

GRIM RIDER

ISSUE 00 / OCT 2025

Magazine

INSIDE ISSUE

THE GLOBAL ASSOCIATION OF ONE PERCENTERS

The new advocacy associations standing up for one percenters' rights.

FUTURE OF MC'S OR A REVIVAL?

We debate whether MCs are building a future or reviving the past

We Join The Debate in:

IS BROTHERHOOD MYTH OR FACT

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A 16-page sampler, the first taste of Grim Rider Magazine

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GR MAG

FOR THE LIFE

I am delighted to finally reveal the sampler, the first taste of Grim Rider Magazine. The first official issue doesn't release until December 1, 2025, and we're busy working on it. We wanted to release a free-to-read sampler to give you a taste of the writing and coverage the magazine will provide. We kept it short at just 14 pages; the first Issue of Grim Rider Magazine will be 116 pages long.

Whether you've been supporting us on social or via the crowd-funder, we're grateful and happy to have you here. I wanted to explain just why Grim Rider Magazine is important, and why we created it. For too long, outlaw bikers have had their story told by people who don't live this life. Mainstream media has painted us as outlaws without honor, rebels without cause, or worse, criminals first and barely human at all. Those of us inside the culture know that's not the truth. Behind the patches, the long rides, and the tough exteriors are values that mean something: loyalty, respect, freedom, and brotherhood.

Grim Rider was born from a simple need: the need for bikers to speak for themselves. This magazine isn't about outsiders looking in. It's about us telling our own stories, in our own words, with no filters and no corporate spin. It's about preserving the culture, honouring the history, and showing the world that we're more than the caricatures they've been fed.

This magazine is also part of something bigger: the Amplify process at GAOP (Global Association of One Percenters). GAOP exists to serve as a professional firewall between outlaw motorcycle clubs and the political/legal system. Their mission is to shield riders from profiling, stigma, and hostile legislation, while providing a credible collective voice. Where GAOP represents and clubs choose the level of exposure they want to have, to have a voice in the political and legal arenas. Grim Rider fights on the cultural front, reshaping the narrative, amplifying our stories, and building trust in who we really are. Together, we're pushing back against prejudice and building a stronger identity for outlaw riders everywhere.

If you believe in preserving this culture and ensuring our voices are heard, I encourage you to join us at GAOP. Membership means more than support; it means standing behind a firewall that protects the community, while fueling cultural projects like Grim Rider that reveal our true face to the world.


We believe a magazine can be more than paper and ink; it can be a mirror for our community. A place where riders see themselves represented honestly. A space that reinforces identity, strengthens trust, and connects people across clubs, generations, and borders.

This sampler is just a glimpse of what's ahead. When the full 116-page first issue drops in December, it won't just be another magazine; it'll be the start of a cultural record built by and for the outlaw biker community. Thanks for riding with us from the start. This is your voice, your magazine, your story. Ride Free,



Wildcard

Belinda Sharland
Editor in Chief



THE HIDDEN WORLD OF BROTHERHOOD: MYTH OR REALITY?

by Wildcard

For decades, the mysterious biker brotherhood within the culture has been a subject of debate, admiration, and respect.

It's never lost its appeal, and it has been and still is a motivating reason why bikers join outlaw motorcycle clubs. It has been stated that the reason The Outlaws MC is so difficult to defeat is

that infiltrate, and to be controlled by law enforcement is because their brotherhood is so tight, functioning like an extended family, far surpassing the level of camaraderie expected.

The speculation about the Brotherhood is because of the high level of mystery and secrecy surrounding it. You don't explain brotherhood, you feel it or you don't. Today, many debate whether it's a lie or a myth. With the rise of protocol and news channels, we've all heard the horror stories: some dude in your club, never has your back, always has

somewhere else to be when it matters, and somehow, it's because the brotherhood doesn't exist.

Those who have felt it still argue, it's alive and kickin', and those who don't have multiple opinions from confused to its fake, a lie, or a myth. Regardless, we are all still chasing it.

The side of this topic you come down on is likely influenced by two things: your expectations of brotherhood and your personal experience with your own club, so before we dive in, I am gonna share my experience and perspective.

For the early part of my life, I experienced the brotherhood from the outside. From the age of two, I was witness to my father's MC journey from hang-around to eventually fully patched. I saw as the boys came around to collect him for rides, one of the boys showed up to help him out with a problem.

(including cutting me out of handcuffs at 8 years old) I remember the boys explaining things like over-polished wheel spikes will blind the entire club on a sunny day, to me, like some sort of distant uncle.

For me, brotherhood was grounded in having a bond and vested interest in the happiness and well-being of others in the group. I didn't make the expectation, but rather experienced it; brotherhood was also about safety and protection, whatever the situation, and no matter who was to blame.

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The clubs that used to be full of this brotherhood, you're watching the brotherhood disappear to policies, backstabbing, personal agendas, it's just sad

This carried over into my club life; it was the little stuff, the boys would display in their way (they weren't very soft) that they were invested in my well-being, from pulling me aside when I stepped out of line, in a way that put me at risk, not wanting to disappoint me, to keeping the secret of my hidden crush on the president (that their taking to the grave,)

There was never any doubt in my mind that my boys would always have my back, and I would always have theirs, because there's no doubt. My loyalty was absolute, and I didn't need to question theirs; that bond existed because, one, it was an amazing club with old-school values. We talked and bonded excessively; we followed the rules of the club and always put it first, which bonded us behind a common purpose. That doesn't mean it was all butterflies and roses.

