

Psychological and Cultural Aspects of Outlaw Motorcycle Gang Members

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Abstract

Since the mid 1930's outlaw motorcycle gangs have terrorized not just the United States, but a large part of the world. The Hedonistic subculture is brimming with sadistic sexual acts, multiple forms of addiction and blatant disregard for society. To be a member of such a deviant subculture takes a special type of person, one who revels in its abnormalities. The members of the outlaw biker subculture largely have one thing in common, some form of mental defect. The aim of this paper is to deeply explore the outlaw subculture itself and to examine the mental illnesses present within this self-indulgent wild lifestyle.

Around the end of WWII marks the birth of the outlaw motorcycle gang, or OMG. Originally clubs were formed by returning G.I.'s looking to relive the excitement of the war. As time progressed, the hedonism of the culture progressed with it. What was once just a group of unregistered motorcycle clubs were transformed into modern day road warriors who were proud to fly under the common name of 1%ers. OMGs were no longer simply motorcycle clubs that were not registered with the AMA, the 1%ers began a whole new chapter in the history of the biker gangs. All 1%ers are outlaw bikers, but not all outlaw bikers are 1%ers.

Normality is not a common thing among outlaw bikers; in fact they blatantly reject societal norms. Deviancy and hedonism are not abnormal characteristics but expected norms in the outlaw biker sub-culture. This is apparent in the way that outlaw bikers incorporate them into their everyday life by entwining them with

almost every single aspect of their life. Nothing is normal about the way these men live, even the way they treat women is mired in deviancy.

The Status of Women to Bikers:

A poem titled “By Name” clearly illustrates how women are viewed in the outlaw biker subculture.

What I am is nothing more
Than what you see down on the floor
I'm not a man, I'm not a mutt
I'm just the bitch you call your slut
You like to ride me hard at night
That's when the moon looks just right
Say, have a seat and open wide
These are the words you say with pride
I know the rules, I know the words
But no is something I've never heard
I know I'm here to keep him sane
That's why he calls me bitch by name
(Manning, 2000)

Women, in the outlaw biker sub-culture, are treated like little more than play things (Anonymous, 1992). In the eyes of the gang they are the sole property of the gang and accepted as a necessary nuisance (Barker, 2007). Women are classified into two different categories in the outlaw biker sub-culture. They are mamas and old ladies (Anonymous, 1992). Mamas are women who are considered property of the entire gang. They are not attached to any one member of the club, but hang around for the atmosphere and party lifestyle that is associated with outlaw motorcycle gangs. These women are sexual fair game to any member of the club and are expected to immediately consent to any sexual desire of one or multiple club members (Quinn, 2007). Mamas are not allowed to attend meetings but can be allowed to wear property patches that signify them belonging to a certain club. They are allowed to go on runs (group rides) with the club but are only allowed to ride in the rear of the group or drive the war wagon (truck containing supplies). They are expected to help raise money for the club through massage parlors and topless bars, which are usually owned by the club. In many cases, servitude in these places is forced or used as a form of punishment. These women are bought, sold, and traded inside as well as outside of the club. A Prostitution scheme is recalled “The scam was this: six or seven of the club's sexiest old ladies were “rented out” as “canvas” for group affairs or private “artistic” consultations” (Barger, Zimmerman, & Zimmerman, 2002).

Old ladies represent the highest number of females associated with OMGs and are property of individual bikers (Barker, 2007). They are either the spouses or girl friends of specific members and cannot be used sexually by any other club member without the permission of the woman's old man (spouse or boy friend). Old ladies have higher club status than mamas do but are still not allowed to attend club meetings. They also wear a property patch, but along with the club name they also wear a patch that signifies which member of the club they belong to. Unlike mamas, these women are allowed to ride with their old man on club runs. They are responsible for supplying their old man with everything he might need while out on the run, everything from spare bike parts to sunscreen, the old ladies must be responsible for. These women are also responsible for supplying their old man with a place to stay and a steady source of income since the biker lifestyle rarely permits them to have steady work. Since old ladies hold a higher position in the club they are expected to follow an unwritten but highly enforced set of laws.

