May 11, 2017

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Dear Ms. Schultz:

This is to certify that the unbound and signed copy of your approved thesis, "If Sexual Orientation is a Choice, When Did You Choose? A History of the LGB Student Group at The University of Wisconsin-Eau Claire, 1983-2000" has been forwarded to the library where it will be digitized and uploaded for nonprofit, educational purposes in two years, as you requested. Congratulations on the successful completion of this paper, and best wishes in your future endeavors.

Sincerely,

Mary F. Hoffman, Interim Dean
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If Sexual Orientation is a Choice, When Did You Choose?
A History of the LGB Student Group at
The University of Wisconsin-Eau Claire, 1983-2000

By

Melissa R. Schultz

A Thesis Submitted in
Partial Fulfillment of the
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If Sexual Orientation Is a Choice, When Did You Choose?
A History of the LGB Student Group at
the University of Wisconsin-Eau Claire, 1983-2000

By

Melissa R. Schultz

The University of Wisconsin-Eau Claire, 2017
Under the Supervision of Dr. Selika Ducksworth-Lawton

The University of Wisconsin – Eau Claire’s Gay/Lesbian student organization (GLO) formed in 1983 and was recognized by the University in 1984. The students spent most of their social lives off campus. The student group offered education for the students and staff when there was great uncertainty during the AIDS epidemic and misconceptions of gays and lesbians. In the early 1990s the student group changed their name to GLOBE to incorporate bisexuals (Gay, Lesbian Or Bisexual Equality). Violence was directed at the gay, lesbian, and bisexual students around the time of the “Don’t Ask, Don’t Tell” military policy including LGB people. The chronological timeline details the history of the gay, lesbian, and bisexual student group on the Eau Claire campus from 1979 through 2000. Though Eau Claire is not unique as seen through AIDS, “Don’t Ask, Don’t Tell,” and the murder of Matthew Shephard, the students and their activism promoted equal rights that eventually changed the cultural landscape at the University of Wisconsin – Eau Claire.

Dr. Selika Ducksworth-Lawton (advisor) May 4, 2017
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I: Introduction

Student organizations offer a unique lens to understand some of the rich histories that occurred on universities over the years. Students with like-minded ideas and interests formed various student groups on the University of Wisconsin-Eau Claire (UWEC) campus early in its history. One of the easiest ways to determine how the University changed is by looking at the student organizations and their interaction with the administration. As the University changed, so too did the student groups. This paper explores the history of the student organization PRIDE, the gay, lesbian, bisexual, transgender, queer, intersex, asexual and ally community, through the year 2000; the administration and institutional response to the lesbian, gay and bisexual (LGB) activism; places The University of Wisconsin - Eau Claire’s experience with the sexuality movement into context by exploring the responses to AIDS, Don’t Ask, Don’t Tell, and the murder of Matthew Shepard; and argues that individual contributions and interactions fuel any social movement. PRIDE stands for Promoting Rights Inclusivity Diversity & Equality and is the current name of this student organization. The group changed its name multiple times throughout its history.

David Reichard wrote an article that very much reflects the difficulty in writing a history of the lesbian, gay and bisexual student organizations. He “faced the limitations of ‘official’ records - with their silences and sometimes particular agendas in describing queer people.”¹ A majority of the annals left behind are only minute artifacts of a history.

A majority of the students who belonged to the LGB student organizations in the early 1970s, and even into the 1980s did not feel comfortable listing their names on an organizational piece of paper because they frequently were targeted for discrimination and physical violence. Few members of the student groups publicly acknowledged their sexual orientation, which is commonly referred to as being “out.” “Out” students led these organizations into formation. Reichard explained that oral testimonies gave a retroactive voice to the sexuality movement by having narrators tell their experiences from the 1960’s and 1970’s.² Many oral histories animate the sentiments expressed from minimal documentation left behind from these student organizations. While LGB archival collections contain a variety of movie pamphlets, AIDS information, dance posters, and other non-specific artifacts, the oral histories emulate similar details, like what movies may have meant to the students, or even when dances occurred if the information wasn’t on the poster. Without conducting oral histories, the history of the LGB group fades away without capturing the rich memory of an undocumented group. Reichard focused on the 1960’s and the 1970’s in California in his article, but Wisconsin, and especially Eau Claire, emulated the same tendencies in the 1980’s when they formed the Gay Lesbian Organization (GLO).

Oral histories capture so much more than what is left behind through various forms of ephemera. Without oral testimonies, many of these pieces of leftover history remain a mystery to researchers. Reichard points out that,

Oral histories [...] reveal the highly-contested nature of that visibility with narrators frequently describing struggles over the very presence of such posters and fliers on campus. Thus, being able to animate queer campus ephemera

² Ibid.
through oral history leads to a much deeper understanding of gay and lesbian student experiences on campus.¹

To paint a true picture of what kinds of events and discussions took place on campus, researchers must dig through a variety of collections in order to find snippets of primary documentation. Examples of where to look for primary sources in LGB history would be in the student newspapers, student organization files, student senate minutes, local newspapers, police files, LGBTQ resource centers, and alumni phone books.

The LGB student community at the University of Wisconsin—Eau Claire owns a rich history, which is broken into two chapters. The first chapter of this work focuses on the climate prior to forming the group, the politics of forming the LGB student group, and explores how the human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) played a significant role on the campus. The second chapter discusses the evolution of sexual orientation rights on the UWEC campus after the AIDS disease became better understood and the resulting impact on the student organization, how the LGB students dealt with difficulties and violence towards their student group, and how the campus community grew to accept LGB students. The fluidity of the climate fluctuates throughout the paper, which explains the changes in the societal acceptance towards various sexual orientations and the rights that go along with them.

There are a variety of topics typically debated surrounding LGBTQ issues. The discussions of religion, same-sex marriage, and nature vs. nurture all tend to be controversial topics. It is not the intent of this paper to argue one way or the other on any of those topics, however, as students debated these topics regularly, they are included as a sign of the sentiment on the University of Wisconsin – Eau Claire campus. Terminology

¹ Ibid, 39.
for the LGBTQ community continues to evolve, so LGB is used for all forms of sexual identity when there is no clear distinguishing term in the primary documents. In order to understand how this particular group of students grew and changed over time, it is important to see how terminology also morphed. The paper focuses on a specific time at the University of Wisconsin – Eau Claire, which at the time did not even have common terms for transgender or transsexual people. Given how recent the transgender movement is, it remains out of the scope of this paper to include.

Transgender history, while included in the LGBTQ bracket, is a separate sexuality movement, which makes it difficult to interpret their history along with LGB students. Transgendered individuals face an extra layer of discrimination as most people sort people into categories; such as white, African American, gay, lesbian. Placing a transgender person into a category creates a sense of uneasiness for some people, even within the LGB community. The ACLU added “trans issues” to their campaign towards the end of the 20th century, as the notion of being male or being female provoked fears and challenged stereotypes in a way that being gay, lesbian, or bisexual did not. As these issues are different enough, there should be extensive research dedicated to understanding the transgender story, rather than lumping transgendered individuals into the same category as LGB individuals.

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4 The current umbrella term to describe this group is LGBTQQIAA, which stands for lesbian, gay, bisexual, transgender, queer, questioning, intersex, asexual, and allies.
7 I believe bisexual individuals face similar discrimination as transgendered individuals, but in a different way. Within the LGBTQ community, I’ve seen discrimination towards someone bisexual because they
There were a variety of methods used to gain the information for this paper. Interviews conducted include alumni, current students, faculty, and staff. The participants surfaced through researching student groups, reading through old editions of *The Spectator*, advice from faculty, and suggestions from other participants. Other places of research included student newspapers, student organization files, student senate minutes, local newspapers, police files, LGBTQ resource centers, and alumni phone books.

In undocumented communities, oral histories become the strongest form of primary sources, as many communities prefer to exist without a paper trail. Historians work collaboratively with the public to fill in historical voids, essentially becoming detectives working with fragmented pieces of history. The oral testimonies from members of the LGBTQ community fill in the gaps left between newspaper articles and minimal group organization files. Their story shows that individual contributions propel social movements forward, which can be seen through AIDS, “Don’t’ Ask, Don’t Tell,” and the murder of Matthew Shepard. The students play a larger role in moving the Sexuality Movement forward on the UW-Eau Claire campus.

aren't “gay enough,” or “lesbian enough.” This is another area that could be developed further, but will not be separated out in this paper.
II. Eau Claire, 1979-1989

The University of Wisconsin - Eau Claire, similar to the majority of schools, recognized their LGB student organizations after the Stonewall Inn riots in Greenwich Village in 1969. The riots sparked the Sexuality Civil Rights Movement, which allowed gays, lesbians, bisexuals, and transgendered individuals to fight for their right to exist publicly. While Eau Claire students may have founded their student organization later than other schools, the students became pioneers in their own right. In this chapter, the history of how the student group emerged, evolved, and impacted their social movement is detailed from 1983 to 1989. After 1989, the student group evolved to include bisexual students and included more social activities, marking a significant change within the student group.

The riots at the Stonewall Inn in 1969 marked a change in the sentiment felt by the gay, lesbian, bisexual, and transgendered community. Prior to the Stonewall Riots, the “gay” community met each other in secrecy, usually in bathhouses, clubs, and films. A large portion of the community remained “in the closet,” for two main reasons. First, many gay or lesbian veterans from World War II recalled the negative stigma of the blue discharges. Blue discharges dishonorably discharged men and women from the armed forces found guilty or guilty by association of “homosexual” tendencies. A second reason for remaining hidden was that ‘homosexuality’ was conflated with Communist and Communist sympathies or became a vulnerability to blackmail during the search for

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Communists instigated by Senator McCarthy during the Cold War. These searches sought to disgrace gay and lesbian government workers by linking them with Communists, which resulted in removing them from their positions of authority. Regardless of which form of discrimination affected them the most, the Stonewall Riots became a defiant scream for equality and the right to be who they are in public.

The Stonewall Inn was a Mafia-run club where gay men could socialize because many "clubs were closed down [...] by the police, [and] gay people were desperate for places to meet.” This club allowed its patrons space, security, and freedom, which society robbed them of elsewhere. The police wanted to end the Mafia run gay establishment because they operated without a liquor license and lacked sanitation. On Saturday June 28, 1969, undercover cops mingled inside the joint to figure out which individuals ran the business. The cops raided the bar and arrested the Mafia employees along with some gay, lesbian, and transgendered patrons, which then resulted in the patrons taking a stand against the police. One of the patrons stated,

[W]e felt that we had freedom at last, or freedom to at least show that we demanded freedom. We didn’t really have the freedom totally, but we weren’t going to be walking meekly in the night and letting them shove us around – it’s like standing your ground for the first time and in a really strong way, and that’s what caught the police by surprise. There was something in the air, freedom a

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9 George E. Haggerty, ed., *Gay Histories and Cultures: An Encyclopedia*, (New York: Garland Publishing, Inc., 2000), 576-577; Senator McCarthy suggested that people who were "homosexual" were likely to be corrupted by Communists and would leak vital government information.

10 Also, known as the Lavender Scare.


13 Carter, 88.
long time overdue, and we’re going to fight for it. It took different forms, but the bottom line was, we weren’t going to go away. And we didn’t.\textsuperscript{14}

The riots continued through July 2, 1969. The Stonewall Riots became the strongest and most defiant pushback from the LGB community.\textsuperscript{15} This is a defining moment because it was the strongest pushback towards the heterosexual community and the oppression they put onto the LGBT community. It is important to note that Stonewall would not have been the same milestone without transgendered individuals. While it was a huge milestone for the “gay revolution,” Sylvia Rivera, a transgender woman, claimed to have thrown the first bottle that sparked the riots, essentially leading the way of the revolution.\textsuperscript{16}

The Stonewall Riots represented a turning point between gay and lesbian groups, such as the Mattachine and the Daughters of Bilitis, and the new identity of the Sexuality Civil Rights Movement after Stonewall.\textsuperscript{17} Eventually, groups such as the Gay Liberation Front (GLF) and Gay Activists Alliance (GAA) organized across the country in recognition of the newly earned power of openly exposed sexual orientation.\textsuperscript{18} The Stonewall Riots legacy represents “the ongoing struggle for lesbian, gay, bisexual, and transgender equality.”\textsuperscript{19} The aftermath of these riots encouraged many LGB people to reveal their sexual orientation. The liberation from that oppression, gay and lesbian

\textsuperscript{15} Carter, 88.
\textsuperscript{16} Carter, 204.
\textsuperscript{18} George E. Haggerty, 845.
\textsuperscript{19} Carter, 219.
\textsuperscript{19} Carter, 266.
student groups organized on many campuses around the country. There existed only a handful of student organizations prior to the Stonewall Riots, but in just a few years, the gay and lesbian student organizations multiplied into the thousands across the country.

A gay and lesbian populace existed at the University prior to the formal organization of Eau Claire’s LGB student group until the early 1980’s. Negative sentiments towards gay students existed on the UW-Eau Claire campus as early as the 1940’s, resulting in a student expulsion. It is difficult to monitor how the topic of sexual orientation fluctuated from the 1940’s through the 1970’s, as there is little evidence to prove the existence of gay and lesbian students on the campus. However, in 1979, students maximized the potential of the student newspaper to branch out and vocalize their existence.

The University of Wisconsin-Eau Claire’s student newspaper, *The Spectator*, was a common outlet for the students to express their feelings toward any sort of topic and became a vehicle for understanding what the community sentiment was towards the LGB community. In an article published December 19, 1979 titled “Men, Women cast aside myths, labels of homosexual relationships,” Thomas Koetting interviewed individuals from the gay community to dispel myths of being gay or lesbian. Koetting quoted two different gay men, a recent alum and a then-current student on the UW-Eau Claire campus. He gave both people interviewed pseudonyms to protect their identity. In this

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20 George E. Haggerty, 849.  
22 “Student Disciplinary Action and Correspondence” (Restricted), Folder 1, Box 1, AS393, Bill Zorn Papers, 1916-1984, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
article, Michael, the alum interviewed, attempted to explain being gay by telling some truths about gay life and describing the three types of gay men as,

First...what I call the actual homosexual, or the person who is gay but keeps it to himself. He’s what you might call the closet homosexual. Second is the gay person, or the type that sort of says ‘I’m gay and proud of it.’ And third is what society would call a faggot. He’s the screamer, the type that people see. He’s like the visible stereotype who flaunts his homosexuality and parades it in front of everyone.23

Both individuals continued, acknowledging that most of their sexual activity resulted as one-night stands. It was normal to walk into a bar and pick up a date for the evening and then to move to a different partner the next time. Michael stated, “getting laid is like smoking a cigarette. We don’t feel guilty. I would say an average gay male in a city sleeps with a gay once a week, and probably not the same two weeks in a row.”24 An important factor to keep in mind is that the Human Immunodeficiency Virus Infection/Acquired Immunodeficiency Syndrome (HIV/AIDS) had not become a recognized disease at this point. There was no reason for these men to have a whole lot of concern for their sexual lifestyles because having multiple partners of whom you did not know was fairly common countrywide, especially in bars and bathhouses.25 Not all gay men relied on “tricks,” a term referring to picking up a man in a bar. Phil, another interviewee, was 39 years old and had a long-term relationship with a faculty member on the UW-Eau Claire’s campus. This man and his partner enjoyed their life as a monogamous couple.

