

IN THE UNITED STATES PATENT & TRADEMARK OFFICE

Applicant	:	San Francisco Women' Motorcycle Contingent
Mark	:	DYKES ON BIKES
Serial No.	:	78,281746
Filing Date	:	July 31, 2003

Commissioner for Trademarks
P.O. Box 1451
Alexandria, VA 22313-1451

Attention: Sharon A. Meier, Examining Attorney
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DECLARATION OF DR. ARLENE STEIN UNDER 37 C.F.R. § 2.20

I, Arlene Stein, being warned that willful false statements and the like are punishable by fine or imprisonment, or both, under 18 U.S.C. § 1001, and that such willful false statements and the like may jeopardize the validity of the application or document or any registration resulting therefrom, declare:

1. I am an Associate Professor of Sociology and Women's Studies at Rutgers University, and have been teaching, researching and writing about lesbian, gay, bisexual and transgender issues for the past fifteen years. I received a PhD in Sociology from the University of California, Berkeley, and have published four books on sexual identities and cultures in the United States: *Sexuality and Gender* (Blackwell 2002); *The Stranger Next Door: The Story of a Small Community's Battle Over Sex, Faith, and Civil Rights* (Beacon 2001); *Sex and Sensibility: Stories of a Lesbian Generation*, (University of California Press 1997); and *Sisters, Sexperts, Queers: Beyond the Lesbian Nation* (Plume, 1993). These books have won prizes from the American Anthropological Association, the

American Library Association, and the Gustavus Myers Human Rights Foundation. I have been a fellow of the Sexuality Research Fellowship Program at the Social Science Research Council, and have served on the National Research Advisory Board of the Gay and Lesbian Alliance Against Defamation. I identify as a lesbian.

2. Although many heterosexuals think of “dyke” as a derogatory term, in the 1970s, the term “dyke” became widely used within lesbian feminist communities as a positive term signifying gay pride and political resistance to the dominant heterosexual culture. Some came to use the term interchangeably with “butch” or masculine woman, connoting strength and a no-nonsense attitude toward life. It is fitting that a group of motorcycle enthusiasts would identify with this moniker, which is meant to suggest independence and transgression against authority: heterosexual motorcycle clubs throughout the country adopt a similar attitude and style, derived, in part, from their origins in working class communities. Since the 1970s, the term “dyke” has increasingly been embraced as a synonym for “lesbian” by members of lesbian, bisexual and transgender (“LGBT”) communities. Many annual lesbian pride marches, such as those held in New York and San Francisco, are now called “dyke marches.” Though many lesbians may not actively adopt this label to describe themselves, few (if any) would find it derogatory at this point in history.

3. I first encountered DYKES ON BIKES at my very first lesbian/gay pride march, in San Francisco, in June 1983. DYKES ON BIKES led off the parade, as they did each year, and were met with the cheers of tens of thousands of enthusiastic supporters along the parade route. They were thrilling to watch, and continue to be among the most popular contingents in the parade each year.

4. The term “dykes” as it appears in the mark DYKES ON BIKES signifies lesbian pride, independence and strength. Like the term “queer,” it has been embraced by many lesbians and gays as a term of affection and empowerment. And like “queer,” it began its history as a derisive epithet, but has since been transformed into a positive label


by the very community it was originally meant to deride. DYKES ON BIKES uses the term with humor and pride, to suggest women's independence, self-reliance, and strength.

5. I find it very difficult to imagine that the term "Dykes" would be considered derogatory or offensive to any lesbians, including those who may prefer other forms of self-identification. It seems to me that DYKES ON BIKES, through their social activities and public appearances, further the goal of LGBT self-determination and community building.

6. LGBT communities, long subjected to stigma and social disapproval, have justifiably been concerned with the ways they have been portrayed in the media and by others sectors of American society. While the term "dyke," when used by an unsympathetic speaker, could still suggest intolerance and prejudice, here context is key. At this point in time in the United States, the term "dyke" is generally acknowledged as a valid, non-disparaging term for those who choose to identify with it. I find it difficult to imagine that stigma would attach to any self-identified member of the LGBT community who uses this term, and I strongly believe that the freedom of members of minority communities to use different terms of self-identification should be protected under the law.

All statements made herein of my own knowledge are true and all statements made on information and belief are believed to be true.

Dated: 3/2/05

By: 
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