



SALLY!

Discussion Guide



“Feminism has done more to save the lives of women in the last 20 years than Jesus Christ did in 2000 years of Christianity.”

— Sally Gearhart





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Introduction



DIRECTOR'S STATEMENT

When I met Sally Gearhart in 2014, she was already in her mid-80s. And yet life with her was a big adventure! She had lofty ideas, a booming voice, and a hearty laugh. She blew smoke rings, strode exuberantly through the woods, drove with reckless abandon (and a suspended license!), and relished her junk food. While filming her for a short documentary about lesbians and aging, I quickly learned that Sally had been a key figure in the struggle for women's and LGBTQ+ rights in the 1970s and 80s. For a select group of women, she was a heroine, but too few people knew her name. As soon as we finished the short film, my team and I launched into a longer documentary on Sally's long and full life. She was a brilliant, charismatic, and unconventional character that we thought people would connect to. We also strongly believed she deserved more recognition for her leadership and many accomplishments. Finally, we became more and more convinced that she and her compatriots are relevant in this current challenging moment, as inspiring role models for how to battle for social change with bravery, tenacity, and yet with the spirit of love.

ABOUT THE FILM

The documentary **Sally!** highlights the life and legacy of Sally Gearhart (1931 – 2021), a charismatic lesbian-feminist activist, professor, and fantasy author. Sally was a trailblazer and a key spokeswoman for the 1970s and 80s lesbian feminist movement: She fought shoulder-to-shoulder with Harvey Milk to defeat California’s anti-gay Briggs Initiative in the 1970s and helped co-found San Francisco State University’s Women Studies program—one of the first in the nation. She also co-created a women’s land community and wrote the cult classic fantasy novel *The Wanderground*, envisioning a women-centric future. But too few people have heard of Sally: Until now, she has been a “hidden figure”—yet another accomplished woman deserving more credit and attention.

Besides shining light on Sally’s key accomplishments, this documentary explores her backstory and radical transformation within the context of historic changes in American culture and politics. It digs down into her Southern roots: She was born in 1931, grew up a devout Christian in small-town Virginia, and went to Sweet Briar College for women in the 1940s and 1950s—both a bastion of traditionalism and a place where women could thrive. She also taught speech and theatre at Christian colleges in Texas for many years, all the while hiding deep in the closet. But in the early 1970s, when she was in her 40s, Sally took a courageous leap of faith, giving up a tenured teaching job and moving to San Francisco with no job prospects and only a few connections. That was just the right time and the right place, for the city was like a magnet for people from across the country who were coming out in the wake of the growing gay liberation movement. Sally came out as a lesbian with a bang, exploded onto the thriving gay scene, and became an inspiration to others to fight for their rights. But instead of elevating her onto a pedestal, the film examines her in context: Sally was a charismatic leader who helped shape a movement, but she was also profoundly transformed by the women in her world. Moreover, her accomplishments were born out of collective endeavors. Indeed, there’s a symbiotic relationship between spokeswomen like Sally and movements for social change, which wouldn’t exist without their leaders’ equally resolute and brilliant behind-the-scenes compatriots.

This documentary unflinchingly examines her brilliance, humor, contradictions, iconoclasm, and the complex relationship between spokeswomen like Sally and the movements for social change they champion. **Sally!** is a celebration of one woman’s radical transformation from “good Southern girl” to self-professed “outrageous lesbian.” It’s also a meditation on the tensions inherent in revolutionary movements, and a powerful reflection on the lessons her work offers for today’s pressing struggles for civil rights, justice, and equality.

SENSITIVE CONTENT: *The film includes no violence but does show a fair amount of female nudity. It could be helpful to mention this up front if it might make anyone in your audience uncomfortable. Sally also had some radical opinions about men, so you might emphasize to viewers that you’re interested in hearing if they have different points of view. (Sally was always eager and curious to talk to people who disagreed with her!)*

Using this Guide

The film **Sally!** is both a story of one woman's transformation and the tale of concurrent liberation movements that sought to allow both women and queer people to live more fully as their authentic selves.