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24 Ibid.
25 Bronski, 228; George Chauncey, 218-222; Eaklor, 179.
Regardless of whether the gay men preferred one-night stands or committed relationships, a gay community in Eau Claire existed prior to the student group forming on the campus four years later. All men noted a difficult period of adjustment once they acknowledged their sexual orientation. David, a student in 1979, stated the hardest part for him “was looking in the mirror and saying ‘I am gay’ with a full understanding of just what that meant. I guess I knew that I was different but actually stopping and facing it, and doing something about it was something else.” Michael had not encountered any form of hostility in regards to being gay and stated that if he met someone who did not accept him for who he was, he wouldn’t associate with them. At this point, David mentioned that “the most desirable growth would be through educating the straight world of the gay world.” Educating the heterosexual world will be a common sentiment throughout the history of the LGB community on the UW-Eau Claire’s campus and was the most prominent way they changed the climate on campus.²⁶

Women also commented about their experience as lesbians in the same article. Ann, a then-current student on campus stated that “most heterosexuals believe that sex is the all-encompassing factor, the only reason that women are together... and that all lesbians hate men.” Ann and Gina, other students at UW-EC, stated that their distaste for men stemmed more from their feminist side, rather than their lesbian side. Education seemed to be in order to explain to heterosexuals that stereotypes of lesbians are not true. Similar to the men’s perspective, Ann states, “I don’t worry about myself with people

who can’t accept us and be around us. I just forget them.” 27 The women found they socialized more with other gay and lesbian individuals because of the lack of understanding from the heterosexual community. It is encouraging that prior to UW-EC formally recognizing a student group for this community, a community mentality existed between the gay and lesbian people on campus. Documentation does not exist to suggest how the gay and lesbian community connected at the time, but it is clear that they did have some way to meet each other. All of the gay and lesbian students interviewed for the article felt that education was needed most to counter the stereotypes, but the acceptance from the outside community was, at a minimum, neutral.

A student responded to the previous article in the “Letter to the Editor” section of the newspaper to make his opinion known about the gay and lesbian community. Ken Kohl wrote, “I must take issues with the incorrect statements made December 19 (sic)[…], which featured an article on ‘gay’ relationships. The main problem with the article was its overall message that ‘gayness’ is okay… but nothing could be further from the truth!” 28 Ken continued with serious concern that, “creating an illusion that ‘homosexuality’ is acceptable only hurts ‘homosexuals’ and confuses future generations.” Kohl suggested there was a choice between being ‘homosexual’ or heterosexual, and that an “unhealthy conditioning during their childhood,” which encouraged their choice of being gay. 29 The student newspaper published both opinions suggesting that the topic was hotly debated. While it may be difficult to pinpoint how gay and lesbian students on

27 Cory Ueland, “Men, women cast aside myths, labels of homosexual relationships,” The Spectator (Eau Claire), 18 December 1979.
28 Kohl referred to the date as the 18th, when in actuality it was printed on the 19th. The direct quote was corrected.
campus felt at this time about the reaction from the outside community, the mere fact that students discussed sexual orientation in the newspaper proved it was a topic of interest and ‘homosexuality’ was not a foreign idea in Eau Claire. It seemed that there was an ability to discuss the topic without any serious danger towards the students. The climate, however, was not favorable to be openly identified as gay, lesbian, or bisexual.

In fact, the “Letters to the Editor” section was a logical place to voice concerns or rebuttals. Shortly after Kohl’s opinion, nine students took part in a response to clarify his misconceptions about lesbianism. They stated, being lesbian was their choice rather than conditioning or genes that encouraged them on their choice. They suggested Kohl’s misunderstandings supported the previous inaccurate study on “homosexuality.” The students offered no hurtful accusations toward Kohl, but rather explained where he might have gotten his information wrong. The students opted to use their given names over pseudo names, suggesting that they had no reason to worry about being singled out or attacked for their personal opinions.\(^{30}\) In a later issue of *The Spectator*, a student received “a small amount of the harassment” because other students thought she was a lesbian.\(^{31}\) This suggested that there was, in fact, discrimination towards the LGB community on the campus at that time, whether the student was gay, lesbian, bisexual, or presumed LGB.

In the February 7, 1980 issue of the newspaper, Mark Bowen wrote a commentary in response to the “Men, Women cast aside myths about homosexual relationships” article. His personal friendship with his friend “Ted” gave him the understanding that the heterosexual community was not the only one that needed education. The ‘homosexual’

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community also needed to be educated in that an “imbalance in one’s sex life...will never lead to contentment and a happy lifestyle.” He claimed bed hopping did not fill the void in his friend’s life. Bowen suggested that overlooking the sexual habits of ‘homosexuality’ is not good for society. 32 These commentaries implied direct discrimination remained towards the LGB student community at the time. It also highlighted that allies surfaced on campus in support of the LGB students. Perhaps the UW-EC student community was not ready for an LGB student organization to be founded. There must have been enough of an outlet for the gay and lesbian students outside of campus for the students that were out. For the countless students that remained closeted, college must have been difficult without any sort of safe area to encourage growth as an individual. Ultimately, a variety of issues divided students, such as religion, ‘homosexuality’ being a choice, and what “educating the public about homosexuality” entailed.

In 1981, the U.S. Centers for Disease Control and Prevention (CDC) reported a rare lung infection, which later became known as the AIDS virus. 33 Despite the many positive milestones that gay and lesbians reached at this point, AIDS was a huge setback. AIDS became labeled as the “homosexual” disease. John D’Emilio and Estelle Freedman argued that AIDS was exactly what hostile opposition sought to create hysteria among Americans. 34 They also stated that AIDS helped to promote organization and political

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involvement within the gay community. On September 24, 1982, the CDC gave the virus an official name of HIV/AIDS. The disease gained the reputation of being the disease of gay men, thus sparking the controversy debated countrywide - especially on the Eau Claire campus.

Young homosexual men showed the first traces of the pneumonia. Since gay men were the majority affected, the CDC determined sexual intercourse and sexually transmitted diseases caused the pandemic. As the news spread of gay men as the main victims, society associated AIDS with the gay population despite the truth that it was spread between sexual interaction, needle sharing among drug users, recipients of blood transfusions or blood products, or from mother to child perinatally.

This reputation affected the way society viewed gay individuals. Society became fearful of anyone that had the disease, or presumed to have had the disease. The mystery surrounding the disease not only enhanced the homophobia that already existed in society, but also created a larger public backlash towards the gay community. The setback revoked the rights that the LGB community fought for during the 1960’s and 1970’s. Through reports from the Roper Organization in 1987, people who interacted

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39 Fenton.
with an AIDS infected individual would not eat in a restaurant where they worked, kiss
them on the cheek, take care of them as a patient, send their children to school with an
infected child, or work alongside them. In 1988, the US government sent out pamphlets
to the American public to better educate them on AIDS. It was not until the early 1990’s
that the public started to disassociate AIDS as being only an LGB disease. In 1995, the
US Food and Drug Administration approved drugs that transformed the disease from a
killer to a manageable chronic illness, changing the lives of many HIV positive
individuals.

Wisconsin was an important leader when it came to equal opportunity for the
LGB community. On February 26, 1982, Vel Phillips, the Secretary of State for the State
of Wisconsin passed an Act, AB70, to amend statutes that related to prohibiting
discrimination based upon sexual orientation. Primarily, Equal Housing was affected,
which allowed rights for all regardless of sexual orientation. The State of Wisconsin
defined sexual orientation as “having a preference for heterosexuality, homosexuality,
bisexuality, having a history of such a preference or being identified with such a
preference.” Wisconsin was the first state in the country to enact such a law. Historian
Marc Stein noted that Wisconsin in 1982, and Massachusetts in 1989 became the first
states to prohibit sexual orientation discrimination in employment and housing and public

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44 Fenton.
accommodations. At the time, Wisconsin was a leader in equality in contrast to older legislation that excluded people based on their sexual orientation.

While the activists successfully created a work and housing atmosphere friendly for the LGB community, society still had a way of discriminating against gay and lesbian rights. In 1983, a tavern owner asked two men to stop dancing with each other in an Eau Claire bar. The dancing men pressed charges. District Attorney Rodney Zemke “refused to prosecute the tavern owners because they considered it a low priority case, and felt that the plaintiffs had no chance of winning.” In the public sector, LGB rights were not allowable, highlighting the climate in Eau Claire. This case stirred the issue of equal rights and the student author for The Spectator investigated equality rights. Kathy Mitchel, special assistant to the Vice Chancellor stated, “UW-EC has a policy of non-discrimination in hiring non-faculty personnel. The hiring of faculty members is handled at the State level.” However, no staff members at UWEC openly identified as “out.” The student interacted with the University to figure out their stance on the current event acting as an advocate and activist for the LGB community.

In another newspaper article, Jeanne Hugo, the Associate Director of Counseling Services at UW-EC stated, LGB students at “UW-EC had no […] support group” despite the need for one. Hugo noticed a need for a gay and lesbian student group, and noted that previously a support group existed four or five year’s prior. The support group fizzled out, but there were resources on campus that the LGB community could reach to for support.

In 1983, students started to meet to form the Gay Lesbian Organization (GLO). Edward Frank, a 1986 alum, explained that once he came to terms with being gay in 1983, his roommate exposed him to the rest of his dorm wing, which then entailed a variety of discrimination such as name calling, refusal to shower at the same time, and his roommate refusing to sleep in the same room.\textsuperscript{47} It was an atrocious time for him, and at the age of 19 he became isolated and had “kind of a mini-nervous breakdown.” A friend on his floor suggested that he go to counseling because he was having a difficult time coping with the discrimination. After a few months of counseling, Frank’s counselor stated that, “there are several other gay students that I am counseling and I think it would be good if you all could meet each other.” It was from this suggestion that six people, three men and three women, decided to form a gay and lesbian organization in 1983. Frank visited the UW-Stout campus to check out how their gay student group worked. “[It] kind of helped to formulate the Eau Claire one because we had a model, at least to see what they were doing,” he explained.\textsuperscript{48} It was fortunate for them to have another UW campus so close to use as a template for their own organization.

The first attempt to found the Gay Lesbian Organization failed because the Student Senate denied the GLO’s application. George Phillips, the petitioner for GLO, submitted the application on March 23, 1984. A letter of recognition for the provisional status was sent to Phillips, on March 26, 1984 by Kim Pritchard, the Chair of the

\textsuperscript{47} Edward Frank, alum class of 1986, telephone interview by author, 20 November 2013, digital recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 2.

\textsuperscript{48} Frank, 4-6.
Organizations Commission. The student organization sought out Dr. Daniel J. Perkins, a professor in Communications and Journalism, to be their advisor. March 29, 1984 the Organizations Commission granted the GLO provisional status as a campus organization. The GLO opted to have co-presidents, or co-chairs. The co-chairs, consisting of one male and one female, shared responsibility. This balanced the power between gay and lesbian students.

In regards to creating the original constitution, the students debated inclusivity of the student group. Dr. Perkins recalled, “the most difficult thing with the group to start with was convincing them was [that] they actually had to write it in a way...that they would indeed invite everybody on campus. If you’re going to take in University funds, it has to be open.” Frank also recalled these discussions as “just a big fight.” The first constitution drafted by GLO, “members [were] to consist of gay students, administration, and faculty at U.W.E.C. and also those students, administration, and faculty who wish to contribute to achieving the goals outlined in article I. The students wrote the constitution in a way that the group was primarily for gay students – not the heterosexual students on the campus. They wanted to have a place that was their own; where they

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49 “GLOBE,” Folder 9, Box 5, AS 358, University of Wisconsin—Eau Claire University Centers Activities and Programs Student Organizations Files, 1965-2003, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
50 “Letter to George Phillips from Kim Pritchard, March 26, 1984,” Folder 9, Box 5, AS 358, University of Wisconsin—Eau Claire University Centers Activities and Programs Student Organizations Files, 1965-2003, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
51 Dr. Daniel Perkins, University of Wisconsin Emeritus, Interviewed by author, 17 December 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 2-3.
52 Frank, 6.
53 Article I stated that the purpose of the organization was to: A. Promote campus awareness by making educational materials available. B. Alleviate isolation by providing group interaction in a non-threatening environment. C. Actively pursue the end of social, political, and legal oppression of gay people. (Constitution of the Gay Lesbian Organization, received May 21, 1981).
could get away from oppression, however, the Organization Commission viewed it differently.

On April 18, 1984, the Organization Commission reviewed the Gay Lesbian Organization’s constitution and they found eight different parts that needed attention. According to the Organization Commission, their document excluded required clauses that all student organizations must meet. The missing clauses included incorporating the entire student body; the provisions for democratic elections to be stated; the powers and responsibility of the advisor; establishment, and need of committees; and to be more specific about the purposes of the student group.\textsuperscript{54} The denial of registration to their student group left a negative impression on some of the students because they felt it denied their rights, making them “second-class citizens” according to Jill Muenich, a 1988 alum.\textsuperscript{55} The students felt the University did not meet their needs and they decided to speak out and make a change on campus.

After the denial from the Organization Commission, Muenich went to Dr. Elliot Garb, Assistant Chancellor for Student Affairs and primary adviser to the Student Senate, and explained the situation. Muenich suggested that Dr. Garb helped the GLO become officially recognized.\textsuperscript{56} Frank stated, “the local community didn’t want [the organization] and we had to fight, we had to go in front of the council several times, and there were a

\textsuperscript{54} “Organization Commission, April 18, 1984,” Folder: Minutes: Commission Organization 1979-1984, Box 1, AS 318, University of Wisconsin—Eau Claire Student Senate Minutes and Agendas of Commissions, Boards and Ad Hoc Committees, 1963-2010, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.

\textsuperscript{55} Jill Marie Muenich, alum class of 1988, Interviewed by author, 30 November 2013, Digital recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 6.

\textsuperscript{56} Muenich, 7.
lot of articles about [it].”\textsuperscript{57} The students researched their options, brought in outside resources to make sure they followed all of the State and Federal constitutions, and persisted in order to establish their student group.\textsuperscript{58} The students didn’t associate as being activists for the LGB community, but their persistence paid off.

Around the same time, the Forum Series Committee invited Mary Borhek, a parent that spoke on having a gay son. The Forum Series brought various speakers and politicians visit the campus and talk on various topics. Borhek communicated to approximately 150 people on her acceptance of her son and his “sexual preference.” The University “plac[ed] our students, faculty and members of the Eau Claire community in the mainstream of international culture and thought by providing opportunities to sit down face to face with persons who affect life or the quality of life on a global basis.”\textsuperscript{59} Since the topic of ‘homosexuality’ resurfaced regularly, the University provided educational opportunities for the students, faculty and community on the subject. It’s not clear whether the student group’s impact influenced the University’s decision to bring in Borhek, but it does indicate a shift in the climate on campus.

