



# Introduction

This guide to interpreting LGBTQIA+ heritage is aimed at a range of interpreters working in any heritage setting, with any budget. Whether you are new to LGBTQIA+ interpretation or have a wealth of experience, we hope this guide is of interest and of use to you.

Queer heritage is a broad field and it would be impossible, and unwise, to offer just one way of interpreting it. The interpreters who created this guide were mindful that this advice shouldn't be prescriptive or formulaic. And so you will find no lists of dos and don'ts and there is no test that anyone reading it is expected to pass. The questions that make up the body of the guide are intended to provoke positive and constructive conversations with your colleagues and collaborators. We hope that the selection of case studies at the end of the guide can be inspiring to others.

**Good luck with your LGBTQIA+ heritage interpretation project.**



# Glossary of terms

If you're new to working with LGBTQIA+ people and heritage, some of the words and acronyms may not be familiar. We've provided this short glossary of terms showing how some of the most commonly used words can be defined.

How we use language is constantly changing and some of the terms we've included here might be challenged by LGBTQIA+ people. This is a list of modern terminology, provided here as a reference tool and may even be out of date by the time you read it. You may also come across more terms that are different, or used differently, especially in the historical record. We suggest that lists of words like these – and any that you create for fellow interpretation professionals or visitors – are kept up to date through conversation with LGBTQIA+ people and by continued consultation with your audiences.

- L** **Lesbian** – a woman sexually and/or romantically attracted to other women
- G** **Gay** – someone sexually and/or romantically attracted to people of the same sex
- B** **Bisexual** – someone sexually and/or romantically attracted to people of two or more genders
- T** **Trans** – an umbrella term to include trans men and women, non-binary, gender fluid and gender non-conforming people
- Q** **Queer** – a reclaimed, umbrella term that describes a spectrum of sexual preferences and orientations
- I** **Intersex** – (historically hermaphrodite) someone whose sex characteristics do not fit into binary gender definitions
- A** **Asexual** – someone who experiences little or no sexual attraction. Asexual people may still feel romantic attraction.
- +** **The plus sign** – recognises a spectrum of additional sexual orientations and gender identities

(Even the letters LGBTQIA+ are not standardised. You may want to choose which of these to include in your own work and also what best suits any community partners you're working with.)

# Glossary of terms

Some other terms you may come across when working with LGBTQIA+ people:

This glossary was compiled with reference to:

- LGBTQ+ good practice guide for UK Galleries, Libraries, Archives and Museums (Museums Association)
- Trans Inclusive Culture Guidance on advancing trans inclusion for museums, galleries, archives and heritage organisations (RCMG Leicester)

## **Cisgender**

A term for non-transgender people which describes someone as having a sense of gender identity that matches their biological sex.

## **Gender**

A person's sense of being male, female, or – for those who describe themselves as genderqueer – this may also mean a sense of being neither, both, or fluid.

## **Heteronormativity**

The assumption that people can be categorised within gender binaries that include sexual and/or romantic attraction to those of the 'opposite' sex.

## **Homophobia/Transphobia/Biphobia**

The irrational fear, hatred, abuse etc. of gay, transgender and/or bisexual people.

## **Intersectionality**

A term used to describe the ways in which oppressive institutions (racism, sexism, homophobia, transphobia, biphobia, ableism, xenophobia, classism, etc.) are interconnected/compounded and can impact marginalised people in society. It may also describe belonging to more than one oppressed minority identity group.

## **Non-binary**

An umbrella term for people who do not identify within binary gender ideologies.

## **Pronouns**

Gender pronouns that people may use to describe themselves: he, him, his, she, her, they, them, their (gender neutral).

## **Protected characteristics**

There are nine protected characteristics under UK equalities legislation. It is against the law to discriminate against someone because of: age; disability; gender reassignment; marriage and civil partnership; pregnancy and maternity; race; religion or belief; sex; sexual orientation.

## **Sex**

Assigned at birth in relation to someone's hormones and external and internal sex organs.

## **Transition**

The act of changing from one sex to another.

# 8 questions (and more)

to consider when planning and delivering an LGBTQIA+ heritage interpretation project

Our guidance to heritage interpreters revolves around eight questions – and other topics which flow from them. These don't have right or wrong answers. Instead, we encourage readers of this guide and their colleagues to consider each of these questions as prompts for constructive conversations, open discussions and even some debate. Your answers ought to give you confidence that your work is grounded in solid interpretive thinking.