This Discussion Guide for the **Sally!** documentary will help both educators and community groups prepare for productive screenings and dialogue about the film. It can also support college and university students, as well as people attending community engagement events, to more deeply explore many key topics in film, including:

The LGBTQ+ Rights Movement and Second-Wave Feminism

Through Sally's story, viewers will see some of the constraints on women's lives before second-wave feminism and learn what life was like for queer people before it was safe to come out. They'll also see the simultaneous fear and exhilaration experienced by Sally and her compatriots as they fought for LGBTQ+ and women's rights. Finally, they'll brainstorm about what more work still needs to be done for us to come closer to full equality for women and queer folks.

Erasure / Backlash

As the **Sally!** film demonstrates, women and LGBTQ+ people have too often been written out of history, and the flip side is that their fight for greater inclusion and visibility can provoke pushback, resentment, and "backlash," which often expresses itself as a desire to go back to a mythically better past. This guide will help users examine some of this push and pull and attempt to understand why one group's liberation might feel like a threat or loss to another group.

Leadership / Community

Sally was a brilliant speaker and leader who inspired so many to step up, come into their own, and battle for greater freedoms for women and queer people. But her leadership wouldn't have been possible without the insights and encouragement of the other women in her life; all her accomplishments, ultimately, stemmed from collective efforts. These topics will help students and others investigate the role of leaders in social movements, and the equally important role of people who can be just as brilliant and influential but may prefer to operate behind the scenes.

Religion / Christianity

Sally grew up in the South and in the church, had a deep knowledge of the Bible, and taught in Christian colleges in Texas for many years. But her relationship with religion became complicated and problematic when she came out both as a lesbian and a feminist. This guide will probe Sally's religious feelings—what she questioned, what she rejected, and what she retained—and hopefully provoke exploration of how faith can support and sustain us and conversely can be used as a tool for oppression and diminishment.

Separatism / Women's Land / The Wanderground

Sally identified as a lesbian separatist and believed that creating women-only spaces was a means of liberation from a male-dominated society. Her women's land community in Northern California was an idealistic experiment in physically separating from men, and her fantasy novel *The Wanderground* envisioned a utopian women's community. Students will explore why lesbians in this period sought women-only spaces, what worked and didn't work about Sally's land community, and what these women learned from their experiments over time. Students will also dissect the meaning and message of *The Wanderground*.

Aging

Getting older can be a blessing and a challenge. Sally lived on her own terms for most of her long and rich life. But the *Sally!* film also depicts the difficulties Sally faced as she aged, and it brings up tough questions, too—about whether the aging process can be more difficult for LGBTQ+ people and whether there's something fundamentally inadequate about how this country/culture grapples with aging.

Extremism / Reaching Across the Aisle

Sally was the metaphorical “bundle of contradictions.” She could delight in being outrageously radical, and yet she had a gift for communicating and connecting with just about anyone. This guide will help viewers explore those two seemingly contradictory approaches: When is radicalism a useful tool for dismantling the status quo, and is there a point at which it crosses the line? Why do we have so much difficulty “crossing the aisle” (communicating across differences), and what can we do to change that?

PLANNING THE DISCUSSION

Here are a few suggestions to help teachers/facilitators and their classes get the most out of this discussion guide:

- **Carefully watch the film ahead of time.**
- **Review this study guide beforehand, too.**
- **The post-screening questions cover many different themes. It will probably make sense for you to pick and choose a few themes and questions that feel like a good fit for you and your class, instead of trying to cover everything. (Less is so often more!)**

CONVERSATION GUIDELINES: Remind viewers that respecting different points of view is key to a healthy and productive conversation. Encourage people to use “I” statements instead of using generalizations, to not pass judgment, to listen actively and even eagerly to different points of view, not to interrupt others, and to engage in dialogue (interchange) rather than debate (an attempt to “win” the argument).

Connections, Conversations, and Engagement

PRE-SCREENING QUESTIONS

- ? Have you ever heard of Sally Gearhart? If so, what do you know about her? Don't worry: You'll learn more soon!
- ? Have we made progress in gaining rights for women over the last 100 years or so?
- ? If so, what does that look like, specifically? (Think about law or policy changes, or other norms such as how women dress, how women are addressed, etc.)
- ? Similarly, have we made progress in gaining rights for LGBTQ+ people over the last 50+ years? Again, if so, what specifically does that look like?
- ? What are the qualities of effective leaders in social justice movements?



