dk) Guest: Şevval Kılıç Date: 27.02.21 Spotify Link: <a href="https://open.spotify.com/episode/3uBerIryKpXJhcGXGh1gw?si=awEqQz8vQYmTCb7e0PMh9w">https://open.spotify.com/episode/3uBerIryKpXJhcGXGh1gw?si=awEqQz8vQYmTCb7e0PMh9w</a>	'Lubunya'nın Arşivi Serisi'' ikinci bölümünde 90'lar çerçevesinde ilerlemeye devam ederek, serinin yürütücüsü Eylem Çağdaş, Şevval Kılıç'ı ağırlıyor. 80'lerde başlangıcı yapılmış politikaların devamı olarak 90'ların toplumsal ve siyasal altyapısı Eylem Çağdaş'ın deneyimleri çerçevesinde aktarıldı. Dönemin toplum yapısı deşifre edilerek 90'ların dinamiklerinden, gerçekleştirilen eylemlerden, Ülker Sokak'tan ve Eylem Çağdaş'ın içinde yer aldığı 'Kadın Kapısı'nın faaliyetlerinden bahsedildi. 90'larla birlikte mücadelenin kurumsallaşmaya başlamasına değinilerek (vakıflar, Kadın Eserleri Kütüph., Mor Çatı v.b.), Şevval Kılıç'ın da deyimi ile ''sorunlara maruz kalanların özneleştiği modern toplumsal hareketlerin başlangıcı'nın bu döneme tekabül ettiğinden bahsedildi. Dönemin farklı hareketlerinin deneyimlerine de değinilerek, 90'larda LGBTİQ+ hareketinin gelişimi, oluşturulan komisyon ve dernekler; ve ayrıyeten konunun bu bağlamdaki deneyimleri detaylandırıldı.	Türkiye 90'lar sosyal ve politik deęişimler bağlamında LGBTİQ+ hareketinin gelişimi, örgütlenmenin oluşturulması ve mücadelenin inşa edilmesindeki adımlardan bahsedildi.	LGBTİQ+ Hareketi, Kuir Tarih, Eşitlik, Mücadele, Toplum, Türkiye Sosyal ve Siyasal Tarihi
Episode 11: Lubunya'nın Arşivi Serisi 3: 2000'ler Lubunya Tarihi (1 saat 35 dk) Guest: Buse Kılıçkaya, Öner Ceylan Date: 15.04.21	2000'lerin LGTBIQ+ tarihini inşa eden ilk adımlardan başlayarak, gerçekleştirilen ilk onur yürüyüşüne, Kadın Kapısı'ndan çalışan organizasyonlara kadar birçok anı paylaşıldı ve konuşuldu. Yaşanılan trans cinayetlerinin ve medyanın yaklaşımının nasıl olduğuna değinerek, 2000'ler LGTBIQ+ hareketini inşa eden motivasyon ve bu bağlamdaki ihtiyaç ve eksikliklerden söz edildi.	Türkiye 2000'ler sosyal ve politik deęişimler bağlamında LGBTİQ+ hareketinin gelişimi, örgütlenmenin oluşturulması ve mücadelenin inşa edilmesindeki adımlardan bahsedildi.	LGBTİQ+ Hareketi, Kuir Tarih, Eşitlik, Mücadele, Toplum, Türkiye Sosyal ve Siyasal Tarihi

Spotify Link:  
<https://open.spotify.com/episode/3JIEFbAQTYmj7OMy4ltH37?si=vSbIvf6gRsy71sGj5L7uzw>

