

*The document is intended as an introduction to LGBTQ2+ inclusion for Canadian museums, which will help launch a series of inclusive strategies to help guide cultural institutions on how to engage, reflect, and celebrate diverse Canadian communities. The content is based on current research, standards, and consultation.<sup>1</sup>*

# LGBTQ2+ Inclusion in Canadian museums

## Importance of This Project

As we look forward to how museums are growing, we should look at how museums can become more inviting as a place to work, a place to visit a place to contribute to, and a place to collaborate with. This document is intended as an introductory resource for museums to assess their operations and find ways to improve them along the lines of LGBTQ2+ inclusion. We have provided an introduction to LGBTQ2+ topics as a source for Canadian museums as they move forward in implementing these guidelines. It should be noted that this is a living document and some vocabulary and recommendations may change over time. It was created as a collaborative effort by several professionals in the field and was based on standards and knowledge at the time of its creation. We welcome further input, suggestions, and concerns about this project.

The basis of this effort is the understanding that intent does not equal impact and therefore this process should be ongoing. Individuals and institutions should be open to learning from and apologizing for any mistakes made along the way. While it is nearly impossible to create a document that is relevant to all museums across Canada, we have attempted to take into consideration the vast differences that exist across Canadian Museums. This document is organized by functional areas of museums operations to that museums can assess their existing operations.

## LGBTQ2+ History

- Pre-colonization: Most Indigenous nations across Turtle Island included people who embodied male and female spirits or were considered a third gender, and they were highly regarded in their communities.<sup>1</sup>
- Colonization: Non-binary gender roles and identities were systematically destroyed as a result of European Colonialism and their rigid belief systems.
- 1892: The “gross indecency” law was passed, which made all homosexual male activity illegal. Amendments were made to the Criminal Code in 1948 and 1961 to further criminalize homosexuality.
- 1950s-60s: During the Cold War, homosexuals were suspected to be communists and the RCMP compiled lists of suspected homosexuals and used these to prevent them from gaining employment in the government. The “fruit machine” was used in an effort to eliminate gay men from civil service, RCMP, and the military in Canada.
- 1969: Pierre Elliot Trudeau’s government passed Bill C-150 to decriminalize homosexuality in Canada.
- 1971: We Demand! was Canada’s first large-scale gay-rights protest on Parliament Hill
- 1981: Toronto Police raided four gay bathhouses, arresting over 300 men.
  - Several other raids similar to this one had taken place prior to and following it, but this was the largest of its kind in Canada.

- 1990: The term Two-Spirit was established at the Third Native American/First Nations Gay and Lesbian Conference in Winnipeg by activist Albert McLeod and others.
- 1990: Police raided and brutally assaulted patrons of Montreal’s ‘Sex Garage’ club.
- 2002: Calgary police raided a gay bathhouse, making 15 arrests.
- 2005: the Government of Canada passed Bill C-38, granting same-sex couple to right to marry.
- 2017: Bill C-16 to amend the Human Rights Act to add gender identity and gender expression to the list of prohibited grounds of discrimination was passed.
- 2017: Prime Minister Justin Trudeau made a formal apology for the historic and systemic discrimination and persecution of LGBTQ2+ people in Canada.

## Protected Rights

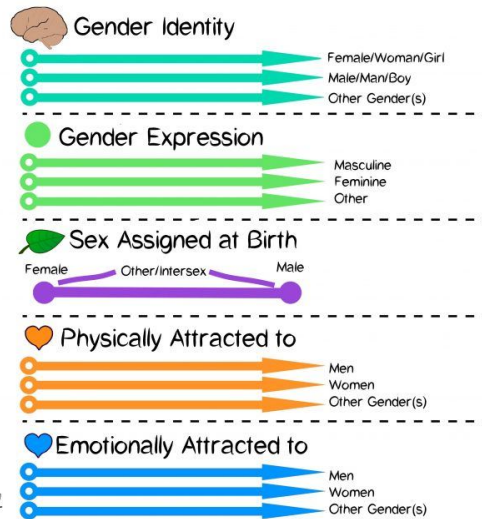
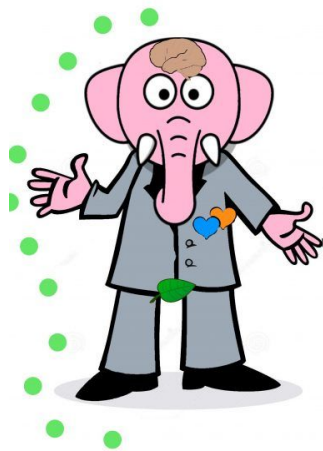
- The Canadian Human Rights Act specifically includes sexual orientation as prohibited grounds of discrimination.
  - Gender identity and gender expression were added in 2017.
- The Canadian Charter of Rights and Freedoms, Section 15; states that every individual is to be considered equal regardless of religion, race, national or ethnic origin, colour, sex, age or physical or mental disability.
  - In 1995 the Supreme Court of Canada ruled that this extended to include sexual orientation.
- Same-sex couples in common law relationships receive equal social and tax benefits to that of opposite-sex couples.
- The Civil Marriage Act allows a same-sex couple to be married anywhere in Canada.
- The Criminal Code extends the protection against hate propaganda to any section of the public that is distinguished by gender identity or expression.<sup>2</sup>

## LGBTQ2+ 101

### The Gender Elephant



Canadian Centre for Gender and Sexual Diversity, “The Gender Elephant,” <http://ccgsd-ccdgs.org/gender-elephant/>.



To learn more, go to [ccgsd-ccdgs.org](http://ccgsd-ccdgs.org)

inspired by  
its pronounced METROsexual  
**TSER**

## Intersex Identities

- An intersex difference occurs when someone's markers of sex do not show all the same sex or overlap male and female elements.
- Culturally we tend to rely on the appearance of genitals and phenotype (general body shape) to determine sex, but there are several other markers of sex including gonads, genes, hormones, and internal reproductive structures.
- Despite science determining that sex does not exist in a strict binary, medicine defines binary sex as "normal" and intersex as "disorders" and "abnormal".
- The medical community continues to perform unconsented sex reassignment surgeries on infants and children, which can affect intersex individuals throughout their lives.
- Most cultures and time periods have acknowledged sexually divergent individuals.

It is important not to confuse intersex with gender identity or sexual orientation.

- They may identify as cisgender, transgender, nonbinary, and/or any range of sexualorientation just like anyone else.
- The way that our society is set up often makes it difficult to exist as an intersex person.
  - People need to check male or female boxes to be granted citizenship, have a birth registered, get a health card, or sign up to participate in many aspects of our culture.

### Further Reading:

Mel Thompson, "Intersex Awareness and Allyship," *Canadian Centre for Gender and Sexual Diversity*, <http://ccgsd-ccdgs.org/intersex/>.

## Two Spirit

- There are documented accounts of multiple gender roles beyond men and women across Turtle Island. These individuals were respected, valued, and accepted in their communities.
- When European settlers arrived, they used the gender binary as a violent tool of colonialism to erase these identities.
  - As a result of colonization, these identities and traditions were lost and hidden.
  - This has also resulted in Two-Spirit people experiencing violence in their own communities due to an internalization of racism, homophobia, and transphobia.
  - Two-Spirit people can also face rejection from mainstream LGBTQ communities
- The term Two-Spirit was coined in 1990 at the annual intertribal Native American/First Nations Gay and Lesbian Conference in Winnipeg.
- Two-Spirit, two-spirited, or 2-spirit can refer to a wide variety of gender identities, sexual orientations, spiritual identities or a combination of these aspects.
- Note that not all Indigenous people who are LGBTQ2+ will identify as Two-Spirit and not all Two-Spirited people will identify as LGBTQ2+.

### Further Reading:

Kole Peplinskie, "Two Spirit Inclusion Campaign," *Canadian Centre for Gender and Sexual Diversity*, <http://ccgsd-ccdgs.org/two-spirit/>.

## Trans Identities

- Trans is an umbrella term that covers people who have a gender identity that differs from their sex assigned at birth.
  - They may identify with the opposite, neither, both, or multiple genders.
  - This term can include several identities including transgender, transsexual, nonbinary, and two-spirit.
- Gender identity is someone's internal sense of their gender and everyone has one.
  - Trans (different): doesn't identify with their sex assigned at birth.
  - Cisgender (same as): identifies with their sex assigned at birth.
- Most transgender people go through a process called a transition to align their internal gender identity with their lived experience.
  - This is a personal process and it looks different for everyone.
  - Many people will ultimately drop the trans label after transitioning
- It is important to note that gender identity is different than sexual orientation. Trans people have a sexual orientation just like everyone else does.

### Further Reading:

GLAAD, "Transgender FAQ", <https://www.glaad.org/transgender/transfaq>

# HR & Workforce

## Hiring Policies / Recruitment

Creating an LGBTQ2+ inclusive workplace starts at the recruitment and hiring phase. Prospective applicants should feel comfortable to be themselves at every stage of the application phase. Consider your institution's external reputation, recruitment processes, and hiring practices.

## Job Posters

Job descriptions and ads themselves can make or break how comfortable someone feels about working at your organization.

### Consider:

- Look at your job poster. Are you using gendered or heteronormative language? Where do you advertise job opportunities?
- Look to your marketing materials, including your social media and website. Is there anything that might make your organization not look inclusive or open to LGBTQ2+ people?
- Is your commitment to inclusion visible to an outside eye?

### Take Action:

- Rewrite job posters and descriptions to remove gendered language that may alienate potential applicants.
- Post job opportunities and recruitment materials widely. This can diversify your applicant pool and signal to applicants that their identities are welcome at your organization. Consider posting opportunities to job boards, professional associations, and publications relevant to LGBTQ2+ communities.
- Adjust any marketing materials including social media and websites to signify your inclusivity efforts.
- If you have already created diversity initiatives and policies, consider making this visible to potential applicants.
- Create an equal opportunity policy and include it in job posters.