Steve, a 1985 alum, recalled the Borhek talk as “really well attended. I remember the question and answer session was really good too.”\textsuperscript{60} The student response to Borhek’s talk in the “Letters to the Editor” section of The Spectator revealed a different opinion. Tom Gilmore wrote against ‘homosexuality’ because he felt that the Bible condemned a

\textsuperscript{57} Frank, 6.
\textsuperscript{58} Muenich, 4,6; Frank, 6.
\textsuperscript{59} “Forum Budget Request 1984-1985,” Folder 57, Box 3, AS 115, University of Wisconsin—Eau Claire, University Centers, Activities and Programs Programming files, 1917-2011, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI; Mark Foster, “Speaker accepts son’s homosexuality, gay rights,” The Spectator (Eau Claire), 19 April 1984.
\textsuperscript{60} Steve, alum class of 1985, Interviewed by author, 1 December 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI. Steve is a pseudo-name.
'homosexual' lifestyle. Yvonne Hogse wrote, "the ambivalence and growing acceptance of 'homosexuality' by individuals in our society truly alarms and angers me" because of her beliefs in the Bible and human biology. Students regularly used the Bible to combat the idea of "homosexuality." M. Petska also wrote a letter to the editor in regards to the offensive responses to the homosexual community on campus. S/he wrote that, "It is time for people to stop trying to convince lesbians and gays that they are wrong and to start recognizing the wisdom of the attitude of tolerance toward them." Students continued the discussions surrounding the LGB community pulling out issues such as 'homosexuality' as a lifestyle and a choice, or whether it's genetic. These letters depict small insight into what the atmosphere was for the gay and lesbian students on campus at that time, which appeared dismal.

Maggie O'Rourke, a freshman in 1984, wrote to the "Viewpoint" section of The Spectator to dispel myths that surrounded "homosexuality." Although The Spectator published a very similar article written by Thomas Koetting a few years earlier, myths still circulated that the straight community ignorantly believed. O'Rourke, not mentioned by first name, was a member of GLO that spoke out in support for the provisional student group. She mentioned, "the group [was] made up of gays, lesbians, and straights that are supportive of homosexuals." She quoted Alfred Kinsey's report and pointed out that most heterosexuals knew someone gay or lesbian, but their LGB friends were "afraid to reveal their true identity for fear of rejection." O'Rourke emphasized that one in ten people

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63 M. Petska, "Reaction to gays disappoints reader," The Spectator (Eau Claire), 3 May 1984.
64 M. O'Rourke, "Viewpoint: Homosexuality enshrouded by myths," The Spectator (Eau Claire), 19 April 1984.
were LGB, and that a majority of heterosexual people did not realize that they probably know quite a few gay or lesbian people. In response to O’Rourke’s article, S. Boswell wrote that GLO was “a welcome relief from the repressive, unaccepting atmosphere for homosexuals on campus” and that “if heterosexual people had a better understanding of gay people, they might be more accepting or at least tolerant, giving gay people more freedom to be themselves.”\textsuperscript{65} It seemed while many students spoke against the LGB community, various students accepted the LGB students and welcomed their student organization.

In September 1984, the University of Wisconsin-Eau Claire, through Dr. Garb, officially recognized the student group Gay/Lesbian Organization.\textsuperscript{66} The final constitution on file for GLO was, in fact, the same constitution that Phillips proposed earlier that year. Since nothing changed from the original constitution, it appeared that Muenich’s visit with Dr. Garb in complaint of discrimination carried some weight. In fact, The Spectator announced the approval of the student organization prior to the official acceptance letter being sent to Phillips.\textsuperscript{67} Once the Student Senate formally recognized the GLO, student responses to the editor regarding the student group all but disappeared. Frank reported that, “once the organization was formed, I never really ever experienced direct discrimination. We’d be out at different functions, [and] no one bothered us.”\textsuperscript{68} Chris Hoelck, the copy editor for The Spectator, interviewed some of the members of the GLO later that semester. He stated that, “UW-EC has been nearly the last

\textsuperscript{65} S. Boswell, “Knowledge of gays leads to tolerance,” The Spectator (Eau Claire), 26 April 1984.
\textsuperscript{66} “Letter to George Phillips from Elliot Garb September 18, 1984,” Folder 9, Box 5, AS 358, University of Wisconsin—Eau Claire University Centers Activities and Programs Student Organizations Files, 1965-2003, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
\textsuperscript{68} Frank, 8.
campus in the UW System to form a gay-lesbian group,” which suggested the climate
towards LGB students on Eau Claire’s campus wasn’t as progressive as other
campuses.69 Despite being one of the last campuses to form this group, the students were
solid ambassadors for LGB rights and effectively changed the climate on campus.

The LGB students genuinely sought to educate the UW-EC campus about gay and
lesbian issues. They educated their classmates by utilizing speaker panels. A speaker
panel was a group (three or four members) from GLO invited by faculty to speak in front
of their class. The students experienced both positive and negative interactions in the
classes. Public awareness grew, but the GLO students fronted ignorant, hurtful questions
resulting in students most secure in their sexual orientation to become the leaders. They
stood in front of a group of unfamiliar students to educate them on what it was like to be
gay or lesbian. Frank noted the speaker panels encouraged and “broaden[ed] the
understanding that we’re really not any different than you are.”70 Muenich remembered it
as “a lot of door opening, sharing, and collaboration because people then got to hear the
stories...[W]e really focused on making them more positive and not just doom’s day. I
think a lot of us tried to bridge the gap, because we’re all the same.”71 While some of the
students asked ignorant questions about lifestyle and dating, 1988 alum Crystal Martin
remembered that she “didn’t think anybody had a bad experience through the group or
[through] activities on campus.”72 Frank and Muenich both felt the speaker panels helped
and students reacted positively to them, but not all alumni felt the same way. “I

69 Chris Hoelck, “Focus on education: Gay-Lesbian Organization strives for public awareness, acceptance,”
The Spectator 17, 1985.
70 Frank, 8.
71 Muenich, 9.
72 Crystal Kathleen Martin, alum class of 1988, Interviewed by author, 30 November 2013, Digital
Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau
Claire, WI, 7.
remember doing it once...the whole thing was religious objections, arguments and questions, and it just got kind of tedious. It was weird," Steve stated. Steve felt that the speaker panels helped the LGB community because "we were visible" but did not change anyone's mind. Overall, the students in GLO proved resilient to remarks from other students in the panels and continued to change the social climate towards LGB students on campus.

GLO provided educational opportunities beyond the speaker panels. They assisted with selection of speakers for the Speaker's Forum. GLO members helped bring Roy Birchard to Eau Claire. Birchard spoke on campus as a "special" in the Forum Series. He spoke Wednesday March 20, 1985 in the Schofield Auditorium about "The Bible and Homosexuality." Birchard misunderstood the format of the Forum Series, which made for an awkward event. According to Steve, "it was kind of a disaster." They arranged a lecture and he showed expecting a different format. The Spectator covered Birchard's message, which stated that LGB do not need to be alienated from God. He combated passages written against 'homosexuality' by stating that "anything that is observable in nature is natural, and 'homosexuality' has been observed in both humans and animals." Some students felt the Birchard event was a failure. David Krueger wrote to the editor that Reverend Birchard used "some old and new arguments for "homosexuality," none of

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73 Steve, 7.
74 "Forum Budget Request 1984-1985," Folder 57, Box 3, AS 115, University of Wisconsin—Eau Claire, University Centers, Activities and Programs Programming files, 1917-2011, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI
75 Steve, 6.
76 Gail Sosinski, "Interpretation of Bible; cultural views worthy," The Spectator (Eau Clare), 21 March 1985.
which are valid” suggesting that students disregarded concepts such as lifestyle or choice regarding sexual orientation.\textsuperscript{77}

The GLO alumni discussed social activities that took place off-campus. They participated in a lot of parties and get-togethers. Martin reminisced that they “partied a little later than [9:30]. And you’re young so even though it’s Friday and you got up at 5 in the morning, who cares? It’s Friday night. Go buy the case of old Milwaukee and haul it over to the neighbor’s house. And we lip synced to the oldies all night long. That’s what we did.”\textsuperscript{78} They also frequented a restaurant bar called Maggie’s. Munich mentioned that it was “very well, very well attended […] not only by students, but by the community.”\textsuperscript{79} Martin added that they went to Maggie’s for dancing, but also would frequent “some of the […] old man bars around town [like] the Coach House and Flynn’s Bar. I’d never seen this before; they would just line up all the tables in the bar all-together and own it.”\textsuperscript{80} Steve recalled that they “had a picnic […] at one point. We had a half-barrel and a few people in a park and it was cold.”\textsuperscript{81} They also held parties. Martin mentioned that they hosted a “Halloween party one year in somebody’s basement, and Steve showed up as a virus. He was a biology major. They had this big green domey type thing over him.”\textsuperscript{82} Craig Udy recalled one of the potlucks “when no one organized it and everyone brought dessert. We all had sugar highs.”\textsuperscript{83} All in all, the students acted like

\textsuperscript{77} David Krueger, Homosexuality not permitted in Bible,” \textit{The Spectator} (Eau Claire), 28 March 1984.
\textsuperscript{78} Martin, 5.
\textsuperscript{79} Muenich, 24.
\textsuperscript{80} Martin, 5.
\textsuperscript{81} Steve, 6.
\textsuperscript{82} Martin, 8.
\textsuperscript{83} Craig Udy, alum class of 1996, Interviewed by author, 19 December 2013, Digital Recording. Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 5.
every other college student. The enjoyed having a good time with their friends in a variety of settings where they partied, drank, and made a lot of memories.

Historians D’Emilio and Freedman suggested that in the mid-eighties, concern grew from the heterosexual population on college campuses, and health centers promoted education about AIDS and safe sex. Stein stated that a lot of the movement’s attention at the time “focused on the health crisis in the period; gay and lesbian activists in coalitions of people with AIDS; AIDS service organizations; AIDS activist groups; and gay and lesbian movement groups contributing to fight AIDS.” He emphasized how important AIDS was to the Sexuality Movement because it served as a vehicle to reestablish relationships externally between friend and foe, and internally by age, class, gender, health, race, region and, religion. Although AIDS set back the Sexuality Civil Rights Movement overall, he argued that in other forms this helped to create different connections. Historian Vicki Eaklor agreed with Stein’s sentiments. She stated that, “the eighties [began] with unprecedented strength and activity of organized lesbian and gay activists of all stripes, and they persevered amid political backlash and medical disaster.” Although the students faced difficult hurdles, the eighties proved very important for their gay history.

The setback of LGB rights reported by the historians proved true on the Eau Claire campus. Senior reporter from The Spectator, Kerry Haglund, wrote a short article about a test that determined whether an individual contracted the virus. She reported, “originally described as a disease of homosexuals, intravenous drug users and

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84 D’Emilio and Freedman, Intimate Matters, 357.
85 Stein, Rethinking the Gay and Lesbian Movement, 143.
86 Stein, Rethinking the Gay and Lesbian Movement, 143.
87 Eaklor, Queer America, 191.
hemophiliacs, AIDS has been found to be transmitted through blood transfusions, saliva, and there is some evidence that it can be transmitted through heterosexual contact.”

This article was the first of its kind to be published in the student newspaper, which sought to educate the readers about the reality of the disease in Eau Claire.

Many people feared AIDS when it first emerged because they didn’t understand it. It was the most terrifying disease of the time. Carla Johnson, a 1985 alum, recalled that, “it was absolutely a terrifying thing. It was 1983-1984 when it was really starting to become more widespread [across the county] ...but by the ‘80s it was starting to affect Eau Claire directly.”

Steve recalled a telephone call with one of his high school friends who told him about the disease, and he could not believe what he heard. He told his friend, “‘No, I’m a biologist, you don’t get a disease because of your sexual orientation.’ And of course, it did turn out to be true, and it was utterly bizarre and scary.”

Frank mentioned he “didn’t personally know anyone that had AIDS. If there were people with AIDS in Eau Claire, I did not know them.” AIDS impacted many of the students in some way, shape, or form either by losing a loved one or change their habits to avoid it.

At the beginning of the 1985-1986 school year, The Spectator published an article titled, “AIDS- Tragedy of the ‘80s.” Shelley Bratholdt, a registered nurse at UW-Eau Claire Health Center stated, “the scary thing is the number of cases doubles on a yearly

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89 Carla Marie Johnson, alum class of 1985, Interviewed by author, 22 November 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 11.
90 Steve, 10.
91 Frank, 13.
basis and of those, nearly half die." 92 Eau Claire did not have an AIDS testing, so the UWEC staff encouraged students to go to UW-River Falls, UW-Lacrosse, and the La Crosse Health Department to get tested. Muenich said, "I'm sure every University went through the same thing. I don't care how big they were or where they were...they might have had a 6-month jump, because it was just happening so quickly. 93

When an unnamed member of GLO interviewed for a newspaper article about the AIDS scare, he responded, "The group want[ed] to book a speaker to address the subject." 94 Muenich recalled sitting in as a student representative for the health services, helping to bring in speakers from Minnesota's CDC to educate the students, staff, faculty, and community members on HIV/AIDS. She helped the Health Center find speakers from her connections in the Twin Cities. 95 Frank recalled speakers that came to the Forum in 1986; "I think a lot of straight people came to the Forum that would not have probably come because having doctors there to ask questions and kind of get informed...I think it had a positive impact on the community." 96 He felt bringing in these speakers helped to give credibility to the GLO. The event was held February 20, 1986 and was sponsored by the UW-Eau Claire Student Health Service. 97 Muenich felt like an ambassador for the University, "If I had access to [information about AIDS], I needed to bring [that] back to campus, and as positively as I possibly could." 98 She spent many hours discussing with Dr. Garb and Jeanne Hugo what she saw in Minneapolis and how

92 Ann Langel, "AIDS-Tragedy of the '80s: 2 dead from AIDS in Eau Claire County," The Spectator (Eau Claire), 12 September 1985.
93 Muenich, 16.
94 Ann Langel, "UWEC gay-lesbian group member responds to scare," The Spectator (Eau Claire), 12 September 1985.
95 Muenich, 14.
96 Frank, 13.
97 "Doctors to discuss AIDS," The Spectator (Eau Claire), 13 February 1986.
98 Muenich, 16.
her knowledge could be applied in Eau Claire. After the initial breakout of fear on campus about AIDS, GLO separated being associated with the disease. A variety of articles in *The Spectator* educated students about the disease, which helped disassociate the disease from gay people. Instead the news coverage included such topics as condoms, proper procedures the campus had in place, and promoting awareness marking a change in the campus climate towards the LGB community.99

The student group nearly faded into the background without other students attacking their existence. A student wrote to the paper querying, “I am a 21-year-old gay male… [Are there] any areas in Eau Claire where we tend to go [for socialization]? Where is the gay/lesbian group on campus?”100 GLO still existed, but for reasons unknown they were not as prominent on campus. The student organization turned in their officer roster annually from 1984-1990.101 During this time, they had three different faculty advisors. The first was Dr. Dan Perkins, the second Dr. Joan Rohr-Myers, and third Dr. Sharon Knopp.102 In response to the 21-year-old student’s question, the ‘Just Ask’ columnist responded,

“because of the many social stigmas attached to homosexuality and the secretiveness still apparently necessary, we are unable to name in print locations where you could go to socialize…[but] there has been a local gay/lesbian...


100 “Gay Group meetings exist on campus,” 2 November 1989.

101 “GLOBE,” Folder 9, Box 5, AS 358, University of Wisconsin—Eau Claire University Centers Activities and Programs Student Organizations Files, 1965-2003.

102 Joan Rohr-Myers was only an advisor while Sharon Knopp was on sabbatical per Dr. Selika Duckworth-Lawton.
organization on campus that began as a safe meeting environment for the campus gay community. The organization can and will provide you with places to go, people to meet and emotional support."\textsuperscript{103}

The student group still existed, but didn’t promote it through the student newspaper. There is little documentation to know for sure what they did as a group at this time. When the student organization first formed, students posted fliers around campus to notify students where the meetings occurred. It was common to find most of these posters ripped down and destroyed.\textsuperscript{104} This indicates a shift backwards for the campus climate, foreshadowing the LGB group’s future.