You might want to convene a workshop or meeting (in person or online) where you discuss these questions and what they mean to you. Some of these questions may have easy answers that you've worked on before – others may take a bit longer. How you engage internal and external audiences with these questions and how you document your responses to them is up to you – we encourage you to be as creative as you want to be with them.

Over to you ...



# I

## What's your starting point?

If you've not worked on a LGBTQIA+ heritage interpretation project before, don't panic. It might seem intimidating at first, but it's worth remembering that everyone (and every heritage organisation) starts somewhere, often with small steps at first. Many have found that as they grow in confidence, those steps can soon become bigger strides and even leaps.

### Our tip:

Don't be afraid to acknowledge that you don't know something. It's better to ask advice than it is to guess or to make assumptions.

### At the start of a project, you might ask yourself...

- What LGBTQIA+ related work have you done in the past?
- What worked well and what could be improved?
- What other interpretation projects have you delivered or experienced that included marginalised groups?
- Is there a legacy of transphobia/homophobia in your organisation, your collection or heritage site? (There almost certainly will be, somewhere.)
- How can you acknowledge the thinking, practices and narratives of the past while also building a positive future for LGBTQIA+ heritage interpretation at your site?
- How can interpretive work undo, subvert or unlearn any of the practices of the past?
- Can your work 'queer' previous heteronormative thinking?
- What expertise do you have in-house to have these conversations and to move forward confidently? And who might help you to understand this better?

# 2

## How will you put care into your work?

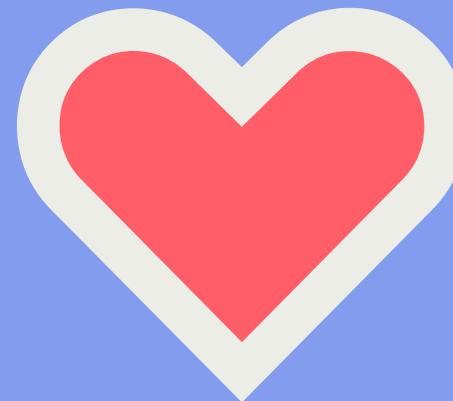
The theme of care runs through this guide. Ultimately, we recommend bringing a thoughtful, caring attitude to your heritage interpretation – both to the process of creating it and to the final result. The LGBTQIA+ lives and stories that are often the source material of heritage interpretation may be based in the brutal reality of a hostile world.

Here are a few questions to remind you to keep care in your work ...

- How are you taking care of your LGBTQIA+ visitors and allies?
- How are you taking care of your site/ collection?
- How are you taking care of those who you invite to participate in this work with you?
- How are you taking care of those whose stories you tell, whether they're alive or not?
- How are you taking care of your staff, both front of house and behind the scenes?

### Our tip:

**Be kind to yourselves** – understand that you might make mistakes along the way. While you may engage in some self-reflection, also have self-compassion and know that each time you share an LGBTQIA+ story, you're enabling a queer person to see themselves reflected in a heritage experience. That's potentially life changing.



# 3

## What landscape are you working in?

The advice around successful LGBTQIA+ engagement is shifting and can feel uncertain at times. There's plenty of guidance available, but it can be confusing. Some heritage organisations have felt a reluctant obligation to engage with queer heritage while others are delighted to be highlighting stories of LGBTQIA+ lives. The soundest interpretive work is rooted in strong values and ethical frameworks and is informed by clear institutional leadership.

Before you start work, also consider the following, which are suggested to help you explore the landscape and context in which you're working...

- What legal frameworks apply to you? (These are different in England, Wales, Scotland, Northern Ireland and Republic of Ireland? (e.g. the Equality Act) What are your obligations under these laws and how can they also be of inspiration to your work?
- What are your organisational aims and purposes (mission, vision, values etc)?
- How can these strategic objectives underpin your work?
- Will you commit to creating a public statement of support for LGBTQIA+ people? How will you embody that in your work?
- Aside from your legal obligations, how will you make your LGBTQIA+ interpretation truly and intentionally led by your values, rather than simply being a performative or box-ticking exercise?
- How will you maintain an ethical approach to interpretation all through the life of your project and beyond?
- How will newly created LGBTQIA+ interpretation sit alongside existing content at your site? Will it become a permanent part of your visitor offer?