APPENDIX 3. VELVELE PODCAST SERİSİ DETAILED CONTENT TABLE

Genel Bilgiler	Bölüm İçeriği	Önemli Noktalar	Temel İçerik
<p>Episode 1: Velvele Podcast Serisi Pilot Bölüm (39 dk)</p> <p>Date : 10 Haziran 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/1QOigXyixjXU6DVEQ8JE5Z?si=d2EgBOV3QeamTg7hQ2EhPA">https://open.spotify.com/episode/1QOigXyixjXU6DVEQ8JE5Z?si=d2EgBOV3QeamTg7hQ2EhPA</a></p>	<p>Gazeteci-yazar Bawer Murmur ve çevirmen-yazar Ari Büyük'ün beraber hazırlamış olduğu podcast'in ilk bölümünde Pandemi sürecine kuir bir perspektiften bakarak, kendi çevrelerindeki kuir öznelerin deneyimleri bağlamında kuir öznelerin bu süreçte yaşadıkları zorluklardan bahsedildi. "Karantinayı romantikleştirmek bir sınıf ayrıcalığıdır" bağlamında söz konusu izolasyonun LGBTİQ+ bireylere olan etkisini konuştular ve bu durumu hem sınıfsal adaletsizlik hem de psikolojik etkileri bağlamında ele aldılar. Bu süreçte kuir dayanışmanın öneminden neler neler yapılabileceğinden konuşuldu.</p>	<p>Pandemi süreci ve kapanma kuir öznelerin bakışaçıları ve deneyimleri çerçevesinde değerlendirildi.</p>	<p>LGBTİQ+, Sınıf Sistemi, Pandemi ve Etkileri, Sosyal Hayat, Eşitsizlik</p>
<p>Episode 2: : Velvele Podcast Serisi 2. Bölüm (28 dk)</p> <p>Date : 10 Haziran 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/2FPDvI7PnMIHY1NmsxDM6g?si=inLD0f4OQ_Kd4Ao0KialTQ">https://open.spotify.com/episode/2FPDvI7PnMIHY1NmsxDM6g?si=inLD0f4OQ_Kd4Ao0KialTQ</a></p>	<p>Podcast serisinin ikinci bölümünde bir önceki bölümün değindiği konulara devam ederek Bawer ve Ari pandeminin kuir bireyler üzerindeki etkilerini konuşmaya devam ederken, bu süreçten etkilenen yaşlı öznelerin maruz kaldığı ayrımcı, dalga konusu eden ve ötekileştirici tavır üzerine konuştular. Yaşlı tanımı, kuir komünite içinde yaş algısı, toplum içinde yaşlıların konumlandırıldığı yer ve maruz kaldıkları, Bawer Murmur'un da deyimiyle "Hayattan da emekli olduklarının varsayılması..." gibi yaklaşımlar tartışıldı.</p>	<p>Pandemi sürecinde, toplumda yaşlı öznelerin maruz kaldıkları ötekileştirme, yeterli görülmemesi, dalga ve alay konusu edilme gibi başlıklar tartışıldı.</p>	<p>LGBTİQ+ Komünite, Nefret Söylemi, Yaşçılık, Ayrımcılık</p>
<p>Episode 3: : Velvele</p>	<p>Beyoğlu, İstanbul'da yer alan</p>	<p>Trans Aktivist ve</p>	<p>Pandemi,</p>

<p>Podcast Serisi 3. Bölüm (50 dk)</p> <p>Guest : Trans Aktivist ve İşletmeci Üzüm Derin Solak</p> <p>Date : 10 Haziran 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/5olWpGgyRYaJ2q6N2ZOniW?si=a3pmusd9RbGyo46gzmlnlw">https://open.spotify.com/episode/5olWpGgyRYaJ2q6N2ZOniW?si=a3pmusd9RbGyo46gzmlnlw</a></p>	<p>Kuir bar Şahika'nın işletmecisi Üzüm Derin Solak pandemi sürecine ve gece hayatına dair görüş ve düşüncelerini paylaştı. Gece hayatı sözkonusu olduğunda kuir öznelere 'sahip olduğu' alan ve mekanların varlığına değinilerek bu alanların gittikçe sıkışmasından ve pandemi dolayısıyla kapanmasından bahsedildi. Bu nedenle para kazanma alanları da daralan kuir performans sanatçılarının da süreçten maddi ve manevi bağlamda nasıl etkilendiği anlatıldı. Üzüm Derin Solak'ın kendi deneyimleri çerçevesinde süreç değerlendirerek bir işletmeci olarak yaklaşımları soruldu ve kendi işlettiği mekana gelen müşterilerin kimlik dengelerini bir işletmeci olarak nasıl sağlamaya çalıştığı üzerine konuşuldu. Konu TERF(Trans-Exclusionary Radical Feminist) yaklaşıma gelerek, transfobik deneyimlerine maruz kalan Üzüm Derin Solak bu tutumdaki deneyimlerini ve hislerini paylaştı.</p>	<p>İşletmeci, Üzüm Derin Solak kendi deneyimleri bağlamında pandemi sürecinde LGBTİQ+ bireylerin gece hayatı ve sosyal yaşam çerçevesindeki düşüncelerini paylaştı.</p>	<p>LGBTİQ+, Sosyal Hayat, Transfobi</p>
<p>Episode 4: : Velvele Podcast Serisi 4. Bölüm (47 dk)</p> <p>Date : 10 Haziran 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/0CWJFdsJK11Yyc6rM0oHiC?si=2V42AricSlmGyE5vYYhN2w">https://open.spotify.com/episode/0CWJFdsJK11Yyc6rM0oHiC?si=2V42AricSlmGyE5vYYhN2w</a></p>	<p>Bawer ve Ari, karantina halinin kendi psikoloji ve duygularına yaptıkları etkiler üzerine konuşarak fikirlerini ve içinde buldukları süreçleri paylaştılar. Kendi pandemi süreçlerini, fiziksel ve ruhsal boyutlardan ele alarak kapanmaya karşın yaklaşımlarını belirterek bu sürecin iletişim, kuir dayanışma gibi kavramlara etkilerinden bahsettiler. LGBTİQ+ görünürlüğün inşa edilmeye başladığı yakın dönemin üstüne pandemi sürecinin neden olabileceği negatif etkilerden söz edildi ve Bawer ile Ari, karantina sürecine dair pozitif</p>	<p>Pandemi sürecindeki kapanma halinin ürettiği iletişimsizlik, izolasyon gibi kavramlar ruhsal ve fiziksel bağlamlarda ele alınarak, hem kuir perspektiften hem de kendi düşünceleri çerçevesinde tartışıldı.</p>	<p>LGBTİQ+, Pandemi, Ruh Sağlığı, Karantina, Görünürlük</p>

