



# **The Stonewall Generation**

LGBTQ ELDERS ON SEX, ACTIVISM, AND AGING

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**Going Beyond the Book  
A Discussion Guide for UU Congregations**

by Jane Fleishman, PhD

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# A Note to Congregation or Religious Education Leaders

This discussion guide is designed to accompany a reading of Dr. Jane Fleishman's *The Stonewall Generation: LGBTQ Elders on Sex, Activism, and Aging*, published in 2020 by Skinner House Books and available at inSpirit: The UU Book and Gift Shop [here](#). For more information, please contact [jane@janefleishman.com](mailto:jane@janefleishman.com).

## Purpose of this Session

In *The Stonewall Generation: LGBTQ Elders on Sex, Activism, and Aging*, sexuality researcher Jane Fleishman shares the stories of fearless elders in the LGBTQ community who came of age around the time of the Stonewall riots of 1969. In candid interviews, they lay bare their struggles, strengths, activism, and sexual liberation in the context of the political movements of the 1960s and 1970s, as well as today. Each of these inspiring figures has spent a lifetime fighting for the right to live, love, and be free, facing challenges arising from their sexual orientation, gender, race, ethnicity, religion, politics, disabilities, kinkiness, non-monogamy, and other identities. These are the stories of those whose lives were changed forever by Stonewall and who in turn became agents of change themselves.

The purpose of this discussion guide is to help us create more LGBTQ elder-inclusive congregations. By discussing the themes each of these courageous elders raises, we can promote the strengths of LGBTQ elders by hearing their stories of courage and activism and inspire current and future generations to speak out against oppression.

This discussion guide is intended for LGBTQ elders and those in solidarity with LGBTQ elders in your congregation.

## Time Needed

This session is designed to take two hours but can be shortened to one hour by omitting steps 6–11.

## Materials Needed

In order to successfully implement this discussion guide, you will need the following materials:

### For an in-person meeting:

1. One copy of *The Stonewall Generation: LGBTQ Elders on Sex, Activism, and Aging* by Jane Fleishman.
2. Chalice, candle, and lighter or LED battery-operated candle
3. Newsprint, markers, and tape
4. Paper/pen and/or a laptop for notetaking
5. Timepiece(s)

### For a virtual meeting:

1. One copy of *The Stonewall Generation: LGBTQ Elders on Sex, Activism, and Aging* by Jane Fleishman.
2. Chalice, candle, and lighter or LED battery-operated candle
3. Familiarity with the chat box or whiteboard in Zoom or another online platform
4. Paper/pen and/or a laptop for notetaking
5. Timepiece(s)

## Facilitators Needed

For this discussion, you'll need one or two facilitators comfortable talking about LGBTQ elders, sexuality, and activism. The facilitators need not necessarily identify as LGBTQ, but it is certainly helpful if they do.

## How to Prepare

- Find a moment for reflection before beginning the session. Get grounded in a spiritual discipline that feels comfortable to you, take some deep, cleansing breaths, let go of extraneous thoughts, and release any concerns you have.
- The session has time for people to share their own stories, some of which may include difficult emotions. Encourage yourself to trust the design of this session.
- Review the glossary of terms and list of resources attached at the end of this guide.
- Set out the chalice, candle, and lighter or LED battery-operated candle.
- Read “A Note on Language” (p xi–xiii) to understand the ever-changing language in the LGBTQ community.

**NOTE:** If you are meeting in person, prepare your newsprint with the following discussion topics and set aside. Use a different sheet for each list. If you are meeting virtually, have the lists ready to copy and paste into the chat box or on the whiteboard:

## Questions for Discussion

1. How do you relate to the stories of these LGBTQ elders?
2. How do LGBTQ elders fit in to your congregation? Your community? Your social circles?
3. What ideas do you have about creating more open avenues for inclusion and participation of LGBTQ elders within your congregation?