I think we need to stop talking about brotherhood as this large, vague thing, and realise all that matters is how we experience it in our clubs, because we can't know how others do. If we're not experiencing the concept of brotherhood in our situation, we have to question what are my expectations of brotherhood and did I pick the right club?

Brotherhood doesn't look the same in every club; very little does if you're questioning the existence of brotherhood within your club first ask yourself two things, what are your expectations of brotherhood what does it look like feel like for you is it simply a sense of belonging, or the guarantee that when you call with an issue, those brothers will come help in short what is it you need from brotherhood. Secondly, what contribution do you currently make to the brotherhood - what do you do for the club for your boys, do they know they can depend on you?

Once you have that firm in your mind, let's explore how you chose your club. So many see a cut and say that's what I want to be and set out to make it happen. Others are drawn in by reputation; they see a club out, watch how others treat them with respect, see them drinking, bonding, riding, and think that's the life for me. My point is that outside of the news and movies, we often don't see the hard work clubs and their members put in before being involved with them.

Sometimes that decision to hang around or even prospect is made prematurely before you can figure out what the club is all about, what the balance of personalities is. It's hard to see where you fit in or clash from the outside, given the secretive nature of the culture. I remember having a conversation on X.com (Twitter) where someone stated;

"What happens if 80% of your club is peacekeepers and the rest are warmongers?"

I never replied; it's a precarious position, but really, it raises a few important points. Firstly, why did you sign up? Did you know that then? Honestly, if 80% of the club is unhappy with its direction but can't bring it to the table, you have a dictatorship, not a club. But it's important to note that leadership issues and club politics dilute the brotherhood.

Before you answer whether or not the brotherhood exists, ask yourself what elements are in play. Choose your club wisely, put in the time for long hang-around periods and longer prospecting periods. The more time you spend bonding with your club and the members in it, the better position you'll be in to assess how the brotherhood works within that club.

Let's face it, nothing is like it was. My club life in the 90's was categorized by if there was a problem, you dealt with it there and then, you didn't let shit fester. Egos, temper, sarcasm, and pranks were more commonplace, but so was respect for old school rules. People weren't so easily offended, and being put out was the ultimate punishment in part because it left you isolated from the life and brotherhood you held dear, but then you had to do something severe to warrant the punishment. Brotherhood has become this magic pill that makes all the sacrifices worthwhile, but even its meaning is elusive now.

I've heard a lot of comments like Well, I am always doing things for members, but they're never there when I need help as justification for why the brotherhood is dead. But really, isn't that just a misjudgment on the people in your sphere?

Originally, Brotherhood was supposed to replicate the kind of camaraderie found in military units, the sense of belonging, of support, safety in a group, and caring about each other's well-being. Some clubs do this exceptionally well, so much so that it became a barrier to any who sought to cause damage to the club. Brotherhood gained popularity as a concept and eventually became this magical pill, but you don't do brotherhood; you feel it.

The problem now is there's this automatic sense of entitlement, "like I join an MC and automatically access the brotherhood," The truth is that brotherhood it's felt in the heart because you bonded, it's built, maintained, you got to put the work in and usually a lot of that work is put in the early days during hang-arounds and prospecting. Still, it has to continue, to survive. Clubs, The Culture, and even how individuals approach the life have all changed.

It starts with the fact that the Brotherhood is an old-school concept, valued by old-school clubs and supported by old-school rules. We live in a time when old school clubs are harder to find and old school values are diminishing, so why would experiencing the brotherhood be a guaranteed thing? Whether it's myth or reality really just depends on your club and brothers.

The other thing to consider here is that old school clubs back in the day, had far less voices in their members heads, a lot of old ladies were citizens wives, then meant you really were only concerned about what dudes were in your boys ear, but fast forward, you have women playing a bigger role in the culture, be that as a support group or just generally being present, relationships have changed so you have the issues of pillow talk and that woman that wants to get all up in club business and know everything, add to that social media, Tik Tok, the media especially movies and TV, protocol shows on YouTube, authorities the fact that news is instant now, it's all noise in your boys head!

The problem is our actions are formed from our beliefs, and our beliefs are simply thoughts we have had over and over again. Our mind cannot outperform our sense of identity, and when we live in a world that constantly attacks that identity, it's easy to see how values might fall.

We have to filter the noise if we want to bond and encourage the values of Brotherhood. Every time I have heard an account of the brotherhood not existing, it has some element of a brother who was let down by his club brothers, and usually because his expectations of individuals were wrong.



We've said over and over that no one voice owns the culture, so let's explore voices on the brotherhood: "The clubs that used to be full of this brotherhood, you're watching the brotherhood disappear to policies, backstabbing, personal agendas, it's just sad..." Black Dragon.

We agree on this, but you know there is so much to get into on this level, some of it we've touched on already - but patch overs - they're pretty much dangerous to not only the club, but the brotherhood too. You don't know who you're letting in, it's the stuff of horror movies, you can say well he was sponsored by a brother...

THE HIDDEN WORLD OF BROTHERHOOD: MYTH OR REALITY?

On one occasion, a member of another club approached her, spurted out some basic facts about her life, and said, "That's right, girl, I know you." She just laughed and said, "Not even close, all that info is open knowledge." Dude was shocked. Here's the thing - he hadn't even researched her street reputation. This feeds into political issues, and there are so many issues here, from how much experience to whether they are willing to break protocol to satisfy their ego. Some bikers will do anything to hold on to power. We see this in regular politics, too. The backstabbing usually happens to fulfil someone's personal agenda. The idea was in a way mirrored by George Christie when, in reflection, he said, "For me, the club, with all its back-biting and hypocrisy, had become the people we'd once rebelled against. Brotherhood didn't exist. Not like it used to." George Christie, while the variables are many, most agree it's the club politics, issues like income, power, numbers that dilute and reduce our sense of brotherhood.