Ten years of Eau Claire’s LGB student organization history exposed a student group that instead of enjoying their time on campus advocated for the right to exist. They spent most of their time educating the student body and trying to dispel stereotypes that surrounded being gay, lesbian, or bisexual. Many of the students still chose to remain hidden from the public eye, even though they were “out” of the closet. Other schools LGB student groups hosted dances and participated in other fun things on campus that every other type of student group had the luxury of doing. Eau Claire’s GLO gained recognition just as the deadly virus of AIDS hit, which ultimately led to the student body shunning the group because of the misunderstanding of the disease. Despite the difficulties that the gay and lesbian students faced, they persevered and continued to fight for equal rights on the University of Wisconsin—Eau Claire campus. These student activists interacted with both the University’s administration and the student body in order to shift the preconceived notions of sexual orientation. They spoke out against

\textsuperscript{103} “Gay Group meetings exist on campus,” 2 November 1989.
\textsuperscript{104} Muenich, 13; Johnson, 4; Steve, 9.
discrimination and fought for their equal rights on campus progressing the Sexuality Civil Rights Movement forward.
The second era of the LGB student community on campus started around 1990 and continued until approximately 2004. The LGB student group changed their name a few times, and along with that change came different roles and goals. The group continued to engage in activism; however, the students engaged in more social activities and featured a larger visual presence. While the previous chapter focused on the history of the group intertwined with the AIDS epidemic and teaching the University about the LGB community, this chapter focuses on the student group and how it changed through the events of “Don’t Ask, Don’t Tell,” and the murder of Matthew Shepard.

After a majority of the founding students graduated, GLO went through a span of time with minimal members. Craig Udy remembered the first meeting he attended in 1990; “[the] meeting that I went to … there were only two or three other people.” Udy, a non-traditional student comfortable with his sexual orientation, was not afraid to lead other students as a co-chair in the organization in 1991. Carolyn, the other co-chair in 1991, mentioned that, “approximately 15 students attended the meetings.” In an article Udy stated that, “membership has gone through cycles in the past, [but] it is beginning to build up again.” With minimal membership, the group’s main goal was “to reach people and let people know we are here.” Their second goal sought to “educate the campus population about [being gay] through the group’s existence.” They taught students through speaker panels, continuing the legacy the original founders of GLO started.

105 Craig Udy, alum class of 1996, Interviewed by author, 19 December 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 2.
106 Ibid.
Group membership expanded at this point to include gays, lesbians, bisexuals, and allies. Carolyn reiterated that, “heterosexuals have attended the group’s meetings, which also are open to bisexuals.” The inclusion of bisexuals and allies highlighted an extended range of members. It was around this time that GLO unofficially changed to GLOBE, being an acronym for Gay Lesbian or Bisexual Equality. The organization’s name officially changed to GLOBE in 1993. The student organization expanded their own boundaries and became even more inclusive, indicating a new shift in the cultural climate.

GLO held their meetings every other week. According to a pamphlet for the student group, they took care of business items first, followed by time for small group discussions. The group hosted a variety of social happenings including dances, potluck dinners, and other organized events. In the early 1990’s, Udy remembered chatting and getting to know other students at the meetings. Shortly after he joined the ranks of GLO, the group made posters informing students about upcoming meetings. “We printed up pink triangles with the date and time of the next meeting and would put them up all over campus. It’s amazing how many of them got torn down and we would continually go and put more up,” said Udy. Robb Jirschele, 1985 alum, remembered

108 “Original Constitutions in 1993-1994,” Folder “Organization Commission, Agenda & Minutes 1994-1995,” Box 2, University of Wisconsin—Eau Claire Student Senate minutes and agendas of commissions, boards and ad hoc committees, AS318, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI; the rest of the chapter will refer to the LGBTQ group as GLO until 1993 when the name officially changed. After 1993, it will be referred to as GLOBE.
110 Udy, 4.
111 Ibid.
reading a posting about the meetings for GLO either in the dorms or Davies Student Center and decided he wanted to meet other gay students. They also watched movies or documentaries for inspiration. Jirschele remembered viewing Pink Triangles, a documentary about prejudice against lesbians and gay men in the Holocaust. The students appropriated the pink triangle and changed the meaning of it to make it their own, detracting from the negative connotation assigned to the symbol by the Nazis. The meetings' content varied, from telling coming out stories, forming a bond with new members, socializing, and being a place for group therapy. When a new person attended a meeting, the co-chairs shared their coming out stories to help the newcomers feel welcome and comfortable in that environment. Laura Goetz, a 1995 alum, recalled going to her first GLO meeting as “nerve-wracking [but] [...] the people there were very welcoming, friendly without being pushy.” GLO served as more than a student group where people could meet to find friends and support. Jirschele commented that it also could be a meeting place for those looking for relationships.

In the 1990-1991 school year, the GLO students raised awareness and challenged misconceptions. Even though they posted fliers and remained inclusive to the entire Eau Claire community, confusion, misbelief, and misunderstanding existed about being gay or lesbian. The GLO advisor, Sharon Knopp, stated in an interview that, “the climate on

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112 Robb Jirschele, alum class of 1995, Interviewed by author, 21 January 2014, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 5; The original Davies Student Center was built in 1959 and razed in 2012. The new Davies Student Center was completed 2012. See: http://www.uwec.edu/centers/facilities/project/index.htm (updated Jun 20, 2014).
113 “Pink Triangles: A Film about Prejudice Against Lesbians and Gay Men” Pamphlet, “Catalogs,” Folder 4, Box 1, University of Wisconsin—Eau Claire Spectrum Records, 1988-2001, AS579, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
114 Udy, 5; Jirschele 6.
116 Jirschele, 5.
campus is not supportive of the homosexual community,” while another professor disagreed and did not think Eau Claire was different than any other school. Students interviewed for the same article in *The Spectator* noted that they had no opinion towards students that identified as gay, and some acknowledged that they would not treat them any different than anyone else. The article also stated that the health center provided programs to educate staff about gay and lesbian issues. Even the residence halls arranged sessions where resident assistants and hall directors trained on how to deal with situations affecting the LGB student community.\(^{117}\)

Despite steps taken by the University to support LGB students, some students felt in danger. In the spring of 1992, those fears became a reality. A man assaulted a female student on February 26, 1992 at about 7 p.m. while walking off-campus on Second Avenue. A man followed her and screamed ‘dyke.’ When she turned around to see who it was, he hit her in the face and ran off.\(^{118}\) The police categorized the incident as a hate crime. On March 2, 1992, a vehicle almost struck a lesbian student, who preferred to be unidentified, that she believed intentionally tried to hit her. She wrote in the police report, “I started to run so that I wouldn’t get hit and the guy driving swerved into the oncoming traffic lane in order to either hit me or come close enough to scare me.” She also mentioned that the previous weekend unknown attackers, in separate incidents, assaulted and verbally ridiculed two women, believed to be lesbians. The other women did not report their attacks.\(^{119}\) On March 5, 1992, officers responded to a phone call complaint

from another female student. Libby, a member of GLO, reported that, “someone unknown to her left her a threatening message on her answering machine... the message was something to the effect of ‘I’m going to get you... you (pletive) dyke (pletive).”120 Chancellor Larry Schnack responded to the violent incidents in The Spectator shortly after Libby reported the threatening message. His letter written to the UW-Eau Claire Community stated that,

“These incidents at UW-Eau Claire are part of a growing level of intolerance that plagues not only our community but society as a whole. As an institution of higher education, we have the responsibility to provide an environment which respects the dignity and worth of all individuals and which is free of fear and intimidation. [...] ‘We are preparing our graduates to live and work in a world that speaks with many voices and from many cultures. Tolerance is not only essential to learning, it is an essential to be learned.’ [...] We must provide an atmosphere in which each individual’s lifestyle and background are respected.”121

The Chancellor addressed the issues that plagued the students and emphasized that the University of Wisconsin-Eau Claire was a place where students could be safe, comfortable, and learn. This passage suggests that the LGB community’s sexual orientation is a lifestyle or choice rather than a state of being, counteracting the efforts to demystify students. The Chancellor’s letter did not stop the intolerant people on campus from striking again. The University administration spoke out against the hate crimes to support the students and attempted to make the place safer for all students, but it did not seem enough to scare the attackers.

The previously neutral climate for LGB students took a quick turn towards being a very dangerous place for students to be associated with GLO or perceived to be gay,

121 Letter from Chancellor Larry Schnack to the UW-Eau Claire Community 10 March 1992, “Gay Lesbian Organization” Folder, Women’s and LGBTQ Resource Center.
lesbian or bisexual. On March 24, Libby walked past the Fine Arts Center when two white males followed her. She attempted to enter the Fine Arts building only to find the doors locked. The two men approached her from behind; one of them attempting to cover her mouth and forcibly put her left arm behind her back. The second man punched her in the stomach and said, “(expletive) dyke, you’ll learn to shut up.” At this point, Libby fell to the ground and tried to get away. Her shoulder made a cracking noise and one of the men shouted, “I think I broke her (expletive) arm.” She was then pushed to the ground and kicked.\textsuperscript{122} This incident became a catalyst for growing support from the student body towards the GLO and everything that they stood for. Immediately on March 25, the Student Senate held a “special session” where they discussed the “Resolution in Support of Personal Choice.”\textsuperscript{123} The Senate approved the use of buttons, which stated “Respect Differences” in support of all students who may be different so they have the same freedoms as students who fit the norm of white, heterosexual individuals. They also added to an already existing fund, Bill 25-11 originally passed in the 1983 session, which established a reward fund for sexual assaults to then also include hate crimes. This publically acknowledged how the University addressed the issues of hate crimes directed


\textsuperscript{123} “Letter to The Spectator, TV 10, and all student Senators from Tom Trinko, Student Body President, Jeff Nelson Student Body Vice President, Sherry Mutschler President-Elect and Brian Gilson Vice President-Elect,” 25 March 1992, “Gay Lesbian Organization” Folder, Women’s and LGBTQ Resource Center; “Student Senate Minutes,” 25 March 1992, “Gay Lesbian Organization” Folder, Women’s and LGBTQ Resource Center; “Student Senate Resolution: Resolution in Support of Personal Choice,” “Gay Lesbian Organization” Folder, Women’s and LGBTQ Resource Center; Michael Klein, “Reward offered in hate crimes incidents,” The Eau Claire Leader Telegram, 26 March 1992. The resolution is as stated, “WHEREAS, Resolution 35-R-22 showed that the Student Senate is vehemently opposed to hate crimes; and WHEREAS, on March 24 a Senate student was physically and verbally assaulted on the basis of her sexual preference, BE IT THEREFORE RESOLVED that Student Senate condemn the actions of these individuals as a violation of fundamental human rights, and BE IT FURTHER RESOLVED that Student Senate sponsor the distribution of buttons with the statement “Respect Differences” on them; and BE IT FINALLY RESOLVED that Student Senate feels that the University Community is a place where all people should have the right to live in peace, regardless of their individual differences.”
towards the gay, lesbian, and bisexual student community.\textsuperscript{124} The LGB community received huge support from their peers, proving that a cultural shift happened. Students supported one another and spoke out against the violence even if they were not in the LGB community.

Elliot Garb sent out a News Bureau press release to the UW-Eau Claire Community that summarized the actions that the University took to ensure the safety of all students. In response to the attacks, foot patrol activity increased, faculty and staff advised students to use common sense safety precautions, and those who generally did not agree with the GLO’s ‘alternative lifestyle’ spoke out against violence against one another, along with several new programs that educated everyone about basic human rights.\textsuperscript{125} Certainly, the administration made a strong stand to acknowledge the actions taken against the gay, lesbian, and bisexual community and reacted accordingly. Knopp stated that the increased security was a message to the would-be perpetrators that the University took the actions seriously.\textsuperscript{126} When the administration saw others cast blame directed at religious groups for the attacks in the student newspaper, Robert Shaw, Associate Dean of Students, requested a meeting with all campus religious organizational leaders and advisors.\textsuperscript{127} Ten of the religious groups met and drafted an open letter to the campus community stating,


\textsuperscript{126} Knopp, 18.

“The recent acts of violence against some members of our campus community have led the religious organizations to speak in one voice to the issue of violence against individuals. Although our religious beliefs are different, our unified concern is respecting human dignity. The right to live our lives free of violent actions is important to us. [...] We appeal to our campus community to foster an atmosphere of tolerance and respect for all people. [...] We pledge to work together to bring hatred, harassment, violence and prejudice to an end so that all members of this community might life together in peace.”

A gathering of ten religious student groups demonstrated a united front from the student body and the University. Regardless of student beliefs, the University of Wisconsin-Eau Claire community publically rejected the negativity and violence on their campus. Knopp noted that the University could have been primarily concerned with their reputation, but they appeared to be on the students’ side.

*The Leader Telegram* covered the story as new details emerged, which affected the University’s reputation. Garb stated, “We're concerned that not only there be a safe environment for all members of the university community but also an environment that appreciates differences.” The University planned a free program for both students and the community, ‘Men, Women and Violence’ on March 31, and also held a rally and teach-in April 23, which dealt with ‘Difference and Gay Rights.’ With these actions, the University challenged the idea “that Eau Claire [did] not tolerate diversity.” After the gay bashings the month prior, the University administration hosted an event, ‘Diversity Now! Teach-in Speak-Out,’ on April 23, 1992. Maura Cullen, an educator, writer, and speaker kicked off the event with a keynote address, which addressed the need for respect

129 Knopp, 7.
and diversity. Students gathered on the campus mall and spoke-out against intolerance towards the GLO and other minorities. After the speak-out, students participated in a variety of workshops including ‘Hate Crimes Against Lesbians, Gay Men, and Bisexuals,’ ‘Hate Crime Laws,’ ‘Western Religion’s Reinforcement of Homophobia,’ and ‘Heterosexism.’ To complete the day, students, staff, and faculty attended a social in the Skylight Lounge of the Davies Student Center. The administration encouraged students to participate in the workshops because they were a statement against the attacks. The program collaborators created a learning environment to oppose the negativity directed towards the LGB community. Students set aside their petty differences and banded together to promote a safe environment for all students, regardless of sexual orientation. Regardless, it seemed the environment was not safe for anyone in—or perceived to be in—the LGB community.