## Guidelines (from Black Lives Matter Movement)

1. Lead with love
2. Low ego
3. High impact
4. Move at the speed of trust

# Unraveling the LGBTQ+ Lexicon

**L**esbian

**G**ay

**B**i(sexual)

**T**ransgender

**Q**ueer/questioning

**I**ntersex

**A**lly

**P**ansexual/**P**olyamorous

**N**on-**b**inary

**S**ame-**g**ender **L**oving

**+** (and beyond)

## Themes

Bias (from within and without the community)

Invisibility

Intimidation (especially by police)

Importance of allies/solidarity

Racism

Sexism

Pleasure

# Session Plan

## 1. Opening (15 minutes)

- Welcome all participants and thank them for being here.
- Explain that we are holding this session today to discuss ways that this book can help us create more LGBTQ elder-inclusive congregations.
- By discussing the themes each of these courageous elders raises, we can promote the strengths of LGBTQ elders by hearing their stories of courage and activism and inspire future generations to speak out against oppression.
- Ask someone to light the chalice and read this excerpt from the book:

“The generation of LGBTQ people who came of age around the time of the Stonewall Rebellion lived their young adulthoods in a turbulent time, a time of fear, a time of secrecy. And yet, in the midst of it all, the Stonewall generation has continued to fight for freedom, for rights, for love, and, yes, for sex. Delving into our history can help remind us of the courageous, inventive, and inspiring paths that LGBTQ people have taken toward liberation against a backdrop of fear. In this time when we need hope, when a wide swath of LGBTQ and other marginalized people are fearful that hard-won civil and human rights are being expunged or trampled upon, this book and the stories of the Stonewall generation can provide hope. . . . This book can inform all of us, whatever our age or how we identify.”  
(p. xxi–xxii)

## 2. Introductions (5 minutes)

- Begin with yourself and model introductions (your name, pronouns, how you relate to this topic).
- If you are holding the discussion online, it’s best to call on people.
- If you are meeting in person, just go around the circle and ask each person to introduce themselves.

### 3. Guidelines (1 minute)

- As an elder, a sexuality researcher, and an activist myself, I use the following guidelines whenever I teach a class or lead a group. I pay my respects and admiration to the [Black Lives Matter movement and the women who co-founded it](#)—Alicia Garza, Patrisse Cullors, and Opal Tometti—who are the creators of these guidelines.
- Display the list of guidelines from Black Lives Matter; use the chat function and/or share your screen if you are meeting online.
- Explain where these guidelines came from and ask the participants to agree to the following to keep this session as heart-centered as possible:
  1. Lead with love
  2. Low ego / High impact
  3. Move at the speed of trust

### 4. Unraveling the LGBTQ Lexicon (4 minutes)

- Display the LGBTQ Lexicon list.
- List each of the identities on the sheet.
- When you get to the last one, ask if there are any others that people would like to add.
- If you are unsure of any of these, turn to the handout at the end of this discussion guide for more clarification.

### 5. Excerpts from the Book to be Read Aloud (10 minutes)

- For those who may have not read the book, explain that the author traveled across the US for two years interviewing a wide range of LGBTQ elders.
- Tell participants that you are going to share excerpts from a few of stories in the book.

Ask them to listen or read and think about making *their own* congregation more inclusive for LGBTQ elders.

- Display the list of themes and read each one aloud.
- Explain that you'll need five volunteers to each read an excerpt that speaks to these themes.

## **6. Bias and Invisibility: Meet Lani Ka'ahumanu (10 minutes)**

- A writer, bisexual activist, performer, sex educator, and co-author of *Bi Any other Name*.
- She has a great laugh, but she's also suffered great distress inside the LGBTQ community. She came out as bisexual after many years of activism in the lesbian community.
- Explain that LGBTQ elders have faced bias from people outside the community as well as bias and invisibility from within the community.
- Ask someone to read p. 154–156 (attached).

## **7. Intimidation (especially by police): Meet Hardy Haberman (10 minutes)**

- Hardy is a lifelong resident of Dallas, Texas. He is a gay male activist, educator, writer, filmmaker, and award-winning leader.
- He is active in the leather community and he talks about his early days as an activist and the marginalization of people in the bars in the 1970s.
- Ask someone to read from the section “Civil Rights, A Rabbi, and Tarzan” on p. 92–93 (attached).