	yaklaşımların kendilerini nasıl baskı altında hissettirdiklerinden ve bu sürece dair çözüm arayışlarından bahsettiler.		
Episode 5: : Velvele Podcast Serisi 5. Bölüm (43 dk) Date : 9 Haziran 2020 Spotify Link : <a href="https://open.spotify.com/episode/4afMI mJU9niSFp2IcqwJl L?si=KvE0r98mQji gOJw7aGwxUg">https://open.spotify.com/episode/4afMI mJU9niSFp2IcqwJl L?si=KvE0r98mQji gOJw7aGwxUg</a>	Diyanet İşleri Başkanı Ali Erbaş'ın 23 Nisan 2020 tarihli hutbesinde dillendirmiş olduğu LGBTİQ+ fobik söylemler üzerine konuşularak üretilen nefret söylemi ve hedef gösteriminden bahsedilerek oluşturulan kimlik siyasetinden söz edildi. Bawer ve Ari kendi perspektiflerinden söz konusu hutbeyi tartışarak 'LGBTİQ+ gündemine karşın inşa edilen argümanlarda tekrar eden ve öne sürülen benzer söylemler üzerinden inşa edilmesi'' üzerine tartıştılar.	Diyanet İşleri Bakanı'nın 23 Nisan 2020 tarihinde vermiş olduğu Cuma hutbesinde dile getirdiği söylemler üzerine konuşuldu.	LGBTİQ+, Diyanet, İslam, Nefret Söylemi
Episode 6: : Velvele Podcast Serisi 6. Bölüm (38 dk) Date : 11 Haziran 2020 Spotify Link : <a href="https://open.spotify.com/episode/5Ten3 vvO7WZLMwFqK OSwYf?si=pknUjK V9QnyjfQ8qZ3gXy Q">https://open.spotify.com/episode/5Ten3 vvO7WZLMwFqK OSwYf?si=pknUjK V9QnyjfQ8qZ3gXy Q</a>	Podcast serisinin bu bölümünde pandemi çerçevesinde cinsellik konusunu ele aldılar. Karantina sürecinde kuir bireylerin cinsel hayatlarına dair konuşurken kendi libidolarından, deneyim ve cinselliklerinden bahsettiler. Pandemi sürecinde artan-azalan libidolardan, cinselliğe lüks-lüks değil çerçevesinde bakan yaklaşımlardan ve cinselliğin bu süreçte tabulaşması gibi endişelerden bahsedildi. Fiziksel temasın azalmasının bireylere yansıyan duygusal ve fiziksel etkilerine değinilerek sürecin LGBTİQ+ bireylerin cinsel hayatlarına nasıl sekte vurduğu ve bu politikanın kasıtlı olarak izlenmesinden bahsedildi.	Pandemi sürecinde fiziksel temasın azalmasıyla ve sürecin psikolojik ve fiziksel etmenlerin, karantina sürecindeki bireylerin libidosuna etkilerinden bahsedildi.	LGBTİQ+, Pandemi, Karantina, Cinsellik
Episode 7: : Velvele Podcast Serisi Sezon 2 Bölüm 1 (43 dk) Date : 6 Aralık	Velvele Podcast Serisi'nin 2. Sezonunun ilk bölümünde sohbet kıvamında devam ettirerek, kendi hayatlarında ve gündemlerinde ne olduğu	2. Sezon'a gelen zaman süresince Bawer ve Ari yaşamlarında olan yeniliklerden ve gündemlerinden	Gündem, Sohbet