### Our tip:

Take time to think through the ethical considerations, legal frameworks and practical challenges of LGBTQIA+ interpretation, but also to be open to the positive change that will emerge from engaging with LGBTQIA+ heritage.

# 4

## How will you include people in your process of creating interpretation?

The best heritage interpretation is not made by people sitting alone at their desks, but through inclusive practice. By bringing fresh perspectives and outside voices into your organisation and into your interpretation planning, you work will be all the more authentic and relevant to the lives of LGBTQIA+ people. Including people in your work takes time and effort, and needs recognition, but it's definitely worth it.

**Before you invite people to be a part of your work, consider...**

- What do you know about your audience already?
- What do you not know about them and how might you find that out?
- What do your public-facing staff tell you about how your visitors think about LGBTQIA+ issues?
- How will you keep LGBTQIA+ people (audiences, users, visitors etc) at the heart of what you do?
- Will you use co-creation and/or co-curation models and if so, what will these look like?
- Who holds the power in this project and how will authority be shared between you and your participants?
- How might you enable community members to challenge or critique their representation in the interpretation?
- Who are the best people to invite to be a part of your work?
- Will you work with easier-to-reach people or a more targeted group?
- How will you acknowledge and remunerate people – staff, participants, consultants, critical friends and others – who offer their time and labour to support your work?
- If you ask LGBTQIA+ members of staff to contribute, will they have to do it on top of their existing work? Will you recognise and reward this time, effort and lived experience?
- What will happen to people you've engaged with after the project finishes? Will there be an opportunity for them to remain involved in the work of your organisation?

### Our tip:

Keep the phrase **'nothing about us without us'** in your minds when creating LGBTQIA+ heritage interpretation.

# 5

## How will you make use of words and images in your interpretation?

Language matters. It's constantly changing and the terminology and definitions of words shift over time. Language that was used in the past may have been challenged – and the words we choose to use today may not be suitable in the future. There are also image-led LGBTQIA+ stereotypes that may not be helpful. Pink triangles and rainbow flags are recognisable images, but they can be overused and they're not always inclusive.

Some heritage organisations are so scared of getting LGBTQIA+ interpretation 'wrong' that they feel paralysed when it comes to writing text and designing graphics. Instead of panicking about saying the right thing, just speak the truth. And if you aren't sure how to write it or say it, ask someone who is more confident or experienced to help out (though do be sure you reward them for that work.)

- Will you provide a glossary or definitions of the terms you're using in the exhibition, to help your visitors? (Like *page 3* of this document?)
  - What does inclusive language look like to you? (And what does exclusive language look like?)
  - How might LGBTQIA+ people assist you in ensuring that the language you use is appropriate, relevant and up-to-date?
  - Will you be able to adapt and update interpretation as LGBTQIA+ language and trends evolve over time?
- 
- How will you show the diversity of people who identify as LGBTQIA+ in imagery?
  - What LGBTQIA+ design influences might you make use of without falling into design clichés?



Museum of the Home © Steve Slack

### Our tip:

Share drafts of your words and design work with LGBTQIA+ people. Ask them for their genuine responses and don't be afraid of making edits that improve the results.

The AHI has a best practice Guide on Interpretive writing (Guide no. 7)

# 6

## How will you ensure your interpretation is authentic, not based on assumptions or generalities?

Some of the most impactful interpretation is highly personal. LGBTQIA+ people lead all sorts of lives and heritage interpretation is a great place for sharing the diversity of real experiences.

When we ground our work in the lived experience, it has humanity and authenticity. But the telling of real-life narratives comes with a responsibility to the people whose stories we represent. The historical record is populated by many stories of persecution, mistreatment and criminalisation. But the stories of our lives don't need to be sensationalised. They just need to be told.

- Can you be sure that the content you create has integrity, authenticity and accuracy in it?
- How can first-person quotations, articles, archive items and images support the stories you're telling?
- Do you have the permission of everyone involved in your project to show their story? Are you confident that you're not inadvertently outing people without their consent?
- How will you preserve the confidentiality of those who don't want their stories told, or their names featured?
- Have you made any assumptions in the interpretation you created? Have LGBTQIA+ people had a chance to review everything that gets written about them?
- How will you tell complex or serious stories in your heritage interpretation in a way that does justice to lived experience, but also makes them accessible to all?
- How will you balance stories of positivity and joy with stories of sorrow and struggle?
- How will you tell consensually agreed stories of trauma with the care they deserve?