### LGBTQ2+ job boards:

<http://prideatwork.ca/joblist/>  
<http://www.pink-jobs.com/>  
<http://lgbtcareerlink.webscribble.com/>  
<http://tjobbank.com/>  
<https://www.outpronet.com/>  
<https://charityvillage.com/>

### Useful Resources:

Government of Canada, Public Works and Government Services Canada, Translation Bureau, TERMIUM®, "Gender-inclusive writing: correspondence," September 23, 2015, [http://www.btb.termiumplus.gc.ca/tpv2guides/guides/wrtps/index-eng.html?lang=eng&lettr=indx\\_catlog\\_g\\_&page=9tZXuAe4oZYs.html](http://www.btb.termiumplus.gc.ca/tpv2guides/guides/wrtps/index-eng.html?lang=eng&lettr=indx_catlog_g_&page=9tZXuAe4oZYs.html).

Government of Canada, Public Works and Government Services Canada, Translation Bureau, TERMIUM®, “Gender Inclusivity: Pronouns.” September 23, 2015  
[http://www.btb.termiumplus.gc.ca/tpv2guides/guides/wrtps/index-eng.html?lang=eng&lettr=indx\\_catlog\\_g\\_&page=9k2oI9zeqQzo.html#zz9k2oI9zeqQzo](http://www.btb.termiumplus.gc.ca/tpv2guides/guides/wrtps/index-eng.html?lang=eng&lettr=indx_catlog_g_&page=9k2oI9zeqQzo.html#zz9k2oI9zeqQzo).

## Interviews

### Consider

- Have interviewers and recruitment staff been trained in LGBTQ2+ inclusivity?  
Consider whether unconscious bias plays a role.
  - Are assumptions made about an applicant based on things like tone of voice, gender non-conforming clothing, mentions of partners, etc.?
- Are there any barriers to applicants coming out if they wish to do so? Is any of the language that interviewers use exclusionary?

### Take Action

- Make sure all interviewers and recruitment staff have been trained in LGBTQ2+ inclusivity and unconscious bias.
- Do not assume pronouns of applicants based on anything other than what they tell you and use gender-neutral pronouns where applicable. Making assumptions about gender or sexual orientation can make applicants feel uncomfortable and unable to come out at the workplace.
- Use gender-neutral language where applicable.

## Hiring Process

### Consider:

- Think about what your organization really needs to know when collecting information at the hiring stage. If you're asking questions about legal names, sex designation, or medical history, there should be a good reason for collecting this information.
- Do you have a process in place for employee references who aren't aware of a candidate's gender transition?
- Does your workplace culture and staff orientation make people of different identities feel welcome?

### Take Action:

- If you have determined that you do need to ask questions about legal names, sex designation, or medical history, create spaces for staff to self-identify their chosen names and gender identities.
  - Make sure to note that this information will be kept private and confidential.
  - Remove these sections altogether if the information is not necessary.
- Establish a process for applicants whose names and pronouns are different from those on reference letters or for those whose references aren't aware of their gender transition.
  - Make incoming applicants aware of this process.
  - A 2011 report from Trans PULSE-- which polled 433 trans Ontarians -- found that 17% declined a job offer due to the lack of a trans-positive work environment and 28% reported that they could not get letters of references with their current names and genders, and 50% said that they couldn't secure academic transcripts with their current names and genders<sup>3</sup>

## Useful Resources:

Work In Culture, “Hiring Tips Toolkit,” <http://www.workinculture.ca/Resources/Hiring-Recruitment/Hiring-Tips-Toolkit>

## Employment Equity

The Employment Equity Act (EEA) in Canada requires employers to engage in proactive employment practices to increase the representation four designated groups:

- Women
- Aboriginal peoples
- Persons with disabilities
- Racially visible people

The goal of employment equity is to improve the diversity of the workforce to be representative of the general population and workforce as well as eliminating any barriers to employment or promotion. While not all employers in Canada are covered by the EEA, the CHRA prohibits discrimination in general based on a long list of protected groups, and each province and territory has human rights legislation that applies to employment. The EEA generally covers employers with more than 100 employees but a commitment to employment equity can still be signified in smaller institutions with institutional policies, human rights-based data collections, and regular reviews of policies and practices. Individual employment equity initiatives can also be expanded to protect groups beyond the EEA’s four to include LGBTQ2+ identities.

## Consider:

- Are current and prospective employees aware of employment equity goals in your institution?
- Do these goals go beyond the ‘designated four’ to include sexual and gender minorities?
- Do you have a strategy to measure the representation of your workforce?

## Take Actions:

- Create an employment equity policy and strategy for your institution.
- Make policies and strategies visible to current employees and prospective applicants. Make prospective applicants aware of your efforts by adding your institutional policy to job posters. Train employees on equity efforts. A better understanding of these goals can help shift work culture to create a more inclusive environment.
- Include gender identity, gender expression, and sexual orientation in your employment equity goals and statement.
- Establish a strategy to collect human rights-based data to inform your employment equity efforts

## Useful Resources:

Canada Business Network, “Employment Equity and Human Rights,” <https://canadabusiness.ca/government/regulations/regulated-business-activities/human-resources-regulations/employment-equity-and-human-rights/>.

## Self-Identification

Collecting human rights-based information can help an organization better understand the composition of their workforce. This data can be used to set goals and initiatives regarding workforce diversity and inclusion as well as measuring the efforts of existing efforts. Many organizations already collect demographics about their workforce, but gender identity, gender expression, and sexual orientation are often left out. Including these categories in data collection gives employees the opportunity to formally identify and expresses that it is a priority in the organization's diversity and inclusion efforts.

While some organizations may be hesitant to include these categories, it can make LGBTQ2+ employees feel further excluded if they do not have the opportunity to formally identify. Providing this opportunity may make employees feel more comfortable to be out at work. While this type of data collection is usually done by larger institutions, surveys can be adapted for smaller organizations.

If you decide that collecting this data is right for your institution, there are certain things to consider. State why you are collecting this information, who has access to it, how it will be used, and that identification is entirely voluntary. Some employees might not understand why you are doing this, so it is necessary to give them this information.

If you are adding LGBTQ2+ identities to your data collection, there are several ways of asking this. Some organizations simply ask if people identify as LGBTQ2+ while others specify different identities. It would be more accurate to separate gender identity from sexual orientation as they do not refer to the same thing. Another, more inclusive practice would be to leave blank spaces for people to write their personal identifications.

### Useful Resources:

Ontario Human Rights Council, "Count me in! Collecting Human Rights Based Data,"

<http://www.ohrc.on.ca/en/count-me-collecting-human-rights-based-data>.

Human Rights Campaign, "Collecting Transgender-Inclusive Gender Data in Workplace & Other Surveys," <http://www.hrc.org/resources/collecting-transgender-inclusive-gender-data-in-workplace-and-other-surveys>

## LGBTQ2+ Inclusive Policies

### Consider:

- Have you established nondiscrimination policies that reflect current Canadian legislation?
  - Are these policies visible to all staff and prospective applicants?
- Do all of your policies use LGBTQ2+ inclusive language?
- Do you have policies that specifically address issues trans employees may face?
  - Do you have guidelines for employees who wish to transition at work?
    - Are your employees trained and knowledgeable about these policies?
- How frequently are your policies reviewed?

### Take Action:

- Review any current nondiscrimination policies and make adjustments to ensure that they include gender identity, gender expression, and sexual orientation as per the Canadian Human Rights Act (it is legally required to protect against discrimination based on sexual orientation, gender identity, and gender expression<sup>4</sup>).
  - Make these policies visible and ensure all staff is aware they exist.
  - Consider making these visible to prospective applicants.



- Train new and existing employees on these policies.
- Adjust policy language to ensure inclusivity.
  - Using non-inclusive language may make individuals feel that they are not represented in policies and therefore not represented in the workplace.
- These policies should be reviewed on a regular basis (every 3-5 years<sup>5</sup>).
- Establish trans-inclusive policies. Trans identities should be included in all other nondiscrimination policies but creating specific policies focusing on issues that trans people face help to create a safer workplace for all employees.
  - Specify privacy rights of trans employees. Trans employees have the right to discuss their identity openly or to keep this information private. They can decide how much information to share when to share it and with who to share it. This extends to ensure that other staff does not share this information without the specific consent of the trans employee.
  - Health insurance policies should be inclusive of trans employees.
  - Further information about trans discrimination should be specified. Give examples of what that may look like and specify repercussions for those that do not comply. Outlining these policies clearly will ensure that all employees are aware of how to create a safe workspace.
  - Employees should have access to washrooms based on their lived gender identity. Some trans and gender nonconforming people may feel more comfortable with individual or gender-neutral washrooms. It is important not to force trans people to use gender-neutral washrooms if they prefer to use gendered washrooms. If someone has an issue with a trans person using the gendered washrooms, the concerned person can be given the option to use the single stall or gender-neutral washroom. Trans people should not be forced to use these washrooms because of other people's complaints.
  - Dress codes and uniforms should be gender neutral. Obviously, appropriate workwear standards can still be applied but employees should feel comfortable to choose the type of clothing that they feel is appropriate for them.
  - Establish transitioning guidelines for employees who wish to transition at work. It is important to understand that not every trans employee will transition at work and that every transition is unique to the individual. Creating transition guidelines should allow any transitioning employees to set a plan that fits their unique needs and processes.
    - Proactively establishing a transitioning policy will signal that it is something that your organization takes seriously. It will be useful for employees who may be looking to transition as well as being useful for their co-workers so that they can better understand the process and how they should act. These guidelines should be a shell that the transitioning employee can fill out based on their own unique situation.
    - These guidelines should clearly specify the responsibilities and expectations of supervisors, colleagues, and other staff as well as stating support for any employee who wishes to transition on the job.<sup>6</sup>
    - A main contact person should be specified to manage the employee's workplace transition.
    - Expectations from management, co-workers, and the transitioning employee should be outlined.