## **8. Importance of Allies: Meet Mandy Carter (10 minutes)**

- Mandy is from Durham, North Carolina. She is a Black lesbian and a lifelong organizer and activist. She was nominated for a Nobel Peace Prize in 2005.
- She speaks about the power of one individual who changed her life.
- Ask someone to read the section “The Power of One” on p. 54–56 (attached).

## **9. Racism and Sexism: Meet Dr. Imani Woody-Macko (10 minutes)**

- Dr. Imani Woody-Macko is a Black lesbian who has dedicated her life to creating an intentional community for LGBT and same-gender loving elders. She describes the racism and sexism, both visible and invisible, that she fights every day as a lifelong resident of Washington, DC.
- She speaks about what the struggle is like today, fifty years after Stonewall.
- Ask someone to read the section “The Fight is Visible and Invisible” on p. 195 (attached).

**10. Pleasure: Meet Edie Daly and Jackie Mirkin (10 minutes)**

- Edie and Jackie, a couple, are residents of Gulfport, Florida and Northampton, Massachusetts. Edie is a writer, lesbian activist, and former bookstore owner. Jackie is a lesbian, a retired social worker and professor.
- Edie met Jackie when they were in their sixties. They found love and desire, which continue to the present day.
- Ask someone to read the section “Lesbian Sex” on p. 122–124 (attached).

**11. Wrapping up the Excerpts (5 minutes)**

- Ask the group to think for a moment about:
  - Where you are in this discussion
  - What stories you have to tell about your own life

**12. Questions to Discuss in Small Groups (20 minutes)**

- Display the list of questions for discussion.
- Ask them to work in small groups for the next 15 minutes. If you’re online, use breakout groups.
- Give each group their assignment:
  - Introduce yourselves
  - Choose a recorder
  - Then answer the questions together as a group
  - At the end of the session, your facilitator will be asked to convey one or two ideas that came up from question #3 to the larger group:
    - What ideas do you have about creating more open avenues for inclusion and participation of LGBTQ elders within your congregation?

**13. Large Group Wrap-Up (15 minutes)**

- Once the entire group is back together, ask each recorder to share one or two ideas from their group about creating more open avenues for inclusion and participation of LGBTQ elders.
- Take notes on the ideas as they are presented.

- Let them know you have web resources, organizations, and references if they are interested. Online meetings may include links pasted into the chat or a wrap-up email with relevant contact information.
- Encourage all participants to talk with someone outside of this group about these ideas.

#### **14. Closure and Appreciations**

- As you begin to close, invite participants to join the Facebook group [The Stonewall Generation](#) for further discussion.
- Ask for one word of appreciation from each person (they can pass if they don't have any). If you are online, you can ask them to type it in the chat box on their screen.
- Thank them for their participation.
- End the meeting with an offer to stay there for a few minutes (either in the room or online) in case anyone has any questions they'd like to ask you.
- Extinguish the light from the chalice and say goodbye.

# LGBTQ Lexicon

**Lesbian:** A woman whose primary sexual, romantic, and/or spiritual attraction is to women.

**Gay:** A term that can be used to describe either a man whose primary sexual, romantic, and/or spiritual attraction is to other men or to reference anyone whose primary sexual, romantic, and/or spiritual attraction is to a person who is of the same gender identity as themselves.

**Bisexual:** A term used to describe a person who has significant sexual, romantic, and/or spiritual attractions to people of one's own gender identity and of other gender identities.

**Transgender:** A term used to describe a person whose gender identity (one's inner sense of being male, female, or something else) differs from their assigned or presumed sex at birth.

**Queer:** A historically pejorative term for LGBTQ people that has been reclaimed by some LGBTQ activists, who use it self-descriptively as a means to empower themselves and the community. It is frequently used as an umbrella term to encompass a range of identities outside the heterosexual presumed norm.

**Questioning:** A term that describes someone who is unsure of their sexual orientation or gender identity.

**Intersex:** An umbrella term used to describe a wide range of natural bodily variations. Intersex people are born with sex characteristics that do not fit typical binary notions of bodies designated "male" or "female." In some cases, intersex traits are visible at birth, while in others they are not apparent until puberty. Some intersex variations may not be visibly apparent at all. Some people who are intersex identify as binary; others do not. People with intersex conditions should not be assumed to be transgender.