POST-SCREENING ENGAGEMENT

After a screening, there are many ways to engage in **Sally!**. Here are some suggestions for how to make your class discussion productive and manageable:



Pick 2 - 4 themes

for initial discussion, depending on your group members' or students' interests. Feel free to pick just a few questions from the themes you tackle.

Use Your Judgement and Imagination

in choosing other approaches you think will work for your group!

Break the class into several small groups

each assigned a different topic. Once they've discussed their topics for 8 – 10 minutes, the group reports back to the full class.

Reaction to the Film

- What, if anything, surprised or disturbed you in the film? What, if anything, inspired you about the film?
- Did the film bring up anything you'd like to know more about, and if so, what?
- Do you think this film tells more than the story of Sally Gearhart? If so, what is the bigger picture?
- Other than Sally, what character(s) stood out to you the most and why?
- Sally's key accomplishments related to women's rights and LGBTQ+ rights were primarily in the 1970s and 1980s. In what ways are she and her work relevant now?

Before Gay Liberation

- As shown in the film, what was life like for queer / LGBTQ+ people like Sally before they could live openly?
- What happened to Sally in Texas, and why did she leave?
- When her friend Adrian said, "This is a cliff. Shall I jump or not?" What was she referring to? What might have happened if Sally didn't "jump"?

Gay / LGBTQ+ Rights

- How did it change Sally to move to San Francisco?
- What were the main rights that gay folks fought for in the 1970s?
- What rights have been gained since the 1970s?
- Where do you think we stand with LGBTQ+ rights today?

“Where do you think the road goes?”

— Sally Gearhart



“Many people of her generation were destroyed.”

— Roma Guy

“Even when we lost, we still won, because we showed up and became visible.”

— Rev. Jim Mitulski

Feminism

- ? What does the film convey about the options for women when Sally was growing up?
- ? How have women benefited from feminism? What can women do now that Sally's generation initially couldn't?
- ? What is the difference between a lesbian and a lesbian feminist, in Sally's view?
- ? Talking about the summer she and Sally and friends spent together in 1970, Cynthia Secor said: "The world broke open." What do you think she meant by that?
- ? Why do you think social movements—feminism, gay rights, civil rights, and so on—so often have "strict rules" about what you can say and do?
- ? Give some examples of current "strict rules" you notice in our society today. How are they helpful? How are they not helpful? Where do you think we stand with feminism today?

**"It was a joyful time.
It was terrifying.... It was an
explosion of possibility."**

— Robin Song



**"It's the
patriarchy,
that's why."**

— Penny Sablove

Backlash

- ? What are some examples of backlash against feminism in the U.S. or globally?
- ? What are some examples of backlash against queer/trans rights?
- ? What do you think are some reasons for this kind of backlash?

Erasure

- ? Why are women, LGBTQ+ people, people of color, and other underrepresented groups so often left out of the picture—in the media, the classroom, and more?
- ? What are some reasons Sally was omitted from the *Milk* film—the Hollywood account of gay activist Harvey Milk's life?
- ? How did Sally feel about being a "recognized star"? How do you think her relationship to fame impacted how she was remembered by history?

**"Men get the stories.
What do women get?
A line in the Library of
Congress catalog."**

— Sally Gearhart

- 🗨️ Media can contribute to erasure. What are examples of erasure—of individuals or communities—other than what’s described in **Sally!** either in the past or currently?
- 🗨️ Media can also rectify erasure. Can you think of any examples of this?
- 🗨️ What factors contribute to how stories are told—or not told—in the media?

Leadership

- 🗨️ What is the role of leaders in social movements? Why do we need them?
- 🗨️ In San Francisco, Sally became a prominent political activist.
 - What was one of the key political campaigns she was involved in and what was it all about?
 - What are some reasons she was successful as a leader of that movement?
- 🗨️ Sally was in a leadership role as a teacher at San Francisco State University.
 - What program/department was she involved with, why was it needed, and how was it influential?
 - How were Sally’s students influenced by her teaching and her personality?
 - What did Sally mean when she said, “There’s treason in the delivery room!”?
- 🗨️ For Sally’s students and other women and lesbians of that time (the 1970s), what was the importance of telling their story?
- 🗨️ What were some community connections that Women Studies professors at San Francisco State had? How did those connections affect both the Women Studies program and organizations or social movements outside of the university?
- 🗨️ Leaders are usually far from perfect.
 - What did Roma Guy mean when she said about Sally: “I experienced it more as a walk on.”
 - Why do you think Sally’s old friend Cynthia Secor called Sally a “narcissist”? How was she on track? How was she off track?