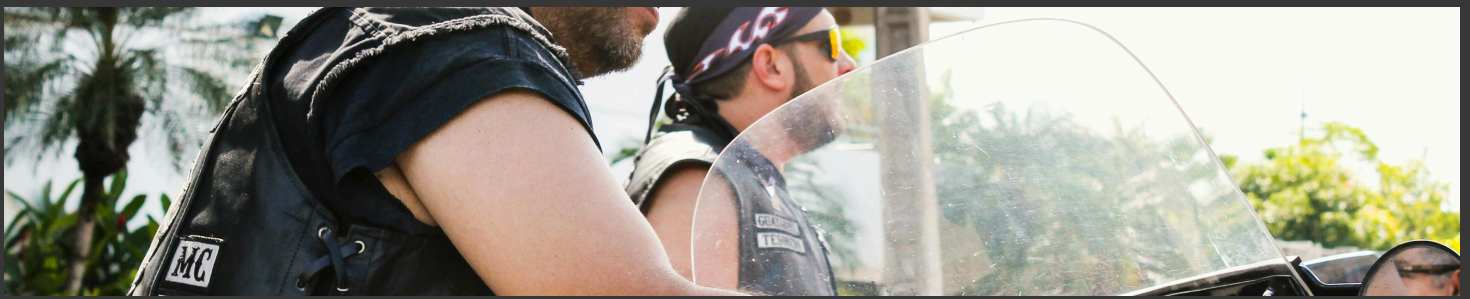
So why do we seek brotherhood, and what need does it really fulfill?

As human beings, we're hard-wired for two things: to connect with others and to stay safe. Our brains are still hard-wired to protect us from saber-tooth tigers; that fight/flight reflex isn't going anywhere. The truth is that although we often seek out the brotherhood to fulfill our need for belonging, it also promises to fill the need for safety, which is why we get all up in our egos and emotions when someone doesn't help in a situation we perceive as potentially dangerous.

A lot of the issues that arise are centred around personal expectation. The Brotherhood will never be the same for every person, even within one club, because we have different beliefs, different agendas, and different expectations. One of the things Belinda believes in is to leave your personal agenda at home; it has no place in the club. This is especially true of the prospecting phase.

The truth is, a lot of us have baggage in the past, and we get attracted to clubs like that. Brotherhood is going to be some sort of magic pill. We got a community now, boys who will have our back no matter what, safety, security, and bonding. When we step into brotherhood, we infuse it with our expectations. Then we judge those around us based on that; the brotherhood stops meaning one thing when that dude you trusted, believed in, and thought would do anything for you, doesn't respond the way you thought he would when you needed help.

We don't mean he wants to gossip about it, "if he's like dude what happened," over hey are you okay, I just couldn't help with that," kick his ass to curb and understand it's not about the brotherhood, it's about he's not the one to call.



See you, boy, would be I'm not good with that. You should call this one instead, because he cares about you and your situation. Sometimes you know it takes us a moment, sometimes it doesn't. You can't blame the brotherhood for what one individual does. Maybe you picked the wrong one.

The problem we're pulled to Brotherhood for the collective, and judging it on the individual, when we don't get what we want, it's all the Brotherhood is a lie. Everyone has a methodology, some may not realise, but they do.

Belinda's was always "You come for one of us, you come for us all," She was very vocal about it, so the entire club was aware; they knew that was part of her sense of what brotherhood should be. We need to be more vocal about what we expect from the brotherhood we're involved in. What functions do you need from it, cause no one wants that brother who never helps.

We seek out the Brotherhood so it can fulfill needs and functions in our lives that outsiders can't; it's just about being clear what you need and setting boundaries, to make sure you're choosing the right one and letting the right ones in.

Is Brotherhood a myth or a reality? The truth is, no one will ever be able to definitely answer the question, because it relies entirely on human experience. Look, we have no doubt there's a dude out there, surrounded by backstabbers and has no brotherhood, hell, we met a 99er crew like that once. No values, no loyalty, no conscience and god, they whined, so for those dudes, no brotherhood - couldn't even understand the concept.

So no one can say the brotherhood exists everywhere. What we can say is that when bikers refer to brotherhood, they are referring to the brotherhood in their club or their inner circle, so it's all relative.

Look, you know if you're in a club with a forever-strong brotherhood. It's unavoidable that you can feel it, you'll know those boys inside out, hence always know who to call, that feeling of being let down doesn't seep in because you know each other's boundaries, expectations, and in a lot of cases how someone will respond they demonstrate their love for you by being invested in your happiness, your journey, your mental health.

It's like so much in the MC Sphere, it's about putting in the work in and leaving the personal agendas at home. If the club is united in the goal of everything in the club's best interest, then politics, money, and numbers have no place inside the brotherhood.

Instead, we need to be asking, What do I need? Am I going to get it here? Did I spend enough time from my prospecting phase onwards, getting to know, like really know, my brothers, and bonding with them? Am I exhibiting the values of the brotherhood I expect from others?

George Christie said in an article to the NY Post: "I miss the camaraderie, the brotherhood. I miss the good times. I even miss the bad times." Showing the personal power that experiencing true brotherhood can have.

Like any relationship, it takes work, focus, and knowing yourself. But the benefits of Brotherhood far outweigh just getting some help when your bike breaks down, or someone steps up to you. It makes the club stronger, it aids the daily running of things, you build real relationships with people that care about you and you them, that sense of belonging you wanted to check, the need to feel safe check. But it takes knowing your boys so well that you believe in them without a doubt, you're proud to call them your boys, and not because of the patch, but because of who they are.