**Ally:** A person who does not hold an identity in the LGBTQ spectrum but supports and honors sexual and gender diversity and challenges homophobic, biphobic, transphobic, and heterosexist remarks and behaviors.

**Asexual:** A person who has no sexual attraction to others.

**Pansexual:** A person who feels sexual, romantic, and/or spiritual attraction toward people regardless of their sex or gender identity. Many pansexual people may assert that gender and sex are not relevant factors in the nature of romantic or sexual attraction to others.

**Polyamorous:** A polyamorous person is one engaged in the practice of, or desire for, intimate relationships with more than one partner, with the informed consent of all partners involved. It has been described as consensual and ethical non-monogamy. People who identify as polyamorous believe in an open relationship with a conscious management of jealousy; they reject the view that sexual and relational exclusivity are necessary for deep, committed, long-term loving relationships.

**Non-Binary or NB / Genderqueer:** A person who is non-binary or genderqueer is part of a spectrum of gender identities that are not exclusively masculine or feminine. Their identities are outside the gender binary. Non-binary identities can fall under the transgender umbrella, since many non-binary people identify with a gender that is different from their assigned sex.

**Same-Gender Loving:** A person who considers themselves same-gender loving (SGL) is an individual who has significant sexual, romantic, and/or spiritual attractions to someone of the same gender identity. The term was coined in the early 1990s by Cleo Manago, an African American activist, who sought a culturally affirming alternative to terms considered by many to be Eurocentric. SGL is often used interchangeably with same-sex loving. These terms are not typically used by people to describe themselves, e.g., someone can still refer to their orientation as straight for personal and cultural reasons, but their behavior may be to have sex with the same gender.

**Women Loving Women:** Women who experience attraction to other women. The term WLW has been in use since the Harlem Renaissance (1919–1939) and describes a sexual identity rather than a sexual orientation.

**Men Loving Men:** Men who experience attraction to other men. The term describes a sexual identity rather than a sexual orientation. The term MLM is similar to MSM (men who have sex with men), but MSM is mostly used in HIV research and prevention literature, describing a sexual behavior rather than a sexual orientation.

## Other Terms

**Coming Out:** The process of disclosing one's sexual orientation or gender identity to other people, often done in stages.

**Gender:** A set of social, physical, psychological, and emotional traits, often influenced by societal expectations, that classify an individual as feminine, masculine, non-binary, or other. A social construct.

**Heterosexism:** The assumption that sexuality between people of different sexes is normal, standard, superior, or universal and other sexual orientations are substandard, inferior, abnormal, marginal, or invalid.

**Homophobia:** A fear of or hostility toward lesbian, gay, and/or bisexual people, often expressed as discrimination, harassment, and violence.

**Biphobia:** A fear of or hostility toward bisexual people. Bisexual people can face ostracization from both the wider heterosexual community and within the LGBTQ community, often expressed as a demand to “pick a side.”

**Bi Erasure:** The intentional and unintentional overlooking of bisexual people's lived experiences, contributions, and even their existence. This erasure happens both within and without the larger LGBTQ community.

**Pride:** The idea and events celebrating the idea that people should be proud of their sexual orientation and/or gender identity. The first Pride parades were held in 1970 to commemorate the Stonewall riots.

**Transphobia:** The fear or hatred of transgender people, often expressed as discrimination, harassment and violence.

# Resources for LGBTQIA+ Elders on the Web

[Graying Rainbows](#): A podcast that shares the stories of people coming out as LGBT later in life.

[LGBT Aging Project of the Fenway Institute](#): Dedicated to ensure all LGBTQ older adults have equal access to the life-prolonging benefits, protections, services, and institutions that their heterosexual neighbors take for granted.

[National Resource Center on LGBT Aging](#): A national technical assistance center aimed at improving the quality of supports and resources for aging LGBTQ adults.

[Our Better Half](#): A podcast devoted to sex and sexuality for people over the age of 50, co-hosted by Dr. Jane Fleishman and Dr. Rosara Torrisi.

[PFLAG](#): A support group for friends, family, and allies of LGBTQ people.