Gallery of Modern Art, Glasgow © Steve Slack



### Our tip:

**Stay true to the facts.** There's no need to embellish reality or add unnecessary drama. The story is often powerful enough.

What colour are you today?

How do you feel today?

# 7

## How can people respond to your interpretation and give feedback?

There's little point creating LGBTQIA+ interpretation for visitors if you don't know what impact it has on them. When planning your interpretation, we recommend including a feedback loop – a process by which people can tell you what they think. Visitors feel an added level of engagement when they are invited to give their responses and often, amongst all that feedback, lie some fabulous ideas or inspiration for what you'll do next.

- How will onsite visitors and digital users of your interpretation be able to tell you what they think of your work?
- How will you ensure that opportunities for giving feedback are as accessible as possible?
- Other than paper questionnaires, can you think of creative and engaging ways for visitors to let you know their opinions and ideas?
- Is there an open-ended feedback space where visitors can express themselves – where they can draw an idea, write a poem or leave feedback of any other kind?
- Do visitors have the opportunity not only to react to what they have experienced, but to tell you what they'd like to see you do next?
- Can visitors safely challenge the interpretation they experience and suggest alternatives?
- Have you allocated enough budget for a robust evaluation to take place?
- Is there time for you to analyse results and for a reflection on those findings, so that they can impact your organisation's work in the future?
- How will you let the communities that you've worked with know how the project went?
- Will you invite genuinely critical and constructive feedback from your visitors?

### Our tip:

It would be a shame to collect information from your audiences and then do nothing with it. **Have a plan for how responses to your interpretation can have impact on future policies, practices and interpretive work.**



The AHI has another best practice Guide on **Demystifying Evaluation (Guide no. 12)**

# 8

## Are you ready for any negative responses?

Unfortunately, LGBTQIA+ interpretive projects sometimes receive backlash, unhelpful comments or negative coverage in the media and online. Queer heritage can be used as a political football and attract the wrong kind of attention. Creating LGBTQIA+ interpretation doesn't mean you're definitely going to get discouraging feedback, but it's worth taking time to prepare for potentially negative comments so that you can plan a response that's measured and well-composed.

- How will you prepare your organisation and your staff for critical comments?
- How can you support those who talk to visitors on a daily basis to enable them to answer questions from the public about LGBTQIA+ interpretation?
- Can you tell the difference between genuine criticism of your interpretive work and hateful or bigoted comments?
- How can a response to criticism be presented not simply as a defence of your work, but also a statement of what you believe in?
- Can you use dialogue with your critics as a starting point for a constructive conversation about the future?
- Are you clear on your legal and institutional remit and obligations?
- Does your organisation have support mechanisms for staff who field to such queries? Do all staff know how to respond and when to escalate feedback?

### Our tip:

Try to meet bigotry and anger with a calm head, not an angry one (even if you want to scream). By knowing your position and understanding your values (*see page 8*), you'll be in a better position to create a strong defence for your work. **Stand your ground and be firm when telling the world that your organisation is not a platform for hate speech.**



Museum of Transology © Steve Slack

# LGBTQIA+ heritage interpretation case studies

This selection of projects has been chosen to represent something of the wide range of interpretation taking place in recent years – indoors and outdoors; with large and small budgets; temporary and permanent. There's so much happening at heritage sites across the country and we have had to leave out plenty of great projects due to space. Perhaps something here will catch your attention or inspire your future work.



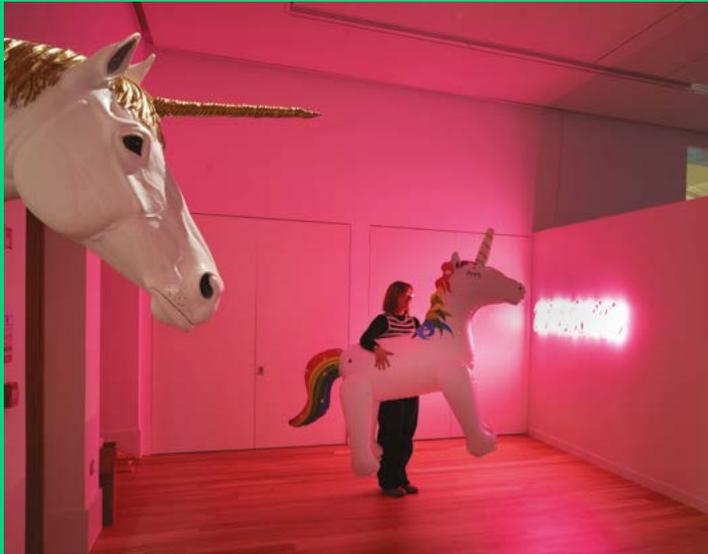
Queer Britain  
© Dan Vo and Queer Britain