- Create the outline of a timeline so that the transitioning employee can choose when certain points of their transition will occur at work. This can include things like name changes, use of washrooms according to their identified gender, and communication of the transition to other staff.
- Change of name, pronouns, and gender on documents, official records, and emails will be done upon request as part of someone's transition. If legal names or legal sex designations are required, spaces for chosen names and self-identified genders should also be provided. Update any photos to represent the employee's preferred identity.
- Policies should also address the necessity of time off for transition-related activities.

### **Useful Resources:**

The 519, "Creating Authentic Spaces," <http://www.the519.org/education-training/training-resources/trans-inclusion-matters/creating-authentic-spaces>

Human Rights Campaign Foundation, "Template for Gender Transition Guidelines," [https://assets2.hrc.org/files/images/general/Module\\_4x\\_Gender\\_Transition\\_Guidelines\\_Template.pdf](https://assets2.hrc.org/files/images/general/Module_4x_Gender_Transition_Guidelines_Template.pdf)

Transgender Law Centre, "Model Transgender Employment Policy," <https://transgenderlawcenter.org/wp-content/uploads/2013/12/model-workplace-employment-policy-Updated.pdf>

## **Inclusive Health Benefits**

### **Consider:**

- How inclusive are your employer-provided health benefits?
  - Is gender-neutral language used in the policies?
  - Are transition-related costs covered?
- Are your institution's health-related policies LGBTQ2+ inclusive?

### **Take Action:**

- Review your current health benefits policy to establish areas that need to be adjusted.
  - Adjust gendered language to ensure that policies do not exclude any people or family compositions.
- Ensure that transition-related costs are covered.
  - Coverage of transition-related medical expenses varies by provinces and benefits providers.
  - Outside of the trans community, many transition procedures aren't considered crucial and don't get proper funding<sup>7</sup>.
  - The World Professional Association for Transgender Health Standards of Care outlines medically necessary health care and short-term disability policies for trans people which include mental health, hormone therapy, reproductive health, voice and communication therapy, surgery, post-operative care and follow up, and lifelong preventive and primary care.
- If it is possible to change your benefits provider, look for one that is more inclusive.
- If it is not possible to change providers, be in conversation with them about making their policies more inclusive.

- Look to your institution's health-related policies to ensure that they are LGBTQ2+ inclusive.
  - Make sure that policies around parental leave, bereavement, and language around families all consider LGBTQ2+ identities and families.
  - Spouses, partners, children, and stepchildren of LGBTQ2+ employees should be offered the same benefits as those of non-LGBTQ2+ employees.
  - Time off for transition-related appointments should also be considered.

### **Useful Resources:**

World Professional Association for Transgender Health, "Standards of Care,"  
[http://www.wpath.org/site\\_page.cfm?pk\\_association\\_webpage\\_menu=1351](http://www.wpath.org/site_page.cfm?pk_association_webpage_menu=1351)

## **Training**

### **Consider:**

- Are all staff trained on your organization's anti-harassment and non-discrimination policies? Are staff aware of any other LGBTQ2+ policies that you have put in place?
- Are staff aware of transition policies that your organization has? Who leads the training?
- Are all employees including management staff aware of what discrimination and harassment look like in regards to sexual orientation, gender identity, and gender expression?
- How do staff react when complaints are made?
- Are volunteers and board members also made aware of these policies and how they might affect them?

### **Take Action:**

- Set up training that specifically addresses your LGBTQ2+ related policies including harassment, discrimination, and sensitivity.
  - Engage your entire staff and do not simply rely on those that are already interested and informed about the topics.
  - Review harassment and discrimination policies and demonstrate inclusive vs. harmful language.
  - Specifically, train hiring and recruitment staff in unconscious bias.
  - If you're unsure how to conduct this training, reach out to local organizations that could facilitate LGBTQ2+ specific training. Remember that your inclusion efforts will only be effective if your whole staff is equipped with the proper knowledge on these issues.
- Make sure that employees know what to do if they experience or witness harassment or discrimination. Provide examples of what homophobic, transphobic, and biphobic behaviour looks like in your training.
- Once your organization has established transition guidelines, be sure to educate all staff on these policies. Making everyone aware of this process and how to act during it can help ensure smoother transitions and minimize discrimination and harassment against transitioning employees.
- Staff should also be trained in addressing complaints or concerns about new policies. Reiterate your organization's commitment to fairness, diversity, and inclusion.
- All of these policies and standards of conduct should be applied to volunteers and board members so that the values are integrated across the entire organization.

**Some organizations that provide LGBTQ2+ training:**

- Canadian Centre for Diversity and Inclusion
- Canadian Centre for Gender and Sexual Diversity
- EGALE
- PFLAG Canada
- Pride at Work
- QMUNITY
- The 519

Note: It is recognized that many museums' HR departments and policies are bound by a higher authority and it can be difficult to make changes at this level. While their practices most likely meet official standards, seeking out additional resources and better practices to ensure adequate LGBTQ2+ specific training will result in a better understanding of these issues amongst all staff.

# Collections Management

## Collecting LGBTQ2+ Artifacts

Gender and sexual diversity have largely been ignored in museum collections until recently. Some museums have started to research their existing collections to identify connections while others have actively started collecting objects and stories pertaining to these topics. These collections should be established so that museums can properly represent the communities that they serve however, there are some things to consider before you begin this process.

### Consider:

- Have you established strong relationships with LGBTQ2+ communities?
- Are the collections staff at your institution aware of the sensitivities that may be involved in collecting LGBTQ2+ artifacts and histories?

### Take Action:

- If you have not yet established strong working relationships with local LGBTQ2+ communities start by reaching out. Understand that past negativity might mean that trust needs to be built before asking communities to share their stories.
- Ensure that all staff at your museum have received LGBTQ2+ sensitivity training (refer to HR & Workforce for a list of training suggestions). Additionally, ensure that collections staff are aware and sensitive to situations that may arise during these processes.
  - When trying to collect artifacts and stories, remember that the people and/or families involved won't always want to reveal information. These can still be sensitive and hurtful topics for many people, so remaining understanding of what people are and aren't comfortable sharing is vital.
  - There may also be situations where people are willing to share information or materials but would rather remain anonymous for a variety of reasons. If it is a physical object, then paperwork will still need to be completed for transfer of ownership. These policies should be explained respectfully and donors should be made aware of any possible negotiations.
  - Options regarding anonymity in oral histories and related research should be made available to participants when possible.

## Policies and Mandate

If you're unsure how LGBTQ2+ collections fit into your institution, start by looking at your institution's collections management policies and your mandate. These policies are what define the scope of your collecting activities and there are most likely ways to interpret them to include LGBTQ2+ topics. If you serve a certain community, then you also serve the LGBTQ2+ populations and history of that community.

### Consider:

- What is the scope of your collecting activities?
- What communities, topics, histories, industries, etc. does your collection cover? Are any LGBTQ2+ topics visible in the areas that your collections cover?
- Have you recently reviewed the strengths and weaknesses of your collection?

## Take Action:

- Look at the topics that your collections cover. If there are any obvious connections, make a list of them. These can help you guide your collection needs and to assess your current collection.
- If there aren't any existing connections to LGBTQ2+ topics in your collection:
  - Think about ways that you can interpret your mandate to include these topics. If your museum collection represents a certain community, then you should inherently serve the LGBTQ2+ population of that community. Even if this population is not visible to you, it still exists and you can add it to your priorities to collect and research.
  - If you still can't find any connection, it may require some more research or consultation with relevant LGBTQ2+ groups.
- Review your collections policies to ensure that they do not include any exclusionary language. If you haven't recently done a review of your collections, assess its strengths and weaknesses.
- Make sure to add any LGBTQ2+ objects or stories that will enhance your collection. This can broadly cover the topics you want to collect from or it can be more specific if you have the proper research.

## Educating Donors

Establishing the needs of your collection is a great first step but potential donors might not know that you want these stories.

### Consider:

- Do you make your mandate and/or collections policies public? Where do you post this information?
- Have you made it visible that you are interested in collecting LGBTQ2+ artifacts and stories
- Do you have any specific LGBTQ2+ artifacts or stories that you would like to collect?

### Take Action:

- Make your mandate and/or collections policies visible. Educating the public about your collections policies can help current and potential donors understand why and how you collect. In addition to these policies, you could create a guide about donating to the museum to outline common questions and to highlight areas that the museum is interested in collecting.
- If you have established relationships with local LGBTQ2+ communities, make sure to make them aware that you are interested in growing an LGBTQ2+ collection.
- If you don't have established relationships with LGBTQ2+ communities, remember that mainstream institutions like museums have a history of erasing and ignoring their stories. This might mean that it will take time and effort to gain the trust that you need. Signalling that you welcome their contributions can be a good start.

## Community Consultation

Most museums have already expanded outside of the idea of the 'official history' but many are still hesitant to seek out LGBTQ2+ stories. Consultation with specific communities can help inform several areas of museum operations and how they affect a specific community. This can help open up new stories or new interpretations of stories that you would not have been able to explore otherwise.

Consulting with groups can also help avoid relying on a couple of voices to determine the narrative of diverse communities.

## Consider:

- Have you reached out to LGBTQ2+ communities for information or feedback on your collecting activities?

## Take Action:

- Invite LGBTQ2+ communities to participate in consultation activities
  - This can help build trust with sections of the communities that you are aiming to serve
  - It can take many forms including informal interviews, focus groups, forums, surveys, and targeted events.
  - The information that you ask can range from what stories and events to include in your collections, what collections are important to keep and collect, how relevant collections and information should be made available to the community, the wants and needs of these communities, and how these communities would best be involved in any of the following processes.
  - While the knowledge and expertise of collections staff should be recognized, it is also important to respect the views and experiences of others.