GLO changed after the attacks as well. Dr. Knopp taught a self-defense class in McPhee Hall for all GLO members who wanted to learn how to protect themselves. Knopp was a black belt in American Karate and made sure all the students had the necessary tools to fight off an attacker. Jirschele remembered at least 15-20 people participated in the self-defense class. He often felt threatened on campus, thus the reason he participated in the class. Naturally, the gay bashings struck fear in the organization. Udy came out to his family because he never knew if he might end up in the hospital. GLO strengthened their interpersonal bonds after the attacks, and more students, in

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133 Knopp, 5.
134 Jirschele, 12.
135 Udy, 4.
support of the LGB peers, attended the meetings. The numbers of GLO members nearly tripled since Jirschele and Udy joined the student group only a few years prior. The campus police stood outside the meeting space for a few meetings just to ensure that the students could gather and feel safe.\textsuperscript{136}

The next fall, high school students attacked two people outside the McDonalds on Water Street. The high school students called the people ‘faggots’ and then subsequently beat them up. The attack was not considered a gay bashing by the police based only on the derogatory term used towards the victims, who did not identify as gay, lesbian or bisexual; however, it does indicate that the climate towards LGB students was rocky. The students felt differently than the police. Carol, a member of GLO, met with Elliot Garb and Robert Shaw to discuss the attacks at McDonalds and another attack at a downtown bar the previous Sunday night. They formed a group called “People Disgusted with Senseless Violence,” which included gay, lesbian, and bisexual people, although most were heterosexual. The students and larger community held a non-violent demonstration to protest the violence directed at the LGB community.\textsuperscript{137} Just before the protest, an attacker assaulted a female student at gunpoint and warned, “You have to stop that thing tomorrow. We don’t let that kind of thing go on around here.”\textsuperscript{138} Fortunately, the demonstration happened without any physical violence. Protestors against the non-violent demonstration read verses from the Bible and directed verbal slurs towards the

\textsuperscript{136} Jirschele, 11; Knopp, 6.

\textsuperscript{137} Bill Gharrit, “UW gay bashing,” \textit{The Eau Claire Leader Telegram}, 10 September 1992. LGB is short for Lesbian, Gay and Bisexual. Queer and Transvestite were not considered a part of the acronym at this point in history.

demonstrators.\textsuperscript{139} Some people still believed that sexual orientation was a choice. The demonstrators passed out leaflets with “helpful hints for dealing with gay folk” to the high school students watching the procession.\textsuperscript{140} The University administration supported the LGB student community; however, it did not necessarily change the campus climate. LGB students still functioned as activists for their community, but they were now supported overwhelmingly by many of their heterosexual peers on the campus. The larger Eau Claire community was less tolerant to the LGB students.

The attacks proved Eau Claire’s climate towards the LGB students needed to improve drastically. Students asked Chancellor Schnack at the Chancellor’s open forum about the continued attacks towards gay, lesbian, and bisexual students during a roundtable session. The Sexual Orientation Civil Rights Movement gained momentum with these attacks, and the students demanded some sort of action. They wanted answers. Schnack stated, “I desperately wish I had a simple answer to that question. I think the longer-term answer seems to be education. One of the things we have to be working on harder is to make our campus more diverse.”\textsuperscript{141} The annual Take Back the Night rally included a statement from Lisa Stokes, a member of GLO. She stated that, “gays, lesbians and bisexuals in Eau Claire sit in their homes in fear, while the persistence of homophobia makes other hatred possible and puts everyone at risk.”\textsuperscript{142} All students understood the danger of hate crimes. Educating the public was the best way to combat


\textsuperscript{140} Chad Snyder, “Activists march to decoy assaults,” \textit{The Spectator} (Eau Claire), 27 September 1992. The article stated high school students protested the LGB demonstration.


the stereotypes and discrimination on campus. GLO held a forum where members spoke to approximately 40 people. Libby stated, "I have to take risks for what I believe in. This is the happiest I've ever been, even though I'm scared." Most students feared for their safety because you did not have to be gay, lesbian, or bisexual to be attacked; the perpetrator only needed to think they were. Advisor Sharon Knopp stated in optimism about the education efforts, "it's frightening when people don't know what's going on, but when the media and the administration deal with the issues it's healthy and can lead to change." The students in GLO worked closely with their advisor. Knopp acted as a part of the administration and as an ally for the community, helping to bridge the gap and help the student's agenda progress forward.

The campus atmosphere improved, but not all individuals felt it was enough. Professor David Armbruster left the University, seeking a better atmosphere for LGB people. After the gay bashings, he hoped for a better climate at the University. Despite the educational opportunities available for students, some still believed being gay was wrong and some even went so far as to say that "I don't think the bashings are all that bad." Educating the public, and activism only went so far. While the administration stepped up to support and protect the LGB community, danger still existed.

In the summer of 1993, President Bill Clinton vowed to do away with the Department of Defense policy, which allowed gays and lesbians to participate in the military as long as they did not disclose their sexual orientation. Students debated in The

143 Jenny Owen, "GLOBE members want to educate," The Spectator (Eau Claire), 15 October 1992;
Spectator the new military policy restricting “out” gays and lesbians, called “Don’t Ask, Don’t Tell.” A majority of students surveyed believed that LGB people should be able to participate in the military. Senior Molly Schleis stated, “[gays and lesbians] are human beings. They don’t choose their sexual orientation, just as I didn’t choose to be a white heterosexual female. I think we are all equal and we should be treated equally.”

Politics infiltrated the students’ minds. Violence and discrimination surged in the years after the “Don’t Ask, Don’t Tell” military policy on the Eau Claire campus, as well as others across the country. Schleis’s response indicates the cultural shift in understanding that sexual orientation is not a choice.

In 1993, President Bill Clinton signed into law Department of Defense Directive number 1304.26, better known as “Don’t Ask, Don’t Tell.” In this directive, military men and women were allowed to join in the military regardless of their sexual orientation, as long as they chose not to disclose that information. This changed the way the military treated individuals and sparked a huge controversy among Americans. The law prevented military personnel from asking people about their sexual orientation, but primarily prevented openly gay, lesbian, or bisexual men and women from being in the military, which resulted in more than 13,000 men and women being discharged.

146 Ian Frink, “Divided campus: Most support gays in military,” The Spectator (Eau Claire) 4 February 1993. A total of 175 students were surveyed, 95 of whom said yes (54.3%).


enacting this law, Clinton also challenged a longstanding notion that LGB individuals were emotionally unstable, of weak moral fiber, and vulnerable to blackmail, which came from Joseph McCarthy who claimed that gay individuals were as dangerous as Communists.\textsuperscript{150}

Media and politicians greatly affected the way society viewed the LGB community during this time. Conservative politicians promoted the idea that morality was at risk and that allowing LGB individuals into the military would break the system similar to the ideas McCarthy promoted.\textsuperscript{151} They argued, "young servicemen and women believe that being [gay] was wrong [...] and that their presence [in the military] would destroy trust among the team and undermine unit cohesion."\textsuperscript{152} While Clinton's intent was to stop the discrimination towards LGB service people by ending the discrimination for admission into the military, it only forced them to remain in the closet while serving.

One year after the bashings on campus, things calmed down. The student group officially changed their name to GLOBE. Member Michelle stated, "Since the attacks, I think it has been really important that GLOBE has stood by their original stance and not stopped what they are doing. They have continued to do the panels, which seem to be effective. I was amazed at how successful the [Respect Differences] buttons were." Knopp added that "things have calmed down, and I am hoping that the backlash has ended."\textsuperscript{153} The understanding and respect for the GLOBE students increased and once the media attention died down, things started to go back to normal. The attacks "just kind of

\textsuperscript{151} Groshek and Frush Holt, 2.
\textsuperscript{153} Jennifer Francis, "One year later, GLOBE members continue efforts for understanding," The Spectator (Eau Claire), 18 February 1993.
floated into the background,” Udy remembered. While the events drifted into memory, the students used the attacks as ways to bring LGB education to the forefront to minimize discrimination and violence. GLOBE wrote to The Spectator advertising their speaker panels but noted that, “more organization leaders and professors need to invite them to speak. They might argue that [being gay or lesbian] has nothing to do with their area of focus or instruction, but [gay and lesbian sexual orientation] is something that needs to be handled, not ignored, in all facets of learning.”

The existence of a social event, 10% Dance for “homosexuals,” proved the climate on campus improved. According to many narrators, this was one of the most memorable events hosted by GLOBE. The students organized the dance off-campus in the Unitarian Universalist Congregation’s basement sometime in the early 1990’s. The student group did not publicly advertise the first dance held at the Unitarian Church. Dr. Knopp remembered attending the ball wearing a pink hat and having fun. Goetz recalled that, “It was a lot of fun.” Naturally, the acceptance of all individuals made the church a safe environment to hold their first dance. Jirschele remembered that the small basement was packed, filled with both students and community members. The camaraderie between the students and local community indicated the LGB community thrived.

155 The Unitarian Church is committed to diversity and they nourish human differences including gender, race, age, ability, sexual orientation, political views, culture, class, and religious belief. “Welcome to the Unitarian Universalist Congregation,” http://www.ueaueuclaire.com/ (accessed 23 February 2014).
156 Dr. Sharon Knopp, former professor, Interviewed by author, 13 December 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI, 7.
157 Goetz, 3.
158 Jirschele, 7-8.
More dances occurred in the following years on campus, usually in either the Tamarack Room or the Little Niagara Room in the Davies Student Center. GLOBE and UW-Stout’s LGB student group co-hosted the dances.\textsuperscript{159} The first campus dance held on December 3, 1993 included “all area gay, lesbian, bisexual groups [and also] all, gays, bisexuals and friends.”\textsuperscript{160} Dr. Thiede recalled going to the dance in Davies with his wife. He thought that they were “maybe a little more successful because they were kind of more open [to anyone]. They brought kids in who weren’t necessarily in GLOBE and maybe also gay kids, I don’t know.”\textsuperscript{161} Dances occurred at least until the spring of 1997.\textsuperscript{162} Socially, the group grew considerably since their beginnings in 1984, which marked a change on campus over the previous decade. The student activists continued to interact with other students and the administration to make a safer place for all LGB students. The campus climate improved to where this group could host a dance on-campus.\textsuperscript{163}

While the climate improved, discrimination lingered. Beth, the secretary/treasurer of GLOBE stated, “when rumors start in the dorms, it’s so easy to get harassed. You’re easy pretty much because you’re isolated,” suggesting the campus environment still had room to improve.\textsuperscript{164} In contrast, UW-Stevens Point celebrated Gay Pride Week by

\textsuperscript{159} “10% Dance” Poster, “DJ’s,” Folder 9, Box 1, University of Wisconsin--Eau Claire Spectrum Records, 1988-2001, AS579, Special Collections & Archives, McIntyre Library, University of Wisconsin--Eau Claire, Eau Claire, WI.
\textsuperscript{160} “Letter to Gay, Lesbian, Bisexual Organization from GLOBE” 21 November 1993,” “DJ’s,” Folder 9, Box 1, University of Wisconsin--Eau Claire Spectrum Records, 1988-2001, AS579, Special Collections & Archives, McIntyre Library, University of Wisconsin--Eau Claire, Eau Claire, WI.
\textsuperscript{161} Thiede, 6.
\textsuperscript{162} “University of Wisconsin-Eau Claire Facilities Utilization Contract No. 000486,” “Dances,” Folder 8, Box 1, University of Wisconsin--Eau Claire Spectrum Records, 1988-2001, AS579, Special Collections & Archives, McIntyre Library, University of Wisconsin--Eau Claire, Eau Claire, WI.
\textsuperscript{163} “Thanks to group, climate improves,” The Spectator (Eau Claire), 16 December 1993.
\textsuperscript{164} Skalmunsky, “GLOBE defies stereotypes.”
hosting Melissa Etheridge, a well-known gay and lesbian activist. Trisha Priewe’s sister attended UW-SP and explained that “it’s a very ‘out’ campus - homosexuals are open and don’t worry about getting harassed because no one thinks twice about it.”

The campus community improved over the next few years. No students reported physical attacks thus GLOBE was less overtly vocal on-campus, but remained an outlet for LGB students. The University sponsored Counseling Groups, including Gay-Lesbian-Bisexual Personal Growth Group, which met Thursdays. The campus displayed the AIDS Memorial Quilt in McPhee Hall in March of 1995. AIDS, no longer portrayed as the “homosexual” disease, was represented as a disease anyone could contract if they did not act responsibly. It also became a memorial to those who died from the illness. Discrimination towards GLOBE and its members continued as someone stole the GLOBE Banner from campus. GLOBE member Laura Goetz commented that the theft “emphasize[d] the need for us to be out in the world in order to fight for and respect the rights of everyone to live their lives in ways which are good for themselves and not detrimental to others.” She discussed a conversation that took place in one of her honors classes regarding rules for society. In this class, a student “adamantly opposed” full equality for the LGB community.

The University continued to bring in speakers that addressed topics of relevance in the Forum Series. The last Forum of the 1994-1995 school year included TV

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169 Goetz, 3.
personality, Morton Downey Jr., and former Major League Baseball umpire, Dave Pallone where they debated about gay rights.\textsuperscript{170} Both men believed in gay rights, but presented the debate as an educational session. Downey questioned Pallone why he practiced such a damaging lifestyle. He responded with, “I do not live a lifestyle; I live my life.”\textsuperscript{171} Pallone addressed the common misconception that sexual orientation is a choice or lifestyle. Many of the alumni interviewed stated that activities were lifestyles, not their sexual preferences; therefore, events like the debate could impact improved understandings of LGB issues.

Compared to previous years, the 1995-1996 school year proved to be tame. Campus Crusade for Christ sponsored the controversial speaker, Alan Chambers, a “former [gay man] that was cleansed of his evil, [gay] ways” through God. Jodi Chroomey, an editor for \textit{The Spectator}, voiced her opinion about the subject in the same issue as the advertised speech. She stated,

\begin{quote}
Preaching that homosexuality is bad, evil and sacrilegious is like preaching that people of color are inferior because of their color. People do not choose their sexual preference the same way they don’t choose what color they are. […] Who would choose a life of public ridicule, a life where the government will not accept your marriage, a life where you have to hide your love?\textsuperscript{172}
\end{quote}

She voiced her opinion that LGB individuals were not doing anything that affected her personal life, so why did it matter what they did if they were happy? In previous years, allied students voiced support for LGB students, but the frequency of events and support

\textsuperscript{170} Sharon Rice, “Final forum: Morton Downey Jr. to square off on gay rights issues with Dave Pallone at Zorn Arena,” \textit{The Spectator} (Eau Claire), 20 April 1995.


\textsuperscript{172} Jodi Chroomey, “Crusade against homosexuals uneducated,” \textit{The Spectator} (Eau Claire), 12 October 1995.
like the editorial in *The Spectator* towards the LGB community from the administration and these allies increased immensely since the 1980’s.

Despite being first recognized in 1988, the first time the student newspaper publicized a weekly celebration for Coming Out Day was in the 1995-1996 school year. It is possible that GLOBE celebrated Coming Out Week celebrations away from the campus spotlight. In opposition, the Campus Crusade for Christ president, Kurt Eichstadt mentioned that the “announcement carries the message, ‘there is another way out,’” and that “it is important to see this effort in the context of our purpose to provide the campus community with information from what we believe to be a consistent Christian perspective.” Eichstadt felt students should repent for their sins. Many other students chimed in to support one side or the other, but similar to previous actions, a former GLOBE co-chair wrote an article in response to Eichstadt’s. Ann Hillman wrote, “The issue is that this is an attack on people for being themselves. National Coming Out Day is [not] to help people who are confused and unhappy about who they are. It’s a day to increase people’s self-esteem.” Hillman wrote her letter to the editor to remind students that attacking a person’s sexual orientation had resulted in violence only three years prior, and that students should think before they act.

While the student body debated religious beliefs and sexual orientation, the University administration made a conscious effort to provide relevant reading material and would acquire new materials if there was enough of a request for a publication. McIntyre Library added *The Advocate* to their holdings, which was the first publication.