<p>2020 Spotify Link : <a href="https://open.spotify.com/episode/6ZnQWGuOOMNhI0CfRsEo9Q?si=0z0VURkTSiTMHpDjg9C1w">https://open.spotify.com/episode/6ZnQWGuOOMNhI0CfRsEo9Q?si=0z0VURkTSiTMHpDjg9C1w</a></p>	<p>üzerine konuştular. Twitter, seyahat ve ayrıcalıklar üzerine bir sohbet gerçekleştirdiler.</p>	<p>bahsettiler.</p>	
<p>Episode 8: Velvele Podcast Serisi 2. Sezon 2. Bölüm (35 dk)  Date : 3 Ocak 2021  Spotify Link : <a href="https://open.spotify.com/episode/35NcQZxtITiSu1OPJ6exVB?si=L6TMctrlT-2Kva4as-FN7w">https://open.spotify.com/episode/35NcQZxtITiSu1OPJ6exVB?si=L6TMctrlT-2Kva4as-FN7w</a></p>	<p>Bu bölümde Ari ve Bawer çokluaşk ve açık ilişki kavramları üzerine tartışarak ‘Söz konusu tanımlar nedir? İnsanlar ilişkiden ne anlıyor? Nasıl yaklaşımlar söz konusu?’ gibi sorular üzerine konuşuldu. Kuir komünite içerisindeki reaksiyonlar ve tutumlar neler, Bawer ve Ari bu konunun neresinde duruyorlar gibi başlıklara yer verildi. Norm merkezilik, muhafazakarlık, ilişkilene gibi kavramlar rıza, onay, iletişim gibi kavramlar çerçevesinde tartışıldı.</p>	<p>Bawer ve Ari normlar ve tabular çerçevesinde çoklu aşk ve açık ilişkilenemeleri kendi deneyim ve düşünceleri çerçevesinde paylaştılar.</p>	<p>LGBTİQ+, Açık İlişki, Çokluaşk, Kuir Komünite, İlişki Deneyimleri</p>
<p>Episode 9: : Velvele Podcast Serisi s2b3 : Vardık! Varız! Var olacağız! (27 dk)  Date : 6 Şubat 2021  Spotify Link : <a href="https://open.spotify.com/episode/23lC6gpJqECpol3FBAVJfH?si=nLatHlx7Td qhevBDLb3nKw">https://open.spotify.com/episode/23lC6gpJqECpol3FBAVJfH?si=nLatHlx7Td qhevBDLb3nKw</a></p>	<p>Bawer ve Ari, Boğaziçi gündemine değinerek pandemi sürecinin dayanışmaya ve direnişe olan etkisinden, sosyal izolasyonun süreci sekteye uğratmasından bahsettiler. LGBTİQ+ bireylerin varoluşlarının sorgulanması, kuir öznelerin direniş ve desteğe erişimi gibi kavramlar üzerinden süreci değerlendirdiler ve LGBTİQ+ görünürlüğüne karşın yapılan müdahalelere karşın nasıl bir politika izlenebilir, nasıl destek gösterilebilir üzerine önerilerde bulunuldu.</p>	<p>Kuir bir perspektiften Boğaziçi direnişi değerlendirilerek, LGBTİQ+ bireylerin görünürlüğü, pandeminin direnişe etkisi üzerine konuşuldu.</p>	<p>Pandemi, Boğaziçi Direnişi, LGBTİQ+, Görünürlük, Dayanışma</p>

## APPENDIX 3.1. Velvele Podcast Serisi Interview

### Interview Questions

Soruları Bawer Murmur yanıtladı.

1. Velvele nasıl ortaya çıktı? Motivasyonunuz neydi ve nasıl bir yere evrildi?

2019 yazında, İstanbul Kurtuluş'ta bir terasta filizlenen ancak o biraz tembellikten biraz da motivasyonsuzluktan havada kalan bir fikir 2020 Şubat'ında Barselona'da Bawer tarafından Velvele olarak hayata geçirildi. "Kişisel bir blog olur" diye başlamıştı ama kısa bir sürede LGBTİAQ+ topluluğu tarafından sahiplenildi ve katılımlarla zenginleşerek büyüdü. Bugün artık birkaç alanda içerik üreten mütevazı bir medya platformuna dönüşmüş durumda.

