

A CONSUMER BEHAVIOURAL STUDY ON THE SYMBOLIC MEANING OF MOTORBIKING IN DENMARK

A CASE STUDY ON

Lauge Jensen



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Executive Summary

This thesis contains an investigation of the consumption behaviour of motorbikers in Denmark and provides theoretical as well as practical implications on how a new-established Danish motorbike brand, in this case Lauge Jensen A/S, can find a niche in the motorbike industry and gain a competitive advantage against established players.

In order to have a profound understanding of the motorbikers' feelings and core values of motorbiking and their relationship to their motorbikes, three areas of theory are applied and analysed: the formation of subcultures of consumption within the motorbike culture, the motorbikers' individual identities and extended selves, as well as the type of relationship to their motorbikes and particular brands.

Methods of analysis include quantitative and qualitative research. An online survey is supposed to gain first insights into the Danish motorbike market and helps establishing contact to potential participants for the qualitative approach. Eight in-depth interviews aim at creating a profound base of knowledge about the motorbikers and their core values of motorbiking.

According to our chosen areas of theory, the analysis reveals three key findings. First of all, the culture of motorbikers can be divided into two subcultures: the Single Bikers and the Group Bikers. Both prioritise different core values of motorbiking and apply different mental models: the Single Bikers value mental relaxation and empowerment highest, whereas the Group Bikers appreciate affiliation and freedom most. However, all mental models are based on mental transformation, as the overall core value of motorbiking. Second, motorbikers integrate their motorbikes into different layers of their self, more or less close to their core selves. Furthermore, the desired self – a state desired to reach through mental transformation – and the feared self – the stereotype of motorbikers – play a major role in the motorbikers' self-concept. Third, the interviewed motorbikers have a close relationship to their motorbikes as such, which is varying according to the layer of the extended self, but they do not stress the importance of certain brands.

Consequently, we conclude that motorbikers have closer relationships to their motorbikes as such and, most importantly, their motorbike communities than to particular brands. We, therefore, suggest that brands are social and an equal partner in the triad including the brand, the individual consumer, and the subculture of consumption, all on an equal level.

Eventually, this key finding implies several recommendations for a course of action for a new brand like Lauge Jensen. First, for a new brand entering a high-end market, it is crucial to understand not only the consumer as an individual but also the importance of cultural values and subcultures of consumption in his daily life. Second, for Lauge Jensen to find an opening in the motorbike market, it is recommended to take the focus from the brand's functional as well as emotional benefits to establish a bigger picture of the brand including the consumer and his subculture of consumption – therefore, the brand needs to tell a cultural story, which is woven out of relevant mental models that enables the consumer to extract meaning, or cultural resources, from the product and into his self-concept.

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1. Introduction

“If there is nothing different about your brand, there is no reason to purchase it; if you are different but that difference is not important or meaningful to consumers, it is equally unlikely your brand will be purchased.” The Consultancy, Landor Associates (Yiga, 2010: 1)

In a global context, where companies compete across borders in often fast moving and disruptive times (Yiga, 2010), positioning is important. Capturing a differentiated positioning can be seen as the most valuable strategic mission (Brookes et al., 2006), as it can be a way for companies to survive particularly in industries where competition is fierce. However, according to Dawar (2004) next after positioning, the most valuable strategic function that brands perform is to build relationships with consumers. Thus, successful brand management requires an understanding of the strength of customers’ relationship with those brands they consider to be of some meaning to them (Brookes et al., 2006).

Brands represent more than a product in the minds of consumers. Goods and services are no longer enough, consumers want experiences; memorable events that engage them in an inherently personal way. (Gilmore & Pine in Yiga, 2010) Following Knowledge Manager at Synovate Laboratories, Eugene Yiga (2010), strong brands create deep and meaningful relationships with consumers. They become integral parts of consumers’ lives that one cannot imagine surviving without; they deliver great benefits, and become *“the ones that win our hearts and wallets time and again.”* (Yiga, 2010: 3) Besides, two other elements are essential of what the American author and journalist Rob Walker (2008) calls the ‘desire code’ for consumers’ purchasing namely salience and the ability for consumers to identify themselves as a part of a community of like-minded people. Thus, the relevance and the value of the product or service shall be seen not only in the context of the individual, but also in the context of its social surroundings, social settings, and the consumers’ way of affecting each other’s perceptions, beliefs, attitudes, and behaviours.

In the search for being significant and relevant and in the process of building successful brand management, it is essential for companies and brands to understand their customers and acknowledge the strength of consumers’ relationship with those brands they consider to be of



some ‘meaning to them’ (Brookes et al., 2006: 1); “*the consumer will be in the driver’s seat more than ever before.*” (Mark Fields, Executive Vice President of Ford Motor Company, in Brookes et al., 2006: 1) However, according to the senior partner at Lippencott brand consultants in London, Simon Glynn, “*many companies don’t actually know who their customers are. [And] just at the time [of recession] when understanding the customer is most important, marketers tend to know the least...*” (Precourt, 2009: 2).

At the top elite, according to Interbrand Coca-Cola, Microsoft and Mercedes have been present for a decade, as some of the most powerful brands in the world (Lidstone, 1997). Earlier Harley-Davidson, as the ultimate brand icon with a strong heritage and devotees with high preference and meaning for the brand, was part of that elite (Lidstone, 1997). In the 1950’s and 60’s, the brand was the motorbike industry itself at least in the U.S., as the brand controlled 70% of the motorbike market in the U.S. and no threats were about to challenge its dominance. However, with decreasing sales particularly in the home market the U.S., the position among the elites is now fading away; Interbrand (2010) estimates the change in brand value of Harley-Davidson from 2008 to 2009 to be -43%. Looking at a five year period from 2004 to 2009, it does not look good for Harley-Davidson with a drop of 32 places from no. 41 to 73 (Interbrand, 2010).

When the ultimate brand icon (Lidstone, 1997) of the motorbike industry Harley-Davidson is facing significant challenges, new players in this industry might find an opening for new opportunities of growth. Is one brand’s meat another brand’s poison? Additionally, in a time where consumers know what they want, branding may change; it is not a strategy anymore where marketers present how a certain product or brand fits into one’s life, we might enter something new – a new era where consumers also present how they fit into the life circle of brands. And if existing brands are struggling with understanding their customers, how can new-established brands then succeed in understanding and communicating to potential customers in order to gain a foothold in a fierce industry without the risk of being a one-hit wonder, which is in and out before anyone notices its existence?



1.1 Thesis Statement

Overall, it is our objective to explore how a new-established, fairly unknown motorbike brand can create meaning and value for its products with which consumers can add significance to their everyday lives. This is particularly challenging since a new-established brand has to create certain symbolic meaning or value that makes the consumer prefer the new brand over already established brands with a strong heritage and an already existing relationship to its customers.

Research Question: *How can a new brand in the motorbike market understand its target audience's mind-set and create relevant meaning for its products in order to gain a competitive advantage over established market players?*

Sub-Question: *Which symbolic values of motorbiking can be uncovered within the target audience and how can a new brand use those to communicate to its target audience?*

Finally, we will investigate how a new-established, fairly unknown brand can create brand resonance and establish a relationship between its brand and its customers in the very end of our research paper.

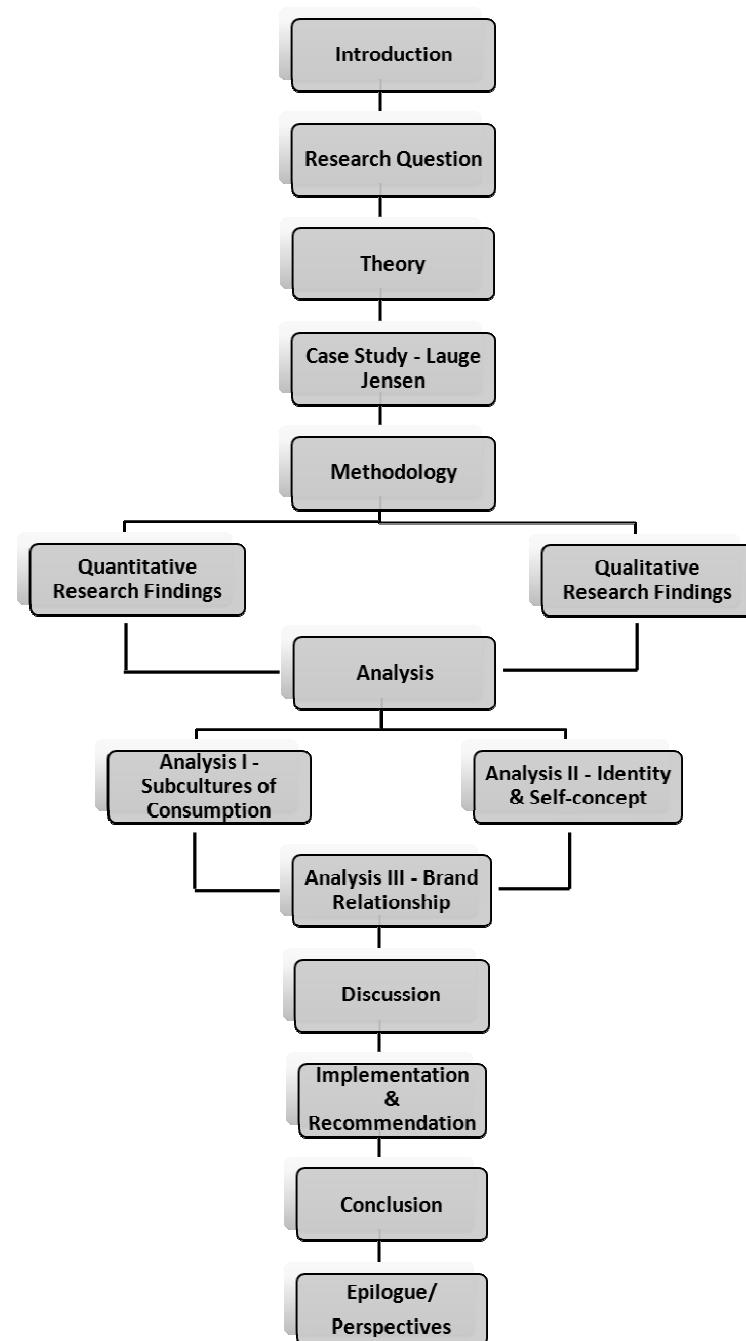
1.2 Thesis Outline

The identified research question (RQ) will be the point of reference throughout the thesis. However, in order to go about addressing the RQ and answering it, one subquestion has been added to break the essence of the RQ into more narrowed points. The flow of the thesis is illustrated below. Relevant theory will be presented and highlighted at an early stage to introduce the theoretical scope of the thesis and give an overall perspective of our problem statement in the context of consumer behaviour and branding. This will be followed by introducing the chosen industry, namely the motorbike industry, and our case company Lauge Jensen, which will be our point of reference throughout the analysis, discussion, and implementation. The next step will be to explain the method used covering: the research approach, quantitative and qualitative data



gathering methods, and the chosen method of the analysis. Quantitative findings from surveys and qualitative findings from interviews will follow and create the foundation of what the analysis will be built upon.

Fig. 1: Thesis Outline



The analysis is divided into three main parts: 1) Subcultures of Consumption, 2) Identity & Self-Concept, and 3) Brand Relationship. The analysis of the subcultures and the identity of the bikers will found a platform for further analysis within the context of brand relationship, with high relevance to our problem statement of how a new brand in the motorbike market can understand its target audience's symbolic and emotional thoughts in a way that it can establish a relationship between its brand and its customers.

The analysis will be followed by a discussion of our core findings, implementation, and recommendations for Lauge Jensen of how to create brand resonance and how to position itself in the future, in order to gain a competitive advantage against the established players in the motorbike industry.

1.3 Philosophy of Science

A research philosophy is a belief about the way in which data about a phenomenon should be gathered, analysed, and used. Many different philosophies occurred over the last decades, but two main directions maintained: positivism and interpretivism.

Positivism is the philosophy stating that the only true knowledge is scientific knowledge, which can only be obtained by sticking strictly to the scientific method. In positivist science, a theory is a tool used as a framework to test a hypothesis. The theory is based on observation and past empirical research. Theories attempt to establish causality, and positivistic science attempts to prove or disprove the proposed causality. Positivists aim to produce explanations and generalisations about how the social world operates. Thus, the most common instruments here are quantitative methods. (Research Method Knowledge Base, 2006a)

Interpretivists, however, have the understanding that the social world is too complex to rely on theories established by definite laws. Interpretivism builds on idealism, and idealism holds the view that the world is the creation of the mind. Thus, in interpretivism, the world is interpreted through the mind. Reality is socially constructed and the social world consists of multiple, subjective realities rather than a single objective reality. The interpretivist seeks to understand the subjective reality of participants in a way that is meaningful for the participants themselves.



Furthermore, interpretivists believe that objects have no independent existence from our thoughts, and the world cannot be understood or described without first processing it through our system of languages and symbols. Often, the common instruments here are qualitative methods. (Research Method Knowledge Base, 2006a)

This thesis has a main focus in interpretivism. It is the goal to explore how a new brand in the motorbike market can stand up against big market players. In order to answer this question, in-depth investigations of the customer and his socially constituted world he is living in have to be made, as it is necessary to understand the customer and to interpret his behaviour to suggest a solution. It is important to get an insight into his subjective reality and the meaning he is extracting from it.

Thus, the thesis is understood as an interpretivist research paper.

1.4 Terminology

This chapter is supposed to explain and clarify the most important terms that will be used in this research paper:

Biking: Throughout this research paper the verb “to bike” is used as a synonym to riding a motorbike or to motorbike, and the nouns bike and bikers refer to motorbike and motorbikers in order to simplify wordings.

Chopper: This term originated from owners removing, or ‘chopping’ features from the motorbike and adding their own customised details. Nowadays, it refers to a motorbike with heavily raked front forks and high-rise handlebars. (The Free Dictionary, 2010, Total Motorcycle.com, 1999-2010)¹

Cruiser: Cruiser is a newer term that surfaced in the late 1980's that refers to the laid back styled street bikes with chrome and boulevard styling. They are factory made decedents of customised

¹ See Appendix 1 for illustration.



choppers offering a classic look. (Total Motorcycle.com, 1999-2010) In this research paper there will be no distinction between a chopper and a cruiser.²

Heavy-Weight Motorbike: Heavy-Weight Touring motorbikes are motorbikes like Honda Gold Wing, Honda Ultra Classic, and BMW.²

Hygge: This Danish term stands for relaxing and having a nice time, or cosiness. (Politikens Ordbøger, 2005) It is reported that ‘hygge’ is only a term present in the Danish and Norwegian language; both the Danish term and the English translation, cosiness, will be used in this research paper with no distinction in between.

Light-Weight Motorbike: Light-Weight motorbikes are represented by chopper/cruiser-, sport-, and off-road motorbikes.²

Naked Motorbike: Naked motorbikes have either no or very small fairings. As a result, the engine is most often fully visible. (Total Motorcycle.com, 1999-2010)²

Off-Road Motorbike: This term represents a motorbike designed specifically for off-road use. (Total Motorcycle.com, 1999-2010)²

Sport Motorbike: A Sport Motorbike is a racy light-weight fast bike with full fairing, where hard acceleration, quick and responsive manoeuvring, and rapid stopping power are prioritised rather than comfort. (Total Motorcycle.com, 1999-2010)²

Standard Motorbike: Standard motorbike is a term for a basic, universal, multipurpose motorbike design.² (Total Motorcycle.com, 1999-2010) It is similar to a naked bike. In this research paper there will be not be distinguished between the two terms.²

Touring Motorbike: This bike is equipped for longer rides with fairings and saddle bags. (Total Motorcycle.com, 1999-2010)²

² See Appendix 1 for illustration.

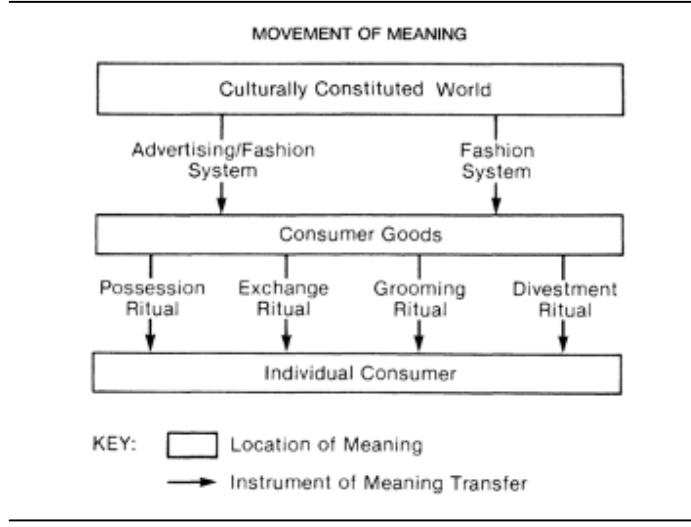
2. Review of Branding and Consumption Literature

The concept of branding underwent some major changes in the last decades. In the first decades of the 20th century, branding started being a solely functional tool, whose goal was to create a name that taught consumers about the brand's value proposition and to persuade them of the products claims. Hence, marketers acted as cultural engineers instructing the consumer how to spend his money (Holt, 2002). During the later decades of the 20th century, cultural engineering was slowly being replaced by a new branding paradigm: the post-modern branding paradigm. According to Holt (2002), in this period consumption developed into a direction in which people could pursue their desired identities. The post-modern consumer does not make consumption choices solely from products' functional attributes but also from their symbolic meanings. Following McCracken, brands can hence serve as symbolic devices or carriers of cultural meaning, allowing consumers to project their self-image. Consuming brands is a way of how consumers can communicate to others which type of person they are or aspire to be (McCracken, 1986). As Holt explains: "*People do not define themselves according to sociological constructs, they do so in terms of activities, objects and relationships that give their lives meaning. [...] The postmodern branding paradigm is premised upon the idea that brands will be more valuable if they are offered [...] as useful ingredients to produce the self as one chooses*" (2002: 83).

But how can consumers derive meaning out of products and brands in order to create and recreate their identity? As already mentioned before, brands and products are carriers of cultural meaning – and it is social recognition that provides the meaning to the consumer. To explain this phenomenon, Grant McCracken developed his Model of Meaning Transfer in 1986:



Fig. 2: Meaning Transfer Model



(Source: McCracken, 1986)

According to him, the original location of cultural meaning is the “Culturally Constituted World”: *“This is the world of everyday experience in which the phenomenal world presents itself to the individual's senses fully shaped and constituted by the beliefs and assumptions of his/her culture”* (1986: 72). Through a “fashion system”, as it is called by McCracken, what can be translated with Marketing and Communication to consumers, meaning is then transferred to a consumer good or a brand. By applying rituals the consumer transfers the cultural meaning of the product or brands to his self-concept. (McCracken, 1986)

2.1 Components of Culture

The word “culture” is derived from the Latin word *cultura* which stems from the verb *colere* referring to the tilling of the soil. Culture has a lot of different meanings. In most Western languages it usually means “civilisation” or “refinement of the mind”. In a broader and more anthropological sense though, culture is “*a catchword for all those patterns of thinking, feeling and acting. [...] It is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned.”*



(Hofstede, 2005: 4) Most importantly, it is “*the collective programming of the mind that distinguishes the members of one group or category of people from others.*” (Hofstede, 2005: 4)

Many modern anthropologists see culture not only as consisting primarily of values and norms that influence behaviour and consumption in a top-down-causality. In fact, they define a society’s culture as a collection of shared dynamic blueprints, which build a framework for action and interpretations that enable the individual to operate in a way that is acceptable for the other members of the culture (Arnould et al., 2005). Blueprints consist of customs, habits, and nonverbal communication skills such as how to claim a seat in the bus. Members of a culture use these blueprints as a lens to perceive the world and as a set of rules that make it understandable.

Cultural blueprints, however, are shaped by cultural categories and principles. Cultural categories are concepts that define and organise nature, time, space, and society, for example gender, age, or profession. A cultural category can also be arranged around a hobby. Categories thus help to construct a system of social differentiation that arranges the world of consumption (Arnould et al., 2005). Additionally, blueprints are constructed by cultural principles, which allow things to be grouped into cultural categories, ranked and interrelated, including values and ideals, norms, and beliefs. In other words, they structure understanding and action (Arnould et al., 2005). They are helpful to classify products into categories or to identify and act in accordance with social norms, for example greeting fellow motorbikers with a certain hand wave.

McCracken’s rituals correspond to cultural blueprints. Rituals usually consist of “*behaviours that occur in a relatively fixed sequence and that tend to be repeated periodically*” (Arnould et al., 2005: 93). They, furthermore, organise life experiences, give them meaning and simplify group communication. Rituals are a stabiliser of cultural categories and principles in the way that they provide guidelines for behaviour or communication. McCracken distinguishes four different rituals. Exchange rituals are rituals that include gift-giving: “*one party chooses, purchases and presents consumer goods to another*” (McCracken, 1986: 78). Usually, the gift-giver chooses a gift because it owns some meaningful characteristics that he wants to transfer to the gift-receiver. Possession rituals include for example cleaning, discussing, comparing, reflecting, showing off, or even photographing their possessions (McCracken, 1986), thus they seem to allow the consumer to claim possessions as his own. By applying possession rituals, individuals can move some cultural meaning from their goods into their lives. McCracken describes the purpose of



grooming rituals as “*to take the special pains necessary to insure that the special, perishable properties resident in certain clothes, hair styles, and looks are, as it were, "coaxed" out of their resident goods and made to live, however briefly and precariously, in the life of the individual consumer*” (McCracken, 1986: 79). In other words, grooming rituals describe repeated actions necessary to draw perishable meanings from goods. Often, they are connected to possession rituals, as for example cleaning and maintaining a car. The last group of rituals are divestment rituals. Their attempt is to clean out every meaning of a product, to erase everything connected to the owner. This is, on the one hand, the case when a consumer takes over a good from another one. Then he aims at erasing all meaning from the good that was associated with the previous owner. On the other hand, the owner itself can erase everything from a good that is connected to him when he wants to hand it over to a next owner. (McCracken, 1986)

Understanding culture and how cultural meaning can be used to define oneself is crucial in understanding consumer behaviour. Almost all consumer behaviour evolves within certain group settings at one or more stages in the circle of consumer behaviour: an individual acquisition decision might influence a group to consume, or a group acquisition might influence an individual to follow. (Arnould et al., 2005)

2.2 Identity and Self-Concept

We clarified how consumers extract meaning from brands and products, which they use to create and recreate their identity. It is now important to investigate the components of identity and the meaning of possessions more in depth in order to understand how the process of identity creation works.

In a broad sense, identity relates to “*the understandings people hold about who they are and what is meaningful to them. These understandings are formed in relation to certain attributes that hold priority over other sources of meaning.*” (Giddens, 2001: 29) Some of the most common sources of identity include demographics like gender, sexual orientation, nationality, ethnicity, social class (Giddens, 2001), and age. Two types of identity are often referred to by sociologists: Social Identity and Self-Identity (personal identity). These forms of identity are analytically distinct, but are closely related to one another. (Giddens, 2001) Within the



framework of consumer behaviour we talk about self-concepts which overall are referred to as the “*perceptions people have about themselves*” (Arnould, 2005: 388).

Social identity refers to “*the characteristics that are attributed to an individual by others.*” (Giddens, 2001: 29) These characteristics can be seen as indicators that basically signify who we are, and place the individual in relations to others who share the same attributes or interest like motorbikes. Many people have multiple social identities reflecting the many dimensions of people’s lives (Giddens, 2001). An individual can simultaneously be a father, an engineer, a Christian, and a biker. Despite people’s similarities and shared identities, we can still refer to people as independent individuals, as self-identity sets us apart as distinct individuals.

Self-identity can be defined from a sociological point of view as, “[t]he ongoing process of self-development and definition of our personal identity through which we formulate a unique sense of ourselves and our relationship to the world around us.” (Giddens, 2001: 698) This indicates that the creation of one’s identity is a lifelong process that will constantly be affected by one’s surroundings.

The notion of self-identity draws greatly on the work of Symbolic Interactionism that springs from a concern with language and meaning (Giddens, 2001). One of the founders of social psychology, the socialist George Herbert Mead claims that language allows people to become self-conscious and being able to see themselves from the outside as others see them. Symbolic interactionism refers to the individual’s constant negotiation with the outside world that helps to create and shape one’s sense of self. The process of interaction between self and society helps the individual to combine his or her personal and public worlds that is the self- and the social identity (Giddens, 2001). The key element in this process is the symbol, which is defined as, “[o]ne item used to stand for or represent another – as in the case of a flag which symbolizes a nation.” (Giddens, 2001: 700) Mead (in Giddens, 2001) argues that people rely on shared symbols and understandings in their interactions with one another. Because human beings live in a richly symbolic universe, virtually all interactions between individuals involve an exchange of symbols.

Studying the development of self-identity over the years, a shift away from fixed, inherited factors that previously guided identity formation is seen. Today, in modern societies, people are



given multiple opportunities to create one's own identity. People become their own best resource in defining who they are, where they come from, and where they are going (Giddens, 2001):

“Today we have a great deal of choice about who we want to be and the kind of life we want to lead. Therefore discovering one’s true preferences, navigating choice, and representing the self – both to oneself and to others – has become an overwhelming concern and a primary driving force in consumption.” (Gergen 1991; Giddens 1991; Lasch 1979, 1984; Sennet 1977 in Ahuvia 2005: 172)

It is important to note that self-concept is not distinct from society and culture. The sense of self develops through interactions with three aspects in one's environment. First, people with whom the individual interacts are significant in the process of identifying the self. Second, objects that are part of the individual's social relations affect the development of the self to some or to a high degree depending on the importance the individual places on products and other objects in determining self-concept. Third, ideas, beliefs, and values influence the way the individual perceives and responds to its environment. Individuals develop a concept of self by combining all three elements, which are already by nature interrelated. Thus, the self-concept can be argued to be multifaceted, as it includes a collection of images, activities, goals, feelings, roles, traits, and values, which all together can be identified as a catalogue of characteristics and relationships, including consumption behaviours. Social scientists and psychologists recognise the multiple nature of the self as a multiplicity of identity that recognises the *I-self*, the *me-self* (looking-glass self), and the *extended self*. The *I-self* is “*the active observer, the knower, or the information processor*”, whereas the *me-self* is “*the known, observed, and constructed self-image*” (Arnould et al., 2005: 399), where the looking-glass self is one influential formulation of the idea of the *me-self*. The *I-self* may come into play when consumers are about to choose unremarkable products, where the brand image is weak or not well-developed. In cases where products have a strong and well-developed image that incorporates the opinions of others, the looking-glass self may come into play. The *me-self* is formed, as the individual reflects upon opinions from significant others. (Arnould et al., 2005)

In terms of providing meaning to products and brands interaction with others, as well as products and brands are important, as it is social recognition that provides the meaning. This means that “[s]elf-concept is enhanced through the transfer of socially accepted meanings of the product or



brand to oneself.” (Arnould et al., 2005: 400) Thus, individual consumers use products and brands to express themselves, and self-concept is reinforced as positive responses from others supporting their consumption behaviours. This is also referred to as the image congruence hypothesis (Arnould et al., 2005).

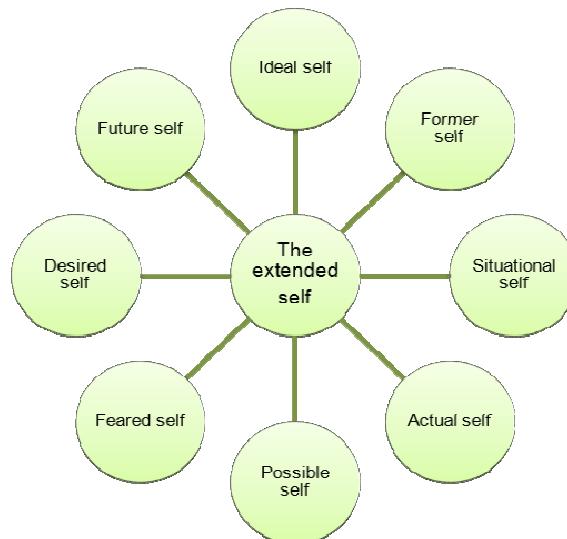
According to Belk (1988), these external objects, as brands and products that consumers use to express themselves, comprise the extended self; they are “*external objects to which we are emotionally attached and that we consider as part of ourselves*” (Arnould et al., 2005: 400). Following Arnould, Price, and Zinkhan (2005) the concept of extended self has numerous implications for consumer behaviour, as people may live indirectly through objects and products, like pets or vehicles that are incorporated into the extended self. The tendency to care for something within the extended self will lead the individual to purchase accessories for the particular object and devote resources to its care and improvement. This has high relevance for marketers of lifestyle products.

In order to understand consumer behaviour, according to Belk (1988), we cannot disregard the meanings that consumers attach to possessions indicating an importance of understanding the relationship between possessions and the sense of self. A key to understanding what possessions mean is recognising either intentionally or unintentionally that we regard our possessions as parts of ourselves (Belk, 1988). As Tuan argues, “*our fragile sense of self needs support, and this we get by having and possessing things because, to a large degree, we are what we have and possess*” (1980: 472 in Belk, 1988: 139). Thus, we are what we own. However, stressing the importance of identifying our possessions as part of our identity and ourselves is not a new phenomenon. If we define possessions as things we call ours, William James, who laid the foundations for modern conceptions of self, held in 1890 that we are the sum of our possessions (Belk, 1988): “*a man’s Self is the sum total of all that he CAN call his, not only his body and his psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and yacht and bank-account. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down, not necessarily in the same degree for each thing, but on much the same way for all*” (James, 1890: 291-92 in Belk, 1988: 139).



The self-concept can also be seen as a composition of self-images or self-schemas, each “consisting of a system of knowledge structures organised in memory and self-relevant information, including ideas and information about others and things.” (Arnould et al., 2005: 403) We then acknowledge consumers’ self-representations, which may refer to the actual I-self and also to a possible self – selves we could be, would like to be, or are afraid of becoming. Thus, the self-concept includes many images of possible selves, desired and feared. The desired self comprises a particularly important subset of people’s possible self: “what they would like to be and think they really can be” (Arnould et al., 2005: 409). The desired self can define goals and move individuals to action. Possible selves, on the other hand, consist of “self-schemas created for domains of activity that give personal meaning to the past and the future.” (Arnould et al., 2005: 403) People are likely to attribute certain consumption behaviours to these possible selves, both negative and positive. For example, the reason for consumers being willing to take risks is the opportunity to take on a possible self (Arnould et al., 2005).

Fig. 3: Components of the Extended Self



(Source: Thomsen (CBS lecturer), 2008)

However, defining who we are is one thing, introducing oneself as a certain type or self is another. Thus, a situational self might come into play (Hogg et al., 1996), as it may depend on the



situation and motives how an individual chooses to introduce and describe him- or herself; the individual may focus on aspects of oneself that are most relevant in a particular social setting or situation (Arnould et al., 2005). The situational self is also referred to as the working or activated self-concept by Arnould, Price, and Zinkhan (2005). This indicates that one's self-concept is flexible and changeable, but not only between situations also in more permanent ways. Consumers' self-concepts are particularly dynamic during certain role transitions, such as between secondary school and university, when changing jobs, or after a divorce. Role transitions are often accompanied by changing consumption patterns that reflect changing conceptions of the self. Companies address this by designing products to facilitate role transitions and the changing consumption patterns that follow. For example, weddings and baby showers typically incorporate products that mark role transitions (Arnould et al., 2005).

2.3 Consumption Practices and Subcultures

For our analysis, it is not only important to understand how cultures emerge and are formed and how consumers extract meaning out of a product or brand in order to create their self-concept. The motorbike industry in particular shows that the hobby of motorbiking is often social and that motorbiking can be regarded as a means of common consumption.

In this context, it might first be helpful to take a closer look at Holt's (1995) approach of classifying consumption habits. He described four ways of consumption by connecting them to the metaphors of Experience, Integration, Classification, and Play. Experience and Integration are both rather object-related actions. The Consumption as an Experience metaphor is the most basic one and describes how a consumer experiences a good, which can be a product or a service. Consumers apply their social interpretive frameworks, acting as a lens and filter, to understand their experience and act accordingly. The Consumption as Integration metaphor leads one step further. Within this metaphor, on the one hand, consumers can integrate consumption objects into their self-concept or, on the other hand, can orient their self-concept so that it aligns with an institutionally designed identity, taking us back to McCracken's Model of Meaning Transfer. (Holt, 1995)



The two metaphors Classification and Play, however, are rather interpersonal actions. Consuming as Classification describes “*the ways in which consumers use consumption objects to classify themselves in relation to relevant others. Consumers classify by leveraging their interaction with the object to communicate with other consumers.*” (Holt, 1995: 10) This metaphor, on the one hand, serves to establish affiliation and, on the other hand, to enhance differentiation. According to Holt, classification can occur through objects and actions. Consuming as a Play includes using consumption objects as resources to interact with fellow consumers (Holt, 1995). The consumption object is of particular importance because it provides the material for interaction. Holt (1995) distinguishes two ways of “Playing”: communing and socialising. Communing describes the collective sharing of experiencing the consumption object, thus it becomes a mutual experience. Socialising goes one step further and includes a more performative style: Consumers use the consumption object as a means to socialise by entertaining each other.

But how do consumption cultures or groups evolve? One of the simplest theories is the existence of reference groups. A reference group is a group whose presumed perspectives and attitudes or behaviours are used by an individual as the basis for his or her perspectives, attitudes and behaviours to compare with. There are different types of reference groups existing in society. First, reference groups can be classified according to memberships, formal or informal. Membership groups can be groups as for example a Harley-Davidson brand community. Second, reference groups can be classified around the level of attraction, which can be either positive or negative. For example, an individual will probably refer to a group where he feels a positive attraction, but will avoid groups where he feels negative attraction. Both cases seem to influence consumer behaviour, as reference groups can endorse or give incentives to choose certain goods and avoid other ones not accepted by the group. Third, the degree of contact is characterising reference groups – groups can have frequent interpersonal contact or limited interpersonal contact. (Solomon et al., 2006)

Schouten and McAlexander (1995), moreover, introduced the term “Subcultures of Consumption”. They define a subculture of consumption as a “*distinctive subgroup of society that self-selects on the basis of a shared commitment to a particular product class, brand or consumption activity.*” (Schouten et al., 1995: 43) According to them, it further includes an “*identifiable, hierarchical, social structure; a unique ethos or set of shared beliefs and value;*



and unique jargons, rituals, and modes of symbolic expression.” (Schouten et al., 1995: 43) In other words, people that identify themselves with a certain consumption object build a subculture with other people that identify with the same object – the fundament of it is a set of common core values.

2.4 Going beyond the Post-Modern Branding Paradigm

As mentioned before, the post-modern branding paradigm is based on the idea that brands do not function as cultural engineers any longer but provide cultural ingredients to create the self. Holt argues for a paradigm that is going even beyond that. He says, “*the postmodern branding paradigm is premised upon the idea that brands will be more valuable if they are offered not as cultural blueprints but as cultural resources, as useful ingredients to produce the self as one chooses. Consumers will look for brands to contribute directly to their identity projects by providing original and relevant cultural materials with which to work.*” (Holt, 2002: 83) This means that McCracken’s Meaning Transfer Model, which only contains a one-way direction from the good to the consumer, could be extended to a circle: Consumers, within their subcultures, can also give meaning to a brand, leading to an equalised relationship between consumer and brand.

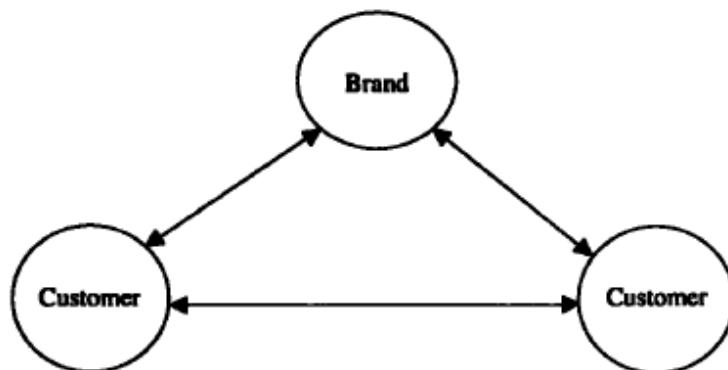
Susan Fournier (1998), for example, describes that brands can be seen as meaningful relationship partners for their customers and not just as providing a functional product. This relationship is interdependent and shaped mutually by both the brand and the customer. This implicates that around brands, consumers can establish communities. Amongst others, Fournier (2009) introduces different brand communities as for example “the tribe”, which is a group with deep interpersonal connections built through shared experiences, rituals, and traditions, coming close to being a subculture. Effectively, she mentions that brand consumption embeds consumers into a framework of relationships. In this context, Fournier (1998) suggests a typology of consumer-brand relationship forms which includes about 15 types of relationships that a consumer can have to a particular brand. Reaching from, for example, casual friendship to committed partnerships, these 15 types characterise levels of relationships to brands. (Fournier, 1998)

Muniz and O’Guinn (2001) recognise the relational or social aspects of brands as well. According to them, the traditional consumer-brand-relationship dyad is out-dated: Now the relationship is



spun between consumer-brand-consumer and therefore displays a triad. They argue that brands are social objects and socially constructed, and that consumers are actively involved in its creation. (Muniz et al., 2001)

Fig. 4: Consumer-Brand-Consumer Triad



(Source: Muniz et al., 2001)

Furthermore, brands should not only be regarded as cultural resources, but as partners adding meaning to the consumer's life, as it is important not to only establish a brand image fitting to the consumers' cultural world but to provide a value with which consumers can add meaning to their lives. Holt (2003) also highlights the mythical dimensions of iconic brands like Harley-Davidson. As he explains, iconic brands evolve because of the deep cultural connections they develop and nurture. He calls the equivalent branding strategy "cultural branding": "*Cultural branding strategy is a plan that directs the brand toward a particular kind of myth and also specifies how the myth should be composed. [...] It is a set of axioms and strategic principles that guide the building of brands into cultural icons.*" (Holt, 2005: 215)

3. Case Study

In the motorbike industry Harley-Davidson is positioned as the ultimate brand icon (Lidstone, 1997) with a strong heritage and devotees with high preference and meaning for the brand. In the early 1950's Harley was the motorbike industry itself at least in the U.S., as it was the sole survivor of the total 114 motorbike makers established in the U.S. during the first half of the twentieth century (Brookes et al., 2006). As of the early 1960's, Harley controlled 70% of the motorbike market in the U.S. and no threats were about to challenge its dominance. The remainder of the market belonged to the British brands Norton and Triumph and the German brand BMW. However, the Japanese company Honda Motor Company, shook up the motorbike world when it introduced its light-weight motorbike in the U.S. during the 1960's, creating a new category that would compete against the heavy-weight category that Harley controlled (Brookes et al., 2006). The competitive move from Honda resulted in an enormous setback for Harley to 5% of market share, thus the competition in the motorbike industry rapidly became very fierce with Japanese brands like Honda, Yamaha, Suzuki, and Kawasaki dominating the market. A temporary tariff protection in 1983 in the U.S. with a tariff increase from 4 to 45% helped Harley getting back in the game, resulting in a 56% market share of the heavy-weight market in 1998. (Brookes et al., 2006)

Earlier, Harley-Davidson was part of the Interbrand elite (Lidstone, 1997), including brands as Coca-Cola or Mercedes. However, with decreasing sales particularly in the home market, the U.S., the position among the elites is fading away; Interbrand estimates the change in brand value of Harley-Davidson from 2008 to 2009 to be -43%. This means a drop from being the 50th most valuable brand in 2008 to being no. 73 in 2009.

When the ultimate brand icon (Lidstone, 1997) of the motorbike industry Harley-Davidson is facing significant challenges, other players in this industry, like the new-established Danish motorbike brand Lauge Jensen, can come into play and find an opening to the market. Lauge Jensen was established in 2009 and has the vision of becoming "*a leading international brand in lifestyle motorcycles for the quality-conscious buyer*" (Lauge Jensen).

This research paper will be based on the case of the brand Lauge Jensen, as an applied example for the research question. Therefore, the particular question for the company is how Lauge Jensen



can build brand equity and gain a foothold in the motorbike industry without the risk of being a one-hit wonder, which is in and out before anyone notices its existence.

3.1 Introduction of Case Company – Lauge Jensen

Fifty years after the end of the legendary motorbike brand „Nimbus“, Denmark can call a motorbike manufactory its own again, which is Lauge Jensen A/S in Gedved. Lauge Jensen is not producing assembly-line motorbikes – quite the contrary, the company is producing customised motorbikes of higher quality trying to satisfy the individual needs and dreams of the particular customer. No bike, leaving the work shop, shall resemble one another. The customer decides the design, colour and the technical equipment and is, thus, able to put his personal touch as a co-creator to the unique bike. Next to the customised motorbikes, Lauge Jensen is also selling equipment and merchandise.

The owner of the company is the 36-years old Uffe Lauge Jensen. He learned to be a crane mechanic, but could not resist turning his hobby into his profession. Already during the 90's he founded his own firm, Classic World MC, renovating, repairing, and building motorbikes, before he established Lauge Jensen A/S in autumn 2009. The owner's wish is "*to create a motorcycle that fulfils his dreams of how a motorcycle should look and be put together and that at the same time lives up to the demands of both the customers and the authorities.*" (Lauge Jensen, 2010) Therefore, he names a mission for his small business which is:

“Based on the craftsmanship Lauge Jensen A/S wishes to create lifestyle motorcycles for the choosy international buyer with a passion for motorcycles.” (Lauge Jensen, 2010)

Lauge Jensen is, thus, supposed to be a niche brand in the big and competitive motorbike market.

Most of the individual parts of the customised bikes are developed and created exclusively for Lauge Jensen. When Uffe is not designing them himself, the products are specially chosen high quality goods that shall answer the requirements of both authorities and customers.

Currently, Lauge Jensen has four employees and is producing about 30 bikes annually being primarily sold in Denmark and Northern Europe. It is planned to produce 200 customised bikes in



the third year of production and to expand to further European countries, before turning to the US market. In the longer run, the goal is an annual production of 500-1000 unique motorbikes and to internationally position the brand as an exclusive niche brand. The company's vision is to become a leading international brand in lifestyle motorcycles for the quality-conscious buyer.

To reach this goal, Lauge Jensen is targeting a special customer group. According to the owner, the target group is "*Buyers of more expensive and unique motorbikes who often are mature family fathers with good jobs and who can't identify themselves with the traditional stereotype of bikers. Lauge Jensen's concept shall give them a more luxurious experience, where tattoos, long hair and dirty jeans are not a necessary part of it.*" (Lauge Jensen, 2009) According to the company, their target group is moreover not that interested in speed or the number of annual kilometres, but feels more connected to individuality and style. This top-segment, as they call it, is often not organised in motorbike clubs, but still demands a personal relationship to the bike and the brand behind.

Next to the purchase of the customised motorbike, Lauge Jensen's customer experience concept contains a classy atmosphere, a fulfilment of dreams and the safety of a bike that fulfils the regulations of the EU-law.

Considering competition, Harley-Davidson can be regarded as a main competitor in the market, although Lauge Jensen's concept shall be clearly differentiated from the Harley-Davidson brand. But also American brands like Indian Motorcycle or Orange County Choppers should be considered as competition. (Lauge Jensen Webpage / Lauge Jensen Business Plan) They are niche brands, too, offering higher-priced chopper motorbikes. Orange County Choppers, for example, is famous for its custom-made motorbikes. (Orange County Choppers, 2010 / Indian Motorcycle, 2010)

A SWOT analysis shall provide an overview of the company's major strengths and weaknesses and the market's opportunities and threats:



Fig. 5: SWOT Analysis Lauge Jensen

Strengths	Weaknesses
<ul style="list-style-type: none"> • Reputation of Danish Design • 100% TÜV certified • ULJ has high level of experience in the international motorbike market • ULJ is well-known in the motorbike community in Denmark • Low fixed costs • Uniqueness of manufacturing customised motorbikes in Denmark 	<ul style="list-style-type: none"> • Dependence on the person Uffe Lauge Jensen • Low capital resources • Few employees • Low capacities, small work shop • High motorbike prices • Time of delivery • Dependence on certain suppliers • No established sales channels
Opportunities	Threats
<ul style="list-style-type: none"> • Establishing international unique brand • High flexibility of market • High potential of target group • Establishing multiple sales channels • High potential of export • Sale of merchandise 	<ul style="list-style-type: none"> • Competitor's reactions to new market entrant • Denial by potential customers • Impacts of financial crisis • Changes of laws and restrictions • Change of currency exchange rates

(Source: Lauge Jensen Business Plan, adjusted)

As it can be seen, the company has some major strengths. First, its owner is very experienced in the international motorbike market and, second, his idea of customised and 100% TÜV certified motorbikes is rather unique. Furthermore, the market shows good opportunities: the target group has potential as it has a high purchasing power and, since the idea is rather unique, there are good opportunities to export those motorbikes to other countries and continents in the future. However, Lauge Jensen also has to overcome some major weaknesses. First, the company has rather low capital resources and capacities. Second, it does not have established sales channels yet, followed by high motorbike prices that make the first sales difficult. Moreover, Lauge Jensen has to bear in mind that the market faces some difficulties at the moment, meaning that it still suffers from impacts of the financial crisis, what might influence the target group's purchasing power. All in all, however, we still see a high potential for the company and the brand due to the unique concept. In order to tap this potential, it is now up to Lauge Jensen to create an equally unique and promising branding strategy.



4. Methodology

In order to be able to give a solution to the research question, thorough investigation has to be made. On the one hand, secondary sources like books and articles are helpful to build a fundament of knowledge and comparison possibilities. On the other hand, primary research is necessary in order to explore the customers and their way of thinking in depth.

This part is meant to provide an overview of the research approach as well as the chosen methods to gather and analyse data.

4.1 The Research Approach

Our research does not aim to prove or disprove a hypothesis – it is an exploration and investigation of consumers' behaviour in the Danish motorbike market consisting of empirical reflections on motorbike behaviour, the customer's mindset and his subjective symbolic world. This is why this research paper mainly follows an inductive research approach.

Inductive reasoning means that a researcher is proposing an investigation from which understandings, theories and findings will emerge. It moves from specific observations and measures in which patterns and regularities can be detected, to finally ending up developing broader generalisations and theories. Informally, it is often called a "bottom up" approach. (Research Method Knowledge Base, 2006b)

The inductive approach gives thus the possibility to get a close understanding of the meanings humans attach to events or things. Furthermore, it is flexible and permits changes of emphases – depending on what is being discovered during the research. (Research Method Knowledge Base, 2006b)

However, some adaption to the common structure of inductive reasoning is made. Usually, within inductive reasoning, the researcher tries not to be biased by theory too much before he starts his study in order to leave his mind completely open for new findings. Within this research paper, it is important, though, to reflect on existing theory beforehand to set a framework for analysis and



discussion. That is why the deductive component of narrowing down the overall theme by a theory review is accompanying the inductive method.

4.2 The Methods of Data Collection

In order to gain valuable and rich data that helps to generate a solution and recommendation in the end, a combination of quantitative and qualitative data collection methods will be applied. The main focus, however, is on qualitative research.

4.2.1 Quantitative Research Design

“Quantitative research places heavy emphasis on using formalized standard questions and predetermined response options in questionnaires or surveys administered to large numbers of respondents.” (Hair et al., 2005: 171)

The very first step of primary research in this thesis is the conduction of a quantitative online survey. This survey includes 25 questions that have to be answered online and anonymously, with the main purpose of getting first insights into the Danish motorbike market and usage habits of motorbiking. The survey is furthermore supposed to deliver starting points for the later qualitative research, especially by establishing awareness for the ongoing research among the customers to gain customer contacts. The clear advantages of such a survey are the immediate results combined with low costs. Moreover, there are no local constraints in conducting an online survey and the response rates are rather high.

The research design of the conducted survey is of descriptive nature. Descriptive research uses a set of scientific methods to collect raw data and create data structures that describe existing characteristics of a defined target group. In this case, a survey is supposed to show characteristics related to motorbike usage behaviour of motorbikers in Denmark.

The sample is determined by applying the quota sampling method. It involves the selection of prospective participants according to prespecified quota for demographic characteristics or specific behaviours (Hair et al., 2005). Here, the group to be included in this survey is Danish



motorbikers, with no further demographic limitations, because as many bikers as possible should be reached to gain a large sample. The survey was posted in the online community *Facebook* on Lauge Jensen's fanpage and in various online forums, which are for example www.motorcykelforum.dk or www.mcoplevelser.dk – both general forums around the hobby of motorbiking.

Most of the survey questions are structured, closed-ended questions that require the respondent to choose a response from a predetermined set of responses or scale points (Hair et al., 2005). However, some structured questions are followed up by unstructured questions, which are open-ended to allow the respondents to reply in their own words. They are meant as a possibility for the respondent to further clarify and explain his rating.

In order to simplify measurement and get valuable data, different appropriate scales are used. Nominal scales, which are the most basic scale designs, are applied in order to gain information about demographics and usage behaviour, for example the motivation to bike. Ordinal scales, which allow responses to be ranked, are used to identify the most prominent feelings towards brands or to explore the most important characteristics when choosing a motorbike. Hybrid Ordinally-Interval scales help to rank these characteristics after importance including four scale points from not important to very important. True Class Interval scales are applied to identify the number of hours per week usually spent on motorbike maintenance, for example. (Hair et al., 2005)

The last of the 25 questions is, however, used to establish contact to potential interviewees for the qualitative research by asking for the respondent's e-mail address in case of interest in participating – which was one of the main goals of this survey.

4.2.2 Qualitative Research Design

Qualitative research focuses “*on the collection of detailed amounts of primary data from relatively small samples of subjects by asking questions or observing behaviour.*” (Hair et al., 2005: 173)



The most important research method in this thesis is qualitative and of exploratory design. Exploratory research aims at collecting either secondary or primary data to provide insights and comprehension of an issue or situation (Hair et al., 2005). In this case, eight in-depth interviews with motorbikers are supposed to provide deep insights into the customer's way of thinking, to capture his attitude and behaviour, and to reveal his feelings, beliefs and motivations towards motorbiking. Usually, it is a formal process in which a trained interviewer asks the interviewee a set of semi-structured, probing questions in a face-to-face setting. (Hair et al., 2005)

As any other data collection method, in-depth interviews can have some weaknesses. On the one hand, interviews are dependent on the skills of the interviewer and errors can occur due to language difficulties, when an interviewee is being interviewed in another language than his mother tongue. On the other hand, the sample size is rather small. However, reliability can still be generated, if the sample includes interviewees with a high level of knowledge and experience about the topic and if the sample is rather homogenous and displays the case company's target group. The evident advantage of this approach, and thereby the reason for choosing it, is seen in obtaining very rich data that is unrestricted and highly detailed. In-depth interviews are able to uncover hidden issues and needs. Furthermore, there is no social pressure on respondents to answer specifically or to conform to any group. Thereby, it can reveal important insights into the customer's feelings and emotions about motorbiking, building the fundament for a successful positioning strategy of a new brand.

The qualitative research approach is based on the Zaltman Metaphor Elicitation Technique (ZMET), developed by Gerald Zaltman in the early 1990's and patented in 1995: "*ZMET is designed to surface the mental models that drive consumer thinking and behaviour and characterize these models in actionable ways using consumers' metaphors.*" (Zaltman et al., 1995: 35) In other words, ZMET is able to describe the meaning of concepts and mental constructs in the voice of the respondent. It provides fundamental understandings of consumers, by identifying a broad set of meanings, at several levels of experience. This is done by using pictures and non-visual images gathered and generated by consumers to elicit and probe the metaphors that represent consumers' thoughts and feelings about a topic. The technique itself is based on the fact that most human communication is nonverbal and that much of the nonverbal communication is visual. (Arnould et al., 2005)



In this case, the recruited interviewees were eight very passionate motorbikers from Denmark. Zaltman (1997: 432) suggests that “*at most, data from four or five participants [...] are generally required to generate all of the constructs in a consensus map*”, thus eight participants should assure saturation of the data. They were identified with the help of the conducted online survey, where they showed interest in participating in interviews by leaving their e-mail addresses. All eight bikers were carefully chosen according to several criteria: The sample’s average age should be between 35 and 60, they should be employed and own a motorbike that they ride once a month minimum. As the conducted survey was answered with 89,5% by male bikers, it became nearly impossible to establish contact to a female biker. That is why six interviews were held with only male interviewees, whereas two interviews were held with motorbiking couples. The sample criteria resembled Lauge Jensen’s target group as closely as possible. This is important because insights need to be gained from those motorbikers who are supposed to become potential customers in the very end.

One week before the interview, each interviewee was given a task, which was to bring five pictures to the interview that each expresses a feeling or emotion that he connects to motorbiking. However, the picture should not show an image of a motorbike, as connections and bridges to the feeling itself should be established. The aim of this task was to uncover unconscious thoughts or feelings that the interviewee is not aware of or that he could not explain in words. According to Zaltman, thoughts often appear in pictures and not in words. In that way, symbolic metaphors were supposed to be uncovered.

During the interview, the interviewee was first asked to introduce himself and tell his story with motorbikes in order to make him feel comfortable and willing to talk. Next, around five to seven questions were asked about the interviewees’ motorbike usage behaviour in order to warm up and get a feeling for the subject. After the warm-up, the interviewees were then asked to present each of their pictures one by one and explain how each expresses his feeling towards motorbiking. To ensure full understanding, reflexive questioning techniques have been applied. As soon as the meaning was clarified by both parties, the interviewer used laddering to dig deeper and identify subordinate motives, values and symbols. Furthermore, the subject of motorbike clubs and communities was covered in order to get information about relationships to brands and subcultures. The end of the interview was used to ask about five specific questions that are



important to the company Lauge Jensen, for example concerning media usage and frequency. To get an insight into the current positioning of the brand Lauge Jensen, the projective technique of describing a brand's personality if it was a human being was applied.

All interviews were conducted by one interviewer and one assistant and lasted approximately 90 minutes. Furthermore, they were digitally recorded and then transcribed to create the database for subsequent analysis.³

Given the limited resources, all possible measures were taken to keep bias to a minimum, however, some limitations should be taken into account. First, the interviewers did not have the level of experience and training that is desired in qualitative research. Desk research on in-depth-interviewing and trial interviews minimised this error though. Second, three interviews were held in English and five in Danish, as one of the interviewers does not have a Danish background. Three interviewees agreed to be interviewed in English which is not their mother tongue. Consequently, limitations of language need to be considered.

4.3 Method of Analysis

All eight qualitative interview transcripts are analysed on the basis of Grounded Theory. Grounded Theory is a qualitative research methodology “*that uses a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon*” (Strauss et al., 1990: 24). The primary goal of this method is to deliver an explanation of a phenomenon by identifying the key elements of that phenomenon and categorizing the relationships of those elements to the context and process of the experiment. The first step is data collection, through a variety of methods. From the data collected, the key points are marked with a series of codes, which are extracted from the transcripts. The codes are grouped into similar concepts in order to simplify analysis. From these concepts, categories are formed, which are the basis for the creation of a theory. (Essortment, 2002)

³ Please find all transcripts on the attached CD.



Accordingly, after the data collection, the eight transcripts are analysed by searching for similar statements and phenomena that are coded and then grouped to concepts. Eventually, categories are established upon which conclusions can be drawn.

5. Quantitative Research Findings

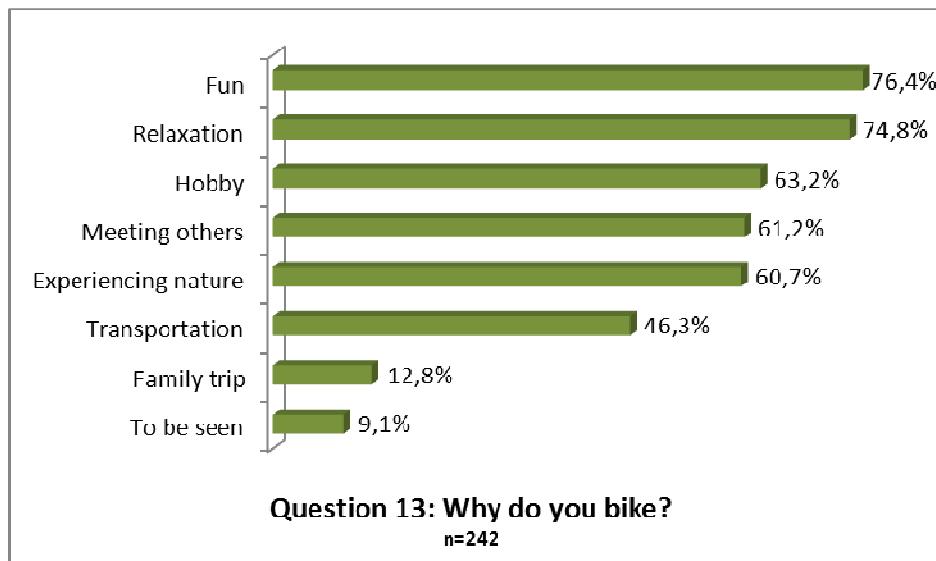
Next to establishing contact to potential interviewees, the goal of the quantitative research was to generate data about the motorbike usage behaviour in Denmark in order to have a profound background of facts for all following analyses.

The online survey was mostly answered by men, accounting for 89,7% of a total of 242 responses. This could, on the one hand, lead to the conclusion that either more men than women are interested in motorbikes or that more men are active in those forums where the survey was posted. Most of the respondents are between 30 and 59 years old, seldom younger or older, whereupon 24,4% are aged between 30-39, 30,1% between 40-49 and 22,7% between 50-59. The majority of the respondents is married (45,9%) and employed (69,4%), and has a yearly household income of more than 600.000DKK on average (34,7%). This distribution corresponds to the case company's target group and thus serves as a good basis for the recruitment of interviewees.

In total, 97,9% of all respondents are motorbikers and 94,2% own at least one motorbike, which means that the survey was filled out by the sample it was aimed at. The majority of 56,6% even rides the motorbike more than 10 times per month, whereas maintenance takes around one to three hours per week for 47,5% of the respondents. Furthermore, the respondents were asked to state their motorbike usage behaviour. It became obvious that the majority of the respondents either drives alone (70,2%) or together with family or friends (57,9%). The motivation to bike, however, is more widespread: the main motives for motorbiking are fun (76,4%) and relaxation (74,8%), closely followed by hobby (63,2%), socialising with others interested in motorbiking (61,2%), and experiencing nature (60,7%):



Fig. 6: Motivation to Motorbike



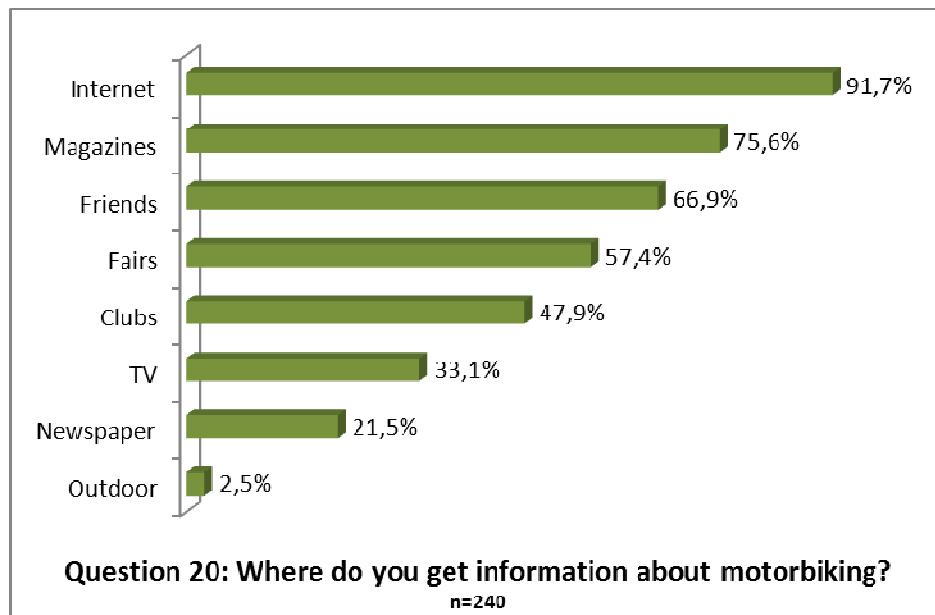
Only 12,8% motorbike because they want to enjoy a family trip and 9,1% do it to get seen and enhance their image. 46,3% of all respondents ride their bike for the purpose of transportation, what might indicate that fulfilling hedonic needs when biking is outweighing fulfilling solely utilitarian needs. This is investigated more deeply during the qualitative research.

During the purchase decision for a motorbike, different decision criteria are important for the respondents. The most important criterion is quality which was rated as very important by 50,6%, followed by design which was rated as important by 50,4%, price (48,1%) and technical equipment (47,3%). The majority of 41,4% thinks that the brand is only of little importance.

The most common medium that is used by the respondents to gain information about motorbiking is the internet – 92,5% use it – followed by magazines (76,3%), friends (67,5%), fairs (57,9%), and motorbike clubs (48,3%). Only 33,3% consider television to get information, 21,5% consider newspapers. Outdoor billboards do not seem to be noticed by the respondents, since only 2,5% said that they use them to get informed:



Fig. 7: Media Usage



Furthermore, the goal was to obtain a first indication about how the new-established brand Lauge Jensen is perceived in Denmark so far, and how the respondents perceive the competitor Harley-Davidson in comparison. Lauge Jensen is mostly connected to a high price level (65,4%) among the respondents, a high level of design (59,1%) and quality (56,8%), whereas 41,9% perceive the brand on a medium status symbol level and 47,1% connect it to a medium level of technical equipment. Still, none of the attributes is clearly standing out, which might be an indicator that the brand has not found a clear positioning in Denmark yet. Harley-Davidson in comparison is connected to a high price level among the majority of respondents (78,8%) and to a high status symbol level (61,7%). 53,7% perceive the quality of the brand as medium. Design is connected to a medium level by 43,7% as well as technical ability (45,6%). It is obvious that Lauge Jensen scores higher on design, whereas Harley-Davidson scores higher on status. Furthermore, the feelings of the respondents towards both brands have been investigated. Here, it is remarkable that Lauge Jensen scores lowest on excitement, whereas Harley-Davidson scores lowest on safety. Additionally, Lauge Jensen obtains only once a higher rating than Harley-Davidson and that is on safety.