When you are away from your old man, do not attempt to call or track him down.

When partying, do not get "stinking drunk" or mouthy

Be somewhat mechanically inclined. That is, love Harleys and know how to work on them or drive them. If the old man goes to jail, the old lady can drive the bike.

When partying, when you're on a run, at someone's house, at a bar and there are no drugs available, do not go nuts trying to find some: "go with the flow."

(Barker, 2007)

Bikers are responsible for their old ladies. If they get out of line or break a cardinal rule, it is their old man's job to punish them accordingly. Punishment almost always consists of some kind of sexual humiliation. This could range from being forced to work in the club's topless bar for an extended period of time to being gang raped by every member of the club. Punishment is extremely feared inside the outlaw biker sub-culture because of its extremely sadistic nature. The relationship between men and women in this sub-culture can easily be described as sadomasochistic. This is clearly seen in a practice known as pulling the train which is a very common form of punishment. Club houses usually have a special room designated for pulling trains due to its commonality. Trains consist of three types, oral trains, vaginal trains, and anal trains. A train is assigned in accordance with the severity of the offense committed by the woman. A woman may be instructed to give oral sex to everyone present in the club house, or to a certain number of men to fit her offense. This is considered the slightest form of punishment. To fit a more severe offense the woman is taken to the train room and forced to participate in vaginal sex with many or all of the club members. This is the most common form of punishment. The most severe form of punishment is an anal train. This consists of several or all of the club

members having anal sex with the woman one right after another. If it is discovered that a woman has a specific phobia about sex, it will be exploited during a punitive train (Quinn, 2007). If a biker is extremely angry at his old lady, he may keep her locked in the train room for a period of days and sell the use of her body to any and all of his club members (Quinn, 2007). Pulling a train is more than just a form of punishment. It can also be forced upon a woman who is simply desired by multiple member of the club. In this instance the woman is usually restrained in the train room, or beaten into submission and then gang raped by the club members. On occasion women do volunteer to pull a train but it is usually to fit their own sexual desires and with a smaller number of men than those being punished or restrained (Quinn, 2007).

Bikers and Sadoomasochism:

Sadoomasochistic relationships are not restricted to biker's relationships with women. These relationships are also found between outlaw bikers and club probates or "strikers" (Anonymous, 1992). Probates must go through a probation period that lasts from six months to two years. During this time they are subjected to many forms of abuse by fully patched club members to test their devotion to the club. These abuses are usually small tasks such as cleaning the club house or fetching a beer. Probates experience the most brutal abuses during their initiation ritual. The abuse suffered during the initiation ritual can be anything from probates being forced to lie on the ground while club members publically urinate and defecate on them to being forced to drink urine, vomit, and beer out of a boot. An initiation ritual is described where two rebel prospects were roughed up, stripped, and then staked, spread eagle, to the ground. They were then smeared with a concoction "engine oil and transmission fluid, grease and urine, STP and shit" (Wolf, 1991). The members then stood around them drinking beer and urinating on them before throwing them in a lake (Wolf, 1991). These initiation rituals far exceed the claimed intent of testing a probate's devotion. Their intentions greatly extend past mere devotion when humiliation and borderline torture is often the outcome. Sadoomasochistic relationships are a large part of the outlaw biker sub-culture.