2. Neden podcast? Başka bir mecra aracılığıyla içerik üretmeyi denediniz mi?

Velvele yukarıda da dediğim gibi aslında birden çok platformda (web, Twitter, Instagram, Facebook ve şu an çok aktif olmasa da YouTube) içerik üretiyor. Podcast de yola ilk çıktığımızda hayata geçmişti. Pandeminin başında, salgının yaşattığı karışık duyguları ve dalgalanan ruh hallerimizi konuşalım, hem bize hem de belki dinleyenlere iyi gelir umuduyla kaydetmeye başladık. Velvele Podcast Serisi düzensiz aralıklarla, bizim konuşmaya ihtiyaç duyduğumuz sıralarda kaydedildi. Bize de anladığımız kadarıyla dinleyenlere de iyi geldi. Kapana kısıldığımızı hissettiğimiz bu dönemde iktidarın LGBTİAQ+'ları hedef göstermesiyle daha da daralmıştık. Podcast bu sürece pencere açmak gibiydi. Teknik kolaylığı ve radyo havası da podcast'i daha tercih edilir kılmıştı bizler için.

3. Şu dönemde Türkiye LGBTİAQ+ hareketini nasıl bir yerde görüyorsunuz? Sizce Podcast mecrası LGBTİAQ+ hareketi içinde nasıl konumlandırılabilir? Velvele'yi ve ürettiğiniz podcast programlarını Türkiye'deki LGBTİAQ+ hareketinin neresinde konumlandırıyorsunuz?

Türkiye'deki LGBTİAQ+ mücadelesi hem salgın hem de iktidarın aylardır süren hedef göstermeleri nedeniyle bir hayli zor bir süreç geçiriyor. Sokakla ilişkisi bu süreçte yara aldı, ancak hareket bir şekilde dijital aktivizmi iyi değerlendiriyor diyebiliriz. Ancak dijital dünyada da iktidarın ürettiği fobik nefret etkisini gösteriyor. Hem bireyler hem de örgütler nefret söylemlerine maruz kalıyorlar. Ancak Türkiye'nin en dinamik birkaç mücadelesinden biri olan LGBTİAQ+ eşitlik ve özgürlük mücadelesi geçmişte olduğu gibi bugün de yarın da olacak ve var olacak mecralar bulmaktaki ve sözünü söylemedeki becerisiyle yoluna devam ediyor bir şekilde.

LGBTİAQ+'ların ürettikleri podcast'lerde salgınla birlikte ciddi bir artış oldu. Az önce de söylediğim gibi salgınla değişen hayatlarımızda lubunyalılar için sözlerini üretmek için

kullandıkları bir araca dönüştü hızlıca. Hem görünürlük kaygıları olanlar için güvenli bir alan olması hem de yine yukarıda belirttiğim gibi teknik olarak video içeriklere göre kolaylığıyla daha da popüler olacağını düşünüyoruz hareket/topluluk içinde.

Velvele kafasına estiğinde yayımlanan bir podcast olarak sürekli olmamasına rağmen kendine özel mütevazı bir dinleyici kitlesi edindi. Her queer içerik gibi, bir şekilde Velvele podcast de hareketin içinde bir yerlerde elbette. Ama tam yerini işaret etmek zor.

4. Velvele podcast serisindeki program içeriklerini belirlerken neyi kıstas alıyorsunuz? İçerik ve gidişat nasıl belirleniyor?

Tek kıstasımız neyi konuşmak istediğimiz. O nedenle bölümler hakkında düşünmeye başladığımızda bir veya birden fazla konuda ortaklaşıyoruz ve konuyu belirleme süreci kendiliğinden ve o sıradaki ruh halimizle şekilleniyor.

5. Dinleyicilerden nasıl tepkiler alıyorsunuz? Özellikle kuir komünite içerisinde Velvele Podcast Serisi'ne dair ne gibi yorumlar geldi?

İnsanlar özellikle geçen yıl pandemi üzerine yaptığımız bölümlere çok samimi geri dönüşlerde bulundular. Evlerde yalnız ya da aileleriyle olmak zorunda kalan queer'ler için kendileri gibi şeyler hisseden birilerini duymak iyi geldi.

Bu yılki bölümler biraz daha politik konulardı. Onlara reaksiyonlar da o eksende oldu. Ama hiç negatif bir yorum almadık. Bunun kayda değer bir şey olduğunu düşünüyoruz. Bir de elbette podcast yapmaya heves eden insanlar oldu Velvele'yi dinleyip. O da pastanın üzerindeki çilek gibiydi.