Sources:

[Black Dragon live Chat on Brotherhood.](#)

[NY Post Article With George Christie](#)

www.georgechristie.com



THE FIREWALL FOR OUTLAW MOTORCYCLE CLUBS

Introducing The Global Association of One Percenters, a new advocacy arm at Kuttle Kulture standing up for the legal, political, and media rights of one percenters. **'Wildcard'**

Firstly, we would never say what the clubs do and don't need; that is for the clubs to decide on an individual basis, and we don't believe in all that bro-marketing nonsense.

But unfortunately, scenarios like the one I am about to describe are becoming all too common, and club members are serving sentences longer than they should, having to deal with extreme profiling and monitoring, and other restrictions because of new laws being made that treat them as organized crime groups. Picture it, you're out with your boys, you get into a bar brawl, no one gets seriously hurt, but now, because you were wearing your colours, the prosecution is calling you to trial as a group and adding RICO charges.

Now the odds are stacked, the club is evoking the legendary silence that has been its line of defence since forever, meanwhile, you, your boys, and the club are getting your reputations trashed, by media outlets that poorly researched the incident, or worse, doctored the footage into a short that makes it seem like it's something it's not, then there's the clickbait sensationalising protocol, news and niche channels all putting there two cents in despite the silence, making the whole thing worse. There is no line of defence between you, the club, and the lawyers, and the potential jail time is stacking up. Here's the point, there could be!

Let's face it, it's the favourite play, right now, label clubs as a gang (meaning an organized criminal gang, then try individuals as a group to apply RICO or similar charges. Allowing extensions, but in some cases, that gang classification was given on historical grounds, which raises questions about whether the individuals it was applied against were actually members during all the historical incidents that contributed to the gang status, or whether the current crime fits the profile of organized criminal activity. The United Nations Office on Drugs and Crime states this.

"Organized crime is a continuing criminal enterprise that rationally works to profit from illicit activities that are often in great public demand. Its continuing existence is maintained through corruption of public officials and the use of intimidation, threats, or force to protect its operations."

But it is generally accepted that the following need to apply, exclusively planned, rational acts that reflect the effort of groups of individuals. We believe that in order for the trial of club members as a group, there needs to be evidence that the hierarchy was involved in the planning of that activity, which is not usually the case for random bar brawls, traffic offences, etc.

This is just one of the reasons the concept of The Association of One Percenters was formed, as a firewall between the clubs as organizations and the legal and political spaces and activities, as a professional body that can ask these questions, as advocates, that can work with lawyers, lawmakers, and other professionals without putting you and your club's reputation on blast.

This isn't a new situation, although it does seem to be picking up momentum at the moment. Let's dive into a historical overview of how outlaw clubs have been portrayed in mainstream media and politics.

The very early riding and racing clubs, we talking early 1900's seem to be the only ones that escaped the misrepresentations, in 1940's as clubs flourished with veterans coming home from war looking for camaraderie, loyalty and rebellion they were soon labelled as troublemakers by authorities, next came Hollister 1947 a rally has issues due to large numbers and the local papers and Life Magazine are calling it drunken chaos, publishing a staged photo using it to label bikers dangerous outlaws and a menace to society.

In 1950, Hollywood took over with The Wild One starring Marlon Brandon, setting the template for the dangerous wandering rebel, leather jackets, lawlessness, and violence (if you're wondering where the problem with the biker aesthetic starts, this is it.

1960s - the panic really sets in (the beginning of all that public anxiety). We want to note this at every point when the misrepresentation intensified, it correlates with a direct increase in numbers, at this point clubs are growing rapidly and craving out strong identities for themselves, and the authorities switch to treating clubs as criminal gangs rather than cultural groups. Not helped by the Hell's Angel book by Hunter S Thompson (1966).

The 1970s were the era of the gang label, and authorities began attacking clubs under organized crime initiatives. News outlets now completely shift from freedom and rebellion to violence and crime, and distinctions between clubs are ignored; now they are all lumped together. Clubs are monitored, profiled, and subject to increasing public stigma.

In the 1980's the sensationalism hit the throttle. Movies and TV are perpetuating the stereotypes and begin portraying clubs as drug-running gangs, law enforcement begins crackdowns, sometimes fuelled by media, not reality. Outlaw clubs are portrayed as chaotic, leaving behind structure and traditions.

The 1990s saw authorities classifying more clubs as criminal syndicate gangs, the media began using the labels without question, and clubs were demonized even in situations when maybe it was the actions of an individual. It's the 2000s, and the culture is being warped yet again. TV shows like Gangland, Sons of Anarchy, and later Mayans, portray a violent gang-style soap opera. While they do do research, they still get some stuff wrong. Outsiders now believe these representations are real, and clubs modelled after the ones in the shows start to appear. Profiling and monitoring, raids, and discrimination by the authorities increase during this time. The public is fascinated with this TV version of what an outlaw club is.

In 2010, tragedies like the WACA shooting became defining moments for the press, who continue to emphasize violence and turf wars, and clubs begin receiving harsher treatment, blanket profiling, and collective punishments. While social media drowns out authentic voices by pushing stereotypes.

Bringing us to today, 2020's clubs remain misrepresented despite charity and community work, the media rarely shows the human side of families, and tradition. Challenges increase cultural annihilation, digital surveillance, and online stigma. The good news is that the culture is starting to push back and claim its voice.

The problem with the stigma is that it translates into legal consequences. Look at the Australian laws; they wrote laws to tear apart outlaw club culture, describing it as the power they now have over clubs, while writing in exceptions for the indigenous tribunal community.