Another large part of biker culture is sexual deviancy. These men thrive on their frequent and outrageous sexual acts. Once fully patched into an OMG, members then begin to build status within the gang. One way they can do this is through sexual conquests, the more shocking the better. The most common form of sexual deviancy among biker gangs is, as mentioned before, pulling a train. Whether it is recreational or punitive in nature, pulling a train is an easy way to obtain immediate sexual gratification, which is a cornerstone in biker sub-culture. Up to thirty members at a time participate in pulling a train, often causing severe gynecological problems for the women. In regards to sexual gratification, outlaw bikers are not accustomed to hearing the word no. This results in countless rapes

occurring in OMG clubhouses. Women who resist are often beaten into submission and then forced to fulfill the sexual desires of the club member or members. One highly publicized case of rape happened on Labor Day in 1964. A large group of Hells Angels were partying on a beach near Seaside California when a group of local citizens came to party with them. It was during this beach party that two girls aged 14 and 15 were allegedly raped. The next morning, the girls were half naked when discovered by police who did an impromptu line up of the remaining bikers on the beach. The two girls identified four Hells Angels who were immediately arrested. The charges were eventually dropped due to lack of evidence (Thompson, 2007). The majority of women raped by outlaw bikers do not report the incident because of fear of retaliation. This allows the bikers to keep on raping women without fear of persecution.

Wings and Other Things:

The extent of sexual deviancy extends far beyond acts such as pulling a train and rape. Outlaw bikers pride themselves on disgusting sexual acts through the earning of “wings”. Wings are patches that are given out for certain sexual acts performed in front of an audience, and are represented with different colors. The color of a biker’s wings will determine the amount of recognition and status the he has earned within the club and amongst other bikers as well. Available wings patches are as follows:

Type of Patch	Act Committed to Earn Patch
Black on Red wings	Earned when the wearer performs cunnilingus on a menstruating black woman. (Anonymous, 1992)
Black wing	Earned when the wearer performs cunnilingus on a black woman (Anonymous, 1992)
Brown wings	Earned when the wearer performs oral sex on a woman’s anus (Anonymous, 1992)
Gold wings	Earned when the wearer performs sexual relations with a woman during a gang splash of more than 15 persons. (Anonymous, 1992)
Green wings	Earned when the wearer performs cunnilingus on a venereally diseased woman.(Anonymous, 1992)
Purple wings	Earned when the wearer performs oral sex with a dead woman (Anonymous, 1992)
Red wings	Earned when the wearer performs cunnilingus on a menstruating white woman. (Anonymous, 1992)
White wings	Earned when the wearer performs cunnilingus on a white woman (Anonymous, 1992)
Yellow wings	Earned when the wearer performs cunnilingus on an Asiatic or Chinese woman. (Anonymous, 1992)
Wooly wings	Earned when the wearer performs sexual acts on a sheep (Veno & Gannon, 2003)

Bikers have also been known to commit openly homosexual acts with each other in full view of the public. They claim that these acts are just to inflict shock and awe on the witnessing public and “freak out the squares” (Montgomery, 2007). A scene was witnessed by Montgomery (2007) at the Road Gypsy club house which caused him to walk out on a club meeting. He witnessed members engaging in homosexual horseplay where clumsy grabbing, embracing, and rolling around on a bed was taking place. As he was leaving, the club president stopped him and explained that the men were just fooling around and that the meeting would be more serious. Homosexual acts are even rewarded in the biker sub-culture with patches. Similar to a biker’s wings, these patches are also a symbol of status with in the biker world.

Type of Patch

An eight ball patch

Act Committed to Earn Patch

Signifies that the wearer has committed homosexual sodomy with witnesses present.

(Veno & Gannon, 2003)

A red cross patch

Signifies that the wearer has committed homosexual fellatio with witnesses present.

(Veno & Gannon, 2003)

Skull and Crossbones
with the logo

“Respect Few Fear None”
I.T.C.O.B.

The individual has committed murder for the club.

I take care of business. The individual has committed murder for the club.

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F.T.W.

The wearer has pulled a prison term

Patch expressing anti-social behavior F**k The World!

Whether or not homosexuality is ingrained in biker culture, or it is just used to unnerve normal citizens is left to speculation, however; the evidence does not support the latter.