## Unicorn exhibition Perth Museum

This 2024 temporary exhibition explored the story of Scotland's national animal, created to coincide with the opening of the new Perth Museum. It integrated six newly-commissioned artworks exploring the unicorn as a modern symbol of the LGBTQIA+ community alongside museum collections

and prominent loans. This was the first exhibition at the museum to centre queer stories, and won the 2024 Championing Social Justice Award from the Museums Association.

[perthmuseum.co.uk/inside-the-museum/previous-exhibitions/unicorn/](https://perthmuseum.co.uk/inside-the-museum/previous-exhibitions/unicorn/)



© Julie Howden

## Trancestry: 10 Years of the Museum of Transology

This 2025 exhibition was a celebration of a decade of gathering the UK's most significant collection of objects representing trans, non-binary and intersex people's lives. Featuring hundreds of donated items, Trancestry formed a giant collage of personal stories, grounded in real lived experience. MoT continues to collect objects. They say: "We will write ourselves back into history, on our own terms, in our own words."

[museumoftransology.com](https://museumoftransology.com)



© Steve Slack

## Free LGBTQ gallery tours V&A Museum

Each month, a volunteer leads a one-hour tour of the museum galleries, exploring gender and sexual identities through a selection of displayed objects. The tours have been running for 10+ years and are now embedded in the V&A's public programme. The V&A also has a LGBTQ working group, a blog called Out in the Museum and a selection of LGBTQIA+ collection items available to view in their reading room.

[vam.ac.uk/info/lgbtq#events](http://vam.ac.uk/info/lgbtq#events)



© The Board of Trustees of the Victoria and Albert Museum

## A dash of lavender: celebrating diversity in people and plants Chelsea Physic Garden

Despite LGBTQIA+ people being labelled 'unnatural', the natural world is full of characteristics that defy societal norms and binaries. This self-led trail of the garden invites visitors to engage with a range of plants, insects and art installations to consider what natural and unnatural mean. The trail was launched for LGBT History Month and accompanied by scheduled tours for four years before being turned into a year-round trail. Interpretation was also updated to include information on queer ecology, underlining their commitment to telling LGBTQIA+ stories.

[chelseaphysicgarden.co.uk](http://chelseaphysicgarden.co.uk)



© Chelsea Physic Garden and Fikayo Adebajo

# The National LGBTQ+ Museum Queer Britain

Queer Britain Museum is the national LGBTQ+ museum. Its mission is to preserve, reclaim and inspire LGBTQ+ history and culture. Through exhibitions, displays, public programming and by building their collection they activate public understanding around the issues that LGBTQ+ people faced in the UK from the past, give visibility to the present, and advocate and fight for social justice in the future.

[queerbritain.org.uk](http://queerbritain.org.uk)



© Queer Britain

# Campfire Heritage Stories Chiltern Open Air Museum



© Cat Cross

Each year the museum invites representatives from a particular community group to share stories and thoughts around a campfire. In 2025 they invited four queer storytellers to use words and objects from the Museum's collection to trigger stories and reminiscences. The audience of 50 people (and one dog) listened and

toasted marshmallows and were invited to add their own responses to the words and objects. The stories, along with 'vox pops', were recorded for the Museum's oral history archive.

[coam.org.uk/blogs/lgbtq-campfire-heritage-stories](http://coam.org.uk/blogs/lgbtq-campfire-heritage-stories)

## Ladies of Llangollen exhibition Plas Newydd

At the grand country home of Lady Eleanor Butler and Miss Sarah Ponsonby, visitors can see the story of their relationship set in context of their home, intentionally normalising (not sensationalising) their lives together. Plas Newydd consulted with LGBTQIA+ people when making this exhibition and has also commissioned queer artists to respond to the site. They hope that by telling stories of courage, independence and companionship, they can inspire such feelings in their visitors.