The problem with all this is that clubs have a strong internal structure but are limited in professional representation in political/legal/media systems, and the organizations like NCOM, AMA, etc, that do exist often require clubs to be publicly declared as members to stand in a room, further subjecting them to stigma. We believe clubs need a choice. Having a voice shouldn't mean exposure to further stigma.

The Global Association of One Percenters, is a division of Kutte Kulture LTD, and is our advocacy arm, founded in 2025 by Belinda Sharland, aka Wildcard, our mission is simple to Serve as a professional firewall between outlaw motorcycle clubs (MCs) and the political/legal system to protect members from profiling, stigma, and hostile legislation while providing a credible collective voice.

Belinda built the association on the same values she had been embodying for years, club first, always - always working in the best interest of the club is a common thread that binds us all. Belinda's methodology of you come for one of us, you come for all of us is embodied in this value. Loyalty & authenticity, we are 100% loyal to our members and operate in complete authenticity. This is the reason people work with Belinda.

Adventurous and bold, we are not afraid to tackle the big issues, and we will always give it to you straight. Freedom, rebellion, and fair representation are the values that drive us forward towards a world where outlaw bikers, their families, and communities are free from stigma, profiling, and unfair legal practices, with rights respected and voices represented.

We are your firewall, absorbing the heat from the outside world so clubs can focus on what matters. We put the choice back in the club's hands on how exposed they want to be when having a voice on political, legal, and media matters. We do this through a variety of ways, from early warnings on new legislation to curated press releases published in our name but approved by you (although no one needs to know that) to legal and political advocacy. We are not a club; we are an organization that exists to protect, represent, and advocate for clubs.

We are just getting started and are currently led by our founder and director of Kutte Kulture LTD, Belinda Sharland. We have plans to have a volunteer board of 6 people, which will begin recruiting shortly. The board is an advisory board that will guide the direction of the company and its activities. While Belinda's decision will be final, it is hoped that the board's majority will be followed; only in cases of a lack of majority will Belinda make a final decision.

Our Firewall framework sets us apart from other organisations, and our club's first focus. We have 5 stages that are implemented across the business. Each of the 5 stages has a 6-step process.

Filter: We collect and vet legal/policy/media threats that affect outlaw clubs. One step in the process is via incident report forms; clubs can anonymously report incidents using an end-to-end encryption form that links to an end-to-end encrypted email address. We take your privacy seriously. This stage also includes incident vetting and early alerts.

Shield: This stage includes Risk management strategies to keep clubs insulated and anonymous. Clubs can choose from the following levels of exposure: Silent Shield, Advisory Voice, or Public Ally. Clubs can also access Pre-drafted press/legal statements to protect clubs and their reputations if targeted.

Translate: We begin to convert club concerns into professional legal/policy language that outsiders respect. We write on policy that affects outlaw clubs while always maintaining the integrity of the outlaw clubs we serve.

Advocate: We Lobby, take legal actions, and run campaigns to defend outlaw clubs in hostile environments. Where possible, provide legal support.

Amplify: through annual events, outreach workshops, and training, as well as Grim Rider magazine, we amplify the impact of our work to strengthen the identity and culture of outlaw motorcycle clubs.

For decades, outlaw motorcycle clubs have faced shifting political winds, sudden changes in legislation, and constant public suspicion. Too often, these threats arrive without warning, leaving clubs scrambling to respond after the damage is already done. GAOP exists to break that cycle. By functioning as an early-warning system, it keeps member clubs ahead of legal and political risks.

Whether it's a new profiling bill, a police crackdown in a city, or international trends in organised crime laws, GAOP monitors the landscape and delivers clear updates in time for clubs to prepare, adapt, and respond. No more guessing, no more being blindsided, GAOP provides foresight where once there was only reaction.

But GAOP is more than information. It offers a pooled defence, strength in numbers without sacrificing the secrecy and independence that define outlaw culture. Individual clubs fighting battles alone are easy targets; united under the GAOP firewall, those same clubs gain collective leverage.

Their experiences, incidents, and concerns are aggregated, filtered, and translated into advocacy goals that carry real weight. This allows GAOP to press for changes in law, policy, and perception while keeping the raw details of each club confidential. The power of many fuels the defence of all.

Stigma remains one of the biggest threats outlaw clubs face. Decades of media distortion and political scapegoating have painted clubs with a single brush: gangs rather than brotherhoods, criminals rather than communities.

GAOP tackles that stigma directly by managing public perception. Through media responses, cultural platforms like Grim Rider Magazine, and carefully crafted communications, it creates a protective buffer between clubs and the outside world.

Instead of being trapped in someone else's narrative, clubs gain the chance to have their victories celebrated, their voices heard, and their culture respected.

At the core of all this is confidentiality. GAOP was built to absorb exposure so that clubs can maintain their privacy intact. Member organisations can choose how visible they want to be, completely silent, advisory, or openly allied, while GAOP handles the external battles. The structure ensures that clubs benefit from advocacy without compromising their independence or security.

In short, GAOP matters because it gives outlaw motorcycle clubs what they have never had before: a shield that sees threats coming, amplifies their collective strength, challenges stigma head-on, and protects their privacy while doing it.

GAOP's work goes beyond courtrooms and legislative halls. The fight for outlaw motorcycle clubs is not only legal and political, it is cultural. For decades, the image of the one-percenter has been shaped by outsiders: law enforcement press releases, sensationalist news stories, and television stereotypes. This constant drip of misrepresentation has created stigma, making it easier for lawmakers to pass hostile laws and for police to justify profiling. If culture is where the attacks begin, then culture must also be part of the defence.