Bikers and Violence:

Violence is a way of life for outlaw bikers. It is used as a means of intimidation and as a general problem solver. Violence flows almost as steadily as the beer in this sub-culture. Bikers are known for their quick tempers that frequently result in violence and their gang beatings that often occur. When involved in a conflict with an outlaw biker, you are sure to encounter his entire club. This is indoctrinated in all biker clubs and is often apart of their by-laws. A part of the code of brotherhood for the Rebels MC states “Brotherhood is love for members of the club.....you know there is going to be a brother there to give you a hand when you need it” (Wolf, 1991). In 1969 there was an incident at a Rolling Stones concert at the Altamont speed way in Livermore, California. The incident involved the Hells Angels, who were unofficially running security, and a man named Meredith Hunter.

Hunter had allegedly shot a Hells Angel member at the concert, spurring another Hells Angel to stab hunter to death (Dulaney, 2007). Violence is also a means of dealing with other OMGs who have wronged a club, or encroached on its territory. Gang rivalries are often a result of a territorial dispute that usually involves the drug trade. Several biker gangs have gone to war over drug territory including the Hells Angels and the Rock Machine and the Hells Angels and the Mongols. The preferred form of retaliation in the biker world is explosive devices. This is clearly illustrated during the turf war between the Hells Angels and the Rock Machine, "During this war, over 1.3 tons of dynamite was used to bomb each other" (McDermott, 2006). Often in an effort of retaliation or intimidation, an order will be given to blow up a rival gang's club house or a car belonging to a high ranking rival gang member.

Members who double cross the gang are subject to the worst forms of retaliation. From the beginning of a probates probation period, they are taught to never betray the gang. Bikers live by mottos such as "snitches are a dying breed" and "God forgives, Outlaws don't" (Offensive T-shirts). Random acts of violence are also common among outlaw bikers. Often, club members will violently act out with little of no provocation. On biker states "I smashed his face in, he called me a punk so I smashed his face in" (Thompson, 2007). Another example that illustrates the tendency of outlaw biker clubs to resort to violence is depicted in a report made by the U.S. attorney general in 1961, it reads "On November 4, 1961, A San Francisco resident driving through Rodeo, possibly under the influence of alcohol, struck a motorcycle belonging to a Hells Angel parked outside a bar. A group of Angels pursued the vehicle, pulled the driver from the car and attempted to demolish the rather expensive vehicle" (Thompson, 2007). All witnesses to the event were threatened with retaliation resulting in not one of the witnesses testifying. Violence does not only occur in the streets, bars, and club houses outlaw MCs, it also takes place at high speeds on the open road. A biker was heard bragging "Man we swarmed all over him....we whipped on he hood with chains. Tore off his aerial and smashed every window we could reach....and all this at seventy miles an hour" (Thompson, 1994).

Bikers and Drugs:

Drugs, as mentioned before, do not only cause biker gangs to go to war with each other. They are also a large part of the club income. Bikers specialize in two different drugs. Marijuana was an early form of income for gangs until the late 60's and early 70's when methamphetamine hit the scene. Meth was a very lucrative drug that was relatively easy to produce and extremely profitable. Aside from being responsible for numerous biker deaths as a result of the turf wars that it inspired, meth was also very addictive and responsible for many deaths due to overdose. Meth was responsible for 13 overdose deaths in Baltimore in 1999 and seven overdose deaths in Philadelphia in 2001 (McDermott, 2006). The steady supply of the drug as a

means of income for the gang made it very accessible for members to experiment with, and become addicted to it. While on meth bikers could turn a typical party into one lasting for days. Many clubs have updated their bylaws to include doing hard drugs like meth is grounds for immediate expulsion. Bikers are known for getting tattoos, some of which accurately depict their struggle with drugs. A biker may get a tattoo of an eight ball chained to their arm. The eight ball will usually stand for heroin, and the chain referring to the biker's addiction to the drug. Drug use and addiction is a very common part of biker culture. There is rarely a party or a run where drugs are not present, William Queen (2000) writes of his experience at the annual run in Laughlin as an undercover agent riding with the Mongols Mc "Rocky reached inside his Mongol vest and retrieved a clear plastic bag containing a whit powder that appeared to be either coke or methamphetamine. He held it in front of my face as he reached for a bowie knife strapped to his waist. He used the knife to separate two heavy lines. I watched as he bent over and snorted up the first line".