6. Podcast üretiminde yaşadığımız zorluklar oldu mu? Bir sansürden veyahut oto sansürden söz edilebilir miyiz? Cevabınız evet ise ve paylaşmayı derseniz eğer; Hangi konularda kendinizi sınırlamak zorunda hissettiniz? Ele almak istediğiniz ve/veya aldığımız ama sansüre/oto sansüre uğrayan içerikler oldu mu?

Türkiye'de üretilen ya da Türkçe üretilen queer içeriklerde ister istemez bir otosansür oluyor. Birimiz Türkiye'de yaşıyor ve bu nedenle güvenlik kaygısı da güdüyoruz. Ancak yine de podcast dünyası henüz iktidarın bulaşmadığı bir alan olarak görece özerkliğini ve rahatlığını koruyor. Biz de otosansür çukuruna düşmeden bir denge tutturmaya çalışıyoruz ancak ağzımızdan çıkanlara yine de dikkat ediyoruz. Çünkü neyin bize nasıl döneceğini kestiremediğimiz zamanlardan geçiyoruz.

Sanırım AKP'li olmayan herkes gibi biz de iktidara yönelik eleştirilerimizde hangi kelimeleri kullanacağımıza dikkat ediyoruz. Ayrıca LGBTİAQ+ da çok kırılabilir ve zorlu bir süreçten geçiyor, bu nedenle kimseyi mutsuz ya da demotive edecek şeyler söylemek istemiyoruz.

İktidarın LGBTİAQ+'lara yönelik saldırılarıyla ilgili daha fazla bölüm kaydetmek istiyorduk

ancak arka arkaya çok fazla şey oldu, hedef göstermeler, saldırılar, gözaltılar, tutuklamalar vs. derken hem bu süreci takip etmek hem işlerimizi yapmak hem de hayatımızı idame ettirmek için para kazanmak gibi şeylerden dolayı podcast'e bir ara vermek zorunda kaldık. Ancak sansüre uğrayan, otosansür uygulayıp konuşmayalım dediğimiz bir konu olmadı.

APPENDIX 4. VEGANLIK ÜZERİNE MONOLOGLAR DETALED TABLE OF CONTENT

Genel Bilgiler	Bölüm İçeriği	Bölüm Açıklaması	Temel İçerik
<p>Episode 1: Bi+ Monologlar -1 (46 dk)</p> <p>Date : 28 Mart 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/6N4PyaMr9VthzejXxChMvd?si=4XounKcSTvCsvFGD3sxWXw">https://open.spotify.com/episode/6N4PyaMr9VthzejXxChMvd?si=4XounKcSTvCsvFGD3sxWXw</a></p>	<p>Umut Erdem, her ne kadar program Mart ayında yayınlanmış olsa da, kaydettiği ilk bölümü Eylül ayı yani Biseksüel Görünürlük ayında kaydetmesine ithafen podcast serisinin ilk bölümüne biseksüellik çerçevesinde başlamak istediğini belirtti. Umut Erdem, monolog olarak sürdürdüğü bölüm boyunca biseksüelliğe dair inşa edilen yargılamalar üzerine tartışmalar açarak bi fobi üzerine kendi deneyim ve fikirlerini paylaştı, biseksüel fobinin gözdarı edildiğini, görünürlüğün yeterince sağlanmadığını belirtti. Özellikle biseksüel kadınlar üzerinden inşa edilen yargılamaların altını çizerek 2018 yılında çevirisini yapmış olduğu Biseksüel Manifestosu'nu okudu.</p>	<p>Bi+ Aktivisti Umut Erdem kendi deneyim ve tecrübeleriyle ışığında, biseksüelliğe dair oluşturulmuş yargılardan, fobilerden ve yanlış bilinen bilgilerden bahsetti ve aksi argümanları detaylandırarak monolog bir tartışma alanı açtı.</p>	<p>LGBTİQ+, Bi Fobi, Aktivizm, Kuir Komünite, Bi+ Aktivizm</p>
<p>Episode 2: Bi+ Monologlar -2 (46 dk)</p> <p>Date : 29 Mart 2020</p>	<p>Bi+ Monologlar -2 serisinde Umut Erdem, katılmış olduğu Bi+ Forum'a dair gözlem ve fikirlerinden, bir önceki programda konu dahilinde değinemediği noktalardan ve Bi+ derken kastedilen nedir, Bi+ neyi kapsar neyi kapsamaz gibi başlıklardan bahsetti. Biseksüel+ şemsiyesinin kapsayıcılığından fakat yaratılan mit ve negatif söylemlerin aksini inşa ettiğinden bahsedildi. Bi+ Politika'nın sözkonusu ikililiğin karşısında politikalar üretme çabasına değinilerek</p>	<p>Bir şemsiye terim olarak Biseksüel+ hareketinin ve politikalarının kapsayıcı alanlarından, oluşturulan söylem ve efsaneler kapsamında yanlış ifade edilen noktalara değinerek, Bi+ kimliğinin monoseksizm ve transfobi ile anılan ilişkisine dair açıklamalar yapıldı.</p>	<p>Biseksüellik, Monoseksizm, LGBTİQ+, Bi+ Aktivizm, Transfobi</p>