[denbighshire.gov.uk/en/leisure-and-tourism/museums-and-historic-houses/plas-newydd-llangollen.aspx](https://denbighshire.gov.uk/en/leisure-and-tourism/museums-and-historic-houses/plas-newydd-llangollen.aspx)



© Ruth McKew

## Rainbow Revolution exhibition and trail National Museum of Ireland

Following a temporary exhibition of artefacts that document some of the most memorable moments in the Irish LGBTI+ movement, the museum created a trail that runs throughout the permanent

Decorative Arts & History galleries at Collins Barracks focusing. Videos telling the stories of LGBTI+ people in Ireland were on display and have

subsequently been loaned to local authority museums across the country. The NMI also collects new oral histories, documenting LGBTI+ life and the rights movement in Ireland.

[museum.ie/en-IE/Museums/Decorative-Arts-History/Exhibitions/Rainbow-Revolution](https://museum.ie/en-IE/Museums/Decorative-Arts-History/Exhibitions/Rainbow-Revolution)



© National Museum of Ireland

# Speak Out archive and exhibition

## The London Archives



© The London Archives (City of London Corporation)

This community led LGBTQ+ oral history project sought to record interviews that would compliment and challenge more formal historical records of LGBTQ+ lives and experiences in the archive. The subsequent exhibition of archive material included a graffiti wall in the exhibition space displaying posters defining the LGBTQ+ acronym. Visitors were invited to

use pens to offer new definitions, dispute existing definitions and share anything else that they wanted. All of the comments have been recorded and form part of the publicly accessible Speak Out Collection.

[thelondonarchives.org/our-work/speak-out-london-diversity-city](https://thelondonarchives.org/our-work/speak-out-london-diversity-city)

# We get to choose our families exhibition

## Whitechapel Gallery

This 2022 exhibition about chosen families was curated by trans and nonbinary people in collaboration with local communities and with the Museum of Transology. The gallery relinquished curatorial power, handing this over to those with lived experience relevant to the topic. The display was a chosen family in its own right:

a thoughtful selection of portraits, video, objects and stories drawn from different origins, backgrounds and experiences, set against a backdrop of queer domesticity.

[whitechapelgallery.org/exhibitions/we-get-to-choose-our-families](https://whitechapelgallery.org/exhibitions/we-get-to-choose-our-families)



© Whitechapel Gallery

# The Welsh County LGBTQ+ Timeline Collection

## Welsh Government



© Norena Shopland

Wales is the first place in the world to have a comprehensive, publicly accessible collection of LGBTQIA+ history for the entire country (the 22 counties of Wales plus the historic county of Gwent). The initiative grew from Welsh Government-commissioned training for museums, libraries and archives to collect local LGBTQIA+ history. The documents are aimed at the general public, are open access and can be copied or adapted, with credit to the authors.

[lgbtqcymru.swansea.ac.uk/2024/02/04/the-welsh-county-lgbtq-timeline-collection/](http://lgbtqcymru.swansea.ac.uk/2024/02/04/the-welsh-county-lgbtq-timeline-collection/)

# Queer History Club

## Royal Museums Greenwich

This monthly meet-up at the National Maritime Museum explores queer history in the collection and the process of creatively queering this history. No history credentials or expertise are required and all are welcome. The group has hosted queer heritage events in the Museum, created a collaborative artwork for an exhibition, launched

a queer research methodology and formed a queer sea shanty choir. Members of museum staff attend the group, feeding the results of their discussions into the work of the Museum.

[rmg.co.uk/schools-communities/queer-history-club](http://rmg.co.uk/schools-communities/queer-history-club)



© Linnea Meartens

# Queer Reflections

## National Galleries Scotland

Members of NGS's Queer Colleague Network selected works of art from across the collection that mean something to them in the context of LGBTQ+ representation. Their personal reflections on the works are posted publicly on the NGS website. The network, a collective of LGBTQ+ and questioning colleagues, advocates for Queer visibility, nurtures an intersectional and supportive workplace with internal initiatives, as well as advising on policy development, interpretation, and digital projects such as the Not Seeing Straight and Art & Defiance video series.