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that focused on LGB news available to the students. A student previously requested the magazine, but the Library could not justify the purchase of a subscription for the use of one student, which was the frequency it was requested annually. Eau Claire’s public library, L.E. Phillips, held the subscription since January 1993. After the students realized they needed to voice their opinion on the subject, many of them e-mailed librarian Linda Cecchini requesting the publication. GLOBE co-chairs, Gwendolyn Cooley and Mike Roelke believed that it would be good to have an accurate resource about ‘homosexuality’ and the addition to the collection acknowledged the diversity of the Eau Claire community. ^176 Once students spoke up, the library acquired *The Advocate*.

Students used sidewalk chalk across the footbridge and walkways as a traditional way of advertising, celebrating, and promoting awareness across the UW-Eau Claire campus. In the fall of 1996, the members of GLOBE participated in that tradition to promote awareness and celebrate National Coming Out Day. Senior Jason Mallin wrote to the student newspaper editor that he viewed the chalkings specific to National Coming Out Day as vandalizing the campus and detracting from its natural beauty. He explained,

> If any other organization or fraternity were to write an announcement of a party or an annual event on the doors of academic buildings they would be fined. [...] Why is it that one day has been made into such an event? [...] If you want the respect you deserve, and I believe it’s deserved, think about the feelings of the heterosexual community and how you can EDUCATE society rather than smother them with a message that’s left open to ridicule and misunderstanding. ^177

Surprisingly, there was only one response in *The Spectator* from the rest of the campus community. Professor Tim J. Leutwiler responded to Mallin’s concern arguing that, he should not limit his blame to one student group for vandalizing, but rather blame all

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groups for their posters and chalkings, including Homecoming celebrations. Leutwiler response suggested that all student groups be treated the same, regardless of the event.

A new faculty addition fortified awareness of the LGB community on the campus in 1997. Dr. Robert Nowlan, a specialist in critical theory, became the first “out” professor hired by the University. One of the areas of his study was queer theory. Prior to his first semester, Nowlan expressed interest in GLOBE, and eventually became their faculty advisor. Dr. Theide stated, “My reaction [to Dr. Nowlan being hired] was ‘hey, he should be GLOBE advisor, definitely.’ I think he took over immediately. I just felt that this guy was the obvious choice. [...] And he could be much more effective.” It was clear that the students gained an advisor that took their student group to the next level. The previous advisors assisted the student group in the best way they could, but a faculty member that experienced the same encounters as the LGB students proved irreplaceable.

In an article published in Radical Teacher, Nowlan described his experience as being the first openly gay faculty member on the UW-EC campus. He noted that there “was certainly an occasion for some concern about what I might encounter [at UW-Eau Claire].” Nowlan intended to achieve the goal of educating the UW-EC community. Some professors did not agree with his tactic of acknowledging his sexual orientation in the classroom. He argued that,

While it is true that some students and parents are upset to have to encounter gay people or gay issues at all at UWEC, gay people are upset to have to encounter their heterosexism and homophobia; the point of an institution dedicated to higher learning, and especially teaching courses in critical theory, should not be to refuse

178 Tim J. Leutwiler, “Condemn one, condemn them all,” The Spectator (Eau Claire), 31 October 1996.
179 Robert A. Nowlan, Ph.D; “Dear Editor,” The Spectator (Eau Claire), 5 May 1997.
180 Thiede, 11.
181 Bob Nowlan, “Teaching and Working as an Openly Gay Faculty Member at the University of Wisconsin-Eau Claire,” The Radical Teacher 60 (Spring 2001): 28.
to take up anything that might in any way be offensive or controversial to anyone (to support this position would in fact offend many people and would in and of itself be quite controversial) but rather to confront these topics, to discuss them, to debate them openly and freely, welcoming the widest possible range of positions and perspectives in the course of this exchange.\textsuperscript{182}

Nowlan made the most of a higher educational setting by pushing students past the point of comfort to understand where others may be coming from. Not all students changed their minds about heterosexism and homophobia.\textsuperscript{183} That was not the point of his teaching. Instead, Nowlan stated, “I challenge[d] hostile students to develop sustained arguments for the positions they represent in contestation with positions opposed to ‘their own.’”\textsuperscript{184} He mandated students to defend their opinion, whatever it was. The classes were not meant to “convert” any of the students to change their opinions, but rather it challenged students to understand and learn how to critically engage with topics in a positive fashion.

The events for Coming Out Day appeared bolder in 1997. Student Orion Warden interviewed the co-chairs of GLOBE, Scott Van Zile and Kassia Wosick, for an article published shortly after Coming Out Day. Van Zile stated he “ha[d] never been harassed at Eau Claire and […] never received any negative comments on campus.” Wosick agreed with Van Zile but mentioned, “as far as campus is concerned, it [was] a fairly safe campus. But things happen that [made] you realize you need[ed] to be aware.” Both students acknowledged that Eau Claire was a conservative city, thus they frequented the Twin Cities for entertainment and was a way to “touch base with reality” implying that

\textsuperscript{183} Nowlan, “Teaching and Working,” 30.
\textsuperscript{184} Nowlan, “Teaching and Working,” 29.
the LGB community felt more comfortable in larger metropolis areas. The relaxed feeling students felt attested to the climate shift from years prior on-campus, but emulated similar patterns of visiting larger cities for fun as the founding GLO members.

The next week, the two co-chairs summarized the Coming Out Day on campus, “[W]e thank the passersby who complimented us on messages of pride on the campus footbridge [....] those university employees and staff/faculty who assisted and encouraged our activities [..., and] those allies, advocates and student supporters who responded positively with their kindness and support.” For the most part, Coming Out Day was a success. Some students responded negatively to GLOBE members, to which they responded, “[y]our lack of tolerance inspires us to educate further, motivates us to promote more understanding, and strengthens our desire to live with confidence and pride.” The student’s aspiration to educate the Eau Claire population turned out to be as strong as ever. The GLOBE students acted in a positive fashion and dismissed the negative reactions.

The negative response to Coming Out Day in 1997 escalated from prior years, with the exception of the violent gay bashing in 1993. When the GLOBE students chalked the sidewalks in celebration of Coming Out Day, other students vandalized the chalking. Students wrote comments such as “Be Prepared 4 Filth” and “Don’t believe the Gay and Lesbian Propaganda” amongst the popular gay and lesbian slogans. A student offered an apology to the GLOBE community for what others did in the name of

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186 Kassia Wosick and Scott Van Zile, “Coming Out Day a successful accomplishment,” The Spectator (Eau Claire), 16, 1997
Christianity. He said, "The hateful comments were definitely not evidence of Christian Love." More students stood up to defend GLOBE, its participants, and what the organization represented proving that a cultural shift happened and sentiments of inclusivity grew.

When the 1998-1999 school year started, the university faculty, and staff formed their own LGBTQ group, Equality. Dr. Nowlan played a primary role in founding this group. He "circulated a letter to all faculty and staff inviting them to attend a meeting where [they] explore[d] the formation of a faculty and staff organization in support of glbt issues." Faculty and staff responded positively. Equality became the first UWEC Faculty and Staff group in Support of Lesbian, Gay, Bisexual, and Transgender Issues.\(^{188}\) Dr. Thiede commented "the organization [was] a positive development for students" as they looked to the faculty and staff for leadership. Finally, the faculty and staff created an outlet similar to the one the students started 14 years earlier. Equality not only became a networking tool for students, and faculty and staff, it also supported the LGB community as a whole because the larger Eau Claire community was seen as inhospitable to the members of the LGB community.\(^{189}\)

At this time, a shocking turn of events traumatized UW-Eau Claire campus and the entire country. Shortly after Coming Out Day in 1998, a day that provided support and attempted to end fears of rejection for being LGB, two students murdered a University of Wyoming student for being gay. On October 7, 1998, the men tied Matthew Shepard to a split-rail fence, assaulted him with the butt of a pistol and left him in a field.

\(^{188}\) Nowlan, "Teaching and Working," 31.

\(^{189}\) Karen Rauen, "Faculty group forms in support of homosexuals," The Spectator (Eau Claire), 5 October 1998.
to die. A bicyclist found him there 18 hours later, clinging to life. Shepard later died on October 12, 1998, at Poudre Valley Hospital in Fort Collins, Colorado.  

Robb Jirschele remembered that “Matthew Shepard changed a lot of people’s opinions [about LGB people].”

The murder of 21-year-old Matthew Shepard shook the country. After a party, two men offered Shepard a ride home. Instead, they robbed and severely beat him, which led to his death. Friends remembered Shepard as a “gentle person, passionately committed to human rights, and bold for being openly gay in a conservative state.” Initially, the media did not report the attack as a hate crime, but it gained national prominence as a hate crime after the Human Rights Campaign offered a press release. Shepard’s murder led to the creation of federal hate crime legislation, as there were none in place in Wyoming at the time of his death.

For the LGB community, Shepard’s death brought to light the violence that the community faced on a daily basis. His murder served as a vehicle to raise awareness that there were not enough protections in place for gay, lesbian, or bisexual individuals. Anti-gay violence occurred throughout the country, but the media portrayed the attack on Shepard as a one-time occurrence. In order to combat the media narrative, the LGB community needed to “aggressively reiterate and recenter violence to enable its public witnessing and [they] recast the characterization of antigay violence in public

191 Jirschele, 12.
193 Hoffman, 129.
discourse."\textsuperscript{195} They chose to highlight well-known individuals that similarly met violence relating to their sexual orientation, like Harvey Milk, Allen Schindler, and Scott Amedure.\textsuperscript{196} Activism in the LGB community pushed the media to recognize the discrimination that their community had faced for decades.

Matthew Shepard became a martyr because he embodied the pain and suffering that the LGB community faced on a regular basis.\textsuperscript{197} The way in which the biker found Shepard’s body was similar to the position in which Jesus Christ was crucified, and drew an uncanny symbolism. Those who mourned his death participated in candlelight vigils and he became an emblem for LGB rights, similar to the Stonewall Riots.\textsuperscript{198} Others did not accept him as a martyr as the term carried strong religious connotations, which did not sit well with many religious individuals.\textsuperscript{199} Regardless, his murder placed the LGB community into the limelight and caused a serious discussion about hate crimes. GLOBE held a candlelight vigil in support and education of Shepard’s murder. Co-chair, Andi Tharp stated, “This [was] an example of the hostilities anti-gay advertisements create[d].”\textsuperscript{200} Interestingly enough, Tharp did not know gay bashings previously occurred on the Eau Claire campus. It appeared the alumni did not share the violent past of the student group. Since they didn’t document their history, there was no way for the student to recognize the successes and failures of their student group.

The Matthew Shepard murder exposed the harsh reality of discrimination that LGB people faced. Students wrote in shock of the event. Timothy wrote, “To be gay is

\textsuperscript{195} Dunn, 619.
\textsuperscript{196} Dunn, 621.
\textsuperscript{197} Dunn, 624.
\textsuperscript{198} Dunn, 628.
\textsuperscript{199} Hoffman, 142.
not a choice. [...] I have realized that Eau Claire is one of the most conservative [schools] in the UW System. This frightens me. [...] I am not an issue. I am a human being.”

He pleaded to the campus that people should not view Matthew Shepard’s death as a gay ‘issue,’ but what it really was - a tragedy. Sarah Schmiege chastised a freshman that viewed Coming Out Day as something to be ignored; “College is a perfect opportunity to meet new people, open your mind, and learn new things. I hope someday you realize this.” Other students also attempted to educate Timothy. William Keeton and Jason Yarrington wrote, “we would like to express our full support for not only National Coming Out Day but all events that bring awareness, open-mindedness and tolerance to our campus.” These students admitted that they did not fully understand or were aware of the problems LGB people faced, but they did support tolerance, which is more than what was shown in Wyoming earlier that month. Yet another student offered advice, “[a]n open mind and a closed mouth is the best way to learn.” Many of the students supported the LGB community exhibiting a friendlier climate towards the LGB community.

The following year, UW-Eau Claire conducted a climate survey. Overall, the feeling on campus became more positive. Chancellor Donald Mash noted that there was, “a reduction in the frequency of negative remarks about individuals. Respondents indicated that being a part of campus life here has been helpful to becoming more

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201 Timothy (last name withheld), “Gay student’s death not an ‘issue,’ but a tragedy,” The Spectator (Eau Claire), 19 October 1998.
202 Sarah Schmiege, “Everyone is different, shouldn’t be ignored,” The Spectator (Eau Claire) 19 October 1998. Her ‘Letter to the Editor’ is in response to: Aaron Printup, “‘National Coming Out Day’ should be ignored,” The Spectator (Eau Claire), 12 October 1998.
204 Kimberly Defenbaugh, “Letter writer needs to be more open-minded,” The Spectator (Eau Claire), 22 October 1998.
accepting and tolerant of others.”  Although the student respondents felt a shift in the climate, the faculty did not. A faculty survey in regards to the LGB climate occurred at the same time. James Williams, an associate professor of Sociology and Anthropology stated that “it was reported that the overall feeling of the campus improved somewhat in the past three years.” The exception was with LGBTQ issues. He said, “[t]here was still a fair amount of discomfort in working with gay, lesbians or bisexuals.” About 60% employees filled out the survey. While the university atmosphere improved in many areas other than with the LGBTQ, acceptance, and tolerance needed to grow for the LGB community.

The UW-EC Housing and Residence Life Task Force sponsored MOSAIC, an acronym for Making Our School an Intercultural Community. MOSAIC introduced the Tunnel of Oppression. Jodi Theslin Ritter helped create the program in 1994 as an interactive program to raise awareness and educate people about the different types of oppression found in today’s society such as gender, race, body image, sexual orientation, religion, and disabilities. In the fall of 1999, MOSAIC’s theme supported National Coming Out Day. One example highlighted for that year was the “heterosexual closet,” which a person entered into a closet setting and listened to derogatory comments about heterosexuals. This gave some insight into what it was like to be an [LGB] person in a heteronormative society. Typical admission averaged around 1,000 people a year.

Despite the many advances in support for GLOBE and the LGB community, individuals covertly attacked them by defacing the chalkings celebrating Coming Out Day in October 1999. Students responded differently, though. Massive numbers of students opposed the anti-gay graffiti that bashed [LGB] people. Co-chair of GLOBE, Ben Licht, was not surprised that the offensive chalking happened. After putting up fliers for Coming Out Day, he noticed the next day that half of them had been ripped down. He stated, “Coming Out Day is a way for gay people still in the closet to realize that there is support out there, but these negative chalkings could have completely changed that for them.” It appeared the students forgot Matthew Shepard, or they just did not care. By the end of the day, the University crossed out or washed off the negative chalking. Both Licht and administrator Lori Rowlett, one of the GLOBE advisors, acknowledged that the work of a few individuals did “not constitute the feelings of the entire campus.” In fact, Licht stated, “I know a lot of people on campus and I’ve never met a single person who’s not OK with my being gay.”

The rest of the student body responded accordingly. Students wrote articles to The Spectator and Chancellor Donald Mash held a Roundtable to discuss the issue of the hate-chalkings incident. Stacia Marlett, the other co-chair of GLOBE wrote that being a Christian, she disapproved of the chalkings and the use of religion as a way to intimidate the LGB community. She noted, “everyone was invited to the panel held in Hibbard [Hall] Monday evening. The administration and GLOBE created the panel not only as a kind of support group but even more importantly as a place for discussion.”