<p>Spotify Link : <a href="https://open.spotify.com/episode/2xo4uzk1CyxcdZQ3RFB91e?si=kuypuuVtQ7OUZEVr9Qzigw">https://open.spotify.com/episode/2xo4uzk1CyxcdZQ3RFB91e?si=kuypuuVtQ7OUZEVr9Qzigw</a></p>	<p>Biseksüel+ şemsiyesinin mono seksizmi pekiştirici değil aksine akışkanlığı kapsayıcı bir yerde durduğundan sözedildi. Umut Erdem konuya dair kendi değer ve fikirleri doğrultusunda nerede durduğunu, ne hissettiğini açıkladı. Biseksüelliğin transfobi ile olan ilişkisine değinerek bu konudaki fikirlerini beyan etti.</p>		
<p>Episode 3: Veganlık Üzerine Monologlar-1 (33 dk) Date : 30 Mart 2020</p> <p>Spotify Link : <a href="https://open.spotify.com/episode/7dXd1kq3073LL8DpwUbNJ7?si=yoa0jpbQHQB2Vozb8C3kpw">https://open.spotify.com/episode/7dXd1kq3073LL8DpwUbNJ7?si=yoa0jpbQHQB2Vozb8C3kpw</a></p>	<p>Bi+ ve Hayvan Hakları Aktivist'i Umut Erdem veganlığa dair nerede durduğunu belirterek, veganlığın ne olduğuna, hayatın içinden örnekler vererek gıda, kıyafet ve obje gibi alanlarda hayvanların kaynak olarak kullanılmasına ve türcü ve/veya insan merkezci yaklaşımlara dair yorumlarda bulundu. Bireylerin ürettikleri çelişkili durum ve tutumların hayvanlar arasında nasıl ayrıştırma oluşturduğuna, hayvanların öldürmekten ziyade(et, deri vb.) farklı şekillerde kullanılmasının(yumurta, süt, yün vb.) aynı sömürüye hizmet ettiğini söyleyerek, empati yaratacak örnekler vererek na-vegan bireyleri düşünmeye teşvik edecek argümanlar ortaya attı.</p>	<p>Veganlığın ne olduğuna değinilerek, hayvanların kaynak olarak kullanılmasına dair düşünce ve yorumlarını türcülük, insan merkezlik, ihtiyaç, normalize etme vb gibi kavramlar çerçevesinde paylaştı.</p>	<p>Veganlık, Türcülük, İnsan Merkezlik, Hayvanlar</p>
<p>Episode 4: Veganlık ve Korona, Kutlama, Heteropatriyarka (32 dk) Date : 30 Mart 2020</p>	<p><i>Veganlık ve Korona, Kutlama, Heteropatriyarka</i> başlıklı bölümde, Pandemi sürecine hayvan hakları bağlamında bakarak, Covid-19 virüsünün ortaya çıkışında hayvan kullanımının rolüne değinildi. Geçmişte yaşanan salgın ve hastalıklar örnek verilerek, hayvanlara zarar veren tüketimin insanlara da dokunduğu virüs ve sağlık problemlerinden bahsedildi.</p>	<p>Pandemi sürecine veganlık perspektifinden bakarak hayvan kullanımını, türcülük, feminizm, heteropatriyarka terimleri çerçevesinde değerlendirerek hayvan kullanımına dair fikirlerini paylaştı.</p>	<p>Veganlık, Pandemi, Heteropatriyarka, Feminizm, Türcülük</p>