6. Qualitative Research Findings

Before we analyse the consumption behaviour of the eight motorbikers in depth with regard to culture and identity, general findings of the interviews like the media usage and motivation to bike shall be summarised and compared to the findings of the previous survey.

In the beginning of the interview, all motorbikers were asked what motivates them to bike. As it was also evident in the online survey, the eight bikers mentioned that they mainly ride their motorbike as a hobby and less as a means of transportation to work, for example. One motorbiker states: “*90% of motorbiking is rather hobby*” (Jeppe), which is similar to what the other motorbikers mentioned.

Regarding media usage, all bikers show a very likewise behaviour. The most important medium used in order to get information about motorbiking is the internet, as it was also visible during the survey. Seven out of eight bikers use the internet on a regular basis, often daily. The most common reason to use the internet was to search for information about particular bikes, for example in case of a purchase interest or need for help. Magazines are the second most favoured means of getting information. All bikers read magazines on a more or less regular basis: some subscribed to Touring or other biker magazines, which are published once a month, whereas some buy a magazine once in a while or read it in a motorbike club. One of the interviewees clearly explains why he is reading magazines: “*I like both [internet and magazines]. Magazines because you get information without seeking. You get it presented and get curious and then can seek for it online. Online, you only get what you expect. You only find what you have been looking for. I think magazines are important because they reach you although you haven't been looking for it, they give you inspiration. I read the articles and then see the ads.*” (Morten) The other interviewees answered this question in a very similar way. It can thus be argued that motorbike magazines follow the push-strategy, whereas the internet follows a pull-strategy: Magazines are used to get inspiration, whereas the internet is used to seek particular information. Corresponding to the survey, six out of eight bikers enjoy visiting fairs as well, in order to get inspired, meet like-minded people and socialise. Retailer's open houses were mentioned among the bikers as well: however, they tend to visit them only once in a while. TV shows are just watched by one of the eight interviewees. Other media channels, as for example newspapers or



outdoor, were not mentioned by the eight bikers at all. After asking them directly about those channels, they confirmed that they do not use them as a means of getting information.

Next to media usage, the interviewees were furthermore asked about their favoured motorbike characteristics, meaning which is most important for them during a purchase decision. Overall, it can be determined that the importance of the characteristics is dependent on the motivation to bike. The bikers that use their motorbikes mainly for longer journeys focus most on comfort and safety. The bikers that use their motorbikes for shorter trips (six out of eight) highly value the design of the bike. One interviewee even mentions: "*The design is all decisive.*" (Allan) After design, however, safety and quality were the most important factors for everybody. The brand of the motorbike was least important to seven out of eight bikers, corresponding to the findings of the online survey.

In the end of the interview, all eight bikers eventually had to solve the task of imagining the brand Lauge Jensen as a person. It is remarkable that most of the descriptions made by the interviewees were rather different from each other. One interviewee for example imagined the brand as "*a boy, doing boyish things, things that my wife would never understand. He would be in the mid 20's. He is a big guy but not stronger than I am. He is an urban guy, a nature guy. His profession is constructor, mechanic. He doesn't have any hobbies, work is taking over his time, very committed worker.*" (Morten) – thus a rather young person. Quite on the contrary, another interviewee described Lauge Jensen as "*a neat lady in her best age around 40 or 50. She is highly educated, has a normal figure and is not very sporty.*" (René) These varying answers indicate that the brand Lauge Jensen might not be positioned that clearly yet, as there are many different pictures of the brand in the minds of the consumers.



7. Analysis I: Subcultures of Consumption

Throughout the interviews, it quickly became evident that some bikers share similar attitudes, feelings, and beliefs. As already mentioned in the beginning of this thesis, people that share values and beliefs or the commitment to a particular product class, brand or consumption activity tend to form a group or subculture of consumption. This part is supposed to explore how bikers form different groups or subcultures within their hobby motorbiking. Consumption habits and core values amongst the eight bikers that have been interviewed will be identified leading us to core mental models within the motorbiking culture. All eight bikers will be introduced in the following:

Fig. 8: Interviewee Profiles

Biker Profile 1: Morten

Age:	54
Profession:	Software Engineer
Family Status:	Married, two grown-up children
Personality characteristics:	Very analytic, interested in engineering, likes challenges but being in control, avoids risks, highly interested in track biking
Owned bikes:	Honda / Track bike
No. of years riding:	<i>"I got my first motorcycle when I was 17 and I have been motorcycling ever since"</i>
Reasons for biking:	Excitement, Weightlessness, Cohesion, Happiness, "Hygge"

Morten, 54 years old, got his first motorbike when he was 17. Already at the age of 12 he fell in love with motorbikes on a car exhibition in Copenhagen and as soon as he was old enough he took driving lessons. In his family, he is the only one with this hobby. He is using his motorbikes for job transportation purposes, for track biking and for joy-rides on the streets. Furthermore, he is very interested in rebuilding and repairing motorbikes. His main motivation to bike is to relax mentally and to let the mind wander: *"Mental relaxation is the key thing."*

Biker Profile 2: Allan

Age:	35
Profession:	Master of Arts in History and Religion, becoming PhD or high school teacher
Family Status:	Married, two children at kindergarten age
Personality characteristics:	highly educated, searching for intellectual bikers with



Owned bike:	common interests to meet and discuss with, family-oriented Yamaha
No. of years riding:	<i>"I have been riding since 1995"</i>
Reasons for biking:	Physical freedom, Playing, Technical ability, Experiencing nature, Meditation

Allan, 35 years old, started biking when he was about 20 years old. His interest already started before he was even able to ride a bicycle, so it came natural for him to have a moped at the age of 16. Allan describes his person as a combination of the “nerdy historian” and the “motorbike rider”. He uses his motorbike for transportation purposes or for a mere joy-ride. His main motivation to bike is meditation. He likes to be on his own where he can think freely without somebody disturbing him.

Biker Profile 3: Mikkel

Age:	43
Profession:	Social worker
Family Status:	Married, no children, two dogs
Personality characteristics:	Very focused on social equality, enjoying meeting fellow bikers of all kinds, interest in big and rough machines
Owned bike:	Suzuki
No. of years riding:	<i>"I have been trying motorbiking for five years now, but I wanted to drive."</i>
Reasons for biking:	Joy, Freedom, Spontaneity, Power, Mental relaxation

Mikkel, 43 years old, has been riding his motorbike for five years and is sharing the interest with his wife, who owns a motorbike as well. He stresses that the interest for motorbikes has been present in his life ever since he was a child - five years ago, he was finally able to afford a motorbike. Mikkel and his wife often go on holiday on their bikes, where they mainly enjoy the untouched nature. Mikkel also puts a strong focus on meeting biker friends in his motorbike club once a week.

Biker Profile 4: Jeppe

Age:	52
Profession:	Employee at Knuthenborg
Family status:	Married, 2 grown-up children
Personality characteristics:	Enjoys the social aspect of biking but also the relaxation it is giving him, all in all pragmatic person
Owned bike:	Suzuki
No. of years riding:	<i>"When I turned 18, I got my driver's license, just not for motorbiking. After four years though, I caught up on that."</i>
Reasons for biking:	Community, Mental relaxation, Inner peace, Freedom

Jeppe, who is 52 years old, was inspired by his motorbiking friends when he was a teenager. That is why he learned to drive himself when he became a young adult. He mostly uses his bike as a hobby



where he can make trips with fellow bikers. The social aspect of biking is the most important factor for him, but also relaxing mentally and enjoying nature motivates him to ride motorbike. In his family he is the only one with this hobby.

Biker Profile 5: René

Age:	45
Profession:	Purchasing agent at machine tool business, studying Supply Chain Management at evening school
Family status:	Married, four children between 8 and 20 years old
Personality characteristics:	Considers biking as his time-off from family duties to meet fellow bikers and friends, considers himself mainstream
Owned bike:	Yamaha
No. of years riding:	<i>"I had my first motorbike when I was 18."</i>
Reasons for biking:	Freedom, Community, Hobby, Coolness, Beauty

René, 45, developed his interest for motorbikes through his older brother, who often took him with him on his bike. As soon as he was old enough, he then had his own motorbike. René uses his bike mainly as a hobby and less as transportation. The main motivation to bike for him is to have time for himself and off from duties. This does not necessarily mean driving alone – he meets his friends in a club and takes a trip with them. He considers himself as very mainstream and he likes to be part of a group.

Biker Profile 6: Steffen

Age:	44
Profession:	Journalist
Family status:	Married, two children at kindergarten and school age
Personality characteristics:	Family as top-priority, but still living the inner boy during biking, used to be irresponsible biker when he was young, anti-mainstream
Owned bike:	Moto Guzzi
No. of years riding:	<i>"I have been riding motorbike for 24 years."</i>
Reasons for biking:	Speed, Curves, Friendship, Holiday, Freedom

Steffen, who is 44 years old, developed his interest for motorbiking when he was 10. Already at this young age he knew that once he was going to be a motorbiker. Steffen is only riding his bike as a hobby where he meets his biker friends. Usually he rides around two hours per week and 5000km per year. His main motivation to bike is having fun and being together with friends. He considers himself as very anti-mainstream, he likes to be different.



Biker Profile 7: Aage (and his wife Connie)

Age:	54 (50)
Profession:	Heat technician (Mail distributor)
Family status:	Married, 2 grown-up children
Personality characteristics:	Both enjoy travelling on motorbike, love to get to know other travellers, Aage almost always rides together with his wife on the back seat
Owned bike:	Yamaha
No. of years riding:	<i>"We have been riding a motorbike since we were young, thus since 33 years."</i>
Reasons for biking:	Joy, Calmness, Freedom, Inspiration, Community

Aage and Connie, aged 54 and 50, are a married couple driving together on their motorbike since they were young adults. Their main purpose of motorbiking is mere hobby. Very often they go on vacation by motorbike taking longer journeys around Europe, where they enjoy culture and nature. The primitivism of nature is one of their main motivators to bike, next to the social aspect of it. They are very interested in socialising and getting to know new biker fellows during their journeys.

Biker Profile 8: Svend Erik (and his wife Ulla)

Age:	56 (52)
Profession:	Bus driver for handicapped children (Seed-growing coordinator)
Family status:	Married, 1 grown-up daughter
Personality characteristics:	Prefer to share interests, like to socialise with other people with similar interests like motorbiking or camping, Svend Erik rides together with his wife on the back seat as well as driving alone
Owned bike:	BMW
No. of years riding:	<i>"My interest for motorbiking started when I was 19."</i>
Reasons for biking:	Nature, Relaxation, Pleasure, Freedom, Community

Svend Erik and Ulla, who are 56 and 52 years old, are a married couple enjoying driving together on their motorbike. They love the community and the people related to their hobby motorbiking. Svend Erik also enjoys driving alone as it is a way for him to reduce stress and relax. Nature is a shared point of departure for their interests and life in general. They both enjoy spending time outdoor either in their garden or by camping, motorbiking or bicycling.



Already during the interviews, we identified two overall types of bikers with regard to a major consumption habit: One type of bikers prefers to ride the motorbike alone or in very small groups. The other type of bikers, on the contrary, enjoys riding in groups very much. Therefore, the very first and most important category after which the bikers have been grouped is called “Companionship”.

Companionship

Our very first biker being interviewed was Morten. Morten is one of those who prefer to ride alone. When he is doing street riding, he says, “*I prefer to ride my own way at my own speed*”. Morten usually does not ride his motorbike in a group, as he thinks that biking with somebody else would distract him from the actual act of biking because he would need to keep an eye on his fellow person all the time. If Morten is riding in groups at all, what mostly occurs on the track, he prefers to ride with two to three biker friends rather than riding with a group of 25 people. In his opinion, watching out for the others distracts him from the actual joy of motorbiking.

The same holds for Allan, probably even on a higher level. He does not like to ride in groups, as he says, “*I very much prefer to ride when we meet somewhere to talk and discuss but I prefer to ride alone*.” So, if Allan is riding together with friends, he usually follows his own way and own speed and is meeting his fellow bikers during breaks. But as he points out, he rather rides alone. He explains that “*when riding in a group, it's more like with one foot tied to another one. [...] All the energy transfers into watching out for the others*.” Furthermore Allan states that he feels a lot freer when riding alone. It becomes obvious that both Allan and Morten do not use the actual act of riding as a means of interpersonal exchange – they rather follow the more object-related path of consumption as an experience and integration. They search for interpersonal contact, thus consumption as classification and more important as a play, on the track or in particular motorbike communities.

In contrast to Morten and Allan, all other interviewees motorbike primarily for interpersonal exchange, thus use it as classification and play. Mikkel is one of them. He enjoys both riding in groups and riding alone. For him, both activities are two completely different things: riding alone is a mental stress release for him, whereas riding together with fellow bikers and friends gives



him pleasure and a feeling of affiliation. Mikkel sometimes rides alone, either for relaxation or transportation purposes, but more often uses the possibility of going on vacation by motorbike with his wife or meeting his club friends for a trip. He stresses the socialising aspect of motorbiking: “*I don’t socialise so much, I am mostly at home. So it is very important for me to go to my club and have fun.*”

Jeppe is quite similar to Mikkel. He also enjoys riding alone, due to the same reason: it gives him peace and relaxation from stressful days. However, Jeppe also puts a stronger focus on the socialising aspect of motorbiking. Jeppe likes to ride in communities with ideally 10 to 15 people, taking smaller local trips or driving to biker camps or fairs: “*10-15 people are ideal when you drive, but when you take breaks it is very cosy to be with many people.*”

René is one of those who enjoy riding in groups and clearly prefer that over riding alone. He mentions: “*I don’t have anything against riding alone, but it is a lot of fun to ride with others.*” Although he is not against riding alone, it becomes evident during the interview that the socialising aspect of biking is most important for him. He considers his hobby motorbiking as his free time off from family and work duties, where he can take his motorbike and enjoy meeting other people with the same interest. He also likes the belonging aspect of it, the feeling of affiliation. René obviously applies the metaphors of consumption as classification and play.

Steffen is similar to René but goes a step further, as he mostly rides together with his biker friends. The community feeling is extremely important for him. When Steffen is riding together with his friends, it leads easily to small internal competitions – they seem to let out their inner boy. Steffen says, “*it’s part of the concept that women don’t participate in our trips. It would just change the atmosphere, it’s very boyish amongst us.*” His ideal biker group consists of five fellows, but he could also arrange himself with more persons.

Aage, our seventh biker, and his wife Connie frequently connect their hobby motorbiking to vacation. On vacation, they usually ride on their own but still highly stress the socialising aspect of it: “*We usually drive alone. But we love to talk to other people in between.*” Aage and Connie say they use motorbiking as a ticket to get to know people and to establish new contacts during their journeys. They are highly interested in learning about other people’s experiences with motorbikes. Sometimes Aage rides alone, but usually his wife is with him. They also participate

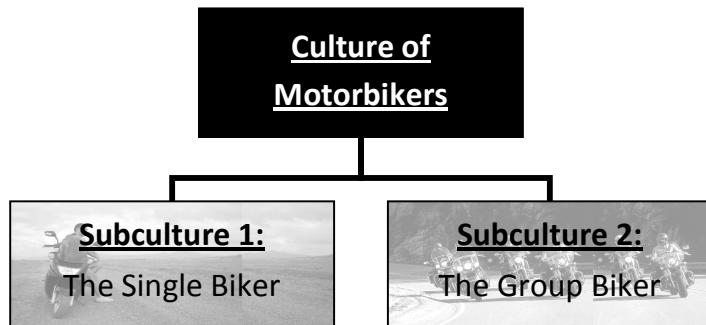


in smaller local trips of their local community on a regular basis. Both use motorbiking as a stress release, but mainly for communing and socialising.

Svend Erik and Ulla also enjoy riding together. They usually participate in local biking trips within a community like Aage and Connie do as well. The ideal size of a motorbiking group for them is 15 to 20 people. Both stress the social aspect of biking: “*When you go out on your motorbike and take a trip, you are never alone, there are always other bikers that you greet for example.*” They like regular group trips to fairs or to biker camps, or just exploring the local nature together with others. Svend Erik likes riding alone as a mental relaxation, but the communing and socialising aspect is – like for Aage and Connie – highly important for the couple.

Companionship, thus, seems to be the most important factor of diversity amongst the eight bikers. Two of them prefer riding on their own or in very small groups, whereas six of them value the community aspect of biking highest. This is the reason why two subcultures can already be identified:

Fig. 9: Subcultures of Motorbikers



In the course of this chapter, both subcultures will be described and analysed in detail by identifying core values and core mental models. Along the way possible groupings within the subculture can be discovered.



7.1 Subculture 1: The Single Biker

As all eight interviewees, Morten and Allan already had an early interest in biking – it started during childhood. Both of them are the only ones in their family interested in motorbiking, their wives do not share the hobby. That is why Morten and Allan avoid vacation on motorbikes as far as possible. They are prioritising vacation with their family or with their wife higher.

Both Morten and Allan do not visit motorbike fairs – one of the most obvious differences in contrast to the group bikers. Morten prioritises fairs rather low. For him, they are not interesting enough to trade them off for spending time with motorbiking and time with his family. Allan does not like fairs a lot, because he has a certain opinion about it: “*These fairs are mostly about eating red sausages, drinking beer, and seeing less-dressed females and that are all the facts that I don't like. That's the typical biker thing again that I don't like.*” He does not feel connected to the typical type of biker as he calls it. The typical biker for him is “*very provincial, conservative and uneducated*” – thus, similar to the widespread stereotype of leather-clothed bearded men.

Another category, after which the subcultures have been analysed, is “Identity”. Both Morten and Allan strongly feel that their motorbikes belong to their identity, thus their self-concept. Allan says: “[*My motorbike*] is a part of my identity, I would not be able to give it up. I think I have two parts mixed together: the very nerdy historian and the motorbike rider”. Allan’s comment indicates that the nerdy historian can be regarded as Allan’s actual self and the motorbike rider as the desired self. Morten takes it even a step further: “*The motorbike belongs to my identity. I am a motorcycle.*” This statement is deeply rooted in Morten’s self-concept, as he does not only spend time on biking, but also on maintenance and reparations. He is highly interested in rebuilding bikes and analysing every part of the machine. Thus, the motorbike is anchored in Morten’s extended self. Rebuilding and maintaining his motorbike is a possession ritual as well as a grooming ritual that he applies in order to derive meaning from the motorbike and into his life.

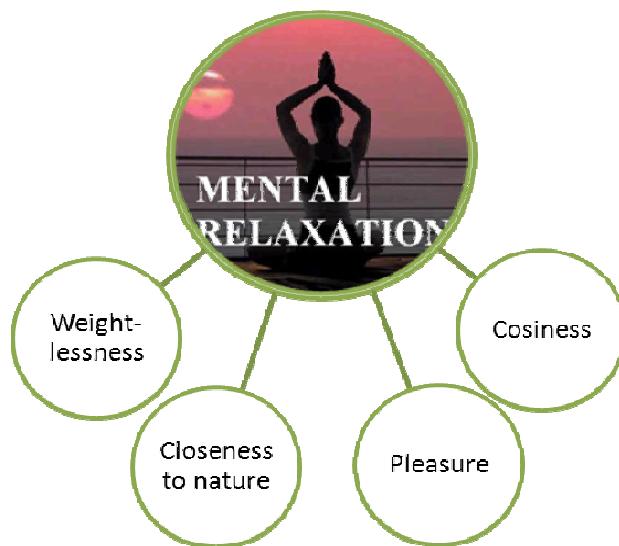
Regarding the feelings that Morten and Allan connect to motorbiking, they can be described as rather similar. Out of the feelings that all bikers provided, several mental models and core values could be derived. A mental model consists of “*beliefs, ideas, images, and verbal descriptions that we consciously or unconsciously form from our experiences and which (when formed) guide our*



thoughts and actions within narrow channels.” (Business Dictionary, 2010) In other words, we can also call them shared mental frameworks.

One important core value of motorbiking for subculture 1 is “mental relaxation”. Most of their feelings eventually lead to a state of mental relaxation, thus it is one of the most important mental models of subculture 1.

Fig. 10: Mental Model 1



First of all, both Morten and Allan enjoy a feeling of weightlessness when they motorbike.

“On small curly streets I feel weightless, like a fish in the water and the laws of physics just vanish. It’s just me floating on a route. [...] When I am riding through the woods, the bike becomes a natural extension of my arms and legs and my body, just like melted together. I become a part of the bike and the bike becomes a part of me.”
(Morten)

This feeling of being weightless and being melted together with his bike eventually leads Morten to a state of mental relaxation, as he can allow his mind to float freely. Allan has a similar approach to mental relaxation, but he puts a stronger focus on meditation and thoughtfulness:



“The last picture is the impression of meditation and thoughtfulness. On a bike, at the same time that I am part of the present, it’s like being cut off from everything. I am sitting in a helmet and can give my thoughts a free run, like they are weightless. I cannot be contacted and cannot contact anybody else. It gives me space. [...] I think it’s a sense of loneliness that I seek.” (Allan)

It seems that both highly value the effect that motorbiking alone and just by themselves has on them. Motorbiking, therefore, has a transformation effect on them. Before they decide to take a trip on their bikes, they might be in a tense state which could result from a stressful day at work – or they might have to solve a problem, which needs free thinking without being disturbed. Thus Morten and Allan both transfer their selves from an actual self to a desired self - by taking a trip on their motorbike. Their desire is to become relaxed and mentally balanced, a state or desired feeling they achieve through putting on their biking clothes and taking another role: the role of the motorbiker, free from stress at work. This transformation of the self is also closely connected to nature. Nature plays a huge role in the life of both bikers. For them, riding in nature is about activating all senses, from smelling to seeing different landscapes:

“While on the bike, you are one with nature in a completely different way than in a car. For example when you go to the countryside, pass a field and it gives an awful smell in the car that lasts for 20 minutes. If you pass the same field on your bike, you have the smell in your nose, but 30 seconds later you reach the next field and experience a new smell. [...] Nature ... [is] amazing, it gives you a very good feeling inside.” (Morten)

Morten mentions that when he is riding his motorbike, he feels to be one with nature. Allan, however, does not feel that he is a part of nature – he rather is a live audience of nature. He compares it to watching a theatre play being the live audience:

“If I ride on a motorbike, I get all the information about which kinds of streets, differences in shapes, smells, all the little details that make me actually remembering all parts of the road when I come home opposite to riding a car. [...] I feel much more alive. [...] When riding in the countryside, the road is a necessity, but I don’t really



see the road, I see everything besides of it. It is like watching a scene of a theatre play. I feel like a live audience.” (Allan)

Riding a car, on the contrary, for Allan is like watching a commercial in front of the television, which is only visible and cannot be experienced with other senses than eyes and ears. It becomes evident that experiencing nature with all senses, but especially the smelling sense, plays a major role for motorbikers. It contributes to being weightless – by being either one with nature or its live audience, they reach a state of mental relaxation.

Cosiness and pleasure additionally lead both Morten and Allan to mental relaxation:

“When I go into the garage, it is the same cosiness as when in winter I sit in front of a fireplace with a single-malt in the glass. It is merely mental relaxation.” (Morten)

Allan feels the same cosiness but he also associates it with pleasure and joy. For him, washing and polishing his motorbiking is cosy as well as entertaining:

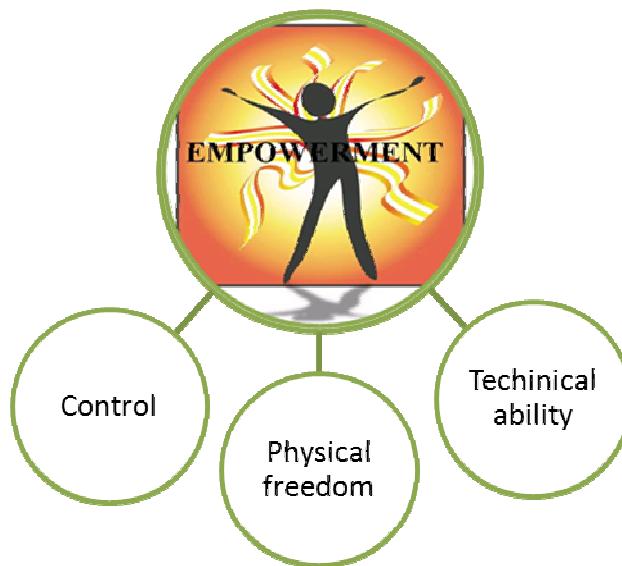
“It’s the motorbike being a toy. If I need to play and I don’t have the possibility to go for a ride, it can also be polishing and washing the bike that’s pleasing me. [...] That’s the adult-me playing with a toy. The children then play with their toys in the courtyard and I play with my toy.” (Allan)

Also Morten values the aspect of adult playing or releasing his inner little boy. It is reminding him of his happy childhood, when he is going to a motorbike show where he is allowed to touch “all the good stuff”. It pleases him and this pleasure or happiness gives him peace and mental relaxation in return.

Furthermore, a second core value or shared mental framework can be discovered amongst subculture 1, which we call “Empowerment”. Both bikers emphasise feelings that lead them to a state of power over their bike:



Fig. 11: Mental Model 2



One significant feeling that leads to empowerment is control. Morten very much enjoys being in control of his bike, being able to manage it and control its power.

"Risk is part of the excitement and knowing that if I do it wrong, then I have to pay. [...] So you have to work on your technique and your mentality all the time to be able to approach the limit. I like to be in control of things." (Morten)

Allan's feeling of empowerment is closely connected to physical freedom as he calls it. Physical freedom for him means to be free from physical limitations in a bodily sense – meaning escaping bodily limitations while being on the motorbike.

"I am pretty sure that [physical freedom] has to do with my limited motor activity – to feel probably the same as people that are able to jump into all directions like a gymnast or [...] who can jump from a cliff into the water. [...] Since I am not able to either jump from a cliff or dance a ballet, it has been my niche to ride a motorbike."

- *Do you feel in control of your body as part of this physical freedom?*

Yes. A control that I miss in everyday life." (Allan)



Again, motorbiking transforms Allan's self: He takes another role when he motorbikes - one with which he can escape from his limited motor activity in everyday life. Morten enjoys the freedom from physical boundaries as well, although he does not mean bodily limitations but limitations of physical laws of nature. He wants to challenge these boundaries of physics.

"Of course speed is a part of [the excitement], but also the fact that you are competing against the laws of physics. There is a limit, you can approach a limit." (Morten)

Approaching these limits gives both Morten and Allan a feeling of empowerment. Furthermore, both value having the necessary skills to ride a bike – thus, being able to control the power of a motorbike. Allan for example says that every function of a bike demands one hand or foot and, although it is not difficult to ride a bike, it still gives him a satisfactory feeling. He compares it to a steam train that you are able to run: being educated to do it, to control all the parts of the train.

When we interpret this mental model of empowerment more in depth, it further indicates a connection to the feeling of pride and self-esteem. The two bikers mention that biking gives them a satisfactory feeling. Having the skills and being empowered to control a motorbike makes them feel good about themselves and it seems to enhance their self-esteem.

The final category of analysis is “Affiliation”. In opposition to the group bikers, none of the single bikers mentioned a feeling of affiliation during the interviews. This means that the community feeling is not as distinctive as within the second subculture or shown in different ways. Still, both Morten and Allan search for company, in Morten's case for example during track riding. However, both have an obvious aversion against certain cultural blueprints and the subculture that is connected to it. Morten mentions: *“It's a shame that there are so many Sunday-drivers. Use the bike as it was intended to be, it is not for showing off on Sundays. It's a lifestyle, either they should choose the lifestyle or leave it.”* Thus, his typical biker image that he tries to avoid is bikers that wear their leather clothes on Sunday to make a trip to popular biker venues and that pretend to be part of the biker culture. For him, it is a lifestyle that you fully choose or do not. Allan's opinion is leading into the same direction: *“I am searching for fellow bikers with a longer education and interest in motorbikes, because I don't feel very much at home amongst the typical bikers that are in clubs.”* He is avoiding the company of typical bikers that he connects to certain blueprints of leather clothing and biker camps. Both seem to address a



common stereotype of motorbikers here that they avoid to be classified with. Thus, this stereotype of motorbikers can also be referred to as the feared self of Morten and Allan – a type of person they do not want to resemble.

7.2 Subculture 2: The Group Biker

Like within subculture 1, most of the interviewed motorbikers already had an early interest for motorbiking. Often they started their hobby being a young adult, neglecting it during starting a family and returning to their passion after their children have become older.

Amongst the group bikers, two further subgroups became apparent during the analysis. Three of the group bikers usually do not share their hobby with their wives as they do not have an interest for motorbiking. That is also why they avoid taking longer vacations on the motorbike. Steffen, René and Jeppe very often ride together with a group of often only male biker friends:

“Mostly I am making motorbike trips with my friends. [...] I think you can say it is part of the concept that women don’t join us.” (Steffen)

“It is my domain. Sometimes my wife sits behind me on the bike, but it is very seldom, she is not really interested in motorbiking.” (René)

On the contrary, Aage and Svend Erik, who have been interviewed together with their wives, usually ride in couples, for example during local motorbike trips or on longer vacations.

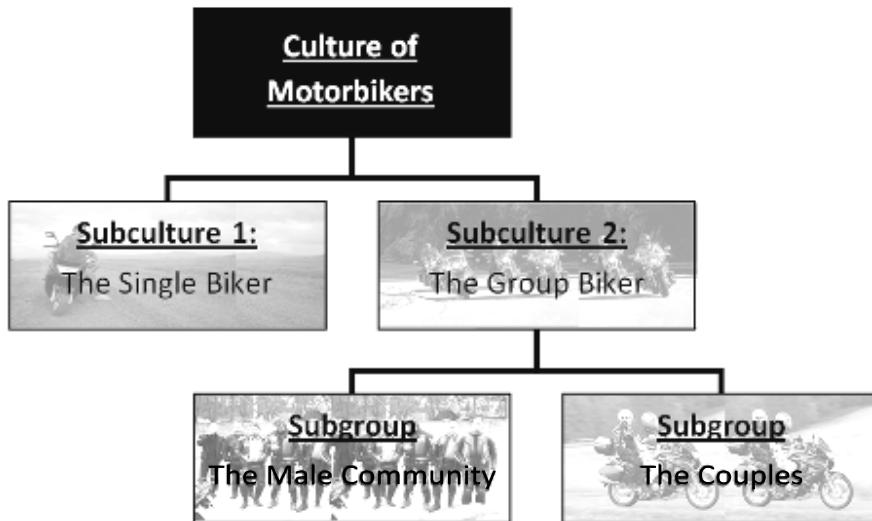
“I usually spend my free time with my husband. We go camping or take a trip on the motorbike.” (Ulla)

“It is very important that we share the interest, because it would be impossible, if we didn’t have the same interests.” (Aage)

Mikkel enjoys both, meeting with his male biker friends as well as taking a motorbike vacation with his wife. For him, these are two completely different things that he each highly values. This is why two subgroups of the subculture “Group Biker” can be identified:



Fig. 12: Subgroups of Subculture 2

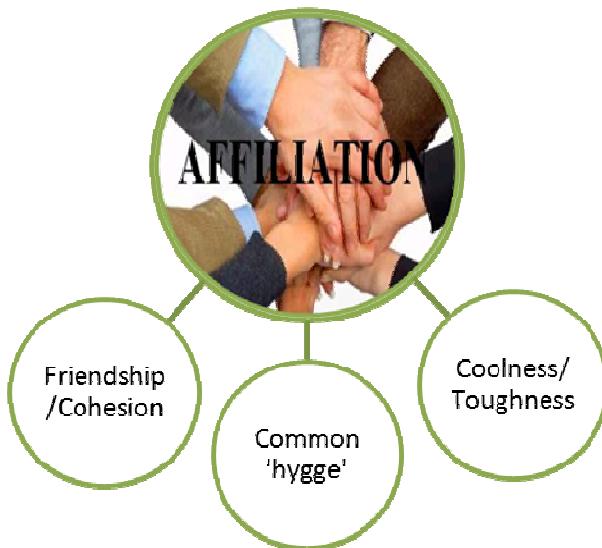


Both the male community and the couples enjoy going to fairs if they have the possibility, showing a major contrast to the single bikers. These could be motorbike fairs or more general car and bike fairs. Jeppe says: “*If there are fairs, I am usually going with others interested in motorbiking*” - he regards it as a ritual or tradition. The same holds for all other members of the group bikers. What they like about fairs, is to meet like-minded people and socialise, to get inspiration and see the latest innovations.

When people form rituals or traditions within a cultural setting, as in this context where bikers create rituals or traditions within the biking community, it shows high involvement among consumers. This is highly valued by companies in the motorbike industry, as Susan Fournier’s study (2000: 5) shows: Harley-Davidson even “*wanted it to be a religion*”. Harley’s goal is to give the bikers more time, as the belief is that more time means more glue and more ways for them to bond with each other. Bonding to one another seems important to the bikers, and rituals and traditions help them doing that, by creating a common platform to which every biker can relate. (Fournier, 2000) And when it is a hobby, something of own choice and not forced, it gives even higher value to the industry, the brands and the consumers.

The male community bikers all connect their hobby to similar feelings, which lead to core values and mental models that are significant for the group. Their first and most important core value is “Affiliation”. Steffen, René, Jeppe as well as Mikkel highly value the social aspect of motorbiking:

Fig. 13: Mental Model 3



One feeling leading to affiliation or belonging is friendship and cohesion. For most of the group bikers, it is very important to make friends around their hobby and vice versa to have a common point of interest with others.

“The ones I am driving together with, they became my friends. [...] We became a part of each other’s lives, of course with the motorbikes at the centre of it. It is a typically male hobby we don’t go out to a café for having a talk. We motorbike, so we became friends.” (Steffen)

Steffen is really enjoying meeting his biker friends for a longer motorbike trip during the weekend. Mostly, he has male biker friends and they have a rather childish atmosphere amongst them. It becomes evident that during motorbiking they release their inner boy:

- *“Is it only men in your community? Is it rather a man-child atmosphere?*



Yes. Once a guy took his girlfriend with him and we still mock him about it although it is 12 years ago. But this is only the case when we take longer trips. If it is only a Sunday trip to Munkeholm Kro for eating an ice cream, it would be fine, no problem. But she would still think we are crazy.

- *Is it part of the “common hygge”?*

Yes, it is part of the concept that women don’t join us during longer trips. [...] It changes the atmosphere when women join us.” (Steffen)

René, on the contrary, highly values the social aspect of motorbiking, too, but he does not focus on manhood as much as Steffen does. For René, it is very important to belong to a group, to feel cohesion with his biker friends:

“I don’t have anything against biking alone. But I think it is extremely great to bike together with others.

- *What does that give you?*

Well, it is the cohesion, you are part of a community.” (René)

He furthermore has the feeling of coolness when he is biking. For him, biking is a cool or tough hobby with which he likes to be associated with. It is evident that the “cool motorbiker” is, thus, a desired self that he transforms into during biking:

“I think it is cool to ride a motorbike [...] especially when you ride in a group. [...] It gives a feeling of belonging or affiliation.” (René)

A further important feeling is common cosiness or “hygge”. Like René and Steffen, Mikkel and Jeppe appreciate the social aspect of motorbiking. Usually, they go to biker community or club venues once or twice a week. It is sharing experiences and knowledge with others as well as meeting people with similar interests that they value:

“The social aspect is a very big part of motorbiking.” (Jeppe)

“The important part is to meet people and doing things together, to socialise.”
(Mikkel)



Therefore, all in all, affiliation or belonging to a group – namely the motorbikers – is one of the key values for the male community bikers, so a core mental map within this subculture.

Affiliation can also be identified as a core value for the couples. Svend Erik, for example, states that “*You become part of a community, it's always great to drive with others.*” The same holds for Aage and his wife Connie. They enjoy travelling by motorbike and establishing contact to new interesting personalities on their way. They regard motorbiking as a ticket to get to know people:

“- *Is your interest in motorbiking somehow a ticket to establish contact with others?*

Yes, that is true. You can for example hardly establish contact to people sitting in a car. [On the motorbike] it is a good way to get to know new people. Bikers have a lot in common.” (Aage)

However, although the group bikers, in contrast to the single bikers, regard affiliation as their key value of biking, they still put a focus on mental relaxation. This value is, as for the single bikers, closely connected to nature. Mikkel, for example, enjoys the intensity of untouched nature that he can experience on his bike with all his senses while he is travelling through different landscapes. He also calls it therapy – a therapy for the mind. Jeppe, as well, enjoys the peace and calmness of the local lake at his place of living. But especially the couples value nature. It can be considered as a second core value of motorbiking for them, a core value that leads them to the mental model of peace and relaxation (see subculture 1). By driving through woods and experiencing changing landscapes, the couples experience a feeling of inner peace and purification. Aage and Connie, for example, particularly enjoy the primitiveness of nature, which is calming them down and giving them tranquillity:

“It is peace that nature gives you. Completely still wind and you can see the sky mirrored in the water. It is peace and tranquillity.” (Aage)

This, however, mostly occurs during longer trips or on vacation that the couples do on their own and not within a bigger group.

The importance of nature for the male community bikers is varying though. René, for example, describes that he enjoys how nature activates all the senses, but he does not stress the importance



of nature in his life. It is more a secondary value for him. Steffen, on the contrary, is rather indifferent when it comes to nature:

“Of course, you drive through a forest, then it gets colder, then it smells differently and all this stuff that is really good, but it is not THE thing that makes me taking the bike and going for a ride. [...] I don’t have time to take a look at nature, usually I focus on biking, because we drive very fast.”

This quotation shows how the social aspect of motorbiking dominates Steffen’s hobby.

Additionally, another core value or mental model can be identified amongst the group bikers, which is “Freedom”:

Fig. 14: Mental Model 4



The group bikers all connect biking to being free from limitations of the everyday life. This could be a freedom from daily schedules, work, or family limitations. Mikkel, for example, mostly regards it as a freedom from the daily schedule. He says: *“You put a limit to yourself in your job, in your private life, everything, so I think it’s nice just to be a boy sometimes, to find my inner boy.”* He connects freedom to his inner boy. A little boy is usually associated with someone who



can do what he wants, being spontaneous and not having to be responsible for anything. Interpreting Mikkel's view more in depth, he seems to appreciate a release from daily responsibilities when he is motorbiking. He can escape schedules and be spontaneous – thus, taking the motorbike and driving into the blue or just meeting friends.

"We all have to feel this feeling of freedom. I connect the inner cowboy to freedom. We all need that in some ways." (Mikkel)

Steffen has a similar opinion, he highly values the possibility of being spontaneous while motorbiking:

"- So is it important for you, the feeling of freedom?

Yes, regarding going on vacation, it means to just drive out into the blue. [...] It means that there is not much more planned than when we start and when we drive home again.

- So you prefer spontaneity?

Yes, I think it is amazing. (Steffen)

However, he focuses a lot more on his inner boy than all the others do. For him, it does not only seem to be the release of responsibility that is important for him but also the joy of playing that gives him a sense of freedom:

"It is like being a boy. [...] When we drive together, then we also have small competitions amongst us. We don't drive irresponsibly, but you can see how somebody takes curves, if he comes closer or gets further away." (Steffen)

For René, it is not the inner boy that comes into play. René rather uses motorbiking as his time off from duties, especially family duties. It is a hobby that he is doing on his own without his family – and that is important for him:

"I think it is important for all people to experience the feeling of freedom and wind in the hair. [...] Plus for me it is something I can do alone, I can't take my whole family on the bike. It is my domain. [...] It is quality time for me." (René)



The feeling of freedom is a motivator to motorbike for the couples as well. When Aage and Connie have been asked what motorbiking is able to give them, they answered: “*We think the most important word we can use is freedom. And the pleasure you get out of this freedom.*” They particularly connect freedom to their vacations on bikes, where they enjoy to have the freedom of doing what they want and to be spontaneous. The same is true for Svend Erik and Ulla: “*You don't have to adapt to someone, you can just do what you are up to.*”

It is, thus, obvious that, next to affiliation and partly mental relaxation, freedom is an important core value and can be regarded as another mental model of the group bikers.

Analysing the group bikers with regard to the category “Identity”, all group bikers emphasised that their bike belongs to their identity. However, a difference between the subgroups regarding the importance of their image and appearance to other bikers is evident. The couples, for example, agree on the fact that their bikes need to be safe and comfortable before design is being considered. Hence, they easily trade off design for comfort. Steffen, René, and Mikkel though state that they care more about their appearance towards others:

“*Every motorbiker wants to get some attention.*”(Mikkel)

“*I think a bike should be representative and beautiful.*” (René)

It seems that the male community bikers put a higher focus on image as the couples do.



7.3 A Mental Map of Motorbikers

Summing up, the analysis shows that there exist different subcultures within the culture of motorbikers. The qualitative findings of this paper led us to two subcultures, which differ mainly in their way of how to consume “motorbiking”. Companionship was the first and most obvious indicator of difference here. Whereas the single bikers value the object-related aspect of motorbike consumption more, the group bikers value the interpersonal aspect of motorbiking higher. This basic indicator was then reflected in most of the feelings the interviewees connected to biking.

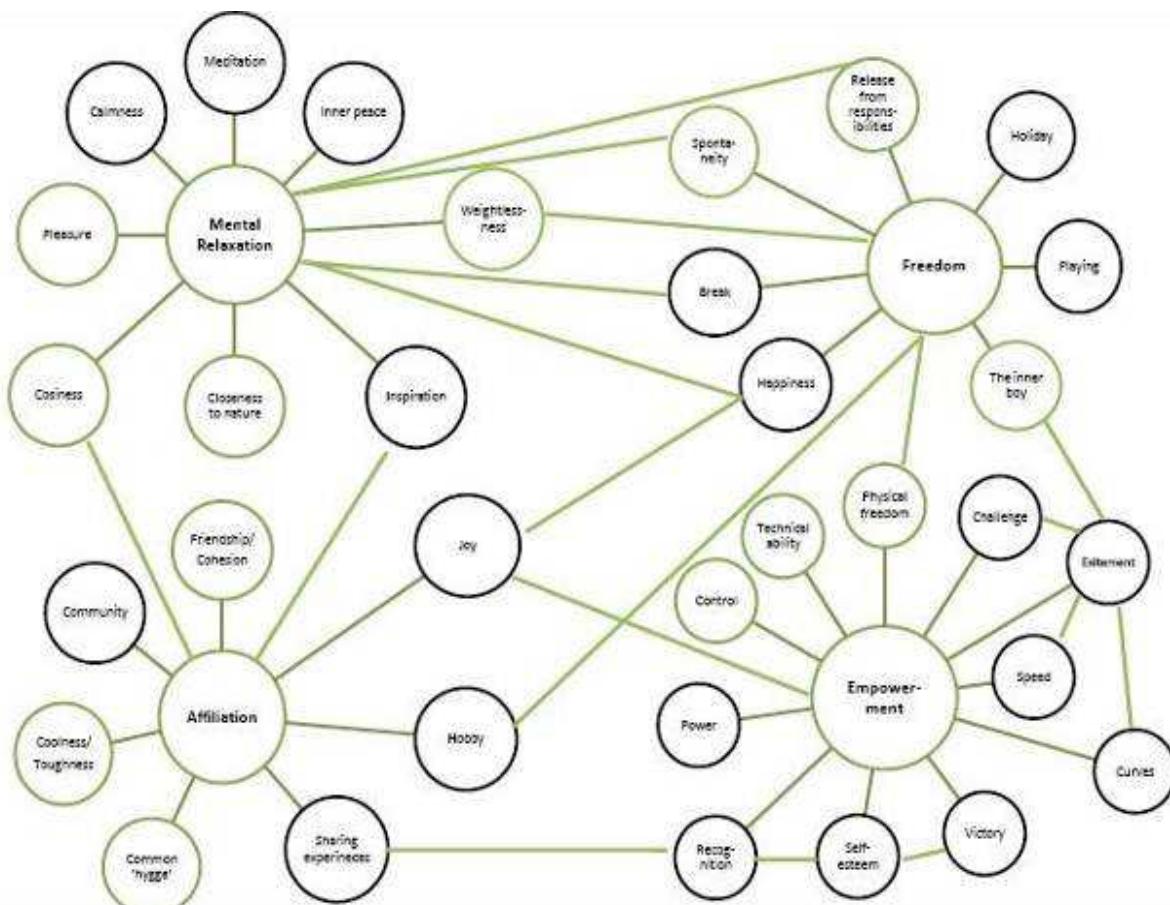
Furthermore, four key mental models could be identified amongst the subcultures, which were mental relaxation as well as empowerment for the single bikers and affiliation as well as freedom for the group bikers. However, it would not be justified to exclusively assign these mental models to only those subcultures just mentioned. Single bikers seem to value mental relaxation and empowerment highest, but this does not mean that they do not appreciate freedom and affiliation. The same holds for the group bikers. They stressed affiliation and freedom strongest during their interviews, but still they value mental relaxation and empowerment. It is, therefore, all about prioritising those core values differently.

As it could be seen during the analysis, some mental models were clearly interrelated with others. It is now relevant to clarify how all four key mental models are related to each other and if there is eventually one mental model that might be the “ultimate” core value.

In order to investigate this question, the four analysed mental models have been combined to one mental map. More feelings have been added according to the qualitative findings, indicated by black circles to the combined mental map:



Fig. 15: Combined Mental Map⁴



Freedom can be identified as a significant core value, as seven out of eight interviewees highlighted the feeling as an important feeling connected to motorbiking. The importance of freedom is also seen in the overall mental map, as it interrelates with all other mental models: empowerment, affiliation, and mental relaxation, by being connected to shared feelings that belong to more than one mental map. Thus, freedom is either directly or indirectly part of all four mental maps.

Freedom can together with joy or happiness be defined as the glue that holds the four mental models together. Joy or happiness is related to all four mental models directly and indirectly, as

⁴ See Appendix 2 for enlarged Mental Map.



the joy and fun of it is an underlying factor of many feelings and is defined as a motivation for interviewees to bike:

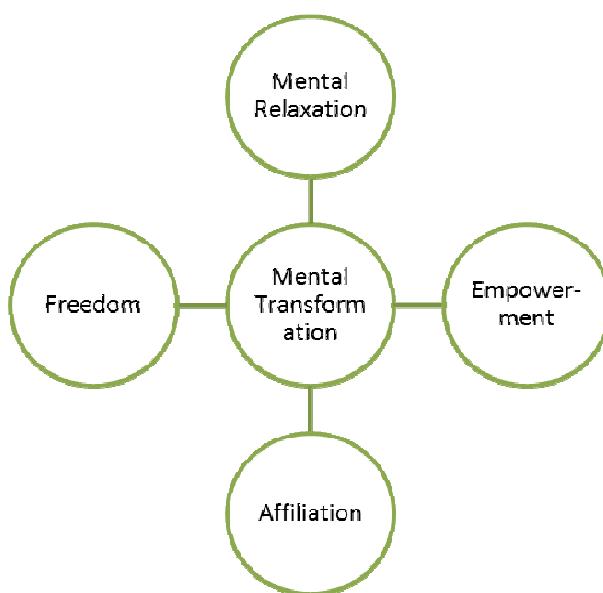
"We experience the joy by taking the freedom to drive a motorbike. It is many things, it is pleasure, it is joy. There are a lot of aspects that make it fun for us." (Aage)

Consequently, the overall mental map proves that the four previous shown mental models are interrelated and one feeling cannot rule out another, as they are combined and connected.

7.3.1 Mental Transformation

Throughout the analysis of the bikers and how they form sub-cultures and socialise with like-minded people, it was furthermore evident that one aspect continued to be relevant, namely mental transformation. In the search for desired values or possible and desired selves, the bikers tend to transform mentally, as they step on to the bike or put on the biker outfit or uniform. Mental transformation is linked to all previous illustrated mental models, thus, an overall mental map combining all of them can be created:

Fig. 16: Overall Mental Map



Motorbike clothes are seen as a uniform, which represents a certain lifestyle and a certain role. As with other uniforms, like police uniforms or pilot uniforms, it gives the individual a strong characteristic to the outside world, as the uniform signals belonging to a certain group already from first impression:

"In the national club, we had vests and insignias on the back and shoulders, even though we were not a rocker group – we were a motorbike club. [...] It gives a sense of cohesion with the group – that is quite cool." (René)

People may tend to just think of the individual as a biker, a police officer, or a pilot rather than an old or young man, a polite or rude man, thus the uniform hides the person inside it and sometimes leads to stereotyping:

"An old lady gauges us with the eyes, when we arrive in complete uniform. And when we take off the helmet, then the smile appears and the recognition of the person under the helmet." (Ulla)

However, uniforms can also represent a physical element that underlines the feeling of belonging and it can create a sense of equality like at a school, where pupils have to wear school uniforms:

"[The community] is nicely non-committal; here everyone is equal when they show up." (Svend Erik)

"[...] when you are out driving on your bike you are never alone; because when you meet another biker, then you always greet each other. [...] I like that because it seems like everyone is equal when they drive a motorbike." (Svend Erik)

In the case of bikers the uniforms wash out status differences and create a vacuum, where equality can exist in its ideal form, as the typical demographics of society like profession, salary, and age become second priority; the motorbikes and the common hobby are first priority and in focus:

"We don't ask what they do for living. We have greater interest in knowing who they are and why they drive on that specific motorbike." (Svend Erik)

Mikkel agrees and highlights the importance of equality:



"I think equality is important for everybody. We don't have any hierarchy in my club. Of course, there are different tasks, but we don't have any status differences."

(Mikkel)

The so-called vacuum of equality is, according to René, a great contrast to everything else. The motorbike environment allows him to be someone else, to transform mentally into another role:

"- So it is kind of a role you take on?"

Yes, you can say that.

- Do you like the fact that it lets you be someone else?

Yes, I think that it is quite great. It is a good contrast to anything else." (René)

René does also refer to the uniform as a great part of the mental transformation, as when he takes off the outfit; he takes off the role:

"- So, it is something you take off, as you take off your outfit, when you get home?"

Yes it is." (René)

Mikkel agrees to the point about the mental transformation; he sees his fellow biker friends adapting to a certain role and certain attitudes:

"I see it in my club, they take this role and attitude, it's part of the fun, to look rough without being it." (Mikkel)

Freedom, which previously has been identified as an important core value and as the glue that holds the mental maps together, is seen as a great contrast to the daily life and the daily duties: The bikers tend to seek this contrast intentionally or unintentionally. Mental transformations are seen with freedom as the common value. Like Aage and Connie, some bikers seek freedom in the way of being more spontaneous as a contrast to a relatively structured daily life, thus, the transformation is happening when they go from structure to spontaneity:

"Freedom – the freedom to do what you want. You can decide on your own whether you want to turn right or left or if you want to park the motorbike. There is nothing you have to do at a certain time. [...] That is freedom." (Aage)



The case is the same for Mikkel, who also seeks spontaneity, as he feels limited in his daily life:

"First real joy: It gives you a feeling of freedom and spontaneity. I can act how I want, I can ride quickly or slowly, I can have a look at the nature, push the gas pedal. [...] Because we are always so limited in everyday life. You put a limit to yourself in your job, in your private life, everything, so I think it's nice just to be a boy sometimes, to find my inner boy." (Mikkel)

Mikkel continues by stating that he sees himself limited in the daily life with a certain structure to follow and binding duties:

"You are always slaved to the watch, have to get up at a certain time, go to work, go back home after work, shopping, cleaning and all these duties. At the weekend, you get up, do shopping again, but then in the afternoon it's wow, the rest of the day is just mine. Then I jump on my bike and take a tour. I don't know where I am going, I don't know why, I don't know who I am going to meet, I just go out and see what happens. Maybe I go to Sweden, maybe I just go to Kalundborg, maybe somewhere else."

(Mikkel)

Thus, the search for freedom, which for Mikkel is linked to 'the inner boy' - as a child has no responsibilities and few commitments - is also seen in the movement from binding to non-binding situations. Following Aage, this is also connected to affiliation, as biking lets him meet other people in a non-binding way, and for him that is true enjoyment:

"We meet a lot of different people and we have a lot of cultural experiences, and that is enjoyment; to be inspired and to be together with other people in an non-binding way." (Aage)

René does also highly value freedom in connection to affiliation, as he uses his hobby motorbiking as his own quality time. He needs his personal space away from family and work duties. Through motorbiking he therefore transforms his actual self from being a responsible family father to the desired self of a motorbiker that is having fun with his biker friends in the motorbike club, without any responsibilities for his family but only for himself and his biker fellows.



"I can say that the people I meet in my motorbike club are totally different from my other friends. And I think that is really fun. It is a totally different world. There are all different kinds of people in my club.

- Do you notice the difference between all of you when you are out for motorbiking?

No, it is the community and the motorbike it is all about, or driving to a festival. That's one world. And me and my family, that's a world, too. It is my free space. My wife never joins me during a motorbike festival, that's just not her. And I think that's fun. It is my thing then. [...] It is balm for the soul." (René)

René apparently enters a different world when he is motorbiking. He is escaping from his actual self to a desired self, which is an image of the cool and tough motorbiker. Hence, he is taking a totally different role when he rides his motorbike.

The mental relaxation is also placed in contrast to the daily life, and is stressed as an important aspect of biking:

"It is a great contrast to a stressful weekday. Previously when I day-cared I had a stressful day, then it was a great contrast to go for a long ride on the motorbike, like when we are going on vacation on the bike. It is a great way to let go of several thoughts. [...] And I like that." (Connie)

"It is purification or what you would like to call it. It gives you inner peace to think all things through that give some kind of stress or discomfort." (Aage)

Aage and Connie claim that biking moves their mental condition from stress to inner peace, and they seek the freedom to do so. When inner peace for them is achieved, so is freedom. A mental transformation is seen again. In the search for inner peace, Aage and Connie, for example, highly value the primitiveness of nature. Through longer vacations on the motorbike, they transform their actual selves of employees with sufficient financial resources to lead a solid life to a situational desired self of being primitive and returning back to what nature gives them along their way. They say it readjusts their focus.



“We feel as a part of nature. We try in every case to experience nature as close as possible. We try to live primitively and don’t want to live in luxury hotels at all. It is the strong contrasts that we seek [...].” (Aage)

Morten does also regard mental relaxation as one of the core values of motorbiking. Thus, after a stressful day at work he uses his hobby to mentally relax and to transform his self from being the stressed employee to becoming the relaxed biker.

The feeling of freedom is also seen as part of the mental map of empowerment with physical freedom, which again stands in contrast to the daily life and the strings to it. Interviewee Allan connects physical freedom as an important part of biking and a factor of motivation. He uses the motorbike as a means of self transformation. When Allan bikes, he changes from his actual self, who is “the nerdy historian” in his words, to the desired self of a motorbiker. He, furthermore, uses motorbiking to escape from this limited motor activity, his actual self:

“I am pretty sure that it has to do with my limited ability to be bodily mobile to feel probably the same as people that are fully bodily mobile - like gymnasts who can jump into all directions. And the lack of being able to use my body to get both impressions and expressions, I can compensate that on my motorbike. I think that is part of why I need to ride my motorbike from time to time.” (Allan)

“- Do you feel in control of your body as part of this physical freedom?

Yes. A control that I miss in everyday life.” (Allan)

Allan is experiencing a mental transformation of feeling a lack of control in his daily life to being in control, as he reaches the feeling of physical freedom in a bodily sense.

Thus, freedom is seen and felt in many ways, as in a mental and physical sense, indicated in the mental maps built upon the values of mental relaxation and empowerment. And it is seen in connection to affiliation and spontaneity, where bikers can meet people in a non-binding way and act spontaneously as a group or alone. And as freedom as well as the other core values empowerment, mental relaxation, and affiliation lead to the overall core value of mental transformation, it proves the importance of transforming the self and taking roles, which can be



regarded as a major aspect of motorbiking. Through motorbiking the biker can get closer to a desired self or ideal self.

8. Analysis II: Identity and Self-Concept

It has just been analysed which subcultures exist within the culture of motorbiking, which mental models or shared frameworks the members of the different subcultures apply to extract meaning and values out of their hobby and how these are interrelated. Now, we want to explore how motorbiking affects and fits into the individual consumer's identity project and the perceptions of the self in depth.

8.1 Extended Self

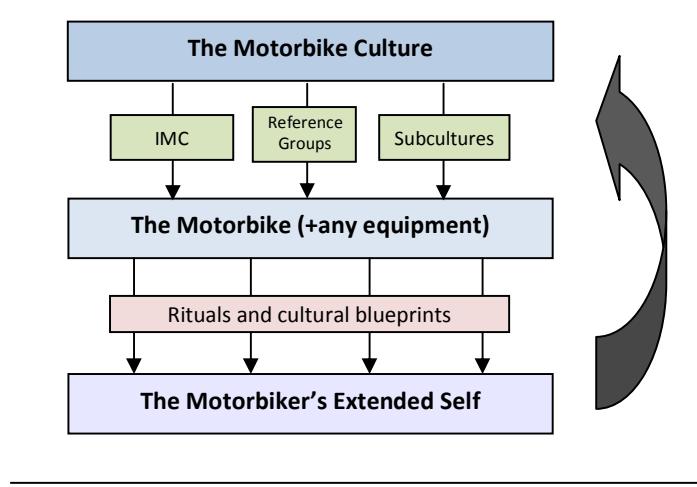
People tend to use the self as a reference point for evaluating other people, selecting friends, and interacting with others. People tend to judge others on characteristics that are personally important and they tend to choose friends and partners who share the same beliefs and values and refer to similar desired selves. Just as individuals use products as symbols of various aspects of their self or as mediums to create a self, simultaneously those same products represent identity externally to others (Arnould et al., 2005). Thus, products enter the extended self and take an essential role in both helping the individual defining him- or herself, as creating an image, with which the individual can appeal to others.

As already mentioned beforehand, McCracken developed a model that helps explaining how meaning and symbols are extracted from a product and transferred into the extended self of a consumer, which is the Meaning Transfer Model. Applied to the motorbike industry, it can hence be stated that the motorbike culture or cultural world, including the motorbike brands, transfers meaning and values through marketing and communication (IMC) to the consumer good, which is the motorbike. By applying rituals and adopting cultural blueprints, the motorbiker then transfers meaning from the motorbike into his extended self.



However, the Meaning Transfer Model can still be expanded, based on the recent analysis of subcultures of consumption. First, reference groups as well as subcultures act as an instrument of meaning transfer as well as marketing and communication (IMC). We just learned that the motorbikers use four core mental models, which are mental relaxation, affiliation, empowerment, and freedom, as a shared framework or lens guiding thoughts and actions. Thus, meaning is transferred from the culturally constituted world to the motorbike (and all its equipment) through subcultures:

Fig. 17: Adaption of Meaning Transfer Model



(Source: McCracken, 1986, adjusted)

By applying those shared mental frameworks through rituals, the motorbiker then incorporates the meaning of the motorbike, which can also be referred to as symbols resulting in values, to his extended self. Rituals can, on the one hand, be grooming rituals like going to motorbike venues, club meetings or common biker trips to fairs, but, on the other hand, also possession rituals like washing and maintaining the motorbike, for instance.

As mentioned before, this process is more and more developing into a two-way direction, like many researchers argue: Many consumers build reciprocal relationships with brands. This will, however, be analysed in depth at a later point.

The eight interviewees of this thesis form two subcultures, but still they extract meaning out of their motorbikes into their lives individually – with being influenced by culture.



In this context, it is hence seen that the interviewees Svend Erik and Ulla use their self as a reference point to evaluate, select, and interact with others in order to reach out to people with similar values or even identities as themselves. They believe that people use products or brands to define their identity or to appeal to others in a certain way:

“I do also believe that many of the people who own a BMW didn’t get it by coincidence. They don’t buy a bike to drive with high speed that is something the young people do.” (Ulla)

“Usually BMW is bought by people who are getting on in years, as it is an expensive toy. And for me it is the quality that is important. It is also a comfortable machine; you are well seated and you are able to keep driving without getting tired. [...] It is more or less the same age group at 40+ who joins the BMW club; some are even at pensionable age of 60+, which are the typical BMW people. It is the same, if you choose a Harley that is expensive, too, as for example a touring machine; it is also typically people above the age of 50, who drive a Harley.” (Svend Erik)

Thus, according to Svend Erik and Ulla, it is a specific group of people who buy the brand BMW and share the values of the brand by joining the BMW club either as a member or as a participant at annual BMW events. The couple identifies itself with the brand image: they extract certain meaning or values out of the brand and incorporate them into their extended self. The brand, which according to them appeals to people in their third age, who are quality oriented and who place comfort above speed, thus, fits to their identities. The generation of the third age; “[t]he years in later life when people are free from both parenting responsibilities and the labour market” (Giddens, 2001: 701) is sometimes referred to as the ‘Grey Gold’: “*We are called The Grey Gold. Maybe it is because we have reached an age, where we don’t have that much debt anymore and we have equity.*” (Svend Erik) They are grey at the top, but they have gold in their pockets.

The extended self is argued to be defined as: ‘you are what you own’ (see chapter 2). Thus, products one consumes, and objects and people present in one’s daily life are said to define who you are, or who you want to be (referred to as the desired self). This is also the case with the



interviewee Steffen. He wants to define himself as unique and, thus, seeks unique aspects and objects that help him defining himself:

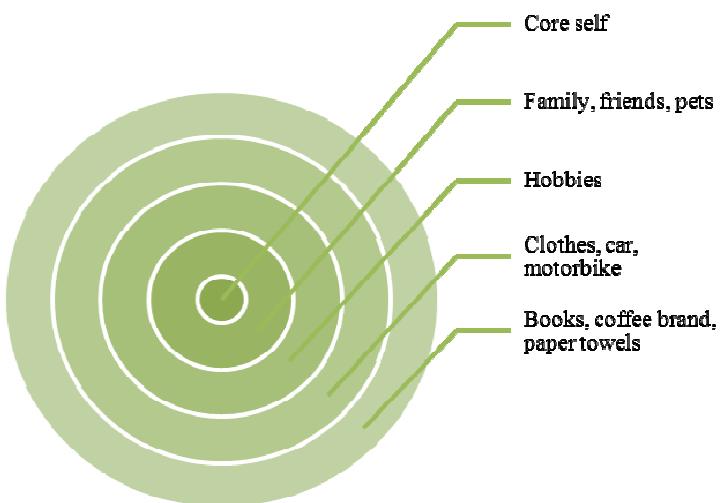
"I want it [the motorbike] to be relative unique, it will be a quality in itself, it is why I'm driving a Guzzi." (Steffen)

The same holds for Allan. He seeks a motorbike that equivalently fits to his identities of a nerdy historian and a motorbiker:

"And being a typical 80's bike with a design that was present at that time, it wouldn't impress e.g. sports bike riders, but I would still be very proud, because I find that it resembles part of me and my youth and the obsolete technical solutions being a two-stroke-engine and all those kinds of things. Me being a historian, riding a historical bike." (Allan)

What you own can be either close or less close to you, indicating different layers of the extended self. According to Belk (1988), some possessions, which we can define as things we call ours, are more central to the self than others. The possessions close to the self may be visualised in concentric layers around the core self, and may differ between individuals, over time, and over cultures that create shared symbolic meanings for different goods.