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editorial from *The Spectator* staff commented on the chalkings and the cowardly behavior of those guilty that exhibited hateful sentiments towards the LGB community through religion. Many of the chalked statements included phrases such as “God hates Homos and so do we” or “If girl, find guy. If not, then die.” The student body called out to the many campus religious organizations to “condemn the chalkers for using this type of covert protest.” Chancelor Mash condemned the behavior and stated, “we have a campus, which is a tolerant campus and a safe campus. If we know who did it or when, and certainly if it threatened physical harm, that will be dealt with.” The Chancellor promoted student discussion regarding this type of attack and to develop more respect for the differences between everyone. Mash named the event as a “teachable moment.”

Many of the attacks on the LGB community had been teachable moments, yet they continued to happen. However, as time passed, students accepted differences between each other as represented by more students outside of the LGB community voicing their support for GLOBE.

Faculty and staff also spoke out about the chalkings. Dr. Timothy Leutwiler wrote, “I can not in good faith say to myself that what happened [in Wyoming with Matthew Shepard] couldn’t happen (sic) here.” He mentioned that the university had a “very extensive and well-orhestrated diversity effort for issues relating to race and sex, but we have no efforts directed at promoting an understanding of gays and lesbians.” Leutwiler placed the blame on the University administration for not encouraging

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education, acceptance, and tolerance of the LGB community. Dr. Nowlan also stated that
the University community “cannot pretend that the chalkings represent a mere anomaly
[…] as long as teaching and study of lesbian, gay, bisexual, and transgender issues is
virtually nonexistent within university curricula.”215 He felt homophobia at the University
was in result of its negligence fostered.216 How could the University promote equality on
the campus? GLOBE fought for education since 1983 and gained some strength over the
years, but the school needed to step in.

The Equality Resource Center was a possible solution. Student Senator Justin
Hentges asked for money to support an Equality Resource Center that contained books
and videos on diverse topics. Chancellor Mash encouraged the pilot program. Hentges
believed the center would bring in students to discuss such topics as the gay chalkings.
The students created the center to be a place where diversity flourished.217 The Equality
Resource Center opened on February 21, 2000, in a small, hidden room on the first floor
of the Davies Center. The center displayed pamphlets, books, and other means of
information available to students. Hentges stated that the center would be 100% student
run.218 The resource center served all students successfully.

This chapter ends as the transgender community becomes an active part of the
social scene at the UW-Eau Claire campus. The transgender community is ever more
evolving and it is too recent to be explored in a historical sense at this time and the
LGBTQ student group changed with the inclusion of transgender individuals. The

215 Bob Nowlan, Assistant Professor, English, Founder, Equality, Faculty Advisory Committee GLOBE,
“University Should Add to GLBT Curriculum,” The Spectator (Eau Claire), 18 October 1999.
217 Adam Campbell, “Proposed Equality Resource Center Discussed at Roundtable,” The Spectator (Eau
Claire), 22 November 1999.
218 Thomas P. Schlagel, “Come one, come all: Equality Resource Center opening early,” The Spectator
(Eau Claire), 21 February 2000.
LGBTQ community educated, advocated, and sought acceptance and tolerance from their peers, which was met with resistance throughout their history. The climate towards the LGB community ebbed and flowed with reactionary support of the administration throughout.

The overall climate on the University of Wisconsin – Eau Claire changed toward the LGB community since the formation of the first student group in the 1980's. More students vocalized their support for the students who identified as a part of the LGB community. The student newspaper acted as a vehicle to understand how the sentiment changed on the campus towards LGB students, faculty, and staff. The students in GLOBE, the University, and the administration worked collaboratively to change the campus climate for the better through marches and events. While discrimination existed, students became open-minded and spoke up for the equality that everyone deserved. The years between 1990 and 2000 brought events that sparked tolerance and education. Some of the events from this decade are astonishing, yet Eau Claire was not alone in such acts of violence as well as acceptance.
IV. Conclusion

David Reichard’s piece defined the main problem facing LGBT history as writing a history from ephemera. As seen in the previous chapters, Eau Claire’s LGBTQ community faced immensely difficult times, which justifies wanting to hide in the shadows leaving a minimal footprint. Carla Johnson asked me, “How did you even find me?” suggesting that even now there is a concern being associated with the LGBTQ community. Her concern stemmed from being a part of the Navy. Without an oral history project to uncover the history of this student organization, it's plausible that their past would fade from memory. Historians have a difficult job when faced with piecemeal primary documentation but public historians can proactively fill voids within archives before LGBT stories in places like Eau Claire are lost.

The history of the LGBT student organization at the University of Wisconsin – Eau Claire contributes to understanding the cultural and social shifts in sentiments felt towards the LGBT community over time and in places that are not always thought of as the frontlines in the struggle for human rights/tolerance. It offers an example of more familiar settings like large urban areas. Activism was a continuous theme throughout the LGBT student group history, which continues to this day. These students became activists without necessarily realizing what they were doing. The continual interaction between the LGBT students and the University of Wisconsin – Eau Claire’s administration indicates that change over time is possible, no matter how difficult as long as individuals are persistent. Students engaged the University through direct interaction.

219 Reichard, 39.
with the administration, and student organizational bodies, faculty, and faculty advisors. Having a knowledge of their allies assisted in creating a safer place for all LGBT students and promoted the advancement of LGBT rights on the campus.

Remnants of various civil rights movements lingered into the 1970s and 1980s that encouraged people from the LGB community to fight for their own rights. The Stonewall Riots indicated a change in mentality among the LGBT community. After riots, the LTBT community lost their fear and was determined to fight for their rights to exist as they were, rather than to hide away from the public eye. These riots encouraged LGBT individuals around the country to speak out about their sexual orientation, which inspired the students at UWEC to band together to form an “out” community. Student organizations formed on campuses all over the country after Stonewall. Eau Claire was not the first student organization in Wisconsin, but neither were they the last. They sought advice from their peers at other institutions and built strong alliances on their own campus, which established durable roots still existent today.

AIDS, “Don’t Ask, Don’t Tell,” and the murder of Matthew Shepard are three seminal events in which the tragedies and triumphs of LGBT history can be assessed. The cultural turn seen on Eau Claire’s campus reflects a similar shift throughout the rest of the country. Prior to the 1960s, equal right for the LGBT community was rare if they existed at all, but through individual contributions, society accepts LGBT individuals on a larger scale and believes they should have equal rights. The oral history project conducted and this thesis document the Eau Claire LGBT student footprint set out by the student activists. A common theme throughout their history is the debate surrounding whether sexual orientation is a choice or lifestyle over being biological. This concept is a
sizeable gauge to determine how society changed over time, as many of the students' peers truly believe that sexual orientation is not a choice. These individuals and their challenges are not unusual in the LGBT community, but they are the driving force of change in the Sexuality Civil Rights Movement.

The University continues to work with the LGBTQ population on campus while encountering both acceptance and discrimination. Dr. Beth Hellwig, the Vice-Chancellor of Student Affairs, advocated for more activities for the LGBTQ student and faculty community. She helped form a position in 2008 for two graduate students to work on Women and LGBTQ initiatives. Eau Claire still has issues with some discrimination, and recently when a professor responded negatively to an email about the Eau Queer Film Festival, students, faculty, and staff were appalled at his intolerance. Dr. Hellwig organized a forum where the professor apologized. Dr. Hellwig encouraged an open discussion with all parties, which allows for tolerance and acceptance to flourish.220 Chris Jorgenson, a former Blugold, filled the newly made position in the Women’s and Gender Equity Center (WAGE), which grew from the Equality Resource Center that opened in 2000. He took his experiences and worked toward making UWEC a safer, more open place for students. Jorgenson and Abby Vercauteren changed the name of WAGE to the Women’s and LGBTQ Resource Center to be more inclusive. Chris commented on the name, “Creative, no. Obvious, yes. And that’s what I wanted. I wanted it to be obvious.”221 It was important to make sure that any student thinking of attending UW-

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220 Dr. Beth Hellwig, Vice-Chancellor of Student Affairs, Interview by author 17 December 2013. Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.

221 Christopher Jorgenson, alum class of 2008 and LGBTQ Coordinator, Interview by
Eau Claire knew where the LGBTQ resources were on campus. Some of the events on campus attributed to the Women’s and LGBTQ Resource Center are Walking Out and LGBTQ graduation celebration, the Fireball, a drag show that you experience, and an LGBTQ student support fund, which funds things such as students in need if they kicked out of their home or helping students pay to go to LGBTQ conferences.\textsuperscript{222} Chris also supervises interns, produces flashy educational posters, and most importantly promotes the LGBTQ community on campus. Jorgenson’s outlook on his position is, “whatever I do is going to be large scale. It’s going to be unapologetic, highly visible, and there might be backlash.”\textsuperscript{223} Since Chris took his position in 2008, he has certainly followed his mantra.

The Pride student organization has gone through a variety of name changes since the opening of the Equality Resource Center. In 2003, the student organization changed its name to LGBTSA (lesbian, gay, bisexual, transgender, straight, allies). The student group adopted a mascot, the lobster. They picked a lobster because when they ran spellcheck on Word, the suggestion for LGBTSA was lobster. By 2005, the student group changed their name to Spectrum. There was dissonance between some of the LGBTQ students and then a separate group called Forward Momentum formed. There were two separate groups for two years. The students attempted to rebrand Spectrum in 2011, which came with a new name Out Loud. This group existed for about a semester when Out Loud and Forward Momentum merged back into one group. As of spring 2012, the

\footnote{author 17 December 2013, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.}
\footnote{Jorgenson, 5.}
\footnote{Jorgenson, 8.}
student organization adopted the name PRIDE (promoting rights, inclusivity, and equality).\textsuperscript{224}

The LGBTQ student organization saw many successes throughout its existence on the Eau Claire campus. What initially started as a small group of individuals with similar sexual orientations grew into an activist organization where education and persistence endured through difficult and scary times. The students faced AIDS, violence, ignorance, and discrimination. They also saw empathy and support. Throughout their history, the group focused on educating the people around them to encourage equality for all regardless of their sexual orientation. Eau Claire emulates trends throughout the country as seen through the events and attitudes on campus. Through their activism, the students helped change the ingrained perspective that sexual orientation is a lifestyle or a choice to being biological. The LGB student group continued to evolve as their membership expanded to be inclusive for all students of various sexual orientations. They were the driving force of change on UWEC’s campus.

\textsuperscript{224} Joshua Stephan Znarzly, alum class of 2014, Interview by author 14 January 2014, Digital Recording, Special Collections & Archives, McIntyre Library, University of Wisconsin—Eau Claire, Eau Claire, WI.
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Appendix A: List of Narrators

- Edward Frank (pseudo name)
- Laura Goetz
- Dr. Peter Hart Brinson
- Dr. Beth Hellwig
- Dan Hillis
- Robb Jirschele
- Carla Johnson
- Christopher Jorgenson
- Dr. Patricia Kleine
- Dr. Sharon Knopp
- Crystal Martin
- Jill Muenich
- Dr. Dan Perkins
- Steve (pseudo name)
- Dr. Roger Thiede
- Craig Udy
- Joshua Zmarzly
Appendix B: Interview Questions

Administration Questions

- Where are you originally from?
- Why did you choose to come to UW-EC?
- How long have you worked for UW-EC?
- What is your position/what do you do?
- What was campus feeling like towards LGBT students when you started working here?
- How has the LGBT culture changed on campus?
- Have there been any repercussions for being associated with this group?
- What types of assistance does this group need?
- Was there any form of backlash or problems associated with this group?
- Did students often come to you for help?
- How did the University feel about this organization, in your opinion?
- Did you feel you needed training for issues that you may have run into?
- Did you seek advice from other faculty or seek out other schools for information?
- Were there any events that you saw as a setback for gay and lesbian rights? Any events that were success?
- Has there been any events that changed your mind about LGBT?
- How has the administration changed towards the LGBT community in the time you have worked on campus?
- Where are areas you think there could be improvement?

Advisor Questions

- What is your name?
- Where are you originally from?
- Why did you choose to come to UW-EC?
- What years did you work for UW-EC?
- What did you teach?
- How did you end up getting involved in the GLOBE?
- What years were you involved with the GLOBE?
- How did you become the advisor?
- Were there any repercussions for being associated with this group?
- What difficulties did you face being an advisor for them?
- What types of assistance did the group need?
- Was there any form of backlash or problems associated with this group?
- Did students often come to you for help?
- How did the University feel about this organization, in your opinion?
- Did you go to the meetings?
- What kind of events did you participate in?
- Was there an issue keeping the organization active, via the student senate?
• Did you feel you needed training for issues that you may have run into?
• Were there any legal issues in regards to the GLOBE?
• Did you seek advice from other faculty or seek out other schools for information?

Housing Questions

• What is your job title?
• When did you start working for the UW-EC?
• What was atmosphere like towards LGBT students when you first started your career here?
• Are there programs set up within the dormitories that help to support or promote LGBT students/community?
• What kind of policies or procedures had been set in place regarding the LGBT community?
• What kind of obstacles do you run into on a daily basis?
• What kinds of negative feedback have you received?
• Do you run into housing issues with transgender students?
• Do you see many students with difficulties coping with their sexuality by through substance abuse?
• Do you see tension between transgender students and LGB students?
• How was the atmosphere towards LGBT students changed since you started here?