That is why GAOP created Grim Rider Magazine, the flagship project of its Amplify function. Grim Rider exists to retake the narrative, to tell the story of outlaw motorcycle culture in its own voice. It celebrates victories, shares knowledge about rights, and showcases the brotherhood and traditions that mainstream media ignores. By amplifying pride and resilience, Grim Rider reshapes how the world sees outlaw clubs, turning moments of resistance into cultural strength.

Identity and representation are more than image; they are a line of long-term protection. When clubs are seen only through the lens of criminalisation, every new law or raid is easier to justify. But when outlaw culture is framed as community, heritage, and resistance, the ground shifts. Public opinion hardens against overreach, allies begin to listen, and younger riders inherit a story that is about dignity rather than stigma.

Through Grim Rider and other cultural projects, from annual conferences and picnics to workshops that teach media strategy, GAOP ensures that outlaw motorcycle clubs are not just defended, but represented. Culture becomes a shield in its own right, one that guards against erasure and builds a legacy for the future.

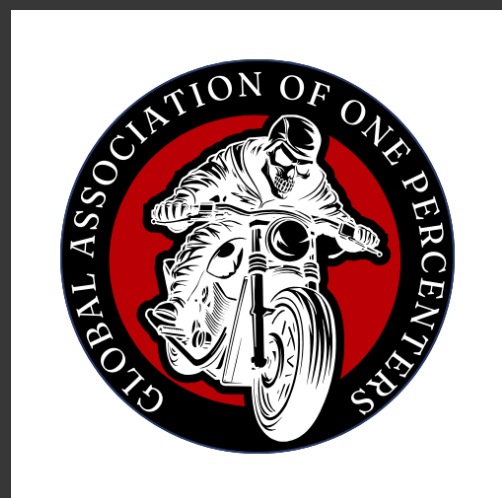
Membership in GAOP is built around one principle: trust through privacy. From the first contact, clubs enter a secure, confidential onboarding process. Communication is encrypted, agreements are locked down by NDAs, and clubs remain in control of their own exposure level. Whether a club chooses to stay completely anonymous or step forward as a public ally, GAOP ensures that the firewall between the outside world and the clubhouse never breaks. What do clubs gain? First, early forecasts of legal and policy risks that would otherwise blindside them. Second, shielding in the public and media space, where GAOP absorbs the heat, so clubs don't have to.

What do clubs gain? First, early forecasts of legal and policy risks that would otherwise blindside them. Second, shielding in the public and media space, where GAOP absorbs the heat, so clubs don't have to. Third, translation of raw concerns into legal and political briefs that lawmakers, journalists, and courts will actually take seriously. And finally, direct advocacy at the highest levels, where GAOP pushes for laws and policies that protect, rather than criminalise, outlaw riders.

Membership also brings incentives beyond protection: low exposure, cultural credibility, and tangible security. Clubs don't give up independence; they gain a powerful ally that exists only to strengthen their position. GAOP is not a replacement for club structures, nor does it interfere in club politics. It is an external shield, built to complement what clubs already do best: ride, live free, and look after their own.

Imagine a future where outlaw motorcycle clubs are no longer treated as gangs by default, where wearing colours is an expression of culture, not a trigger for harassment. A future where laws are shaped by evidence, not prejudice, and where the voices of clubs carry weight in the same institutions that once ignored them.

GAOP exists to build that future. As a permanent firewall, it protects against unfair laws, biased narratives, and political overreach. More than that, it strengthens outlaw culture's survival and sovereignty, ensuring that clubs can pass down their legacy without compromise. The road ahead is clear: outlaw clubs deserve freedom, dignity, and respect, and GAOP is here to secure it.
www.gaop.org





ARE WE CREATING THE FUTURE OR REVIVING THE PAST?

by Wildcard

Back in the early '90s, I remember watching the club ride out for the first time. The president was leading on a bike I called smoke, cause that boy started it up and that's all that was left, one by one the others followed in perfect formation, as we exchanged smiles, an impromptu ride not planned, the freedom and rebellion immortalised in that moment, see for me riding had always been an act of rebellion and the bringer of freedom (I first rode my dad's bike which I stole, a Kawasaki 800 in the early eighties.) I assumed everyone felt that way!

Fast-forward to today, all I hear is "I don't wanna join a group that tells me when to ride, what to wear, and who to respect. I just wanna ride my bike." I can't help feeling disappointed that's all a person would see about club life, (we definitely have some work to do.)

That's where the culture sits today. Half of us say we've lost something priceless: loyalty, rebellion, the sound of a hundred Harleys thundering down the highway. The other half says clubs don't own the road, and they sure as hell don't own their time.

So here's the question: are motorcycle clubs creating a future, or are they just trying to drag the past behind them like a rusty chain?

The culture isn't dead. It's just different. Some call it evolving, independents, riding clubs, punk kids on old choppers camping every weekend. Others swear the only way forward is to hold tighter to tradition: loyalty, respect, and the patch.

That's the crossroads. Past or future? Perhaps the truth is that it's both.

The rebellion was always there, but it intensified with vets coming home from World War II. Men who'd seen too much, done too much, and weren't about to slide quietly into nine-to-five life. They wanted freedom, loyalty, connection, and the rush of adrenaline. The motorcycle clubs gave them all of it.

The early clubs weren't about image. They were about brotherhood and survival. Patches weren't fashion statements; they were shields. They told the world, these are my people, and I've got their back. Brotherhood meant protection. Respect wasn't handed out; it was earned mile by mile, fight by fight.

If you were fresh out of the military, you wanted that brotherhood again. Sometimes it took years to realise the patch wasn't the only way to have friends and community, but the hook of outlaw life is that it promised family and belonging when the world felt cold.