Fig. 18: The Layers of the Self



(Source: Inspired by Belk, 1988)



The model illustrates the central point of who you are as what Belk (1988) calls the core self, however, not all researchers (Arnould et al., 2005) agree upon the existence of the core self – others see it as a multiple self with more than one core self with multiple identities. This discussion will be followed in the next chapter, which is about multiple identities and situational self.

Nonetheless, the model illustrates examples of significant others, objects, and products that can be part of defining who you are to a different degree depending on the ‘layer’ it is located in. That is, the distance from the core self determines the importance of that object to the individual. Thus, it can be argued that it may be a matter of priority. For example, our interviewee Steffen holds high priorities for his motorbike compared to his car, indicating a closer and more important connection to his motorbike than his car. Thus, Steffen has different priorities depending on how close the products of the extended self are to his true identity, what Belk calls the core self:

”[...] I wash the motorbike. It has to drive well and it has to be in order, but my car is just a car. In Denmark you cannot afford to prioritise both, at least I cannot. Then, I would rather have a cool motorbike then, I don’t care about my car.” (Steffen)

This close connection to his motorbike is seen as he defines himself as a biker and points out that his wife knows that along with him comes his motorbike; “*she knows that it is part of the package.*” The motorbike is a part of him.

The interviewee Allan agrees that it is a part of his identity, too. He even goes further by comparing his passion for motorbikes with an addiction:

“Yes, it is very much part of my identity. I would actually not be able to give it up. I think that I have the same addiction to it, as one could have to narcotic drug. It’s an important part of my identity.” (Allan)

Morten, however, might be the motorbiker who prioritises the motorbike in his life highest, thus, he might incorporate his motorbike in one of the layers closest to his core self, as he says: “*It is a great part of me, it has always been. It belongs to my identity. I am a motorcycle.*” Furthermore, Morten is very focused on the aspect of motorbiking being a lifestyle; “*it’s a lifestyle, either they*



should choose the lifestyle or leave it." For him, there are no degrees of it; it is either 100% or not at all. All this indicates that for some people motorbiking is more than a hobby: it is a lifestyle and even an addiction. However, it is also a matter of priority:

"It is my priority. Some people prioritise differently, where it becomes the most important, but that is not the case for me." (Ulla)

Priorities can also change during different stages of the life. Then consumers might undergo role transitions. A role transition is "*a major change in the rights, duties and responsibilities expected of an individual by a social group.*" (Arnould et al., 2005: 389) An example here would be Steffen. Once he started his own family, he became a father that was now responsible for a whole family, what led him to prioritise his desire for being anti-mainstream lower:

"So, there are some things, where I have always tried to stand out a bit. Currently I drive a Skoda and live in a terrace house, but that is life." (Steffen)

As Steffen's life evolved, he became "Mr. Nuclear Family" with a family car and a little terrace house, which is fitting for his family. Thus, as different aspects and objects become part of his extended self, his identity changes, and the uniqueness becomes more a part of his desired self rather than part of his actual self.

No two people are alike, even when the external conditions and environment seem alike, various degrees of it are seen. You might join a community with similar people, with similar values and hobbies, but underneath the shell different people exist, indicated among others by the different layers of their extended self. The importance of the different layers varies, and as the interviewee Steffen argues: "*You can peel so many things away, and then still be oneself*" – you might consider some layers very important, but they may not be important identifiers to your identity, and no significant change will be seen if they are removed.



8.2 Multiple Identities and Situational Self

Social scientists and psychologists recognise the multiple nature of the self as a multiplicity of identity that recognises the I-self, the me-self (looking-glass self), and the extended self (Arnould et al., 2005). However, this stands in contrast to Belk's (1988) view on identity, as he claims an existence of a core-self central to one's identity and point of reference to multiple layers of self that defines the extended self. However, wherever a core-self exists or not both Belk (1988) and other researchers (Arnould et al., 2005) acknowledge that preferences and consumption behaviour will differ between individuals, over time, and between cultures – the difference is just whether it is the self that changes or the possessions of it.

As already stated identifying one's identity is a lifelong process where people create and recreate their identities. Thus, when basic dimensions of people's lives change, like age or income, people are likely to change habits, interests, or attitudes:

“I would have to go much further to get the same adrenaline kick after years of experience. But still, it’s an important part of it. [...] I’ve tried to find other ways of enjoying riding and that includes constant joys of putting more stress on meditation and nature, all those aspects.” (Allan)

“Back then, when we were younger it might have been wilder. Today, it is more nice and easy, and I can enjoy it today I couldn’t do that back then. Today it is an enjoyment and a relief, and I can enjoy it with others.” (Svend Erik)

Allan's and Svend Erik's identities as a biker change as their needs and values change over the years. Needs and preferences can also change or vary from one situation to another. According to Hogg and Michell (1996), preferred brands can depend on the situation related to the situational concept of self; *“it acknowledges that consumers have many self-concepts and that consumption of a brand may be highly congruent with the self-image in one situation and not at all congruent in another situation”* (Schenk and Holman 1980: 612 in Hogg et al. 1996: 632). For example, interviewee Steffen prefers to be in control in some situations and not in others. Hence, he appears to be a semi-structured person:



"It depends on what it is. [...] when we for example go for a ride this weekend, then it isn't me who decides where we are going, as it is the persons who planned the trip, who do that. They lead and the rest of us follows. When they stop I stop. That is, in that case I'm not in control. Sometimes, at work, where I write articles, I like to be the one, who is in control of the articles. It varies as such." (Steffen)

"Each brand has a different symbolic meaning commonly shared by the majority of consumers. Therefore, the brand whose image is closest to the situational self will be selected (or will be the most preferred) for consumption in the anticipated situation." (Lee 1990: 390-91 in Hogg et al. 1996: 632)

Different self-concepts and self-images can complicate the consumption decisions and the targeting process of it, as consumption decisions may not necessarily be seen as completely consistent because different self-image needs could be met by different consumption behaviours (Hogg et al. 1996). And multiple social identities or me's leave a risk of lack of congruency across consumption choices; *"[w]hen individuals have a number of different social identities or "me's" or social roles, some of which are partly constituted by their acts as consumers of goods and services, there is no necessity for congruency between the roles and positions, and thus it cannot necessarily be expected that there will be congruency across all their consumption choices."* (Hogg et al. 1996: 632) For example, interviewee Steffen prefers a unique styled bike, as it fits to his personality and image, however, as he wants either his wife or son to join him on the ride, his next bike will be bought with a situational self in mind rather than his actual- or desired self and preferences in mind:

"I want [the motorbike] to be relative unique, it will be a quality in itself, it is why I'm driving a Guzzi. [...] However, when I buy the next one, there will also be a practical element, as it has to have a decent backseat [...] it has to be able to carry luggage. That are some parameters I will define." (Steffen)

Interviewee René will also consume with a situational self in mind, actually, he does situational consumption in general, as he needs to consider his family of six:



"I have to consider the fact that we are a big family. Thus, if we take money for one purpose it will not be there for another. When I choose something, something else has to be deselected. I have to take that into account." (René)

However, some patterns may be seen throughout consumers' behaviour, as consumers tend to link consumption decisions, meaning that one consumption decision should fit a previous one; “[f]ollowing Rogers (1951) and Alderson (1957), it would be expected that consumers would seek to “fit” consumption choices in to the earlier stream of consumption decisions.” (Hogg et al., 1996: 632) This is also the case with the interviewees Svend Erik and Ulla:

[...] Svend, he always says that he likes things looking neat even though they are advanced in years, and it probably characterises a lot of our stuff. It is rare that we have completely new things, however, we like that they bear the mark of being well-kept. [...] It is not only the overall; the detail must be in order, too. [...] Even though it is old, preferably it may look like new; although the chair is old, there doesn't have to be a hole in it.” (Ulla)

Consumer choices have to be understood within the context of series of consumer choices, as one consumer choice about individual products is likely to be linked to previous consumer choices: “*Consumers' choices about individual products and services have to be understood within the context of their previous stream of consumption decisions. Consumption choices should be seen as more than a series of single, simple and independent decisions; these choices involve serial, complex and interdependent decisions.*” (Hogg et al. 1996: 641)

All in all, it can be stated that it is important to acknowledge that the motorbikers have to adapt their self-concept according to specific situations from time to time. Therefore, situational selves can incorporate trade-offs during consumption choices. This is especially the case during role transitions. This may be valid knowledge for marketers, as by knowing the consumers and their consumption behaviours marketers may be able to decode consumption patterns and, consequently, generate more focused targeting of consumer demands.



8.3 Desired- and Feared Self

The individual might consume according to his or her desired or feared self that is in accordance with what he or she could be, would like to, or are afraid of becoming. The individual will define products and brands as me or non-me objects based on whether one would like to be associated with or linked to the objects (desired self) or not (feared self) (Arnould et al., 2005). This will work as a guide when consuming; to find me products and/or avoid non-me products.

According to many of the interviewees the image of bikers has changed over the years from people you would not like be associated with to a more accepted and mainstream look upon bikers. Outsiders often stereotyped bikers and some still do, thus, people tended and sometimes still tend to relate motorbikes and bikers to their feared self rather than their desired self.

“[...] even though we have grown accustomed to the thought of us being bikers, then others might not have. An old lady gauges us with the eyes, when we arrive in complete uniform. And when we take off the helmet, then the smile appears and the recognition of the person under the helmet.” (Ulla)

However, the development is clear within the motorbike industry; the interest for motorbikes is increasing. Following key ratios for transport in Denmark provided by Danish Statistic (2009) the number of registered motorbikes in Denmark has doubled within 10 years; in 1998 69,231 motorbikes were registered in Denmark whereas the similar number in 2008 was 143,546. The question is, is it for the better or the worse? The interviewee Morten is very straightforward in his opinion, he considers it as for the worse:

“Biking is for everyone, rich, poor, male, female, old, young. It changes the culture in a positive way, but it also washes it out a bit. Nowadays, everybody just goes to the store, buys a biker outfit and then calls himself biker – I mean they have to learn it first. I feel a little problem with some of these late-born bikers coming and thinking they know everything. In the old days, bikers were the real enthusiasts. It is a shame that now there are so many Sunday drivers. Riding a bike is so damn good, it is a waste if you just do it 2-3 times a year. Use the bike as it was intended to be, it is not for showing off on Sundays. It’s a lifestyle, either they should choose the lifestyle or leave it.” (Morten)



Interviewee Jeppe agrees to a certain point to what Morten calls Sunday drivers - the antipole to the real enthusiasts:

"As soon as there is a black cloud in the sky they will stay home. I think that is a little irritating. I don't like to wash the motorbike either, but that is how it is." (Jeppe)

Jeppe continues with explaining what he thinks may be the reason for all these 'Sunday drivers':

"I think that many people, who have been getting drivers licenses within the last couple of years, after all everyone should suddenly have it, there is defiantly many, who have been disappointed. The dream about freedom and independence may be a little too romanticised. I'm pretty sure that many think that it wasn't like that anyway. [...] When you see a motorbike ad, then they drive along coiled roads with sunshine and waving cornfields, after all that is pure romance." (Jeppe)

Jeppe points out that the many brands present on the motorbike market are good at delivering dreams, but the dreams may be too unrealistic to some degree. Ads visualise a romantic picture of being a biker, which creates dreams in consumers' minds addressing their desired or ideal self. It may sell a lot of motorbikes, but, according to Morten and Jeppe, it does not create motorbike enthusiasts, they on the contrary create 'Sunday drivers' – a group they cannot identify with and rather belongs to their feared self.

However, according to Mikkel and Svend Erik it is also for the better, as along with the increased interest for motorbikes in the public it became more mainstream and accepted to have a motorbike:

"People have a lot of prejudices against bikers. But I think it became less over the years because there are so many people that bike now, it became more normal. But there are still prejudices against people in clubs. Not that much either. I don't feel that I get any negative comments from other people about my biking." (Mikkel)

"Sometimes you get mistaken; back when I was young we were called rockers, but not anymore, as there are so many who have a motorbike. But it is typically because



people with 'German helmets⁵', paint a picture of bikers; they don't greet other people than peers, they drive with their hands held high either on a Harley or some Virago. It is that kind of people we can be mistaken for even though we drive a touring machine that doesn't roar, but that's how it is." (Svend Erik)

Perception of bikers changed from being looked upon as rockers to being one out of many having a bike. Some people have prejudices against bikers; however, as more and more people joined the movement of getting a bike, it has become more accepted. Still, as the interviewees also indicate, the prejudices are not gone, they are just faded.

Additionally, there is a general wish among the bikers to become a better driver. Experience is argued to be everything, and driving a motorbike is seen as more than pure transportation from A to B – it is seen as an experience and an ongoing process of reaching the desired self being an even better driver than yesterday, and the day before. Constant improvement is important:

"[...] there is also an important part of biking like to equip yourself, which is not the case with a car, [...] but you become a more skilled driver on a motorbike in a totally other way. And for me it is something I'm aware of. I have just participated in a FDM course. For example, I have participated in some mastering swing course a couple of times. [...] I have been driving for 24 years now, and I have learned so much on these FDM courses." (Steffen)

"But I don't really care, where we are going as long as we are approaching some small roads. It is a bit more fun than driving on the highway. After all everyone can drive straight ahead. [...] You probably will be a better biker by driving on small roads. When you get to a swing, where there lies a lot of gravel, then you can quickly learn something. There is a lot to keep an eye on, on the small roads. Then you suddenly pass through a wood, where a deer may turn up. A car may suddenly swing out in front of you, which you haven't seen. In that case you have to be a little more watchful." (Jeppe)

⁵ A helmet typically used in the 1940's by German soldiers and others. The helmet has no front cover; it is totally open at the front side. Today, it is a retro helmet used by people on mopeds or by bikers driving a chopper bike.



This again corresponds to the mental model of empowerment – which contains feelings of power, control and victory, displaying a desired self.

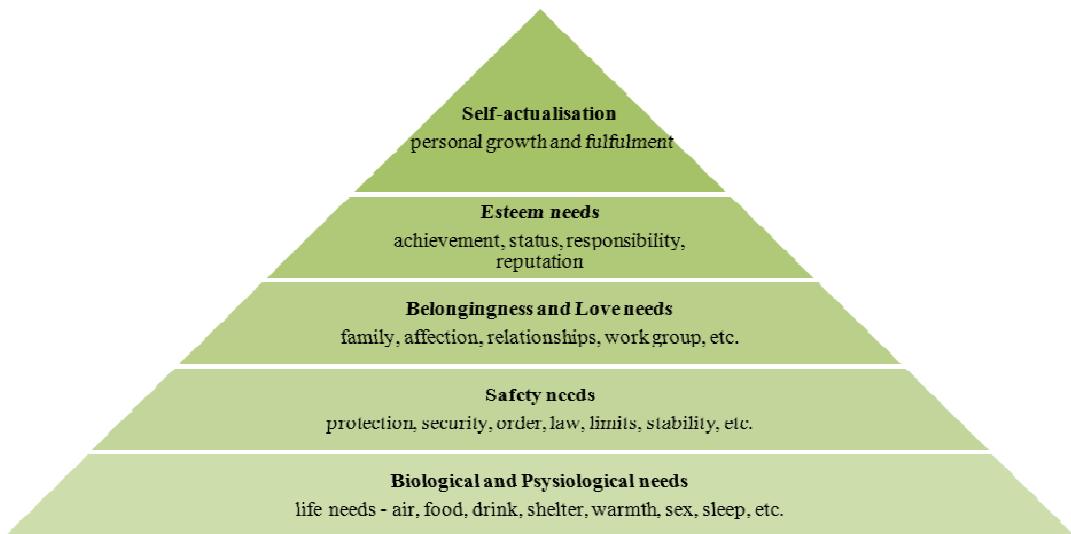
8.4 Self-Esteem and Self-Efficacy

As theoretically stated earlier on: by being self-conscious and self-aware we constantly create and recreate our identities indicating that our self-identity is an “*ongoing process of self-development*” (Giddens, 2001: 698). Part of creating and recreating ourselves is to self-evaluate one’s current situation and how one feels about her- or himself. Self-evaluation affects the goals people set; their motives, the anxiety, stress, and depression they experience in various situations. Self-evaluation is also referred to in theory as personal reflection; the me-self (Arnould et al., 2005).

Self-esteem is one aspect of personal evaluation. Self-esteem is “*the pattern of beliefs an individual has about self-worth*” (Arnould et al. 2005: 393). Self-esteem is linked to the reflected appraisals of others and can be seen as a prism through which an individual views the world. Theories have suggested that self-esteem is a basic human need or motivation. Thus, the American psychologist Abraham Maslow includes self-esteem in his hierarchy of needs. He describes two different forms of esteem: the need for respect from others and the need for self-respect, or inner self-esteem. Respect from others entails recognition, acceptance, status, and appreciation, and is believed to be more fragile and easily lost than inner self-esteem. According to Maslow, without the fulfilment of the self-esteem need, individuals will be driven to seek it and unable to grow and obtain self-actualisation (Maslow, 1987).



Fig. 19: Maslow's Hierarchy of Needs



(Source: Chapman, 2001-4, inspired by Maslow)

Whether one wants to be unique as interviewee Steffen: “*(...) there are some things, where I have always tried to stand out a bit*” or one searches for a more mainstream appearance as René: “*I may prefer to belong. That is also seen by how I dress, I don't really stand out.*” According to Maslow, it is about a desire to obtain respect from others and self-respect. Both Steffen and René wish to be recognised and accepted for who they are in order to please their self-esteem. This is seen by their choice of motorbike; Steffen owns a rather unique Moto Guzzi whereas René owns a flashy Yamaha Dragstar.

“And often there are 50 machines lined up, and actually then I kind of like that mine stands there, and that it is my machine. There is no one like it, and actually I think that is quite cool. And I think it is cool that defiantly means something.” (Steffen)

“[...] it had a poor look, [...] it has to be representative and it has to be nice. I think that it is awesome. [...] It gets polished and it sparkles, that is important. I believe that it is important, when you have such a motorbike; it has to sparkle.” (René)



Their bikes become a part of their extended self and, thus, an important identifier of who they are. They both join communities or clubs where they can be recognised as either unique or mainstream.

Many of the bikers have strong motives to challenge themselves on the bike in order to achieve one simple and well defined goal; to increase biking skills and to triumph in the end:

[...] the feeling of doing a swing correctly, [...] when you just hit the ideal, where it goes fast, but where you are not frightened to death that I think is absolutely fantastic. [...] [I]t's about skills. It is a question of being able to drive the machine correctly. Well, the one I'm driving is not that easy to drive. However, it is then much more rewarding when it succeeds.” (Steffen)

Steffen nurtures his self-esteem by challenging himself hoping to gain victory and recognition, while becoming a more skilled and confident biker. Thus, it is about respect from others, recognition, and about the need for self-respect or inner self-esteem.

Furthermore, it is about self-efficacy. When you handle a situation right you may be more confident that you can handle a similar situation another time; you will have more faith in yourself. Self-efficacy is defined as “*people's beliefs about their capabilities to exercise control over events that affect their lives.*” (Arnould et al., 2005: 395) Within the context of a set of tasks, some people will believe that they can succeed (take effective action), whereas other individuals will believe that they will fail. Interviewee Jeppe has had experiences, which gave him self-esteem and self-efficacy:

I wouldn't say that I seek the challenges, but when I have done such a swing, I can then pat myself on the shoulder. [...] I have multiple times hung over the handlebars because I have braked sharply, as a driver overlooked me. I don't think that is particularly nice, but I'm extremely proud of the fact that I haven't hit anyone yet.”
(Jeppe)

The same is true for Mikkel. Being able to control a motorbike feels like a victory for him – and at the same time makes him proud and enhances self-esteem and self-efficacy.



[...] Same with the KTM: every time I switched the gear it wanted to get up on one wheel, so I had to fight to make it stay down. [...] That was a bit frightening. But in the end I learned how to control it. It was fascinating to overcome this fear and learn how to handle this bastard.

- *Does it feel like a victory when you get in control of such a bike?*

Yes, that's great." (Mikkel)



9. Summary of Analysis I and II

So far, cultural influences on consumption, mental mind-sets as well as self-concept and its components have been analysed in order to get an in-depth understanding of the motorbikers' consumption behaviour. But before going one step further and taking a closer look at analysis III, the motorbike brand as a relationship partner, the most important findings of the analyses so far shall be summarised.

In the course of chapter seven, two subcultures of consumption were identified: the Single Bikers prefer to ride the motorbike alone or in very small groups, whereas the Group Bikers mostly enjoy the company of others while they are on their bike. The Group Bikers furthermore can be divided into two branches, which are the Male Community Bikers and the Couples with the main difference that the first branch usually bikes with male friends whereas the couples ride together on one bike. The most important point of difference between the two subcultures is that both prioritise other core values of motorbiking. The Single Bikers highly value the effects of mental relaxation and empowerment when they bike. Both can be described as mental models of subculture 1 or as shared mental frameworks. In comparison, the Group Bikers stress the effects of affiliation and freedom, which can also be explained as mental models of subculture 2. However, this does not mean that these core values or mental models are exclusively assigned to each subculture; it is just the way how they prioritise. Next to these core values, other values as, for example, experiencing nature also played an important role, especially amongst the Single Bikers and the Couples.

Out of these four key mental models, a grid was developed showing how all feelings are connected and interwoven. It became evident that one particular mental model was interrelated with all the others, which is freedom in combination with joy and pleasure. That is why freedom can be determined as the glue of the grid and thus the glue of the motorbike culture.

Additionally, one ultimate core value or comprehensive mental model could be identified: Mental Transformation. The motorbike is a common device of transforming the self among the subcultures. This is due to the motorbike and the motorbike clothes, for example, which represent a uniform. By putting on this uniform, motorbikers transfer from one self to another – from an actual self to a desired self. Moreover, the uniform also establishes a feeling of equality among



the bikers. They transfer their actual self into the desired self of a biker, they take a different role when they bike. Sometimes, it is even an escape from everyday life.

In the course of chapter eight, we took a closer look at the identity and self-concept of the motorbikers. It became quickly evident that the eight bikers have similar ways of integrating their motorbikes into their extended self, which is also shown by the mental models: they share mental frameworks which make them extract similar meanings out of their motorbike. However, the degree or level of integration differs. As we have seen, individuals integrate possessions into different layers of their self-concept (see p. 70). It can also be argued that the motorbikers integrate their motorbikes into different layers and thus levels of their self-concept; the closeness to the core-self varies. Morten, for example, even mentions he is a motorbike indicating a layer of the extended self, which is very close to his core-self.

It can additionally be stated that “the biker” can be a situational self. René, for example, transfers from his actual self, which is the working family father, to a biker from time to time. Thus, the biker can be determined as a desired self. Important to mention in this context is the close connection of the motorbiker as a desired self to self-efficacy and self-esteem. The bikers are driven to optimise their driving skills and, thus, to enhance their self-esteem.

“The biker”, however, might also display a feared self – connected to stereotyping. Allan for example clearly tries to avoid the company of “the typical biker” in order to not being associated with them. The same holds for Mikkel, who does not want to be compared to racist motorbikers.

As the closeness of motorbikes to the individuals’ core selves varies, so does the degree of relationship with particularly motorbike brands. Based on the four core mental models, the ultimate core value of mental transformation and the individuals’ self-concept, we will now investigate those relationships in depth.



10. Analysis III: Brand Relationship

A relationship is defined as “*the connection between two or more people or groups and their involvement with one another, especially regarding the way they behave toward and feel about one another.*” (Encarta World English Dictionary, 2009) Furthermore, “*for a relationship to truly exist, interdependence between partners must be evident: that is the partners must collectively affect, define and redefine the relationship.*” (Hinde, 1979, in Fournier, 1998: 344)

10.1 The Motorbike Brand as a Relationship Partner

As we have seen before, all eight motorbikers have a close relationship to their motorbike. Some of them integrate their motorbike more loosely into their extended self, whereas some integrate it rather close to their core-self. The motorbike itself is therefore an important relationship partner in the lives of Morten, Steffen, and the others.

Relationships have a core purpose according to Susan Fournier (1998): they add meaning to a person’s life. As being analysed, motorbikes and the hobby of biking add meaning to our eight biker’s daily life. The motorbike is a mental transformation device. Therefore, it can be stated that it is a relationship partner for the motorbikers. Additionally, relationships are distinguished by the nature of their benefit to the participant or consumer. The motorbike indicates psychosocial identity functions, as, for example, reassurance of self-worth or social integration (Fournier, 1998). Relationships are also built upon repeated exchanges between two parties known to each other (Fournier, 1998), in other words they are based on shared rituals. It becomes clearly evident that motorbikers have a very strong relationship towards their bikes, close to a “Best Friendship”, which according to Fournier (1998: 362) is a “*voluntary union based on the reciprocity principle; the endurance of which is ensured through continued provision of positive rewards; characterised by the revelation of true self, honesty and intimacy.*” Therefore, an even intimate relationship between motorbike and biker is not deniable. But how are relationships to actual motorbike brands constituted among the interviewed bikers?

All in all, there are certain degrees of relationships to motorbike brands. On the one hand, there are the bikers that do not value the brand of their bike very highly – a fact that was also



discovered during the online survey where the brand was the least important factor during a purchase decision for the majority. Aage, for example, says the brand is not important to him, he rather values the safety and comfort of a bike:

“- Is the brand important for you?

Not at all.” (Aage)

Jeppe, for example, has a similar attitude. The brand is not important to him; still, there are brands that he does not want to have a relationship with:

“- When you choose a motorbike, is the brand important for you?

No, it is not, but there are some brands that I would not buy. But if it's Honda, Suzuki, Triumph, or BMW, I actually don't care.” (Jeppe)

This can be due to the fact that some brands do not fit to his identity and maybe even display a feared self. The same holds for Mikkel. He is not very brand-conscious. However, there are some brands that he does not want to be connected with:

“Of course, we are always making fun of each other like: Okay, you are driving a Honda... Honda, come on! Take a Suzuki! But that's just for fun.” (Mikkel)

It can hence be argued that all three have a rather casual friendship form of relationship to their motorbike brands. They prefer some brands but do not have committed partnerships with them.

Steffen, as explained before, pursues the desired self of being anti-mainstream. This is also mirrored in his relationship with his motorbike brand Guzzi:

“ – Is it important for you to ride a motorbike brand that people know?

No, it's not. Otherwise I would not ride a Guzzi, but a Honda or BMW.” (Steffen)

He mentions that the brand is not important to him, but still he rides a Guzzi to display his identity of being anti-mainstream. Therefore, it is being indicated that his form of relationship to Guzzi resembles a best friendship – on the basis of being different from others.



Svend Erik, on the other hand, is very attached to his favoured brand BMW, indicating a relationship form of committed partnership, which is strongly based on trust and commitment to stay together in any circumstances (Fournier, 1998):

“BMW is particularly purchased by people of the older age, since it is a little more expensive. And for me, BMW’s quality is important. It is also a comfortable bike, you sit well and you can drive it without getting tired. [...] If you once bought something you are satisfied with, you stick to it.” (Svend Erik)

All in all, it becomes visible that different degrees of relationships to brands exist among the bikers, from casual friendships to committed partnerships and best friendships. To the motorbike itself, without considering the brand though, all bikers seem to pursue the close relationship form of best friendship.

10.2 Brand Communities vs. Subcultures of Consumption

According to Muniz and O’Guinn, “*a brand community is a specialized, non-geographically bound community, based on a structured set of social relationships among admirers of a brand. [...] Like other communities, it is marked by a shared consciousness, rituals and traditions, and a sense of moral responsibility.*” (Muniz et al., 2001: 412)

The eight interviewed motorbikers are all involved in some motorbike community on a more or less frequent level or at least plan to. However, there are major differences between brand communities and hobby communities.

A lot of the interviewees are or were actually members of a branded motorbike community. Mikkel, for example, is member of an online community that is particularly about his Suzuki motorbike. The same holds for Morten. When he got his motorbike, he joined a specific Honda brand community. However, the motivation to be a member of a brand community is mostly not because they admire the brand itself but rather because they are searching for knowledge about a particular brand or motorbike:



“I am in an internet club which is only for my motorbike, but that’s all. I don’t think there is any club in Copenhagen for my brand, but that’s not really important. The important part is to meet people and doing things together, to socialise.” (Mikkel)

“The reason for joining the [Honda VFR] club was that I had [...] a lot of know-how about this bike and I wanted to offer this knowledge to other members. [...] Therefore it was a brand-specific club.” (Morten)

It can be argued that other key values of a brand community are more important to them. Considering Muniz and O’Guinn, one characteristic of a brand community is the consciousness of a kind: *“Members feel an important connection to the brand, but more importantly, they feel a stronger connection toward one another.”* (Muniz et al., 2001: 418) We can also find evidence here: Mikkel mentions that he puts a strong focus on socialising and rather not on the particular brand. A further characteristic of a brand community is moral responsibility, which is *“a sense of duty to the community as a whole, and to the individual members of the community”* (Muniz et al., 2001: 424), including assisting in the use of the brand. Morten, for example, clearly states that he became member of a Honda community to share his special know-how with other Honda bikers. The same is true for Svend Erik, but also for most of the other interviewees:

“- What is so different about a motorbike trip where there are only BMW drivers participating?”

“It is the fact that we all talk about BMW and we have a lot of experience with our own bikes. Maybe you have a problem you want to solve and somebody else can help you.”
(Svend Erik)

Hence, it is obvious that the eight motorbikers join and enjoy brand communities – but not for the sake of admiring the brand. It is rather a social context, since they use brand communities to meet people with similar motorbike experiences and to exchange particular knowledge about the brand.

Additionally, most of the bikers prefer communities, which are not brand-specific over branded communities. They all think it is much more interesting to meet people with different brands but similar interests. Allan even says:



“Focusing on one particular brand that would to me signalize single-mindedness. [...] Generally it’s more important for me to have all kinds of motorbikes in a club, because then the focus will be on the riding itself.” (Allan)

It can, thus, be argued that brand communities in this context rather exist to share knowledge among bikers. Brands in brand communities seem to be social objects moving away from the traditional view of being objects to satisfy functional or hedonic needs. However, there is not always a particular brand at the centre. Motorbike communities then are rather hobby communities and correspond merely to subcultures of consumption: People share mental frameworks of motorbike consumption, for example, mental relaxation or freedom, and do not always share the passion for a certain brand. Therefore, the concepts brand communities and subcultures of consumption must not be regarded as similar.



11. Discussion

Our research aimed at answering the question of how a new brand in the motorbike market can understand its target audience's mind-set and create relevant meaning for its products in order to gain a competitive advantage over established market players. This research question also implied a subquestion, namely which symbolic values of motorbiking can be uncovered within the target audience and how a new brand can use those to communicate to its target audience. We furthermore wanted to clarify how a new brand can create brand resonance and establish a relationship between its brand and its customers. To answer these questions, quantitative research as well as qualitative research has been conducted and provided several findings. Before we enter our discussion containing theoretical contributions, a comparison to the Harley-Davidson phenomenon as well as managerial contributions, we will shortly summarise our key findings.

Key Findings

First of all, the motorbike culture shows different subcultures according to our findings. Mainly, the motorbikers can be divided into the Single Bikers and the Group Bikers, what expresses their level of companionship while biking – one of the most obvious points of difference. Both subcultures have different core values that they prioritise highest. Hence, they apply different mental models when they bike. However, mental transformation is the ultimate core value among all bikers and can, thus, be regarded as a core finding of this thesis.

Second, we explored the self-concept of the motorbikers in depth and found out that the bikers integrate their motorbikes in different degrees into their extended self, but extract similar meanings out of it – according to their mental models – which is another key finding. Furthermore, we discovered that the transformation to the desired self and the avoidance of feared selves, which are connected to stereotypes, play a major role during motorbiking.

Third, the relationship to the motorbikes and their brands has been investigated. It is important to mention that the motorbikers all have close relationships to their motorbikes as such, differing according to their level of integration into their extended self. However, it became evident that the brand as such is often regarded as only little important by the bikers. Our eight bikers have a



higher interest in establishing relationships with other bikers than with a particular brand. Therefore, we suggest that, within the motorbike culture, the social and cultural aspect of motorbiking is often of higher importance than owning and riding particular motorbike brands.

Theoretical Contribution

Other researchers came to similar conclusions during their research, even though they took a look at other markets than the motorbike market. Muniz and O'Guinn, for example, argue that brands are social and move away from a traditional consumer-brand-dyad to a consumer-brand-consumer-triad (Muniz et al., 2001). Similarly, Susan Fournier (2009: 107) stresses: "*People are more interested in the social links that come from brand affiliations than in the brands themselves.*" Our research shows similar results, as the motorbikers have a very high interest in communing with like-minded people. However, we can still go one step further: Motorbikers value communing with people that have the same hobby and share similar mental models higher than communing with bikers that drive the same motorbike brand. We can, thus, state that sharing similar mental frameworks is of higher importance than sharing interest for a particular brand. As explained before, both have different underlying motivations, though: Motorbikers do search for particular brand communities in order to share knowledge or get help. But they search for non-branded communities to share their hobby of motorbiking. We can, therefore, argue that motorbikers are most likely more loyal to their hobby and their subculture of consumption than to particular brands.

Taking this thought one step further, it appears that particularly in the motorbike market consumers show the same behaviour as shown in Muniz and O'Guinn's triad. However, considering McCracken's Model of Meaning Transfer explaining the extraction of meaning from brands to the consumer, the effect of culture and subcultures of consumption seems to be neglected.

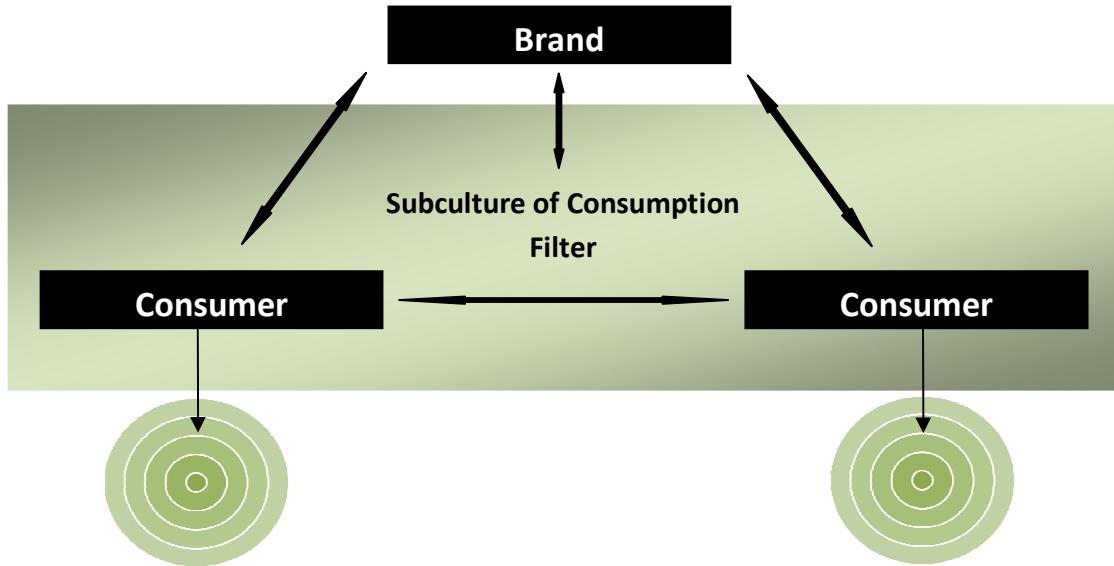
As Firat and Venkatesh (1995: 251) explain, "*it is not to brands that consumers will be loyal but to images and symbols, especially to images and symbols that they produce while they consume.*" Motorbikers extract meaning out of motorbiking that adds value to their daily life. In this case it is mental transformation. Hence, we suggest that motorbikers are more loyal to mental



transformation, thus the effect of motorbiking, and to their subcultures with their different shared mental frameworks than to brands.

Therefore, the consumer-brand-consumer-triad needs to be extended by this cultural factor. It can be argued that a consumer's relationship to a brand in the motorbike market is influenced by shared mental frameworks of the subculture of consumption. That is why a cultural filter has been added:

Fig. 20: Extension of the Consumer-Brand-Consumer Triad



This brand relationship model is suggested to explain how culture, especially subcultures of consumption and their mental models, impact the brand-consumer-relationship. First, it shows that consumers have relationships with other consumers within a subculture of consumption. Second, the brand has to enter the cultural filter and represent it, in order to reach the individual consumer and establish a relationship with him. Third, the model explains that all relationships are mutual – thus, the brand can provide meaning for the consumer as well as the consumer can provide meaning for the brand. Furthermore, the brand does not only establish relationships with the individual consumer, but also with the subculture of consumption consumers are acting in. The consumer, eventually, extracts meaning out of the relationship with the brand through his

filter of shared mental models into his extended self – the level of integration can vary from very close to the core-self to only displaying a situational self once in a while.

We, therefore, argue that the brand itself is not the core of the relationship triad but it is a mutual and equal relation between the brand, the subculture of consumption and the individual consumer.

Brand Loyalty vs. Brand Commitment

As stated earlier, our research indicated a higher commitment to communities and to one another between motorbikers than to the brand. Again indicating that the brand is not the centre to which motorbikers connect, we suggest that the role of the brand can be identified as an affecting element rather than a defining one for the relationship. Following Eugene Yiga (2010), it is important to understand that commitment (which is about deep connections in the mind) is not the same as loyalty (which is mostly about behaviour). Commitment seems to be a stronger level of connection than loyalty, thus, commitment is where the gold lies. Hence, when exploring the highest level of brand equity, resonance (Keller, 2008), it contains particularly four elements: loyalty, attachment, community, and engagement. But given the fact that loyalty and commitment are not equal and not on the same level, a hierarchy within the top of the hierarchy of brand equity may exist. If loyalty is connected to behaviour and commitment to the mind, loyalty can be argued to be more sensitive to switchers whereas commitment with a mental engagement seems deeper rooted in the extended self. Thus, the hierarchy within the top of brand equity will, according to Yiga (2010), place commitment at the highest and loyalty below.

Furthermore, so-called ‘community brands’, which are user-generated products and services, offer a challenge to traditional brand loyalty, as community brands have articulated a new interest in consumers shaping product development (Fueller & Hippel in Precourt, 2009). This can lead to co-branded products like Nike ID where customers design their own products, but still stay within the framework of the brand. Or it can lead to home-made further developments of the products, so-called customisations, as seen in the motorbike industry. Our research shows that customisation is practised by some bikers and a few manufacturers to some or to a high degree, whereas Lauge Jensen is practising it to the highest degree yet seen by manufacturers in the



motorbike industry. Our research shows that consumers are customising their motorbikes in a way to express themselves and to give the motorbike an individual touch rather than creating a co-brand product to the brand portfolio of a specific motorbike brand.

“It gives the bike a personality, some signals the owner or creator wants it to send.”

(Morten)

“Well it is the individual touch. It is something you accomplished, there exist no others. [...] That is why some people disassemble their motorbikes into atoms to create an individual touch.” (René)

Our research shows that the motorbikers are looking for challenges that they can overcome in order to gain victories and, accordingly, self-esteem and recognition from fellow motorbikers. The motorbikers are loyal to their subcultures of consumption rather than to specific brands, thus, they show high commitment to the product category and to the local community rather than brand loyalty.

The Harley-Davidson Phenomenon

Our findings of high commitment to local communities rather than to brands differ significantly from the brand relationship seen in Harley-Davidson communities. A study on the brand community build on the Harley-Davidson Posse Ride done by Fournier, McAlexander, and Schouten (2000) shows high evidence of brand loyalty and brand commitment from the Harley bikers. The loyalty and commitment seems so high and so intense that the manager of the Harley Owners Group (H.O.G) Events Team even compares it to the Hitler times: “*We say we are going, and they come – just because they believe in Harley. It is scary. Kind of like Hitler.*” (Fournier et al., 2000: 4) Thus, Harley-Davidson manages to create a brand relationship saying ‘we hail they follow’. Harley seems to gain both behavioural loyalty and mental commitment from bikers. This phenomenon seems rather unique within motorbiking, as far as our research shows. To enhance this commitment to the Harley-Davidson brand and the lifestyle experience Harley can give and in order for the company to get closer to its customers Harley-Davidson forms the Harley Owners Group (H.O.G) in 1983. (Fournier et al., 2000) The group arranges rides annually, and certain



rituals and an oath have been attached to the group. Thus, Martin Lindstrom (Warc Exclusive, 2009) identifies a sense of belonging as a core brand attribute of Harley-Davidson similar to the one seen as a pillar of any faith or religion. The sense of belonging among bikers is also seen in our research findings, but the rituals and the oath stand very much in contrast to our findings. Our research shows a need for freedom among the bikers, to feel no strings attached, and to have no obligations. Hence, the bikers choose local communities rather than clubs with rituals and obligations.

“In the Harley subculture, an important indicator of status is commitment to riding” (Fournier et al., 2000: 14). Some Harley drivers have even tattoos showing which longer Harley trips they have participated in, like for example the Posse Ride. The commitment to riding is not unique for Harley drivers. This commitment has also been identified in our research. Driving experience and commitment to riding are highlighted, as a point of recognition from fellow riders. Jeppe, indeed, underlines the fact that he is one of the most participating motorbikers in the local motorbike community. Morten highlights that people should use the motorbike for what it is intended to, namely riding, indicating his high commitment to riding. The Harley driver Jeff (Fournier et al., 2000: 15) agrees, *“If you own it, why not ride it?”* Additionally, Steffen highlights the point of recognition by sharing driving experiences and knowledge about motorbikes, particularly in the case of new drivers joining the community. Steffen regards it as rewarding to share knowledge and to show what he has gained from his commitment to riding. Thus, manufacturers, marketers, and management teams cannot neglect the importance of motorbikers’ commitment to riding; either it is connected to brand loyalty as in the case of Harley, or to loyalty to subcultures of consumption, as shown in our research.

Due to the strong development of the H.O.G. and due to its many committed bikers, Harley-Davidson may be considered as an icon brand (Brookes et al., 2006). Following Holt (2003), brands achieve iconic status, when their values assume ‘mythical dimensions’ within communities. *“[I]cons are built according to principles entirely different from those of conventional marketing. These brands win competitive battles not because they deliver distinctive benefits, trustworthy service, or innovative technologies (through which they may provide all of these). Rather they succeed because they forge a deep connection with the culture.”* (Holt, 2003: 1) In effect, for some brands there may be a change from the brand being owned by marketers to



the brand being owned by the consumers (de Chernatony, 1993 in Brookes et al., 2006). This is the case with Harley-Davidson where the Harley bikers not only have a relationship to the Harley brand, but the H.O.G. in itself is a brand that represents a relationship to a community (Gummesson, 2002 in Brookes et al., 2006). Accordingly, as indicated earlier, the relationship goes both ways; from brand to consumer and vice versa from consumer to brand. However, even though this two-sided relationship is seen with other brands, too, and as it was also shown in our research findings, as the interviewed bikers indicated how certain type of bikers affect the image of the motorbike brands, the high level of both brand loyalty and brand commitment to the Harley-Davidson brand is rather unique in the motorbike industry. However, it is also important to note that "*not all brands have to be so-called 'iconic' in order for consumers to build some kind of relationship with them*" (Brookes et al., 2006: 7). This is also reflected in our research findings and in our analysis of brand relationship, where the interviewed bikers are identified to have different degrees of relationships to the brands of their motorbikes, from a casual friendship to a more committed partnership.

Managerial Contribution

The H.O.G. brings the company closer to the true Harley-Davidson fans and helps the staff understand the customers' demands and dreams. However, the question is, if this is the recipe to success? It might have been for Harley for some years or even for a generation, and Harley-Davidson may be the ultimate brand icon in the motorbike industry (Lidstone, 1997), but what is it worth when market trends show that the success of Harley-Davidson is diminishing, as their brand value and market share are declining (Interbrand, 2010). Harley-Davidson seems to fail in appealing to the new generation, thus, Harley might not have the secret recipe, at least not anymore. Our research shows a high interest for communities and the social aspect of riding, hence players in the motorbike industry cannot neglect the importance of it. However, the research did also show a fairly low interest for the brands and particularly brand communities. Consequently, it might be beneficial to tone down the focus on the brands in the light of communities and, instead, encourage communities to be formed around core values and mental maps shared by bikers instead of brands. Such communities do already exist to some degree, as the local communities referred to in our research by the interviewed bikers, which are built upon



common values like enjoyment of riding and socialising. It is our suggestion for upcoming brands to tap into this gap.

According to Interbrand (2010), from a consumer perspective, there are two trends that stand out above others. There is an increasing requirement for brands ‘I can trust’ and a shift in social and consumer networking. This is also reflected in our research findings, as the interviewed bikers do not seem particularly brand focused and brand loyal, but they are certain in terms of brands they would not buy. Instead of being brand loyal the bikers tend to list a few brands that they trust in terms of quality, performance, and fulfilling specific consumer needs. Only one biker, Svend Erik, seems relatively brand loyal to the BMW brand, but also here it is a matter of trust. The BMW touring bike is fulfilling Svend Erik’s needs and he trusts it to be secure and of high quality, both highly prioritised by him and his wife. The importance of the second trend of social and consumer networking is clearly shown in our research findings, too; most of the bikers value the social aspect of biking to some or to a high degree. For some bikers, like Jeppe and Mikkel, it is the key motivation to bike and the actual driving force. The shift is seen in the way consumers socialise and network compared to what is seen earlier. It has become a more social aspect to consume, thus, subcultures of consumption are created.



12. Practical Implications

As we have seen, the strategy of branding underwent some major changes during the last decades. It moved from cultural engineering – where marketers instructed consumers on how to spend their money with rather functional benefits – to the postmodern branding paradigm – giving the consumers the possibility to form their identity with brands whose meaning is provided by marketers. This movement already shows a development from an orientation on functional benefits to more emotional and hedonic benefits that give consumers an extra value.

However, as our research shows, branding is moving further. We found out that the brand is not the focus of attention any longer. Consequently, the strategy of providing product meaning to the consumers that is intended by marketers has to be reworked. As Fournier (1998: 367) said already 12 years ago: “*This reality – that consumers’ experiences with brands are often phenomenologically distinct from those assumed by the managers who tend them – commands a different conception of brand at the level of lived experience, and new, more complex approaches to the social classification of branded goods.*” Hence, we move from a branding approach focusing on hedonic needs and emotional benefits to an approach focusing on the consumer’s identity and the impacts of subcultures.

It is not only about the individual. It is about the subculture the individual acts in and through which he filters product meaning. That is why we recommend marketers to put more effort on understanding subcultures of consumption around the individual and on creating a brand that is telling a cultural story – fitting to the subcultures’ mental models. A brand has to take inspiration from culture and has to give inspiration back that the consumer can extract in order to create his identity. In this way, it becomes a mutual relationship.

As mentioned earlier, Douglas Holt (2004) developed a new branding strategy called ‘cultural branding’. According to him, cultural branding aims at creating iconic brands – being cultural icons. His idea is that iconic brands in order to be successful need to create ‘myth identities’ targeting myth markets, thus, leaving conventional strategies focusing on functional and emotional benefits behind in order to concentrate on establishing cultural stories. Although his idea of cultural branding is rather abstract and a little vague concerning its practical application, it reveals some essential aspects: Namely that brands more and more become symbols of cultural



ideas and that consumers use brands to create an identity that they share with like-minded people. Accordingly, a brand can be regarded as a means to facilitate social connection among individuals in a subculture.

Volkswagen was very successful already in the mid 1990's with a communication campaign that represented a cultural identity instead of functional and emotional benefits. After discovering through research that the typical Volkswagen customer loves to drive and sees more in a car than a transportation device, the campaign 'Drivers wanted' was launched by the company addressing the car-owners who are committed to their cars and who value creativity and spontaneity in their everyday life. The campaign⁶ included neither claims nor superlatives, but rather displayed a feeling or experience and a way how it fits into life. As a minor player in the American market, this unconventional approach got Volkswagen a renewed foothold in the industry. (Warc, 1998)

We now want to take a closer look at the implementation and recommendation for the case company Lauge Jensen by establishing a positioning and communication overview for the brand. As an implementation framework, Percy and Elliott' Five-Step Strategic Planning Process will be applied and adjusted according to the findings of our research.

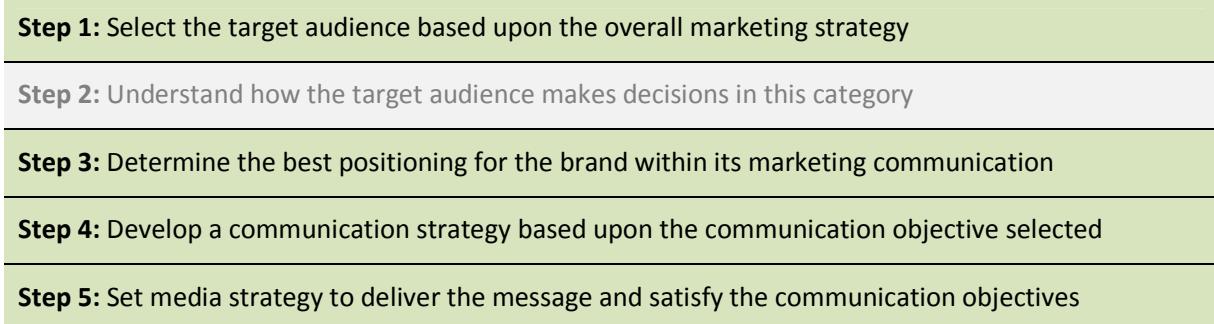
12.1 Recommendations for the Case

Percy and Elliott developed a Five-Step Strategic Planning Process in order to provide useful planning considerations for a comprehensive positioning and communication strategy. This process is first starting off with a review of the current marketing objectives and strategies and then followed by five steps:

⁶ See Appendix 3 for the VW New Beetle execution as an example.



Fig. 21: Five-Step Strategic Planning Process



(Source: Percy et al., 2009)

In this chapter, all steps will be applied and adjusted by our research findings. Only step two will be left out, on the one hand due to limitations of this thesis and on the other hand, due to the profound consumer behaviour knowledge that has already been established.

Objectives

Lauge Jensen's mission is "*to create lifestyle motorcycles for the choosey international buyer with a passion for motorcycles*", already indicating the chosen target group. The company's vision can be regarded as the overall marketing objective at the same time: It is "*to become a leading international brand in lifestyle motorcycles for the quality-conscious buyer.*" (Lauge Jensen)

In order to reach this overall objective, it is necessary to state secondary marketing objectives. First, as a short-term goal, it is important to increase brand awareness. Our research already indicated a level of awareness about the brand among the motorbikers. All eight interviewed motorbikers have heard of the brand before and know what kind of motorbike Lauge Jensen produces more or less. However, as Lauge Jensen is still fairly new on the market, this goal has to be pursued further to create higher awareness and better knowledge about the brand. As we discovered during the interviews, the motorbikers all have very different images of the brand in their mind, for instance from a 50 year old lady to a 20 year old boy – so there is a need for



consistency. Second, as a mid- and long-term goal, the brand has to develop a stable image that fits to the target group's consumption culture and to provide symbolic meaning that adds value to the consumer's daily life. It is important that the brand is considered as relevant for the consumers within their commitment to motorbiking – otherwise it will not get a foothold in the industry. Third, the long-term goal of Lauge Jensen is to establish loyalty and commitment to the brand.

Step 1: Selecting the Target Audience

As Lauge Jensen is a new brand and a fairly new business, it has to attract a lot of new customers. On the one hand, these could be customers that are already familiar with the motorbike category and switch the brand. On the other hand, new customers can also be new to the category, for example, bikers who just started their hobby. It is evident though that a motorbike purchase is a high involvement decision. That is why customers at least need to have some experience with the category.

What do we know about the target audience? As Lauge Jensen explains, it is "*buyers of more expensive and unique motorbikes who often are mature family fathers with good jobs and who cannot identify themselves with the traditional stereotype of bikers. Lauge Jensen's concept shall give them a more luxurious experience, where tattoos, long hair and dirty jeans are not a necessary part of it.*" According to our analysis, this definition of a target group is heading into the right direction. First, it was shown that mature family fathers often return to their hobby of their twenties after their children have grown up. Furthermore, there is the notion of the feared self that most of the bikers do not want to be connected to or identified with – which is the typical biker stereotype mentioned above. Consequently, it is recommended to target motorbikers with a more decent lifestyle. Lauge Jensen, furthermore, sees the wealthier customer in the target audience. It is obvious that the high-end or luxury segment is an important part of the target group, as they provide the necessary economic resources to buy a customised bike of such a high price. However, as already mentioned before, we fear that the company is excluding a small, but still very important group of bikers with this strategy. There are motorbikers that pursue the dream of a customised motorbike and save up in order to be able to afford. In fact, it is all a matter of prioritising. Consider for example René: He says, he is not able to afford a Lauge



Jensen bike right now, but he is still interested in having one. Thus, when his children have grown up, his priorities can change in favour of fulfilling his own dreams. Thereby, René already now belongs to the target group, because he is not able to afford now but would be in a couple of years. This clearly indicates that the focus is not exclusively on a wealthy target audience, but on one that pursues dreams.

It is, furthermore, recommended to target those bikers who do not have a natural interest in engineering and repairing. Morten, for example, is highly motivated to create his own bike according to his imagination. He obviously does not belong to the target group as he wants to adjust and rebuild his motorbike himself. Steffen, on the contrary, says that he fears to destroy his bike when he tries to work on it himself, because he does not have enough knowledge about the different parts of a motorbike and is not interested in gaining it. Still, Steffen is highly interested in expressing his personality and being anti-mainstream. He, therefore, belongs to the target audience.

Eventually, it is recommended to take subcultures of consumption and their mental frameworks into consideration when defining a target group as they indicate lifestyles according to which motorbike consumers can be segmented. Regarding our findings, Lauge Jensen should put a focus on targeting motorbikers that belong to the male community subculture sharing the mental frameworks of affiliation and freedom. This is due to the different motivations and expectations of a motorbike that the other subcultures have. The couple bikers for example ride together on their bike, often taking longer journeys. Their main concern is that their bike is providing comfort and safety for two persons, design retreats to the background. Since the Lauge Jensen motorbikes focus on customised design, the couple bikers will not be the right group to target. We also found out that the single bikers highly value a more sporty design and do not feel a connection to the chopper motorbike style. They rather drive alone, in their own speed, to enjoy a feeling of empowerment and mental relaxation. The male community bikers, however, use their motorbikes for shorter trips with their biker friends. Some of them also explained that they enjoy getting attention from others for their motorbikes. All of them value the design of a bike rather high. We also believe that a Lauge Jensen motorbike is a bike that a motorbiker would like to show to his fellow bikers since a customised bike is supposed to represent the identity of the owner. This is



why the male community bikers and their shared mental models should be taken into consideration for the positioning and communication strategy.

Step 3: Determining the Best Positioning

With an understanding of who the target audience is and which subcultural affiliations and shared mental models underlie, we are now able to address the issue of how best to position the brand Lauge Jensen in the motorbike market. Before we answer this question, we first want to define and set boundaries for the motorbike market in general.

There can be different ways of classifying types of motorbikes: describing how the motorbikes are put to use, or the designer's intent, or some combination of the two. Generally, the motorbike market can be divided into two categories: heavy-weight and light-weight. However, sub-categories like Touring, Sport, Off-Road, and Chopper/Cruiser are more commonly used. Touring motorbikes belongs to the heavy-weight category, and here comfort is classified as the core value, which is also highlighted by the BMW couple interviewed driving a touring machine. BMW, Honda Gold Wing, and Harley-Davidson Ultra Classic are some of the motorbikes belonging to this category. The two light-weight categories Sport and Off-Road value speed and horsepower as important attributes and the sport bikes sometimes go with the nick name 'plastic rockets' due to low weight and high speed. Speed and horsepower are essential to the original purpose of the two types of bikes, as they can be used for either road races or off-road races; thus, these two types of bikes can also be categorised as Dual-Purpose bikes. Ducati, Kawasaki and Suzuki are some of the most known brands from the Sport category, whereas KTM and BMW are the most known brands in the Off-Road category. Naked or Standard bikes belong to the third sub-category of the light-weight category. These bikes are best recognised by their small fairing if they have a fairing at all. Many brands have Naked or Standard bikes as part of the product portfolio - one of them is Moto Guzzi, which is also mentioned by interviewee Steffen. Chopper or Cruiser motorbikes also belong to the light-weight category; they are sometimes referred to as 'café bikes' that bikers show off, as design is often valued higher than comfort. Yamaha, Harley-



Davidson, and Orange County are known players in this category. This is also the category the brand Lauge Jensen belongs to⁷.

However, as explained before, the motorbike market segment to be targeted cannot be described only in terms of rational or functional characteristics. We also have to clarify behavioural facts like motivation and occasion for motorbiking and, most importantly, the cultural world of consumption – a myth market, as Holt very abstractly calls it. This clarification shall help to get an understanding of how consumers actually view the motorbike market. So why do they motorbike? Our research has shown that a main motivation for bikers to step on their bike to take a ride is mental transformation. Bikers undergo a transformation of their self while they bike – they approach their desired self. Underlying core values for our target group are social affiliation and experiencing freedom. Furthermore, when do motorbikers bike? This is closely connected to the motivation to bike. There might be fixed biking schedules as well as spontaneous rides, both highly valued by our target group. As an example, most of them meet their biker friends once a week for a ride on a regular basis. Still, it is also possible to organise spontaneous trips after work or during the weekend as they mention. It is always an action in order to satisfy their need of mental transformation.

From this description, we can see that it is much more important to define the market in terms of motivation and shared mental frameworks than in terms of functional characteristics, as this more resembles the way motorbikers view the motorbike market. Therefore, we can say that the market segment we need to consider can be called “leisure motorbikes” in opposite to for example “transportation motorbikes” or “track motorbikes”. Moreover, taking the mental models into account, it becomes obvious that Lauge Jensen as a leisure motorbike is not competing against transportation or track motorbikes at all, but seems to compete against brands in its own category as well as against brands in other categories that are also addressing the need of mental transformation as, for example, mountainbiking or travelling.

After having identified the market, it is important to make a decision if the brand should be centrally or differentially positioned, and if it should be either user- or product/benefit-oriented. For Lauge Jensen, we can clearly determine that the brand should be differentially positioned, as it is a niche brand. It is offering customised motorbikes to a niche segment of motorbikers – a

⁷ For examples and pictures of the different motorbike categories, see Appendix 1.



benefit clearly differentiating the brand from market leaders as Harley-Davidson or BMW who serve a very broad segment. Furthermore, Lauge Jensen should adopt a user-oriented positioning strategy according to our research findings. User-oriented positioning particularly addresses the user; the user is in focus, not the product (Percy et al., 2009). This is especially recommended since Lauge Jensen, as a niche brand, has to deliver relevance for potential customers that is completely different from that of other players in the market in order to gain a competitive advantage.

According to Percy and Elliott (2009), the last step is to define the benefit focus: if the underlying motivation of consumption is positive, the benefit should have a focus on the emotional consequences (Percy et al., 2009). Here, however, we recommend extending Percy and Elliott's theory by the findings of our research. Of course, it is obvious that the recommended benefit focus for Lauge Jensen should be of emotional nature rather than functional nature. Still, the benefit focus should be chosen according to shared mental frameworks of targeted subculture of consumption. In this case, Lauge Jensen's benefit should clearly represent mental transformation and reaching the state of the desired self. In fact, this means that the brand should tell a cultural story that presents important core values and is woven out of the target group's two mental models – which are affiliation and freedom – as these values represent the filter through which motorbikers experience their hobby. Lauge Jensen needs to address exactly this cultural filter. Therefore, it is not important to tell the potential customer what the brand can deliver functionally and emotionally – but to offer it as a cultural resource that the customer can use to create his identity and self-concept.

Step 4: Developing a Communication Strategy

The next step of the planning process is to develop a communication strategy. Creating brand attitude is, according to Percy and Elliott (2009), dependent on two components: the level of involvement and the kind of motivation to purchase it (Percy et al., 2009). As mentioned before, a purchase of a motorbike is a rather high-involving decision that a potential customer connects to a higher risk of a wrong decision and that, thereby, needs a longer purchase decision cycle. Furthermore, the underlying motivation is positive: the motorbiker wants to transfer his self



mentally to approach his desired self. Both facts, hence, lead to a high-involvement transformational brand attitude strategy. The critical concern here is to establish authenticity. Furthermore, the target audience has to personally identify with the brand as it is shown in the execution. Thus, the execution needs to have a very strong underlying emotion appealing to the target audience (Percy et al., 2009). However, as our research showed, this is not enough. The execution of the communication strategy needs to tell a story that addresses the potential customer's core values of motorbiking, which he can identify with – as these work as a cultural filter to his self-concept and extended self. The execution, therefore, needs to engage motorbike culture and give the motorbiker extraordinary cultural resources of mental transformation in order to reach him and appeal to him. It is, furthermore, very important to create a communication strategy that does not only embrace the desired self but also separates itself from the feared self of the motorbikers, which is being connected to the stereotype of motorbikers with long hair, dirty clothes, and rough machines.

Without establishing a profound brand attitude basis for the brand Lauge Jensen, it will not be possible to even create a brand relationship with its customers in the long run. Therefore, this step is extremely important for Lauge Jensen.