Note: When considering collecting LGBTQ2+ artifacts and stories, it is also necessary to consider the fact that LGBTQ2+ stories have mostly existed outside of the ‘official’ histories that museums have previously focused on and they do not fit neatly into one subject or issue. LGBTQ2+ topics cover medical, religious, cultural, political, personal histories, and beyond. For this reason, not only have these objects not been collected but most of their histories have not been recorded either. Consulting communities and gathering oral histories can be very well suited for this field of study. As LGBTQ2+ voices have mostly been left out of official documentation, this can allow them to tell their own stories.

## Assessing Existing Collections

### Consider:

- Do you have any LGBTQ2+ connections in your collection that you are aware of? Do they have sufficient documentation?

### Take Action:

- Whether you are aware of any LGBTQ2+ content in your collections or not, reaching out to queer scholars or knowledgeable community members to assess your collections can help you find connections in your collection that you may not have been aware of.
  - Since LGBTQ2+ and other underrepresented groups were not included as part of the ‘official’ histories collected in the past, information has been lost over time.
  - Remember to only identify individuals with terms that they personally identified with.

### Examples:

In 2005, the Victoria Museum in Sydney appointed a queer historian to research their collection. When searching their database for LGBTQ related terms, they went from having less than 10 results to more than 100 after the research was done.<sup>8</sup>

Museums Victoria Collections, “Making History - Gay & Lesbian Collection”  
<https://collections.museumvictoria.com.au/search?keyword=Making+History+-+Gay+%26+Lesbian+Collection>

National Museums Liverpool undertook a research project titled, Pride and Prejudice, where they researched the urban history collections at the Museum of Liverpool and the fine and decorative arts collection at the Walker Art Gallery, Laderlever Art Gallery and Sudley House for LGBT+ related

collections. They have made these collections available online with interpretations, created several LGBT+ focused exhibitions, written LGBT+ themed blog posts based on the collections and created special LGBT+ ‘trails’ in their museums.

National Museums Liverpool, “LGBT+ Collections”  
<http://www.liverpoolmuseums.org.uk/collections/lgbt/>

## Cataloguing

Even if you’ve already started to collect LGBTQ2+ objects in your collection, issues of terminology and coding within databases need standardization. If these objects cannot be linked by standard terminology access to them is further limited.

### Consider:

- If you have existing LGBTQ2+ related collections, are they easily searchable in your database?
- What kinds of terminology and language do you use to describe the context of these collections?
- Have you created standards for describing and categorizing these collections?

### Take Action:

- Find ways to make these collections searchable by LGBTQ2+ related terms in your database
  - Even in collections that have LGBTQ2+ related objects, it is often difficult to search for them. If they are not connected by these themes, then the person searching needs to know what they are looking for, to begin with.
- It is important to consider historical context when setting standards for describing these collections. While we use LGBTQ2+ throughout this document, these are all contemporary terms that align with more recent conceptions of gender and sexual diversity. While same-sex relationships, as well as gender diversity, have existed throughout history and cultures, the concepts of gender identity and sexual orientations have their own histories. If you need to catalogue objects that predate these terms, it would be incorrect to label them as such. Terms such as gender and sexual diversity, variant gender expression, and same-sex relationships are all acceptable terms to use at this time but further research into terminology standards for museums needs to be done.
- The issue of where to include this information in databases is also something that needs more consideration and research. Adding this information makes research for both the museum and the public more accessible and provides more context to collections.
  - Some museums have LGBTQ2+ terms included in their searchable keywords of objects.
  - Other databases included related groups, affiliation or classification categories to highlight LGBTQ2+ connections.
  - Most databases were only searchable if these terms were included in inscriptions or titles of objects.
  - Even including these terms as part of the history fields of your database can make them more accessible and help preserve this information.

## Public Access

As a relatively new field of study, it is important to make collections and research of LGBTQ2+ topics accessible to scholars, researchers, other institutions, and the general public.



## Consider:

- How do you make collections available to the public? What processes are involved in this access?
- Who is allowed access to your collections and what options are available?
- Do you make collections access available to the public?

## Take Action:

- As a museum that serves the public, reasonable access to collections should be made. Especially when institutions are starting to collect objects related to underrepresented groups such as LGBTQ2+, efforts should be made to allow people to use your collections for research and reference.
- If your policies normally restrict access to non-scholars, consider opening up these policies slightly in regards to underrepresented groups.
  - Professional standards should still be upheld but consideration of how museums have neglected these populations in the past may require adaptations to establish trusting relationships with LGBTQ2+ communities.
  - If you have not already made your collections available online, digitization is a great way to make your collections available while reducing the handling of artifacts, allowing people access to your collections without travelling, and it increases access to non-professionals.
    - Obviously, digitization projects require significant funds and staff time but if possible digitization is invaluable to the museum and the community it serves.
- If you have established policies regarding public access to collections, make sure to make them visible. Post this information on your website and social media as well as notifying any LGBTQ2+ groups and communities of collections and research that you have available.

# Exhibits

The inclusion of LGBTQ2+ perspectives in museum exhibits is not only an important part of inclusivity work, it is also essential to a more representative view of history.

## LGBTQ2+ Content

### Methods of Inclusion

The two main methods that museums tend to use in order to include LGBTQ2+ topics in exhibits are creating LGBTQ2+ specific exhibits (often temporary) and incorporating LGBTQ2+ perspectives in the larger narratives of exhibits.

### Consider:

- Do you create temporary exhibits in your institution? What topics do you usually cover?
- Are there any local LGBTQ2+ groups or events that you could partner with to create content?
- Are there any LGBTQ2+ perspectives already included in your permanent exhibitions? Are there any perspectives that could be added?

### Take Action:

- If you have already started to collect and identify LGBTQ2+ objects and stories, create a temporary exhibit to interpret this content.
- Partner with local groups or events to create temporary exhibits or pop-up displays. This can be a good way to start exploring LGBTQ2+ topics.
  - If you have not yet established a strong LGBTQ2+ collection, local groups might be willing to share some content (oral stories, photographs, promotional materials, etc.) with you.
  - Find out when your nearest Pride celebrations happen and contact the organizers to see if you can partner with them. This can help increase visibility in communities that you intend to serve.
  - These are great ways to start your inclusive exhibit practices but are only the beginning of full integration. Remember that the experiences of LGBTQ2+ people exist at all times, so only focusing on them temporarily risks simplifying and further stereotyping these diverse communities.
- You don't necessarily have to recreate all your permanent displays to integrate LGBTQ2+ perspectives into them. Look to see if any of the LGBTQ2+ content you have collected fits into current exhibits. This can be an opportunity to refresh your existing exhibits. It also signals that your museum takes LGBTQ2+ issues seriously because they are not just a part of small, temporary displays.
- Review the text of your current exhibits and identify any language or content that is not inclusive. Make these changes a priority to improve exhibits.
- If you've created LGBTQ2+ focused temporary exhibits, look to see if you can extract any sections of them to be included in your permanent displays.

### Example

The Canadian Museum for Human Rights made the deliberate decision not to create LGBTQ2+ specific exhibits. They created a document that specifies all of the areas in their galleries that touch on issues of gender and sexual identities. Their explanation for this reads, "Stories about the rights of people with diverse sexual orientation and gender identities can be found in most Museum galleries, not isolated to a

single gallery or exhibit. This approach recognizes that the experiences of all people are connected and that we must work together to create a better world. Stories of violation, survival, resistance and, inspiration encourage learning from past and present to enter an emerging rights conversation about the future.”

Canadian Museum for Human Rights, “A rainbow of rights in the Canadian Museum for Human Rights” [https://humanrights.ca/sites/default/files/media/lgbttq\\_content.pdf](https://humanrights.ca/sites/default/files/media/lgbttq_content.pdf)

## Historical Context

Making LGBTQ2+ stories visible in exhibits should be done whenever possible but there are some things to consider when interpreting this information. Remember that individual sexual and gender identities are fairly recent concepts and various other understandings of gender and sexuality have existed throughout history. Both the language used and the interpretation of evidence need to be considered with sensitivity when telling these stories.

### Consider:

- Do you have standards for language regarding gender and sexual diversity in exhibit text?
- How do you interpret evidence of gender and sexual diversity in your museum? Is there anything that you’re leaving out? Are you making assumptions about personal identification? Where were LGBTQ2++ people at this time?
- How do you deal with stories with details missing?

### Take Action:

- Not only is it important not to apply modern terms to historical figures, but it is also important not to label anyone with terms unless there is evidence that they identified as such. Evidence of gender and sexual diversity can be discussed without applying labels and identities to figures.
  - Even when considering more contemporary figures, remember that everyone will not identify with these terms.
- When there is not a ‘complete’ or cohesive evidence in a story it can be discouraging, but these stories can still be told in part.
  - A method for exploring ‘incomplete’ stories is to give the key facts and evidence, explain any context of the time period, and then explain what can and can’t be interpreted from this information. This allows the visitors to get a better understanding of how history is interpreted while also allowing the museum to tell stories without unnecessary assumptions<sup>9</sup>.

## Intersectionality

Just as it would be inaccurate to interpret history without considering LGBTQ2+ experiences, it would also be inaccurate to interpret LGBTQ2+ history without considering intersectional identities. As it has been emphasized throughout this document, there is no one LGBTQ2+ community or identity so telling these stories as a single experience does not make sense.

The term intersectionality, first used by Kimberlé Crenshaw, is defined as “the complex, cumulative way in which the effects of multiple forms of discrimination (such as racism, sexism, and classism) combine, overlap, or intersect especially in the experiences of marginalized individuals or groups”<sup>10</sup> This theory is significant to both historical interpretation in general and in the interpretation of LGBTQ2+ stories specifically.