But the same things that made motorcycle club culture powerful are also the things that now threaten the culture. Most early clubs made bylaws after formation, so now the rules were seen as becoming rigid. Politics crept in, and soon the "we" started outweighing the "me." And now for every story of a brother pulling you out of a ditch, there's another voice saying, "Brotherhood, the greatest lie ever told."

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The outlaw spark that drew in the first generation is still burning; it just doesn't look the same in 2025.

Still, you can't dismiss what those roots gave us. Without those early clubs, without that need for community and loyalty and protection, we wouldn't even be having this conversation. The outlaw spark that drew in the first generation is still burning; it just doesn't look the same in 2025.

We broke this down fully in our article on The Global Association of One Percenters (you may want to read it if you haven't yet) The truth is the authorities wanted control and when things got out of control the clubs were a easy target when you pair this with the misrepresentation in media, TV, and Film that has existed since the 1940's you see the beginnings of riders losing control of the narrative of outlaw life.

Hollywood discovered the power aesthetic, the public fascination, and ran wild with it. Sons of Anarchy, Mayans MC, every movie with leather and Harleys turned outlaw life into cosplay. Overnight, every poser in a vest thought he was an outlaw. Meanwhile, the media and law enforcement painted a different picture: every patch a gang, every ride a conspiracy. RICO gave the Feds the hammer, and clubs became nails. For the public, patch meant criminal, end of story.

That's the friction of the outlaw life. The authorities see a force to be controlled, monitored, humiliated, and disempowered, and it's part jealousy and part fear-based. Inside the club life, it's complicated, yes, there are politics, yes, there are fights, loyalty and protection issues, but there's also family, loyalty, and charity & community events. Outside the life, all people see is headlines, social media content built for sensationalism and clickbait, and Netflix fiction, oh, and Hollywood, they are doing what they have always done, outlaw biker cosplay.

People still talk about how the MCs are a secret society, how MCs worked was once a subject full of mystery, for which you would never get a straight answer. Now you pop on YouTube onto a protocol and some dude is going, "this is how we did it in our club," We have ex-club members out good or bad giving in-depth interviews to content producers and making podcasts, whether you agree or not, the popularity of clubs took a hit, when the culture started going viral mystery faded and with it the intrigue that had long fascinated many.

And social media is a beast of its own making, as producers chase trends, clickbait, and anything that ups those figures, their consistency in terms of supporting or not supporting the clubs becomes confused. And then their intent is different because different media channels have audiences in different states of intent, i.e., you hop on Pinterest, you're already in buying mode, you go to YouTube to learn for deep insights. It all has an impact.

So who gets to tell the story now? Are the suits writing TV scripts? The cops writing indictments? Or the men and women still putting down miles, riding for the same freedom their predecessors fought for after WWII?

If the culture is going to survive, it has to reclaim its own narrative. Because right now, too many outsiders are defining what outlaw even means.

Let's not bullshit each other, the culture is under more pressure now than it's ever been. While we're at it, motorcycle clubs are still alive and kicking, and there's a lot of confusion even on that. The only thing for certain is that they might not stay alive for long if we don't address the issues, especially the age of riders.

First, the law. Organized crime laws and profiling have made it so that wearing a patch is almost an invitation to get pulled over, harassed, or worse. States are now starting to bring in anti-profiling laws to tackle this. But because of the instant access world we now live in, new riders see everything, and joining a club seems like a one-way prison ticket. With some members serving extended prison time, that's before we tackle the issue of undercover cops infiltrating clubs, and now some club members are actively working with cops. It makes younger riders and even current members think twice. With the increase in new laws, it's getting to the point where you're guilty even by association.

Then there's age. We have this situation where the ratio of the young in the culture is outweighed by the OG's. The average member in a diamond club today is late 50s. Old school, loyal, tough as nails, but time doesn't stop for anyone. Younger guys? Many don't want to prospect, don't want to salute politics, don't want to end up in prison for a beef they didn't start.

When you consider that many consider Gen X to be the last generation with rebellion in their blood, it becomes about what the barriers to recruiting younger members are, and all the noise around the culture, definitely is one, another though is bikes. In the world we live in, owning and maintaining a Harley as a requirement for club life is unattainable for many. I was quite happy when Harley Guidon said in a social post that the rebooted Satan's Choice wasn't putting a requirement on what bike you rode. I think moving forward, it's probably a smart move as long as you can keep pace, the bike is in good condition, and you can ride it. Who cares what you ride?

Inside the clubs, you hear it all the time, oh but the politics, and it's all brotherhood until tough work needs to be done, the horror stories are plentiful online, from higher-ups selling out members' details to the enemy and playing both sides, to members acting wrong to oust a president, or gain some position. This is why it's never been more important to choose you're club carefully. The truth is, a lot of the younger ones go for big diamond clubs for the celebrity status. They ain't thought that shit through.

Respect has turned into politics and freedom into control. But not all clubs are made equal. I've mentioned this before, but that club, where when someone steps out of line, and it's sorted in a private chat and comes back in the room, arm around each other or patting each other on the back, and smiling, that's likely a club with brotherhood.

Also watch for after effects, how does the club support or treat members out good, families of the fallen, brothers in jail (where they didn't fuck over the club). This will show you the longevity of the brotherhood in that club. Things happen inside clubs that shouldn't or that you might not expect, because frankly, all those personalities are way too big a variable to control.