In detail, we recommend a communication strategy that tells the story of the male community biker in contrast to emphasising the functional or emotional benefit of a Lauge Jensen motorbike: The male community biker has two roles, which is the family father and employee as well as the motorbiker. When he motorbikes, he enters a different world where he can experience freedom from daily routines and responsibilities while meeting his biker friends for a trip or biker venue. It is important that this world is the opposite of the “outlaw” world Harley is creating: none of the interviewed bikers can and does want to identify with this culture (the feared self). Thus, the cultural world that needs to be created is more decent. However, it is different from the world of the family father and employee in that sense that it transfers into a world where the motorbiker does not need to be responsible but can just do what he is up to and be who he likes to be. Here, next to the cultural world, the personal identity comes into play: The family father can mentally transform into an individual biker with a personalised motorbike. He can express his dream of being anti-mainstream as it is Steffen's dream, for example. Accordingly, our recommendation is to position the Lauge Jensen motorbike as ‘*A motorbike that lets you be yourself*’ or ‘*...express*



yourself, highlighting the transformational aspect. Another suggestion would be to position Lauge Jensen's motorbike as one '*...that expresses (or lives) dreams*', stressing the desired self. It is, furthermore, highly important that the communication execution supports the core values of freedom and affiliation. Thus, a single driver in the woods would be a wrong approach. Some media channels that further strengthen the community aspect will be recommended in the following.

In order to visualise our recommendation of engaging cultural identity in the communication strategy, we would like to introduce two examples of motorbike print ads that are very good examples and one example representing a less desirable approach.

BMW, for example, created a very emotional communication approach of transforming the self, promoting the start of the motorbike season. The transformation to the desired self is symbolised by the winter jacket making space for the motorbike uniform. Furthermore, it is not putting its focus on the brand – but solely on the consumer:

Fig. 22: Communication Example 1



(Source: BMW Saisonstart, 2010, German online execution)

Harley-Davidson started a very good approach on customised bikes and expressing the self-concept in 2006. The print ad itself is, as BMW's, very emotional and, as we recommend it as well, does not focus on functional or emotional benefits of the brand. The image itself is telling the story:

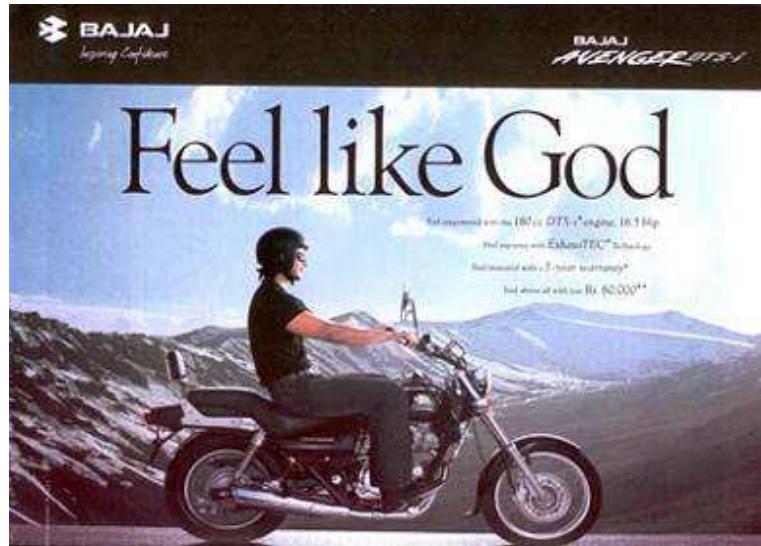
Fig. 23: Communication Example 2



(Source: Trendhunter, 2010)

However, there are less desirable examples. The motorbike brand Bajaj for example launched a campaign in 2007 that aims at addressing the underlying feelings of motorbiking. However, the ad is in our opinion very impersonal and weak, focusing on an emotional benefit supported by functional characteristics that according to our findings is not relevant for motorbikers at all ("feeling like God") and too general concerning its target audience:

Fig. 24: Communication Example 3



(Source: Grou.ps, 2007)

For Lauge Jensen in order to address a niche target group and gain a competitive advantage, we suggest to take the focus away from brand attributes and characteristics towards the bigger picture of the brand - most importantly to the cultural world of the consumers.

Step 5: Developing a Media Strategy

Of course, Lauge Jensen's strategy needs to be supported by appropriate media channels. Generally, it is important to mention that as a niche brand providing a high-involving product, there is no need for high frequency in the traditional media channels. A motorbike purchase is usually not an impulse-purchase but has a longer decision cycle. Accordingly, there is no need for high frequency but for a distinguishing positioning and communication approach and the right media channels.

But what are the right media channels? As Lauge Jensen's motorbikes highlight customised design, it is obviously dependent on the vision sense – therefore, radio advertisement is not

appropriate. During our research, we discovered that the two main media used by motorbikers are the internet and magazines. However, both media serve a different purpose.

Magazines, as a push-medium, are an important means of creating brand awareness. With print ads placed in relevant motorbike or lifestyle magazines, Lauge Jensen can increase the awareness of the brand among the bikers and establish a first impression of an image. The potential customer gains knowledge about the category and the brand.

Television advertisement, however, as another visual medium, is not recommended. Our research indicated that motorbikers are much more interested in other media when it comes to gather information about their hobby. Therefore, television advertisement should not be stressed. The same holds for outdoor media, as for example billboards.

The Internet, as a pull-medium, is more a means of creating brand attitude and commitment. We recommend Lauge Jensen to be not only prominent on an own website and online communities like Facebook, but to establish an online platform (for example a forum or a blog), which can be used by Lauge Jensen owners and – very importantly – also by owners of other brands, since our research showed that motorbikers tend to socialise not around brands but around people with shared mental frameworks. Such an online platform is a means for those motorbikers to connect with like-minded people and to exchange knowledge. Furthermore, it is a possibility for the brand to establish dialogue with a subculture of consumption and build mutual relationships. It is, therefore, recommended to put the user in focus on such a platform and not the brand.

Taking the subcultures' wish for affiliation into account, Lauge Jensen is recommended to concentrate on media channels and strategy that enable and facilitate socialising. Therefore, we highly recommend sponsoring events as a means of enhancing brand attitude and creating loyalty and commitment. By sponsoring festivals or biker venues, or even creating new events, Lauge Jensen can become a relationship partner of its customers, one that belongs into their subculture of consumption. Another idea would be to sponsor safety trainings for motorbikers to address self-esteem and self-efficacy.

Last but not least, being prominent on fairs and hosting open-houses increases brand awareness and attitude and, again, acts as a facilitator for people to connect with others having shared mental frameworks.



13. Limitations

From a competitive perspective, fierce markets demand differentiation and the addition of extra value like never before. If the brand is not clear and compelling, it will most likely quickly get lost in a sea of price-based competition (Interbrand, 2010). This is indeed relevant for a high-priced luxury brand as Lauge Jensen. Luxury brands do not compete on price but rather on attributes and values attached to the products. Thus, with a marketing strategy focusing on added cultural value for the consumer, Lauge Jensen will be able to target the less price-conscious consumer, who is part of its target audience. In this regard, one can then question whether the interviewed bikers belong to the target audience of less price-conscious consumers, and if not whether their mental maps and behaviours are relevant for the actual target group.

At first glance, it could be regarded as a limitation of this research paper that not all interviewees belong to the wealthier target group that, right now, is able to afford a rather expensive Lauge Jensen bike. This limitation is due to two aspects: On the one hand, it is difficult to identify the wealthy elite and on the other hand, we experienced limits trying to schedule an interview appointment with a top-earning motorbiker who is having a tight schedule. We were, furthermore, geographically limited in the way that we were not able to schedule meetings in various areas of Denmark. Thus, we had to cluster the interviews according to geographic residence, or schedule meetings in the Copenhagen district or the Horsens district (location of Lauge Jensen A/S).

However, we still consider our sample of motorbikers delivering highly relevant data. First of all, our research shows that the bikers are price-conscious to some degree; though, it is also evident that it is a matter of prioritising for them. Even though the bikers might not belong to the target audience right now, they most likely do at a later point when they either enter the third age, where pension age is reached and the children are no longer living with their parents, or if they change priorities.

Second, our research did not result in any meaningful differences due to age. The main differences are seen in terms of motivation for riding a bike illustrated by the mental maps, and the relevance for Lauge Jensen is found in these mental maps. For example, Steffen values to be unique also regarding the choice of a motorbike. And René highly values the design of the bike,



and being able to show off to some degree, in order to gain an image of being cool. Additionally, René does not define himself as the engineering type who loves to puzzle with the technical aspects of the bike, and is, thus, very interested in a customised bike that is design-oriented and allows him to express himself. These values are highly relevant for the design-oriented brand Lauge Jensen that is legally customised with the heading “*Every part is part of you*” (Lauge Jensen) addressing the consumer need of adding an individual touch, as René puts it, allowing consumers to express themselves.

Third, our research shows a high degree of a feeling of equality among the bikers. It became evident that motorbikers see their hobby motorbiking and their motorbike clothes as a uniform that creates equality among all bikers no matter where they come from or how much they earn. Most of the interviewed bikers, furthermore, explained that they appreciate the diversity of the members in their motorbike communities who can be directors of a company or factory workers. Hence, this indicates that the wealthier target audience has similar values and mental models as for example affiliation or freedom that they share with other bikers. However, this is just an assumption and needs to be proved by further research.

Eventually, we argue that the knowledge, gained from interviewing the eight motorbikers, creates a solid platform of understanding of the consumers’ mind-sets and their consumption behaviour in the motorbike industry, which is the scope of our research question. This platform can then work as a point of reference and a base when identifying the top 5-10% of the consumers belonging to the elite of less price-conscious consumers.



14. Conclusion

Overall, it was our objective to explore how a new-established, fairly unknown motorbike brand can create meaning and value for its products with which consumers can add significance to their everyday lives. Through quantitative and qualitative research we created a platform with which we could clarify and understand the mind-set of the defined target audience of Lauge Jensen. By developing a strategic planning process to Lauge Jensen with several steps, a foundation for both future business and future research has been established. To sum up the course of actions recommended for Lauge Jensen, there are two essential points to make:

First, in order to understand its target audience's mind-set and create relevant meaning for its products, Lauge Jensen must acknowledge the fact that a motorbike purchase is a high-involving decision where consumers want experiences and memorable events that engage them in a personal way. Hence, it is crucial that Lauge Jensen focuses on the mental maps belonging to its target audience, as, in this way, the brand can engage with consumers in a personal way and can relate to subcultures of consumption. Our research showed that the majority of the motorbikers puts great emphasis on socialising with like-minded bikers who share common mental maps. Accordingly, it is recommended for Lauge Jensen to address *affiliation* and *freedom*, as these mental maps act as a filter of meaning transfer for the consumer and address aspects important to the brand, like design or allowing to express oneself. The desire of having a personal touch, though, should be based on the anti-engineering type who would not build the motorbike himself, but rather pay for it by purchasing a Lauge Jensen bike. Thus, it is important to address the market and the target audience in terms of motivation and shared mental frameworks, as this resembles the way motorbikers view the motorbike market.

Second, in order for Lauge Jensen to gain a competitive advantage over established market players, it is recommended for Lauge Jensen to choose a differentiated positioning as it is a niche brand. Lauge Jensen must focus on pursuing dreams by creating a lifestyle motorbike that *allows the consumer to express oneself* in order to reach the desired buyer who is choosey and has a strong passion for motorbikes. It is, furthermore, recommended that Lauge Jensen chooses a user-oriented positioning focusing on mental transformation. This approach differentiates Lauge Jensen from a traditional product/benefit orientation allowing the brand to become relevant, as our research showed that mental transformation is a main motivation for bikers to go for a ride.



15. Perspectives

Eventually, how can our research question be approached differently or how can our findings even be extended?

First of all, further research might investigate the mental models and core values of top-earning motorbikers, followed by a comparison of our motorbikers to those who belong to the high-end target group. This can be useful to uncover if both target groups show similar consumption behaviours of motorbiking (what is our assumption) or if top-earners unexpectedly put a higher focus on status symbols, for example. This might have an effect on the positioning strategy of Lauge Jensen.

Second of all, a future study, investigating the national identity or self-concept of Danes and Americans, and how this is reflected within the motorbike consumption, would be very interesting. During our research, we experienced a very different attitude to motorbike brands among our Danish interviewees than other researchers experienced among Harley-Davidson owners, who are very committed to the brand. In our opinion, this phenomenon raised a further question: Does this phenomenon have an origin in the different national identities or cultural values of Danes and Americans? As we know, both cultures have very different core values: Whereas the Danes have a cultural core value that is anchored in the “Jantelov” – stating that nobody should raise himself above others or should display himself as better or smarter than others, the Americans have a cultural core value that is anchored in the American Dream – expressing the thought that every individual is able to improve his life and climb up the ladder through hard work and will power. Accordingly, the Danish culture is deeply rooted in the community where nobody is better than anyone else, whereas the American culture is deeply rooted in the individual pursuing individual dreams. In our opinion, this might be a factor influencing relationships with brands among the different cultures. Therefore, future research investigating this phenomenon could be highly interesting and contributing.



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Appendix

Appendix 1: Examples of the described Motorbike Categories

Sport Motorbike



Kawasaki Ninja 650R
(Source: Kawasaki, 2010)

Off-Road Motorbike



KTM Off-Road Competition EXC 690 Enduro R
(Source: KTM, 2010)

Chopper/Cruiser Motorbike



Yamaha XV1999A Midnight Star
(Source: Yamaha, 2010)

Naked/Standard Bike



Moto Guzzi 1200 Sport
(Source: Motoguzzi, 2010)

Touring Motorbike



BMW K 1300 GT

(Source: BMW, 2010)



Honda Goldwing

(Source: Honda, 2010)



Lauge Jensen – Chopper Motorbike

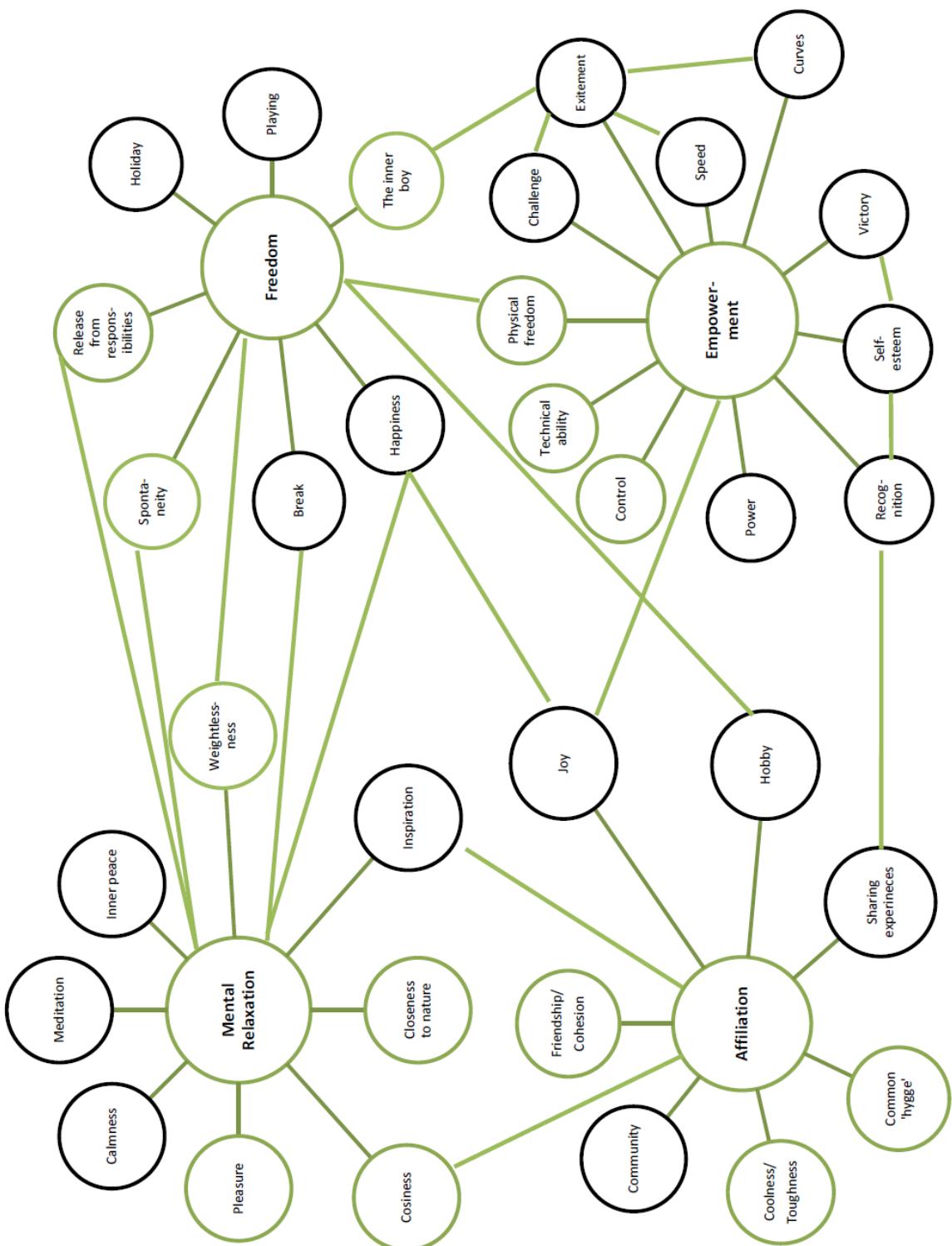


(Source: Lauge Jensen, 2010)



(Source: Lauge Jensen, 2010)

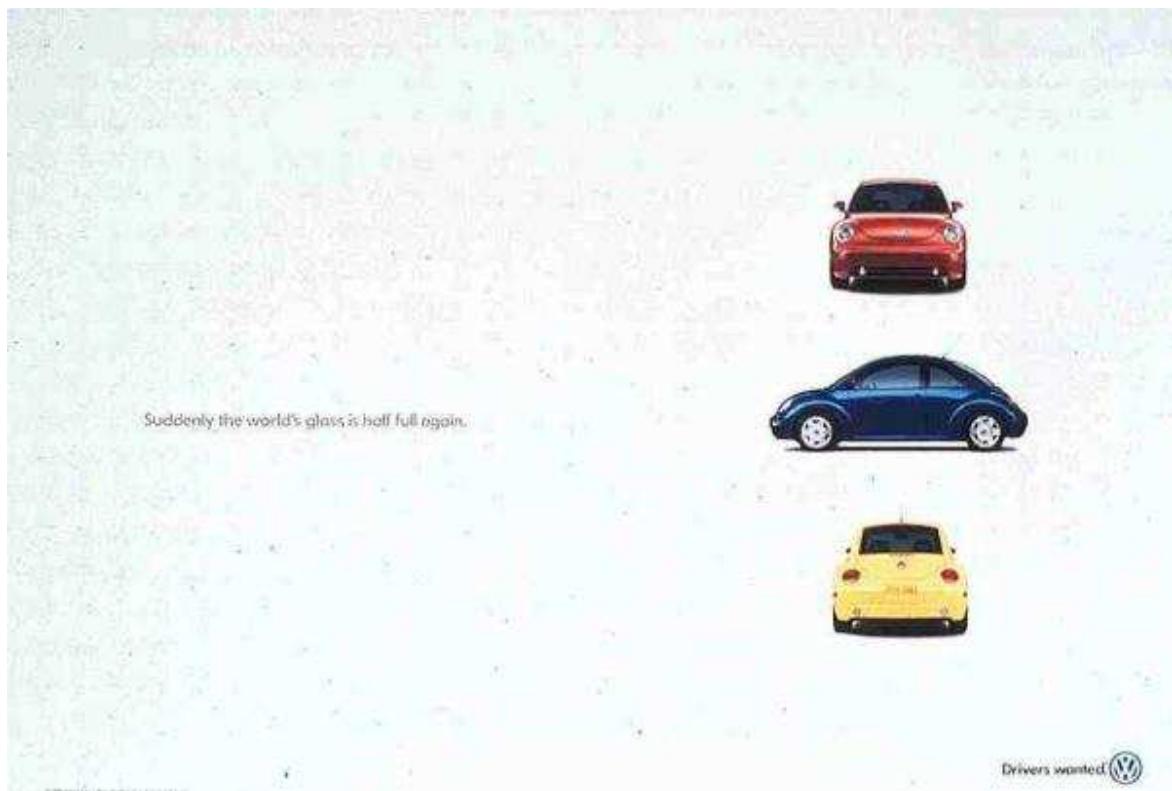
Appendix 2: Combined Mental Map - enlarged



Appendix 3: Two Examples of the VW New Beetle Campaign “Drivers Wanted”, Year 1995



(Source: Advertolog, 2009a)



(Source: Advertolog, 2009b)

Appendix 4: Results of the Online Survey

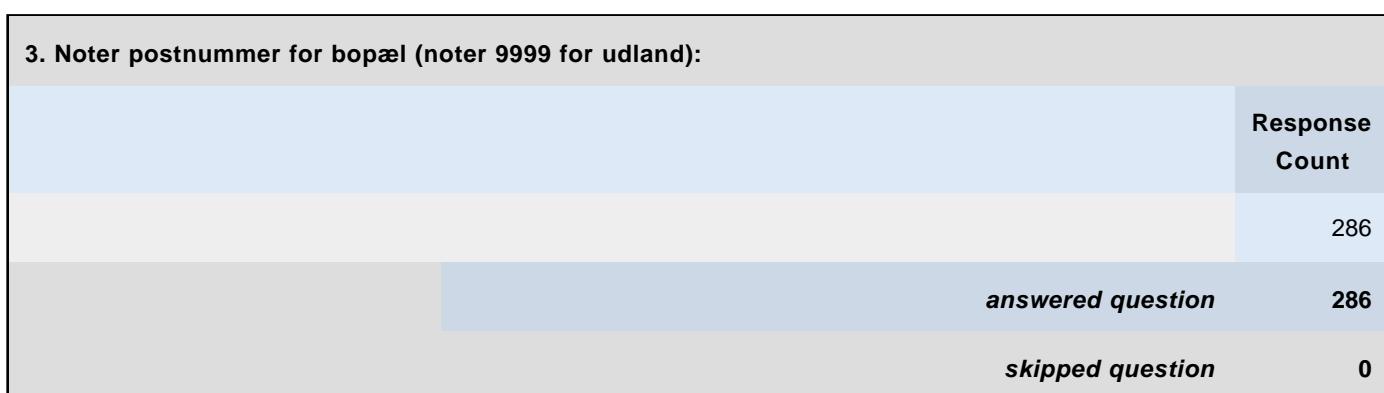
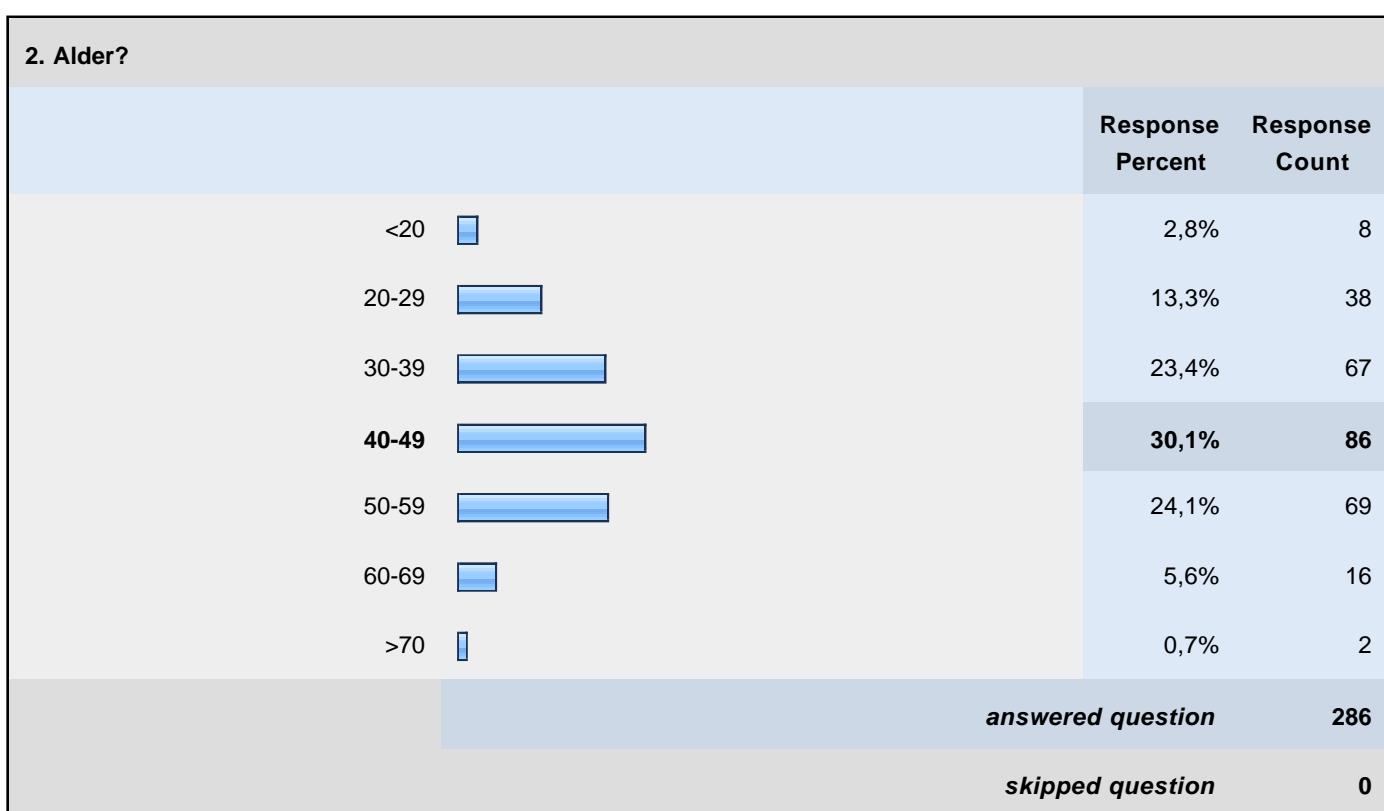
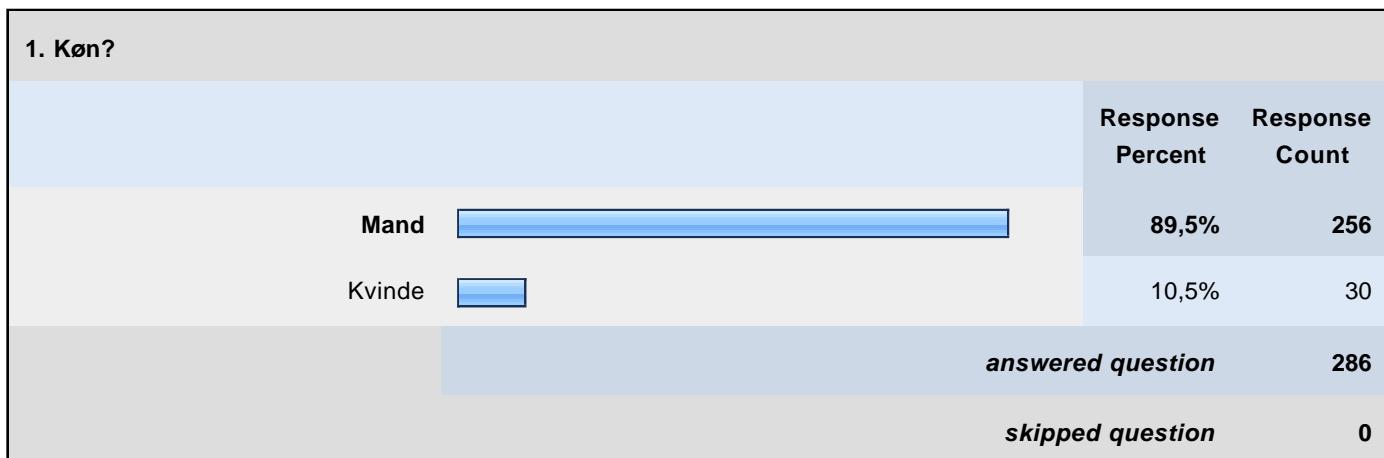
Please find a PDF document of the survey results on the attached CD.

Appendix 5: Transcripts of the Eight Interviews

Please find PDF documents of the eight transcripts on the attached CD.



Motorcykelvaner

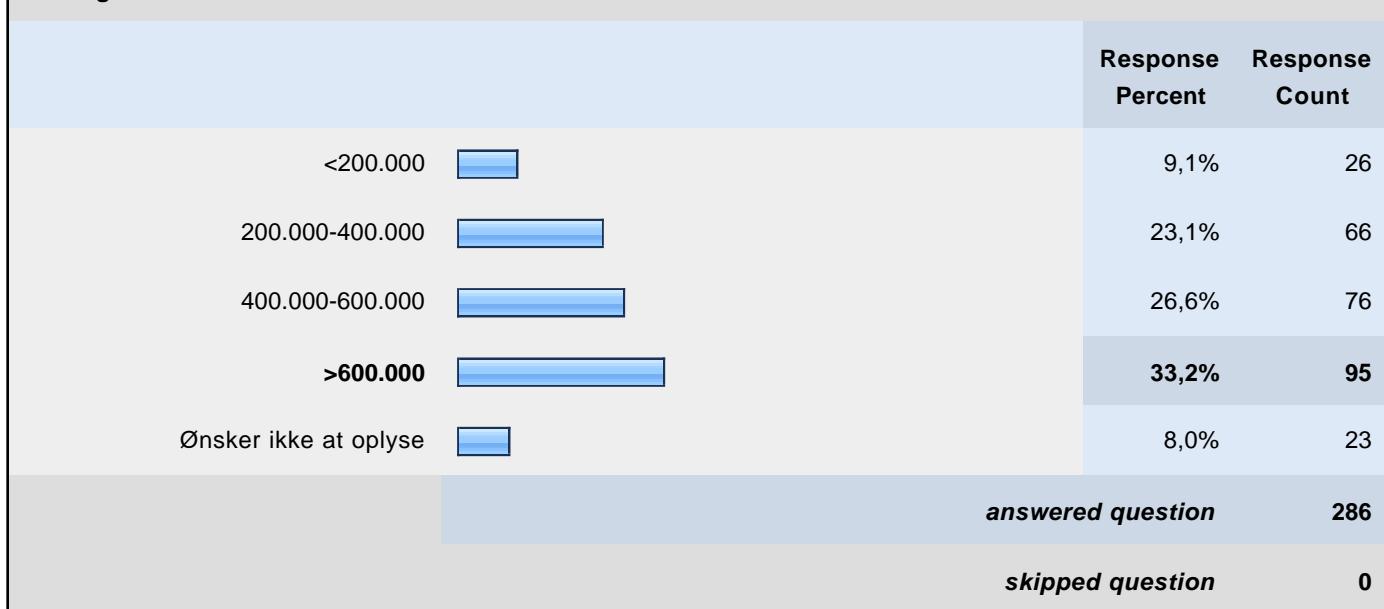
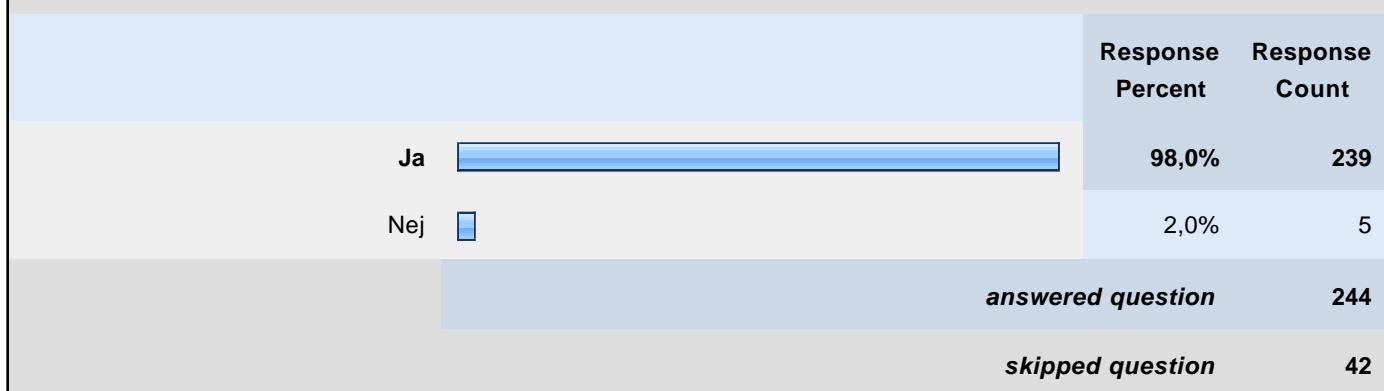
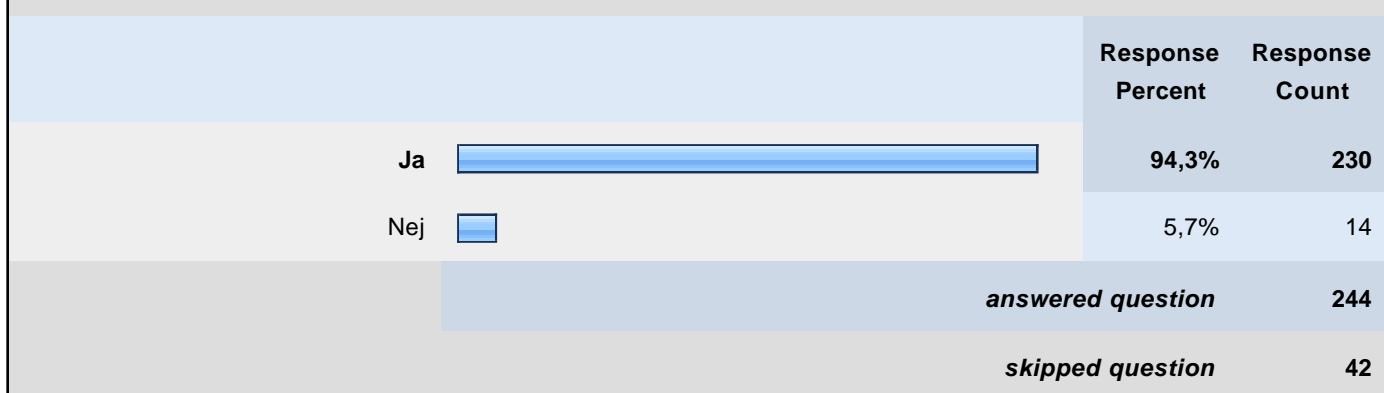


4. Civil status?

		Response Percent	Response Count
Single		24,1%	69
I forhold		15,7%	45
Sammenboende		14,3%	41
Gift		44,8%	128
Skilt		1,0%	3
Børn? - Hvis ja, angiv venligst antal			180
		<i>answered question</i>	286
		<i>skipped question</i>	0

5. Nuværende beskæftigelse?

		Response Percent	Response Count
Studerende		7,7%	22
Lønmodtager		69,2%	198
Arbejdsgiver		9,4%	27
Arbejdsløs		5,9%	17
Efterlønsmodtager/Pensionist		7,7%	22
		<i>answered question</i>	286
		<i>skipped question</i>	0

6. Årlig husstandsindkomst før skat?**7. Er du motorcykelbruger?****8. Ejer du en motorcykel?**

9. Hvis du er ejer af en eller flere motorcykler oplys venligst motorcykelmærke(r):

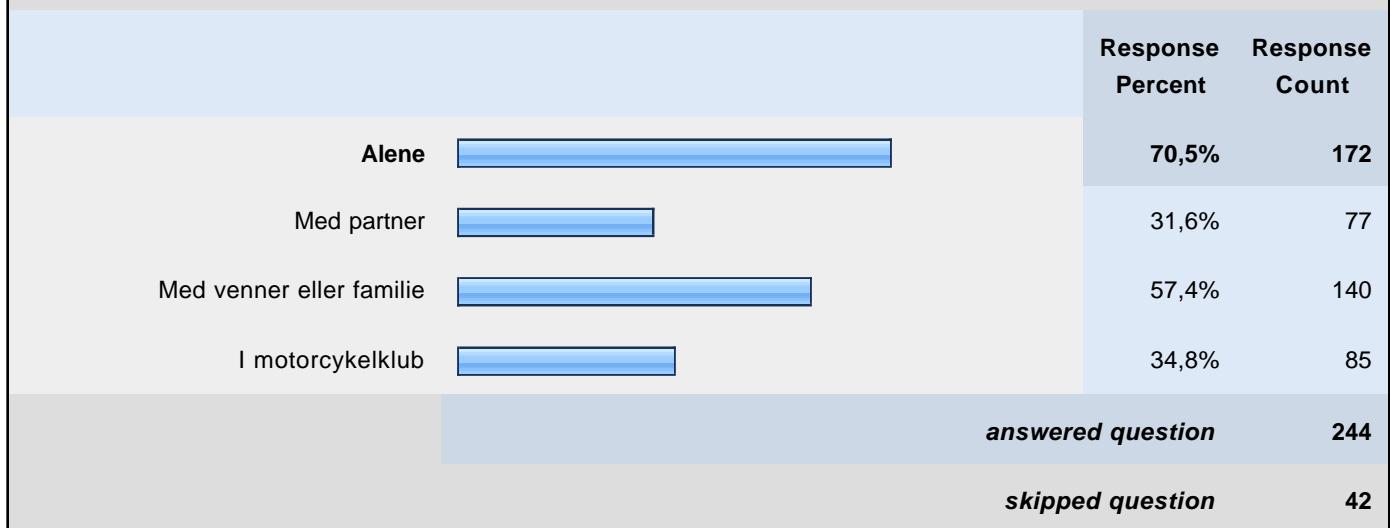
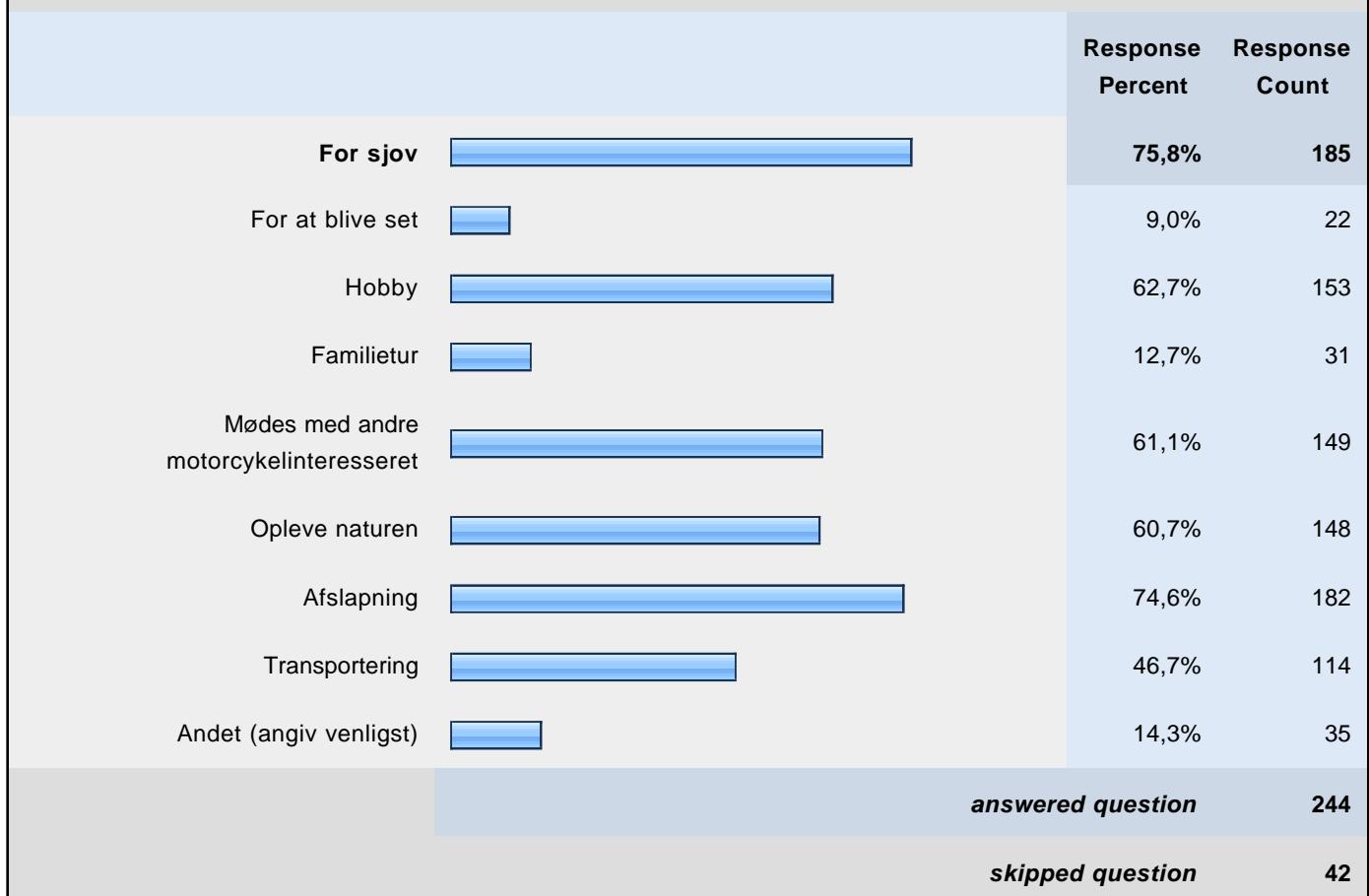
	Response Count
	229
<i>answered question</i>	229
<i>skipped question</i>	57

10. Hvor tit kører du gennemsnitligt på motorcykel om måneden?

	Response Percent	Response Count
<1	3,7%	9
1-3	8,6%	21
4-6	15,2%	37
7-10	16,0%	39
>10	56,6%	138
<i>answered question</i>	244	
<i>skipped question</i>	42	

11. Hvor mange timer bruger du på din motorcykel (istandsættelse, rengøring, gejle op osv.) om ugen?

	Response Percent	Response Count
<1	34,4%	84
1-3	48,0%	117
4-6	12,3%	30
7-10	1,6%	4
>10	3,7%	9
<i>answered question</i>	244	
<i>skipped question</i>	42	

12. Hvem kører du på motorcykel sammen med? (Flere svar muligt)**13. Hvad er din motivation for at køre på motorcykel? (Flere svar muligt)**

14. I hvilken grad er følgende egenskaber vigtige for dig, når du vælger motorcykel?

	Ikke vigtig	Lidt vigtig	Vigtig	Meget vigtig	Response Count
Kvalitet	0,0% (0)	4,1% (10)	45,3% (110)	50,6% (123)	243
Design	2,5% (6)	11,3% (27)	50,0% (120)	36,3% (87)	240
Pris	4,5% (11)	23,0% (56)	47,7% (116)	24,7% (60)	243
Mærke	22,0% (53)	41,1% (99)	29,5% (71)	7,5% (18)	241
Teknisk udstyr	10,0% (24)	28,9% (69)	46,9% (112)	14,2% (34)	239
			Andet (angiv venligst)		33
				<i>answered question</i>	244
				<i>skipped question</i>	42

15. Udvælg en egenskab nævnt i forrige spørgsmål, som er vigtigst for dig, og beskriv kort hvorfor:

	Response Count
	244
	<i>answered question</i>
	<i>skipped question</i>

16. Udvælg en egenskab fra spørgsmålet ovenfor, som er mindst vigtig for dig, og beskriv kort hvorfor:

	Response Count
	244
	<i>answered question</i>
	<i>skipped question</i>

17. Noter de første 5 motorcykelmærker du kan komme i tanke om:

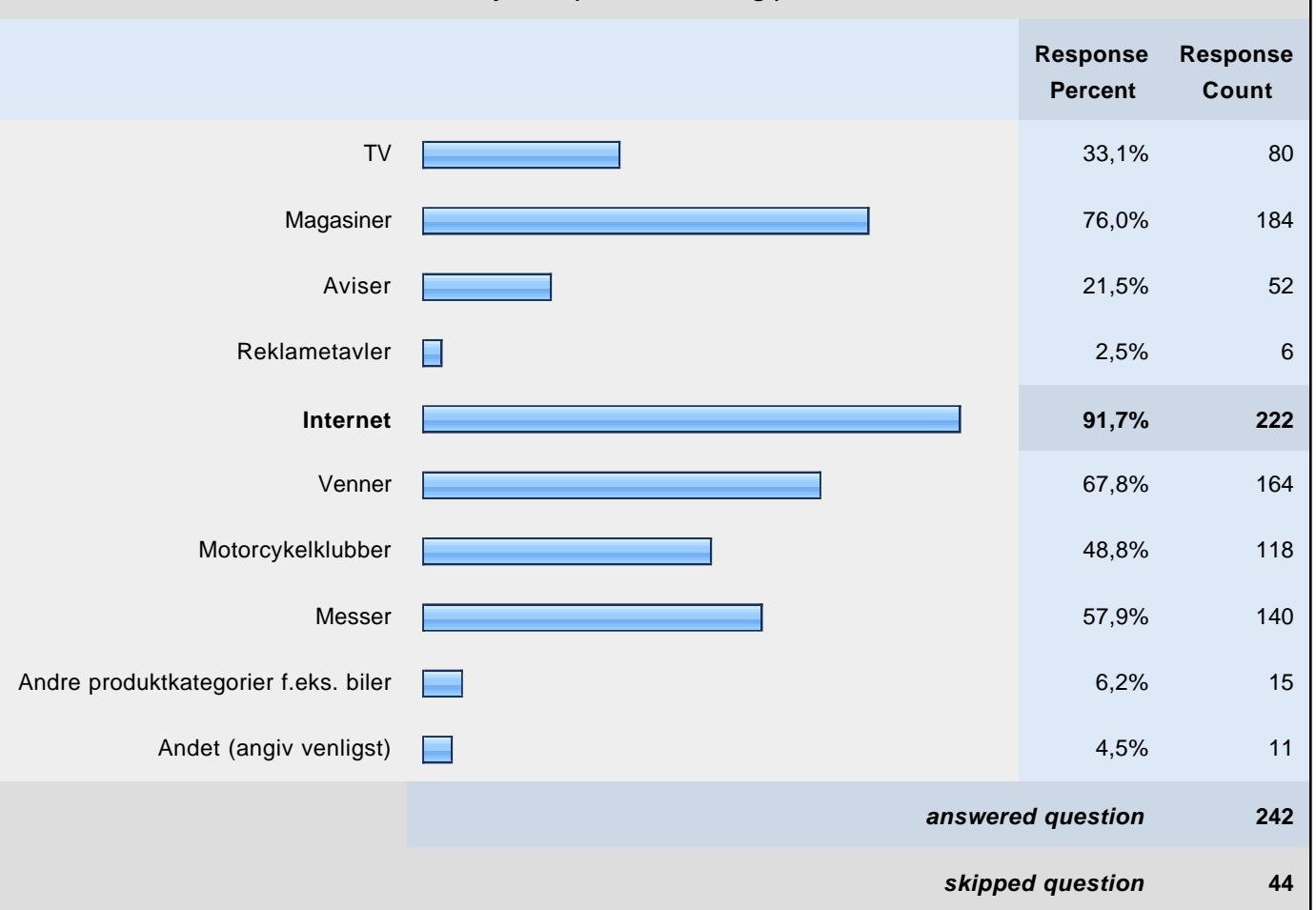
		Response Percent	Response Count
1.	[redacted]	100,0%	244
2.	[redacted]	100,0%	244
3.	[redacted]	100,0%	244
4.	[redacted]	99,2%	242
5.	[redacted]	97,1%	237
		<i>answered question</i>	244
		<i>skipped question</i>	42

18. Hvor godt kender du følgende motorcykelmærker?

	Kender ikke	Hørt om det	Kender	Response Count
Aprilia	4,1% (10)	23,1% (56)	72,7% (176)	242
Beta	64,7% (154)	27,3% (65)	8,0% (19)	238
Big Dog	89,4% (210)	8,9% (21)	1,7% (4)	235
Bimota	26,3% (63)	34,6% (83)	39,2% (94)	240
BMW	0,0% (0)	5,8% (14)	94,2% (227)	241
Ducati	1,2% (3)	9,9% (24)	88,8% (215)	242
Harley-Davidson	0,8% (2)	7,1% (17)	92,1% (222)	241
Honda	0,4% (1)	2,5% (6)	97,1% (235)	242
Hyosung	14,3% (34)	32,8% (78)	52,9% (126)	238
Indian Motorcycle	24,1% (57)	33,3% (79)	42,6% (101)	237
Kawasaki	0,0% (0)	5,4% (13)	94,6% (229)	242
Lauge Jensen	12,9% (31)	38,6% (93)	48,5% (117)	241
Moto Guzzi	2,5% (6)	17,8% (43)	79,8% (193)	242
Nimbus	0,8% (2)	14,9% (36)	84,2% (203)	241
Orange County Choppers	18,1% (43)	37,0% (88)	45,0% (107)	238
PGO	26,5% (63)	38,7% (92)	34,9% (83)	238
Polaris	70,5% (165)	20,1% (47)	9,4% (22)	234
Reiju	70,8% (165)	18,0% (42)	11,2% (26)	233
Sucker Punch Sally's	93,1% (215)	5,6% (13)	1,3% (3)	231
Suzuki	0,4% (1)	5,4% (13)	94,2% (227)	241
Triumph	0,4% (1)	7,0% (17)	92,6% (224)	242
Yamaha	0,0% (0)	4,6% (11)	95,4% (230)	241
<i>answered question</i>				242
<i>skipped question</i>				44

19. Hvilket motorcykelmærke foretrækker du?

	Response Count
	242
<i>answered question</i>	242
<i>skipped question</i>	44

20. Hvor fra får du information om motorcykler? (Flere svar muligt)

21. I hvilken grad tilknytter du følgende egenskaber til Lauge Jensen?

	Lav	Medium	Høj	Response Count
Kvalitet	12,1% (28)	31,2% (72)	56,7% (131)	231
Pris	13,0% (30)	21,3% (49)	65,7% (151)	230
Design	15,1% (35)	25,9% (60)	59,1% (137)	232
Status	17,5% (40)	41,9% (96)	40,6% (93)	229
Teknisk udstyr	28,2% (64)	47,1% (107)	24,7% (56)	227
		Andet (angiv venligst)		51
		<i>answered question</i>		235
		<i>skipped question</i>		51

22. I hvilken grad tilknytter du følgende egenskaber til Harley-Davidson?

	Lav	Medium	Høj	Response Count
Kvalitet	22,7% (53)	53,6% (125)	23,6% (55)	233
Pris	8,2% (19)	12,9% (30)	79,0% (184)	233
Design	18,0% (42)	43,8% (102)	38,2% (89)	233
Status	12,5% (29)	25,4% (59)	62,1% (144)	232
Teknisk udstyr	42,6% (98)	46,1% (106)	11,3% (26)	230
		Andet (angiv venligst)		18
		<i>answered question</i>		235
		<i>skipped question</i>		51

23. I hvilken grad tilknytter du følgende følelser med Lauge Jensen?

	Lav	Medium	Høj	Response Count
Sjov	38,9% (89)	41,0% (94)	20,1% (46)	229
Spænding	39,5% (90)	37,7% (86)	22,8% (52)	228
Social anderkendelse	26,9% (61)	38,8% (88)	34,4% (78)	227
Sikkerhed	35,9% (83)	44,6% (103)	19,5% (45)	231
Selvrespekt/Selvtillid	26,3% (60)	36,8% (84)	36,8% (84)	228
Begejstring	24,9% (57)	30,6% (70)	44,5% (102)	229
Loyalitet	29,4% (67)	47,8% (109)	22,8% (52)	228
Sej	30,4% (69)	30,4% (69)	39,2% (89)	227
			Andet (angiv venligst)	43
			<i>answered question</i>	235
			<i>skipped question</i>	51

24. I hvilken grad tilknytter du følgende følelser med Harley-Davidson?

	Lav	Medium	Høj	Response Count
Sjov	37,9% (88)	39,2% (91)	22,8% (53)	232
Spænding	36,5% (84)	40,9% (94)	22,6% (52)	230
Social anderkendelse	21,2% (49)	34,2% (79)	44,6% (103)	231
Sikkerhed	44,4% (103)	44,0% (102)	11,6% (27)	232
Selvrespekt/Selvtillid	24,2% (56)	34,6% (80)	41,1% (95)	231
Begejstring	27,6% (64)	28,9% (67)	43,5% (101)	232
Loyalitet	24,3% (56)	33,5% (77)	42,2% (97)	230
Sej	26,1% (60)	33,5% (77)	40,4% (93)	230
			Andet (angiv venligst)	24
			<i>answered question</i>	235
			<i>skipped question</i>	51

25. Email:

	Response Count
	116
<i>answered question</i>	116
<i>skipped question</i>	170

Transcription 1. Interview Morten Lange

Please introduce yourself!

I am Morten, 54 years old. I got my first motorcycle when I was 17 and I have been motorcycling ever since, non stop. I am married with two grown up kids, and they have no interest in motorcycles at all.

What about your wife, is she going with you?

No, last time she came with me was before the children were born. So it's only me. I am riding all year round, but not that much during the winter. I am doing a lot of track riding and not that much street riding. I use my bike for transportation, too, to go to work. And no vacations on bike.

Because the family is not really going?

No, for job transportation and for fun on tracks.

For how long have you been going on tracks with motorbikes?

Since 1994.

How did it all start with the motorcycles?

Well, as all good boys, I was interested in cars when I was small. In the age of 12, I went to a car exhibition in Bella Center in order to have a look at the cars. There was a little corner with motorcycles inside and then I was lost. For the four last years of my school time it was just motorcycles, I then took lessons. When I then got old enough, I got a moped and I worked part-time in a shop selling and repairing mopeds after school and during weekends. And when I then got enough money, it was only motorcycles.

What was your first motorbike?

It was a Honda CB350, 2 cylinder, very modern bike for that time in the early 70's.

Did you save up for years, was it a dream?

I did. My parents didn't like the idea of motorcycling, they were hoping I would grow out of it before I was old enough to buy one. But they could not really say that I am not allowed to buy a bike. And when I then got one, I found out that my dad had many motorbikes when he was younger, so he could actually understand my fascination. But he didn't like the idea.

He skipped the motorbiking after you came around?

Yes, he stopped when he met my mother.

So, there must be something in your genes.

How much time do you usually spend for motorbiking in general?

Spending or spending to think about them? It actually depends on the season. During the winter, I spend a lot of time on maintenance and preparing for the tracks. During the summer I spend a lot of time to prepare the bike between track events. I also have different bikes for the street and the track. I guess between 5-10 hours a week spread all over the year.

How often do you go to track biking?

It is between May and September and 6-7 times in that period for 2-3 days each.

With whom do you usually bike?

I have some friends or soulmates that I meet on the tracks. I nearly never work with my buddies on the street, I prefer to ride my own way at my own speed. When I ride, I am 100% concentrated on biking, so if I biked with somebody else it would distract me to keep an eye on that person. I just want to get focused and go my own way.

Has it always been like that?

A couple of years ago, I have been the Vice President of the Honda VFR Club and in that period I participated in some group rides because of my position. But when I stopped the job, the group riding also stopped for me. I have been VP for five years between 2002 and 2007.

Why did you stop there?

The group / the club became too big. We were nearly 500 members, so being in the board took a lot of time to administrate it and it took the focus from riding and the maintenance. And there were so many new members that I couldn't keep up getting to know everybody. So I decided somebody should take over.

So it is more important for you to have smaller groups where you can have closer contacts?

Yes, I very much prefer 2 or 3 soulmates over a group of 25 riders.

What type of club was it?

It was a Honda VFR club.

Very brand oriented. Would you prefer a brand oriented club or just a club to socialize?

The reason for joining that club was that I had one of those bikes and I had a lot of know-how about this bike and I wanted to offer this know-how to other members. When they had problems with their bikes, they could consult me and I would give them some ideas. Therefore it was a brand-specific club. When you are going to tracks, it is not brand-oriented, it's all different kinds of brands. So it depends on the situation you are in.

Let's go on with the exercise. Just tell us about your thoughts and feelings.

The first one is Excitement –as when I test a race car. When I am riding my bike, after 32 years I can still feel the butterflies in my stomach. I am excited every time when I am going to ride my bike, especially when I am on the track.

Excitement- does this for you have something to do with speed or ...?

Not necessarily speed, but of course speed is part of it. But also the fact that you are competing against the laws of physics. There is a limit, you can approach a limit.

So you want to challenge the boundaries of physics?

Yes, that is excitement for me.

Why is that so important? What does it give you?

It gives me a really really good feeling, a good night sleep after a day on the track. It gives an adrenaline kick. If we go out and have 20 minutes sessions at full speed, I can hardly breathe when I come in, it's like doing a half-marathon. And that gives a good feeling in the body afterwards, like when you stop spinning, you can feel your pulse and that is good.

Do you feel that excitement with anything else or is it unique?

It's only on the bike. It could never be like that in a car. In a race car for the first time yes, but then for the second time it's just like any other car.

Consider a rollercoaster in Tivoli.

That is fun, too, but it will never be the same. In 100 of 100 times, you do the trip and you know the it ends after 30 seconds and then you can do it again. It is very short-lasting and you know exactly what is to come. You know it is absolutely without any risk.

So do you like that there is a risk?

The risk is part of the excitement and knowing that if I do it wrong, then I have to pay. On the streets other people can be involved in an accident, but on the track you only have yourself to blame. So you have to work on your technique and your mentality all the time to be able to approach the limit.

So you like to be in control?

Yes.

And is it just when you bike or is that also a part of you?

I think it's just when biking.

Tell us about your next feeling.

It's weightlessness. On small curly streets I feel like weightless, like a fish in the water and the laws of physics just vanish. It's just me floating on a route.

Why is that important for you?

I don't know. It is on more twisted roads in the woods. It is going into the direction of relaxation. When I am riding through the woods, the bike becomes a natural extension of my arms and my legs and my body, just like melted together. I become a part of the bike and the bike becomes a part of me. It all works hand in hand.

What about your next one?

Cohesion - When you have really old friends, they can be very different, you may not see them very often, but the moment you see them again, it will click with them. You are back in old days, talking about fun stories, you have a complete agenda for the rest of the day. And I have the same feeling with a bike. When I had a really rotten day at the job, I have been screaming at other people and there were some idiots, I just go down and step on my bike, just like meeting an old friend. The mind switches and it's a completely different world. It's like a mental relaxation. Sometimes an escape from reality – e.g. I can see it in periods where I don't like my job, I use a lot more time to be in the garage.

Tell us about your fourth picture.

I remember the feeling as a little boy when being in a candy shop where I could buy what I wanted. I feel like this when browsing online when looking for accessories or other things for my bike. There are so many opportunities where you have to choose among them, you can't just buy one of each.

Do you feel that it wakes up your inner little boy?

Yes.

Why is that important, what does it give you?

Anything that gives you happiness is important. When I think back to my childhood, I get a good feeling inside. So I am sure I had a good time. I can recognize this feeling, I have the same feeling when I go to a big motorcycle show where you are allowed to touch all the good stuff.

Is there anything else in life that gives you the same feeling?

Nature, the spring woods in Denmark, it's amazing, gives very good feeling inside. I spend a lot of time outside, with and without the bike. We are hiking with my family. I use a lot of time in the nature. When I am on vacation with my wife, we spend 10-12 hours per day outside, hiking, beach, etc. But spring is also when the bike season starts.

Does that give you the same mental relaxation as biking?

It is giving mental relaxation but another one than while biking, because I share it with my wife. It's a mental thing, but also a family thing.

Is that also a part of biking, that you are spending time outside?

While on the bike, you are one with the nature in a completely different way than in a car. For example when you go to the countryside, pass a field and it gives an awful smell in the car that lasts for 20 minutes. If you pass the same field on your bike, you have the same smell in the nose, but 30 seconds later you reach the next field and the smell is gone and you experience a new smell. The nature is changing all the time when you are on your bike.

So, what about your last feeling?

Hygge. When I go into the garage, it is the same coziness as when in winter when it is storming outside, I sit in front of a fireplace with a single-malt in the glass. It is merely mental relaxation.

Is it the exact same feeling or is it a little bit better on the bike?

I don't know if the bike is better, they are different. Because after two single-malts I want to go to bed and after two hours of maintaining the bike I am not tired in the same way. Of course, it's a little different. I don't want to miss any of them.

Do you have other hobbies than motorbiking?

I have a dog, he takes a lot of time, 1-2 hours per day with walking and training, nature, I have an old house where I have to do a lot of maintenance, I am an outdoor guy. I also like reading books, e.g. excitement novels, sometimes biographies if I find interesting people. Some people that I read biographies about, are interesting because of their way of living they chose to live, e.g. BS Christiansen, the race driver Tom Christensen, Jason Watt. Their personalities are very different from what you meet every day.

Do you associate yourself with them, is that why you read them? Do you see a part of you in them?

I envy them, because of what they did, their choice in their life. It is not a dream to be like them, I know I will never be able to make a career like theirs. I don't have the competition gene, but I think their will and competition genes are fantastic. I look up to them as professionals but not in terms of personality.

Just to come back to Hygge: you said you never become tired of bike maintenance, is it really like that, you never get tired of it?

Sometimes when I have a problem that I can't solve, of course I get tired of it. But I come back a couple of days later and try again. I don't think I will ever get tired of maintaining the bike. Maintenance is equally important for me as riding the bike. To make it work and make it better, make it like I want it to be.

So what is more important for you, is it the process or the result?

The process. Ever-going project.

Is it also like that in your normal life?

No. Years ago it was, 15 years ago maybe, but nowadays I just want sth to work, so the result, e.g. with a PC, I just want it to work. So the process-preference is more related to my hobby.

Getting back to the excitement: you were saying that you like to take risks?

No, I don't like taking risks. I like to analyse a situation and decide what is safe for me to do and then do it and then see, if it was right or wrong. I am not taking risks, I am a chicken. I know that when I am stepping over the limits, it's going to hurt like hell. What I like to do is to evaluate a situation and take it to 95%, so I have 5% reserve if I miscalculated it. If you look at the author, you would go up to 102% and then see if the additional 2% were okay – but I am not like that.

So, is it more a challenge for you to make the right decision?

Yes.

Can you say which feeling is most important for you?

Mental relaxation. It is the key thing.

When you step on your bike, which expectations do you then have?

Depends on situation: am I going to work, just joy-ride, track? But always that I want to have a good time, no matter if the sun is shining or it's raining. Rain is not a problem, as long as you are dressed for it.

Tell us about the best experience you had on a bike.

The very best one was on the track. A friend of mine had the same bike as I had and we were entering a track session where we could bike how we liked. No rules other than don't bother the others. We were almost equal in speed and for 15 min I could not see my buddy at all, but could hear his engine all 15 minutes indicating that there were less than 5m between our bikes all the time. And I knew the smallest miscalculations from my point, he would have had me. But when you come in from those 15 minutes, everything went 100% correct and knowing he did everything he could trying to overtake me. That was a very good feeling. The feeling would have almost been equally good if I had been chasing him and not him chasing me.