[Sexuality and Aging Consortium](#): The Facebook group for the Sexuality and Aging Consortium at Widener University, which provides information for adult care professionals and consumers.

[SIECUS](#): Sex Ed for Social Change, a highly respected source for sexuality information and research.

[Sylvia Rivera Law Project](#): A collective legal assistance organization whose goal is to guarantee that all people are free to self-determine their gender identity and expression, regardless of income or race, and without facing harassment, discrimination, or violence.

[The Stonewall Generation Facebook Page](#): A page Jane Fleishman set up for continuing discussion on LGBTQ elders and the book, *The Stonewall Generation*.

# LGBTQIA+ Reference Materials

Adams, Michael. "An Intersectional Approach to Services and Care for LGBT Older Adults," *Generations: Journal of the American Society on Aging* 40, no. 2 (Spring 2016): 94–100.

[Lgbtagingcenter.org/resources/resource.cfm?r=818](https://lgbtagingcenter.org/resources/resource.cfm?r=818)

"Fact Sheet: When LGBT Older Adults Come Out," National Resource Center on LGBT Aging, January 2017. [Lgbtagingcenter.org/resources/resource.cfm?r=840](https://lgbtagingcenter.org/resources/resource.cfm?r=840)

Fleishman, Jane. "Intimacy and LGBT Older Adults: Expressing Your Intimacy and Emotional Needs as LGBT Older Adults," National Resource Center on LGBT Aging, May 2018.

[Lgbtagingcenter.org/resources/resource.cfm?r=905](https://lgbtagingcenter.org/resources/resource.cfm?r=905)

Fleishman, Jane, Betsy Crane, and Patricia Barthalow Koch. "Correlates and predictors of sexual satisfaction for older adults in same-sex relationships," *Journal of Homosexuality* (June 7, 2019). [doi.org/10.1080/00918369.2019.1618647](https://doi.org/10.1080/00918369.2019.1618647)

"Inclusive Services for LGBT Older Adults: A Practical Guide to Creating Welcoming Agencies," National Resource Center on LGBT Aging, May 2020. [Lgbtagingcenter.org/resources/resource.cfm?r=487](https://lgbtagingcenter.org/resources/resource.cfm?r=487). Also available in Spanish: [Lgbtagingcenter.org/resources/resource.cfm?r=665](https://lgbtagingcenter.org/resources/resource.cfm?r=665)

Johnston, Tim R. *Welcoming LGBT Residents: A Practical Guide for Senior Living Staff*. New York: Routledge, 2019.

"Top 10 Ways to Begin Creating LGBT Safety and Inclusivity for Aging Services," National Resource Center on LGBT Aging, June 2012. [Lgbtagingcenter.org/resources/resource.cfm?r=521](https://lgbtagingcenter.org/resources/resource.cfm?r=521)

## Lani Ka'ahumanu

Excerpt from pp. 154–156

The first time Bill was in the kitchen doing karma yoga he asked if I'd read Adrienne Rich's *Of Woman Born*. He loved the book and hadn't found anyone to talk about it with. I was surprised and curious. He wanted to talk about the institution of motherhood? As a student I had co-taught a "Radical Look at Motherhood" class and that was our text! Heck yeah, I wanted to talk! We'd have these incredible discussions. My mind was a little blown. I didn't quite grasp what was happening. Then I realized we were flirting with each other, and it went on from there quickly.

He identified as a bisexual, a community organizer, and he saw feminism as a global philosophy and healing for the world. I was completely taken by surprise. We fell in love talking about organizing a bisexual feminist revolution. We talked about community organizing and movement building and women and men working together and bisexual feminism as an inclusive unifying force. The only problem was I couldn't say I was a bisexual. I just couldn't do it. I was so biphobic; it was unthinkable and painful and overwhelming. And yet there was no getting around the profound philosophical, spiritual, political, psychic, and sexual connection we had. We also shared the same sense of humor and laughed a lot. I think that saved me. For almost a year the closest I came to identifying as bisexual was "lesbian-identified bisexual," and even that was difficult to do.