## Consider:

- If you've started gathering or interpreting LGBTQ2+ stories, whose voices are included? Are there any perspectives missing from these stories?
  - Look at the different types of identities and experiences you have in your LGBTQ2+ narratives. How many identities within 'LGBTQ2+' are included?
  - Is there a diversity of race, class, gender, ability, nationality, age, religion, etc. from the perspectives you have included?
- Do the stories that you're telling fit into a linear or progress narrative?

## Take Action:

- One method to incorporate intersectionality into your exhibits is by including multiple and diverse perspectives of LGBTQ2+ identities.
  - Make it a priority to seek out and include diverse stories and perspectives in your exhibits.
- There can be a tendency to tell stories of historically marginalized populations as a narrative of linear progress where social and political gains are made and therefore the community as a whole has improved.
  - From an intersectional and historical approach, this narrative is not accurate as everyone is affected by these changes differently based on their intersections of identity.
  - The political and social gains that these communities have worked for should not be ignored but different perspectives and narratives should be included.
  - Look beyond the public and political narratives and try to include some personal narratives.
  - Try giving multiple perspectives on the same issue. This can help to better understand the ways that people's identities inform their experiences.
- Ideally, your institution should work towards integrating intersectional analysis into all areas of operation. If this is a new approach for your museums, these methods are a great way to start this work.

## Loans

If your collection of LGBTQ2+ content is lacking, there are many institutions that have already established strong collections of LGBTQ2+ objects and research. Researching and/or borrowing from them can be a great way to create credible LGBTQ2+ exhibitions at your museum.

Here are some examples of institutions that focus on LGBTQ2+ collections:

- Archives Gaies du Quebec: <http://www.agq.qc.ca/>
- Archives of Lesbian Oral Testimony: <http://alotarchives.org/>
- British Columbia Gay and Lesbian Archives: <https://gayvancouver.net/community-profile/bc-gay-and-lesbian-archives/>
- Canadian Lesbian and Gay Archives: <http://www.clga.ca/>
- Neil Richards Collection of Sexual and Gender Diversity at the University of Saskatchewan: <http://library.usask.ca/archives/collections/sexualdiversity.php>
- New Brunswick Queer Heritage Initiative: <https://www.facebook.com/NBQHI/>
- Transgender Archives at the University of Victoria: <http://transgenderarchives.uvic.ca/>



Canadian Lesbian and Gay Archives,  
Dissident Family Exhibit 2015

- University of Manitoba Gay and Lesbian Archives: [http://umanitoba.ca/libraries/units/archives/digital/gay\\_lesbian/](http://umanitoba.ca/libraries/units/archives/digital/gay_lesbian/)
- University of Western Ontario Pride Library: <http://www.uwo.ca/pridelib/>
- University of Winnipeg Two-Spirited Collection: <https://main.lib.umanitoba.ca/two-spirited-collection>

## Public Reactions & Censorship

Topics of gender and sexual diversity have had a history of being taboo and explicit. These assumptions are incorrect and should be challenged. There are some topics within these categories that may need to have maturity warnings but they should not be censored simply for the fact that they do not fit within heteronormativity.

### Consider:

- What sorts of content does your museum consider inappropriate and appropriate?
- Are there certain age groups that your exhibits target? Have you ever used maturity warnings in your content before?
- What details about heteronormative figures and families do you normally include in exhibits? Have you avoided any topics in the past due to a fear of controversy?

### Take Action:

- Reconsider what your institution deems appropriate and not appropriate. Discussing non-heteronormative activities, relationships, and families should be regarded in the same way that heteronormative instances would be.
  - If you include details about the relationships and families of straight figures, these same details should be included where applicable to LGBTQ2+ figures.
- If you have more mature content to be displayed, include maturity warnings for the exhibit, just as you would with non-LGBTQ2+ content of the same maturity level.
- If you are concerned about public reactions, ensure that all staff are properly trained on the content and have a strong understanding of why you are exploring these topics. Your commitment to diversity and inclusion as well as the ways that these topics fit into your mandate should be at the basis of your reasoning.

## Community Participation

As with other areas of museum operations, LGBTQ2+ inclusion in exhibits should also include community participation in some form. This will not only make people feel more welcome and involved but it can increase the value and quality of the exhibits that you are creating.

### Community Participation

### Consider:

- What do the various stages of your exhibit planning process look like? Who is involved?
- When approaching LGBTQ2+ focused exhibits, are there areas that you could use another expert's perspective in?

### Take Action:

- When planning LGBTQ2+ focused exhibits, consider setting up a community consultation group to give feedback and ideas in various stages of the process.

- Much like a consultation for other areas of museum work, consulting the communities that you are addressing in an exhibit is an important part of ensuring that you do not speak for or tokenize a diverse group of people.
- If LGBTQ2+ perspectives are not your expertise, consider partnering with or co-curating with someone who is more knowledgeable. This may be an expert in the field or could be a member of the community who is experienced in the topics you are exploring.
  - Establishing these kinds of partnerships will require a sense of shared authority of the exhibit content. This may be new territory for some museums but can help increase community trust and the democratic role of the museum.
  - This does not mean giving all authority away to the partner(s). It is necessary to recognize that the partner provides expertise and experience of the subject and the museum professionals are experts in presenting and narrating the knowledge.<sup>11</sup>

### Examples:

The Moose Jaw Museum and Art Gallery: *Hidden Histories: Gender & Sexual Diversity in the Friendly City*

The museum invited a guest researcher, Joe Wickenhauser to work with the curator on this temporary exhibit. Wickenhauser did his masters thesis on the history of LGBTQ activism in Moose Jaw as well as founding Moose Jaw Pride. This small museum became one of the first in all of Saskatchewan to feature material on gender and sexual diversity from their permanent collection. The exhibit featured objects and photographs that told the story of Moose Jaw's gender and sexual diversity including the first rainbow flag that flew above their City Hall in 2008, photos of the first gay and lesbian protests in the city from 1978, and a timeline of significant events and dates in their history.<sup>12</sup>



Moose Jaw Museum and Archives, Gay Liberation Protest, 1978

Royal BC Museum: *Family: Bonds and Belonging*

For the Royal BC Museum's exhibit, Family: Bonds and Belonging, LGBTQ+ community members were invited to take part in a multistage focus group who were engaged in facilitating discussions early in the planning process and later reviewed proposed text and story inclusions. Meaningful stories and objects that otherwise might not have been included were integrated into the exhibit.<sup>13</sup>



Royal BC Museum, "Family Bonds and Belonging," 2017.  
<https://royalbcmuseum.bc.ca/visit/exhibitions/family>

# Education & Interpretation

## Programming Policy

Similarly to other museum operations, education and interpretation activities should reflect and complement your mandate and be guided by specific policies. Examining the scope and purpose of your education activities can help guide you to more inclusive interpretation activities.

### Consider:

- What is the scope of your programming policy?
- What audiences do your programs serve?
- How do you prioritize the needs and wants of the community that you serve?

### Take Action:

- Ensure that your programming policies are in line with your mandate and mission. Look to the type of content that this includes. These policies likely place importance on serving the needs of your community, tourists and everyone else that use your facilities.
  - If you have identified LGBTQ2+ communities as an audience to serve then according to these policies, all programming activities should be accessible to these groups.
  - Determine the wants and needs of these groups and prioritize creating activities that meet these needs.
  - Initiatives to engage and collaborate with these communities can help to further serve your community. You will be working with your audience rather than simply making sure that your programs are available and accessible.

## Inclusive Programming

Creating inclusive education and interpretation activities can range from adjusting your current programs to be more inclusive and adapting existing programs to creating new programs and partnering with LGBTQ2+ communities on these activities.

### Consider:

- What types of language do you use to address groups of people? What assumptions do you make about participants?
- Have you created any other LGBTQ2+ focused content at your museum? Do you have events or programs related to this content?
- What types of education and interpretation activities do you usually offer? What topics do these activities address?
- Who are the target audiences of your programming?

### Take Action:

- Adjusting your education activities should start with ensuring that all existing and new efforts are inclusive and welcoming to all LGBTQ2+ communities. Regardless of the subject matter or the target audience, make sure to assess and address any barriers to inclusivity.
  - Assess the language you use in programming materials and when you address participants. Many educators still use phrases like “ladies and gentlemen” or “boys and girls” to address groups of people but it should be recognized how these terms can exclude individuals who do not fit within those categories. Replace these phrases with things like everyone, friends, or visitors.

- Remember to also be inclusive of all family types and not to make assumptions about what a family looks like. If you're unsure, use gender-neutral words like parents or guardians instead of mothers and fathers and spouses or partners instead of husbands and wives.
- Another common issue that can make programs less inclusive, especially in children's programming is dividing groups and pairs by gender. This practice encourages misgendering and exclusion of those that do not identify within the gender binary. Be creative and split up groups using different categories or methods.
- Make these inclusion efforts visible in any external communications about your programming to signal to prospective visitors that they are welcome.
- One way to start incorporating LGBTQ2+ perspective into programming without designing entirely new programs is to modify activities and events that you already do.
  - Create LGBTQ2+-themed version of programs you already offer such as walking tours, workshops, discussions, artist talks, lectures, tours of the museum, etc.
- Having target audiences for your events and programs can be useful but remember programs focused on LGBTQ2+ themes aren't necessarily only of interest to LGBTQ2+ identified people.
  - Anyone interested in the subject matter, family, friends and allies of LGBTQ2+ people could be possible audiences for these events.
  - Do not limit LGBTQ2+ themes to adult-only programming. LGBTQ2+ topics should not be considered to be inherently mature topics. Programs that concern gender and sexual diversity can be useful for youth audiences as well as children's and family programs.
  - Topics to be explored can include concepts of gender, relationships, marriage, families, and civil rights. Children's education often touches on these themes so presenting an LGBTQ2+ lens can help them form more representative understandings of these topics.