The Evolution of the Biker Movement:

As do many things, OMGs began to evolve over the years. They went from a rough and tumble society of drunken bar room brawlers to an intricate and highly organized criminal organization. Income for these gangs has developed from simple club dues to a wide range of criminal activity that is largely focused the drug trade. The Quebec Nomads chapter of the Hells Angels took in over 18 million dollars in drug sales alone from November 10 to December 19, 2000 (Cherry, 2005). Alex Caine (2008) describes his dealings with the California Banditos "Once a prospect, I began buying from anyone in and around the gang. Besides drugs- coke and meth, as pot and hash weren't worth the hassle- I bought guns, stolen vehicles and even expensive furniture". Drugs are the main source of income for Biker gangs, but other sources including weapons trafficking, protection rackets, prostitution, money laundering, and illegal gambling also provide subsidiary sources of income for these gangs (Barker, 2007). The criminal stature of outlaw biker gangs is growing substantially to the effect that they are being labeled a mafia on wheels (Trettheway, & Katz, 2007).

Methodology:

An anthropological view point was taken when studying the sub-culture of the outlaw motorcycle gang member. Sufficient research was conducted in the form of scholarly journals, federal presentations, and numerous pieces of literature to fully understand this sub-culture. A list of diagnosable illnesses was compiled based of this research using the DSM-IV as a diagnostic manual. With the meticulous and thorough amount of research completed, it is reasonable to believe that these diagnosable illnesses are not just characteristic of a small portion of people, but to the sub-culture as a whole. More than a sufficient amount of evidence was found to

support this.

Research questions:

What psychological motivation is present for the Biker lifestyle?

What diagnosable psychological illnesses are present throughout the Biker Sub-culture?

Findings: Common Mental Illnesses Exhibited By Bikers as Defined by DSM - IV Intermittent Explosive Disorder is a common disorder that is experienced by a large portion of the outlaw biker culture. "This disorder is characterized by frequent and often unpredictable episodes of extreme anger or physical outbursts. Between episodes, there is typically no evidence of violence or physical threat" (DSM-IV). Bikers are known for their violent outbursts and acts of violence. Violence is a staple of the biker sub-culture that is almost indoctrinated from the beginning of the striking period. William Queen (2000) states "nothing made the Mongols happier than loud music and a plentiful supply of beer – except maybe beating the shit out of an enemy". The key aspect of this disorder is the calm between the severe outbursts. Bikers are not always on the war path but can be set off by the most minuscule sign of disrespect. In January 2007, the sergeant-at-arms for a New Hampshire Outlaws chapter shot and killed a man for refusing to take off a Hells Angels support shirt before entering a bar that was an Outlaws hangout (Barker, 2007). This example clearly illustrates this disorder. The sergeant-at-arms was most likely not standing there fuming and waiting to kill the next person he saw, but rather enjoying himself at his club's hangout. He was thrown into a rage that resulted in murder over a small disrespect. It is not unreasonable to think that his actions were outrageous and could be mimicked by anyone in the biker sub-culture.

Antisocial Personality Disorder is a disorder that influences many aspects of the outlaw biker culture. "The symptoms of antisocial personality disorder include a longstanding pattern (after the age of 15) of disregard for the rights of others. There is a failure to conform to society's norms and expectations that often results in numerous arrests or legal involvement as well as a history of deceitfulness where the individual attempts to con people or use trickery for personal profit. Impulsiveness is often present, including angry outbursts, failure to consider consequences of behaviors, irritability, and/or physical assaults" (DSM-IV). "Some argue that a major component of this disorder is the reduced ability to feel empathy for other people. This inability to see the hurts, concerns, and other feelings of people often results in a disregard for these aspects of human interaction. Finally, irresponsible behavior often accompanies this disorder as well as a lack of remorse for wrongdoings" (Heffner, 2004).