So it was not the fact that you won, it was the 100% right decision all the time?

Yes.

So, you seem to be very fascinated by engineering.

Yes, because then I know what's inside, how it works, I have the parts in my hands and put them together myself, I have been a part of it, I made it work now. It is important to understand how each part works.

What does that give you?

A feeling of control.

Do you like the challenge of finding a new part for your bike?

Maybe not finding, but constructing a new part. The challenge to find which parts to renew, to reconstruct, this challenge is a great pleasure and my passion.

What was your worst experience?

Many years ago in Switzerland, solo trip, went to mountains, storm came, the rain was howling down, out of nowhere, no shelter, the bike died, couldn't get off the road, because mountain road, stuck on the mountain road where so many cars were driving, put his bike so close to the mountain as possible to not being hit by the car. I felt very alone and very lousy, was afraid of getting hit by a car.

How do you handle bad experiences?

Of course you have bad experiences in life. But I can deal with bad experiences, go through them, analyse them and put them away. And that is necessary on tracks, it won't work when you think about your bad experiences all the time. It is important to learn and understand why things went as they did to be able to include the result of your analysis into your next analysis.

Are you that analytical in other ways or just when you bike?

Also during my work, because I develop software. I have to decide what to do, what can go wrong, what do I have to take into account. I have to imagine what the user could do wrong for example and then I have to react in a proper manner (e.g. software system test). I have to imagine what could happen.

Do you like the mind puzzles, to challenge your mind?

Yes, both at work and when biking. I also do Sudokus. I like to challenge my brain.

Can you put all your feelings into an order or do you all feel them at the same time?

It all starts off with excitement, because I am going to take a ride. If it's going to be a track arrangement, it's then the cohesion, seeing all the soulmates, it's also very early in the process. And then when biking it's weightlessness and mental relaxation. Happiness and Hygge is more during maintenance.

We talked a lot about positive feelings, is there also something you fear when biking, some negative feelings?

Yes, the fear of getting hurt. One can do many things to work with the danger, there is always a risk for a mechanical breakdown. On the daily basis I don't really think about that fear, it comes to mind when somebody close has an accident. It is the same when you have a car crash, you usually don't stop driving a car afterwards. You have to calculate the risk and have to decide if you can live with it.

Does your family fear something, too?

I think they have learned to live with it, I am riding since 32 years. But of course, my wife is worried when I come home too late. That does affect me too, but I don't think that it's worth living without my

motorbikes, so it is either me and the motorcycles... or not. It is a great part of me, it has always been. It belongs to my identity, I am a motorcycle.

Speaking of identity, how do you think the motorbike is a part of yourself? Does it show somehow?

Mostly with my clothes. The two bikes I have are very different, they have different purposes, I decide after usage. The two bikes represent two different parts of me. The one is the competition and racing, the other one is the relaxation.

So you don't feel relaxed when you are on the track?

Being on the track is hard work. You can't really see it, but you never sit down, you have to move all the time and lift yourself up. It is like exercising, not relaxed, very hard physical effort and concentration. Excitement is on the track, mental relaxation on the streets. Cohesion is more on the streets, but also on the track.

Which characteristics of a bike are important for you?

Engineering is very very important. The brand is important in the way that it must be a solid brand with high quality and a good reputation. Because I like building on the bike, but I don't like repairing when something gets broken. It must be a solid/robust brand. For the track bike, the design is not important as long as it looks right. It doesn't matter for me which shape something has, as long as it looks right. I have a picture in mind not of how it should look, but how it should work and then I try to make it look right in the same time. Functionality comes before design. I appreciate if you can see that people work on their bikes. For a street bike, the design is more important than for track bikes. Engineering is important too, but not THE most important thing like with a track bike. I mean, a track bike is a weapon. There it doesn't matter how it looks. It is different for the street bike, there it must look good, design is a part of it.

Is it an image, is it a part of how you want to be seen?

No, I don't really care how other motorbikers see me. Motorbiking is a personal thing for me, it is important for me that I like the look of the bike when I see it. It is not important for me, how others see me, the feeling of riding is more important to me.

So you don't search for recognition?

No, not on the streets. On the track, just in that way that people should appreciate my capabilities of riding.

Why did you become a member of the Honda club?

I had a Honda VFR and I was browsing the internet for that particular bike and I found there was a newly established club in Denmark, all internet-based for that Honda I had. And they had a forum where they discussed anything VFR related. I saw there were some technical questions nobody answered yet, and I had a lot of knowledge about that VFR model and thus I answered the questions. In that way, I got into a dialogue and was asked to become a member. So that's how I joined.

What is your impression about motorbike clubs?

They are as different as people are. They changed a lot during the last 15 years. In older times, the clubs only consisted of men in the early 20's, drinking a lot and fighting all the time. Today, more women join and the age increased to around 45. The number of club members is also very much higher than in the old days. Most of the club members now have a house, kids, cars, dog, longer educations.

Do you see your motorbike outfit as a uniform?

It is a lot about equality. You don't have these social hierarchies in the mc clubs that you have in society. In the club I was in, there were totally different people, doctors, lawyers, factory workers, but nobody was interested in their work. It is like a uniform. Biking is for everyone, rich, poor, male, female, old, young. It changes the culture in a positive way, but it also washes it out a bit. Nowadays everybody just goes to the store, buys a biker outfit and then calls himself biker – I mean they have to learn it first. I feel a little problem with some of these late-born bikers coming and thinking they know everything. In the old days, bikers were the real enthusiasts. It is a shame that now there are so many Sunday-drivers. Riding a bike is so damn good, it is a waste if you just do it 2-3 a year. Use the bike as it was intended to be, it is not for showing off on Sundays. It's a lifestyle, either they should choose the lifestyle or leave it.

Do you like putting on a uniform and escape from reality?

I don't really care. When I put on my motorcycle clothes, it is just for comfort and security. I feel the need to escape from the world sometimes, but I don't do it by putting on a uniform, just by riding.

Can you clarify why you think you don't fit into a motorbike club?

Being a Vice President was too much administration for me, I would rather like to spend that time on biking. I don't get enough out of being VP. I don't mind giving to the club. But after five years, it became an unbalanced relationship between administration and biking. Now, I only participate in the club when I feel like it.

How often is that?

I am daily in our online clubhouse, in real life I join about 1-2 events a year. Once I also was teaching track racing.

How do you like the Bakken-Opening-Event?

It is not riding a bike, it is just showing off. It doesn't give me anything. Meeting in Nørrebro before, I really enjoy it, to see people I haven't seen a long time, that's great. But the riding to Bakken itself, I don't care about that. There are too many idiots in the group and I don't want to ride next to them.

When you search for information, where do you do that?

Mostly Internet, not many fairs, because there are not that many fairs around Copenhagen and I don't wanna travel that far, because I still want to spend time with my family and that's where I have to limit

myself. I read track bike magazines and subscribed for 3. I don't watch motorbike shows on TV and I don't really pay attention to posters.

Do you prefer internet or magazines?

I like both. Magazines because you get information without seeking. You get it presented and get curious and then can seek for it online. Online, you only get what you expect. You only find what you have been looking for. I think magazines are important because they reach you although you haven't been looking for it, they give you inspiration. I read the articles and then see the ads.

How are you searching online?

Mostly, it's forums. If I am seeking for something special, I go to Google.

How much time do you spend online and reading magazines?

Magazines, I take 2-3 hours for reading one. Online, it depends. During the winter, when I prepare my motorbike, I use more time than in summer, maybe 5-10 hours a week.

What do you think about customization?

I have been building on my track bike for more than five years, so I can't really say that customization is a waste of time. Customization is important for many people, there is a great market out there, just consider all the customized Harley's out there. It gives the bike a personality, some signals the owner or creator wants it to send. Practically, own customization or modifying is quite a challenge e.g. when you want to resell it. It gives value to the owner, but lowers the price, because you then get uncertain of what you are actually buying. But that's not a problem for Lauge Jensen, it's merely for private modification. If I see bikes from Lauge Jensen, even if they don't appeal to me, I really appreciate what he is doing, the engineering part of it. I am fascinated, but I don't consider buying a LJ bike.

Imagine Lauge Jensen was a real person, how would that person be?

He is a boy, doing boyish things, things that my wife would never understand. He would be in the mid 20's. He is a big guy but not stronger than I am. He is an urban guy, a nature guy. His profession is constructor, mechanic. He doesn't have any hobbies, work is taking over his time, very committed worker.

If you think of the brands, which are already on the market, do you miss something among them?

It is very different from brand to brand. All the brands have an image which they are very careful about and the images are really different. Some of the brands deserve their image and some of them are just pure marketing. I don't buy "only-image-brands". The customization that Lauge Jensen is starting is missing on the market right now, it is a really valuable aspect. Many people do it but mostly it is illegal. So a way of doing it legally is really good and important.

Transcript 2. Interview Allan Martinsen

Please introduce yourself.

My name is Allan, I am 35 years old. I have been riding a motorbike since 1995, various types, ages. I am married with two small children. I have a Master of Arts in History and Religion. Right now, I am out of job because of an illness for the rest of the summer and my future life would be a PhD or a teacher in the gymnasium.

Please tell us about your story with motorbikes.

My career with motorbikes already started before I even was able to ride a bicycle, because I was very worried that I would not learn how to ride a bicycle and I asked my mother how would I ever be able to get a motorbike and she told me that it was much easier to ride a motorbike than a bike because the wheels are wider. So from there it just came natural for me to have a moped when I was 16. And then I wanted to ride a motorbike. I was in the army and got employed to ride a motorbike and I bought my own motorbike in spring 1996 and from there on according to my paycheck I had more or less expensive motorbikes. My latest motorbike I bought this spring, being an oldtimer race bike from the 80's. It's a two-stroke Yamaha RD 350, which was famous for race tracks because it could warm down very easily. There are not that many left in the original condition and then I found one and got the permission to buy it.

Are you more interested in oldtimer bikes or also in newer bikes?

I am interested in all kinds of bikes. I would like to own one of each but in my present economic situation it is not really possible to buy a new one directly from the factory. So I have this interest for things that not everybody has. The present bike was one that I really wanted to own when I was 16, so it's like an old dream. It was cheap and so I bought it.

When you bought it, did you build on it or did you just leave it like you bought it?

It was very much in original condition including suspension, except for the engine. I also replaced the brakes.

Are you repairing and maintaining yourself?

Yes, that was also important that I was able to do the reparations myself because it's very very expensive to hand it in into a reparation service.

Is it just because it was expensive or do you also have a personal interest in maintenance?

It's mostly because it's expensive. I actually would rather like not to work on it. Actually, to put it all in figures, it either has to be a bike that I can repair myself or it has to be a new bike. I have to take the total cost into consideration.

How much time do you spend on your bike in average?

It very much depends on the weather. Because I have small children, it's not always that when it's good weather I can actually ride my bike. For the present being, it's not very much more than 1-2 hours a week. For periods of my life it has been all my life almost because I used my bike for pure transportation, recreation and meeting others, so it was social life and practical use and also time for myself.

With whom do you usually bike?

For the present being I am pretty much the only one who bikes, so for the past 5-8 years it has been only by myself. And now, it's beginning to be more a social thing again. I think that some of my friends have come through that age where they didn't focus on much more than building a house and the family, but now I think it's like coming to the third age again. But for many years, I was the only one I knew that rode a bike, so for many years it was only by myself. And then it was mainly transportation for some years.

Do you prefer to ride alone?

Actually, I really don't like to ride in groups. I very much prefer to ride when we meet somewhere to talk and discuss but I prefer to ride alone.

Why do you ride?

It can both be when I need to think about something or to relax but it can also be when I have some energy that I want to transfer into some practical doing, so it could be both ends, relaxation and excitement.

Why do you prefer to ride alone, what does it give you?

When riding in a group, it's more like with one foot tied to another one; where to turn and how fast to ride. I think that many who are riding in groups are trying to race each other and that's not really what I like, unless it was exactly planned like that. I have been on vacations in groups and all the energy transfers into watching out for the others. Are they turning left or right or are they too far behind and where to stop and when to fill up the gas tank. And then it takes the focus from the riding itself.

Do you feel freer when you go alone?

Yes. It is okay to ride with a passenger though, because then of course you don't have to worry where that person is.

Then we just go on with the exercise, please tell us what you did.

This first picture is describing freedom in the physical sense. I get an outer bodily freedom, free from any physical limitations. It's a picture of a skydiver and I imagine that the impression I get is a little bit like that, the ability to move in free dimensions, free from the normal sense of bodily feelings. The next one is about playing, it's a rollercoaster ride where the passengers hang headfirst and that expresses the feeling of being able to ride the motorbike in such a way that it resembles pure playing and riding for fun. The third one is a steam train, locomotive, that's the feeling of technical ability, the ability to ride the bike. When you ride the motorbike you are close to the engine, you can smell it, you can hear it and feel it. Every function demands one hand or one foot and although it's not difficult to ride a bike it still gives me a satisfactory feeling that it is a skill to ride a bike. Almost like a steam train which has certain tricks you have to know to get it to ride, running the train, being educated to do just that, to control all the parts of the train. The fourth picture is about experiences in nature, stimulating all the senses, all the basic impressions. The picture is about people who climb a mountain, crossing a small wooden bridge, crossing a deep waterfall and when you ride a bike you have the road right beneath you. Even if you are not breaking the law, you are still riding very fast on the pure pavement, asphalt, and everything becomes close to you, both when you ride past a forest, you can smell the trees and you can feel if the air is humid or dry. You also feel close to life and to death. It's a way of experiencing everything around you more intensely and your person being part of it.

Do you feel a part of nature when you ride or do you still feel it's something above you?

Yes, I still feel it's something outside me or above me. For instance, if I ride through a perfectly normal Danish landscape in a car, I don't see it, I notice it, but I don't really see it. If I ride on a motorbike, I get all the information about which kinds of streets, differences in shapes, in smell, all the little details that make me actually remember all parts of the road when I come home opposite to riding a car.

So you like this feeling of activating all your senses?

Yes.

Is that the same with engineering, that you kind of hear the engine?

Yes.

What does that give you?

In a way, you can say it makes a total waste of time into a good experience, transportation from A to B and it also extends time. Because from just being something forgettable, that wasn't there when you rode these 50km from there to there, transfers into detailed information which I can actually remember a week later. And in that sense, it extends time.

Do you feel more alive?

Yes, very much.

So, you said while you are sitting in a car you are not getting every detail. Why is that, what gives you this feeling?

I only have the visual impression, no temperature, no smell, no experience if the sun is shining or I am in shade, no impression of how much the wind blows. And it's furthermore limited by the car itself surrounding me. So in a car it's more like watching commercials in TV, on a motorbike it's like a real life experience in comparison to TV.

So you want to activate all your five senses when you ride?

Yes, I have all the information coming to me, without having to see it. In a car, I would have to stop and get out in order to find out if it smells. On a bike, I can ride past a corn field and I can smell if the farmer has recently been there to dung, all that sorts of things.

So, do you want to be a part of nature rather than just being an audience?

You can say on a bike, I am still not really a part of nature but I am a live audience when I am on the bike.

Is it like you are watching a theatre play rather than watching TV on a dead screen?

Yes.

The last picture is the impression of mediation and thoughtfulness. Again compared to a car, on a bike it's, at the same time that I am part of the present, like cut off from everything. I can give my thoughts a free run, like weightless. I cannot be contacted and I cannot contact anybody else. It gives a space for thinking a lot of things over and to draw back. So, in times where I had something to wonder about it has been useful to ride and go for a trip to think things over.

Why do you need that, why is that important?

I really don't know, I just discovered rather early that it was that way.

Is it a way to escape from reality?

I think it's a sense of loneliness that I seek. If I went for a walk, people could still contact me and ask for directions or I could meet somebody I know. But when I ride on the bike there is no chance of contacting anybody. So I think it's an isolation, it's like walking out into a desert to be alone. And of course that goes with slow and careful riding in opposite to the rollercoaster riding.

Why do you need that isolation once in a while, is it because you are stressed or is that rather your personality?

I think it's my personality. I think that an extroverted personality would probably rather go to a café or a place with a lot of people, so that would go with my need to be more alone and introverted when I have to focus on something.

So it is actually time for yourself that you need once in a while?

Yes, but it doesn't work you could say if I go to a deep forest, it has to be on the bike. I think it has to do with any aspect of it. But the most important factor probably is being alone. It would not work if it wasn't on a bike.

You don't get the same feeling of meditation from anything else than biking?

Yes.

And does it depend on the destination or is it just riding no matter where?

It has to be in more remote areas, out of city areas. Traffic signals for example draw attention and prevent me from thinking.

Maybe we can just go back to the physical freedom. Why is that important for you?

I am pretty sure that it has to do with my limited ability to be bodily mobile – motorik in Danish – to feel probably the same than people that are able like gymnasts you can jump into all directions and the lack of being able to use my body to get both impressions and expressions I can find when I ride a MC. I think that is part of why I need to ride a MC from time to time.

Do you feel in control of your body as part of this physical freedom?

Yes. A control that I miss in everyday life.

If you lack that control in everyday life, you can get that on your bike?

In a bodily sense. A lot of people, when they need to get rid of some energy, they can dance a ballet or make a salto, acrobatics. They might find the same thrill that I get on my bike. People who jump from a cliff into the water, who dive. Since I am not able to either jump from a cliff or dance a ballet, that has been my niche to ride a motorbike.

So does it have something to do with physical ability to do something extraordinary?

Yes, but not extraordinary to any viewers. I mean it is quite spectacular to jump from a cliff and very many would pay to see me riding a motorbike. So it is more the inner feeling of going upside down, feeling the gravity, the force pressing me in one direction and on the motorbike I can do all those things.

Do you feel that you are testing physical borders?

Yes.

You said that you put all your energy that you have too much into biking: do you want to get rid of that energy or does it more give you an adrenaline kick?

It's both. Especially when I was younger, the adrenaline kick would be the goal itself that I sometimes couldn't control, where it seemed like irresponsible chance to take. For the last years it has been much less because I would have to go much further to get the same adrenaline kick after years of experience. But still, it's an important part of it.

So you have been taking risks when you were younger?

Yes, for instance riding too fast on the highway and things like that. Not in the sense of crossing a red light though, just a risk for myself. And even though I didn't want to do it actually, I did it five minutes later. Being totally scared and thrilled at the same time, that's the adrenaline kick.

Do you still feel this need now?

I think that I miss the ability to do it because it only works so and so far. Many of those things wouldn't give me the same thrill anymore, so if I would pursue it, I would have to start crossing red lights. My border has moved during the years. If I still would like to experience the same thrill, I would have to cross another border, but it's not really possible any longer. I've tried to find other ways of enjoying riding and that includes constant joys of putting more stress on meditation and nature, all those aspects.

So you left the risk taking phase behind you?

Yes, forced by necessity.

Maybe you can just clarify what the excitement feeling gives you, why is that important?

That is the interest in it, adult playing. I don't play computer and I don't watch football on TV, but my children play is riding a motorbike, that's simply the joy of it, the time for myself. It is a thing that has no other purpose than to entertain me.

You get back to your childhood?

It serves no other purpose than to please me.

Is there really no other purpose?

It's the motorbike being a toy. If I need to play and I don't have the ability to go for a ride, it can also be just polishing and washing the bike. Because then I could also look after the children. I think that's separate from the other feelings. That's the adult me playing with a toy. The children then play with their toys in the courtyard and I play with my toy. And that can also be when I am riding, like going around a tight corner or switching gears.

Do you get that feeling from anything else?

I don't think that I get the feeling from anything else actually.

How is it with the other feelings, do you get these feeling from anything else or is it closely connected to biking?

At some aspects of my work, I get the feeling of technical ability, going through sources and libraries, comparing and trying to answer questions as a historian. Aspects of this feeling of technical ability can be fulfilled through my professional life. The meditation, I have experienced something close, when I am out running in remote areas, but it is more difficult to achieve that feeling during running because of the physical limitations, you get tired after a while. But it has resemblance. The bodily feeling and the nature experience, I can't really say that I experience that from anything else.

What about the nature, do you do something in your spare time where you are close to nature but not on your bike?

I like camping. I have to do it without my wife, because she doesn't like it. For instance in forests, in remote areas, waking up in the morning and listening to the start of the day, the rain, etc. But it is not the same as with motorbiking.

What is it that nature gives you?

I don't really know.

What is nature to you, you said before that it is something above you. Is that how you picture nature?

No, being in Denmark or Europe, it would be the present by human created landscape. It's a cornfield, the view of farms, the farmers on the tractors, the forest. I grew up in the countryside, so it is kind of the basis of me.

Is it like coming home? Or a stress release?

It is not necessarily coming home, it can be very enjoyable to ride in foreign landscapes. I think that when riding in the countryside, the road is a necessity, but I don't really see the road, I see everything besides of it. So it is more like viewing everything. A scene of a theatre.

So you don't feel a part of it, you feel like watching it?

I feel like a part of it, like a live audience.

But you never feel you are on the stage?

No. In that sense I am not a part of it. But I can extract all the information of it. But I don't have the feeling for instance that the farmer on the tractor actually sees me or the birds notice me. Of course I pollute, but I try not to think about it. But in that sense I am not a part, I am only the one who watches and experiences.

Is there any of these feelings you brought us strongest, or are they equal?

It depends on the day and occasion. It can be days where it's the meditation aspect that is the sole purpose and the only one present. And on other days it might be the play and physical freedom. The only one that is always present is the technical ability. It is always there.

Does it depend on your mood or your need if you just go on a joy-ride for example?

Yes.

Do you like being an audience in another context?

No, it is very rare. I think the difference might be that if I went to the theatre, the focus will be on the persons and when I go for a ride, the human beings are only a very small part of it. The focus is on the smells, the air, the temperature, the trees. It might be a bridge that humans built, but you are not central to it. So that might be the difference.

Can you describe one or even the very best experience on your bike?

I think that I surely remember the times where I did tough speed riding but that is because of the adrenaline rush. Things that I really enjoy the most, on several occasions, has been the feeling of a long stretched transportation where I get a feeling of being very much within myself, even though it rains I don't feel the rain then. I think that the best experiences have been riding over longer stretches. If I have to go several 100km, that's the best experience.

To come back to the transportation aspect, do you combine these aspects of transportation and mind relaxation or are they separate?

It works by far best when I have to go somewhere, with the transportation as purpose. All other aspects can come into it. The second best is just to start the bike and go somewhere. The best part is when I have to go to e.g. Aarhus, then it is very enjoyable. Then I am already looking forward to the journey. If I sat in my car, it would be very annoying to go to Aarhus.

Is biking always with the purpose of transportation?

More often it's just because I feel like it, I don't have that many occasions where I have to go to by bike. More often it's just to go for a ride. That's okay. The other thing is still better though. The very best one is to go on vacation by bike. It is possible for instance to take a train from Hamburg to München and some people take their bike on the train. I would never do it, it is like being somebody else on vacation and not yourself. The bike belongs on the streets and part of the holiday is to ride long stretches by bike.

Do you take somebody with you then?

Usually I go alone then. I usually say no thank you. I have tried to go on vacation with other persons. It will have to be riding alone and meeting somewhere, but the riding should be alone.

Do you have other hobbies that you share with your wife?

Travelling. We travel by plane usually. It's travelling in general, it can be bigger cities or longer trips in countryside areas with the children, it can be a hut in Sweden. But not camping and not car and not motorbike.

Other hobbies?

For some years, I had a hobby that was restoring old mopeds and I did that for fun in opposite to doing work on my motorbike. I thought that was fun and there is not the security aspect in it, I do not necessarily have to go on a ride with it, it's just satisfaction of getting something to work that didn't work. And it doesn't have to be finished.

Do you more like the process than the actual result?

Yes. More like building a scale model that would give the same satisfaction. Apart from that, I don't have any life hobbies, my work is also a hobby. Reading for me always will have the purpose of getting knowledge. I read with the goal of getting information.

Do you also have negative feelings when you bike or only positive?

I feel sometimes a negative aspect of risk taking because now I have a family and I sometimes get the negative feeling of anxiety to tick over or have a crash. It can outweigh the positive feelings sometimes and that it gets really annoying and I almost get angry. So I try to overcome it. It just happens once in a while though. I try to overcome it by switching my focus on other aspects of driving and try to drive really carefully. But of course on some days it can almost spoil the experience, for example if I hear that somebody got killed by a car. Or if I myself oversee a car, then it comes up to my mind that it could have gone wrong. But it's only there for max. 10 minutes, I can handle that.

Do you think that motorbiking is a part of your identity?

Yes, it is very much part of my identity. I would actually not be able to give it up. I have experienced that some of my former friends have agreed with their wife that they would not ride anymore. I would not be able to do that. I think that I have the same addiction to it as one could have to a narcotic drug. It's an important part of my identity. I think that I have the two parts mixed together, the very nerdy historian and the motorbike rider. None is dominating the other one, they are different aspects. They just appear once in a while.

To come back to motorbike clubs, you said you don't really like them. Did you ever consider joining one?

Actually I did it a lot of times, because being in a club often means that you have to go somewhere, to discuss, to kick the tires and just getting help with a technical problems and meeting other people with a shared interest. The pure riding clubs, who go on trips on Sundays, are not that interesting for me, because I like to go on my own. I feel it's a limitation to ride in groups, very often I think it develops into racing. And that clashes with my meditation aspect.

So you rather consider joining a club to get help or to meet soulmates for example?

Yes, the adult version of getting together in somebody's garage. A lot of times I considered joining a specific club that gathers together the polytechnic students and candidates, because I thought that there I might find the rare combination of people with a longer education and interest in motorbikes, because without at all having any negative feelings against anybody, I don't feel very much at home amongst the "typical" motorbike rider that are in clubs.

What is the "typical" motorbike rider for you?

Very provincial, conservative, uneducated, man and wife with one bike. All those who don't share the interest with the partner and have a longer education, it's easier to find them online. I remember a couple of faces on the internet where it seems that those who resemble me are gathered together. I go to places online with very different brands, with a very professional background, where they have interesting discussions, so I go there just to be part of it without having specific inquiries and knowledge. I enjoy that very much. I would like to go to a club where I could be part of that same environment. But it seems that I just don't feel at home with the typical motorbike clubs that exist in real life. I don't like these typical social gatherings with group riding and drinking beer, loud music and naked girls. I don't want to mix party and motorbiking.

Do you search for more brand-related clubs or does it not depend on the brand?

It would be a club with all kinds of brands mixed together. That again relates to the view on bike riding and my prejudices to a part of the motorbike culture because those focusing on one particular brand, that would to me signalize single-mindedness. In exception to motorbiking itself and the interest regarding riding a motorbike instead of only one brand. So I joined a place online that is for my specific model where we exchange knowledge about maintenance. And I noticed that those members there are also members of the general boards, so it can be useful for instance to be in a brand specific club. But just on the technical basis. But generally it's more important for me to have all kinds of motorbikes in a club, like choppers, sports bikes, because then the focus will be on the riding itself. I like if it's a mixed group, with different ages and professions. It's the overall atmosphere that's decisive.

Do you have some characteristics of a motorbike that are more important to you like others, e.g. design?

The design is very important. There could be motorbikes that suited me very well but the design was lousy, so I regretted it later that I bought it. The design is all-decisive. I rather sit very lousy than having a bad design.

Why is that?

It might be because I see it as a part of myself, I have to be able to picture myself in the bike. It's both the beauty of it, like watching a painting, but it's also those signals the bike gives to me. In a beautiful picture for example there are also certain aspects that I can relate to. I would have no problems to ride a bike that many people find weird, so I am not interested in what people think about me. I need to feel a connection between the design and myself. The bike I own now, I find it both beautiful and it also expresses parts of my personality. And being a typical 80's bike with a design that was present at that

time, it wouldn't impress e.g. sports bike riders, but I would still be very proud, because I find it resembles part of me and my youth and the obsolete technical solutions being a two-stroke-engine and all those kinds of things. Me being a historian, riding a historical bike.

Is the brand important for you, too?

It's totally unimportant.

Are you design-oriented in general, e.g. related to your home and yourself?

No, not really. Of course, I have a strong opinion about how things should look, e.g. we don't have an agreement that my wife decides how the apartment should look, it's a discussion of us both. But when we chose our car, the design was totally unimportant, it should only be practical and not too expensive. Concerning my home, it is more on a general level. It would more be that I like this kind of style but not that kind of style. Within one kind of style, it would be okay with me, I don't care about a particular kind of chair. It is for instance important that there is some colour on the wall and not white walls.

Talking about media, where do you get your information in general about motorbikes?

That would be the internet, and for a small part magazines, too. Not really TV and I don't see e.g. any posters outside. I don't seek information at dealers either.

Do you go to fairs sometimes?

No, that would be very rare. I have been to certain dealer open houses though. I have been to one fair at Bella Center and it was a huge disappointment. You pay a lot to get in and you can watch the same bikes that you could also watch for free at the dealer. From time to time, when I was bored and in the neighborhood I just went to a dealer just to touch and watch the bikes, maybe for half an hour. And that's pretty much the same at these fairs. These fairs are mostly about eating red sausages, drinking beer and seeing less-dressed-females and that's all the facts that I don't like. That's the typical biker thing again that I don't like.

How much time do you usually spend online?

It could be an hour a day. Very often I am stuck at home, when the children are about to sleep, then I'll go online and check the 10 pages out that I usually check out. And then I notice that I am in the same situation like others, I can post something and an hour later I have an answer.

Do you have specific forums that you visit or do you just wander around?

I have a number of them. In some I participate and in some I don't. In three I participate.

How much time do you spend on reading MB magazines?

That would be 2 hours a month, when the new magazine arrives.

Are you familiar with the brand Lauge Jensen?

Yes, because recently articles have appeared, both online and in magazines. Even though it is not the kind of motorbike I would buy myself, because of being a chopper and being way too expensive, I still read the technical information and the information about the history of it.

Imagine the brand LJ would be a person. How would that person look like/be?

It would be an older person, a male, like in his late 40's or 50's. He would be bold, and even though he would try not to appear so, he would be rather rich trying to pretend as if he was not. You could still see it e.g. from his expensive watch and his whole appearance; that he bought the complete bikers outfit of the chopper kind. He would be a strong person, but not in very good physical shape, but still very health oriented. He would work a lot and wouldn't work out. He would be a director of some company, high positioned, bold and with glasses. He would be married and have kids and employ an au-pair. He would be a rather nice person that I would probably like to be friends with. He wouldn't have that many hobbies, because he works a lot, but he would play golf and ride his bike. He would have a strong interest in wine, too.

When you think about all the brands on the market, do you think there is something missing on the market?

Yes, I really really miss a comfortable bike made for all-day riding with a sporty design.

So, do you think that design and comfort do not go together right now?

It goes to extremes, it is either the concept of LJ which is extreme chopper style or it is very sporty, where it's actually of little use outside the racing tracks. All the in between bikes are really with a lousy design. I miss these in between bikes, the middle road between a sporty design and good riding abilities. There are actually three extremes: the sporty bikes with a good design but of no use in daily life, the choppers that become more and more without driving abilities and comfort but with the design like the orange county extreme and there are the very "ridable" bikes, they drive good and they hold forever, they are fast, but the design is very neglected.

What do you think about customization in general, does that appeal to you?

That appeals to me, the original thought. Of course you can buy a lot of extra equipment that everybody buys and that's what everybody does, so it's not really customization. But the original thought, people who pursue their own design, I like that.

Transcript Interview Nr. 3 – Mikkel Bang Jørgensen

Please introduce yourself.

My name is Mikkel, I am 43 years old. I have been trying motorbiking for 5 years now. I always wanted to drive but I never had the money. Now I can afford. First, I started and later on my wife started as well, so we both drive now.

So you share the interest?

Yes.

What do you do for living?

I work with drug addicts, like a mental support, I visit them at their homes and help them to navigate through society. So you can say I am a social worker.

Do you have children?

No children, but two dogs. It doesn't fit motorcycle riding, because you always have to find one that's looking after them when you are gone for longer periods, longer than a few hours.

How did your interest for motorbikes start?

I guess I had it always in me, because my cousin had a motorcycle and when he came to visit us, we were always riding on his backseat. Then I got a friend who got a motorcycle. I didn't try it at that time, just looking at him. More years passed on and I moved to Copenhagen. Every spring and autumn we have that tradition to open Bakken with all the bikers. And every year I went there and got the fever and wanted to get a bike. And five years ago, I said to myself now it's time. I took driving lessons and bought my bike. I never regretted it.

Do you have a bike each of you?

Yes, I got a new one, and my wife a used one; it's 25 years old. She always rode with me first, but soon she wanted to have her own bike.

Did you get the chance to participate in the Bakken event?

Several times. Last autumn was too rainy, and this spring I couldn't. But I think I have to close it this year, I usually do.

What do you like about that?

It's fun to see all those motorbikes, kicking tires, talking to people, socialize. It's fun to ride as well but there are too many people. The most fun part is at Nørrebro. I usually come early then to see all the bikes.

What kind of motorbike do you ride?

I have a Suzuki, it's made for longer journeys.

So is it to be a part of the event or why is it that you go there every year?

Fun. Also the social aspect, to meet people that I don't see that often. The feeling of the noise, the big crowd, but mostly it is a social event. Sometimes I also get inspiration when I see something new that I haven't seen before. It is also always funny to see the big variation, there are so many different bikes to see and people customize them in very different ways. Of course, you see very similar things and same styles in groups. For some people it is almost religion, you have to do certain things like this and that.

Is it also close to religion for you?

No, I think people can do what they want. If they are having fun with it. It is not really religion for me. Some people for example have the rule not to ride in rain. In Denmark that's almost not possible. I can ride in any weather – just of course not when it's snowing, there's my limit.

You drive all year round?

No, not in winter, it's just too cold and too much salt on the streets.

How much time do you usually spend on biking?

That's very different. In summer I usually ride a lot. Last year I drove very much, this year unfortunately not, because I have back problems, putting a natural limit to it. But usually we go on holiday and drive then. Years ago we went to Sweden, living at a camping site for bikers. The year after we went to Berlin, but just used the bikes for transportation to Berlin, not within the city.

How long do you usually stay on vacation?

In Sweden, we stayed there for around a week. At the Denmark tour last year, we visited different places for a couple of days, but the purpose was driving, so we didn't stay really long at one place.

Do you also do day or weekend-trips?

Sometimes. Last year I went for a little gathering, where we went to a touring camp for a weekend.

Do you prefer to ride with your bike, or in clubs?

I am in a club now, I have been there for a bit more than a year. But my holidays I do alone.

Do you prefer riding alone or together with others?

That are two different things, because it can be more spontaneous when you ride alone, you can do what you want. When you drive in a longer line, it demands a lot of behaving, a different kind of security, you drive in another way. When I drive alone, I can push it when I want to. We don't do that when we drive together.

Which type of club is it, is it brand oriented?

It's a touring club. But we have a little room where we meet and have some parties. But it's a touring club and a coffee club. It's people with all sorts of branded motorbikes and all sorts of jobs.

Is that important for you that it's very different people?

That's nice. I like it when people are different.

Did you ever consider going to a brand-oriented club?

I'm in an internet club which is only for my motorbike, but that's all. I don't think there is any club in Copenhagen for my brand, but that's really not important. The important part is to meet people and doing things together, to socialize.

Do you also use your bike for transportation or is it more fun?

Yes, transportation as well. If I don't have to bring my dogs, then I rather take my motorbike. When I have to take my dogs, I would have to take the train and I hate going by train, I can't stand it, because one of the dogs is getting scared in the train and the other one is just barking all the time.

So when you go around Copenhagen, what do you usually use?

I usually use my real bike, also because of getting some exercise.

What about repairing and maintaining?

Some things I am doing myself, because the branded service is too expensive. And I noticed that they are not always doing their work properly. That is not satisfying. When it comes to change the oil or the filter, checking the brakes and the brake fluid, I can do that myself.

Do you do it because you want to save costs or do you also enjoy it?

It is also satisfying to do it yourself, you can be proud of being able to do it yourself. But when it's bigger reparations, I'll bring it to a professional mechanic.

Is it a part of the hobby, the maintenance?

Yes, if you want your bike to be perfect, you have to fix it yourself, it makes you getting familiar with your bike. Then when I bike, I can hear if there's something wrong. It's nice to check it out and see how everything works.

Is that important to you, to see how everything works?

Yes, I would say so; I am also more or less interested how everything works together. Not inside the engine though, everything inside is dangerous, that's the mechanic's job or I'll ask another club member for help.

Do you also share knowledge and experience in your club?

Yes, we all do as much as possible.

Is that important to you; is that part of the whole club experience?

Yes it is. Again it's satisfying to help and get help. And again you can save a lot of money. I like this giving and taking, sharing knowledge. Of course, I'll do that online as well, I am in a lot of internet forums. I'll get a lot of help there and I give some.

Please describe 5 feelings that you connect with motorbiking.

First real joy. It gives you a feeling of freedom and spontaneity. I can act how I want, can ride quick or slow, can have a look at the nature, push the gas pedal.

Why is freedom important for you?

Because we are always so limited in every day. You put a limit to yourself in your job, in your private life, everything, so I think it's nice just to be a boy sometimes, to find my inner boy. Another feeling is pure power, pure fear. There are sometimes situations where you experience danger in the traffic, or to kick the engine.

Do you like taking risks?

No, I don't like taking risks, but it's a feeling connected with riding, because we all experience situations of danger because it's a dangerous thing to ride a motorbike. You have to handle that, you can't panic, you have to react in the right way. Fear is a part of it. I know that accidents can happen while I ride. Anyway, they are all trying to kill us.

Why is that important, do you get confidence afterwards that you made it?

It makes me a better driver, to be able to handle dangerous situations, because it's easy enough how to do things when you think about it, but the challenge is when it is for real. Then you mustn't panic and you have to handle the situation, do the right thing.

Is it important for you to improve yourself? Is it also a challenge for you?

Yes. I prefer to challenge myself when I am at some bike school, at a track, because it's too dangerous to try things out in real traffic, you have to respect it. Of course, when I have a real good day, feel like a

good driver reading the traffic well and handling the bike well, I get satisfied. It's nice to feel that you are doing something well.

You just said "They all want to kill us", who do you mean by "they"?

They are everybody in the traffic. Sometimes people drive with their head under their arm. It can also be bikers, but mostly it's cars. Driving on the wrong lane, people not paying attention to traffic lights, taxis making U-turns everywhere where it's not allowed in a split second.

Another feeling is mental relaxation. My friend is calling it therapy. He is depressive and he says it's the best part of his day when he is driving. It gives him peace.

Is that an escape from reality?

No, not an escape from reality, because it is reality. But still, therapy in that way that it's giving peace, like doing meditation.

Why is that important?

Hard to say. As every other hobby I think it's de-stressing, doing something for fun and not because you have to. It is not a duty, you are doing it for yourself, completely for yourself. I think it's healthy to do something for yourself and not doing something you have to.

So it's a good contrast to everyday life?

Yes, or maybe another part of everyday life, because it is everyday life, part of the everyday. It is like having a coffee break, hopefully a very long coffee break.

Is there something else that gives you the same mental relaxation?

You can always find something, being on holiday for example. Walking the dogs, things like that.

Is it the exact same feeling?

No, of course not, because it's not the same; walking a dog and riding bike. But it is doing the same thing, it gives the same kind of peace.

You said earlier that you feel freedom on your bike and can get away from the daily limitations. How are you actually limited in everyday life?

You are always slaved to the watch, have to get up at a certain time, go to work, go back home after work, shopping, cleaning and all these duties. At the weekend, you get up, do shopping again, but then in the afternoon it's wow, the rest of the day is just mine. Then I jump on my bike and take a tour. I don't know where I am going, I don't know why, I don't know who I am going to meet, I just go out and see what happens. Maybe I go to Sweden, maybe I just go to Kalundborg, maybe somewhere else.

So it is not an escape from reality, it's more an escape from the schedule that you have every day?

That's right. I mean, if I see something interesting, I just turn my bike and go there.

When you ride, do you prefer to have a specific destination?

It's dependent on the purpose. Some tours I do are just for fun and I can go wherever I want to. But at the Denmark tour for example, it was holiday but we had planned a route. We planned to follow the coast line around Jylland. But we didn't make any time plans, just a rough destination plan, because we wanted to keep the flexibility. We arrive when we arrive.

When you choose a bike, which characteristics are important to you?

I only bought one bike now. I needed a bike where my wife could sit behind me, because at first she didn't drive herself. I wanted a bike where I could sit straight, not like on a sports racing bike. And I like it big and rough, so that points into the direction. Of course, the price is also important, it is limiting beforehand.

Is the design also important for you?

Yes, of course.

And how about the brand?

The tastes are changing; today I would choose another bike than I did at that time. My experience is another one now and I have seen more bikes, tried more. But I would probably end up with something very much alike it, if not the same one.

Do you have preferred brand that you buy?

I have one or two preferred brands. KTM, I would like to have one of those big adventure machines. They are in the same family as mine, just with a bigger engine. I tried it, it's so wild. And then I would like a Triumph. That's completely different. It could be a Triumph Thunderbird.

Why does it have to be a really wild machine? What does it give you?

Hard to say.

Is that a part of you?

One thing is people are looking when you come with a noisy machine. Every motorbiker wants to get some attention. But it is also good when it's tough. I once met a guy that had one of these really ugly adventure machines, it was full of sand from a rally, one of these that you can ride through the desert with. It was really ugly, not shiny at all, but I really respected the machine and him for what he did, what he was able to do. He did it and the machine still survived. You can't do that with a Triumph. It couldn't make 10 km in the desert, it would break through. But Triumphs are tough in another context, especially

the Thunderbird with this big engine, one of the biggest engines. I tried to ride one and the feeling when you are accelerating is awesome because it's like getting kicked in the bud really hard and that's fun. And the sound of it is like a rocket.

Are you fascinated about challenging these physical boundaries?

I am fascinated by the power in it. Controlling big power just with two hands; also with the rest of the body of course.

Does it also give you an adrenaline kick?

Yes, of course. Talking about fear for example, on the Thunderbird I was just about to take off and I asked myself, do I really dare this, because it is so powerful and so heavy, so wow what's happening now, can I do it. But of course I could do it and that was very fascinating and satisfying. And at the end of the tour, I had to drive 1-2km just straight and I just tried to kick it and dared. Same with the KTM: every time I switched the gear it wanted to get up on one wheel, so I had to fight to make it stay down. That was a fight. I also saw that everybody was faster than me and I was behind. That's okay, because I didn't know where we were going, so I had to stay behind. And then the machine was trying to do this all the time. That was a bit frightening. But in the end I learned how to control it. It was fascinating to overcome this fear and learn how to handle the bastard.

Is this fear fascinating for you, does it belong to biking?

Sometimes.

Does it feel like a victory when you get in control of such a bike?

Yes, of course.

Is that important to feel a victory on the bike once in a while?

Isn't it for all of us? Yes, it is.

Please describe the very best experience on your bike so far.

I don't know if there is a particular one. There are two. The first one was when I got my driver's license, when I did the test. My driving school was a very special one with very shitty machines. And my teacher was somehow a maniac. When I got to the test, I couldn't drive the machine that I used to drive on because it broke down. Then I got another one, one that I have never driven before, and it was a very different type. So my first time on that machine was not good. When I was on my way to the police station, I noticed that the speedometer was broken, so when we arrived I had to say to him that I can't ride this bike. Then I got a third one, which I have never tried either and it was the worst bike of all of them. It jumped out of the gear the whole time and so many technical things were wrong. But I had to ride it. And at the second, I jumped it to start, it started to rain and it was pouring down. I couldn't see anything and I was nervous, it was hell. But I made it, I got through and got my license at the first

attempt and that was a real victory. I really yelled at my teacher afterwards, it's not fair to send people to their test on such a bike and the policeman said the same thing. But I made it.

The other story was on the tour in Sweden. The feeling of having 800km this way and you don't know anything about what's coming after the next hill, you just drive 800km and you don't have to think about anything else than the road and what you see. It's relaxing. The rest of the world does not exist. It's only the landscape coming towards you. Let's just see what happens. Riding is also a good way to actually see the nature, because you can smell it, you can feel it, you are almost part of the nature. That also gives this feeling of freedom, because all your senses are activated.

Is that important to you? What does the nature give you?

It is, because it's getting very intense, a very intense experience. And that's nice. It's really a strong feeling.

Do you enjoy nature in other ways?

From the start on I was a country boy. Now I am living in the city, but I still like to be in the nature and experience it.

What is nature for you?

Getting out of the city, and seeing animals and fields and forests. But also going to Sweden, where you can still get into the real and wild nature, where there are no people at all. I like to be very far away, getting the feeling of being far away. And that's why my dream is to ride to Nordkap. The more north, the further away.

So, real nature for you, is that wild and untouched?

Yes, that is real nature, but also on Sjaelland it's nature, it's just another kind. But this untouched feeling is fascinating. On Sjaelland, you can still here an engine somewhere all the time or see traces of people. But in Sweden or Norway, very up north, you get the feeling that nobody has ever been there before. Of course, that's the real nature.

Is it also a bit of loneliness actually, in a positive way?

Yes, maybe. Maybe not loneliness; but getting some peace for a while. I live in the city and sometimes it's nice to get rid of all the people, being alone, nobody talking to you, nobody wants anything from you. Of course you can do the same thing in the car, but that's not the same.

Why is it not the same?

Maybe it's the inner cowboy, like Lucky Luke.

So is it more an experience when you ride your bike than when you go by car?

Yes. When you sit in the car for example your wife talks to you all the time. When you ride your bike she still talks but you can't hear it. If you can't do it with hand signals on your bike, then you don't need to say it. Nothing is that important. If you have to say something really important, then we have to stop. Otherwise not.

You talked about the inner cowboy, feeling the power, is that important to you?

I think all people have it in different ways. People have different ways to live it out. But we all have to feel this feeling of freedom. I connect the inner cowboy to freedom. We all need that in some way.

How do you feel your hobby motorbiking is a part of your identity?

It has become a very big part of it. Of course, I talk a lot about it and meet a lot of people with the same hobby. It has become a big part of my day, I really talk a lot about motorbikes. I am not a nerd, but some people would say that I might be a little nerdy.

What about your choice of a motorbike, do you see a part of that in yourself?

Maybe. Of course, we are always making fun of each other like: okay, you are driving a Honda... Honda, come on. Take a Suzuki! But that's just for fun.

What can you see in your Suzuki that is actually a part of you?

Hard to say. The size of my bike fits my body, it's natural for me to sit on it, I feel like home when I am sitting on it. So I can ride and relax at the same time. I have tried bikes where I had to be much tenser, much more concentrated all the time. Right now, I can drive through a curve with one hand in my pocket. I tried bikes with which I couldn't do that, not for a second.

Do you think your bike has become part of your image, how other people see you?

Yes, I think it has become like that. That's okay.

We talked a lot about positive feelings; do you have any negative feelings towards biking?

Not so much towards biking, but towards some people who drive. Some are jerks. Especially some drivers of Harley Davidson, they have a bad reputation and we don't like them. They are not popular amongst my type of bikers. Everybody knows who we are talking about: the bad guys. One part of this motorbike community is a bit racist. I don't want to hear that, people are people. I try to distance from that. If they can't behave and be polite, I just tell them to fuck off, to stay away from me but in a good way.

You are talking a lot about "we" and "they, the jerks". Now, we know who the jerks are, can you please also clarify who "we" is? How are the people around you?

The people in my club and my friends are really relaxed. It is not a problem there. At some Internet forums, I have some big quarrels with very racist people. It sounds like apartheid talking and I really

don't like that. I don't think it's okay to be like that. I really can't accept it when people are racist, I fight against it, no matter if they are bikers or not. But that's a natural development. Where there are a lot of people, there are a lot of opinions. People can easily incite each other in specific directions. It is mostly not that bad in forums, but sometimes on the street the tone is pretty harsh. I really don't like that, so that's why I stuck to online forums in the end.

How do you feel that affects the whole biking-culture, this group of jerks?

People have a lot of prejudices against bikers. But I think it became less over the years because there are so many people that bike now, it became more normal. But there are still prejudices against people in clubs. Not that much either. I don't feel that I get any negative comments from other people about my biking. I once met a guy and told him that I am a biker and his first question was: Oh you are a biker, are you gay? He was drunk and he just wanted to provoke. But otherwise I don't experience negative attitudes.

Why did you become a member of a club?

I basically needed new friends. I didn't know so many people who were driving, so I had to get out and make some riding friends.

Do you otherwise socialize around a hobby or is it just with biking?

I don't socialize so much, I am mostly at home. So it is important for me to go to my club and have fun. I go there once a week and of course if we have some arrangements.

What do you do once a week?

That's different, sometimes we are riding, sometimes we are just meeting for coffee. Sometimes people visit us, sometimes we go out to visit another club.

How do you feel you fit into that club?

In the beginning it was a little difficult. But I think now I fit alright. I would not stay away, it has become an important part of my life.

What kinds of people are there?

All kinds, any job, any age, youngest 18, oldest 56. All kinds of jobs.

Is that important to you that it's a wide group?

I like that people are different. If everybody would be like me, it would be very boring.

When you go there, do you feel that everybody is equal? Is that important?

Yes, I feel at home there. And I think equality is important for everybody. We don't have any hierarchy in my club. Of course, there are different tasks, but we don't have any status differences.

So you don't really see who is a CEO or a dentist or a factory worker?

No, only in a positive way if we need to use people's experience for something.

Where do you usually get your information about biking?

Internet, magazines.

How much time do you usually use on it?

That depends. 2-3 hours a week maybe, mostly on Internet. Of course once a month, when a new magazine comes out, I spend a lot of time on reading that. I subscribed to the Bike magazine and the Touring magazine.

What do you look for in the magazines, ads, articles?

Everything. Sometimes when I need something particular for my bike, I research for that, other times I read touring stories, travelling stories, sometimes about new models.

Do you also go to fairs?

Yes, I do. Whenever there is one in the area, I do that.

What do you think fairs give you?

Inspiration, socializing, a good way to spend some time, to relax from the job, I don't have to think about the job anymore. Then I am in hobby-mode.

Do you prefer to go to huge fairs like in Bella Center or do you more prefer to go to dealers' open houses?

That is two different things. You can't compare that. Going to a fair, you see so many things at the same time. When you go to a shop, it is more that you check out one or two specific models, or equipment.

How do you feel about customization?

It's a good idea, but customizing is of course depending on what type of bike you ride. I would never put Lauge Jensen-like things on my bike, because it's another type, it would look ridiculous. But to have a personal look, that's good, because it will show your personality, especially when you do it yourself.

Why is that important?

Because then you can see it's your bike, your own one. It's personal then and that's nice. Makes it individual.

Are you familiar with the Lauge Jensen brand (LJ)? Please describe the brand LJ as a person.

It could be male or female, but it's more a deluxe, high society and exclusive person. He or she would be in the 30's. He or she would earn a lot of money. Hobbies maybe holiday in Monaco. It's a very exclusive bike, even more than Harley Davidson (HD). HD is average, but LJ is absolutely not average. And I think it will take a lot of time, if at all, before LJ gets average. My friends say it's a nice brand, but nobody can reach it, too expensive. It's for a niche group of people. I mean who can pay 800.000 for a bike – and it can't even get wet. So in Denmark you could just ride your super expensive bike for 2-3 weeks a year. It's not very realistic for average bikers.

Please describe HD as a person.

Depending on the model, because they have very different models. Still, the person should earn a lot, because they are still expensive. Of course, HD is still connected to Hells Angels and people like them, the evil bikers. But during the last years, so many normal people got a HD, so it's not entirely like that anymore. It's moving to the other side and I think that's good because it's nice motorcycles. It's not my brand, but they are nice, it's fun driving it. It would be good for the brand if they got rid of this reputation. But typically people driving HD, they have this old-fashioned biker attitude. And that's like carnival, you dress up and when you get back home and have to work, you put on your tie again. So that's a role to put on.

Is that special for HD?

No, I see it in my club as well. They take this role and attitude, it's a part of the fun, to look rough without being it.

When you think about the brands which are already on the market, is there something missing?

Maybe the shops should have more spare parts in the shop. But you can find so many things online, so that's actually okay. But I think we have good opportunities. The big brands, like Suzuki or Yamaha, are sitting very heavily on the market, but still they make it in a price that most people can afford. I think it's quite alright. It's too expensive though. But that's also a tax thing.

Basically the quality is quite high on the market. Maybe the mechanics could be better. Not because they are not well educated. But they should work more thoroughly. Maybe they are too stressed, but sometimes the reparation quality is really low. Reparation prices are quite high. So it's a good thing if you can do it yourself, so you can use your money rather on fuel than on bad service. The service could really be better. It's of course dependent on where you go to.

Comment of him afterwards: I am really concerned about safety. That's the most important thing. Tell that to LJ, he has to make safe bikes.

Transcription 4 – Steffen Hagemann age 44

Introducer dig selv:

Jeg hedder Steffen Hagemann, jeg er 44 år gammel, og i denne sammenhæng er det vel vigtigt, at jeg har kørt på motorcykel i 24 år.

Jeg har to børn og en bil også, hvilket siger noget om, hvor meget jeg kører på min motorcykel.

Så kører jeg i et kørefællesskab, som ikke er en klub, det er meget vigtigt, for så har vi ingen formand og sådan noget. Vi mailer sammen og har en hjemmeside. Så kan man skrive ”jeg har fri søndag 2 timer, hvem skal med”. Og så kører vi to weekendture om året fast, vi skal faktisk af sted her på fredag til Fyn. Der kører vi så tre dage, hvor vi bare kører ned ad små veje.

Hvordan startede din motorcykelinteresse?

Det går langt tilbage. Det er sådan en historie, og det mærkelige er, at jeg faktisk kan huske den. Da jeg var omkring 10 år gammel, der var jeg nede på Kolding bibliotek, hvor jeg er opvokset, der var sådan en meget spændende udstilling om forurening, det har så været i midten af 70erne. Så blev jeg interviewet til Radio Syd af en journalist. Og jeg havde jo forstået det hele, at det forurenede, og at man ikke skal køre i bil, og så sagde han, ”hvad med dig skal du have bil, når du bliver stor?” Nej sagde jeg, jeg skal have motorcykel. Så allerede der vidste jeg, at det stod skrevet i kortene, tror jeg nok, jeg har altid været fascineret af motorcykler. Der er billeder i vores familiealbum fra ferier, hvor jeg altid står som lille dreng ved siden af en motorcykel.

Er der nogen i din familie som har haft motorcykel?

Nej det er der ikke. Der er ingen som har været et forbillede. Meget mærkeligt.

Hvor tit kører du så på motorcykel? Du siger du har en bil ved siden af, men bruger du motorcyklen som transportmiddel eller kun som hobby?

Jeg kører kun motorcykel som hobby. Jeg kører ture med mine venner for det meste, eller hvis jeg skal et eller andet selv, hvor jeg synes, jeg godt kan tage motorcyklen. Ellers er det ikke særlig praktisk at køre på motorcyklen. Så det er ren og skær hobby.

Hvor mange timer vil du sige du bruger om ugen i gennemsnit?

Fordelt over et helt år?

Ja

I gennemsnit bruger jeg ikke mere end 1-2 timer og ugen. Så kører jeg måske ikke i 14 dage, og så kører jeg en tur om søndagen, så regner det, så går der en uge til. Men jeg kører 5000km om året, vil jeg gætte på.

Kører du hele året rundt?

Nej det gør jeg ikke.

Du holder i hvert fald minimum de sædvanlige tre måneders pause (dec, jan, feb)?

Snarere 5 måneder. Jeg kører ikke fra november til april.

Så du kører mest når det er godt vejr?

Det er det man på tysk kalder en warmdusher

Er du gift?

Ja

Deler din kone din interesse?

Nej, men det har hun gjort. Da vi var unge, kørte vi på ferie på motorcykel sammen. Der havde jeg en motorcykel som passede til det. Da vi så fik vores første dreng for 8 år siden, så har hun kørt 1 eller 2 ture sammen med mig. Hun sidder bagpå. Jeg har hele tiden sagt til hende, at hvis du vil have en, så køber jeg en til dig.

Har hun kørekort til motorcykel?

Nej, men jeg har tilbudt, at hun kan få det hele, hvis hun vil. Men det har hun aldrig villet. Men hvis vi skulle køre lange ture sammen, så købte jeg en anden motorcykel, hvor hun kan sidde bagpå. Men nu skal jeg snart have en eller anden med bagsæde igen, min dreng er ved at være stor nok til at køre bagpå.

Så vil han gerne med?

Ja det vil han rigtig gerne

Deler I så interessen derhjemme?

Nej det gør vi slet ikke. Det er mig som kører, og hun ryster lidt på hovedet. Hun ved det er en del af pakken.

Hvad med at reparere og sådan noget, gør du det selv? Bruger du tid på det?

Aldrig. Jeg gjorde det engang. Min motorcykel jeg havde, mens jeg læste på journalisthøjskolen, der havde jeg en gammel Honda cx500, den skruede jeg i selv. Og jeg lover dig, den gik mere og mere i stykker mens jeg stod med værktøjet. Og så svor jeg til sidst, at når jeg var færdig med min uddannelse, at jeg aldrig, aldrig nogensinde ville skrue selv mere, jeg vil betale for det, fordi der jo er en grund til, at man får en uddannelse i noget, og siden har jeg betalt mig fra det, og min motorcykler har kørt godt siden. Så det gør jeg ikke.

Så det er lidt dit forhold til det, at det måske forringes kvaliteten, når du selv skruer lidt?

Ja jeg ødelægger motorcyklen åbenbart

Så det er ikke en vigtig del for dig og en del af hobbyen, at sidde og skrue på motorcyklen?

Nej. Der er nogen som bliver næsten glade når deres motorcykel går i stykker.

For nogen er det næsten en del af hobbyen.

Ja jeg satte andre udstødningsrør på, da jeg var på et køretekniikkursus, for dem jeg har på normalt larmer for meget, det skal de gøre når man kører italiensk, det er ikke mig, der har lavet den regel.

Hvad med din bil, laver du noget på den?

Nej. Jeg vasker den, og det er det. Det er bare en bil. Men motorcyklen den vasker jeg. Den skal køre godt og den skal være i orden, men min bil er bare en bil. I Danmark har man ikke råd til at prioritere begge dele, jeg har i hvert fald ikke. Så vil jeg hellere have en fed motorcykel, så er jeg ligeglads med min bil.

Så den er bare praktisk?

Ja det er en stationcar.

Så det er bare en familiebil?

Ja

Så synes jeg vi skal gå videre med den øvelse, som vi har givet dig og udfordrede dig med.

Jeg ved ikke, om det er følelser, men de ting man tænker på, når man kører på motorcykel, og når man tænker på motorcykler, der har jeg valgt fart, fordi man kan mærke fart på en helt anden måde, når man kører på motorcykel.

Hvorfor er fart vigtigt for dig? Hvad er det, det giver dig?

Jamen det er ikke fordi, jeg kører specielt stærkt, jeg kører på en sådan naked bike dvs. uden kåbe og sådan, så når jeg kører 130 så blæser det, og hvis jeg kører 140 kører den ikke særlig godt, så på den måde – men det er følelsen af fart, som der er når man kører på motorcykel. Altså hvis man kører 80 km/t på min motorcykel på en lige landevej, så føles det som om det går stærkt. Det er jo en fantastisk følelse, den følelse af acceleration og sådan, som en motorcykel har, som er en del af fascinationen for mig i hvert fald ik'?

Hvorfor er det vigtigt for dig at have den følelse? Hvad er det, at det giver dig?

Det ved jeg ikke. Det er sjovt, det er en del af glæden, du kommer jo ud, og så kan du mærke motorcyklen arbejder, laver nogle ting med dig og sådan, du kan mærke, at du kører stærkt ikke, og det gør du ikke, så kigger man ned og så gør man det ikke altid, og det er fint. Det er følelsen af det. Jeg er vokset fra det, at man absolut skal køre 200 km/t, det siger mig ingenting.

Får du den følelse på nogen som helst anden måde? Ved at køre i rutsjebane i Tivoli eller?

Nej det gør jeg ikke.

Nej det er unikt på motorcyklen?

Ja. Du har også selv styr over det, du giver selv gas og sådan.

Kan du godt li den følelse, at du har kontrol over det?

Ja meget bedre end hvis jeg ikke har kontrol over det. Ja, jamen det er også en del af det. Jeg kan ikke li at sidde bagpå, det er mig der kører, det kan jeg godt li', at det er mig der har kontrollen.

Har du som regel også, når du f.eks. kører bil?

Ja det er næsten altid mig som kører.

Det kan du bedst li'?

Ja

Hvad med i andre sammenhænge, kan du godt li at være den, om har kontrollen?

Det kommer an på hvad det er.

Det afhænger af situationen?

Ja det gør det virkelig. Når vi nu er ude, når vi f.eks. tager på tur nu her i weekenden, jamen så er det ikke mig som bestemmer, hvor vi tager hen, for det er dem som har planlagt turen, som gør det, de kører Forrest, og så kører vi andre efter. Når de holder ind, så holder jeg ind. Altså, der har jeg ingen kontrol. Nogle gange med mit arbejde, der laver jeg artikler, og der kan jeg godt li at det er mig der har kontrollen over artiklerne, det svinger sådan lidt. Når man har børn, så har man ikke kontrol over en skid.

Hvad med hvis I skal på ferie? Er det så dig som planlægger? Eller er I fælles om det?

Det er vi fælles om. Så bliver vi enige om, hvad vi gerne vil, sådan mere eller mindre. Men omvendt kan man sige, vi har lige været på skiferie for første gang med vores børn, de synes det var rigtig rigtig fedt. Min kone har dårligt knæ, så hun synes ikke det var helt så fedt. Men nu har jeg lige aftalt med nogle venner, at vi tager af sted igen, og så har jeg sagt til hende, så må du blive hjemme, hvis du ikke vil med, jeg tager på skiferie med børnene. Der har jeg ligesom taget kontrollen, men sådan er det nogle gange. Men det er ikke noget, som er vigtigt for mig, at jeg ligesom bestemmer.

Har du det sådan, at hvis du brænder for noget, så er der bare ikke noget, som kan stoppe dig?

Ja, hvis der noget jeg virkelig gerne vil, så skal det nok lykkes.

Hvad var den næste (følelses)?