## Collaborations

Collaborating with community groups and individuals can be a great way to learn about how best to serve the audiences that you intend to serve. These partnerships can allow your inclusion efforts to move beyond simply inviting groups to visit your institution to work with them.

### Consider:

- Do you ever invite experts in to contribute to museum programming?
- Are there any topics that you would like to explore but do not have the expertise in? Consider how collaborations can help fulfill your institutional goals as well as the goals of the community.
- How will you maintain partnership relationships after programs end?

### Take Action:

- Reach out to LGBTQ2+ groups and experts to collaborate with on programming.
  - Invite experts in to present on relevant LGBTQ2+ topics or to help facilitate programs.
  - If you've already engaged groups or individuals for exhibit or collections activities, consider asking them to work with you on creating and/or running educational activities.
  - This can help strengthen your community relationships and open up the types of content that you offer.
- Remember that the groups that you collaborate with are experts in their own field and experiences. Make sure to respect these perspectives and prepare to share some sense of authority during these activities.
- After the collaboration has taken place, make sure to establish strategies to ensure that these relationships are maintained.



## Feedback

Soliciting feedback from your perspective and current audiences can help you ensure that your programming activities are serving the needs and wants of the community and identifying any issues.

### Consider:

- Do you regularly conduct surveys about the needs of your community? Have you approached local LGBTQ2+ communities about their wants and needs in the museum?
- If you've already started engaging these communities in education activities, have you assessed the results of those efforts? How will you use this information?

### Take Action:

- Approach local LGBTQ2+ groups and organizations to determine their usage and expectations of the museum.
  - Hold panels and workshops to get feedback about programming needs, ideas, and reactions to potential projects.
  - Approach LGBTQ2+ experts to see what sorts of topics they would like to see explored. Create community engagement surveys to get general feedback.
  - Analyze this information and use it to prioritize new programming activities to better serve these communities.
  - These activities help to ensure that you are giving a voice to these communities rather than making assumptions about the needs of your audience.
- Solicit feedback for any new programs to identify any remaining issues. Conduct regular reviews of programming with a wide diversity of participants to ensure accessibility and inclusivity.

# Visitor Relations

## Accessible Facilities

Making your museum's facilities accessible to people of all gender identities, gender expressions, and sexual orientations can make visitors feel safer and more likely to return.

### Gender-Neutral Facilities

Regardless of other inclusion efforts, if your physical space is not welcoming of certain people it is unlikely that they will want to visit or engage in any activity with your organization.

#### Consider:

- Do you have gender-neutral washroom options available? Are there any single-user washrooms?
- If you do have gender-neutral washroom options, is this made clear? What type of signage have you used to indicate this? Are they as prominent and visible as the gendered washrooms?
- Do you have policies that concern washroom use? Are staff aware of these policies? Are these obvious to visitors?

#### Take Action:

- If you have single-user washrooms, consider adding signage to indicate that they are gender-neutral. Some trans and nonbinary people don't feel comfortable using gender-segregated washrooms for various reasons.
  - Some institutions are starting to build universal multi-stall washrooms that provide more privacy but do not segregate by gender. This is obviously a large expense but is a great option if possible.
  - Adaptations can be made to gender-segregated washrooms to increase privacy and make them more accessible or to convert them into gender-neutral facilities. These adaptations include extending partitions between stalls, ensuring that each stall has a sanitary disposal unit, and increasing privacy around urinals.
  - These gender-neutral options can make your facilities more accessible for trans and nonbinary people, families with children of different genders, people with disabilities, and people with personal care attendants.
  - Visitors should be given access to washrooms based on their lived identities. Don't present gender-neutral washrooms as the only option for trans and nonbinary visitors if they would prefer to use the gendered washrooms.
- Even if you have established gender-neutral washroom options, it is important to make sure that they are visible and prominent. If these washrooms are not in locations that are as prominent as the gendered washrooms, create signage that directs visitors to these options.
  - If gender-neutral washrooms are new at your museum consider posting information that explains what the washrooms are for, what your basic policies regarding washroom use are, and why they are necessary.
- Make sure that you have policies that state that anyone can use the washroom that corresponds to their gender identity. Remember that Bill C-16 protects the rights of trans people to use washrooms that correspond to their gender identities.
  - Consider posting signage that indicates that your gendered washrooms are trans-inclusive.
  - Make sure that all staff and volunteers are aware of these policies.
  - If someone has an issue with a trans person using the gendered washrooms, the concerned person can be given the option to use the single stall or gender-neutral washroom. Trans people should not be forced to use these washrooms because of other people's complaints.

- Make these options available to potential visitors. You can post information about these options on your website or signify it on advertising materials.
  - Yelp recently added a ‘gender-neutral restrooms’ category for listings<sup>14</sup>. Update your Yelp search so that potential visitors are aware of your facility options.
- It is important to note that at this point there is no actual standard for gender-neutral and universal washroom signage. Your signage may differ depending on the type of washroom and what amenities are available in it. Emphasizing inclusivity as well as what is in the space are the main priorities in ensuring you have accessible signage. There are some examples of possible washrooms signs below.

**Examples:**



The Robert McLaughlin Gallery changed their washrooms signs to specify self-identification. They received positive responses both from their community and the art world after these changes were made.



The City of Markham now uses this sign for their universal washrooms



In 2015, Rainbow Health created 8 washrooms sign options that emphasize the functions available in the facilities rather than the identities of the users. All the signs say “WASHROOM FOR EVERYONE” and there are options for washrooms that have change tables, urinals, and washrooms that are wheelchair accessible. All designs are available as free PDF files.



The Royal Ontario Museum opened several gender-neutral washrooms in 2015 and decided to open more in 2016 after holding community workshops with the LGBT community in Toronto before opening their exhibit, “A Third Gender”.<sup>15</sup>

### **Useful Resources:**

Rainbow Health Ontario, “Washroom Signs”, <https://www.rainbowhealthontario.ca/resources/gender-neutral-washroom-signs/>

Entro, “Inclusive Washrooms: A Solution Through Signage”, [http://entro.com/media/uploads/Entro\\_Inclusive%20Washrooms\\_A%20Solution%20Through%20Signage\\_17.pdf](http://entro.com/media/uploads/Entro_Inclusive%20Washrooms_A%20Solution%20Through%20Signage_17.pdf)

## **Visible Inclusion**

While you may have been working towards LGBTQ2+ inclusion in your institution, if this inclusivity is not visible, visitors might not be aware of your efforts.

### **Consider:**

- Is it obvious to visitors that your institution is inclusive to LGBTQ2+ visitors?
- Is this information made public on communications and advertisements?

### **Take Action:**

- Display symbols of LGBTQ2+ inclusion at prominent places in the museum (entrances, front desk, notice boards, etc.)
  - Remember that displaying these symbols is not the end of inclusion practices. If you are displaying these symbols, make sure that all staff and volunteers are aware of what they mean and how they can support these efforts.
  - Make sure that staff and volunteers are trained on how to create an inclusive environment for LGBTQ2+ visitors.
  - Post nondiscrimination policies publicly so that potential visitors are aware of your commitments.
- If your institution rents space out for public use, welcome LGBTQ2+ groups to use these spaces.

# Addressing Public

## Language

Inclusive language use in all visitor relations is essential to maintaining a positive relationship with LGBTQ2+ communities.

### Consider:

- Are your staff and volunteers properly trained in LGBTQ2+ inclusive language use?
- Do you have a standard for language use in communications and customer service?

### Take Action:

- Rethink the language that you use in museum materials and how you address incoming visitors.
  - Replace any gendered language with gender-neutral phrases.
  - Don't make assumptions about the genders or pronouns of visitors or anyone related to them (partners, spouses, parents, children, etc).

### Useful Resources:

	TITLE /TITRE	SUBJECT /SUJET	OBJECT /OBJET	PRONOUN /PRONOM	PRONUNCIATION /PRONONCIATION
GENDER BINARY /BINAIRE DU GENRE	Ms/Mrs	she	her	hers	(as it appears)
	Mr	he	him	his	(as it appears)
	Mlle/Mme	elle	elle/la	sa	(comme il apparaît)
	M	il	lui	son	(comme il apparaît)
GENDER NEUTRAL /NEUTRE DE GENRE	Mx	they	them	their	(mix, as it appears)
	Mx	ze	hir	hirs	(mix, zhee, here, heres)
	Mx	ze	zir	zirs	(mix, zhee, zhere, zheres)
	Mx	xe	xem	xyr	(mix, zhee, zhem, zhere)
	Mx	os/ol	lo/sol	so	(comme il apparaît)
	Mx	eil/yel	lo/sol	so	(comme il apparaît)

Canadian Centre for Gender and Sexual Diversity, "Pronoun Chart" 2018

<http://ccgsd-ccdgs.org/pronouns/>

QMUNITY, "Gender Inclusivity Sheet", 2016. [http://qmunity.ca/wp-content/uploads/2015/12/Gender-Inclusivity-Sheet\\_PDF-web-SEPT-2016.pdf](http://qmunity.ca/wp-content/uploads/2015/12/Gender-Inclusivity-Sheet_PDF-web-SEPT-2016.pdf)

## Marketing

### Consider:

- Do you have diverse representation in any photographs and visuals used in marketing and advertising?
- Do you use inclusive language in your marketing?

- Do you make your LGBTQ2+ inclusivity visible in marketing efforts?

### **Take Action:**

- Try to include more diverse representations in visuals used for marketing.
  - If you take photos of staff or visitors to be used in promotions, attempt to gather a diverse representation of your audience.
- Consult with local LGBTQ2+ communities or groups to give feedback on potential marketing and communications efforts.
  - Remember to review your practices regularly to ensure that they are up to date and accurate.