Bikers are notorious for their lack of societal conformity. They blatantly disregard the laws and norms of society to live in their own deviant way. A common

phrase in biker culture is “F**k the World”, or FTW. This refers to their views of everyone who is not apart of their culture. Everything from their patches and wings to the way they treat their women is this cultures attempt at defying society and refusing to conform. Status in the outlaw biker culture can be achieved through many means; one of those ways is unconformity. The more offensive and disgusting the biker looks, the more status he will earn among his biker brothers. Bikers do not conform to the laws of society either. They participate in everything from selling drugs to running prostitution rings. These crimes often result in numerous arrests every year.

Bikers live in a hedonistic society where the motto “if it feels good, do it” is a governing body. It is reasonable to think that impulsiveness goes hand in hand with hedonism. No outside influences affect what bikers do; they do what they want when they want to do it. They often take what ever they want simply because they want it; this could be anything from sex to a bottle of whiskey. Bikers seldom attempt to control their impulsive urges which often result in rape, theft, physical altercations and more. The biker sub-culture is all about utilitarianism, or doing what is best for you without regard for anyone else and this concept is only aided by impulsiveness.

Remorse and empathy are two qualities not exhibited by outlaw bikers. They hurt others without a second glance at the destruction they have created, “Mongols think nothing of hurting people: men or women; friends or foes” (Queen, 2000). Queen (2000) recalls a bar room fight that clearly illustrates lack of remorse for the fight victim “Easy was a lunatic, ready to kill for the club at any moment. I’d only pulled the drunk a couple of steps toward the door when Easy caught him square in the face with a steel toed boot. I knew I had to get him out of the bar before he was stomped to death right before my eyes. Easy landed another steel toed kick to his face. I dragged him faster toward the door, another savage kick landed”.

Antisocial personality disorder highlights several aspects of the outlaw biker culture. These aspects form the bases by which the majority of bikers live by. Take what you want. “Fuck the World”. Deal with any one who stands in your way. Show no mercy or remorse. Trust no one except your brothers. Defend the club at all costs. Antisocial personality disorder is perhaps the embodiment of the sub-culture itself.

Exhibitionism is a very common aspect in the biker sub-culture. “This disorder is characterized by either intense sexually arousing fantasies, urges, or behaviors in which the individual exposes his or her genitals to an unsuspecting stranger. To be considered diagnosable, the fantasies, urges, or behaviors must cause significant distress in the individual or be disruptive to his or her everyday functioning” (DSM-IV). To gain status in outlaw biker culture, every act sexual and not must be verified by at least two other members of the gang. This is whether the person wants to be verified or not. Sexual acts are a sense of pride for outlaw bikers, and “wing patches” are awarded for certain sexual achievements completed by gang members, but only if the acts are verified. Ralph “Sonny” Barger (2000) tells how

sexual acts were often verified “When Bobby Durt was drinking with us in the Sinner’s Club he took a black girl into the bathroom; we opened a stall door, looked in, and validated him. That’s how he got his black wings”.

Pressure to gain status in a motorcycle gang through sexual acts can weigh heavily on those living the lifestyle. If this pressure does occur and sufficiently cause distress for an individual then exhibitionism can be diagnosed in outlaw bikers. If this pressure does not cause sufficient distress on an individual and sexual acts are completed and verified with little regard, then exhibitionism can not be formally diagnosed, but the individual can still be considered as displaying exhibitionism. Trains are another popular form of sexual exhibitionism displayed in biker culture. Trains consist of one woman and multiple male partners in rapid succession or at the same time. This is most likely not a diagnosable form of exhibitionism, but engaging in sexual ventures in the presence of more than one person can quite possibly be seen as a form of exhibitionism nonetheless. Exhibitionism is not always sexual in nature. It is rare to find an outlaw biker gathering that does not involve a burnout competition of a drag race. Showboating and stunts are extremely common among bikers. It is a way to earn status within the club; the most death defying stunts earn the most respect.