**“Sally Gearhart ...
was a radical lesbian
feminist lighthouse.”**

— Jewelle Gomez

**“Being able to tell
our story was beyond
anything I knew.”**

— Robin Song

**“[In] the Women Studies Program, all of us had
connections into the community.”**

— Robin Song

Community / Collaboration

- Identify one or two other people in the film who, unlike Sally, worked more behind the scenes for social change—whether for LGBTQ+ rights or women’s rights. What was their role and impact both on the movement and on Sally?
- Leaders are seen so often as transforming their followers, but leaders can themselves be transformed. Who were one or two other people in the film who transformed Sally and how did they change her?
- What were some words that people interviewed in the film used to describe their feelings about participation in social movements? Was it easy for them? Challenging? Say more. How did it change them?

“Anything short of community is not real. Anything that leaves out relationships is not real.”

— Dorothy Haecker

Religion / Christianity

- How would you describe Sally’s spirituality and relationship to religion?
- How did her Christianity shape Sally’s life and her world view?
- How did Sally manage any contradictions between her Christianity and her lesbianism?
- How did Sally’s religious feelings and spirituality change over time? What things were important to her and how did that shape her outlook and activism?

“Some of those things that Jesus was saying were really relevant to me.... But what the church has done with that message has been so oppressive to women and to gay people.”

— Sally Gearhart



“All my life, whenever I had been with men, they’d inevitably take, if not the front seat, a very important seat. And I never had my own place and my own space and my own way of finding my own powers.”

— Jane Gurko

Separatism

- What is separatism and why did it feel necessary to many lesbians?
- What did Sally and her lesbian community gain from separatism?
- How and why do you think women acted (or still act) differently when you put a man in the middle?
- What do you think are some pluses of separatism? What did some of the characters in the film say about why they were separatist or supported the idea of separatism?
- What do you think are some minuses of separatism? What did some people from the film say about why separatism wasn’t right for them? Separatists largely consisted of white women. Discuss whether you think separatism had an issue with race.
- Was Sally strictly a separatist? If not, why not?

“I’ve never been in a room where women didn’t react differently if you put a man in the middle.”

— Cynthia Secor

“Was Sally a separatist? Sally wasn’t separate from anything!”

— Penny Sablove



The Wanderground

- What was Sally's novel *The Wanderground* about?
- Why was it so important for women to share their stories of violence in Sally's fantasy novel *The Wanderground*?
- How did Sally feel about violence? Do you feel her concerns are relevant today and if so how?
- Did *The Wanderground* draw inspiration from anything in Sally's real life and if so what?
- How could a fantasy novel like *The Wanderground* help inspire social change?
- What does this final quote from *The Wanderground* mean to you? "Though you have no answer, still you have the task: Work as if the earth, the mother, can be saved."
- Some people in the film were clearly more practical than Sally. Why do we also need visionaries like Sally in the mix?
- Is *The Wanderground* relevant today and if so how?

"*The Wanderground* really gave me a sense of possibility and hope."

— Jewelle Gomez

Family

- What people in the film considered Sally part of their family, or considered themselves a part of Sally's family?
- Did this film make you rethink what you see as family and if so how?
- Who was Sally's "home" in the end—according to Cherríe Moraga?

"I thought the land partnership ... was an alternative family."

— Jean Crosby

Aging

- Aging is a challenge for so many people for so many reasons. What things were difficult for Sally as she aged?
- What challenges might lesbians face as they age that straight women may not?
- What things were really helpful to Sally as she aged?
- What can we do as a society to help with the aging process?
- Ideally, what would healthy / happy aging look like to you?

"She made some of us promise her that we were going to help her stay in her place until the end."

— Vivian Sotomayor Power

Extremism / Outrageousness

- Are there times when saying or doing outrageous things can be useful and/or powerful? What are some examples from the film, or even your own life?
- Are there problems with more extreme speech and what are they? Are any of these problems exacerbated by technology and social media? If so, say more.