Sving. Det her er så 'Stillverjoch', som det hedder på tysk, meget berømt bjergstrækning. Jeg har ikke været der nede overhovedet, men der er simpelthen rigtig mange sving, og det kan man jo se. Dem jeg kører med, vi kører på de mindste veje med de fleste sving. Folk de bliver pisse sure, hvis det går lige ud for længe, så står folk og skælder ud på dem, som har arrangeret turen. Så det er vigtigt, det er sjovt for mig, det der med at komme ud og dreje.

Er det noget spænding og noget udfordring?

Ja, og så en lille smule dødsangst, når jeg kommer ud i sving.

Det kan du godt li? Sådan lige på grænsen?

Mere den der følelse af at tage et sving rigtigt, hvor du virkelig kommer ind og tænker, der havde jeg god fart på, hvor nogen gange bliver man forsigtigt og bremser og tænker, der kunne jeg godt have kørt stærkere. Men når man lige rammer det perfekte, hvor det går stærkt, men man ikke er ved at dø af skræk, det synes jeg er helt fantastisk.

Så det handler om at udfordre, og så få en sejr bagefter?

Ja, det kan man godt sige.

Er det så en følelse af at have kontrol over en maskine, er det det lidt igen?

Jeg vil mere sige at det handler om færdigheder. Det er et spørgsmål om, at kunne finde ud af at køre maskinen rigtigt. Altså sådan en jeg kører, den er ikke bare sådan super nem at køre. Altså man skal ligge i det rigtige gear på det rigtige tidspunkt og sådan noget og det gør jeg bare ikke altid. Men til gengæld er det meget mere belønnende når det så lykkedes, i forhold til hvis man kører på en almindelig japansk maskine, det er lige meget, man kører bare igennem. Det er ikke det samme, jeg synes det er sjovt, at motorcyklen udfordrer lidt, så er det spørgsmålet om man er god nok til det, det er lige meget, jeg har det sjovt.

Får du den følelse af noget andet?

Nej altså de ting min motorcykel kan med sving og fart, det er helt unikt for det. Der er jo ikke noget ved at trække en Skoda Octavia gennem et sving, så bliver børnene bare køresyge og brækker sig i bilen.

Tager I typisk på ferie til udlandet?

Nej vi skal til Fyn nu her, og skal vi til Harzen til efteråret. Det er lidt forskelligt. Vi tager tit til Sverige, fordi det ligger tæt på for de fleste af os. Vi gider som regel ikke at køre en hel dag for at køre derhen, hvor vi skal køre. Så Sverige er vi relativt ofte i, der er rigtig mange gode veje.

Er naturen også en del af det?

Det har jeg sgu ikke tid til at kigge på. Jamen vi kører, og det er lidt drengerøvsagtigt, så nogle gange går det lidt stærkt, så det gælder om at holde øje med, hvor vejen er, så kan man lige kigge op, der er et træ, fint nok, og så kører vi videre. Man ser lidt en gang imellem, men jeg kører ikke så langsomt, så jeg kan kigge på raspmarker.

Så naturen det er en biting ved det?

Det er i hvert fald ikke noget jeg hæfter mig ved, men det er jo en del af det på en eller anden måde. Så kører man igennem en skov, så bliver det koldt, så dufter det anderledes og alle de der ting, som er super fedt, men det er ikke det, der trækker, at jeg skal ud at se et træ der står i vejsiden eller sådan noget.

Hvad har du så ellers valgt?

Jeg har valgt venskab. Fordi dem jeg kører sammen med, det er blevet mine venner. Det var noget jeg kom ind i ved et mindre tilfælde. Men nu kender jeg nogle folk, jeg kan ringe til om de vil køre en tur. Vi er blevet en del af hinandens liv på en eller anden måde, men selvfølgelig med motorcykler som omdrejningspunkt, det er jo typisk mænd, de har en eller anden ting, vi går ikke bare på cafe for at snakke sammen, det gør vi ikke. Vi kører ud, men altså de er blevet mine venner. Det er også en del af det.

Og hvad er det, at det giver dig?

Jamen altså, det er super dejligt at have venner. Det er dejligt at have venner man er sammen med noget om, det er enormt skønt.

Deler I oplevelser og viden og sådan?

Ja ja altså, det gør vi jo. Vi kører på tur sammen. Alt det der, kan du huske dengang og sådan noget plus at som det altid er, så går vi og hyggedriller hinanden ik', med de forskellige motorcykelmærker, som folk nu har råd til at købe. Og jeg er den eneste der kører Guzzi, så jeg må lægge lidt fra en gang imellem.

Så det er meget blandet, hvad folk kører på?

Ja, men der er mange, der kører BMW, næsten halvdelen, det er vi kede af i italiener fraktionen.

Og så har jeg valgt Schumacher, for at vise kørefærdigheder, nu kunne jeg ikke tage et billede af en der kører motorcykel. Men der er også et element ved det at køre motorcykel som at dygtiggøre sig for mig, som der slet ikke er, når man kører bil. Det er folk ligeglade med, de får deres kørekort, og så håber de på at undgå ulykker resten af livet. Men man kan blive dygtigere til at køre motorcykel på en hel anden måde, og for mig er det noget jeg er bevidst om. Jeg har lige været på et sådan FDM kursus. F.eks. har jeg været på noget mestersving et par gange, hvis du ikke har været det, kan jeg varmt anbefale det. Jeg har kørt i 24 år nu, og jeg har lært så meget på det FDM kursus. Det er helt sindssygt.

Men kan du godt li at køre? Har du andre oplevelser, hvor du ren og skær kører på bane?

Nej. Jeg kan godt li at køre på bane, men jeg gør det kun på sådan noget køreteknisk. Jeg har ikke nogen banemotorcykel, jeg har ikke nogen motorcykel, jeg vil have smadret på en bane uden at have en forsikring, der dækker. Så derfor skal det være sådanne køretekniske kurser jeg tager på. Men jeg tager helt sikkert på et sådan FDM kursus igen, det var sjovt.

Kan du godt li at udvikle dine færdigheder og blive bedre?

Ja, det synes jeg er super sjovt. Jeg har spillet basket i rigtig mange år. Og det er det samme. Man går og pusler med nogle ting, og går og øver sig, og det kan man også med en motorcykel, det synes jeg er en vigtig del af det.

Er du typen, når du har en hobby, at du så går 110% ind i det?

Ja de ting som jeg går rigtig meget op i; basket og motorcykler, der er jeg rimelig meget ajour – jeg følger med. Og det er langt fra fordi, jeg er verdens bedste motorcyklist, men der er jo ikke nogen som kan tage det fra mig, at jeg har det sjovt.

Så øvelse gør mester?

Ja og det kan jeg godt li'.

Er det vigtigt for dig, at du har det sjovt?

Ja

Det er en stor del af det?

Ja fordi der ellers ikke er nogen grund til at køre motorcykel, med det vejr vi har, og når det er ren hobby, så skal det være sjovt.

Er det sådan en indre dreng?

Ja det er det – en drengerøv.

Og det kan du godt li?

Ja det har jeg ingen problemer med. Når vi kører, så er det også en lille smule at køre om kamp. Vi kører ikke og overhaler hinanden og sådan, men man ser jo på når man kører ind i et sving, at ham der ligger bagved, om han kom tættere på eller længere væk i løbet af det sving, og jeg kigger på ham, der ligger foran, om jeg hænger på, eller om jeg kunne have kørt stærkere, eller om han lavede et hul. Det tænker man jo på

Så der er lidt intern konkurrence?

Ja ja

Og det er en del af det? Så det ligesom går fra at være en hobby til at være en lille sport? Det prøver I sådan på?

Ja, men vi kører ikke om kamp på den måde, men alle holder lige regnskab med og ved godt hvem der kører hurtigere end en selv.

Så det kommenterer I lige?

Ja det snakker vi lige om, som hvor blev du af, og kunne du ikke hænge på, og hvor kom du fra lige pludselig, det snakker vi om.

Hvor mange er I, når I er ude at køre?

Vi er over 10, og vi skal 14 af sted nu her.

Er det en meget passende gruppe?

Nej jeg synes det er for stort. Men jeg kan jo ikke bede nogen om at blive hjemme, fordi det passer mig. Altså hvis vi skal køre i sådan en gruppe, hvor vi rigtig skal køre biveje-ræs, så er 4-5 stykker ideelt, og så skal vi også helst ligge nogenlunde på samme tempo, så vi har sådan nogenlunde samling på det. Det er det ideelle.

Hvad med aldersgruppe er det meget bredt?

Nej de fleste er.... Der er ikke nogen på under 30. De fleste er vel på 35 til de 45 stykker. Vi er mange i min situation med børn og sådan, koner og biler og ting og sager, og har holdt fast i denne hobby fra ungdomsårene.

Og hvad med baggrund rent jobmæssigt? Er I nogenlunde det samme sted eller spænder i meget vidt?

Der er mange it-konsulenter, de tjener åbenbart boksen. Der er mange it-folk og konsulentagtige. Der er ikke nogen, som ikke har en uddannelse. Det er middelklassefolk – ej der er et par stykker som er nogle rige svin. Der var en som blev træt af at køre på sin Ducati når vi var på tur, han har en sådan 916 som jo er en rigtig sportsmaskine med en virkelig ekstrem kørestilling, så købte han lige en anden maskine, for at han ikke skulle få ondt i ryggen af det. Så brugte han lige 80.000 på at købe en Aprilia, så vi er enige om, at han er et rigt svin. Ej men hvis man kan gøre det, når man kun bruger det til hobbykørsel, og siger til konen, jeg køber lige en motorcykel til, så har man penge nok. Altså jeg ville også gerne gøre det hvis det var.

Er det vigtigt for dig, at dem du kører sammen med er nogen du kan spejle dig i, at det er nogen af samme type som dig selv, med baggrundsmæssigt osv.?

Jeg er ligeglads med om det er nogen fra samme baggrund, men det er vigtigt at det vi har det sjovt sammen. Hvis man skulle sammenligne det med et sammenskudsgilde – så er det vigtigt at alle har noget med – en lille ret som gør det sjovt. Det synes jeg fedt. Det er vigtigt, hvilken stemning der er og hvilke typer, det synes jeg, men der er altid nogen man svinger bedre med end andre.

Men du ville ikke have noget imod, hvis folk var mekanikere og andet det har ikke så meget at sige?

Det kommer an på hvilken type de er, om man ville passe ind hos os egentlig. Hvis man var en total nar, så uanset om man var det ene eller det andet, så ville jeg synes det var træls.

Hvor mange er I total set, hvis alle mødte op?

Jeg tror vi er lige knapt tyve på mailingliste – 18 stykker vidst nok – så vi er en pænt stor procentdel, som møder op. Og vi ved også at der er to ture om året, og vi booker dem tidligt. Så snart der kommer noget ud, så kan man melde sig og sige, jeg arrangerer den næste tur. Så sidder der sådan en komite og bestemmer hvor vi så tager hen. Så snart de har meldt en dato ud, så går man hjem og sætter kryds i kalenderen, så er det ligesom booket, så er der bare ikke andet der kan komme ind der, og sådan er der mange der gør.

Så folk prioriterer det faktisk?

Ja, og så bruger vi doodle.com engang imellem, hvis vi ikke kan finde ud af hvornår vi skal af sted i forhold til hvornår folk kan, så vælger man den weekend, hvor der er flest som kan.

Havde du en femte følelse?

Ja jeg har da så. Ferie. Det har noget at gøre med hvordan vi kørte på ferie førhen min kone og jeg. Vi kørte til Frankrig, Spanien og Italien. Det synes jeg var super fedt. Så camperede vi og sådan. Så det forbinde jeg stadig med at køre på motorcykel selv om det er 10 år siden, jeg har gjort det.

Savner du det nogen gange?

Ja helt vildt.

Så du kan godt forestille dig, at når børnene er flyttet hjemmefra så vil I gøre det igen?

Jeg forestiller mig at om 1 år eller 2, så tager jeg da bare en uge af sted med min dreng. Og så tager jeg af sted med pige, når hun er gammel nok til det. De er 7 og 4. Så når de bliver store nok til det, så forestiller jeg mig, at vi gør det. For jeg synes det var – vi kørte jo bare ud i det blå, og vi blev enige om, at vi skulle til Italien, så sagde jeg, at jeg gerne vil se det og det og det og så kørte vi bare ned og så finder vi en campingplads og så kører man ud fra der lidt, når man har set nok og sådan. Men nu kommer den der kliche, som jeg havde håbet jeg ikke skulle nævne; Frihed. Det var virkelig ferie med frihed for mig. Vi skulle bare buldre rundt, lige så stille og roligt, se nogle ting og slappe af.

Så det er også en stor del af det, følelsen af frihed?

Ja men i den kontekst der hedder for ferien, man kørte bare ud i det blå. Selvfølgelig havde jeg stadig tænkt, at nu kører vi til Italien i år, og så kunne jeg godt tænke mig vi kom derhen, og så var vi selvfølgelig hen at se Moto Guzzi fabrikken, som ligger i Mandello nord for Milano og vi tog til Venedig og sådan. Men altså jeg havde ikke booket noget som helst. Vi tog bare ud, og så måtte vi finde en campingplads et eller andet sted. På den måde den frihed der er i, at der ikke er meget andet planlagt end hvornår vi kører, og hvornår vi kører hjem igen.

Så foretrækker du, at der er noget spontanitet og sådan?

Ja det synes jeg er super fedt.

Så det kan du hellere li' eller hvis det er fuldstændig planlagt?

Jeg har aldrig været på en charterferie – jo da jeg var 10 år gammel, men i mit voksne liv har jeg ikke været på en ferie, hvor man flyver ned til Mallorca, og bare ligger. Jeg vil helst være fri, men jeg kan mærke en pres på mig, så det kommer jeg nok til.

Hvad med når I er på ture, er det så planlagt fra A til Z eller?

Det er forskelligt. Når jeg planlægger ture, så er det planlagt fra A til Z. Jeg har typisk planlagt sammen med en, som hedder Morten, som er rigtig god til kort og veje og sådan, så det er ham som ligesom kører Forrest. Og så booker vi, hvor vi skal sove henne, det bliver vi nød til, når vi kommer 10-15 mennesker, og hvilken rute vi skal køre på for at komme derop, hvor der er gode veje og sådan ca. hvor vi skal det ene og det andet for der har man ansvaret for andre end sig selv.

Kan du bedst li' når I er på ture eller foretrækker du de andre gange?

Det kan ikke sammenlignes. Vi er så mange af sted, så der bliver nød til at være styr på det. Men der er andre, som bare booker et overnatningssted. Det er jeg helt sikker på de gør dem vi skal på tur med nu. Så mødes vi på Fyn et eller andet sted, og det har jeg ikke problemer med, men det er ikke mig, som styrer det.

Hvad kan du bedst li?

Jeg kan bedst si, at der er tjek på tingene sådan nogenlunde i forhold til, at det er en hel gruppe man har ansvaret for. Der må meget gerne være styr på det, ellers fungerer det ikke når man er så mange, der kan man ikke bare sige – det kan man sagtens, man kan sagtens køre til højre og venstre og køre lidt rundt.

Så spontanitet hører mest til, hvis man er en lille gruppe?

Det er i hvert fald meget nemmere at håndtere. Men når vi kører til Harzen til efteråret, så kører vi derned, så bliver det også bare på må og få gennem det der bjergkæde noget, vi kommer til.

Når du skal vælge motorcykel, hvilke kvaliteter går du så efter?

Jeg går efter at den skal være relativ unik, det vil være en kvalitet i sig selv, det er derfor jeg kører Guzzi.

Så ikke noget mainstream?

Nej. Og så vil jeg gå efter, at den skal have en eller anden motorkarakteristik der appellerer til mig. Jeg kan ikke så godt si sådanne række fire motorer. Min motorcykel skal have to cylindre, man skal kunne mærke den arbejder. Designet betyder noget. Men når jeg køber den næste, vil der også være et praktisk element, den skal have et ordentligt bagsæde, vil den næste skulle have, den skal kunne tage noget bagage, det er nogle parametre jeg vil sætte op.

Så din motorcykel afspejler lidt den situation du står i nu og her?

Ja præcis.

Så vil du sige den er en del af din identitet? Kan du kigge på din motorcykel og tænke det er mig?

Det er egentlig latterligt, for man kan skrælle så mange ting af, og så være sig selv. Hvis du havde spurgt mig for 10 år siden, nu tager jeg basket fra dig som divisionsspiller er du så stadig Steffen? Det er jeg jo så, for jeg spiller ikke divisionsbasket længere. Så hvis du tager motorcyklen fra mig vil jeg så stadig være mig selv, ja åbenbart. Man kan skrælle rigtig meget af og så stadig være den samme. Så man kan måske ikke sige at min identitet er hængt op på at jeg køre på en Guzzi. Men omvendt så alle dem jeg kører med kalder mig Guzzi, så der er jeg ligesom låst i, hvilket mærke jeg kan køre på, for jeg vil ikke have en BMW, for så er der nogen som vil komme til at fryde sig for meget.

Du taler meget om BMW, hvordan ser du en typisk kører på en BMW?

Jamen det er jo farvet af dem jeg kører sammen med. Men hvis vi snakker om, at der er sådan nogle tidligere efterlønnere. Og de laver faktisk nogle rigtig feder motorcykler.

Er det sådan en sofacykel for dig?

Nej det kan jeg jo slet ikke sige de er, for de har lige lavet den fedeste sportsmaskine. Det kan jeg ikke sige overhovedet ikke, jeg synes designmæssigt er de fleste rigtig grimme. Jeg synes virkelig de har gjort sig umage ved at gøre dem grimme. De er uæstetiske med stor og lille forlygte, og den der store GS off-roader

med det der næb, det spiller bare ikke. Man kan jo ikke gå hen til sådan en motorcykel og tænke, hold kæft hvor er den fed, hvor er jeg heldig jeg har sådan en, det kan man jo ikke.

Så design er en væsentlig del af det?

Ja det må jeg sige.

Hvad med motoren, hvilken betydning har den?

Der vil jeg sige i forhold til BMW som har sådan en boxer, så har den en meget fed motor, men sådan en 90 graders V-twin som sidder på min Guzzi det er en helt anden følelse at køre på den. Jeg snakker om hvordan cylindrene sidder i forhold til hinanden på en motorcykel. På en Harley sidder de 45 grader, det er det, der giver en helt specielt lyd, fordi de samtidig sidder på den samme akse. Når så en Harley kører så slår den første og så den anden. En 90 graders, som der er på min, er det der kaldes en naturlig primær balance, hvor på en Harley der ryster det, fordi det er en ujævn bevægelse, det gjorde det i gamle dage. Nu har de stabiliseret balancen, så nu ryster det ikke mere. 90 grader er det man kalder en naturlig primær balance, så sådan en motorcykel ryster ikke nær så meget, det har en Guzzi, det har en Ducati. Så er der BMW's boxer, den er helt flad, det er også en naturlig primær balance, men du får en anden motorkarakteristik.

Er det vigtigt for dig at forstå den del af motorcyklen, eller er fordi I taler meget om det?

Det ved jeg ikke rigtig. Det må det have været, siden jeg har sat mig ind i det. Folk snakker meget om det, men folk aner ikke, hvad det vil sige. Men det er ren skrivebordsforstand, fordi som sagt så skruer jeg ikke selv. Det kunne være meget fedt at have noget at skrue på, men så for det første skulle det være en stuntmotorcykel jeg havde ved siden af, som jeg kunne gå at skrue på, og så forklarer konen, at nu går jeg ud at skruer i stedet for at lave andre ting, og så vil jeg for øvrigt også gerne ud at køre i weekenden – det spiller slet ikke. Så det er helt urealistisk.

Det er for meget tid at bruge?

Ja det er det. Hvis jeg skal bruge til på motorcykler, så er det på at køre, sådan er det bare. Det må åbenbart være vigtigt for mig.

Er det noget du søger om på internettet?

Ja det er det. Jeg holder meget af at søge.

Så hvis I taler om noget når I mødes. Går du så hjem og søger på det, nu hvor du ikke selv går og pusler med det?

Ja det gør jeg, sådan noget skal jeg vide. Vi har lige fået en ny i gruppen. Han kom for første gang nu her, som er en andens lillebror, der lige har fået motorcykel, og han har en masse spørgsmål. Og så kan man fortælle hvorfor det er fantastisk med 90 grader i forhold til Boxer, så man også kan genere dem, som kører på BMW, det er meget vigtigt del af processen (ironi).

Synes du det er sjovt at give din viden videre?

Ja ja.

Synes du også det er sjovt med din dreng derhjemme?

Ja men han er slet ikke i den alder, hvor man synes det er fantastisk med den ene motor i forhold til den anden. Han kan bare se en med en masse krom på og sige "den er flot den der". Han ved godt, at han skal kigge efter motorcykler, men han er stadig på et sådan 'lille dreng stor motorcykel' niveau.

Hvad med prisen er den også meget essentiel, når du skal vælge en motorcykel?

Ja der er grænser for, hvad jeg kan købe. Nu er min motorcykel 11 år gammel, så jeg kan ikke få sådan en ny motorcykel, som jeg gerne vil have. Hvis det stod til mig så brugte jeg en ¼ million på en motorcykel i morgen, men det gør det ikke. Der er også andre ting der skal løbe rundt.

Så det er det samlede billede, der skal hænge sammen derhjemme?

Ja

Hvad med sikkerhed på en motorcykel?

Det går jeg enormt meget op i.

Er det topprioritet eller kan det sidestilles med noget andet?

Det er lidt svært. For ideelt set så ville jeg rigtig gerne have en motorcykel med ABS, men Guzzi laver ikke nogen fede motorcykler med ABS endnu, ud over at jeg lige skal have sparet op til at købe en ny motorcykel. Jeg fik den jeg har nu for 3 år siden, så der skal lige lidt flere penge til at købe. Jeg vil rigtig gerne have en motorcykel med ABS, jeg synes det er det bedste. Men jeg går op i det; jeg kører med hvid hjelm, jeg kører med en gul kørerdragt altså sådan en jakke, jeg kører med særlige forlygtebærer, som har sådan nogle orange skær, som skiller sig lidt ud, som lyser lidt for højt og sådan, jeg kører altid med rygbeskytter, jeg kører altid med støvler og hele udstyret, det gjorde jeg ikke, da jeg var ung. Dengang var man udødelig. Men jeg kører altid med al udstyret.

Det er en vigtig del af det?

Ja

Er det kommet efter du har stiftet familie?

Ja det ødelægger alt.

Er de bekymret derhjemme på dine vegne?

Nej det tror jeg ikke. Hun siger det i hvert fald ikke. Der er et par gange, hvor der er nogen som er røget af vejen bl.a. min storebror som har haft to total skadet motorcykler. Der har hun sagt, at hvis jeg en dag kommer hjem og ikke kan forklarer det, så skal jeg ikke regne med at komme til at køre på motorcykel igen. Sådan tænker jeg ikke. Jeg har bare en forpligtelse til at komme hjem, det er det vigtigste.

Er det nogle tanker som strejfer en?

Ja helt sikkert.

Hvor meget berører de dig?

Ikke så meget så jeg stopper med at køre, men det er da noget jeg tænker over.

Hvad hvis der er en i din omgangskreds som vælter?

Det rørte mig rimelig meget, da det var min storebror. Det må jeg sige.

Er det noget hvor du overvejer, er det her det virkelig værd?

Jeg overvejer om det er værd for ham. Men nej det er ikke sådan, at jeg overvejer om det er det værd for mig. Første gang han røg i grøften og totalskaded sin motorcykel, der var jeg sådan lidt, er det nu helt klogt det vi har gang i, men altså så kører man videre, man har jo ansvaret for sig selv og sin egen maskine. Der er jeg nået dertil, at så skruer jeg bare lidt ned for gassen i svinget, hvis jeg er usikker.

Så du tænker lidt: op på hesten igen og vær' lidt mere forsiktig?

Ja

Er der nogen andre negative følelser du relaterer til det at køre på motorcykel?

Kolde hænder. Der er ikke varmehåndtag på min motorcykel, men der er der nogen af de andre som har. Og jeg er helt lilla af misundelse. Jeg kan ikke rigtig finde ud af, fordi den maskine jeg har den laver ikke særlig meget strøm, så hvis man sætter sådan en på, så risikerer man at tømme batteriet fuldstændigt. Så jeg ved ikke rigtig om jeg gider og bøvle med det, ved at tage al strømmen af, og finde nogle håndtag der dur' og alt det skidt der. Så har jeg købt nogle varmere handsker i første omgang. Det er det værste.

Ellers noget andet?

Regn.

Er det pga. af sikkerhed eller at det bare er surt?

Begge dele. Jeg kan ikke få at køre i regnvejr, det gør mig utryk, og det er igen fordi jeg ikke har ABS. Jeg er væltet en gang i vådt føre pga. jeg bremsede for meget, men det er ikke noget jeg tænker over. Jeg tænker over når det regner, at det er ikke sjovt.

Så der tager du farten af og er ekstra forsiktig? Tager det en del af sjoven?

Det hele næsten. Fordi jeg tænker på at det er gået fra at være sjovt til at være farligt. Men med moderne dæk, der kan man næsten lægge en motorcykel ligeså langt ned i regnvejr som i tørvejr.

Føler du at du ikke er erfaren nok eller?

Jeg er bare bange. Det har ikke noget med erfaring at gøre. Så skulle man bevidst opsøge at blive bedre til at køre i regnvejr. Og det er klart, er vi ude på tur, så bliver jeg nogle gange fanget i et regnvejr. Så må jeg

bare køre efter det, efter hvad jeg har lyst til. Jeg er ikke den eneste, som har det sådan. Så lægger man sig bare nede bag i og passer på.

Så du er ikke typen, som godt kan li' at tage risiko? Det er ikke en del af sjoven og sporten?

Nej, jeg synes egentlig selv, at jeg kører pænt konservativt.

Er det fordi du har en familie derhjemme eller hvad bunder det i?

Både det men også fordi man bliver ældre, og så bliver man faktisk fornuftigere. Det er da helt sikkert, at når min dreng kommer som 18 eller 20 åring, og det stadig er på tale til den tid, at han skal have en motorcykel, så dør jeg af skræk. Hvis jeg bare har en forestilling om, at han kører ligesom, da vi var 20, så dør jeg af skræk. Det var ikke altid lige begavet.

Hvordan har du ændret dig mest fra du var 20 til nu?

Jeg behøver ikke overhale for enhver pris. Jeg havde sådan en off-roader, som min første motorcykel, og så havde vi sådan en sidegade i Kolding, hvor jeg kørte på baghjul blandt fodgængerne, det var ikke det smarteste man kunne gøre. Sådan nogle ting har ændret sig, jeg kører slet ikke på baghjul mere, jeg prøver ikke engang.

Var det en del af at blive set?

Ja dengang, ja helt sikkert.

Hvordan har du det i dag? Er det stadig en del af det at motorcyklen er flot poleret?

Jo jeg tænker over det. Det er en del af det, at min motorcykel er fed i mine øjne. Men jeg kører ikke ud til Langelinje for at folk skal se mig køre ud til Langelinje på motorcykel. Men omvendt så kører vi ud til Munkeholm Kro. Det er meget populært. Så kører man derud og får en is. Der kommer mange københavnere, det er ca. 1 time til halvanden herfra, afhængig af hvor små veje man kører på. Det erude ved Holbæk. Og der står tit 50 maskiner, og så kan jeg egentlig meget godt si at min står der, og at det er min maskine. Der er ikke en magen til, og det synes jeg egentlig er meget fedt. Og jeg synes den er fed, det betyder da helt sikkert noget.

Så kan du bedst si at vise din motorcykel overfor kendere, eller er det egentlig lige meget?

Der er ikke meget fidus i at vise den til folk, der ikke er kendere, fordi de ikke ville kunne se forskellen og se hvad der var specielt ved den. Og så er der selvfølgelig dem, som er kendere og som kører ræs, de ryster på hovedet og siger, hvad skal du med det gamle lort. Guzzi er jo basalt set en motor som er udviklet i 1965 sådan ca. 64-65 og som kom i produktion i 1967, og den har stort set ikke ændret sig siden. Altså der er kommet indsprøjtning på, men motoren er den samme. Den er luftkølet, det er 90 grader V og stadigvæk kardan sådan set. Så i forhold til en moderne maskine, så er det en god motorcykel. Det er en italiensk Harley, det kan man godt kalde den.

Er det en del af charmen ved den cykel? Det kan du godt si, at der er lidt historie og ikke er mainstream?

Ja det kan jeg godt li. Og jeg kan også godt li, at det den gør, det gør den på trods. Så kører jeg sammen med nogen på rimelig moderne maskiner, så trækker den rimelig godt. Jeg synes det var mega fedt, da vi var på FDM kursus, så var der en eller anden, som kom hen til mig. Der var sådan nogle kegler på langsiden, hvor man skulle køre slalom imellem for at man ikke bare skulle knalde fuldt igennem. Og der var en af dem, der kørte op igennem keglerne, og havde ligget lige bag mig, men kunne simpelthen ikke trække fra mig, det var sådan en Suzuki GXX750, og så sagde han, jeg kan simpelthen ikke, den kører for stærkt ud af svingene, så han var nød til at overhale mig deroppe og snyde, fordi han ikke kunne trække fra mig, men han kørte hurtigere end mig i svingene, men han kunne bare ikke komme forbi. Det synes jeg var meget sjovt, jeg fik ham til at sige det 10 gange. Det var meget sjovt, at der alligevel er noget den kan. Det er sådan humlebiagtigt. Der er noget den ikke burde kunne, men alligevel kan den. Det synes jeg er meget sjovt, det er en del af charmen ved sådan en Guzzi.

Kan du også godt i andre sammenhænge li' at gå imod strømmen?

Ja det kan jeg godt

Er det sådan en del af din personlighed?

Ja det tror jeg godt man kan sige.

Hvor vises det ellers?

Det er lidt svært at sige nu, men min musiksmag især da jeg var ung. Dengang var det jo næsten en psykisk lidelse at høre Cure, i dag er det meget normalt. Det er måske lidt svært i dag at forstå, at det har været rigtig farligt at høre Cure, men sådan blev det næsten opfattet i 80'erne. Så der er nogle ting, hvor jeg altid har søgt at skille mig en lille smule ud med nogle ting. Nu kører jeg så Skoda og bor i rækkehøjs, men sådan er livet jo.

Så du er blevet lidt almindelig dansker i en kernefamilie og sådan?

Ja fuldstændig. Det er lidt igen - hvor meget kan man skrælle af, og så stadig være sig selv. Hvis man definerer sig selv som antimainstream, kan man så stadig være det, når man bor i rækkehøjs? Det kan man godt åbenbart, måske. Det er ikke så vigtigt mere.

Så der er nogle værdier, som er ændret?

Både ja og nej. For værdierne er der stadig i og med, jeg har min motorcykel - som ikke er så god som man ellers kunne få for penge.

Så der er det også lidt value for money?

Ja lidt. Der ham Jeppe som jeg kører med, han har sådan en moderne BMW, det er også ham jeg kører på tur med, eller det der kursus, og han kører klart hurtigere end mig. Men han har sådan en Nettosjæl, som vi driller ham med nogle gange, fordi han engang var butikschef i Netto. Men han har det sådan nogen gange, at det skal være så billigt som muligt. Det er ikke vigtigt for mig, der er nogen andre ting, som bliver vigtige før det.

Synes du kvalitet og pris hænger lidt sammen?

Nej ikke nødvendigvis. Harley er på sin måde ikke en særlig god motorcykel, men den er dyr.

Er motorcykellivet et sted du søger hen for at slippe for hverdagen?

Nej det synes jeg ikke. Jeg holder meget af hverdagen. Det der helt almindelige liv med nogle faste rutiner, det sætter jeg egentligt meget stor pris på. Men det har også noget at gøre med, at jeg har spillet basket i mange år, og der skulle man til træning, og så til træning igen, og så fedt så igen, passe arbejde og så kamp i weekenden - og det har jeg det super fint med. Jeg lever ikke for at komme til at leve på et andet tidspunkt. Hvis man kan sige det sådan.

Du har tidligere talt om det kørefællesskab du kører i, er det vigtigt for dig, at det ikke er en klub?

Det er vigtigt for os alle sammen. Der er noget med at være i en motorcykelklub - jeg har dog aldrig været så langt inde i en sådan klub. Men det her det passer mig fint. Der er ikke nogen mødetvang, mødepligt eller optagelsesritual. Og det passer mig fint. Man kan gøre hvad man vil. Man skal bare passe på sig selv, og sørge for at komme hjem. Og det er så ikke alle som har forstået, det der med at passe på sig selv. Det er super fedt med det liv jeg har, at det er sådan adhoc. Jeg har tre timer på søndag, hvem vil med, kan jeg skrive på mail. Ellers kan jeg bare sende en sms til nogen af dem, som jeg ved har tid tit, eller jeg ved er i Københavnsområdet.

Så det er vigtigt for dig, at det ikke er pligtopfyldende?

Ja det skal være total frit. Det skal passe ind i mit liv, når jeg har en familie.

Når du sætter dine prioriteringer, kommer din familie så først?

Ja, før alt andet, det er det vigtigste.

Hvad hvis der blev stillet et ultimatum, hvor du skulle vælge imellem familien og motorcyklen?

Der er vi ikke kommet til endnu, men så ville jeg vælge familien. Det ville jeg ikke engang tøve omkring, men som sagt så skal jeg ikke vælge, hun ved godt det er en del af pakken.

Kunne du overveje at melde dig ind i en brandet klub, hvor alle kørte på samme mærke motorcykel?

Jeg er medlem af Guzzi klubben, men jeg har aldrig været på tur med dem, men det er mest fordi det ikke har flasket sig.

Hvad bruger du så den klub til?

Ikke ret meget. Jeg får medlemsblad og jeg køber noget rigtig god olivenolie gennem en fra klubben. Jeg bruger den ikke til særlig meget lige nu.

Så det er ikke noget med at dele viden og sådan?

Det kan jeg jo gøre, men tingene har ændret sig meget siden jeg købte min første Guzzi i 1996. Dengang gik man ikke på nettet. Dengang kørte jeg på en California, sådan en cruiser model. Men dengang kunne man ikke tjekke noget på nettet. I dag kan man jo tjekke alt på nettet. Man kan tjekke maskinens pris, og så er der en masse forums, hvor de diskuterer hvad der typisk går i stykker og sådan noget. Jeg troede egentlig først jeg skulle have en BMW, men så fandt jeg ud af, at den synes jeg var røv syg. Så kiggede jeg på en Guzzi, og så sagde min kone, den må du gerne købe, og så købte jeg den. Og så har jeg hængt på lige siden.

I dag deltager du så i forums og sådan, er det en del af hobbyen?

Jeg er oftest blot inde at kigge, jeg er ikke overaktiv. Det sjove ved at køre Guzzi er, at det er en verdensomspændende begivenhed. Jeg har købt dele hos én, som har skrevet en bog om Guzzi, som bor i Seattle. Jeg har købt andre dele hos en meget kendt mekaniker i Australien Pete Roper, som er meget aktiv på sådanne forums. På den måde findes der jo rigtig mange dygtige folk, som man kan spørge om hjælp hvis det er. For at få noget at vide og holde sig ajour, det synes jeg er meget fedt. Pete Roper har også meget med BMW at gøre da Guzzi og BMW minder meget om hinanden i opbygning. Det sjove er, at han nedgør BMW og sviner altid dem til som kører BMW. Det er så barnligt.

Er det igen den indre dreng, som kommer frem?

Ja ja det er det.

Hvad foretrækker du, at det er samme typer som kommer og kører på motorcykel eller forskellige typer?

Altså sådan som vi kører hos os, så foretrækker jeg det er nogen, som har maskiner der faktisk kan køre. Det sjove er jo, at der ingen der kører på en cruiser hos os. Jeg var den sidste, men en California er lidt en opbygget sportsmaskine, der bare har fået en tank på og et stort styr. Så den kunne godt høvle lidt sving, uden det hele skrabede på. Men jeg er ligeglads med, hvad folk kører på, bare de hænger på. Hvis de ikke kører stærkt, så må de ligge sig længere nede bagi. Det må folk selv om. Vi skal nok drille hinanden når vi stopper, med hvad folk kører på.

Er det kun mænd som kører?

Ja.

Så der er lidt drengerøvsstemning?

Der er en som kom til at tage sin kæreste med, og det hører han stadig for, og det er 12 år siden. Men det er kun når vi tager på tur. Men hvis det bare er på en lille tur til f.eks. Munkeholm kro for at spise en is, så ville det være helt fint. Det ville ikke være noget problem. Hun ville nok synes vi er åndssvage

Men er det en del af hyggen?

Jeg tror godt man kan sige, at det er en del af konceptet, at der ikke kommer kvinder med på tur. Og der er stort set aldrig nogen som har piger med. Det ændrer bare stemningen når der er piger med. Det er ikke fordi det ene er bedre end andet, det ville bare blive en anden tur. Det er ligesom mange arbejdspladser, hvor der er for mange mænd. Man har skurvogne og kontorer med for mange kvinder. Det ændrer bare dynamikken, når der er et køn i overvægt. Og det vil ændre helt, hvis der så kommer en med af det andet køn.

Hvad med på din arbejdsplads, hvilket køn er bedst repræsenteret?

Der er flest kvinder, men det er ikke fordi jeg har et kønsdiskriminerende problem, det tænker jeg ikke over. Men jeg søger nok bare steder, hvor der er mænd. Der er også kun mænd til basket, på det hold jeg spiller på.

Det er vel nogle andre samtaleemner man har med drengene?

Ja ja

Vi har talt om at du søger på nettet og køber magasiner, hvad læser du?

Der findes ikke specifikke Moto Guzzi blade. Men jeg køber forskellige blade for at få information. Jeg køber nogle gange det tyske blad Bike, for der er nogle gode tests i.

Hvad søger du efter? Er det artikler, information eller andet?

Hvis det er Bike, så er det ikke så meget artikler eller information, så er det mest tests, tøjtests f.eks. Men meget af det finder du jo på nettet i dag.

Er der andre mediekanaler du benytter eller som fanger dig?

Nej, dagspressen er håbløs til at skrive om sådan noget. Det er primært nettet jeg bruger.

Hvor mange timer bruger du ca. på at søge?

½-1 time dagligt. For at holde mig ajour, for at se hvad der sker og for at studere tests. I den tid ligger også tiden jeg bruger på at følge med i forums.

Er det vigtigt for dig at holde dig ajour?

Ja det må det jo være, siden jeg bruger så meget tid på det. Men det er også afslapning.

Hvilken måde foretrækker du at købe motorcykel?

Jeg foretrækker at søge information om det først. Men den motorcykel jeg har nu, den købte jeg faktisk på nettet fra München og den blev så leveret ubeset på mit dørtrin. Måske ikke en fremgangsmåde jeg vil anbefale. Det gjorde jeg så, men jeg vidste godt hvad jeg købte, for det var det jeg ville have. Det var en god maskine, til den rigtige pris og i den rigtige farve.

Kunne du finde på at købe et mærke folk ikke kender, et nyt mærke? Er det vigtigt for dig at køre på en motorcykel, hvor folk kender mærket?

Nej, ellers ville jeg ikke køre på Guzzi, så ville jeg køre på Honda eller BMW.

Deltager du i messer f.eks. i Bella Centeret?

Ja vi plejer at tage nogle stykker af sted især til de større messer, hvor alle de forskellige forhandlere kommer.

Er det en god inspirationskilde? Kunne du finde på at købe noget et sådan sted?

Nej. Jo måske hvis der var et rigtig godt tilbud, og hvis jeg havde pengene og havde solgt den gamle og var på udkig efter en og jeg havde fået ok fra finansministeren derhjemme, så kunne jeg sagtens finde på det. Men jeg ville have undersøgt alt hjemmefra. Jeg ville ikke bare gå op og ned af gangen og sige, når det er en Honda, den skal jeg lige have.

Hvad er det sådan en messe giver, som man ikke kan få andre steder?

Mange motorcykler og mærker samlet et sted. Og mange nyheder kan man se i virkeligheden. Man går rundt og kigger på hvad de forskellige forhandlere har. Normalt kører vi ikke fra forhandler til forhandler, for at se hvad de har.

Kører du nogensinde hen til forhandlere?

Så kører jeg hen til en som ligger 1km fra hvor jeg bor. Det er primært italienske motorcykler jeg kigger på, og nu er han lige begyndt at sælge Guzzi.

Søger du anbefalinger fra andre, når du skal købe motorcykel?

Nej ikke fra de andre i gruppen, for der er ingen af dem der kører Guzzi. Jeg kigger i forums i stedet. For man skal tit have kørt på motorcyklen for at kunne udtale sig om den. Og så er det bedre at gå på nettet og opsamle erfaring og viden.

Er det et kvalitetsstempel at folk anbefaler den?

Ja men det har større værdi at eksperter, som ham amerikaneren fra Seatle som har skrevet en bog om Guzzi anbefaler noget, da han har kørt på et hav af maskiner. Det vil betyde noget for mig, at han siger, at den maskine jeg kigger på er fed og den bedste Guzzi nogensinde. Det betyder noget at de udtaler sig, da de har et stort erfaringsgrundlag.

Så du går efter meninger fra folk med en stor ekspertise?

Når jeg skulle vælge f.eks. en Guzzi, som det nok ville blive for mig, der ville det have meget større betydning at høre deres mening end nogen i et forum. De engelske f.eks. de kan kun se kvalitet i noget der er så småt som muligt og har så mange heste som muligt. Så vil jeg hellere høre det fra nogen, som kan sætte det op imod noget jeg også kan forholde mig til.

Hvad synes du om, at Lauge Jensen customiser sine motorcykler?

Det synes jeg er genialt, jeg ville ønske Guzzi gjorde det samme. Det der med at sige her har du en motor og et stel og så kan du selv sætte resten på. Det ville også passe godt til Guzzi.

Hvad synes du det giver motorcyklen?

Det giver den et individuelt præg, plus at du kan få nogle ting, som du rigtig gerne vil ha'. Hvis jeg gerne vil have en der ser sådan og sådan ud, så kan jeg sætte et ordentligt bagsæde på og nogle sidetasker. Nu tænker Lauge Jensen nok ikke på at sætte sidetasker på. Men ideen er god. Så kunne jeg vælge en upside down forgaffel - det synes jeg kunne være pisse fedt.

Tror du at du kunne være villig til at betale det det koster?

Ikke hos Lauge Jensen men andre steder vil jeg gerne.

Så hvis Moto Guzzi lavede det samme, så ville du gerne?

Hvis Guzzi lavede customised maskiner andet end du kan vælge anden farve på din tank - ja selvfølgelig ville jeg betale for det. Men udgifterne skal stå mål, med det jeg får for pengene. Det ville ikke være pengene værd at den var customised, det ville være pengene værd, at den var lavet til det, jeg skal bruge den til.

Forestil dig at Lauge Jensen er en person, beskriv denne person:

Jamen så ville han være Jønkes (HA rocker) bedste ven. Jeg synes det er en total rockermotorcykel. Det er en total skaldet overvægtig nar, som ikke kan en skid. Han sælger narko og truer folk på livet. Måske sælger han lidt beskyttelse som Brian Sandberg, det ved jeg ikke. Det er mit billede, at det er en rockermotorcykel, som appellerer til folk, der gerne vil være rockere. Men ikke til den ægte vare. Jeg forestiller mig ikke, at Jønke begynder at køre rundt på sådan en, men en som vil associeres med det. Det de kalder gay pirat look med bandanaer og frynser og sådan.

Hvad så hvis Harley Davidson var en person, ville det så være lidt af det samme?

Ja det ville være lidt der hen af. Forskellen ville nok være at det er lidt mere hen i Orange County choppere. Det er lidt i den samme stil Lauge Jensen ligger. De der lidt overvægtige hormonpumped amerikanere. Harley forestiller mig lidt mere forskellig, der er jo også andre mennesker, som kører Harley end idioter.

Hvor gammel ville Lauge Jensen være?

40+

Af alle brands og modeller der er på markedet er der så noget som mangler?

Nej det tror jeg ikke rigtig. Det man altid skal tænke, det er, at der altid er nogen som er markedsleder og nogen som kopierer. F.eks. Harley er cruiser mærket nr. 1 og alle andre er bare kloner. BMW er absolut førende indenfor soudo off-roader, og folk prøver at kopiere. Ducati var førende og står nu som et symbol for en ræser og de andre prøver så at kopiere. Japanerne er jo så gode til det hele, men der er så ikke meget sjæl og individualitet. KTM reagerer deres marked og de andre prøver at kopiere. Men nej jeg synes ikke jeg kan komme i tanke om noget, der mangler. Du har standardmotorcyklerne, du har retro, som Triumph er markedsførende på, du har cruisere, ræs og supermotard (?) og off-roader - så jeg savner ikke rigtig noget. En Guzzi med APS måske.

Så du synes markedet er temmelig bredt?

Jeg synes markedet er enormt bredt i forhold til biler. F.eks. min Skoda er en Folevogn under neden og så en Skoda foroven, og så sparer jeg penge på det. Og Saab er en Opel. Biler er enormt kedelige og ens, hvor med motorcykler der er virkelig nogle enere som skiller sig ud. Enten på ydelse eller på at have en speciel motor som Ducati, Guzzi, Harley eller BMW.

Transcription 5 – René Grann age 45

Introducer dig selv:

Jeg hedder René Grann er 45 år gammel og er gift med Vibeke. Vi har 4 børn tilsammen fra 8-20 år gammel. Jeg er ansat her hos AVN Teknik, hvor jeg er ansat i indkøbsafdelingen, her har jeg været i 4 år. Privat bor vi i Bagsværd i et hyggeligt rækkehus. Pladsen er trang men det går. Jeg er selv studerende ved siden af på CBS, hvor jeg læser HD Supply Chain Management, det tager en del af fritiden, så det har ikke været så meget motorcykelkørsel endnu, i hvert fald ikke i år. Jeg købte min motorcykel i 2006. Det er så anden gang, jeg har motorcykel. Jeg er en af de mange med friværdi, hvor den skulle formøbles på noget sjovt, og det blev så til en motorcykel. Jeg havde motorcykel for første gang, da jeg var 18-19 år.

Og så har du haft en pause imellem?

Ja det har jeg, hvor det ikke rigtig var interessant. Og så synes jeg det blev interessant igen. Og da muligheden så bød sig, så sprang jeg på. Lige som så mange andre.

Hvordan startede din motorcykelinteresse i sin tid?

Jeg tror at dengang kørte vi alle sammen på knallert. Det er ikke så moderne i dag. I dag er det mere scooter, men dengang var det Yamaha og Suzuki og alle mulige, så dem lå vi og rodede med. Min storebror havde også motorcykel, så jeg sad jo bare bag på ham hver weekend, når vi var ude at køre. Så det kan godt være, det er der, det er kommet. Og da jeg så fik kørekort til bil som 18 åring, så fik jeg umiddelbart lige efter også kørekort til motorcykel. Og så købte jeg så en motorcykel. Men det var rimelig dyrt at have motorcykel, når man var sådan 18-19 år, så den holdte ikke så lang tid. Den holdte 1-2 sæsoner, så havde jeg ikke råd til det mere, bare det at betale forsikringen. Så mødte jeg en pige og skulle flytte hjemmefra og flyttede i lejlighed og alt det der, så var det ligesom i baggrunden.

Så var det familieværdier i stedet for?

Ja, ja.

Hvad gjorde så, at du tænkte, nu skal det være igen?

Jamen så havde jeg gået nogle år og sagt, at inden jeg blev 40, så ville jeg have en motorcykel igen. Og børnene var ved at blive store. Jamen der var tid og mulighed for det, og der var råd til det. Og forsikringen er heller ikke så dyr, når man er sådan en gammel en som mig. Jamen så bød lejligheden sig. Min kone skulle alligevel til at tage en uddannelse ved siden af, som vi skulle spendere nogle penge på, og så trak hun nogle ekstra penge ud til min motorcykel af huset, og så gik jeg på jagt.

Hvad var det du savnede og ledte efter, da du tænkte, nu skulle det være igen?

Jamen fordi det er super fedt at køre på motorcykel, det er det.

Hvad er det det giver dig?

Frihed og vind i håret.

Hvorfor er det vigtigt for dig?

Jeg tror det er vigtigt for alle mennesker at opleve følelsen af frihed og vind i håret på en eller anden måde. Så er der nogen som kører på motorcykel, og nogen som springer ud fra en flyver - ja hvad ved jeg? Jeg tror det er vigtigt for os alle sammen. Plus for mig giver det mig også noget at være alene om det. Jeg kan jo ikke tage hele familien med ud og drøne af sted, så det er mit domæne. Selvfølgelig sidder min kone bagpå, men det er ikke så tit, det er ikke hendes interesse.

Er det en god kontrast til hverdagen, eller handler det mere om, at det er kvalitetstid for dig?

Det er kvalitetstid for mig. Det er det. Så har jeg så meldt mig ind i flere motorcykelklubber. Kort tid efter jeg fik motorcykel, der meldte jeg mig ind i en motorcykelklub med folk, som kun kører på det mærke jeg kører på. Den klub jeg meldte mig i dengang hed Star Riders. Den har jeg så meldt mig ud af og meldt mig ind i en anden. Jeg er så også medlem af en lokal klub, som jeg har været med til at stifte. Men man kan sige, de mennesker jeg møder når jeg er sammen med motorcykelklubben er nogle helt andre end dem jeg er sammen med, når jeg er sammen med mine venner. Og det synes jeg er enormt sjovt. Det er en helt anden verden. Det er alle mulige forskellige mennesker høj som lav.

Mærker I forskellen blandt jer, når I er ude at køre?

Nej så er det fællesskabet og så er det ligesom motorcyklen det drejer sig om, eller det at køre eller festivalen. Så er det en verden. Og for mig i forhold til min familie, så er det en verden. Det er mit frirum. Min kone kommer aldrig nogensinde med på en motorcykelfestival på Skagen eller hvor det nu må være, det er slet ikke hende. Og det synes jeg er sjovt. Det er mit frikvarter.

Hvorfor har du behov for det?

Det tror jeg alle mennesker har behov for i en familie.

Men hvorfor har DU behov for det?

Jamen det har jeg fordi, at det hele ikke bare skal blive hverdag. Det skaber nye friske øjne på livet, det er balsam for sjælen.

Hvorfor har du valgt en meget brand specifik klub frem for en anden?

Det må jeg sige, det var et rent tilfælde. Og det var også et rent tilfælde, at jeg lige købte netop den motorcykel jeg købte. Jeg kører på en Yamaha Dragstar. Så det er en Star klub. Da jeg var ude at kigge på motorcykel, da skannede jeg marked, jeg vidste jeg ville have en chopper. Harley var udelukket pga. prisen. Så jeg gik efter, hvad man kan kalde efterligningerne; Honda, Suzuki, Yamaha - og da faldt jeg så over den her Drag Star, og det var rent udseende. Jeg havde aldrig kørt på den.

Så design er vigtig for dig?

Ja det synes jeg, den skal være repræsentativ og den skal være pæn. Det synes jeg er fedt.

Hvorfor er det det? Er det en del af dig?

Ja det tror jeg. Altså det er en cafe motorcykel kan man kalde den, så det er nok ikke den mest behagelige at køre på herfra og til Nordkap, men det er heller ikke det, jeg har købt den til. Jeg har købt den til at kunne køre ud på landevejen.

Så hvad går du efter når du skal vælge motorcykel ud over design?

Køreegenskaber og at den er driftsikker, og det er den, den er meget driftsikker. Det er meget vigtigt for mig, da jeg ikke er mekaniker. Og jeg har heller ikke nogen ønsker om at ligge og skille motorcyklen ad i tusind stumper. Jeg gør det mest basale; jeg skifter olie, og oliefilter og sådan.

Så det er ikke en del af hobbyen for dig?

Nej det er det ikke. Den bliver pudset og den står og funkler, det er vigtigt. Det tror jeg også er vigtigt, når man har en sådan motorcykel. Den skal stå og glimte.

Hvor meget tid bruger du i gennemsnit på din motorcykel om ugen?

I øjeblikket er det ikke meget. Men jeg kører på den i godt vejr til og fra arbejde. Og når jeg har tid til det, så kører jeg en tur i weekenden. Så det er ikke forfærdelig meget lige nu, fordi jeg ikke har haft tid til det.

Men du bruger den både som transportmiddel og til hyggeture om søndagen?

Ja det gør jeg.

Hvad kan du bedst si: at have en destination eller kører lidt impulsivt ud i det blå og se hvor det fører dig hen?

Det plejer gerne at være sådan (sidstnævnte). Så mødes vi i motorcykelklubben og kører et eller andet sted hen.

Hvad er grunden til at du både er medlem af Star klubben og den lokale?

Jamen det startede med, at jeg meldte mig ind i den landsdækkende. Og det var rent tilfældigt. Jeg sad på nettet og kiggede og pludselig dukkede denne klub op, og jeg tænkte, at det kunne da være super fedt at være medlem der. Og pludselig var jeg også en del af bestyrelsen og stod for regnskabet osv. Så jeg involverede mig. Og så mødtes vi til forskellige arrangementer. Den første gang jeg mødtes med dem, var til en klubfest over i Jellinge. Og det var meget mærkelig for mig at køre derover og være sammen med en masse andre på motorcykel. Fordi jeg havde lige købt den og skulle være sammen med dem for første gang, men det var super sjovt at møde andre mennesker. Og der kom jeg så i snak med andre fra Københavnsområdet. Og vi blev enige om, at det kunne være meget sjovt at have et klubhus. At have et sted hvor vi kunne have motorcyklerne vinteropbevaret og bare kunne mødes. Og der gik vi så i gang, for at søge efter lokaler. Og der fandt vi så nogle i Gørløse, hvor vi så har stiftet en klub. Så det var ligesom for at stifte et fællesskab her.

Er det af praktiske grunde I har stiftet en klub, for at få et lokalt netværk?

Altså den landsdækkende klub har lokale afdelinger også, men vi havde brug for et klubhus, og vi havde ikke nok mennesker i lokalafdelingen til at starte en klub og leje os ind i nogle lokaler. Det

kræver i hvert fald at man er 30-40 mennesker og det er vi så nu. Her kører folk så på hvad de har lyst til af motorcykel, det er mere for fællesskabet.

Hvad synes du hovedforskellen er mellem de to klubber? Gir' de dig noget forskelligt?

Jeg har ikke beskæftiget mig så meget med den landsdækkende klub her på det sidste. Men den lokale klub giver mig nærværd og lokalerne, hvor du kan tage op og mødes og smide nogle pølser på grillen og bare hygge. Hvor den landsdækkende er meget internetbaseret, hvor der er et forum, hvor man kan diskutere.

Hvad diskuterer I? Viden og erfaring?

Det er så en af grundende til, at jeg meldte mig ud af den landsdækkende klub, der gik for meget gøg og gokke i det der forum og begyndte at skændes. De diskuterede bl.a. regler og retningslinjer for klubben, hvem må hvad, og hvad skal man kalde lokalkontorerne.

Så hvad var det du søgte, som de ikke lige leverede?

Jamen til at starte med leverede de det jeg søgte. De leverede et tilhørsforhold, altså den landsdækkende klub og mulighed for at mødes med nogle mennesker, som man fik kontakt til via nettet eller til generalforsamlinger. Og så kunne jeg køre til Skagen og mødes med nogle mennesker jeg kendte fordi jeg havde mødtes med dem, eller fordi jeg havde talt med dem gennem forums. Så det var rigtig fint for mig på det tidspunkt. Da jeg så meldte mig ud, havde vi jo startet den lokale klub. Den tidligere præsident for Star Rider klubben, Brum, blev kuppet og vi alle i bestyrelsen meldte os ud. Han har så sidenhen stiftet en ny landsdækkende klub YCS eller YSC, som nu er lige så stor som den anden. Og den er jeg så også medlem af.

Hvordan synes du, at du passer ind i disse klubber?

Jeg synes jeg passer fint ind. Alle passer ind, hvis de går ind i det med åbent sind.

Hvilken rolle har du i klubben?

Jeg var initiativtager tidligere, hvor jeg sad i bestyrelsen og var revisor. Men nu er jeg ikke længere initiativtager. Der er mange, som er meget innovative og starter lokale foreninger op, men det har jeg ikke overskud til.

Kan du godt li' at være en del af beslutningstagerne eller?

Ja det kan jeg godt li'. Jeg har også siddet i bestyrelsens i den lokale klub, hvor jeg var kasserer. Det er jeg så ved at komme ud af nu.

Er det en del af din person, at du godt kan li' at engagere dig?

Jeg ved ikke rigtig, om det er noget jeg kan li', eller det bare er noget der sker. Jeg er også kasserer i grundejerforeningen.

Foretrækker du at køre alene eller sammen med andre?

Det afhænger lidt af dagen. Jeg har ikke noget imod at køre alene, det har jeg bestemt ikke. Og jeg synes også det er smadder sjovt at køre sammen med de andre.

Hvad giver det dig, når du kører alene?

Fred. Ligesom når der er nogen som løber en tur rundt om søen eller cykler en tur. Altså det giver fred, det er bare der ud af tankerne på flugt.

Hvad giver det dig så, når du kører i en gruppe?

Jamen det er jo sammenholdet, så er du en del af et fællesskab.

Kan du godt li' at høre til?

Det tror jeg alle mennesker kan. Ja, ja.

Så har vi bedt dig om at lave en lille øvelse. Hvad er den første følelse du har valgt?

Det første er frihed. Den frihed det giver at køre på motorcykel. Det er super fedt. Vind i håret.

Hvorfor er det vigtigt for dig?

Det er en pause i hverdagen, og jeg synes det er en super dejlig måde at holde en pause på.

Er det en følelse, du kan få på andre måder end at køre på motorcykel?

Ja at være på ferie.

Så har du valgt fællesskab, hvorfor er det vigtig for dig?

Jeg ved ikke om det er vigtigt for mig, men det er den følelse jeg får, når jeg mødes med dem, som deler samme interesse. At vi er et fællesskab og at der er noget vi er enige om - at det er fedt at køre på motorcykel. Og så det at høre til i en gruppe. Det synes jeg er super godt.

Så har du skrevet hobby?

Ja altså der er nogen som maler porcelæn, og nogen som samler på frimærker.

Har du andre hobbyer?

Nej det har jeg ikke. Ikke ud over mit studie, det ved jeg ikke om man kan kalde en hobby. Det er måske mere en interesse. Nej jeg samler ikke på noget. Så jeg har ikke andre.

Så har du skrevet cool/sej?

Ja jeg synes det er lidt cool eller sejt at køre på motorcykel. Jeg ved ikke om man kan sige det, da det er blevet meget mainstream, men jeg synes det er lidt sejt. Specielt når man kommer kørende i en gruppe. I den landsdækkende klub havde vi veste, rygmærker og skuldermærker, selv om vi ikke var en rockergrupper - vi var en motorcykelklub. Der er også vest og rygmærke til den lokale klub - det har jeg så ikke investeret i endnu. Jeg ved heller ikke om jeg gør det. Det giver en form for samhørighed med gruppen - det er lidt sejt.

Kan du godt li at få det image?

Nej det ved jeg ikke, det er lidt noget der følger med det tøj man har på.

Så det er ligesom noget du tager af, når du lægger dit derhjemme?

Ja så er det.

Så det er ligesom en rolle du påtager dig?

Ja det kan man godt sige

Kan du godt li, at du får lov til at være lidt en anden?

Ja det synes jeg er meget fedt. Det er en god kontrast til alt andet.

Hvad er så den sidste følelse du har valgt?

Jamen jeg har valgt et billede af en smuk kvinde. Det repræsenterer motorcyklen, som jeg synes skal være smuk. Den skal være pæn.

Føler du at motorcyklen er en del af din identitet?

Ja det synes jeg. Jeg synes det er et godt valg jeg har gjort, jeg er tilfreds. Der er mange som har et ønske om at få en anden motorcykel - det har jeg ikke.

Er der noget negativt omkring motorcykler du tænker på? Er der noget du frygter?

Ja det er så det at komme til skade, og de bekymringer min familie har. Når man læser statistikken over, hvor mange der bliver slået ihjel på en motorcykel. Og det forholder jeg mig til, og prøver at være forsiktig, men man kan jo aldrig vide, om man bliver overset.

Men hvordan påvirker det dig?

Det påvirker mig mentalt og det påvirker min kørsel, idet jeg ikke tager nogen chancer. Forsøger at køre ordentligt.

Så det er ikke en del af det for dig, at det skal være en smule risikofyldt?

Nej det er det ikke. Og den motorcykel jeg har - kører man over 110 km/t, så er det ikke sjovt længere. Så det giver næsten sig selv.

Fortæl om den bedste oplevelse du har haft på en motorcykel:

Jamen jeg synes der har været flere. Vi har en tradition en kammerat og jeg, hvor vi den første weekend i juni måned kører på tur med vores koner bagpå. Vi kører af sted lørdag morgen og kommer hjem igen søndag aften. Vi har været af sted for 5. år i træk i år. I år var vi på Fyn. Vi har været i Berlin og to gange i Sverige. Det har været super gode ture. Det er en god tradition, som giver os alle sammen noget, som vi taler om.

Hvad er så den værste oplevelse du har haft?

Kører i regnvejr. Det er nok også en kombination af de ture vi har haft, hvor vi har kørt fra Berlin til Rostock i regnvejr, det er ikke sjovt. Det er bare møg irriterende, man er våd helt ind til underbuksene.

Hvad betyder naturen for dig, når i kører? Er det en vigtig del af det eller er det blot en biting?

Det er en vigtig del af det. Når man kører på motorcykel, så kan man dufte ting i højere grad. Det synes jeg er enormt fedt.

Hvad er naturen for dig?

Når jeg kører på motorcykel, så er det det at kunne dufte markerne. Det kan man ikke i bil på samme måde som på motorcykel.

Føler du dig tættere på naturen?

Ja det synes jeg.

Føler du det aktiverer sannerne?

Ja især lugtesansen. Og det at væreude.

Hvad giver det dig?

Jeg ved ikke hvad det giver mig. Men man dufter det hele bedre og man følger bare med.

Føler du at du er en del af naturen?

Nej ikke når jeg kommer kørende på min motorcykel på landevejen. Jeg føler ikke, at jeg er en del af naturen. Jeg kan føle den bedre, end når jeg sidder i en bil.

Foretrækker du en brand orienteret eller en anden form for klub?