### **Useful Resources:**

Human Rights Campaign, “LGBTQ Marketing and Advertising: Best Practices”

<https://www.hrc.org/resources/lgbt-marketing-and-advertising-best-practices>

Nonprofit Marketing Guide, “Where’s the Love: Is Your Communications Strategy LGBTQ Inclusive?”

<https://www.nonprofitmarketingguide.com/blog/2017/02/14/wheres-the-love-is-your-communications-strategy-lgbtq-inclusive/>

## **Making Mistakes**

Approaching all of this information about inclusion standards can be daunting if it is not something that you have very much experience in but avoiding these efforts altogether for fear of making mistakes does not address these issues.

### **Consider:**

- Have you avoided any public inclusion efforts in the past for fear of making mistakes or creating controversy?
- Have you been called out for mistakes in the past? How have you addressed these issues?

### **Take Action:**

- Set up a plan to ensure that any inclusion efforts are approved by appropriate groups and individuals.
  - Be open to criticism and comments from the diverse LGBTQ2+ communities and individuals.
- Outline the steps that you will take to move forward from the mistake.
  - This may also require consultation and advice.
  - There is no point in apologizing if you are not going to make any changes to ensure a similar mistake does not happen again.

# Definitions

**Agender:** Someone who identifies as having no gender or no gender identity.

**Ally:** Someone who defends the cause and rights of another community and is recognized by that community.

**Asexual:** A term used to describe a person who has:

1. No apparent sexual attraction, but may desire to have emotional, intellectual, spiritual relations with another person
2. A lack of emotional connection to sexual acts, but may engage in sex with partners
3. A lack of desire for, or to instigate sex, though they may engage in sexual acts with their partner.

*It should be noted that there are varying biological and psychological reasons for a person to identify as asexual, which may include: dissatisfaction with one's genitalia, psychological barriers to intimacy and intercourse, and/or having no sexual attraction towards others.*

**Bi-curious:** A term used to describe a person who is exploring the possibility of being bisexual, gay/lesbian, or otherwise being not heterosexual, and has a persistent desire to have emotional, intellectual, spiritual and/or physical relations with someone of the same or another gender.

**Bigender:** A person who identifies as having two genders.

**Biological sex:** A person's biological status as male, female or intersex. There are a number of indicators of biological sex, including sex chromosomes, internal reproductive organs, and external genitalia.

**Biphobia:** Biphobia is the fear of, discrimination against or hatred of bisexuals (although in practice it extends to pansexual and asexual people as well). It need not include homophobia or heterophobia, because there are stereotypes that are specific to bisexuals.

**Bisexual:** A term used to describe a person who has (or desires to have) emotional, intellectual, spiritual and/or physical relations with someone of the same or other gender.

**Cisgender:** Cisgender is a term used to describe people whose gender and assigned sex are congruent, and gender is not fluid. Their gender identity and gender expression line up based on society's expectations that all aspects of their gender and assigned sex should be congruent. The opposite of transgender.

**Cissexism & Cisnormativity:** Cissexism is the assumption that everyone is cisgender. It is the societal-wide tendency to view trans experiences and sex embodiments as being less legitimate than those of cisgender people - that is, non-trans people.

**Cross-dresser:** A person that permanently or occasionally adopts a gender expression contrary to the one associated with their usual gender identity. Generally, cross-dressers do not identify as transgender.

**Drag king:** Typically a woman who temporarily dresses in men's clothing and acts with exaggerated masculinity, usually for performance. As with cross-dressing, drag does not tell you a person's sexual orientation or their true gender identity.

**Drag queen:** Typically a man who temporarily dresses in women's clothing and acts with exaggerated femininity, usually for performance. As with cross-dressing, drag does not tell you a person's sexual orientation or their true gender identity.

**Gay:** A person emotionally and/or sexually attracted almost exclusively to people of their sex. In its modern sense, the term "gay" typically refers to men, but in some contexts, it can be used for both men and women.

**Gender: A.K.A – Phenotype:** A term used to describe the combination of a person's internal gender identity (as a man, a woman, genderqueer, or other presentation) and outward gender expression (as masculine, feminine, androgynous, or other presentation). Gender is a social construct, meaning it does not exist naturally but is created. It can conform to society's expectations of anatomy and gender congruity or transcend them. Gender can be fluid or fixed. It can be assigned or changed.

**Gender and sexual diversity:** A newer term, along with "gender and sexual minorities" has recently been proposed to include all people whose gender or sexual identity and sexual orientation differ from the majority of the surrounding society. The term is considered by many to be more inclusive than "LGBT" because it does not specify any gender or sexual identity whatsoever.

**Gender binarism:** The idea that gender is strictly an either-or option of man or woman, rather than a continuum or spectrum of gender identities and expressions. Gender binarism is considered limiting and problematic for those who do not fit neatly into the either-or categories.

**Gender-conforming:** Fitting in with culturally accepted ideas of what and how gender should look.

**Gender dysphoria:** A condition where a person experiences persistent discomfort or distress because of a mismatch between their gender identity and the sex they were assigned at birth or the expected corresponding roles.

**Gender equality:** The concept that all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices, and that the different behaviour, aspirations and needs of men and women are considered, valued and favoured equally. Gender equality does not mean that men and women have to become the same, but that their rights, responsibilities and opportunities do not depend on whether they are born male or female.

**Gender equity:** The fair treatment of men and women, according to their respective needs. This may include treatment that is different, but which is considered equivalent in terms of rights, benefits, obligations and opportunities. It is 'leveling the playing field'.

**Gender Expression:** The outward manifestation of our gender identity. However, some people do not have an expression in alignment with their identity (within a medicalized model, this is called Gender Dysphoria or Gender Identity Disorder). Gender expression is defined by the mannerisms we use, the role we take, and how we dress. It is how we represent our behaviour as masculine, feminine, androgynous, or other presentation.

**Gender-fluid:** Someone whose gender identity or expression changes and/or shifts along the gender spectrum.

**Gender Identity:** Our gender identity is our own sense or conviction of being a man, a woman, genderqueer (both or neither), or other presentation. Most people have a gender identity which is congruent with their physical sex. However, some do not.

**Gender-neutral:** Something without a gendered aspect or is not separated by gender. It can be used to refer to a place, an occupation, or an object.

**Gender-neutral washroom:** A washroom that can be used by a person of any sex or gender.



**Gender-nonconforming:** That which does not conform to what is culturally associated with a person's biological sex in a given society.

**Gender-queer:** An umbrella term for people with gender identities that do not fit the gender binary of masculine and feminine. While genderqueer identities vary, the most commonly used are being both a man and a woman, being neither a man nor a woman, or as a gender outside man and woman (a third gender). The one commonality that unites all genderqueer people is their rejection of the notion that there are only two genders. It should be noted that not all people who fit this definition are okay with the term or okay with being called genderqueer. That said, someone should not be called genderqueer without their consent.

**Heteronormativity:** A term used to describe the marginalization of lifestyles that do not conform to society's expectation of congruity between physical sex and gender. Instances of this include the idea that people fall into two distinct categories of sex (male and female) or gender (man and woman), that sexual and marital relations are "normal" only between people of different sexes and only one committed/married partner at a time, and that each sex has certain "normal" roles in life. The heteronormative view is that physical sex, gender identity, and gender expression should always align to either all-male or all-female cultural norms. With heteronormativity comes privilege and assimilation. It stigmatizes anybody in society that deviates from this model and is often the cause of societies' perception of abnormal, immoral, illegitimate, and ultimately unworthy in another human being.

**Heterosexism:** Heterosexism is the assumption that everyone is heterosexual. It is a form of oppression that targets gays, lesbians, bisexual, and other non-heterosexual people. Heterosexism confers rights and privileges to heterosexual people that are denied to gay, lesbian, and bisexual people.

**Heterosexual:** Referring to a person emotionally and/or sexually attracted almost exclusively to people of a different sex.

**Homophobia:** Homophobia is the irrational fear, disgust, or hatred of gays, lesbians, and/or bisexual people, or of homosexual feelings in oneself. It refers to the discomfort one feels with any behavior, belief, or attitude (in self or others) that does not conform to traditional sex role stereotypes. Homophobia exhibits itself socially in the fear of knowing, befriending, or associating with gays, lesbians, or bisexual people; fear of being perceived as gay or lesbian; and/or fear of stepping outside of accepted gender role behavior.

It exhibits itself institutionally by refusing to provide homosexuals access to services that are provided to heterosexuals, providing services differently to people who are homosexual (or perceived as homosexual) than to people who are heterosexual, or actively rejecting their rights and equal treatment to those of the heterosexual public.

**Homosexual:** A term used to describe a person who is attracted (emotionally, intellectually, spiritually and/or physically) to another person of the same gender. This is often referred to as a same-sex relationship, attraction, or partnership. However, it should be noted that the use of sex in this term is inaccurate as gender determines orientation, not physical anatomy.

**Intersex:** A term used to describe people who were born with anatomy that cannot be medically classified as belonging to a single assigned sex. This can include a combination of genitalia, secondary sex characteristics, hormones and chromosomes. A person who is intersex will most often identify as a man or woman. However, their gender identity is not always in alignment with their predominant sex.

**Lesbian:** A term used to describe a person who identifies as a woman and has (or desires to have) emotional, intellectual, spiritual and/or physical relations with another self-identified woman. Less commonly, some self-identified lesbians define the term as meaning someone who simply does not want to have these interactions with men or masculine presenting people.

**Lesbophobia:** Lesbophobia is the irrational fear, disgust, or hatred of lesbians in particular. Most of this can be classified as homophobia, but lesbophobia targets women through roots in misogyny. It is specifically targeted at women due to lesbians being unobtainable by men, and unable to be subjected to patriarchy in the same way gay men, bisexuals, or non-lesbians can.

**LGBTQ2+:** An acronym used to refer to the Lesbian, Gay, Bisexual, Transgender, Queer, Two-Spirit, Intersex, Asexual and other sexually diverse communities.