Watch the decisions being made and put in the work, in the hang-around, and prospect phases. But the truth is much like the outside, the club is often made the scapegoat for things we're not personally happy with, if you rush into a club and later figure out the committee is warmongering, that's on you for not stopping and paying attention in the early days - the club is what it always was; that shit doesn't happen overnight, and as a biker your eyes should be wide open. Loyalty - let's just break this down, cos the old boys they're in or out, but for younger generations loyalty somehow becomes conditional, how many times have you heard I supported him until, or I support you but not if. In the club world, we have no time for that. If it's serious, raise it at church; otherwise, accept that sometimes supporting the club means accepting that it may decide to do a thing you don't agree with. There isn't any half in and half out with loyalty - it doesn't work.

Social Media. For good as it can be, it can cause twice as much trouble. This is how the young riders communicate, and it can be great for visibility. The problem is that everything ends up on there: fights, rallies, beefs, the truth, the false, and the in-between. Everyone gets the playbook and it can even give away you're in the minute location. Cybersecurity is paramount, and authorities even use it to infiltrate clubs. It's another place we have to understand what it is, how we want to use it, and have our eyes wide open.

And let's be honest about life outside the club. There are as many issues outside the life as there are inside it. The cost of Bikes, insurance rules, theft, social attitudes towards the life - yeah, you may lose friends or family members. The cost-of-living crisis means your money doesn't go as far as it should, and balancing commitments can make the club life even more unattractive.

Let's face it, we've all heard, bring back the old school rules, like the old club values, to make the club scene better.

Respect, Loyalty, Hierarchy, and Brotherhood. Before we go in and say that's the hope for the future, and some clubs already are saying we're building family, we're going back to the old school rules. It was a different time; firstly, let's take the club comes first rule, it's been watered down - we live in the era of the individual now so decisions are often made from an individual basis, think about about it when's the last time you heard someone say we did it because it was in the best interest of the club, we used to say it all the time.

We used to say it because we meant it, and no one individual was more important than the collective, but also we saw the life as a lifestyle, young riders now see it more as a hobby, they're not willing to sacrifice family time for the club, not willing to say it comes first. We're not bonding in the same way.

This is why riding clubs are seeing an increase, and you can, in some cases, get that sense of belonging and friendship, the issue I have is I remember a story were a rider got the guy that cheated with his wife banned from a riding group and a charity run, and thought no, don't bring personal issues into riding groups or clubs - that's a recipe for disaster.

Truth is, we are already seeing trends towards the way things used to be, like the rise in independent clubs. If you go back in history in England, we always had this; it wasn't about the top 5, I mean, before 2003, all the Outlaw MC clubs were independent, they didn't sign up to AOA till then. Smaller groups have a better survival rate because the variables aren't as large.

There's a deep nostalgia in the air. Riders talk about campfires and guitars, about riding into town with a wall of patches, about that sound, a hundred Harleys rolling together. Tradition, for these voices, isn't a burden. It's the foundation. Without it, you lose the mystique, the loyalty, the sense that your patch means something. Some clubs are still holding that line, and they're still strong.

But honestly, most of the elements of the old clubs had purpose,

even those bylaws; the hierarchy was meant to provide structure to aid the clubs in running flawlessly, not to incite political wars. People say the brotherhood is the biggest lie ever told, but it's not. Freedom is, in a world where there are clubs everywhere, does anyone really own the turf? There's little freedom in formation riders or in formation anything. The authorities curb our freedoms at every turn, but just not living by their rules doesn't make us free like it did. The rebellious spirit and the benefits it brought are fading out.

We have to accept the old ways for exactly what they were, an exception foundation for a lifestyle, and we need to stop letting in those who see the culture as a hobby or status-building measure.

So the question becomes: can tradition be preserved and evolved in line with the world we now occupy, without becoming a cage? Or does holding the past too tightly keep us from building a future?

On the flip side, plenty of riders argue the future's already here, and it doesn't require permission.

These riders say clubs have had their time. The new energy is independent, RCs, SCs, and crews who meet on their own terms. They ride on their own, and stay out of others' business, and the sentiment is growing.

I don't know about you, but I'm not ready to say goodbye to the clubs just yet. Some clubs are experimenting. Charity-based groups, family-first organizations, and hybrids that mix tradition with modern life. They keep the patches but cut the drama. The thing is as good as looks its a pic and mix approach its not the lifestyle we've known, life isn't just all the things we like not matter how you ride, and for a lot there's such a focus on politics and drama, that we're not addresses some of the more important issues, the growing amount of legislation against bikers, the environment acts affecting what we ride, recruiting younger members, It may have the fun factor, but it lacks the excitement of the lifestyle; it lacks commitments.

And there's the training, MCs do so much training, that's valuable social skills, business skills, riding skills, values, and skills for life. A riding club will get you from A-Z, sure, but in a world where social skills are lacking, but so essential for mental health, you can question whether we need both. In truth, the argument for evolution comes in part down to what we really want from riding and life.

And then there's social media. Yeah, it exposes too much, but it also connects people. It gives riders tools to fight profiling, to organize charity rides, to show the world there's

more to this culture than the headlines. Social Media is probably the biggest area of evolution to be navigated moving forward.

We need to include online etiquette in our prospect training, just because we didn't use it before would save the clubs from drama, and the younger riders, it's part of their DNA. We have to look at social media in two ways: the first is damage control, because the younger riders the clubs need to recruit to survive, get their news there, and we need to challenge the misconceptions and false narratives.

The second is what our social media is doing for the club. Even as members, we should be contributing to the club's success. We need strategies that take what social media can do for us and disregard the rest.

Of course, evolution comes with risks. Too much change, and it all looks like cosplay, guys in costumes chasing likes instead of miles. Without some tie to tradition, you lose the outlaw DNA.



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