Jeg tror det kommer meget an på, hvilke mennesker man er sammen med. Om det er nogen du bryder dig, og om det er nogen du gider at bruge din tid på. Sådan har jeg det i hvert fald. Nu var det et tilfælde jeg meldte mig ind i den her Star Rider klub, men det var nogle super søde mennesker. Men det har ikke den store betydning for mig om det er en brandet eller ikke brandet klub. Det har ikke den store betydning. Den store betydning er de mennesker, jeg omgås.

Hvilke værdier håber du, at de andre deler?

Det at køre på motorcykel. Og så at det er nogle ordentlige mennesker. Nogen der er med fordi det er sjovt. Jeg søger, dem som vil have det sjovt og hyggeligt og vil feste.

Så det er noget sammenhold, noget hygge, nogen med samme interesse?

Ja.

Nå du vælger motorcykel, går du så efter hvad andre anbefaler?

Nej jeg lytter til dem.

Og hvordan søger du ellers oplysninger?

Ligesom alle andre: på nettet og taler med dem jeg omgås.

Opsøger du messer og forhandlere?

Det gjorde jeg faktisk da jeg købte min motorcykel. Der var en messe i Tappenhallerne. Jeg havde købt min motorcykel, men jeg havde ikke set den endnu, da jeg havde købt den i Tyskland. Så tog jeg ud på messen, hvor jeg blev bekræftet i, at jeg havde truffet det rigtige valg. For der kunne jeg se når de alle sammen var lignet op.

Kan du godt li' at tage på messer? Er det en del af det?

Nej altså jeg dyrker det, hvis jeg har mulighed for det. Jeg har været i Hellerup, i Forum og i Fredericia. Så jeg tager af sted, hvis der er mulighed for det.

Tager du af sted sammen med familie eller sammen med nogen fra klubben?

Jeg tager sammen med nogen fra klubben, eller jeg mødes med nogen jeg kender.

Hvad synes der er godt på en sådan messe?

At se det nye og se alle motorcyklerne. Se hvad er der af ting og sager. Efterhånden kan man se det hele på nettet, men det er meget rart at se det i natura. Hører hvordan udstødningen lyder på dem, man har haft et kig på.

Kunne du finde på at købe en motorcykel på en sådan messe?

Ja hvorfor ikke. Hvis jeg var potentiel køber og på udkig efter en ny motorcykel, så var det da et oplagt sted at gøre en god handel. Det vil jeg tro. Men jeg ville være rimelig opdateret hjemmefra. Jeg har kun købt motorcykel to gange, men jeg synes jeg havde været rimelig grundig i min research, da jeg købte den jeg har nu, og det tror jeg også, jeg ville være, hvis jeg skulle skifte. Det ville være en længere proces.

Hvor får du ellers information fra? Køber du blade?

Nej jeg nøjes med at læse dem, der ligger i klubben, og så får jeg information og inspiration derfra. Og så på festivaler. Der er en masse boder, hvor folk bygger motorcykler om og sådan.

Betyder det noget for dig, at forstå hvordan motorcyklen fungerer og er bygget op?

Nej egentlig ikke. Det er ikke det der giver mig noget, af en eller anden mystisk årsag. Jeg har selvfølgelig printet tegninger af min motorcykel ud, som ligger hjemme i en manual, men den er rimelig ubrugt. Jeg kiggede i den, da jeg skulle have skiftet olie og oliefilter.

Hvad med lyden er den vigtig?

Ja det er vigtigt. Man kan sagens høre på en motorcykel, om det er en god lyd. Og jeg har standard potter på min, så det giver ikke en god lyd. De er blevet moderniseret lidt. Der er blevet boret et par huller i dem, inden jeg fik dem, så de siger lidt mere end standard, men det er ikke meget. Men jeg ved præcis, hvilke udstødningsrør jeg gerne vil have. Jeg skal bare lige finde de 4000 kr. Jeg bliver nød til at tænke på, at vi er en stor familie. Så hvis jeg tager pengene ud et sted, vil de ikke være der til noget et andet sted. Når jeg vælger noget til, så skal der vælges noget fra et andet sted. Det bliver jeg nød til at tage højde for. Det er derfor der ikke er kommet nogen potter på endnu.

Hvad med spænding og adrenalin, er det en del af det?

Nej det synes jeg ikke, så stærkt kommer jeg aldrig til at køre. Jeg har ikke fået et adrenalinkick på noget tidspunkt. Ikke hvad jeg kan huske.

Hvor meget tid bruger du på at søge efter information?

Det kommer meget an på, hvad der i mit hoved er in lige nu. Hvilke informationer jeg har brug for lige nu. Da jeg ledte efter nye potter/udstødning til min motorcykel, brugte jeg lang tid på at søge på nettet, for at finde dem til lavets mulige pris.

Så når du søger, så er det meget specifikt?

Ja det er det

Søger du nogensinde for ren og skær inspiration?

Ja det gjorde jeg i starten. Hvad der er af ombygningsmuligheder, hvad kan man få af sidespejle, og hvad kan man få af blinklys - og finde nogle gode hjemmesider til det.

Hvad med mere generelt for at finde ud af hvad der rør sig på markedet?

Nej det bruger jeg ikke så meget tid på. Det gjorde jeg måske i starten. Det er nok derfor jeg er faldet for den motorcykel jeg har, kunne jeg forestille mig. Men det bruger jeg ikke særlig meget tid på.

Hvor meget tid bruger du i gennemsnit om ugen på at søge efter information?

I øjeblikket kan det næsten gøres op i minutter. Jeg har en række motorcykelhjemmesider, som mine foretrukne på computeren, som jeg klikker forbi når tiden er til det, men det er der ikke lige mulighed for i denne tid. Der er der nogle andre ting.

Er du typen der kører hele året rundt, eller holder du en vinterpause?

Jeg kører kun, når det er godt vejr. I år kom den først ud efter påske, fordi vi ikke var hjemme i påsken. Og sæsonen starter jo først i tredje måned, men der synes jeg stadig vejret var for dårligt. Der var stadig sne og salt på vejene. Så der lod jeg denstå. Så da påsken nærmede sig, skulle vi til Berlin, så lod jeg den blot stå til efter påske.

Er du lidt nænsom omkring din motorcykel? Synes du det er synd hvis den får sne, salt og regn?

Ja det er jeg. Regn må den gerne få, det har jeg ikke så meget imod den får, men så skal jeg jo til at pudse den. Og så ryger den på vinteropbevaring engang henne på efteråret, omkring slut oktober start november afhængig af hvordan vejret er. Man kan godt få nogle gode dage i slut oktober og helt henne i starten af november.

Hopper du op på motorcyklen, hvis det er koldt?

Ja ja det er ikke noget problem, bare det ikke snør.

Lauge Jensen customiser sine motorcykler - hvad synes du om den ide?

Det synes jeg er helt fint. Det passer meget godt til den motorcykel jeg har. For der er mange oppe i motorcykelklubben, som har fået helt nye motorcykler hjem og så splitter de den ad i atomer og

bygger den helt om. Svejser nye bagskærme på og ny tank og alt mulig forskelligt. Og det bruger de så en masse tid på, fordi det nu engang er deres interesse.

Så du mener, der er et marked for det?

Ja. Sådan som Lauge Jensen gør det, er lige mig. Jeg interesserer mig ikke for teknikken i det, så er det meget fint, at der er nogen, som kan gøre det for mig. Hvis jeg havde 600.000 som jeg ikke vidste, hvad jeg skulle spendere på, så kunne det da godt være, at de blev spenderet der.

Tror du folk er villige til at betale det ekstra det koster, når man køber pr. del?

Ja det tror jeg. Måske ikke lige nu under finanskrisen med faldende huspriser. Men havde du spurgt mig for tre år siden, så tror jeg ikke der havde været nogen begrænsning på deres succes.

Hvad er det, det giver motorcyklen?

Jamen det er det der individuelle præg. Det er noget du har begået, der findes ingen andre. For nogen er det. Det er også derfor, der er nogen som splitter deres motorcykler ad i atomer og det er for at skabe et individuelt præg.

Er det vigtigt for dig, at den er unik?

Min motorcykel står fuldstændig standard, jeg tror kun det er håndtagene der ikke er standard. Og det er ikke mig, der har sat de håndtag på. Så jeg har ikke gjort noget ved den, ud over at pille noget af, som jeg ikke synes skulle være der. Og det har jeg det fint med.

Det har ikke nogen betydning for dig, at du reelt kunne møde 20 på din vej, med en motorcykel magen til din?

Nej.

Den skal bare passe til dig?

Ja. Men det er klart, hvis jeg havde økonomien til det, så havde jeg nok gjort et eller andet ved den. Hvad ved jeg ikke, men et eller andet. Men det er ikke noget der ligger i mig, at det må jeg bare gøre.

Hvad med som person. Kan du godt li' at skille dig lidt ud, eller vil du hellere høre til?

Jeg kan nok bedre li' at høre til. Det kan du også se på min beklædning, jeg skiller mig ikke rigtig ud.

Hvis Lauge Jensen var en person, beskriv da personen:

En velholdt kvinde, måske, i sin bedste alder 40/50 år. Høj stilling, højtuddannet. Normal bygget, ikke sundhed sportslig, til gården og gaden, en kvinde med former men ikke sporty. Fritid: render rundt i Rungsted havn.

Hvad hvis Harley Davidson var en person?

Det ville være en mand i 50erne. For ti år siden havde det været en mellem uddannet person, der er lidt fix på fingrene. Det hed sig i gamle dage, at hvis man købte en Harley, så skulle man huske også at få en værktøjskasse med. Jeg tror ikke det er sådan i dag. Men det er meget sjovt. På vores tur til

Sverige her først på måneden, så vi to gange en motorcykel i vejkanten, hvor personen stod og skruede på den, og begge gange var det en Harley. Jeg synes de har oppet sig en del også på det designmæssige. De er blevet mere potente. De er kommet med nogle slankere motorcykler. Det havde de også tidligere, men nogle andre end de der Fat boys som min er og på teknikken tror jeg også de har forbedret sig, uden egentlig at vide det, men det kunne jeg forestille mig.

Så hvad ville personen lave, hvis det er 2010?

Jeg ved det ikke. En mellemlederstilling måske, en dygtig fyr, teknisk fyr. Almindelig af bygning. Fritid: sidde på terrassen derhjemme med havudsigt. Med mindre de har rygmærke på og er inde i Nordvest kvarteret.

Hvis du tænker på de mærker, der er på markedet, hvad synes du så de leverer?

BMW f.eks. de leverer nogle fantastiske touring motorcykler, og det har de enormt meget succes med.

Hvorfor har du så ikke valgt en BMW?

Fordi jeg ikke vil have en touring maskine. Og den er lige en prisklasse over det, jeg havde lyst til at spendere. Men primært fordi det er en touring motorcykel. Men det er nogle fantastiske maskiner. Jeg tror Triumph er for feinschmeckere. Så er der Moto Guzzi - det er sådan nogen som også køber en Alfa, italiensk fuldblodsræs. Det er nogle andre typer end sådan nogen som mig. De leverer også nogle fantastiske maskiner. Jeg har prøvet at køre med en, jeg fik krampe i hofterne. Men det er nogle fantastiske maskiner, super flotte. Meget potente. Så er der dem som min: Suzuki, Honda Yamaha, jamen hvad kan man sige, det er samme gryderet. De ser bare lidt anderledes ud. Suzuki er lidt mere plastic, ligesom Honda det er også sådan lidt plastic, synes jeg. Hvor mit det er sådan lidt mere jern.

Syner det af mere kvalitet?

Ja det synes jeg. Hvis jeg stiller min motorcykel op ved siden af en Suzuki eller Honda, så er min personlige holdning, at min motorcykel eller det mærke syner af højere kvalitet.

Hvad med Ducati?

Jamen det er også en speciel slags mennesker, som køber sådan en. Det er også en fuldblodsræs fra Italien. Hvad skal jeg sige - en rød Ducati og en fyr i en heldragt - bare derudaf.

Er der så noget du synes markedet mangler? Noget du synes mærkerne ikke leverer?

Jeg synes der er mulighed for at få meget forskelligt, ellers kan du selv lave det. Jeg synes der er et mega udbud af firmaer, som kan lave det du gerne vil have og tilgængeligheden er nem. Du kan få sendt alt muligt fra alle mulige steder i verden. Og der findes hjemmesider med motorcykler som min, som specialiserer sig i dele, til den motorcykel jeg har. Ligesom der findes hjemmesider til andre motorcykler. Det synes jeg er enormt fint. Variationen er stor både i bredden og i dybden.

Så det er vigtigt for markedet, at det leverer bredt?

Ja det tror jeg. Det gør også at konkurrencen bliver stor og priserne bliver presset. Det synes jeg er vigtigt for tilgængeligheden.

Synes du det giver kulturen en anden dimension, når markedet breder så vidt?

Det gør det mere tilgængeligt og lidt mere mainstream. I gamle dage var det jo noget du fik lavet hos smeden på hjørnet, det gør du ikke så meget i dag. Men dengang var det mere unikt, i dag kan alle jo få det. Det er også derfor der er så mange motorcykler nu, ikke fordi de er blevet billigere, men tilgængeligheden er større. Mulighederne er større.

Tror du også det har noget at gøre med, at markedet er blevet større, der er større udvalg og det appellerer til flere typer?

Jo, det gør jo at jo flere kunder der er, jo flere muligheder har udbyderne af de forskellige ting til motorcyklerne, de har flere kunder.

Synes du det tilfører noget godt til kulturen, at der er så mange flere typer mennesker der er en del af motorcykellivet?

Ja det synes jeg.

Hvad synes du det giver kulturen?

Jeg ved ikke hvad det giver. Det gør, at det bliver mere normalt at køre på motorcykel. Man bliver ikke betragtet som en hård negl.

Så det er blevet mere accepteret?

Ja

Er det vigtigt for dig?

Jeg ved ikke om det er vigtigt for mig, men det er vigtigt for folk, der kører på motorcykel, at man ikke får et stempel.

Synes du, det har været en del af kulturen tidligere?

Ja sådan har det været tidligere. Hvor dem der kørte på motorcykel, det var rockerne, eller det var de hårde. Sådan er det slet ikke i dag.

Hvem synes du typisk kører? Er det mest midaldrende mennesker, eller er det folk lige fra 20-70 der kører på motorcykel i dag?

Der er jo kommet mange af sådan nogle som mig. Jeg ved ikke om vi har haft den største stigning. Man kunne godt forestille sig det, men det ved jeg ikke. Det er i stedet for at købe en båd. Det er vel for at leve livet ud.

Er det også det for dig?

Ja

Har det også noget at gøre med at finde den indre dreng?

Nej det synes jeg ikke. Som jeg sagde tidligere, så er det et frikvarter for mig. Det er mit frirum.

Så for dig er det det samme som at samle på frimærker eller spille håndbold?

Ja eller spille golf.

Transcription 6 - Jeppe Olsen - Age 52

Introducer dig selv:

Jeg hedder Jeppe og er halvgammel, jeg er 52, og jeg arbejder i Knuthenborg, og i min fritid kører jeg på motorcykel. Noget af min fritid er at køre motorcykel.

Hvordan startede din interesse for motorcykler?

Det er så mange år siden, at det kan jeg dårligt huske. Jeg tror at det var fordi, at der var nogen af dem, der var ældre end mig som fik motorcykel. Så gik der længe, før jeg blev gammel nok selv. Og så blev jeg 18 og fik kørekort bare ikke til motorcykel. Og så da jeg havde haft kørekort til bil i 4-5 år, så tænkte jeg, nu skulle det være og så fik jeg kørekort til motorcykel.

Har det så bare holdt ved siden?

Nej det har det ikke. Dengang handlede det mere om at få nogle bajere, det var ikke fordi vi kørte så meget, det var mere for sammenholdets skyld. Der var engang to klubber: Rødby MC og MC 80 - jeg var medlem af Rødby MC - og de to klubber blev så lagt sammen. Og så skete der en helt masse, og så synes jeg ikke det var sjovt at komme der mere. Og så holdte jeg op med at køre. Dengang var der ikke særlig mange, der kørte, hvis de ikke var i en klub. Så havde jeg ikke nogen at køre sammen med. Der er ikke så meget ved at køre alene. Så mødte jeg min kone, og så solgte jeg min motorcykel. Så gik der ikke så længe, så fik vi nogle børn, så stoppede det fuldstændig.

Hvornår begyndte du så igen?

Det gjorde jeg så i 2001. Der blev jeg fyret fra DSB. Så tænkte jeg, at nu skulle jeg ud at køre og få noget frihed og så købte jeg mig en motorcykel og så fik jeg arbejde.

Hvad var det så der gjorde, at du fik motorcykel igen?

Jamen det var jo sådan, når vi var ude at køre bil og der så kom en flok motorcykler forbi, så var man ved at dreje hovedet ud af led. Der var jo sådan set stadig lidt drengerøv tilbage. Jeg vidste egentlig ikke rigtig, hvad jeg ville, om hvor jeg ville købe motorcykel. Men der boede en længere nede på vejen, som jeg stort set aldrig havde set, men han kørte også på motorcykel, og så slæbte han mig med om til Silvan, hvor mange andre motorcykler mødes. Så er det ellers reguleret siden. Jeg ved ikke hvor mange mennesker jeg har lært igennem det, men det er mange, og det er jo alle tiders.

Så det er meget det sociale aspekt for dig?

Ja det synes jeg. Og jeg holder også meget af at køre, jeg er nok en af dem, som kører mest, men det sociale er en meget stor del af det.

Er din kone nogensinde med?

Nej stort set aldrig. Den motorcykel jeg har nu, der har hun nok været med to gange. Hun tør ikke. Vi havde et vennerpar, som kørte galt og kom temmelig meget til skade. Så jeg tror nok, det er det, som har påvirket hende.

Hvordan påvirker det dig?

Det er jo ikke sjovt. Men det er ikke på en måde, så jeg bliver bange for det. Men det er aldrig sjovt, når nogen man kender, kommer til skade. Jeg tror ikke, at lige meget hvor store ulykker dem jeg kender kom ud for, så ville det ikke afholde mig fra at køre. Fordi det sker jo altid for de andre. Ej det er jo ikke derfor, men jeg har så stor glæde ved at køre motorcykel, så jeg tror ikke det vil afholde mig fra det, at andre folk kommer til skade.

Hvor mange timer bruger du i gennemsnit på din motorcykel?

Det er svært. Der er nogle uger, hvor jeg slet ikke er ude at køre og så kan der være andre uger, hvor jeg kører rigtig meget. Så måske 5 timer vil jeg skyde på.

Er det ren og skær hobby eller er det også af og til transport?

90% er nok hobby.

Kører du primært i gruppe eller kører du også af og til alene?

Det sker jævnligt, at jeg kører en tur selv.

Hvad med at reparere bruger du tid på det?

Ja det gør jeg. Vedligeholdelse og sådan.

Er det en del af hobbyen?

Tja det er sjovere at køre end at stå at skrue. Jeg skruer ikke fordi jeg synes det er sjovt, jeg gør det, fordi det skal gøres, ikke fordi det er sjovt. Det er hovedsageligt om vinteren, når jeg ikke må køre alligevel. Så har jeg lift, og så bliver den stillet op på liften. Jeg må ikke køre om vinteren fra 1. december og tre måneder frem.

Pga. forsikringen?

Ja. Så sætter jeg den over på liften og skifter kæde, og hvad der nu skal laves.

Er du så typen, som kører helt op til perioden slutter?

Ja det er jeg. Jeg kører gerne helt op til, og så snart jeg må igen. Hvis det øser ned, så gør jeg ikke, men ellers er jeg ude at køre den sidste dag, når det kan lade sig gøre.

Du siger når det øser ned, så kører du ikke?

Ja så gider jeg som regel ikke. Men hvis jeg skal noget, som f.eks. at åbne bakken og det regner når jeg tager af sted, så kører jeg alligevel, men hvis det bare er for at køre en tur, for at køre en tur, så gider jeg ikke.

Hvad er det, der er sjovt ved at åbne bakken?

Jamen det er igen sammenholdet, at man kører samlet derind og oplevelsen. Alle de der mange mennesker og motorcykler, jeg synes det er rigtig skægt. Og så er det også, så går sæsonen rigtig i gang, selv om man har kørt en måneds tid inden da. Nu starter det nu er vi kommet på vejene.

Så det er en god måde at starte det hele på?

Ja det synes jeg.

Kører I i flok?

Ja vi kører i flok. Sommetider har flokken kun bestået af mig. Ej jeg har kun en gang kørt selv. Der er bare nogen, at hvis bare der kommer en sky på himlen, så skal de ikke ud at køre. Altså sådan en dag skal det være rigtig dårligt vejr, hvis jeg ikke skal tage af sted. Jeg har prøvet en gang, hvor jeg måtte vende om, fordi jeg var gennemblødt. Men ellers har jeg været derinde hvert år siden jeg fik motorcykel igen.

Så det er en fast tradition?

Ja ja det er det.

Kører du også ind og lukker bakken?

Ja

Giver det dig også noget andet ud over det sociale at køre på motorcykel?

Det giver en indre fred at køre alene rundt om Maribo sørerne. Det er afslappende og man kan tænke på alt mulig andet. Det er ligesom at slå græs, der skal man ikke bruge hjernen, så man kan tænke på alt mulig andet. Jeg synes det er så dejlig afslappende.

Og hvorfor er det vigtigt for dig? Hvad giver det dig i din hverdag?

Det ved jeg ikke, det er nok vigtigt for alle på en eller anden måde.

Giver det dig mere overskud?

Det ved jeg ikke rigtig, det gør det nok, men det er ikke noget jeg sådan tænker over. Jeg gør det bare.

Hvilke følelser forbinder du med det at køre på motorcykel?

Det ved jeg ikke rigtig. Jeg sætter ikke sådan følelser på de ting jeg gør. Men som jeg har sagt samværet og afslapningen er en stor del af det.

Hvad med den indre dreng du talte om tidligere?

Den kalder ikke mere. Det var kun efter savnet af en motorcykel, nu hvor jeg har fået den, så er den indre dreng væk.

Hvad med følelsen affart?

Jeg er jo ikke en af dem, som kører stærkt og ræser af sted. Jeg kan godt køre stærkt på motorvejen ind imellem, men jeg er ikke en af dem, som blæser af sted på vejene.

Hvad så når du kører på motorcyklen, er det for at opleve naturen eller for at mærke svingene eller er det en blanding?

Det er nok en blanding af de to ting.

Hvad er det naturoplevelsen giver dig?

Jamen den giver mig nok også sådan en ro. Sådan f.eks. udsigten. Nu når jeg kører rundt om Maribo ø, det er da et af de smukkeste steder på Lolland.

Føler du dig som en del af naturen?

Nej det gør jeg ikke.

Føler du mere, at du er tilskuer?

Ja det er jeg nok, når jeg ikke er en del af den.

Hvad med i forhold til når man kører i bil, er der så flere sanser der bliver aktiveret, når du kører på motorcykel?

Ja det er klart. F.eks. når man kører forbi en rapsmark, den kan man dufte i højere grad, end hvis man sidder i en bil. Men omvendt hvis man sidder i en bil, så kan man snakke om oplevelsen. Det kan man ikke rigtig på en motorcykel.

Så det synes du mangler lidt?

Nej jeg vil ikke sige det mangler. Nogle gange er det rart at køre på motorcykel og andre gange er det rart at køre i bil. Det kommer lidt an på hvordan, om det er med familien eller.

Hvad med lyden?

Jeg kører med ørepropper så jeg hører ikke meget. Jeg kan ikke høre min egen motorcykel, men jeg kan høre de andres. Hvis der er nogen bagved, der kører med larmepotter, dem kan jeg høre. Jeg kan ikke høre min egen. Så snart jeg kommer op i fart, så kan jeg ikke høre den. Så skal jeg da gasse helt vildt op.

Så det er ikke en del af oplevelsen for dig at høre maskinen køre?

Nej det er det ikke.

Når det sociale er en så vigtig del af det for dig, er det så en vigtig del af det, at mødes med de andre nede ved Silvan?

Ja det synes jeg. Det er en stor del af det.

Hvad er det I har i Silvan'klubben'? Er det en klub eller et fællesskab?

Det er ikke en klub, jeg vil mere definere det som et fællesskab. Nogen har man mere til fælles med end andre, men vi er jo også mange. Nogen gange er vi 50, og nogle motorcykler sidder der to på, så det er ikke alle, man kan have et lige stærkt bånd til. Der er så nogen man kender rigtig godt, fordi de har været med ligeså længe, som jeg har været med. Og så er der nogen som er startet sidste år og i år. Ens kemi passer bedre med nogen end andre. Sådan er det også på en arbejdsplads og på en skole, der vil altid være nogen man har mere til fælles med end andre. Men jeg kan snakke med alle.

Synes du det er vigtigt, at der er forskellige typer?

Ja meget. Der er ikke noget værre end, hvis alle er ens. Er der noget mere kedeligt end at sidde og snakke med nogen der konstant giver én ret, og som har de samme meninger, det ville da være surt.

Hvor mange er i typisk ude at køre sammen?

Hvis det er godt vejr, er vi typisk 40-50 stykker. Og det er alt for mange. Jeg kunne ikke drømme om at jage nogen væk. Førhen hvis vi var 20, så var vi mange. Der var vi normalt 10-15 stykker. Det var faktisk sjovere, fordi man kører på en anden måde. Og det går meget langsommere, når man er så mange. Den der kører bagerst skal jage af sted for at følge med, og den der kører Forrest, skal køre meget langsomt. Og man genererer jo også alt og alle i trafikken. 10-15 stykker er ideelt når man kører, men når man først holder stille, så er det meget hyggeligt at være mange. Men vi kan aldrig blive enige om at dele os op i to grupper. Det går der kage i hver gang.

Er det vigtigt, det kun er et fællesskab frem for en klub med formand og det hele?

Ej det gad jeg ikke, så kunne jeg have meldt mig ind i Maribo MC. Det gider jeg ikke. Jeg har været medlem af en klub for mange år siden.

Hvad synes du et fællesskab giver frem for en klub?

Jamen det er ikke forpligtende. Man har masser af forpligtelser i en klub. Hvis jeg bliver træt af de andre, så kan jeg bare køre hjem, det kan jeg ikke i en klub. Selvfølgelig kan man det, men man har stadig et ansvar.

Hvad kan du bedst li', når ture er planlagt eller mere spontane?

Det er egentlig mig lige meget. Vi var på en planlagt tur i søndags til KBH, og det var en af de bedste ture, jeg har været på i år. Om onsdagen f.eks. der har vi aldrig aftalt på forhånd, hvor vi kører hen, det er først noget vi aftaler, når vi kommer derhen. Det er fint nok for mig. Jeg behøver ikke at vide, hvor vi kører hen. Men jeg er egentlig ligeglads med, hvor vi kører hen, bare vi kommer ud på nogle små veje. Det er lidt sjovere end at køre på en hovedvej. Ligeud kan alle jo køre.

Er det mere udfordrende at køre på små veje, eller er det bare rart at komme væk fra hovedvejen?

Man bliver nok en bedre motorcyklist af at køre på de små veje. Når man kommer til et sving, hvor der pludselig ligger en masse grus. Så kan man meget hurtigt lære et eller andet. Der er meget at holde øje med ude på de små veje. Så kører man pludselig igennem en skov, hvor der kan komme et rådyr. Der kan pludselig svinge en bil ud, som man ikke har set. Der skal man være lidt mere vågen.

Kan du godt li' at blive udfordret og føle at du bliver en bedre motorcyklist?

Jeg vil ikke sige, at jeg søger udfordringerne, men når jeg har klaret et sådan sving, så kan jeg godt klappe mig selv på skulderen. Man bliver mere rutineret, men jeg vil helst være fri for de oplevelser. Jeg har flere gange oplevet, at når sæsonen starter, så skal bilisterne lige vende sig til, at vi er på vejene. Jeg har flere gange hængt over styret, fordi jeg er bremset hårdt op, da en bilist har overset mig. Det synes jeg ikke er specielt rart, men jeg er vældig stolt af, at jeg ikke har banket ind i nogen endnu. Det er i hvert fald ikke deres skyld, dem der er kørt ud foran mig.

Er det så en lille sejr i hverdagen?

Jamen det er det da. Men jeg er som sagt helst fri for de oplevelser, jeg vil helst køre end at bremse.

Så det er først bagefter, den gode følelse kommer?

Jamen det er det. Jeg bliver da en smule stolt af mig selv, at det klarede du så lige.

Kunne du overveje at køre i et fællesskab, hvor alle kører på samme type og mærke motorcykel?

Nej det ville være kedeligt. Jeg kunne godt finde på at melde mig ind i en klub for det mærke jeg kører på nu, men det vil ikke afholde mig fra at køre i det fællesskab, jeg kører i nu. Det tror jeg ikke, eller det ved jeg det ikke ville. Folk må køre på, hvad de har lyst til. Men sådan en klub ville nok have mødested langt væk, da der ikke er mange som har en Suzuki 1400 som jeg. Jeg kender to, der har sådan en. Der er ikke solgt mange i forhold til Virago f.eks., men dem der er, er spredt ud over landet. Men i forhold til Lauge Jensen, så kører der nok mange. Muligheden for at melde sig ind forelægger, men jeg ved slet ikke om jeg ville. Jeg ved ikke hvad det ville give mig.

Er du medlem af nogen online forums?

Nej det er jeg ikke. Det eneste jeg er medlem af, er touring klubben.

Tager du af og til på træf?

Ja det gør jeg. Jeg tager på Skagen træf hvert år, det skal jeg også i år. Det skal man.

Hvad er det, at det giver dig?

Det er ren og skær afslapning. Der er intet man er afhængig af, man kan gøre, lige hvad man har lyst til. Det er lækkert bare de få dage. Der er ikke noget med, at man skal spise på et eller andet åndssvagt tidspunkt, fordi det nu passer med resten af familien. Der er ikke nogen græsplæne der skal slås. Og hvis jeg ikke gider stå op, så kan jeg bare blive liggende i min seng. Det er fuldstændig uforpligtende. For det første synes jeg det er sjovt at køre på motorcykel, og der er jo langt til Skagen. Vi er mange som mødes hernede fra (Lolland) ca. 10-15 stykker. Der er vel 6-8 af os som følges herfra Lolland. Vi kører 100-150km og så holder vi en pause. Så vi jager ikke af sted, vi tager den stille og roligt. Og så er det, at det sociale kommer ind igen, når vi holder pause. Og så når vi kommer frem, så finder vi et godt sted at slå lejr. Det er enormt stort. Et år var der over 7000 motorcykler. Det er nærmest som en lille byfest med festtelt og små boder med motorcykeltøj o.lign. Man kan få sat nye dæk på motorcyklen. Der sker alt muligt, og der er det ene skøre påfund efter det andet. Med så mange mennesker samlet et sted, så sker der noget hele tiden. Om lørdagen er det tradition, at vi kører ind til Skagen by, og så er der den lokale fodboldklub, de lejer hele fiskeauktionshallen nede på havnen, og der er så fiske tag selv bord. Der spiser vi hvert år, det er rigtig lækkert. Så finder vi på at køre forskellige ture. Vi har været ude at se grenen og et ørnereservat. Ellers er det ren hygge, hvor vi går op i byen og spiser is. Der er sort af mennesker i uge 29 i Skagen. Det starter som regel torsdag og kører indtil søndag. Onsdag er der vidst et børnetræf, men det deltager jeg aldrig i, da vi først plejer at dukke op sidst på eftermiddagen. Det skal være meget dårligt vejr, før at jeg ikke tager derop hvert år.

Kan du godt li' at have traditioner?

Ja det synes jeg er meget sjovt. Vi har også været et par gange til træf på Fyn, og så har vi lavet vores egen tur, som vi kalder Coast to Coast. Første gang var fra Møns Klint til Vesterhavet. Og et andet år måtte vi vende om, fordi det øsede ned. Og så har der været en gang, hvor vi startede oppe ved Vordingborg. Så kører vi op og ser solen stå op, og kører hen og ser solen gå ned.

Hvad er din bedste oplevelse på motorcykel?

Det er nok lige efter jeg fik kørekort til motorcykel, hvor min kone og jeg var på en ferie til Jylland. Stort set uden nogen planlægning, men vi nåede til Skagen og ned til grænsen. Vi nåede mange steder.

Hvad var det, der gjorde at det var noget særligt?

Jamen vi var jo stort set nyforelsket.

Savner du nogen gange, at I kanøre det sammen?

Jeg vil meget gerne have min kone med, måske ikke hver gang, men bare en gang imellem. For jeg har lidt dårlig samvittighed, når jeg kører af sted. Jeg er så heldig at hun arbejder hver anden weekend, så kan jeg tage af sted der. Men hvis der nu ligger en planlagt tur en søndag, hvor det er godt vejr, så kan jeg godt have dårlig samvittighed. Men hun siger jo, at det skal jeg ikke have, men det har jeg alligevel. Så jeg kunne godt tænke mig, at hun tog med en gang imellem. Jeg spørg hende ikke mere, der er ikke nogen grund til at skændes over det.

Har I nogen interesser sammen?

Nej ikke rigtig det er vi ikke de bedste til. Vi er da et eller andet sted sammen i ferier, men ikke ude at rejse. Som interesser har vi ikke rigtig noget sammen. Hun går til gymnastik og spinding og jeg kører på motorcykel. Så på det punkt har vi ikke meget til fælles. Vi holder begge meget af at cykle en tur sammen, det sker bare for sjælden.

Hvad er det, der gør, at I godt kan li' det?

Det er dejligt at komme ud i naturen at være sammen og at komme ud at røre sig. Det er også meget sundt.

Hvad er den dårligste oplevelse, du har haft på en motorcykel?

Engang for mange år siden hvor jeg er på vej til arbejde, så jeg en politibil komme fra en sidevej ved en gård. I forvejen kørte jeg ikke særlig stærkt, men når man ser en politibil, kører man jo slet ikke stærkt. Jeg fortsatte bare med 80 km/t, som man måtte køre, og pludselig blæser politibilen op på siden af mig og stoppede mig. Og så påstod de to båtnakker at jeg havde kørt for stærkt, og det vidste jeg jo godt, at jeg ikke havde. Og det var to helt unge betjente som skulle vise sig. Jeg brokkede mig og de sagde, at hvis jeg ville diskutere, så ville de notere mig her og nu. Det ville jeg så ikke, så jeg fik mit kørekort igen, og vi gik hver til sit, men jeg var godt gal i skralden. Det var nok den dårligste oplevelse. Jeg var gal flere dage efter. Jeg følte mig uretfærdigt behandlet.

Har du nogen negative følelser relateret til at køre på motorcykel?

Nej det har jeg ikke, ellers kørte jeg ikke. Jeg er velvidende om, at det kan ske ligeså vel for mig som for de andre, men det er ikke noget jeg kører og tænker på. Man kan også køre galt i bil. Jeg håber heller ikke at min kone ligefrem frygter at jeg kører galt, det tror jeg ikke hun gør. Og børnene de gør slet ikke.

Hvordan er motorcyklen en del af din identitet? Synes du din motorcykel passer specielt til dig som person?

Nej det tror jeg ikke. Det var kærlighed ved første blik. Den ligner lidt en motorcykel, som da jeg var ung, og det er der ikke særlig mange som gør længere. Og så fik jeg lov at købe den. Jeg kan sagtens føle mig ligeså tilpas på en anden motorcykel. Det har ikke noget med det at gøre. Jeg er mest til motorcykler der ser lidt gamle ud, som da jeg var ung, der skal jo helst ikke laves noget om.

Hvad ser du efter, når du vælger motorcykel?

Den jeg har nu, har jeg haft fra ny. Den købte jeg i 2003. Det er nok designet jeg går efter, alt det andet er der sket meget med, siden jeg var ung. Det der var mest vigtigt, ved valget af den jeg har nu, var nok udseendet. Det var ikke om den havde 80 heste eller 120, det var ikke vigtigt på det tidspunkt. Det var sådan set ligegyldigt. Det var jo kærlighed ved første blik.

Hvad så når du ser andres motorcykler. Måler du så typisk efter hestekræfter eller, hvordan de ser ud?

Altså jeg tror nok det er mest efter udseende.

Hvad med mærke er det vigtigt, hvilket mærke de har?

Nej.

Ville du køre på et mærke du ikke kendte, eller som ikke er så kendt?

Nej det tror jeg egentlig ikke.

Giver det en sikkerhed, at du kender mærket eller?

Ja det gør det nok. Det gør det jo, for sker der noget, så er det nemmere at få repareret en kendt motorcykel, end som en der er ukendt. Der er større chance for at kunne gå ind i en hvilken som helst motorcykelbutik i Danmark og få en reservedel til min end til en eller anden kinesisk motorcykel. Jeg har for øvrigt en lille kinesisk motorcykel hængende ude i skuret uden nummerplade på. Jeg købte den fordi, jeg havde en gammel knallert, jeg kørte på arbejde på, men det gik lige lidt for langsomt. Så kunne man købe en spritny kinesisk motorcykel til 9000 kr., så købte jeg sådan en, indtil jeg for et halvt års tid siden fik firmabil. Så har jeg pillet nummerpladen af. Jeg har ikke engang gjort mig umage med at sælge den, jeg tror ikke der er nogen der vil købe den. Det var kun for at kunne komme hurtigere frem på en lovlige måde. Jeg kunne godt komme hurtigere frem på min knallert, men så ville det have været på en ulovlig måde. Her måtte jeg trods alt køre 80.

Når du normalt vælger motorcykel, er mærket så vigtigt?

Nej det er det sådan set ikke, men der er mærker som jeg ikke vil købe. Men om det er en Honda, Suzuki, Triumph eller BMW er egentlig ligegyldigt.

Er det vigtigt at det er et mærke du kan stå inde for?

Nej ikke stå inde for men at det er et mærke, der er udbredt, som sikkerhed for at jeg også kan få repareret den, hvis den går i stykker.

Hvor søger du mest information henne?

Det gør jeg i det blad jeg får; Touring Nyt, og så får jeg en bog en gang årligt, som hedder MC Revyen. Der er alle de motorcykler, man overhovedet kan købe i Danmark, og så med priser og alt teknisk information. Og den bliver brugt flittigt, som et slags opslagsværk.

Hvad med internettet?

Det bliver ikke til så meget. Jeg kigger ind imellem på Den Blå Avis for at se hvad min motorcykel står til i øjeblikket, det er ikke så meget for information.

Hvad med messer?

Hvis der er messer, så er jeg som regel derinde sammen med andre motorcykelinteresseret.

Kunne du finde på at tage derind selv?

Hvis det var lige op til, at sæsonen skal starte, og det kriblede i mig for at komme ud at køre, så kunne jeg nok godt. Men hvis det var nu (sommer), så gad jeg ikke. Men det ville ikke være nær så sjovt, som at tage derind sammen med andre. Det er ikke nær så sjovt at diskutere med sig selv.

Hvad er det, der er sjovt ved sådan en messe?

Jeg ved ikke om det er sjovt, men det er sådan - nu skal vi snart ud at køre. Hvis der er nogle nyheder, er det meget sjovt, og så møder man også nogle af dem, man ikke har set hele vinteren. Man kan se om der er kommet nogle lækkre hjelme eller. Mange af motorcyklene har man set før, men det er meget sjovt at kigge alligevel.

Kører du nogensinde ud til forhandlere til åbent hus?

Ja det gør jeg.

Hvad synes du bedst om; messer eller forhandlere?

Det er egentlig meget sjovt begge dele, jeg ved ikke om jeg foretrækker det ene frem for det andet. Hos en forhandler der ved man, inden man kører hjemmefra, at der f.eks. kun er nye Suzuki'er og måske et par brugte. Det er måske en lille smule sjovere til de store messer, men på en skala så er det nok til 9 og 10.

Kunne du finde på at købe en motorcykel på en sådan messe?

Nej det kunne jeg ikke. Det kan godt være jeg kunne finde en motorcykel på messen, men jeg kunne ikke drømme om at lave en købsaftale på en sådan messe. Der vil jeg ud hos forhandleren, hvor der er fred og ro og ingen snak. Det skal ikke være, hvor de er små stresset, fordi der er 20 andre, der vil snakke med dem. Det kunne jeg ikke drømme om. Hvis jeg skulle købe en motorcykel til x antal tusind, så vil jeg også have, at forhandleren ved at jeg er der.

Når du skal vælge motorcykel, er det så vigtigt at forhøre sig i sin omgangskreds?

Nej det skal de ikke blande sig i.

Hvad synes du om Lauge Jensens ide om at customise motorcykler?

Den er udmærket, det er bare ikke noget for mig. Det er fint for dem, som vil have det. Jeg vil helst have min, så original som muligt. Det siger mig egentlig ikke noget. Jeg har ikke købt en masse krom for at sætte det på min. Men det er fint nok. Det er nogle fantastisk dyre motorcykler han laver, de er flotte, men det er ikke nogen, jeg falder i svime over.

Hvis Lauge Jensen brandet var en person, hvordan ville denne person så være?

Ung, mand eller kvinde, jeg ser ikke forskel på mennesker, om de har en høj eller lav position, så han/hun kunne nok arbejde med hvad som helst.

Hvis du tænker på alle de mærker, der er på markedet, hvad er de så gode til at leve?

De er gode til at leve drømme. At der så er nogen, som bliver lidt skuffet over deres drømme, er så noget andet. Jeg tror der er riktig mange, som har taget kørekort til motorcykel indenfor de seneste par år, pludselig skulle alle jo have det, der er i hvert fald en del af dem, der er blevet skuffet. Den der drøm om frihed og uafhængighed er måske lidt for romantiseret. Jeg er ret sikker på, at der er mange, som tænker, det var så ikke lige det alligevel.

Er det den måde det bliver solgt på?

Ja det synes jeg generelt. Når man ser en motorcykelreklame, så kører de ud af små snoede veje med solskin og bølgende kornmarker, det er jo ren romantik. Jeg siger ikke, det skal være noget andet i stedet for, jeg siger bare, at det er den måde, det bliver solgt på.

Hvordan skulle reklamen være for at vise et lidt mere realistisk billede af det? Skulle det være en mand, der kører på motorcykel i silende regnvejr, og bare stadig gerne vil det her?

Det kunne det da godt være.

Synes du der er for mange typer, der ikke ønsker at køre i regn o.lign.?

Ja det synes jeg. Så snart der kommer en sort sky på himlen, så bliver de hjemme. Det synes jeg er lidt irriterende. Jeg holder da heller ikke af at vaske motorcykel, men sådan er det jo.

Er der noget du savner blandt udbuddet af motorcykler på markedet nu?

Det er der sådan set ikke, da jeg ikke skal ud at have en ny motorcykel nu, men det kunne godt være, hvis jeg skulle ud at have en ny motorcykel. Jeg vil nok synes, at markedet for de motorcykler jeg synes er interessant, ikke er særlig stort. Men det er ikke noget jeg tænker over til daglig, da jeg ikke skal have nogen ny lige nu.

Synes du det er blevet lige en tand for moderne?

Ja, men dem som kørte på Nimbus før hen, de vil også synes, at min er noget vildt moderne noget. Sådan har jeg det måske også med de raketter, der kører rundt. Jeg synes bare ikke, de tiltaler mig de

helt nye raketagtige nogle. Det skal helst være lidt, som det var engang. Jeg bryder mig ikke om designet på de nye. Det er ligesom med biler. Nogen synes en Ferrari er vildt fed, det synes jeg bare ikke.

Du sagde du havde lidt svært ved at udtrykke dine følelser, men vi har noteret fire følelser: det sociale, afslapning, indre fred og frihed bl.a. fra hverdagen - er det rigtigt?

Ja det er nok meget rigtigt. Det er bare ikke noget jeg tænker over, så er det svært at fortælle om det.

Nyder du at have din hobby alene, eller ville du lige så gerne dele den med din kone?

Jeg ville rigtig gerne have min kone med, det ville jeg faktisk sætte meget stor pris på.

Transcription 7 - Connie & Aage Sørensen - Age 50 & 54

Introducer jer selv:

Connie: Jeg hedder Connie og er lige blevet 50 år, og vi har været gift i 25 år. Og vi har kørt på motorcykel, siden vi var unge så i 33 år. Jeg har været dagplejemor, men er nu kommet op på Maribo Seed, som intern postomdeler.

Aage: Og jeg hedder Aage, og er varmemester oppe på halmvarmeværket i Maribo. Jeg er 54, og min store interesse er motorcykler.

Hvordan startede jeres interesse for motorcykler?

Aage: Det var nok mig. Vi var næsten en hel årgang fra Rødbyhavn, jeg tror vi var ca. halvdelen af en skoleklasse som havde motorcykel, der var noget trendy over at have motorcykel.

Connie: Dengang var det drengene.

Aage: Nej, der var ikke så mange piger med. Der var der kun drenge. Så lærte vi hinanden at kende på et eller andet tidspunkt.

Connie: Det var gennem det sammenværd, man havde som ung.

Aa: Diskoteker og balsteder hvor man nu kunne lære folk at kende. Og så begyndte vi at køre på motorcykel, og havde den fælles glæde ved det.

Og hvad er det, det giver jer at køre på motorcykel?

C: Jeg tror det største ord vi kan bruge er ordet frihed.

Aa: Og den glæde man nu får ved at tage den frihed, det er at køre på motorcykel. Det er jo mange ting, det er nydelse, det er glæde. Der er mange ting der gør, at det er sjovt for os.

C: Det er en god kontrast til en stresset hverdag. Førhen hvor jeg passede børn, der havde jeg en meget stresset hverdag, så var det en god kontrast at køre lange ture på motorcyklen, som når vi kørte på ferie. Det var en god måde at få tømt ud. Alle tanker man har, slipper man ud. Vi har ikke samtaleanlæg, så vi snakker ikke sammen, når vi kører. Og det kan vi godt li.

Aa: Det er en udrenselse, eller hvad man kan kalde det. Det giver en indre ro at tænke alle de ting igennem, som giver en form for stress eller ubehag. Og så får man tænkt tankerne igennem nogle gange især på lange afstande, når vi kører syd på.

C: Jeg synes også vi havde en sjov oplevelse i går. Vi var ude at køre i går, hvor det var Sankt Hans aften. Hvordan man opfatter en Sankt Hans aften på en motorcykel. Bålene var ved at blive tændt, da vi kørte hjem, og de dufte og ting man får, når man kører på motorcykel. Det er en hel anden aften, når man oplever det på en motorcykel.

Aa: Det er nemt at blive inspireret på mange måder. Jeg synes vi samler meget inspiration.

Hvor meget tid bruger I på motorcyklen om ugen i gennemsnit?

Aa: Det er nok svært at gøre op på ugebasis, for vi har vore ture med Silvanklubben, men vi kan også finde på at smøre en madpakke eller tage grydesættet med, og så køre et eller andet sted hen og lave lidt mad på et udsigtspunkt bare det at nyde naturen.

C: Ja jeg tror også, at naturen har meget med det at gøre.

Aa. Ja naturen er nok det, vi kigger mest efter; det simple liv i naturen. Men det er nok vores sind.

Er det for at finde en kontrast til hverdagen?

Aa: Ja det tror jeg.

C: Ja det tror jeg. Så er der også det, at det er sjovt at se, hvad man kan lave på et sådan lille grydesæt. Og man kan lave de fineste middage. Vi kan også lave det værste, men vi kan også lave det fineste.

Aa: Vi havde en speciel oplevelse med det med madlavning, da vi var på tur i Italien. Vi boede ved siden af en krydderurtehave. Der fik vi lov til at gå rundt og plukke, hvad vi ville, og så fik vi lavet et ret eksklusivt måltid. Det var netop at snuppe lige, hvad der var i nærheden.

C: Fordi vi netop ingenting har med. Det er højdepunktet at være af sted i 3-4 uger, alt afhængig af hvordan det arter sig.

Aa: Det har vi gjort de sidste 8-10 år.

Hvad er det, sådan en tur giver jer til sammenligning med en Charterrejse?

Aa: Frihed - friheden til at gøre hvad man vil. Du kan selv bestemme, om du vil køre til højre eller venstre, eller om du vil parkere motorcyklen. Der er ikke noget, du skal nå til et bestemt tidspunkt. Det er lige meget om morgenmaden er kl.8 og middag kl.12, det kan være fuldstændig lige meget. Det er frihed.

C: Vi har fået at vide, at vi er sære. Vi er bedst til at tage af sted alene. Vi kan godt li' at komme i snak med andre mennesker. Det er ikke altid så planlagt, det vi skal. Men så møder vi nogen, som siger, ej derhen skal I køre hen. Og de bedste oplevelser har vi faktisk haft, ved at følge råd fra andre. Det er noget af det, vi synes er sjovt.

Aa: Nu kommer vi til de 5 følelser vi skulle finde. Og den første er glæden ved det. Vi møder en masse forskellige mennesker, og oplever en masse kulturelle ting, og det er glæde. Det at lade sig inspirere og være sammen med andre mennesker på en uforpligtende måde.

Så I kan godt li, hvis det er lidt spontant og ikke for planlagt og struktureret?

Aa: Ja lige præcis.

I kører i den her Silvanklub, nyder I det meget, eller nyder I lige så meget at køre selv?

C: For mig er to forskellige ting.

Aa: Ja det er to vidt forskellige ting. Silvanklubben er hyggeligt socialt sammenværd, med folk man kender.

C: Det har også noget at gøre med at udveksle erfaringer.

Aa: Ja også det. Hvordan får man lavet det, og hvor får man reservede og sådan? Det er mere socialt relateret til hverdagen. De ture vi har selv, kan vi godt finde på bare at køre et sted hen, hvor vi ikke har været før bare for at være os selv. Det er lige så vigtigt som det andet.

C: Det handler også om at være sammen om et eller andet.

Aa: Fælles glæde, fælles oplevelser som giver energi til, hvis man har haft nogle tanker og stress. Så er det op på motorcyklen, for så er der ro et par timer og du kan koble af. De dufte og de ting du kører forbi giver dig ro og plads til at komme ud med de tanker.

Er det en masse sanseindtryk?

Aa: Ja det kan man godt sige.

Er det vigtigt for jer, at I deler interessen?

C: Ja det er det.

Aa: Ja det er det, for det ville være umuligt, hvis vi ikke havde samme interesse.

C: Jeg kører jo ikke

Har du kørekort?

C. Nej det har jeg ikke, og det kunne jeg heller ikke tænke mig. Aage og Jesper (søn) synes mere jeg skal have det, end jeg selv synes.

Aa: Ja det kunne være sjovt, men det går nok.

C: Jesper (søn) har jo også motorcykel, og vi har kørt nogle ture sammen, og far og søn har kørt sammen.

Aa: Det er kvalitetstid med min dreng.

Hvis vi skal vende tilbage til de 5 følelser, hvad har I så noteret?

Aa: Jamen det første vi tænkte på, var glæden ved at møde andre mennesker. Vi har taget et billede med fra Østrig, hvor vi står sammen med en masse mennesker. Og det er glæden, at stå der helt uforpligtende på en bjergtop sammen med andre motorcykelinteresseret.

C: Det er nogle mennesker, vi aldrig ville have snakket med, hvis ikke vi havde haft samme interesse.

Aa: Det sjove er, at to af dem på billedet er to oliesheiker fra Kuwait, som havde kørt igennem Saudi Arabien, Jordan, Grækenland og så møder vi dem i Østrig. Og har faktisk to timer sammen med dem der. Og de spurgte indtil alt muligt: hvorfor det, og hvorfor gør man det osv. Det var rigtig sjovt. Indtil Connie så spørg, hvor overnatte I, bor I i telt? Nej det gjorde de så ikke, de boede på 5-stjernet luksus hotel. Og de havde en budget på €5000 om dagen.

C: Så det var nogen, der var langt over vores stand.

Aa: Så det var lidt af nogle luksusdyr, der var kommet ud, og skulle prøve det her. De var ligesom to teenagere. De var helt oppe at køre af eufori og glæde ved at have gjort det her sammen. Det var helt fantastisk at møde sådan to binde gale mennesker. Det var sjovt. Og det kunne vi grine af, da vi kørte hele vejen ned af bjerget, at vi havde mødt sådan to festlige fyre. De kørte fra Kuwait til Skotland, og de havde sat 6 uger og €5000 om dagen af til det. Og når de kom til Skotland, så kom deres privatfly, og hentede dem hjem igen med motorcykel og det hele. De kunne flyve hvor end de ville hen, og de kunne købe hele verden, så mange penge havde de. Det var jo fuldstændig surrealistisk at møde sådanne mennesker sådan et sted.

C: De havde folk med til at pudse deres motorcykel.

Er det en stor del af det at dele viden og erfaring med andre?

Ja det tror jeg, det er det, som giver kicket. Det er altid spændende at høre hvad folk har at fortælle, og hvad de oplever. Og hvordan de oplever tingene. Det synes jeg er fantastisk. Og hvad de har oplevet. Bl.a. de to nordmænd vi mødte. Det var også det, at høre deres historie. De var så på en rundtur på de nordlige øer af Storbritannien. Det er en helt anden historie end de to oliesheiker. Men det er sjovt at høre, hvad de laver osv. Hvad de gør, og hvor de kommer fra. Det er uforpligtende, vi møder dem højst sandsynligt ikke igen.

Så er det ligeså meget de forskellige typer, man kan møde?

C: Man aner jo ikke, hvem man møder. Nu f.eks. de to rigmænd vi mødte, der havde vi ikke i den vildeste fantasi troet det om dem.

Aa: De opsøgte blot os, fordi vi stoppede. De spurgte om vi ikke ville køre med op på en lille bjergtop, og vi fulgte efter. Da vi kom op, fandt vi termokanden frem og begyndte at skænke kaffe, og de gloede og tænke, hvad har de gang i. Det havde de aldrig i deres liv set. Så det var en lige så stor oplevelse for dem som for os, for at se hvad de andre gjorde.

Sætter det nogen tanker i gang hos jer om jeres hobby, når I møder nogle andre typer end jer, men med samme hobby, men som gør tingene på en helt anden måde end jer?

C: Ja det gør det helt sikkert. Denne oplevelse med de to mænd er tre år siden, men vi taler stadig om det.

Aa: For dem var det once in a lifetime oplevelse. De har så mange penge, at de ikke lige ved hvad de skal bruge dem til. Så de havde købt en Honda Goldwing, og havde monteret det dyreste udstyr på. De havde monteret videokamera på, og så filmede de hele turen. Alt og alle skulle filmes og fotograferes.

C: Det var nogle andre mennesker end os, det var som om, at de ikke var van til at være sammen med andre mennesker på den måde. Som bare er naturligt for os. Og de havde massevis af penge, men alligevel synes de, at det var sjovt at leve et helt almindeligt liv. Og de var meget imponeret over vores budget. Vi havde ca. €1500 til tre uger, hvor de havde €5000 til hver dag. Så der var lidt forskel på livsstil måske og måden man gør tingene på.

Men for jer må turen gerne være lidt primitiv og komme til at blive en del af naturen?

C: Ja helt sikkert.

Aa: På en af de første ture vi var på, gik meget af tiden med at lede efter mad. Vi brugte meget tid på at lede efter supermarkeder, så vi havde mad til næste måltid. Det lærte vi meget af. Så nu har vi lidt mad med på turen, som kan holde sig. Så har vi en gang Knorr med og lidt pasta, til vi kan gøre et enkelt stop herfra og til Italien, hvor vi bare lige kan køre ind på en rasteplads. Så går vi ellers på restaurant og ellers finder noget mere kulinarisk. Vi har altid havregryn med hjemmefra, så skal vi ikke lede efter morgenmad. Så koger vi lige en portion havregrød.

C: En portion havregrød o eng kop te, så er vi klar til en ny dag.

Aa: Så er bunden lagt, og så er vi klar til de strabadser, der nu måtte komme i løbet af dagen. Og så først i løbet af dagen, kigger vi efter mad igen. Hvis vi bor i nærheden af et supermarked, så kan vi godt finde på at købe brød, tomater, æbler og bananer, så er det bare et hurtigt måltid man får på et tidspunkt. Det er ikke fordi vi går synderligt højt op i det kulinariske, det kan vi så gøre om aftenen med vores lille grydesæt. Det er jo en stor udfordring, det er frihed. Vi er ikke afhængige af luksuscampingpladser eller luksushoteller.

C: Det skal dertil siges, at vi kan godt finde på det, hvis det f.eks. er dårligt vejr. Men vi foretrækker det andet.

Hvad betyder naturen for jer?

Aa: Meget. Den ro naturen giver dig. Fuldstændig vindstille, og du kan se himlen nede i vandet. Det er ro og stilhed. Det er igen når vi rejser, så kan vi godt finde på at trække os væk fra turistområdet. Ud i rolige omgivelser, hvor det er naturen, det handler om. Det er en vigtig del af vores motorcykelferie at trække os væk til skove og bjerge. Og det at køre i bjerge er en oplevelse ved siden af; det at køre slalomkørsel.

Aa: En anden følelse er, at man bliver høj - høj som et bjerg. Og så føler man sig helt deroppe; yes vi gjorde det sgu. At køre 2000 km til Kroatien, det er fedt, det er skønt at sætte sig et mål og så nå det mål. Og så få nogle oplevelser og en masse inspiration.

Aa: Kulturelle oplevelser er det næste, vi har skrevet. Det er naturen igen. Vi har taget et billede med af et amphie teater. Det kombinerer det kulturelle med naturen. Det er naturen når den er rå og barsk, og naturen kan være ubarmhjertig og fuldstændig smuk på samme tid. Vi prøver at nyde livet nu og her.

C: I år går turen til Italien til Toscana.

Hvor meget planlægger I på forhånd?

C: Egentlig ikke ret meget.

Aa: I år har vi ikke planlagt meget. Det skal bare være ren afslapning. Connie fik dog en overraskelse i år, i og med vi skal ned at vandre i 8 dage i bjergkæderne omkring Toscana. Derefter er det så op på motorcyklen igen, og så kører vi over Schweiz og hjem. Så er det tre uger igen. Så lidt er der planlagt, men ikke hvor vi skal køre, og hvilke campingpladser vi skal overnatte på. Det ville jo være ærgerligt,

hvis man møder én som fortæller en historie, og fortæller at det er derovre det sker, og så være låst til et sted, fordi man har booket sig ind et sted.

Føler I jer, som en del af naturen, eller føler i jer stadig som en tilskuer?

C: Jeg har en sjov historie. Vi havde snakket om en naturcampingplads, hvor man bare kunne komme og gå, som man ville. Men 3km før campingpladsen så vi flere advarselsskilte om, at der var bjørne i området. Vi jokede lidt med, at det nok bare var nogen de satte op, men pludselig stod der en stor brun bamse inde i buskadset. Så turde jeg alligevel ikke tage på naturcampingplads. Men så var vi i hvert fald tæt på naturen. Men det var en kæmpe oplevelse.

Aa: Vi er vel nok en del af naturen. Vi forsøger i hvert fald at komme så tæt på naturen som muligt. Vi prøver at leve primitivt, og ønsker på ingen måde luksushoteller. Det er nogle stærke kontraster man møder, når man bevæger sig væk fra turistområderne men utrolig spændende. Du oplever ikke sådan noget på en organiseret turisttur. Det kan være ligeså godt for en kortere periode, men det er ikke, det vi søger. Jeg kan huske en sjov episode i Italien ved Toscana, hvor vi kørte forbi nogle indsøer. Vi vendte om for at se på det. Her blev vi mødt af en lokal skov/park-betjent, som fortalte vidt og bredt om området og sit liv, det var sjovt.

C: Sidste år var vi i Slovakiet, hvor vi så en masse storke, de var alle steder. Det var noget af en naturoplevelse.

Aa: Naturen er for os, det der driver os. Og så den fælles afslapning vi får ved det, hvor vi kan tage energien med tilbage.

Handler det lige så meget om at komme ud at møde andre mennesker?

Aa: Ja og andre kulturer.

C: Der er noget som er slående, og noget vi har talt en del om; der er flere par vi har mødt, som er stået af ræset. Vi mødte et hollandsk par, som var på cykel. Hun havde været politikommisær i Amsterdam, og det var blevet en for barsk tilværelse. De havde derfor solgt alt, hvad de ejede og havde, og cyklede nu rundt i verden. Jeg tror der er mange andre end os, som har brug for at komme lidt væk. Vi mødte dem i Tjekkiet, hvor de da havde cyklet fra Holland. Og der var hun blevet enig med sig selv om, at hun aldrig skulle tilbage til det liv, hun havde haft. Det er skægt at møde andre mennesker og høre deres historie.

Aa: Der er ikke noget, der er rigtigt, og der er heller ikke noget, der er forkert. Det handler om at finde det, man selv har behov for.

Bliver I inspireret til at gøre det endnu mere?

Aa: Til at hive stikket ud? Ja man får lyst til at gøre det endnu mere.

C: Det handler om at gå ind i tingene med åbent sind. Vi har faktisk altid mødt søde mennesker.

Aa: Generelt møder vi altid glade mennesker, søde mennesker og lokale mennesker. Det er også hyggeligt at høre deres historie, og møde forskellige kulturer.

Har du noteret andre følelser?

Aa: Jeg tror vi har været dem igennem: glæden, roen, friheden, inspirationen man får ved alle oplevelserne og så den fælles hygge, ved at dele det med én man holder af. Det er de generelle ting, vi tror der er det vigtigste for os.

I Danmark socialiserer I jer så mest med par på motorcykel, eller folk der kører alene, eller er det lige meget?

C: Begge dele.

Aa: Hvis der holder en motorcykel, så holder vi ind, lige meget om det er enlige eller par. Men vi holder os fra Bandidos, HA og sådanne nogle.

C: Og de holder sig væk fra os.

Er jeres motorcykelinteresse en indgangsbillet til at komme til at snakke med folk?

Aa: Naahh det synes jeg ikke.

C: Det kan man måske godt sige.

Aa: Ja det kan måske godt være. Man oplever f.eks. ikke den kontakt ved at køre i bil. Du kan godt komme i kontakt med andre mennesker, men det er vanskeligere. Det er en god måde at komme i kontakt med folk på. Cykler og motorcyklister har lidt af det samme. De har glæden ved naturen, og ved at kunne bevæge sig rundt. Bilisterne har ikke det samme.

C: Den anden dag f.eks. kørte vi forbi en motorcykel, som holdte i rabatten. Vi holdte ind til siden. Det var en, der var kørt tør for benzin, det var en finne, der skulle sydpå. Så fik vi lige hørt hans historie også; hans familie var kørt i bil og han på motorcykel. Man holder sammen på en eller anden måde.

