

Call for Papers

Museum Queeries: Two-Spirit, Indigiqueer, and LGBTTQ* Interventions into Museums and Curation

Edited by Angela Failler, Michelle McGeough, and Heather Milne

As institutional spaces, museums are often closely linked to national identities and histories and also, tacitly, to heteronormative and cisnormative representations of the polity and public culture. We seek contributions for an edited volume titled *Museum Queeries: Two-Spirit, Indigiqueer, and LGBTTQ* Interventions into Museums and Curation* that prioritizes Two-Spirit, Indigiqueer, lesbian, gay, bisexual, transgender, transsexual, and queer contributions and interventions into museums and museum studies. The idea of “queering” or “queerying” the museum in this case is not only about addressing the museum’s representation of gender and sexuality but also challenging normative formations -- including white privilege, racism, and settler colonialism, among other systems of oppression -- as they operate alongside and with transphobia and homophobia in the context of museum and curatorial spaces.

We invite contributions including academic essays, interviews, curatorial essays, exhibit reviews, exhibit statements, visual/graphic artwork, photo essays, or other creative responses that address (but are not limited to) the following questions:

- How have museums engaged (or not engaged) queerness in their curatorial mandates, collections, and archives?
- What does it mean to navigate the museum as a queer person? (How) do marginalized LGBTTQ* people -- in particular, queer and trans people of colour, Two-Spirit and Indigiqueer people, queers with disabilities, and queer elders and youth -- see themselves (or not) in museums?
- What kinds of early interventions have preceded contemporary practices of “queering the museum”?
- What have Two-Spirit and/or Indigiqueer approaches to museums and curation looked like?
- What forms might unsettling and decolonizing queer museology take? How can white settlers and other non-Indigenous peoples and/or institutions respond responsibly to this call?
- How might queering, unsettling, decolonizing, and anti-racist theories and practices be brought together to inform curatorial strategies and broader changes in museum cultures?
- How does the relationship between place and (colonial) history shape possibilities for queering the museum?

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- How have museums utilized discourses of “pride” at the expense of providing opportunities for visitors to learn from “difficult knowledge” or representations of systemic and individual violence against Two-Spirit, Indigiqueer, and LGBTTTQ* people?
- What is the potential for museums to serve as sites of redress for past and present violence against Two-Spirit, Indigiqueer, and LGBTTTQ* people?
- How might we (re)conceive of museums as queer spaces? For example, what are the possibilities and/or limits of re-interpreting existing collections queerly? What other technologies, strategies, and modes of engagement and activism can be used to queer the museum?
- What can be the role of academics, activists, and diverse communities in the transformative project of queering the museum? How can/do queer collaborations that exist beyond the museum productively intervene in the museumification of cultures?

Contributions to this collection may also take up these questions in relation to curated spaces beyond the museum including galleries, archives, and libraries.

We welcome contributions from curators and museum professionals, established and emerging scholars, artists, and community activists.

Please send a one-page proposal outlining your submission (along with a short bio) by **February 14, 2022** to: museumqueeries@gmail.com

Questions may be directed to the editors:

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