Student/Alumni Questions

• What is your name?
• When and where were you born?
• Where are you originally from, where did you grow up?
• What do you do for a living?
• Why did you choose to attend UW-EC?
• What years did you attend UW-Eau Claire?
• Did you live on campus?
• Were there any issues that you ran into (living on/off campus)?
• What were some of your favorite times at UWEC?
• In your experience, what was student life before the Gay Lesbian Organization/GLOBE?
• How did you find out about this organization on campus?
• What was the atmosphere towards LGBT students while you attended?
• What can you tell me about the GLO/GLOBE as a whole?
• It seems from the records, that there was difficulty keeping this organization recognized year after year? Why was this?
• How many students participated in the GLO/GLOBE?
• What kinds of events did you hold?
• What kinds of things did you talk about at meetings?
• Did you have any issues with anonymity?
• Did some students want to participate, but didn’t want to be acknowledged by their given name? How was that handled?
• Was there any desire to have strictly gay or lesbian groups, instead of a joint group?
• Did the happenings at other campuses influence this student group?
• Do you stay in contact with any students that were in the GLO/GLOBE?
• Did anything happen that would have caused some sort of legal action? (this may not have happened at UWEC, but certainly happened at other campuses)
• How did you pick your advisor?
• Did your advisor seem to have any issues from the campus or community for being a representative for your group?
• What sort of things was going on throughout the country at the time? (AIDS…?) cultural/newsworthy stuff?
• Did you help to sponsor events to educate other students on campus?
• With the impact of AIDS, how did that affect the GLO/GLOBE?
• What kinds of things did you discuss at your meetings?
• Why did you choose to participate in this group?
• Did your participation in GLO/GLOBE cause you to participate in what we now call the Gay Rights Movements?
• Do you ever come back to campus and participate in the LGBTQ events after you graduated?
• Did your participation in the GLO/GLOBE fulfill personal needs on and off the campus?
• What were the main issues that you ran into?
• What kinds of things do you currently do to be involved with the Gay and Lesbian Rights Movements?
• How did attending UW-EC help shape you who you are today?
## Appendix C: Glossary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agender</td>
<td>A person who is internally ungendered or does not have a felt sense of gender identity</td>
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<tr>
<td>Ally</td>
<td>A non-LGBT person who actively supports the civil rights of LGBT people. Reaching across differences to achieve mutual goals.</td>
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<tr>
<td>Asexual</td>
<td>A person who does not feel attraction to any sex or has lack of sexual drive.</td>
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<tr>
<td>Assigned Sex/ Biological Sex</td>
<td>The sex assigned to each child at birth, typically based on an examination of the external genitalia</td>
</tr>
<tr>
<td>Bias</td>
<td>Prejudice; an inclination or preference, especially one that interferes with impartial judgment.</td>
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<tr>
<td>Biphobia</td>
<td>Fear and intolerance of bisexual people.</td>
</tr>
<tr>
<td>Bisexual</td>
<td>A person who feels love, affection, and sexual attraction regardless of gender, but not necessarily simultaneously or equally.</td>
</tr>
<tr>
<td>Cisgender</td>
<td>Someone whose gender identity and assigned biological sex are not in conflict. Non-transgender</td>
</tr>
<tr>
<td>Coming Out</td>
<td>An ongoing process of becoming aware of one's sexual orientation or gender identity, accepting it, acting on it and sharing it with others</td>
</tr>
<tr>
<td>Curious</td>
<td>A person interested in the idea of sexually being something other than straight.</td>
</tr>
<tr>
<td>Discrimination</td>
<td>The act of showing partiality or prejudice; a prejudicial act.</td>
</tr>
<tr>
<td>Domestic Partner</td>
<td>one who lives with their beloved and/or is at least emotionally and financially connected in a supportive manner with another. Another word for spouse, lover, significant other, etc.</td>
</tr>
<tr>
<td>Gay</td>
<td>A man who feels love, affection, and sexual attraction towards men</td>
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<tr>
<td>Gender expression</td>
<td>How one represents/expresses their gender identity to others, a combination of behavior, dress, hairstyles, voice, body characteristics or other gender-related behaviors</td>
</tr>
<tr>
<td>Gender Identity</td>
<td>Internal sense of being male, female, or something in between (gender is considered a continuum and not strictly binary concept). Since gender identity is internal, one's gender identity is not necessarily visible to others.</td>
</tr>
<tr>
<td>Genderqueer</td>
<td>a gender identity other than man and woman. May think of themselves as being both male and female, as being neither male or female, or as falling completely outside the gender binary</td>
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<tr>
<td>Gender role</td>
<td>The accepted behaviors, thoughts and emotions of a specific gender based upon the views of a particular society or culture</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>GLO</td>
<td>Gay Lesbian Organization- Eau Claire</td>
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<tr>
<td>GLOBE</td>
<td>Gay Lesbian or Bisexual Equality, Eau Claire</td>
</tr>
<tr>
<td>Hate Crime (gay bashing)</td>
<td>Hate crime legislation often defines a hate crime as a crime motivated by the actual or perceived race, color, religion, national origin, ethnicity, gender, disability, or sexual orientation of any person.</td>
</tr>
<tr>
<td>Heterosexism</td>
<td>Institutional policies and interpersonal actions that assume heterosexuality is normative and ignores other orientations. The belief that heterosexuality is superior to other orientations.</td>
</tr>
<tr>
<td>Heterosexuality</td>
<td>Sexual, emotional, and/or romantic attraction to a sex other than your own.</td>
</tr>
<tr>
<td>Homophobia</td>
<td>Fear and intolerance of homosexual people and/or of same sex attraction or behavior in the self or others.</td>
</tr>
<tr>
<td>Homosexuality</td>
<td>Sexual, emotional, and/or romantic attraction to the same sex.</td>
</tr>
<tr>
<td>Intersex</td>
<td>A person who is born with external genitalia, chromosomes, or internal reproductive systems or other biological markers that are not traditionally associated with either a &quot;standard&quot; male or female</td>
</tr>
<tr>
<td>In the closet</td>
<td>Keeping one's sexual orientation or gender identity secret</td>
</tr>
<tr>
<td>Lesbian</td>
<td>A woman who feels love, affection and sexual attraction to women</td>
</tr>
<tr>
<td>LGBTIQQQAA (or variations of such)</td>
<td>The most inclusive method to identify the &quot;Lesbian, Gay, Bisexual, and Transgender Community.&quot; The other letters stand for Intersex, Queer, Questioning, Allies, Asexual</td>
</tr>
<tr>
<td>Marginalized</td>
<td>Excluded, ignored, or relegated to the outer edge of a group/society/community</td>
</tr>
<tr>
<td>Outing</td>
<td>Revealing someone's sexuality without their consent</td>
</tr>
<tr>
<td>Partner</td>
<td>A term commonly used to describe an LGBT's person's significant other/mate/spouse</td>
</tr>
<tr>
<td>Queer</td>
<td>An inclusive, unifying umbrella term for people who are LGBTIQQ, particularly used by teens and young adults. Historically, &quot;Queer&quot; has been used as a derogatory word to demean LGBT people. It should not be used freely by non-queer people</td>
</tr>
<tr>
<td>Questioning</td>
<td>A person who is unsure of their sexuality or same-sex-loving feelings</td>
</tr>
<tr>
<td>Sexual Orientation</td>
<td>The deep-seated direction of one's sexual attraction. Sexual orientation evolves through a multistage developmental process, and may change over time.</td>
</tr>
<tr>
<td>Stereotype</td>
<td>Definition</td>
</tr>
<tr>
<td>--------------------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Straight</td>
<td>Person who is attracted to a gender other than their own.</td>
</tr>
<tr>
<td>Transgender</td>
<td>Umbrella term for people whose gender identity, expression, or behaviors is different from that typically associated with their assigned sex at birth</td>
</tr>
<tr>
<td>Transsexual</td>
<td>Shorthand for a person diagnosed with transsexuals, a medical label for the condition when a person’s assigned biological sex doesn't match their internal gender identity. Often transsexual people alter or wish to alter their bodies through hormones or surgery in order to match their gender identity</td>
</tr>
<tr>
<td>Transvestite/ drag king/ drag queen</td>
<td>A person who dresses, either full time or part time, in clothing traditionally associated with the opposite sex.</td>
</tr>
</tbody>
</table>
Appendix D: Pronouns

<table>
<thead>
<tr>
<th></th>
<th>Subject</th>
<th>Object</th>
<th>Possessive Adjective</th>
<th>Possessive Pronoun</th>
<th>Reflexive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>She</td>
<td>Her</td>
<td>Her</td>
<td>Hers</td>
<td>Herself</td>
</tr>
<tr>
<td>Male</td>
<td>He</td>
<td>Him</td>
<td>His</td>
<td>His</td>
<td>Himself</td>
</tr>
<tr>
<td>Gender Neutral</td>
<td>Ze</td>
<td>Hir</td>
<td>Hir</td>
<td>Hirs</td>
<td>Hirself</td>
</tr>
<tr>
<td>Gender Neutral Pronunciation</td>
<td>/zee/</td>
<td>/here/</td>
<td>/here/</td>
<td>/heres/</td>
<td>/herself/</td>
</tr>
</tbody>
</table>

Sources:
Appendix E: Timeline

⇒ 1930's
  • Homosexuality is defined as a mental disorder
⇒ 1947
  • Dr. Evelyn Hooker's partial study is published, "The Adjustment of the Male Overt Homosexual"
⇒ 1948
  • Alfred Kinsey Report is published, *Sexual Behavior in the Human Male*
⇒ 1950
  • Subversives Act
  • Mattachine Society forms, homosexual civil rights organization
⇒ 1953
  • Purge of Communist members in the Mattachine Society
  • *One* magazine is published
⇒ 1955
  • Dr. Evelyn Hooker completes her study
  • Daughters of Bilitis forms, a lesbian civil rights organization
  • *The Ladder* is published
  • The Daughters of Bilitis establish safe areas in New York, Los Angeles, and Chicago
⇒ 1956
  • Dr. Evelyn Hooker presents her findings to the American Psychological Association Board
⇒ 1960
  • Daughters of Bilitis hold first National Convention
⇒ 1961
  • The Mattachine Society hold their first meeting in Washington D.C.
⇒ 1960
  • Daughters of Bilitis hold first National Convention
⇒ 1961
  • The Mattachine Society hold their first meeting in Washington D.C.
⇒ 1964
  • *LIFE Magazine* publishes realistic articles about the gay community
⇒ 1965
  • Members of the gay community protest in front of the White House
⇒ 1969
  • The Stonewall Inn Riots
⇒ 1973
  • Homosexuality is removed from the American Psychiatric Association as a medical ailment
⇒ 1975
  • the University of California – Santa Cruz founds the first official gay and lesbian organization, Gay and Lesbian Alliance (GALA)
⇒ 1977
  • Harvey Milk is elected to office, famous for urging gay and lesbian people to come "out of the closet"
⇒ 1978
  • Harvey Milk is assassinated
  • The University of Wisconsin – Superior acknowledges a student group called University Gays
⇒ 1979
  • Students at the University of Wisconsin - Eau Claire provide discussions on ‘homosexuality’ through the student newspaper, *The Spectator*
• The first Gay and Lesbian March on Washington D.C. occurs

⇒ 1981
• AIDS epidemic becomes defined
• Parents and Friends of Lesbians and Gays (PFLAG) formed as a national organization

⇒ 1982
• Vel Phillips, Secretary of State for the State of Wisconsin, made an amendment to Chapter 112. Prohibits discrimination in housing based on sexual orientation.

⇒ 1983
• A support group for gay and lesbian students is founded at The University of Wisconsin – Superior
• Students at the University of Wisconsin - Eau Claire attempt to form the first officially recognized gay and lesbian student organization.

⇒ 1984
• Students at the University of Wisconsin - Eau Claire successfully found the first gay and lesbian student group on campus, Gay Lesbian Organization (GLO)

⇒ 1985
• Rock Hudson dies from AIDS
• The University of California – Santa Cruz Lesbian, Gay, Bisexual Awareness Week is held

⇒ 1987
• GALA (the University of California – Santa Cruz) disbands and the Gay, Lesbian Bisexual Network forms.

⇒ 1988
• The University of California – Santa Cruz forms Lesbians of Color Alliance (LOCA); Lesbian, Bisexual, Questioning (LBQ); and Stonewall Men’s Group

⇒ 1989
• The University of California – Santa Cruz forms Lesbian, Gay, Bisexual and Transgendered Community Center, Inc. (GLBCC)

⇒ 1990
• The University of California – Santa Cruz forms Sappho: Lesbian, Bisexual, Questioning, and Straight Supportive, a women’s organization

⇒ 1991
• The University of Wisconsin - Eau Claire student group GLO unofficially changes their name to GLOBE (Gay Lesbian or Bisexual Equality)

⇒ 1992
• Multiple students at the University of Wisconsin - Eau Claire are attacked for being, or at least perceived to be, lesbians. These attacks sparked debate about the safety of all students on the campus, which was done in the form of forums, debates in the student newspaper, and protests.
• The University of California initiates the Women of Color film festival

⇒ 1993
• Don’t Ask, Don’t Tell, Don’t Pursue policy implemented by President Clinton for the United States Military
• The University of Wisconsin - Eau Claire student group GLO officially changes their name to GLOBE (Gay Lesbian or Bisexual Equality)

⇒ 1994
• Homosexuality is no longer an illness-American Medical Association
• On the University of Wisconsin - Eau Claire’s campus, a program called MOSAIC (Making our School an Intercultural Community) was founded to raise awareness of different types of oppression such as gender, race, body image, sexual orientation, religion, and disabilities.

⇒ 1995
• The University of California – Santa Cruz forms Queers of Color (QOC), existed unofficially prior
1996
- The Defense of Marriage Act (DoMA) was signed into law, prohibiting people of the same sex to get married
- The University of California – Santa Cruz adds “T” to their title to include transgendered people, (GLBTCC)

1997
- Ellen DeGeneres comes out of the closet
- The University of Wisconsin - Eau Claire hires the first openly gay professor, Dr. Robert Nowlan
- In opposition to the LGB community, unknown individuals deface the Coming Out Day chalkings across the University of Wisconsin - Eau Claire campus.

1998
- Matthew Shepard dies

1999
- In opposition to the LGB community, unknown individuals deface (again) the Coming Out Day chalkings across the University of Wisconsin - Eau Claire campus.

2000
- The University of Wisconsin – Eau Claire founds the Equality Resource Center
- The University of California – Santa Cruz includes intersex to become (UCGLBTIA)

2003
- The University of Wisconsin- Eau Claire student organization changes its name to LGBTSA

2004
- Transgender equality plan passed at the University of Wisconsin – Eau Claire

2005
- The University of Wisconsin – Eau Claire opens WAGE (Women’s and Gender Equality) Center

2006
- The University of Wisconsin – Eau Claire’s student organization changes its name to Spectrum

2009
- Matthew Shepard Act, expands the hate-crime law to include crimes based on someone’s sexuality
- April 30: Same sex marriage passes bill in New Hampshire
- May 5: D.C. recognizes same sex marriages
- May 6 Maine governor signs same sex marriage bill
- June 3: New Hampshire signs same sex marriage into law
- June 17: Obama orders benefits same sex couples
- July 7: D.C. recognizes same sex unions
- July 8: Massachusetts couple speaks on definition of marriage
- October 11: activists march on Washington
- November 4: Maine repeals same sex marriage law
- December 15: D.C. council passes same sex marriage
- December 18: D.C. signs same sex marriage into law

2010
- End of “Don’t Ask, Don’t Tell”
- January 1, 2010: New Hampshire 4th state to allow same sex marriage
- January 7, 2010: Same sex marriage denied in New Jersey
- July 7, 2010: Hawaii governor denies bill, needs to be put to people
- July 9, 2010: Judge rules ban on gay marriage unconstitutional Massachusetts
- August 4, 2010: California overturns Prop 8
- August 12, 2010: Prop 8 lifted in California

2011
- March 11: Same Sex Marriage act stalls Maryland
- June 25, 2011: New York moves to become 6th state to legalize gay marriage
- June 25: New York Governor signs marriage bill into law
- July 22: Rhode Island writes civil union bill into law
- July 24: First New York same sex marriage
- September 30: Military Chaplain can marry same sex couples
- November 10: Senate panel passes repeal of DOMA

⇒ 2012
- January 23: Washington gets closer to same sex marriages
- February 21: Christie explains same sex veto
- May 8: North Carolina same sex marriage BAN
- June 15: Obama cheers on LGBT
- November 7: Maine approves same sex marriage

⇒ 2013
- May 2, 2013: Rhode Island becomes 10th state for gay marriage
- May 7, 2013: Delaware becomes 11th state for gay marriage
- May 14, 2013: Minnesota signs gay marriage bill
- June 26, 2013: Gay couples fight against banning gay marriage court case
- June 28, 2013: Supreme Court rules in favor of equality marriage
- July 18, 2013: Majority favors same sex marriage Virginia
- July 23, 2013: California court denies bid to halt same sex marriages in state
- August 14, 2013: Military to extend benefits
- August 29, 2013: Same sex benefits
- November 5, 2013: Illinois legislature
- November 13, 2013: Hawaii and Illinois same sex marriage
- November 20, 2013: Illinois becomes 16th state for same sex marriages
- December 19, 2013: New Mexico rules same sex couples have the right to marry
- December 21, 2013: Utah struck down the law banning same-sex marriage

⇒ 2014
- January 3, 2014: Utah will not recognize marriages performed
- January 23, 2014: Virginia attorney general: state’s same-sex marriage ban unlawful

Sources:
CNN, 30 April 2009 – 23 January 2014