Even though it had been scary coming out as a lesbian, it felt right. For my whole life I'd had crushes on girls and then women too. Coming out lesbian made sense and was a good fit. Coming out as a bisexual was much more difficult; I didn't fit in anywhere. Bisexuality made no sense. There was no visible community, no coming-out books, no nothing to support my experience. I'd been a biphobic lesbian, so I knew what was coming my way. Bisexuals were traitors and needed to choose a side. I squirmed at the thought people would think I was into threeways and was a swinger. My own biphobia was so embedded I had a hard time taking on a bisexual identity without the "lesbian-identified" in front of it. Everything I'd ever heard about bisexuals was up in my face. I'd never heard anything positive.

In that first year I called myself a lesbian-identified bisexual, which upset many and confused others. To attach “lesbian-identified” to “bisexual” was just plain wrong but buffered my own isolation and biphobia. I wanted my community to know I was still woman-identified. Saying I was a lesbian-identified bisexual was a shortcut statement about my political and community history. I was more lesbian than heterosexual, but didn’t have a clue what being a bisexual meant outside of these two options. I wanted to distance myself from bisexual stereotypes. I wasn’t into threeways or a swinger. It took me quite a while to challenge all my sexual judgments, stereotypes, and misinformation to conclude there’s nothing wrong with threeways or being a swinger or any sexual choices people make if it’s consensual.

# Hardy Haberman

Excerpt from pp. 92–94

My activism came from watching the civil rights movement in the 1960s, seeing the injustice there. When I first came out into the gay community, it was just post-Stonewall, barely, and the first gay bar I used to go to, before I discovered the Sundance Kids leather bar, was the Bayou Club. It was in an old antebellum house over off Hall Street. It was a dance club. They'd do barbecues and whatever on Sunday, so you'd go there and you'd dance. But they had a light that came on [if the police were coming in], so that if you were dancing with a guy, you had to find a woman, and if you were [a woman] dancing with a woman, you had to find a guy. You had to find an opposite-sex partner. They would get raided all the time. The lights would flash, flash, flash, and all of a sudden, everybody is "Hi, how are you? Nice to meet you." And if you weren't wearing at least three articles of male clothing or gendered clothing [you could be arrested for crossdressing]. I mean, there were all these weird little annoyance rules. And they would regularly come through and bust people.

So I didn't like that either! And I knew that the police didn't raid certain clubs. And why didn't they raid certain clubs? Hmm, I know why, they got money! And the Mafia ran a lot of these bars, and until recently, organized crime has been involved in it. Last twenty years or so. I look back on the Compton's Cafeteria riots in California in 1966. Different dynamic, but everything was bubbling at that time.

In the 1960s, the music of the time . . . "Something's happening here . . ." It was in the air and it was bound to happen. The first woman that I had sex with was a hippie. A genuine, dyed-in-the-wool hippie, the one I caught syphilis from. But she was a friend of mine, and that's who I'd hang out with, and we'd smoke marijuana, and that was the time! It felt liberating.

Growing up, I had a rabbi who was great. He marched in Selma and met with Dr. King. His name was Levi Olan. He's got a great book called *Maturity in an Immature World*. Worth a read. And he used to do regular sermons on one of the radio stations here. He was a Reform Jew; he wasn't Orthodox. So his sermons were secular more than anything. He

was against the war in Vietnam. He was really a firebrand. He pissed everybody off. So we'd go to Friday night services, and he'd give these sermons, and then we'd go out to dinner after. And oh, the talk was great! That's really where I got my liberalism.

And then, sexually . . . Boy, I sure did like Tarzan! I had a crush on Johnny Weissmuller, and on Buster Crabbe. There was a show, it was called Captain Gallant of the Foreign Legion. I don't know if you've ever seen Buster Crabbe. He was a good-looking guy. I just loved watching that show, and the gladiator movies. I loved the gladiator movies. And I thought, why do I like this?

## Mandy Carter

Excerpt from pp. 55–56

I really did good at school. The people at the Schenectady Children’s Home told me that if I wanted to go to college, they would pay for it. But by then something else had happened that interrupted those plans. Jack Hickey, my social studies teacher at Mt. Pleasant, brought in this young white staffer from a group that I had never heard of before, the American Friends Service Committee. That one forty-minute class changed my life. This is 1966. Think about what was happening at that time. Remember the Cuban missile crisis? Remember President Kennedy being assassinated? The young AFSC staff person said that while AFSC was a predominantly white peace group, they wanted to be an ally in and for the civil rights movement. He then gave us the history of the Quakers.