<p>Spotify Link :  <a href="https://open.spotify.com/episode/0aehvD DbV9jGCn7TR9W0 2l?si=NavF0JMSQo qN_JrivvS60g">https://open.spotify.com/episode/0aehvD DbV9jGCn7TR9W0 2l?si=NavF0JMSQo qN_JrivvS60g</a></p>	<p>Kuir teori çerçevesinde heteropatriyarka ile türçülük ve feminizm ile veganlık arasında bağlantı kurarak tüm bu anahtar kelimeler arasında toplumsal bir bağlam inşa etti. Kurban Bayram'ında evdeki koyunu keseceklerini öğrenen 5 yaşındaki Leyla'nın koyunu kurtarma macerasını anlatan, Elif Sözen'in <i>Kutlama</i> isimli filmini örnek vererek, değindiği konular çerçevesinde bir film önerisinde bulundu Umut Erdem.</p>		
<p>Episode 5: Vegan ve Kesişimsellik (34 dk)  Date : 16 Kasım 2020  Spotify Link :  <a href="https://open.spotify.com/episode/26yX6IP NaeKwqPFetRfKnf?si=VG6ysW_KTE6r b5oCQnpCmQ">https://open.spotify.com/episode/26yX6IP NaeKwqPFetRfKnf?si=VG6ysW_KTE6r b5oCQnpCmQ</a></p>	<p>Veganlığın bir lüks ve sadece belli zümreden insanlar için ulaşılabilir olduğu düşüncesine ve hiyerarşik olarak insanı en tepeye koyan bu sınıf zihniyetinin veganlığın bir sorumluluk olduğuna dair düşünceleri ekarte ettiğini belirterek, sözkonusu türçü yaklaşıma karşı argümanlarda bulundu. 'Kişi' ve 'şey' tanımlarına değinerek, veganlığın bir kimlikten ziyade bir sorumluluk ve adil yaklaşım olarak görülmesi gerektiğini söyledi ve toplum içinde söz konusu norm ve hiyerarşik yapılar çerçevesinde kesişimsel feminizmin veganlık ile ilişkisine değindi.</p>	<p>Veganlığın imkansızlaştırılması ve sadece belirli bir zümreye pratik etmesi mümkün olarak yapılandırılmasına dair insan merkezci sınıfsal inşanın etkilerinden söz edildi.</p>	<p>Hiyerarşi, Sınıf, Veganlık, İnsan Merkezcilik, Kesisimsellik</p>
<p>Episode 6: "Vegan bir dünya"ya çemkirmeler (1) (48 dk) Date : 1 Mart 2021</p>	<p>Kendi yakın çevresi ve ailesinde veganlık ve vegan olmak üzerine yaşadığı deneyimleri aktararak, teyzesinin kendisine önermiş olduğu Tobias Leenaert'in yazdığı "Vegan Bir Dünya" isimli kitaba dair düşünce ve fikirlerini paylaştı. Kitabın kapağına dair eleştirilerde bulunarak veganlığın 'ulaşılacak bir yer olması' yaklaşımını eleştirdi. Veganlığın bir merteye ve ulaşılacak bir nokta olmadığını</p>	<p>Bölüm boyunca Tobias Leenaert'in yazdığı "Vegan Bir Dünya" isimli kitabın sorunlu bulunduğu yönlerini eleştirdi.</p>	<p>Veganlık, Hiyerarşi, Türçülük, İnsan Merkezcilik</p>

<p>Spotify Link : <a href="https://open.spotify.com/episode/7kxJAu65EDZTcTp0Cvcufo?si=uRj0d5DqTieN7v8CoBTC0w">https://open.spotify.com/episode/7kxJAu65EDZTcTp0Cvcufo?si=uRj0d5DqTieN7v8CoBTC0w</a></p>	<p>beliterek kitabın bu tutumla oluşturduğu argümanları ve veganlara başka insanları vegan yapma sorumluluğu yükleyen ve veganlığı zor gösteren yaklaşımını eleştirdi.</p>		
<p>Episode 7 #SaveRalph Mevzusu. (47 dk)  Date : 19.04.2021  Spotify Link : <a href="https://open.spotify.com/episode/0uBvtKEa8UHABqQIO6k861?si=z5XN16ppTLaKG0XBHMf3PA">https://open.spotify.com/episode/0uBvtKEa8UHABqQIO6k861?si=z5XN16ppTLaKG0XBHMf3PA</a></p>	<p>Umut Erdem, Twitter, Instagram gibi sosyal mecralarda gündem olan #SaveRalph yaklaşımı üzerinden veganlık, veganlığa toplumsal ve sosyal medya bağlamında yaklaşım ve farkındalık gibi konularda yorumlarda bulundu. Söz konusu hayvanlara eziyet mevzusunun görünen ve görünmeyen taraflarına değinerek, durumu kendi bakış açısından değerlendirdi.</p>	<p>Sosyal medyada trend olan #SaveRalph kısa filmi değerlendirildi.</p>	<p>Veganlık, Sosyal Medya Gündemi, Hiyerarşi, Türçülük, İnsan Merkezcilik</p>