Outlaw bikers are not the only people who participate in exhibitionism within their culture. Bike women are also well known for putting everything on display. At the annual Biker run in Sturgis South Dakota, a woman with her top on is a very strange sight. This is extremely obvious with one look at any photo album containing pictures from the Sturgis biker run. One largely popular event is the nude beauty pageant that takes place every year at the Buffalo Chip. (Cody, 2008).

Sexual Sadism occurs as a form of punishment for women in outlaw motorcycle culture. “Sexually sadistic behaviors are typically evident by early adulthood, and often start with masochistic or sadistic play in childhood. The disorder is characterized by either intense sexually arousing fantasies, urges, or behaviors in which the individual is sexually aroused by causing humiliation or physical suffering of another person” (DSM-IV). Women are considered second class citizens in biker culture. They are little more than property and treated with abhorrence and disrespect. Women are used for primarily for two things, sexual gratification, and money. Sex is also the downfall of women as well. When they show disrespect to their old man, (husband or boyfriend) they are often given a sexual form of corporal punishment. This punishment can include anything from being forced to pull an anal train with members of the club house or having their deepest sexual fears exploited while being gang raped by members of the club. Club houses often have special rooms called train rooms where these forms of sadistic sexual punishment take place. The sexual punishment of women in the biker sub-culture is an excellent example of sexual sadism because the sole purpose of the sexual actions is to cause pain and humiliation for the women being exposed to it. The ability to

subject women to this form of punitive treatment ultimately stems from their sadistic sexual desires. These desires partially have their roots in the biker beliefs of chauvinism. This belief of male superiority breeds the unending maltreatment of women within this culture. A woman caught withholding money from her old man was nailed to a tree in full view of a major highway as an example to others by the Outlaws motorcycle gang in Florida (Quinn, 2007). This is an extreme case within the biker world, but illustrates the outrageous extent that bikers will go to assert their dominance over women. Again, this is an extreme case. The typical forms of punishment are sexual in nature and are designed to be sadistic and inflict pain and humiliation on the women experiencing it.

Substance Abuse is almost a normality within the biker sub-culture. "It is defined as a pattern of substance use leading to significant impairment of functioning. One of the following must be present within a 12 month period: (1) recurrent use resulting in a failure to fulfill major obligations at work, school, or home; (2) recurrent use in situations which are physically hazardous (e.g., driving while intoxicated); (3) legal problems resulting from recurrent use; or (4) continued use despite significant social or interpersonal problems caused by the substance use. The symptoms do not meet the criteria for substance dependence as abuse is a part of this disorder" (DSM-IV). Drugs and alcohol are a staple in the biker sub-culture. Every party, run, and club sponsored event is overflowing with both. Bikers do not think twice about becoming intoxicated and then gunning their choppers down the highway. An event is recalled with the Mongols motorcycle club "We followed behind Red Dog, who was driving an old burgundy Chevy Monte Carlo. The cars stopped and all nine of us got out. I watched the scene unfolding around me with almost surreal detachment. Red Dog was higher than a Georgia Pine, clutching a loaded 9mm handgun" (Queen, 2000). This clearly illustrates that intoxication while driving is not thought twice about within this sub-culture and satisfies the second condition for this disease. The use of drugs and alcohol also fuels the already violent tendencies of outlaw bikers. They are generally more likely to indulge in violence and impulsiveness while their inhibitions are lowered from drugs and alcohol. To illustrate this point, one must only look at the first outlaw motorcycle gang, the Booze fighters. The fact that drugs and alcohol can act as a catalyst for violence among outlaw bikers sufficiently satisfies the fourth condition of this disease, and concretizes the notion that substance abuse is a common factor among outlaw biker culture.