**Monogamous:** A term used to describe a person who has (or desires to have) emotional, intellectual, spiritual and/or physical relations with one partner at a time.

**MSM (men who have sex with men), MLM (men loving men): Men** who engage in sexual activities with other men but may not identify as gay/bisexual/bi-curious/or queer.

**Non-binary:** Referring to a person whose gender identity does not align with a binary understanding of gender such as either man or woman. People who identify as non-binary may redefine gender or decline to define themselves as gendered altogether.

**Pansexual:** A term used to describe a person who has (or desires to have) emotional, intellectual, spiritual and/or physical relations with another person, regardless of sex, gender identity or gender expression.

**Polyamorous:** A term used to describe a person who has (or desires to have) emotional, intellectual, spiritual and/or physical relations with multiple partners at a time when consent is given by all parties involved. It should be noted that Polygamy (which is illegal in Canada), being a relationship between a man and two or more women, is not necessarily polyamory as these relationships are often non-consensual.

**Pomosexual:** A term used to describe a person who rejects the use of labels, which identify orientation, gender identity or gender expression.

**Preferred gender pronoun:** A personal pronoun chosen by a person that matches their gender identity.

**Queer:** The literal definition of the term 'queer' is synonymous with being different and originally held negative connotations. The term was reclaimed by the LGBTQ community and is now used to describe all people who do not fit a heterosexual orientation and, in some cases, those who are transsexual or transgender. It should be noted that, as the term has its roots as a slur, not all people who fit this definition are okay with the term or okay with being called queer. That said, someone should not be called queer without their consent.

**Questioning:** A term used to describe a person who is unsure of their orientation and/or gender identity.

**Sex assigned at birth:** A term to describe a person's physical sex characteristics as defined by medical professionals, usually at birth. It is usually defined by characteristics defined by the medical profession such as genitalia (i.e., penis, vagina, testicles, ovaries, etc.), secondary sex characteristics (i.e., breasts, prostate, etc....) hormones (i.e. androgens and estrogens), and chromosomes.

**Sexual orientation:** A term used to describe the direction of a person's emotional, intellectual, spiritual, and /or physical attraction toward members of the same, opposite, or all genders.

**Trans:** An umbrella to describe a person who displays any type of gender diversity or undergo gender and/or sex transition.

**Transgender:** A term used to describe a person whose gender identity and gender expression do not align with their assigned sex and society's expectations that all aspects of gender and assigned sex should be congruent. A common term to express this concept is gender fluidity, though not all transgender people are or identify as being gender fluid and/or experiencing gender in a fluid way.

**Transition:** The period in which someone begins to live as the gender they identify with. This may include dressing differently, changing their name, making changes to legal documents, and sometimes medical intervention to alter biology (taking hormone pills, undergoing sex reassignment surgery). Every individual's transition is unique, some may not choose to undergo surgeries while others do- it is important to realize that not every transition will be or look the same.

**Transmisogyny:** A term to describe the specific oppression of trans women and AMAB (Assigned Male at Birth) trans people who present in a feminine way. While transphobia is a more general term defined as the oppression all trans people face, transmisogyny is specifically directed towards trans feminine individuals.

**Transphobia:** The fear of those who are perceived to break or blur stereotypical gender roles, often expressed as stereotyping, discrimination, harassment and violence. Transphobia is frequently directed at those perceived as expressing their gender in a transgressive way, those who defy stereotypical gender norms, or those who are perceived to exhibit non-heterosexual characteristics regardless of their actual gender identity or sexual orientation.










**Transsexual:** A term used to describe a person who experiences a transition from one sex to another. They will usually seek (or desire to seek) medical intervention (such as Hormone Replacement Therapy, Sex Reassignment Surgery, etc....) and/or alter their physical appearance to align their physical sex to their correct gender. It should be noted that not all people who fit this definition are okay with the term or okay with being called transsexual. That said, someone should not be called transsexual without their consent.



**Two-spirit:** An umbrella term used to describe indigenous people in the LGBTQ community. It was coined at an Indigenous Gay and Lesbian conference in Winnipeg in 1990. It is intentionally vague so many Indigenous people in the LGBTQ community may choose to self-identify with it and have it mean something important to them. The term often but not necessarily implies a masculine spirit and a feminine spirit living in the same body. It should be noted that Two-Spirit is not a catch-all term for people Indigenous people in the LGBTQ community, they must choose to adopt the term for themselves.

**WSW (women who have sex with women), WLW(women loving women):** Women who engage in sexual activities with other women but may not identify as lesbian/ bisexual/bi-curious/or queer.

*Glossary adapted from The Canadian Centre for Gender and Sexual Diversity and the Translation Bureau.*

# Symbols and Flags

	<p><b>Rainbow flag:</b> The rainbow flag was designed by Gilbert Bakers for the 1978 San Francisco Gay Freedom Celebration.</p>
	<p><b>Bisexual Pride flag:</b> The pink represents same-sex attraction, the blue represents opposite-sex attraction and the purple overlap represents attraction to both opposite and same-sexes.</p>
	<p><b>Pansexual Pride flag:</b> The pink stripe represents female gender, the yellow represents non-binary genders, and the blue represents male gender.</p>
	<p><b>Asexual Pride flag:</b> The black represents asexuality, grey represents the grey area between sexual and asexual, white represents sexuality, and purple represents community.</p>
	<p><b>Transgender flag:</b> The light blue stripes represent traditional the baby boy colour, the pink represents baby girls, and the white represents intersex, transitioning, or neutral, undefined genders.</p> <p><b>Canadian Transgender Flag:</b> This flag was designed by Michelle Lindsay and was first used during the 2010 Trans Day of Remembrance in Ottawa.</p>
	<p><b>Intersex flag:</b> this flag was created by the Organization Intersex International Australia in 2013. The yellow and purple were used as gender-neutral colours.</p>
	<p><b>Genderqueer:</b> The lavender stripe is a mix of the blue and pink used in the transgender flag to represent androgyny and queer identities, the white represents agender and gender neutral, and the dark chartreuse green is the inverse of lavender, representing gender identity outside of the gender binary.</p>
	<p><b>Pink Triangle:</b> This symbol originated from its use in Nazi concentration camps where gay men had to wear a pink triangle on their clothing. It was later reclaimed as a symbol of gay pride.</p>
	<p><b>Transgender symbol:</b> a combination of the symbols for man and woman and a combination of the two to represent different trans identities.</p>

	<p><b>Labrys:</b> The labrys or double-bladed axe was used by Amazons and is often adopted as a sign of matriarchal societies. It was adopted by lesbian women in the late 1970s.</p>
	<p><b>Lambda:</b> The Greek letter Lambda was used as a symbol by the New York Chapter of Gay Activists Alliance before it was adopted as the international symbols for gay and lesbian rights in 1974.</p>

## Endnotes:

- <sup>1</sup> Albert McLeod, "Two-Spirited Movement" *MAIN - Manitoba Archival Information Network*, last modified 2013, <https://main.lib.umanitoba.ca/mxq>.
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- <sup>3</sup> Greta Bauer et al., "We've Got Work to Do: Workplace Discrimination and Employment Challenges for Trans People in Ontario," *Trans PULSE*, May 30, 2011, <http://transpulseproject.ca/wp-content/uploads/2011/05/E3English.pdf>.
- <sup>4</sup> "Consolidated federal laws of Canada, Canadian Human Rights Act," *Government of Canada, Legislative Services Branch*, last modified March 23, 2018, <http://laws-lois.justice.gc.ca/eng/acts/H-6/>
- <sup>5</sup> Alison Grenier and Jacq Hixson-Vulpe, "Beyond Diversity: An LGBT Best Practice Guide for Employers," *Pride at Work*, 2017, <https://prideatwork.ca/wp-content/uploads/2017/09/Beyond-Diversity-LGBT-Guide.pdf>.
- <sup>6</sup> Alison Grenier, "Beyond Diversity."
- <sup>7</sup> Yaldaz Sadakova, "How to support transgender employees," *Benefits Canada*, October 2015, [http://www.benefitscanada.com/wp-content/uploads/2015/10/BC1015\\_How\\_to\\_support\\_transgender\\_employees.pdf](http://www.benefitscanada.com/wp-content/uploads/2015/10/BC1015_How_to_support_transgender_employees.pdf)
- <sup>8</sup> "Museums and LGBTQ," *Swedish Exhibition Exchange (Riksställningar)*, 2016 <http://www.kulturradet.se/Documents/Hbtq/MUSEUMS%20AND%20LGBTQ.pdf>.
- <sup>9</sup> Susan Ferentinos, "Interpreting LGBTQ Historic Sites," *National Park Service*, 2016.
- <sup>10</sup> "Intersectionality," *Merriam-Webster*, last modified March 18, 2018, <https://www.merriam-webster.com/dictionary/intersectionality>.
- <sup>11</sup> The Swedish Exhibition Agency (Riksställningar) "Museums and LGBTQ."
- <sup>12</sup> "LGBTQ Museum Exhibit in Moose Jaw a First for Province," *Moose Jaw Pride*, August 31, 2015, <https://moosejawpride.ca/lgbtq-museum-exhibit-in-moose-jaw-a-first-for-province/>.
- <sup>13</sup> Kim Gough and Chris O'Connor. "Programming Beyond the Heteronormative." *Roundup*, 270, 2017, 8-9.
- <sup>14</sup> Rachel Williams, "Now Use Yelp to Find Gender Neutral Restrooms," *Yelp Blog*, March 3, 2017, <https://www.yelpblog.com/2017/03/now-use-yelp-find-gender-neutral-restrooms>.
- <sup>15</sup> Sian Jones, "Now Use Yelp to Find Gender Neutral Restrooms," *CBC News*, May 25, 2016, <http://www.cbc.ca/news/entertainment/rom-gender-neutral-washrooms-1.3589399>