“The ratio of men to women must be radically reduced so that men approximate only 10% of the total population.”

— Sally Gearhart

“I really think I have the truth, and I’ve been really trying to give it to people for a long time, and sometimes they just won’t take it. And then all of a sudden I find out they’ve got it instead of me.”

— Sally Gearhart

Reaching Across the Aisle

- How would you define “Reaching Across the Aisle”? Why is “reaching across the aisle” important? What do we lose if we don’t do it?
- What might be keeping us from reaching across the aisle in the US today?
- Name one or two of Sally’s friends that were very different from her. Describe their connection and friendship with her. What did they bring to her and she to them?
- How do you think Sally’s southern upbringing affected her activism and ability to connect across differences?
- Can humor be a useful social or political tool and if so how? What’s an example from the film?
- Like outrageousness, can humor go too far and be counterproductive? Say more and/or give an example from the film.



“We were 180 degrees apart with our politics ... But we could always find something we could agree on [and] bring it back towards something that made sense.”

— Margie Handley

Background to Inform the Discussion

TIMELINE

SALLY'S LIFE AND U.S. GAY RIGHTS MILESTONES

1924 Henry Gerber founds The Society for Human Rights in Chicago; it's the first gay rights organization in the U.S. but doesn't last for long.

1931 **Sally Gearhart is born in the small town of Pearisburg, Virginia.**

1948 **Sally Gearhart goes to Sweet Briar College for women in Virginia.**

1948 Alfred Kinsey publishes *Sexual Behavior in the Human Male*, which used thousands of interviews to show that over a third of men experimented with homosexual activity, driving home the variability of sexual behavior and orientation.

1950 Harry Hay founds the Mattachine Society, a national gay rights organization. It aimed to combat prejudice and change the public view of homosexuality.

1952 **Sally Gearhart graduates from Sweet Briar College with degrees in drama and English.**

1952 The American Psychiatric Association publishes the first edition of the *Diagnostic and Statistical Manual for Mental Disorders* (DSM), which lists homosexuality under "sociopathic personality disturbance."

1953 **Sally Gearhart receives an M.A. in theater and public address from Bowling Green State University.**

1953 Alfred Kinsey publishes *Sexual Behavior in the Human Female*; interviews with thousands of women indicate that about 2 - 6% of women were attracted exclusively to other women and many others had attractions to both men and women.

1953 President Eisenhower signs an executive order banning homosexuals from working for the federal government or any of its private contractors: They are considered a security risk because of potential vulnerability to being blackmailed.

1955 In San Francisco, Del Martin and Phyllis Lyon found Daughters of Bilitis, the first lesbian organization in the United States. It started as a social club where lesbians could congregated safely without going to gay bars, but rapidly became more of an educational and political organization.

1956 Daughters of Bilitis begin publishing a newsletter *The Ladder*, which was in publication until 1970.



1956 Sally Gearhart receives a Ph.D. in theater at the University of Illinois Urbana-Champaign.

1957 - 1968 Sally Gearhart teaches in several colleges in Texas, including Stephen F. Austin State University in Nacogdoches, Texas and Texas Lutheran College in Seguin, Texas. Sally is a hugely popular teacher, but is deeply closeted and at one point feels at risk of being blackmailed for being a lesbian.



1969 The Stonewall Rebellion was an uprising (of drag queens, trans folks, and gay people in general) in response to a police raid of the Stonewall Inn, a gay bar in Greenwich Village, New York City. Although this six-day riot didn't get much news coverage at the time, it's now considered the beginning of the modern gay rights movement.

1969 Sally takes a sabbatical from Texas Lutheran College and follows her lover to Lawrence, Kansas.

1970 On the one year anniversary of the Stonewall Rebellion, the first gay pride marches were held in major cities such as New York, San Francisco, and Los Angeles.

1970 Sally leaves her tenured job at Texas Lutheran College in Texas and moves to San Francisco so she can come out and live in a more accepting environment.

1973 The American Psychiatric Association takes homosexuality off its list of mental illnesses.

1974 The Equal Credit Opportunity Act gives every American woman, married or not, the right to open her own bank or credit account.