Substance Dependence and substance abuse go hand in hand. "It is impossible to have dependency without abuse, but if abuse is present, it is very probable that dependency is as well. Substance dependency is defined as a substance use history which includes the following: (1) substance abuse (see below); (2) continuation of use despite related problems; (3) increase in tolerance (more of the drug is needed to achieve the same effect); and (4) withdrawal symptoms" (DSM-IV). The first stipulation for dependency is substance abuse itself. It is probable to

think that since the majority of the biker sub-culture deals with substance abuse, they also have a battle with substance dependency. Over time drugs and alcohol can deteriorate a person's health, while at the same time causing that individual to gain a tolerance for them. These two factors hardly discourage drug and alcohol use among outlaw bikers, but adequately satisfy the second and third condition of substance dependency. This presents enough evidence to accurately label the outlaw biker culture as being dependent on drugs and alcohol.

Narcissistic Personality Disorder, like antisocial personality disorder, plays a large role in biker sub-culture and lays the groundwork for the general attitude within that culture. "The symptoms of narcissistic personality disorder revolve around a pattern of grandiosity, need for admiration, and sense of entitlement. Often individuals feel overly important and will exaggerate achievements and will accept, and often demand, praise and admiration despite worthy achievements. They may be overwhelmed with fantasies involving unlimited success, power, love, or beauty and feel that they can only be understood by others who are, like them, superior in some aspect of life. There is a sense of entitlement, of being more deserving than others based solely on their superiority" (DSM-IV). "These symptoms, however, are a result of an underlying sense of inferiority and are often seen as overcompensation. Because of this, they are often envious and even angry of others who have more, receive more respect or attention, or otherwise steal away the spotlight" (Heffner, 2004).

Outlaw bikers have a psychological need to be admired. The admiration they seek is not that which a normal person seeks. Bikers seek negative admiration. They aim to strike fear in the hearts of everyone they meet. This is mainly accomplished through their outward appearance. Offensive T-shirts are very popular among outlaw bikers. Some very common T-shirts are "If you can read this, then the bitch fell off" and "I'd call you a cunt, but you lack both depth and warmth" (Offensive T-shirts). Bikers are known for wearing offensive accessories like swastikas and Nazi apparel to "give off a sinister image and to give a uniform look" (Montgomery, 2007). They often sport offensive and frightening tattoos to illicit negative admiration from civilians as well. Biker patches are not just a status symbol within the gang, they are also a means of eliciting a negative response from those not in the gang as well. Aside from their appearance, the Hells Angels, to name one gang, are notorious for their public displays of French kissing and flying-tackle embraces (Montgomery, 2007).

Biker gangs are a close knit group of riders. It is feasible to think that this bond is only strengthened by the fact that narcissistic people believe that only other "superior" people understand them. In this case, it would be other bikers who also suffer from this disorder that relate best with them and form the brotherhood that all gangs share. Bikers never back down from a task assigned to them by the gang. These tasks may include murdering a rival gang member to prove their loyalty to the gang. In many cases, a sense of inferiority is felt by those who suffer from this disorder.

This is only multiplied once a member joins an outlaw motorcycle gang. They now feel that they have something to prove to their fellow gang members and will go to any length to establish their status within the gang. This inferiority can spur a newly patched in member to do anything from bizarre sexual tasks to earn wing patches or to kill in the name of the gang, "Would you kill for the Mongols? Because that's what you might have to do. We're outlaws Billy. You need to know that" (Queen, 2000). This disorder is clearly seen throughout outlaw biker culture in several different aspects. It is very reasonable to believe that a large majority of the culture suffers from this disorder, as well as one or more other disorders highlighted in these findings.

Conclusion:

It requires a special type of person to truly live the 1%er lifestyle. When immersed in such a hedonistic culture, a person is likely to develop some form of mental illness, if one is not already present. As the hedonism increases and grows with the changing times, so does the severity and frequency of the mental illnesses associated with the lifestyle. There is no end in sight for the outlaw motorcycle gang. As long as there are people willing and eager to lead a 1%er lifestyle, there will be no shortage of mental illness with the biker sub-culture.

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