[nationalgalleries.org/art-and-artists/features/queer-reflections](https://nationalgalleries.org/art-and-artists/features/queer-reflections)



© National Galleries Scotland

# Identities exhibition

## Peterborough Museum and Art Gallery

This collection of portraits of queer people in and around Peterborough was compiled by trans females Teddi and Alexa Vox. The photographs are combined with stories of ancient local queers. Each portrait is displayed alongside the pride progress flag and an associated flag relating to the sexuality/gender identity of the sitter. What started out as an arts engagement project has become a permanent display in the museum, produced by Q productions and supported by the Nene Park Trust and NLHF.

[peterboroughmuseum.org.uk/news/identities-installed-at-peterborough-museum-art-gallery](https://peterboroughmuseum.org.uk/news/identities-installed-at-peterborough-museum-art-gallery)



© Steve Slack

# Further reading

## LGBTQIA+ interpretation guidance and advice

- Amplifying LGBTQ voices toolkit (Queer Britain)
- LGBTQ+ good practice guide for UK Galleries, Libraries, Archives and Museums (Museums Association)
- Trans Inclusive Culture Guidance on advancing trans inclusion for museums, galleries, archives and heritage organisations (Research Centre of Museums and Galleries, University of Leicester)
- Gendering the Museum Toolkit (James Daybell and Kit Heyam)
- How to queer your historic house (Indigo Dunphy-Smith in partnership with Queer Heritage and Collections Network Museums Galleries Scotland)
- Challenging Perceptions: interpretation for diversity and inclusion (Association for Heritage Interpretation)
- LGBTQ+ inclusion in European Museums: an incomplete guide (Network of European Museum Organisations)
- LGBTQ Interpretation Resource Kit (American Association of State and Local History)
- Interpreting Transgender Stories in Museums (Association of American Museums LGBTQ Alliance)
- Welcoming Guidelines for Museums (Association of American Museums LGBTQ Alliance)



# Project team

This document was created collaboratively by a team of interpreters with a range of lived experience and professional backgrounds in heritage interpretation.

- **Simon Banos** (he/they) is an exhibition designer and doctoral researcher at Central Saint Martins, exploring curatorial practices in the era of the accelerating 'physical' phenomenon. With a background in architectural engineering and narrative environments, he collaborates with leading institutions while also curating and presenting new-media and performance work.
- **Storm Greenwood** (she/her) is an artist-scholar with a research focus on queer, decolonial and feminist art praxes. She has a PhD in botanical art and a book forthcoming with MAI (Punctum Books). Alongside her research, she works as an interpretation producer at Royal Botanic Gardens, Kew.
- **E-J Scott** is a curator, cultural producer and academic whose practice focusses on enabling communities who may traditionally have been marginalised in museums to recentre their histories via interventive participatory practice. E-J is a Senior Lecturer at Central Saint Martins, University of the Arts London. They founded the Museum of Transology in 2014, now the largest collection of material culture representing trans lives in the world.
- **Norena Shopland** (she/her) is a Welsh historian and writer who specialises in LGBTQ+ research and history. She is one of the founders of the network forum Hanes LHDT+ Cymru / LGBTQ+ Research Group Wales, diversity officer for the Women's History Network and author of A Practical Guide to Searching LGBTQIA Historical Records. Norena was awarded an Honourary Doctorate of the Open University, for raising awareness of diversity in Wales.
- **Steve Slack** (he/him) is a heritage interpretation consultant and author of *Interpreting heritage: a guide to planning and practice*. Working across museums, archives, libraries, galleries and outdoor sites, he seeks to create interpretation that is both inclusive of and relevant to visitors. He is a Fellow of the Association for Heritage Interpretation.
- **Sabrina Willekens** (she/her) hails from Germany and now lives in Scotland. She has been involved in Interpretation, Tourism, Education and Training for most of her working life. She is passionate about giving voices in her work to the underrepresented and marginalised in history, heritage in culture, particularly women, ethnic minorities and members of the LGBTQIA+ community to enrich and widen cultural and heritage understandings for all.
- **Choon Young Tan** (he/him/his) is an EDI advisor and also volunteers as Head of Strategy at Voice ESEA, a non-profit dedicated to uplifted and amplifying East and Southeast Asian voices and stories, with a particular focus on British ESEA history through an annual exhibition.



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## Peer reviewers:

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- **Damon Mahoney**, Lecturer in Graphic Design at University of Cumbria, Creative Director at Isle Studio and AHI Trustee.
- **Beth Môrafon**, Creative Director at VisitMôr and former Chair of the AHI.

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