And then he talked about the power of one. He said, “Each and every one of us has a moral compass. And because of that, each and every one of us has the potential to impact change.” But it was the last thing that he said that was the game changer. He said that they had an AFSC high school work camp up in the Pocono Mountains of Pennsylvania and wanted to know if anyone would like to go. I did want to go and got permission from the Home. At the AFSC camp they brought in a number of resource people. Who did they bring in? Guy and Candie Carawan of the Highlander Center. They called themselves cultural workers. I had never heard those words before.

They shared that they were traveling in the South recording the freedom songs of the civil rights movement and recording the meetings being held in the Black churches. Their recordings are on the Smithsonian record label. At the camp that summer, it was the very first time I had heard the name Bayard Rustin. And it was the first time that I had heard the word gay. That AFSC camp marked another defining moment of my life.

## Edie Daly

Excerpt from pp. 122–124

When Jackie and I got together in 1997 I was sixty years old. The first sexual experience that I had had with a woman was when I came out at age thirty-seven. I have had only two other lesbian lovers since that time. These women had had sex with men. My earlier lesbian sexual lovemaking was, I think, much more about penetration and had much more of what I call male energy. There is something very different with Jackie, who has never had sex with a man. There is a gentleness, a slowness, and a tenderness that was missing in all my other encounters sexually. With Jackie it is about going slow, enjoying the moment, and an ability to know our own bodies and our own sexual needs. Her fingers and her tongue know just where my erogenous zones lie. In reciprocation I learned a lot from Jackie and am able to relax and enjoy a much longer period of lovemaking. I am able to tell her what I need and where.

We'd both been through menopause. And then suddenly here we are being sexually active, with our hormones trying to rage again. The night sweats are from the body trying to make estrogen. And because, you know, our two bodies are trying to make estrogen again! And so there we were, sixty and sixty-six. I find the sex that I have with Jackie is the most satisfying of my whole life. And that is after sixty! I find that it is more about relaxation, where I can finally be myself. Where I can bring my whole self to the sexual experience. And talking about the politics of our lives, the political actions that we do together. We do sex together, we do politics together, our living is so blended together; even though our styles are very different, our core values are the same.

What I find, too, is that sex with Jackie, because she's never been with a man, is very different than sex with women who have been with men. It's just very different. I can remember the first time that we had sex together and I said, "Oh my god, I don't ever have to worry any more about having an orgasm." It was like she knew exactly what to do, and where, and when. And it was so wonderful that I could just relax and enjoy it.

I think there was also a need to be in control when I was younger. I could not relax and just let the feelings take me to a calm and unhurried place. The first time we had sex was so dramatically different, and I felt like it was as much about me and my letting go and

enjoying whatever came along. So much so that I learned a different way of being in bed and our enjoying each other's bodies. I in turn became much more aware of how to pleasure Jackie. What she liked and needed. Again, going slowly and not worrying about achieving orgasm.

And the toys. We bought toys. But the toys that are most satisfying are external toys, not internal toys. There's never a day that goes by that we don't touch each other, tell each other that we love each other. We always have this thing about, "Do you know how much I love you?" And the other one always answers, "No, tell me." We have to breathe up new ways to say how much we love each other. We breathe them up from somewhere deep inside ourselves.

## Imani Woody Macko

Excerpt from p. 195

I get tired of peaceful protest because nothing really happens. Stonewall wasn't peaceful. And it was the linchpin that changed our world. The Tea Party wasn't peaceful. The linchpin that changed this from being a colony. People don't give up power. Racism is right up there. Racism, sexism, and then homophobia. So for me, it's way down. It's third on the list, and sometimes it's not on the list at all. People get it; it's Washington, DC. Folks get that. Homophobia's not much of a problem today. But racism? Sexism? That is so alive and well, and that's the fight, invisible and visible, that I fight every day.