1975 Sally and several friends buy land in Willits, Northern California and create a women's land community.

1977 Anita Bryant runs the Save Our Children campaign in Florida to oppose a Dade County ordinance banning discrimination against gay people. The anti-discrimination ordinance was repealed and was not reinstated until 1998.

1977 Harvey Milk is elected to the board of supervisors in San Francisco, becoming the first openly gay person to hold public office in California.

1977 Sally appears in the film *Word is Out: Stories of Some of Our Lives*, a documentary by the Mariposa Film Group normalizing gay people and gay life.



1978 Sally publishes *The Wanderground: Stories of the Hill Women*—a fantasy novel envisioning a utopian, female-centric world.

1978 The Briggs Initiative, Proposition 6, is decisively rejected by California voters. It would have banned gay people from working in public schools, and its defeat was a huge victory for gay rights.

1978 Gay activist Harvey Milk and San Francisco mayor George Moscone are assassinated by former San Francisco supervisor Dan White.

1979 Dan White's light sentence (voluntary manslaughter) provokes violent protests and clashes with San Francisco police at San Francisco City Hall—sometimes called the "White Night Riots."

1981 Rare pneumonia and skin cancer is found in several dozen gay men in New York and California. This disease, original called GRID (Gay-Related Immune Disorder) is later renamed AIDS (Acquired Immunodeficiency Syndrome).

1984 **Sally is included in the Rob Epstein documentary *The Times of Harvey Milk*.**

1986 The *Bowers v. Hardwick* Supreme Court decision upholds the state of Georgia's criminalization of homosexuality. (At that time, almost half of all states had sodomy laws on the books.)

1992 **Sally Gearhart retires from San Francisco State and moves full time up to her land in Willits, California. She lives there for the rest of her life, writing and staying active in local theatre, politics, singing groups, and more.**



1993 Bill Clinton signs "Don't Ask Don't Tell" (DADT), a bill that prohibits the military from excluding applicants based on their sexual orientation, but also prevents military personnel from saying that they are gay or homosexual or from engaging in so-called "homosexual behavior."

1996 Bill Clinton signs the "Defense of Marriage Act" (DOMA), which limits federal recognition of marriage to a relationship between one woman and one man, and specifies that no state needs to recognize a same-sex marriage from another state.

1997 Ellen DeGeneres' character on her sitcom *Ellen* comes out on national TV, a first in television history.

1999 California enacts the first domestic partnership legislation, giving gay couples some (but not all) of the same rights afforded straight married couples.

2000 Vermont legalizes civil unions and registered partnerships between same-sex couples.

2003 *Bowers v. Hardwick* is overturned in the *Lawrence v. Texas* Supreme Court decision, which rules that sodomy laws are unconstitutional.

2004 Massachusetts legalizes gay marriage.

2004 San Francisco mayor Gavin Newsom authorizes the county clerk to issue marriage licenses to gay couples, many of whom were then married at San Francisco City Hall. The marriages were annulled later that year, but this action precipitated a battle over gay marriage both in California and the U.S.

2008 Proposition 8 is approved by California voters, outlawing same-sex marriage in California.

2008 The Hollywood film *Milk* about the life of Harvey Milk is released and wins two Oscars: Best Actor for Sean Penn and Best Original Screenplay for Dustin Lance Black. Sally Gearhart is not included in the film despite her close and critical collaborations with Harvey Milk.

2010 "Don't Ask Don't Tell" is repealed, letting gays and lesbians serve openly in the military.

2010 California's Proposition 8, which prohibited gay marriage, is declared unconstitutional.

2013 The *U.S. v. Windsor* Supreme Court decision overturns DOMA, the "Defense of Marriage Act."

2015 The *Obergefell v. Hodges* Supreme Court decision establishes the right of same-sex couples to marry nationwide. (Sally Gearhart calls marriage "a part of the patriarchy"!)

2021 **Sally Gearhart dies shortly after her 90th birthday.**



Source: <https://www.pbs.org/wgbh/americanexperience/features/stonewall-milestones-american-gay-rights-movement/>

FILM PARTICIPANTS

Linda Blase: Student of Sally's at Texas Lutheran College, Texas, 1960s.

Carla Blumberg: Met Sally in the 1960s in Seguin, Texas while Sally was teaching at Texas Lutheran College. Established the Sally Miller Gearhart Fund at the University of Oregon.

Anne Boyd: Student of Sally's at Texas Lutheran College, Texas, 1960s.

Gwenn Craig: Political activist. Co-chair of the No on 6 Campaign in the late 1970s.

Jean Crosby: Political activist. Land partner at women's land community in Willits, California.

Mina Davis Caulfield: Member of San Francisco State Women Studies program. Co-taught classes with Sally.

Mercilee Jenkins: Colleague of Sally's in the Speech and Communication Studies department at San Francisco State University. Mercilee is also a poet, playwright, and fiction writer.

Cleve Jones: Human rights and gay rights activist, author, and lecturer. He co-founded the San Francisco AIDS Foundation and founded the NAMES Project AIDS Memorial Quilt.

Jewelle Gomez: Activist, philanthropist, author, critic, and poet. Her work emphasizes women's experiences, especially LGBTQ women of color.

Bonnie Gordon: Student of Sally's at San Francisco State University, land partner at women's land community in Willits, California, and licensed social worker.

Jane Gurko: Colleague of Sally's at San Francisco State University and key land partner at women's land community in Willits, California.

Roma Guy: Lesbian feminist activist who worked on the No on 6 campaign in the 1970s and helped co-found the Women's Building in San Francisco.

Dorothy Haecker: Met Sally in the 1960s while Sally was teaching at Texas Lutheran College in Seguin. Dorothy has taught women's studies and feminist philosophy in California, Missouri, and Texas.

Margie Handley: Life-long resident of Willits, California. Staunch Republican and great friend of Sally's.

Pan Haskins: Student of Sally's at San Francisco State University. She was a founder of the Bay Area Federal Feminist Credit Union and the National Center for Lesbian Rights.

Lani Ka'ahumanu: Student of Sally's at San Francisco State University. Early bisexual rights activist and a mover and shaker in the safer sex movement.

Susan Leo: Land partner at women's land community in Willits, California.

Ruth Mahaney: Taught LGBTQ history at City College of San Francisco and women studies at Sonoma State University and San Francisco State University. Longtime member of Modern Times Bookstore collective and on the board of directors of the GLBT Historical Society.

Reverend Jim Mitulski: Pastor of Metropolitan Community Church (MCC) in San Francisco's Castro District during the height of the AIDS epidemic.

Cherríe Moraga: Influential Chicana feminist writer, activist, poet, essayist, and playwright who co-edited the classic anthology *This Bridge Called My Back* (1981).

Lynn Mortensen: Willits resident and one of Sally's treasured caregivers in the last few years of her life.

Carol Orton: Social worker, lover of Jane Gurko, and mother of two sons who spent a lot of time on the women's land community in Willits, California.

Vivian Sotomayor Power: Sally's Spanish teacher and close friend who helped organize Sally's care in the last few years of her life.

Jade Power-Sotomayor: Vivian Sotomayor Power's daughter. Influenced by Sally to study theatre; teaches in the Department of Theatre and Dance at University of California San Diego.

Penny Sablove: Master Aikido Sensei and land partner at women's land community in Willits, California.

Harold Sager: Student of Sally's at Texas Lutheran College, Texas, 1960s.

Daniel Sapoznick: Social worker and son of Carol Orton. As a boy, he spent a great deal of time on the women's land community in Willits, California.

Cynthia Secor: Close friend of Sally's. President and executive director of HERS, Higher Education Resource Services, a leadership development program for higher education professionals.

Robin Song: Student of Sally's at San Francisco State University.

Diane Syrcle: Land partner at women's land community in Willits, California.

Adrian Tinsley: Sally was Adrian's summer camp counselor in Virginia in the early 1950s. Adrian taught at Cornell, helped launch the Women Studies Program at the University of Maryland, was dean at Grand Valley State University in Michigan, and then President at Bridgewater State University, Massachusetts, from 1989 – 2002.

Lewis Webb: Sally's half-brother. They had the same mother but a different father and Lewis was about 18 years younger than Sally. Lewis lives in Virginia just a few miles from Sally's home town.

Corky Wick: Student of Sally's at San Francisco State University.

Patricia Winks: Classmate of Sally's at Sweet Briar College in Virginia, Class of 1952.

Kathryn Yandell: Colleague of Sally's in the 1960s at Texas Lutheran College in Seguin, Texas.

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