Hvad er det, Silvanklubben giver jer?

Aa: Det er det sociale sammenværd og de lokale oplevelser. Vi får nogle gode køreture rundt på vores lille ø. Og man når alligevel indimellem til et sted, hvor man ikke har været før. Og det er fascinerende, at man snart efter 10 år stadig kan finde et sted eller en vej, man ikke har kørt på før. Og der er altid noget at snakke om. Nu har vi været med i snart 10 år, så vi kender de fleste, og det er rigtig hyggeligt at snakke med dem alle sammen. Man kommer lidt tættere på nogle mennesker. Og det kan vi godt li'.

Hvad kan I så bedst li', når det er planlagt eller mere spontant?

Aa: Der er sjælden noget, der er planlagt på foran.

C: Og nu alligevel. Aage kan godt li' at vise de andre ture, og kører forrest.

Aa: Ja og så er der lidt planlægning i det. Men andre gange kan jeg godt li' bare at stille mig i baggrunden og lade andre komme til.

Er det en del af glæden at dele ud af din erfaring?

Aa: Ja jeg kan godt li' at dele, den erfaring jeg har med landskaber og områder. Det jeg så savner nogle gange, det er at høre lidt om områderne, vi kommer ud til. Andre gange er der også arrangeretture.

Tager i nogensinde på træf?

C: Nej, det er nok en af vores brister. Det gør vi aldrig. Vi gjorde det, da vi var unge. Men gør det ikke nu.

Aa: Jeg tror det er for meget støj og larm til os uden egentlig at vide meget om det.

C: Det var noget vi gjorde meget, da vi var unge. Det var noget man kørte langt efter. Vi kørte til Holland og Sverige.

Kunne I overveje at være med i en branding specifik klub?

C: Det må være et spørgsmål for Aage.

Aa: Jeg har overvejet det lidt med netop den motorcykel jeg har, da den er udgået af produktion. Der kunne det være meget rart at have nogen ligestillet, hvad gør de, når der sker et eller andet. Og så få deres oplevelse af det. Men nu er det ikke det vi er størst belastet af, den kører jo hele tiden.

C: Men alligevel kan man godt mærke, at der er noget der drager én, når man møder nogen med samme motorcykel, så har man lige pludselig noget meget til fælles. Så der er da et eller andet i det, det vil jeg da ikke afvise.

Aa: Det er også igen når man kommer på ferie, så den Yamaha 900 som vi har, er der ikke så mange af herhjemme, men når vi kommer syd for grænsen, er der pludselig mange, som har den. Og de kører bare. Der mødte vi en sidste år der havde kørt 174.000 km på sin, og vi har lige rundet 100.000, og det var vi meget stolte af. Og han sagde, at han bare havde sat sig op på den og så bare kørt. Så det regner vi med, vi skal de næste 100.000 km. Det er vores behov. Det er lidt min filosofi, hvis man skal have motorcykel, så skal man gøre op med, hvilket behov man har. Hvad er det man vil opnå med motorcyklen? Vil man sidde med armene ud til siden og kører en tur op i byen og hjem igen og sige, sådan en har jeg også. Eller vil man pakke den og køre ud i verden, i det omfang man nu har tid, mulighed og råd til.

C: Hvis vi tog på Skagen træf så ville det for at have en tur sammen med nogen, og ikke så meget det at komme på træf. Sådan ville jeg have det.

Aa: Vi har haft en planlagt tur tre år i træk nu, Coast-to-Coast, hvor de første to år kørte vi fra Møns Klint til Søndervig over ved Ringkøbing ved Vesterhavet. Vi startede fredag aften og sad og grillede på campingpladsen. Næste morgen stod vi op kl. 5 for at se solen stå op. Derefter pakkede vi vores ting sammen og kørte mod Søndervig, og så solen gå ned der. Det er en fed måde at være sammen med andre på, og vi får kørt nogle kilometer. 1000 km på sådan en weekend, så det er lidt fascinerende et eller andet sted, at man kan drive folk til sådan noget.

C: Det har været med folk ude fra Silvan klubben.

Aa: Jeg kan godt li' at organisere ting, man skal bare have tid til det. Der er mange ting forbundet med det.

Er der nogle negative følelser i forbinder med motorcykellivet, er der noget i frygter?

C: Regnvejr. Når jeg tænker på vores tur til Harzen sidste år, hvor det regnede hele vejen, så synes jeg ikke det er sjovt.

Aa: Ja det tager noget af glæden, når vandet står ud af ærmerne på én. Men jeg vil ikke sige, at der er noget vi frygter.

C: Vi havde et uheld for et par år siden i Italien, hvor vi kom til at køre ind i en bil.

Aa: Nej det var ikke rart, men det er ikke noget vi frygter. Det er ikke noget, som vi kører og tænker på.

C: Det var en ubehagelig oplevelse, men det er ikke noget som gør os nervøse. Jeg ved ikke, om det havde gjort en forskel, hvis det havde været en andens skyld - det havde det nok ikke.

Aa: Vi kom til at køre i en stor to-sporet rundkørsel, hvor vi skulle ligeud. Jeg trækker ud i yderste spor, idet der kommer en bilist og snitter os men forlygten på vores sidetasker. Jeg mærker det ved, at der bliver varmt omkring mit ben, vi har kun shorts på. Vi får et lille puf, men ikke mere end vi kan dreje lige så stille hen i midterøen i rundkørslen. Og så kunne vi holde der og tænke over, hvad der var sket. Det var først da vi så bilen på nært hold, at vi kunne se, at havde det ikke været for sidetaskerne, så havde bilisten ramt vores ben. Men det er først noget, man tænker over bagefter.

C: Det jeg tænker over, er at have det rette tøj på. Vi kørte i shorts, og det gør vi aldrig mere.

Aa: Så må vi hellere lide lidt af varmen, det er nok det vi har lært af det. Men det er ikke noget vi frygter. Men det er nok fordi, man er så rutineret, som man er, at man lærer at tilpasse sig. F.eks. hvis det er regnvejr, så tager man bare den tid det tager, så må regnen løbe ind alle steder. Nu handler det mere om sikkerhed.

Hvis I skulle beskrive den bedste oplevelse I har haft, hvilken en er det så?

Aa: Uuhh der er jo mange.

C: Jeg tror det er Skotland.

Aa: Ja det tror jeg også. Man tror at grøn er grøn, men der er så mange nuancer. Den barske natur er så flot. Og så synes vi, at briterne er nogle virkelige behagelige mennesker at være i selskab med. Og så er de nogle rigtig behagelige trafikanter i forhold til det øvrige Europa især Danmark.

Hvad er så den værste?

C: Det er da vi kørte ind i den bil.

Aa: Ja det var nok det lille uheld. Men turen som helhed, der fyldte hændelse ikke noget videre. Der skete jo ikke noget.

C: Nu siger du værste. Jeg tror faktisk ikke vi har haft en så slem oplevelse. For det første så er det vores hobby, det er noget vi gør af lyst, så vi er altid positiv indstillet, derfor tror jeg også det bliver positivt.

Aa: Den værste oplevelse kan også godt være det første år vi havde motorcykel, der var vi en tur til Nivå.

C: Det havde igen noget med vejret at gøre. Og så havde vi et telt med, som var vandtæt i bunden, men ikke i toppen, så vi lå og sejlede rundt i vand.

Aa: Og det var faktisk en test, for at se hvad der skulle til, når vi skulle på længere ture, og det var i hvert fald ikke det telt.

C: Og vi var helt oppe at ringe, og gad ikke engang pakke teltet sammen, det skulle bare direkte i skraldespanden. Men én på campingpladsen var helt oppe at ringe. Ej det var sådan et fint telt, det var jo helt nyt, så det fik han. Jeg gad ikke have det mere. Men det har noget med vejret at gøre igen. Vi kørte hjem, købte et nyt telt og tog af sted igen, og så blev vi bidt af det.

Aa: Og så er der en udfordring i at finde det rette udstyr. Det er jo ikke bare at finde en god sovepose og et godt telt, der er også kosten, som vi har talt om tidligere. Og det er en sjov udfordring.

C: Og noget af det bedste, som vi fik i gave sidste år eller forrige år, er faktisk pandelamper. De er uundværlige, når man kommer frem, eller hvis man lige skal ligge og læse.

Aa: Der er mange små ting.

C: Ja det fylder ikke meget.

C: Ja det er også en udfordring med tøj. Finde det rette tøj som ikke fylder noget, for man skal jo have til flere dage. Vi har til tre skift, og så skal vi vaske. Så det er sådan, at hver tredje dag skal man tage et ophold på 1-2 dage, så man kan vaske tøj. Men standarden på campingpladserne er meget forskellig især østpå, hvor der nogle steder blot er en græsmark og en bar.

Hvordan ses jeres motorcykelinteresse i jeres identitet?

Aa: Det er ikke noget vi skilter med, så det er umiddelbart ikke noget, der kan ses på os. Men vi stopper hvis vi ser en motorcylist.

C: Jeg tror ikke det er noget, som ses. Det er ikke så længe siden, at jeg skiftede arbejde, og der sagde de: "Ej kører du på motorcykel", det havde de ikke regnet med.

Aa: Det er ikke noget vi skilter med.

C: Nogen synes det er vildt fedt, og andre siger, gider I virkelig det. Vi tænker bare, at det kan være lige meget hvad andre tænker.

Aa: Det er ikke sådan en privat sag, men jeg føler heller ikke, at vi har et behov for at gå og skilte med det. Det er igen friheden til at gøre, hvad vi vil. Vi har også nogle gange taget bilen og været på et hotelophold eller kro-ophold. Det behøver ikke at være motorcykel. Det er friheden til selv at vælge.

Kører I hele året, eller holder i de traditionelle 3 måneders pause?

Aa: Vi kører ikke, når det bliver for koldt. De første 4 år jeg havde motorcykel, der kørte jeg hele året.

C: Men dengang var det også et transportmiddel. I dag er det kun som hobby.

Bruger du nogensinde motorcyklen som transportmiddel?

Aa: Jeg er ansat hos REFA, og der skal jeg til møde i Nykøbing Falster en gang om ugen. Der tager jeg motorcyklen, med mindre min makker skal med, så tager vi bilen. Der er jeg lidt afhængig af situationen. Og ellers hvis vi skal besøge børnene, og ikke skal have noget større med, så tager vi også motorcyklen.

Reparerer du lidt på motorcyklen selv?

Aa: Ja meget lidt. Jeg rører ikke motoren, den kræver for meget specielværktøj, men bremser o.lign. kan jeg godt.

Synes du det er hyggeligt, eller er det bare noget, der skal overstås?

Aa: Jeg kan godt li' at gøre det, men jeg betragter det blot som noget nødvendigt.

C: Ej du hygger dig da med det.

Aa: Ja det er rigtigt, men jeg vil sige, at det ikke er noget jeg bruger mange timer på. Det er ikke nødvendigt.

Hvilke kvaliteter går i efter, når I vælger motorcykel?

Aa: Driftsikkerhed og lidt komfort fordi når vi nu kører på lange ture, så skal det ikke være sådan, at vi skal ind på hver rasteplads og skrue på et eller andet. Når vi er på ferie, så handler det om friheden uden at bekymre sig.

Er det vigtigt, at den har et bestemt mærke?

Aa: Det er fuldstændig lige meget.

Hvad med design?

Aa: Det ville jeg nok også være ligeglads med.

C: Ville du ligefrem være ligeglads?

Aa: De er jo ikke lige kønne alle sammen, men hvis jeg fik én med en god komfort, så ville jeg nok gerne gå på kompromis med designet. For mig er det et køreredskaab, der skal kunne pakkes til nogle lange ture.

C: Hvad var du engang synes var smart - de der firkantede kasser.

Aa: Ja en firkantet aluminiumskasse.

C: De er da så grimme.

Aa: Det er ikke et spørgsmål, om de er pæne, det er et spørgsmål, om de er praktiske. Og det er sådan én.

Så du kan godt li' at designet er i orden?

C: Ja det må jeg sige, det kan jeg godt.

Aa: Der er jeg nok mere ligeglads, men det kan være, at jeg skal tage konen med på råd.

Og for dig skal det være praktisk og funktionelt?

Aa: Ja det må jeg sige.

C: Der er vi vidst ikke helt enige.

Aa: Nej men man kan jo ikke have hele garderoben med, hvis man ikke har noget at opbevare det i.

Hvor søger I information henne om motorcykler?

Aa: Det gør jeg nok ved, at jeg mødes med andre. Da vi ledte efter motorcykel i sin tid, der brugte jeg meget internettet, for at finde en motorcykel der dækkede vores behov. Og det tog faktisk lang tid at finde den rette. Den vi fandt, var driftsikker og billig - ikke fordi at der er vigtigt, men for mig er det voldsomt at give 200.000 for et stykke legetøj jeg skal bruge 3 uger om året for at sige det groft. Så kan man vælge at bruge den mere, som vi også gør, men jeg synes det er groft at bruge for mange penge. Jeg kan godt leve med en, som er 5 år gammel og har kørt nogle kilometer, og så til halv pris. For mig er det ikke vigtigt, at det er nyt, bare det virker.

Så I hører jer omkring i omgangskredsen, og kigger på nettet?

Aa: Ja det gør vi. Og så messer deltager vi også i.

Hvad er det, som I synes er sjovt ved sådanne messer?

Aa: Det er lige så meget for at komme ind at se nyheder og atmosfæren.

C: Der kommer jo kun folk med netop den interesse.

Aa: Og så det sociale i det, vi er som regel nogle stykker, som tager sammen derind. Nok mest for at se hvad der er på markedet og for at se det nye, som man evt. kan købe og supplere med. Der er mange ting, hvis man virkelig gerne vil fordybe sig i det. Vi kigger på det for at se mulighederne, men det er ikke noget vi bruger krudt på ellers.

C: Og for underholdningens skyld.

Aa: Og for at kunne snakke med, når de andre kommer med deres nye kværn.

Kunne I finde på at købe en motorcykel sådan et sted?

Aa: På en messe. Nej det tror jeg ikke. Så skal det da være, hvis der var et godt tilbud, men ellers tror jeg det ikke. Jeg ville lige så gerne købe den privat. Hvis man er sikker på, at det valg man har truffet er rigtigt, så kan man være ligeglads med garantien, det er mange gange det du betaler ekstra for, hvis du køber hos en forhandler.

Hvad med åbent hus hos forhandlere?

Aa: Det kører vi også til. Nu har vi bare været forhindret de sidste par gange. De sidste par år har vi ikke været til så mange, da det er faldet sammen med noget andet. Men vi kører ud og kigger f.eks.

etter tøj, fordi det ændre sig også, så det bliver mere komfortabelt at have på, så på den måde er det vigtigt at komme rundt og se. Og hvis man mangler en reservedel, så kører man op for at snakke lidt.

Læser I magasiner og abоннерer I på nogen?

Aa: Vi får Touring nyt, og så har jeg fået Bike gennem 3-4 år, det har jeg dog meldt fra nu. Men det var for at se forskellige tests. Men Bike synes jeg er mere rettet til baneræs end til touring. Og så læser jeg touring historier for at læse om, hvor andre har været på tur.

C: Vi har også set noget i fjernsynet.

Aa: Ja vi har set noget på kanal 4. Det er både tests og reparationer, der bliver vist.

Hvor mange timer bruger I på at søge efter information?

C: Det er nok mest Aage.

Aa: Jeg kigger ofte, måske ikke dagligt, men sammenlagt bliver det nok 3-4 timer om ugen. Jeg bruger det mest til at kigge efter ture, specielt i foråret og i sommeren. Jeg prøver at planlægge ture til vores sommerferie og hører andre om deres erfaringer og oplevelser.

Hvad synes I om Lauge Jensens ide om at customise motorcykler?

Aa: Det synes jeg er helt fint. Jeg synes det er fint, at man kan gå ud at købe en maskine og så sætte sit eget præg på den. Det ligger bare ikke til mig.

C: Du kan godt li' at se det i fjernsynet.

Aa: Ja da, det er fantastisk at kigge på. Også når vi er inde at åbne og lukke bakken, så er det jo et fantastisk blikfang. Der er mange ombygget, hjemmebygget og tilbygget motorcykler, og det er altid sjovt at se.

Så det er mere en fascination end en drøm om at eje det?

C: Ja det tror jeg.

Aa: Ja helt klart, jeg synes det er fantastisk. Jeg har det svært ved at se mig selv på sådan en, fordi jeg kan godt li' at køre lange ture.

Så motorcyklen skal passe til dig som person?

Aa: Ja. Det er også det du gør ved customising, du putter noget personlighed ind i motorcyklen. Det er bare to forskellige dele af det.

Transcription 8 - Svend Erik & Ulla – Age 56 & 52

Introducer jer selv:

SE: Jeg hedder Svend Erik og er 56 år gammel. Jeg er gift med Ulla og har en datter på 24 år. Jeg er udlært maskinarbejder/smed, men arbejder nu som buschauffør, hvor jeg kører med handikappede, mongoler og autister. Min fritid går med motorcykling, camping og almindelig cykling. Og det startede for mange år siden.

U: Jeg hedder Ulla, er gift med Svend Erik, er 52 år, bor i Maribo og har en datter på 24 sammen med Svend Erik. Jeg er kontoruddannet og har sidenhen videreuddannet mig og er nu Frøavlskoordinator i et mindre frøfirma og har en dejlig tilværelse der. Fritiden deler jeg typisk med Svend Erik. Vi camperer og kører lidt på motorcykel. Så har jeg også lidt andre hobbyer som haven og alm. Cykling og en lille smule gymnastik for at holde mig i form.

Hvordan startede jeres motorcykelinteresse?

SE: For mit vedkommende startede det for mange år siden. Jeg var 19 år. Jeg havde en bil, og den fik jeg smadret, så det mente jeg var for farligt. Så fik jeg en motorcykel, men det synes min mor ikke så godt om, for hun mente, det var mere farligt. Jeg synes det var hyggeligt. Vi var ikke særlig mange, der kørte på motorcykel. Vi havde en lille klub ude i Nakskov, hvor vi var ca. 30. Alle kørte hovedsageligt på engelske motorcykler. Der var ikke særlig mange Japanere dengang, da det var i 1974, vi startede en lille klub som hed Nakskov MC. Vi havde et lille hus ude ved noget der hedder Christiansdalsvej, og det holdte i nogle år, mens jeg var soldat. Og så stoppede det, da vi fik hus og en datter. Og så stod det stille i næsten 30 år. Jeg har altid sagt, at jeg skulle have motorcykel igen, når jeg blev 50 år, og det var så heldigt, at det kunne lade sig gøre. Ud at nyde den frie natur og friheden ved at køre på motorcykel.

Var det naturen og friheden, der fik dig til at købe en motorcykel igen?

SE: Ja og for at afstresse være sig selv komme ud at møde nogle venner og dele en interesse. Og når man er ude at køre på motorcykel, så er man aldrig alene, for møder man en anden motorcykel, så er det altid med en hånd op (hilse). Det er det aldrig, når man kører i bil. Og f.eks. når jeg cykler, så er det det samme. Det kan jeg godt li', for det er som om, alle er ens, når de kører på motorcykel. Jeg har virkelig glædet mig til at kunne køre på motorcykel igen efter så mange år.

Hører man lidt til?

SE: Ja, men det handler også om at finde den indre dreng igen. Dengang man var yngre var det dog måske lidt mere vildt, i dag er det lidt mere stille og roligt. Og man kan nyde det i dag, det gjorde man ikke så meget dengang. Der var ikke så mange, der havde motorcykel dengang i forhold til i dag. I dag er det en nydelse og en befrielse, og man kan nyde det med andre. Man får det hele ind gennem næse, øjne og mund fordi du kan lugte naturen, det kan man ikke i bil, synes vi.

U: Jeg har ikke haft interessen som ung. Jeg havde en stor knallert; en tregearet Puk, så måske lidt af den vej. Men det konfliktede lidt med, at man gerne ville være pæn pige, og så var det et lidt upraktisk køretøj; tøjet var ikke særlig smart, og som jeg husker det, så frøs vi altid. Nej, det blev ikke til noget dengang. Så da Svend fik motorcykel igen, så synes jeg det kunne være sjovt at prøve. Og så

skal det siges, at så havde man udviklet sig meget med det der tjøj. Vi fik noget ordentligt varmt tjøj. Det er i hvert fald ikke nødvendigt at side og fryse på en motorcykel. Vi kører hovedsageligt om sommeren, og når det et godt vejr. Vi kører ikke når det stormer eller styrter ned - det er ikke nødvendigt, da vi stort set ikke bruger det som transportmiddel, men hovedsageligt som hobby. Og så nyder vi det meget.

Hvor meget tid tror I, at I bruger på det i gennemsnit om ugen?

SE: Vi kunne godt bruge mere tid, men nok ca. 3-4 timer om ugen. Nu har vi lige været i gang med en renovering af et hus. Så nu har det stået lidt på standby et års tid. For det er dejligt at komme ud at køre med andre og komme ud at nyde det. Vi kører meget på småveje. Jeg kender selv mange veje på Lolland, hvor jeg selv er født og opvokset. Mange spørg: "hvordan kommer vi hjem igen", men det skal vi nok finde ud af. Jeg får tit at vide: "du skal køre foran i dag." Jeg synes det er hyggeligt, og jeg får ros når jeg har kørt en god tur. Det er noget, der får én til at sige, det skal vi bare. Det gør vi så hver onsdag fra sommertid starter til den slutter, så vidt muligt. Der er nogle dage, man kan være forhindret, men så er man ikke bundet af noget, og så kører man måske en tur for sig selv en dag, når der er tid til det, eller sammen med sin datter når hun kommer på besøg.

Er det dejligt at det ikke er forpligtende i jeres lille fællesskab?

U: Ja det er det.

SE: Ja det er rart, at man blot kan komme når man har mulighed for det. Så siger man f.eks. "jeg kommer ikke næste gang". Man har heller ikke nød at sige noget, men det gør man ofte alligevel. Nu er de ved at arrangere en tur til Knuthenborg, og så bliver der lagt noget på vores hjemmeside, www.mctouring.dk, som bliver kørt på frivillig basis. Så holder vi et grillarrangement en gang om året, hvor der så bliver samlet ind til ham, som står for hjemmesiden.

Er det vigtigt, at det er uforpligtende?

SE: Ja det synes vi alle sammen. Vi har en klub i Maribo, som hedder Maribo MC, hvor vi kan komme ud alle sammen, men vi når det ikke. Det er også unge mennesker og folk på min egen alder i 50erne og ældre. Det er bedre det andet, hvor du ikke skal møde op, og der er ikke en bestyrelse. Med ture f.eks. der møder vi blot op, og så finder vi ud af, hvor vi skal køre hen i dag. Det er dejlig uforpligtende, her er alle lige, når de møder op. Det er et overraskelsesmoment, om hvor vi skal køre hen i dag. Og det er typisk en tur på omkring 50 km. Og så er der nogle søndagsture, hvor vi kører lidt længere f.eks. op til Malerklemmen eller Karrebæksminde på Sjælland.

Og så kører I på små hyggelige veje?

SE: Ja hellere end store veje. Og så er vi også oftest 30-50 motorcykler, så kan vi godt spærre trafikken ellers, så nogle gange deler vi os i to kolonner. Det er vi nød til, for vi må ikke køre i så lange kolonner.

U: Så har vi nogle gange en kande kaffe med og stopper et sted på vejen, og ellers stopper vi ved et ishus, hvor folk kan få en pølse eller en is. Og så har vi været på tur med to hold venner, hvor vi havde lejet et sommerhus, og så var vi væk en uge på Bornholm. Det var rigtig sjovt.

SE: Ja det var skønt.

U: Og så har vi været på Skagen træf, hvor vi boede i telt, det var faktisk også meget sjovt og hyggeligt.

SE: Og så har vi været en tur på Samsø, for der kommer vi aldrig over med bil og campingvogn. Vi kører BMW, og der er en forhandler over ved Ølgod i Jylland ved Varde, som afholder træf en gang om året. Det har han gjort i tre år nu. Der har vi været over til BMW træf, hvor man slår telt op og så kører lidt rundt ved Vestkysten omkring Varde og ned til Esbjerg. Det var en rigtig flot tur. Det håber vi også vi kan gøre i år, hvis vi når det, det er først i september, så vidt jeg husker. Alle kører BMW på et sådan BMW træf. Der er enkelte, der kører på andet, da han forhandler andet end BMW, men det har han ikke hele tiden gjort. Nu forhandler han også lidt Kawasaki.

U: Det var faktisk en kæmpe oplevelse, i og med at det var derovre. Det var BMW'er alle sammen, det var faktisk lidt spændende.

SE: Vores er så 25 år gammel, og der var motorcykler, der var ældre, og nogle var helt nye. Lige fra veteranmaskiner til helt nye, der var med på en sådan tur. Vi var vel 60 motorcykler. Der er max 100 personer, der kan melde sig til. Men det var en rigtig flot tur.

Hvad er der så anderledes ved en sådan tur, hvor det kun er BMW?

SE: Det er så det at vi snakker alle om BMW, og vi får erfaring indenfor vores egne motorcykler. Man har måske et problem, man gerne vil have løst, og så kan man få lidt erfaring på denne måde. Der er en rigtig BMW klub, men vi vil helst ikke være afhængig af en klub, vi vil helst møde op når vi har lyst.

Er det sjovt at socialisere med andre med samme type motorcykel?

SE: Ja det er jo det, der er det sjove at udveksle erfaringer. Det er lige meget, om den er ny eller gammel, der bliver kommenteret at den er velholdt, og vi snakker om, hvor vi har fået fat i den.

U: Jeg tror også, at mange af dem som kører på BMW, ikke har fået det ved en tilfældighed. De køber ikke en motorcykel for at køre stærkt, det er noget de unge gør.

SE: BMW bliver typisk købt af folk lidt oppe i årene, da det er noget dyrere legetøj. Og for mit vedkommende er det kvaliteten, der er vigtig. Det er også en behagelig maskine, man sidder godt, og man kan køre derudaf uden at blive træt.

U: Det er vigtigt, at man sidder godt. Og hvis man skal synes, det er sjovt som bagsædepassager, så skal man også sidde godt der. Nogle af de smarte små maskiner der er bagsædet meget lille, og fodhvilerne sidder så langt tilbage, at man kommer til at sidde med benene op under hagen. Så tror jeg ikke, man kører ret langt.

Er det én bestemt type mennesker, der kommer i BMW klubben frem for Silvan Klubben, hvor folk måske er mere forskellige?

SE: Det er meget den samme aldersgruppe på 40+, som kommer i BMW klubben, nogen er endda i pensionsalderen 60+, og det er typisk BWM folk. Det er det samme, hvis man vælger en Harley som også er dyr, som f.eks. en touringsmaskine, det er også typisk folk over 50, der kører Harley i forhold til BMW. Og det har også noget med kvalitet at gøre, det er en motorcykel til 3-500.000DKK fra ny, man kan selvfølgelig også købe den brugt, som mange af os gør.

Er det de samme typer med enslydende jobs og indkomst?

U: Det er folk fra alle erhverv.

SE: Det kan være tandlæger, direktører, bilsælgere, arbejdsmænd, murermester - ganske almindelige mennesker.

U: Ja det er meget blandet.

SE: Det står vi ikke og snakker om, når vi mødes. Vi spørg blot "hvordan kommer du fra", og så får vi en lille snak. Vi spørg ikke til, hvad de laver. Det interesserer os mere hvem de er og hvorfor de kører på sådan en motorcykel. Hvorfor de har valgt BMW, som vi selv kører på. Hvis man en gang har købt noget man er tilfreds med, så bliver man ved. Det er det samme med biler, vi har kørt Volvo i 30 år.

U: Og vi er meget tilfredse med det mærke.

SE: Det blev BMW ved et tilfælde. Jeg ville helst have haft engelsk motorcykel, som BSA, hvor alle sagde, "det skal du ikkeøre, den skal bare på værksted." Men sådan en havde jeg, da jeg var ung, og jeg vil gerne have sådan en igen. "Nej, du skal da have en touring maskine". Jeg lånte én af en ven og kørte hjem og viste den til Ulla. Hun sagde: "den er godt nok stor". Vi synes også den var stor, men vi valgte så en, som var et nummer mindre men stadig BMW. Alligevel vendte vi dog tilbage til den store model, da vi gerne ville have en større kåbe. Vi skal bare have logget Ulla til at få kørekort til motorcykel, så kan hun køre lidt på datterens motorcykel.

U: Jeg har det fint nok med at sidde bagpå. Det har også lidt med tiden atøre. Og de penge jeg har, plejer jeg gerne at sige, dem ligger jeg i sommerhuset. Det er min prioritering, nogle prioriterer anderledes, hvor det bliver det vigtigste, og det er det ikke for mig. Det er meget mere hyggen i det. Og så kan jeg også godt si, at det er en ordentlig motorcykel at køre på. Den må gerne være sikker og behagelig. Der må også gerne være råd til lidt andet.

SE: Der er så også det i det, at vi har investeret i et samtaleanlæg, det synes vi er utrolig behageligt.

U: Med en travl hverdag er det rart at komme ud at opleve naturen, og så er det rart at kunne dele oplevelserne i stedet for man først kan snakke om det en time efter, når vi stopper, så er situationen lidt forpasset. Så er det ikke interessant at snakke om oplevelsen længere.

Føler I, at I er mere sammen om oplevelsen når I kan tale om den?

SE: Ja det gør vi. Vi føler vi får mere ud af vores tur, også selv om vi ikke taler sammen hele tiden.

U: Det er kun små bemærkninger.

SE: Det er det bedste vi har fået. De første par år havde vi det ikke, så var det noget med at klappe på låret og pege. Vi får mere ud af turen. Man kan ikke undvære det, når man først har fået fat i det.

U: Det er vigtigt med godt udstyr, det forhøjer oplevelsen.

SE: Det giver også en hvis sikkerhed. Man kan vareske medpassageren om mulige farer forude. Vi er jo en blød trafikant. Man skal være opmærksom, når vi kører i trafikken. Ikke alle ser os, nogle tror

måske, vi er en knallert. Det er derfor vigtigt at man placerer sig rigtigt på vejen. Man skal ligge 2/3 ude på vejbanen, så man gør sig bred.

Hvad med at reparere hvor meget gør du selv?

SE: Så vidt muligt gør jeg alt selv.

U: Den vi har nu, har Svend skilt fuldstændig ad, da den skulle males på ny. Det er også en del af hobbyen, at Svend ved fuldstændig, hvordan motorcyklen er sat sammen, og hvordan den fungerer rent teknisk.

SE: Så bruger vi ofte også hinanden i Silvan Klubben. Der er flere der også har BMW, og så hjælper vi hinanden. Det er en del af hobbyen, at man kan lave det selv.

Nyder du at lave det selv?

SE: Ja det gør jeg. Jeg får tit at vide af Ulla, at man skulle være motorcykel.

U: Så bliver man nusset om, pudset osv.

Er det så processen eller resultatet der er i fokus?

SE: Jeg kan godt li processen, hvor jeg kan hygge mig med det. Jeg stresser af og nyder det. Jeg kan godt li', at tingene er i orden. Det bliver ikke bare overstået på 5 min.

Du har listet 5 følelser, hvor den første er natur, er det vigtigt for jer begge?

U: Ja det er meget vigtigt.

SE: Ja det er det. Jeg kan godt li, når man kører ude i naturen, at man kan lugte, at folk høster, harver eller har smidt gylle. Man sidder typisk også lidt højere på en motorcykel, end man gør i en bil, og så har man et bedre udsyn. Synsvinklen er større.

U: Vi elsker naturen, men man får også ro og fred i sjælen af at færdes i naturen. Man kan lugte naturen, men man kan også mærke den. Man får det hele ind på den måde.

SE: Man får også en kølig fornemmelse, når man kører på en motorcykel i 30 graders varme frem for, når man kører i en bil, hvor man måske bliver lidt træt og søvnig af varmen. Det gør man ikke på en motorcykel. Der bliver man frisk, da man får hele naturen ind. Vi kører ikke så stærkt, så vi når at se alle de ting, vi gerne vil se. Det ser man ikke i en bil, der er det bare om at komme frem. Det var derfor jeg startede med at køre på motorcykel. Det startede faktisk også med, at min stedfar havde en motorcykel, og så ville jeg også have en.

Når I kører på motorcykel, er naturen da vigtigere end destinationen?

SE: Det er det. Vi planlægger ikke turen, det kan gå nord, syd, øst eller vest. Vi taler om, hvor turen gik hen sidst, det skal ikke være den samme vej.

U: Det er sjældent, vi bruger motorcyklen som transportmiddel, hvor vi skal et bestemt sted hen, men det sker dog af og til. Vi var i min barndomsby, og da er det lidt sjovt, for selv om vi har vænnet os til tanken om os som motorcyklister, så har andre det måske ikke. En gammel dame måler os lige

med øjnene, når vi kommer i fuld uniform, og når vi tager hjelmen af, så kommer smilet og genkendelsen af personen indenunder hjelmen.

SE: Man bliver af og til forvekslet. I mine unge dage blev vi kaldt rockere, det gør vi ikke længere, fordi der er så mange, som har motorcykel. Men det er typisk fordi folk med tyskerhjelme maler et billede af motorcyklister. De hilsner ikke på andre end hinanden. De kører med hænderne højt enten på en Harley eller en form for Virago. Det er sådan nogle typer, vi kan blive forvekslet med, selv om vi kører på en touring maskine, som ikke larmer, men sådan er det.

Så det er kommet et mere nuanceret billede på det?

SE: Ja det har i hvert fald ændret sig indenfor de sidste 15 år.

U: Ja man har fundet ud af at mange kører blot hyggeture. Det har vi grinet af, at når folk har målt en lidt på tøjet, så når vi får hjelmene af, og vi alle er skaldet og har gråt hår, så er vi pludselig ikke så farlige alligevel.

SE: Det grå guld bliver man kaldt. Det er måske også fordi, vi er kommet i en alder, hvor vi ikke har så meget gæld længere og har friværdi. Og kan gå ud at investere i en drengedrøm. Ulla var ikke så meget for det i starten, men da hun fik lov at sidde bag på, synes hun også det var meget sjovt.

U: En af de ting jeg har frygtet, er at falde i søvn, når jeg sidder bagpå en motorcykel, for jeg har det med at falde i søvn de mærkeligste steder. Bagsædet på vores motorcykel sidder dog lidt højere, så hvis man er ved at falde i søvn og synker sammen, så gokker man hovedet ned i førerens hoved, og han bliver opmærksom på det, og kan holde lidt gang i en. Der er vidst også kommet en regel om, at børn under 12 år skal fastspændes til føreren med en sele.

SE: De falder blot ud over siden, hvis de bliver sløve. Vi så en så sent som i går. Hun sad på et barnesæde fastspændt til motorcyklen, hvor der var et bælte rundt om maven.

For at vende tilbage til følelsen natur - får I den andre steder?

U: Også ved cykling.

SE: Og gennem vores campingliv, der får vi rigtig meget. Vi er begyndt indenfor de sidste 10 år at tage vores cykler med. Vi er medlem af en lille klub: Lolland Falster Camping Club (LFCC) vi er ca. 10 vogne. Og der er meget omkring naturen. Vi har cyklet i alle mulige skove på Lolland og Falsterude på stranden og andre steder. Vi mødes ca. en gang om måneden, og så har vi i hvert fald en dag, hvor vi skal ud at se noget. Det er nok nr. 1, og så kommer motorcyklen som nr. 2. Men det er naturen, der trækker. Og det er både herhjemme og i udlandet.

U: Vi har så også fundet ud af at kombinere det liv, hvor vi tager camping med telt og motorcykel. Du lærer at pakke og prioritere.

Så naturen er det en rød tråd igennem jeres aktiviteter?

U: Ja det er det helt sikkert. Ja når vi får en interesse, så er det som regel med udgangspunkt i naturen.

SE: Jeg cykler 2-3 gange om ugen på min ræsercykel, og jeg cykler aldrig den samme vej, jeg vil opleve noget forskelligt, og sådan er det også, når vi kører på motorcykel.

U: Naturen er en rød tråd i vores liv. Når vejret er til det, så prøver vi altid at få vores aktiviteter til at foregå ude.

Hvad er forskellen på om du kører alene, I kører sammen, eller I kører sammen med alle de andre?

SE: Når jeg kører alene, er det som en form for afstresning. Det har måske været en hård dag, så skal jeg ud på motorcyklen, kører på nogle små veje prøve nogle sving og tænke tilbage til jeg var ung. Nogle gange tør man lidt mere, når der ikke sidder én bagpå. Der er en udfordring i det. Nogle gange skal adrenalinen lige op og køre. Det er den indre dreng, der lige dukker op i én. Især efter 3 måneders vinter, der er lige før man ryster, når jeg starter maskinen for bare at komme ud at køre. Der er det, at adrenalinen arbejder i en, og det gør den måske de første 2-3 ture, men derefter så bliver det normalt igen. Især i år hvor vinteren har været lang, det er væmmeligt, når man ikke kan komme ud at køre. Nu har vi ikke fået kørt så meget denne sommer, da jeg træner mig op til et cykelløb, så der skal jeg have kørt nogle kilometer. Det er det samme på en motorcykel, du skal også lidt i træning, for det er hårdt for skuldre og ryg at sidde i den samme stilling hele tiden, hvis du ikke er i træning.

Hvad får I så ud af det, når I kører sammen?

U: Både når vi kører os to og når vi kører sammen med 30 andre, så får vi noget sammenværd. Det er altid hyggeligt at køre sammen med andre.

SE: Men det er også hyggeligt at køre bare os to. Vi har f.eks. et vennerpar, som bor i Randers, så har vi kørt på motorcykel derop til, og det er da skønt. Så prøver vi at køre på lidt småveje, så vi ikke kun skal køre på motorvej hele vejen. Sidste gang regnede det godt nok hele vejen, men vores tøj var vandtæt, og så var det stadig rigtig hyggeligt. Vi holdte godt nok ikke så mange pauser, men det var stadig godt. Det var hyggeligt at sidde inde bag hjelmen og se, at det silede ned.

U: Vi er jo klædt på til det, så vi kan klarer det. Vi bliver ikke våde og kolde.

SE: Vi kunne sidde og tale sammen og høre lidt radio, det er da hyggeligt.

U: Ja det er det.

Hvad så når I kører 30 sammen?

U: Det er så pauserne, hvor vi går rundt og taler med forskellige om alt og ingenting. Selvfølgelig bliver der talt om motorcykel, men der bliver også talt om alt mulig andet.

SE: Vi taler om hvad folk kunne tænke sig næste weekend. Og vi taler om omtalte ture i bladet Touring Nyt, som de fleste af os får. Der kan være åbent hus arrangementer eller messer i Bella Centeret, som vi kører til.

U: Nogle gange har vi også arrangeret nogle fælles ture. Vi har f.eks. været på indkøbstur til Louis i Tyskland. Det har Svend været med til at arrangere.

SE: Ja hvor vi har lejet en bus. Louis er en stor koncern i Tyskland. De har tøj og stort set alt udstyr indenfor reservedele og andet og lidt motorcykler, men ikke meget

U: Det er vores indtryk, at folk har gjort nogle gode indkøb der.

SE: Man kan spare lige fra blot momsen de 20% i forhold til danske varer til 50% måske mere. Så vi har fundet en del gode ting.

U: Det har vi brugt fællesskabet til. Folk har spurgt Svend "bliver der en tur i år", fordi Svend har arrangeret turen de andre år.

SE: Vi har også fyldt en bus og kørt til Bella Centeret til messe.

U: Men det er lidt ligesom når man går med hund, når man møder folk med motorcykel, så går man bare hen og snakker med folk, lige meget om man kender folk eller ej. F.eks. engang ved Skagen Træf, hvor vi kom forbi på cykel. Der gik vi hen til et ældre ægtepar og sagde "hej, vi har en motorcykel magen til jeres", og de synes også det var hyggeligt. De synes ikke vi var mærkelige, man kommer i snak. Det er slet ikke akavet, og folk synes ikke man er mærkelig. Det er ligesom, hvis man kommer med hund eller to unge mødre med en barnevogn, så begynder de også bare at snakke. Det er fællesskabet og den fælles interesse.

SE: Det var ligesom et år vi var på Bornholm sammen med to venner par på motorcykel. Vi havde shorts på, selv om vi er modstander af det. Der kom en familie hen til os, og sagde det må være skønt at kunne sætte sig op på motorcyklen, frem for at skulle ind i en varm bil. Og det er rigtigt, så snart man kører, så får man lidt luft.

U: Der var de lidt misundelige, når man f.eks. havde været inde at se noget, og så bare kunne sætte sig op på motorcyklen frem for at åbne døren ind til en 60 graders varm bil. Den eneste hurtle der er ved at køre på motorcykel i varmen, det er, at man typisk skal tage alt det varme tøj på.

SE: Det er jo af sikkerhedsmæssige årsager.

U: Det kunne vi også se, det år vi var på Skagen Træf. Så snart man holdte ind, så skrællede folk alt tøjet af og havde shorts og T-shirt indenunder, for det var slet ikke til at holde ud.

SE: Men man bliver nød til at have det på for sikkerhedsmæssige årsager.

U: Men det lærer du hurtigt at blive praktisk på det område. Så har du lige et par tynde shorts og en stropbluse på indenunder. Så kan du hurtigt komme af med det.

Den næste følelse er at afstresse, hvorfor er det vigtigt?

SE: Før hen var der måske tid til at tage et par pauser og afstresse i løbet af arbejdsgangen, det er der bare ikke længere. Nu er man bare på de 37-40 timer på arbejdet. Så når man har fri, så skal man bare ud og lidt væk fra det hele enten ved at køre på motorcykel eller ved at cykle sig en tur. Glemme alt om alle og ud i naturen. Det at afstresse og kunne være helt sig selv. Der er det nok jeg føler, at det er vigtigt at køre alene. Bare en kort tur det elsker jeg.

Så det er lidt en mental afkobling og en kontrast til hverdagen?

SE: Ja

U: Freden og roen ved bare at høre en fugl eller noget.

SE: Møde andre mennesker eller bare hilse på nogen. Man kender ikke folk, men de hilser alligevel, det er dejligt. Jeg får det ved at køre på motorcykel eller cykle. Jeg skal helst være alene, hvis jeg skal afstresse.

Er det mere spontant og mindre planlægning? Og er det vigtigt?

SE. Ja. Man gider måske ikke trække motorcyklen frem, når man kommer hjem efter en lang arbejdsgang, men når man først er kommet af sted, så nyder man det. Man bliver ladet op igen ligesom et batteri. Så kan man klare nogle ting igen. Det ville være rart at kunne gøre det hver dag, men det kan jeg bare ikke, så bliver det også for stressende, hvis man absolut skal gøre det hver dag. Jeg vil hellere beslutte mig når jeg kommer hjem, det er ikke noget jeg planlægger i bussen. Det er også godt om aftenen, hvor det er knapt så varmt at køre.

Den tredje følelse er nydelse, hvordan oplever I det?

U: Det er ligesom en kombination af det vi allerede har talt om. Det ene afføder det andet. Altså freden og roen, naturen og afstresning samlet er en stor nydelse. Med rette påklædning, så kan en tur selv i regnvejr være skøn.

SE: Men det er da nummer 1 at køre i godt vejr.

U: Så kan man også sidde ide og nyde en kop kaffe eller andet. Det der med at sætte sig hen i et lummert kaffeteria, det bruger vi ikke meget.

SE: Vi har vores ting med og nyder det.

U: Så kan vi igen sidde ude og er uafhængige. Selvfølgelig kan der også være noget økonomi i det, men det er ikke derfor, det er blot fordi, vi synes det er det dejligste.

Den fjerde følelse er frihed.

U: Ja det har vi også været inde på.

SE: Frihed er mere når jeg selv kører. Det nyder jeg også når jeg cykler.

U: Tingene hænger ligesom sammen. Man sidder og gentager sig selv, for det er ligesom en samlet pakke man får. Man føler bare, det går op i en højere enhed. Naturen er i fokus, og sådan er det blevet mere og mere med årene.

SE: Jeg nyder friheden ved at være alene, og ikke skulle tale med nogen.

U: Man skal ikke indordne sig efter nogen, man kan blot gøre, hvad man har lyst til, og hvad der falder én ind.

Den femte følelse er fællesskab, hvordan mærker I den?

SE: Det er igen den lille Silvan klub vi har. Vi kender ikke alle pr. navn, men det gør ikke noget, det er blot ham, der kører på den motorcykel med det og det navn, og han ser sådan og sådan ud. Det er det eneste vi kender nogle af dem på. Selvfølgelig kommer der navn på efterhånden, men ikke lige med det samme, fordi vi er så mange. I det fællesskab der er vi af alle aldre; lige fra folk på 20 der lige har fået kørekort og så helt op til 67-70 år, der er vi meget blandet. Selvfølgelig er der nogen af de unge, der hopper fra, fordi de synes det går for langsomt, men så må de bare gøre det. Det er for at nyde motorcyklerne, frem for de bare står hjemme i garagen og samle støv. Og så det fællesskab vi har, hvis man skal have løst en opgave.

Hvad er det ideelle deltagerantal?

SE: 15-20 er det ideelle, derover bliver det for mange, og vi bliver nød til at dele os i to hold. Vi kan heller ikke nå at tale med hinanden, hvis vi er flere. Så går vi rundt og taler med hinanden. Men økonomi taler vi aldrig om. Det er lige meget hvor mange penge folk har.

U: Det er igen et spørgsmål om prioritering. Der er også nogen, som tager på eksklusiv motorcykelrejse.

SE: Det er min drøm. Jeg kunne godt tænke mig at komme til Australien og køre på motorcykel, måske når vi bliver pensionister, når vi har tid til det. Det er ikke kun et spørgsmål om kroner og ører. Det er min drøm, men Route 66 kunne også være spændende. Men Australien er min drøm.

Er det en befrielse, at det ikke kommer på tale, at man kører bus eller sidder på kontor?

SE: Ja

U: Jeg ved ikke, om det er en befrielse, du tænker ikke over det. Fællesskabet består af motorcyklerne, det er derfor du kommer, det er derfor du mødes, så det tager du udgangspunkt i. Dit fællesskab er ikke jobbet, som det er i andre sammenhænge som på en arbejdsplads.

SE: Og så når man er kommet op i en alder, som vi er nu, så kan vi komme til at tale om vores unge dage, for mange af dem har haft kørekort, lige så længe som jeg har. Så taler man om oplevelser, man har haft for 35 år siden, "kan du huske dengang"?

U: Folk som kører med på sådanne ture, nyder at køre på små veje. Derude kan man ikke få lov til at give den rigtig gas, der kan være grus i svingene, men det giver noget køreteknik og noget rutine. Det er så også nogle rolige typer mange af dem. Folk der gerne vil køre 200 km/t, de kører ikke med på sådan en tur, de har et andet temperament. De gør noget andet. Så på den måde har vi alle det samme gemyt.

SE: Selvfølgelig er der også unge mennesker med, men så tager de blot en tur for sig selv en dag, hvor de kan køre stærkt.

U: Ja og så er der også det, at f.eks. om søndagen når vi har været på en længere tur, så tager de motorvejen hjem, så knalder de ud der. Det skal de da også have lov til. Men alt det der med hvad du laver, hvor du kommer fra, det går vi ikke så meget op i.

Hvad er så den vigtigste af de 5 følelser? Er det naturen?

SE: For mig er det afstresningen. Fordi jeg har en stressende arbejdssdag fra 6.30-17.00.

U: Det vil jeg gerne tro.

Hvad er så nr. 2?

SE: Det er fællesskabet og møde andre mennesker og snakke med dem.

Så er motorcyklen en indgangsvinkel til at møde nye mennesker?

U: Jamen det er præcis, det det er. Det er det absolut.

Hvad er den bedste oplevelse I har haft på en motorcykel?

U: Jeg ved ikke om det var den bedste, men en rigtig god oplevelse hvor det var bedre end forventet, var Skagen Træf. Jeg har altid troet det var for de hårde typer, hvor det gik op i sprut og ballade, men det var faktisk rigtig hyggeligt. Vi lå dog rigtig tæt. Vi er van til at campere, men her lå vi virkelig tæt. Barduner krydsede hinanden, og man skal måske flytte naboenes støvler for at komme ud af teltet.

SE: Men det var en rigtig god oplevelse.

U: En meget god oplevelse. Vi hyggede os vi tre par. Og så talte vi selvfølgelig med en masse andre. Der er mange typer og nogle hårde typer ind imellem, men man skulle passe på ikke at skue hunden på hårene, for de fleste var faktisk ganske almindelig mennesker under facaden.

SE: Og de der rocker typer de kommer slet ikke til Skagen Træf.

U: Men det var en oplevelse, der var overraskende god. Turen til Bornholm var også god, men der var forventningerne også høje; vi var af sted sammen med gode venner, vi havde lejet et sommerhus, hvor meget kan der gåt der. Det andet var noget man åbenbart skulle prøve, så det måtte vi gøre.

SE: Den oplevelse og træffet i Ølgod (BMW træf) var rigtig gode.

U: Ja Ølgod var en rigtig god oplevelse, og Samsø turen var rigtig god.

SE: På Samsø var vi alene.

U: Ja, men på Samsø fik vi prøvet nogle grænser. F.eks. det der med at sove i telt, det havde jeg ikke gjort så meget.

SE: Vi var velkommen alle steder, og vi nød at køre rundt på øen. Vi havde aldrig kommet derovre, hvis det ikke havde været for motorcyklen. Vi kunne ikke tage derovre med bil og campingvogn.

U: Der kan man sige, at motorcyklen åbner op for nogle andre muligheder, som f.eks. en tur til Samsø, hvor man skal sejle, det er alt for dyrt at komme over med campingvogn. Også i godt vejr der ser man noget mere på en motorcykel end i en bil.

Hvad er den værste oplevelse?

SE: Jeg ved ikke om jeg har haft en slem oplevelse. Men jeg vil sige, at hvis man har haft en dårlig oplevelse i trafikken, så ryger den hurtigt ud af tankerne igen, ellers tør man ikke at køre på motorcykel. Selvfølgelig har jeg prøvet situationer, hvor det kunne have gået galt, men hvor det gudskelov gik godt, men det ryger hurtigt ud af tankerne igen. Man kan ikke gå med det i hovedet,

for så vil man blive bange for at køre på motorcykel, og det dur ikke. Så skal man ikke have motorcykel.

U: Der vil jeg så også sige, at Svend er en rigtig dygtig motorcyklist, han tager ingen chancer. Og uanset om man er rigtig eller forkert på den, så vil man altid være taberen rent skadesmæssigt, fordi man er den bløde trafikant. Så det nytter ikke at blive ophidset i trafikken, fordi man mener, man har ret. Og desværre er det en større og større tendens i trafikken, at folk bliver sure på hinanden. Så skal man ikke køre og provokere nogen, og det gør Svend aldrig. Og det kan jeg godt si.

SE: Vi havde en episode sidst vi var ude at køre. Vi kørte ca. 30 motorcykler efter hinanden og var vel 300 meter lang. Oversigtsforholdende var dårlige, og jeg kørte forrest, så jeg kørte 60-70 km/t. Så kommer der en ung knægt på 18-20 år med den dobbelte hastighed og overhaler hele striben af motorcykler, et sted hvor oversigtsforholdende var dårlige. Der blev jeg chokeret. Han kunne ikke have nået at reagere, hvis der kom én inde fra en indkørsel el.lign. Det er nok det værste vi kan opleve.

U: Han er åbenbart én af dem, som lader sig provokere. Det var så en bil, men vi ser også nogle gange en motorcykel som kører vildt.

Er der noget I frygter ved at køre på motorcykel, er der nogle negative følelser rettet til motorcykler?

SE: Man frygter selvfølgelig, at der skal ske noget. Man skal undgå ulykker for enhver pris, og man skal ikke provokere.

U: Nej jeg synes ikke der er nogen negative følelser. Folk har vænnet sig til, at helt almindelige mennesker kører på motorcykel i dag.

SE: Ja det er folk af alle kategorier.

U: Der er ikke rigtig nogen negativ respons. Hvis man fortæller folk, at vi kører på motorcykel, så siger de begejstret "neeeej, hvad kører I på"?

SE: Folk spørger måske "hvordan tør I?", men det er jo ikke farligere end at køre i bil eller på cykel. Man må blot prøve at køre på i trafikken og håbe at andre gør det samme.

U: Der er det også en fordel at være blandet trafikant. Så nogle gange kører vi i bil, nogle gange med campingvogn, andre gange på almindelig cykel og så på motorcykel. Det er en kæmpe fordel, for du kan sætte dig ind i alle de der problematikker, der er under de forhold.

Så I føler I bliver en bedre trafikant?

U: Man får et meget mere nuanceret billede på tingene. Hvis man altid er cyklist, så er det altid bilisterne, der er nogle værre nogen. Men vi kan jo se, at der altid sker fejl fra begge sider. Vi andre kan også gøre noget forkert.

Hvordan synes I, at motorcykellivet er en del af jeres identitet? Vises det på jeres identitet?

U: Ja, Svend han siger altid, at han godt kan si' at tingene ser ordentlig ud, selv om de har nogle år på bagen. Og det kendetegner nok mange af vores ting. Det er sjælden vi har helt nye ting, men vi kan godt si', at de bærer præg af, at de er velholdte. Nu har Svend gjort meget ud af at gøre motorcyklen i

stand, ved at skille den helt ad, lakerer hver en del, pudse alt krom og rustfri stål op, og skifte alle skruer til rustfri stål. Det er ikke bare det overordnet, detaljen skal også være i orden.

Er I også sådan generelt som personer og med andre ting?

SE: Ja selv om det er gammel, så må det gerne ligne nyt.

U: Selv om stolen er gammel, behøver der ikke at være hul i.

Men den må gerne være gammel med noget historik?

U: Det må det gerne, men det skal ikke bære præg af at være gammelt.

SE: Det skal ikke bære præg af mangel på vedligeholdelse.

U: Det skal heller ikke være sådan, at den måske ikke vil starte, når vi skal ud at køre, for så går hele fornøjelsen jo af. Det skal virke. Det er en del af vores identitet, og det kan godt være det lyder lidt snobbet, men at det er et godt mærke, og det er et mærke, der ikke er valgt med tilfældighed, at den er velholdt og ser påen ud.

Når I vælger motorcykel, hvad giver mærket jer så? Giver det en garanti, at i ved hvad det står for?

U: Ja

SE: Og samtidig har jeg undersøgt det sammen med andre motorcykelentusiaster, hvad der er dejligt og vedligeholdes frit, og hvad det koster. Det er en rigtig touring maskine en rigtig behagelig maskine. Det har jeg så fået fortalt fra venner og bekendte. Du skal prøve den der, der er heller ikke de store udgifter ved den.

Så det er en vigtig del af at bruge sit netværks viden og ekspertise, før man går ud og køber noget?

SE: Ja det er vigtigt at forhøre sig. Det er igen venner og andre motorcykelinteresseret.

U: Og så fik vi lov at prøve sådan én. Og det kan man jo altid; hvis man har set på én, så kan man finde ud af hvor der holder en og prøve den. Og der er internettet en lyksalighed, for der kan man finde frem til alt.

Men mærket betyder noget?

U: Mærket betyder noget, men det går op i en højere enhed, når sikkerhed er i orden, og man sidder godt.

Så sikkerhed og komfort er også vigtig?

U: Ja

SE: Og stabilitet er vigtigt.

U: Man skal sidde godt, så man kan køre lange ture. Det nyttet ikke at sidde med armene helt oppe i luften som på en Harley, hvis man skal til Skagen Træf og køre hele vejen. Drengene griner meget af det om onsdagen, når vi er ude at køre, de overhaler os i fin stil og så holder de ind på næste

resteplads for at hvile kroppen og armene. De sidder ikke spor bekvemt og med benene helt oppe. Og at flere af dem så er overvægtige, hjælper heller ikke på det.

SE: For os handler det om komfort, og at det er behageligt.

U: Og køresikkerhed - det er ligesom som på en almindelig cykel, højden skal passe til føreren. Det har vi før snakket om i motorcykelklubben, at de måske har en motorcykel, der er lige for høj til dem. Det er meget vigtigt, at du har magt over den, størrelsen og armlængden.

Så det er også en del af sikkerheden?

SE: Ja at man har magt over maskinen.

U: Det kan ikke nyte noget, at man går og drømmer om en motorcykel, hvis den ikke passer til dig.

SE: Fører og motorcykel skal bare passe sammen, ellers så dur det ikke. Man må jo ikke blive bange for at køre på den.

U: Det skal ikke være et glansbillede, du går og kigger på og pudser. Det skal være en brugsgenstand, du glæder dig til at bruge.

Er det sådan typisk, at når I skal vælge noget, at det skal være praktisk, sikkert og af god kvalitet frem for at det ser smart ud?

U: Det gjorde jo ikke noget, hvis man kunne kombinere det. Ikke frem for men de første tre ting du nævnte er meget vigtige. Og hvis vi så kan få tingene til at se smart ud, så går tingene op. Og det synes vi faktisk er lykkedes i denne situation

SE: Nogle gange kan manøre et par små ting, så den ser smart ud. Mange gange skal der ikke så meget til.

U: Men det er også vigtigt for os, at de ting man laver, de forbedringer man foretager, at det er de rigtige. Man laver ikke bare et eller andet. Vi så på et tidspunkt en hel ny BMW, hvor vedkommende så havde sat en hjemmelavet styrtbøje på, som han selv havde svejset og malet, det var ikke pænt. Hvis man køber en motorcykel til 250.000 så må man også ofre det sidste på den rigtige styrtbøje, ellers må han spare sammen og købe den senere.

Er der noget I er gået på kompromis med?

SE: Nej det synes jeg ikke, det gør jeg som regel ikke.

U: Det tog også en hel vinter med at gøre den klar, så den blev skilt helt ad netop for ikke at gå på kompromis.

Føler I at BMW'en er den fulde pakke?

SE: Ja det synes jeg.

U: Ja helt sikkert. Vandt vi i Lotto ville vi købe den samme måske bare 5 år nyere.

SE: Vi ville aldrig købe en helt ny. Det er som om, at en helt ny ikke har samme identitet. Når man selv er lidt op i årene, så skal motorcyklen ikke være helt ny, den skal ligesom passe til ham, der sidder på den.

Er der lidt mere sjæl i en gammel maskine?

U: Ja der er lidt mere sjæl.

SE: Ja der er lidt mere sjæl i sådan en maskine i forhold til en helt ny.

Er der noget i savner på motorcykelmarkedet, noget I synes mærkerne ikke leverer?

SE: Nej det synes jeg ikke.

U: Når vi er på sådanne messer, så er der mange stande, hvor vi slet ikke går ind, fordi det slet ikke er noget for os. Men når der så kommer noget så gedint som Lauge Jensen, og når det så oven i købet er dansk, så kigger vi meget gerne, og tænker hold da op, den har noget. Nu har vi aldrig prøvet at køre på den. Den kunne være interessant bare at prøve at køre på.

SE: Bare den måde den er bygget op på, den er meget speciel. Harley er der lidt prestige over, men Lauge Jensen handler om design, og der er noget sjæl over.

U: Man kan godt se, hvilket publikum han henvender sig til. Det er folk med en mening om tingene typisk folk med lidt livserfaring, der siger: "det går jeg efter, det stiler jeg efter, om jeg har råd, vil tiden vise sig." Det er ikke tilfældige mennesker der køber en Lauge Jensen cykel, det tror jeg ikke, det er noget man har overvejet. Om de så har noget, du (Svend) kan efterspørge, det kan vi ikke vide, når vi aldrig har prøvet den, den er bare så ny. Vi har ikke kendskab til noget, hvor vi tænker, det kunne vi godt tænke os, eller det har vi ikke her.

SE: Når vi har været på messe, så har jeg drømt lidt om den nye Triumph, fordi de har stået stille i 20 år, og nu er kommet med noget. Sådan en kunne jeg godt overveje, da jeg har kørt BSA i mine unge dage. Triumph og BSA er næsten det samme, det er engelske mærker begge to. Den har jeg drømt meget om at komme ud at køre på. De siger det ikke er som for 30 år siden, da jeg kørte på BSA, alle de rystelser og vibrationer er væk.

U: De skriver også meget i bladene, at når folk i Svends alder begynder at køre på motorcykel igen, og køber nyere motorcykler, så er det en god ide at tage køretekniske kurser for at lære alle motorcyklens færdigheder, for der er sket meget gennem årene. Det er jo ikke bare at skifte gear og vride gashåndtaget. Der er meget køretekniisk, som man kan lære på den pågældende maskine.

SE: Køreteknikken skal altså være der.

Er det en del af det, at forstå motorcyklen og få det optimale ud af den?

SE: Ja helt sikker. Det har meget at sige. Det er meget vigtigt.

U: Det er en af forudsætningerne for, at jeg tager med.

SE: Som bagpassager må det være rart at vide, at føreren har styr på det. Jeg har også selv sidset bagpå, og der er rart at kunne mærke, at føreren har styr på det.

Foretrækker du selv at have kontrol og selv at køre?

SE: Ja det gør jeg. I en bil er det lidt lige meget, men man kører lige så meget, når man sidder ved siden af, synes jeg. Men jeg foretrækker at køre selv, også hvis jeg kører i bus. Jeg bryder mig ikke så meget om at køre i bus, hvis jeg ikke kører selv.

Foretrækker du at have kontrollen generelt, eller er det forskelligt fra situation til situation?

SE: F.eks. på en arbejdsplads, så har vi ofte været flere om at tage kontrollen. Jeg kan godt si', at vi er flere om det, det synes jeg er bedre. Men selvfølgelig er det rart selv at have kontrol over det, man går og roder med.

Hvad synes I om Lauge Jensens ide om at customise motorcyklen?

U: Det er fantastisk.

SE: Synes den er rigtig god. Man kan sætte sit eget præg og image på den. Så er det måske dyrt, men du får det, som du selv vil have det.

U: I Danmark er det dog ikke en nytænkning. Det har bare aldrig været rentabelt at styre en produktion på den måde, for der har aldrig været et marked for det, folk har ikke været villig til at betale for det. Jeg kommer fra et vognfirma, hvor man har gjort sådan i en menneskealder eller to, men den ide er desværre droppet, fordi branchen for lastbiler er sådan, at man ikke har råd til at producere så individuelt. Det er bare samlebåndsting, man vil betale for, og det er man også van til indenfor motorcykler og biler. Derfor har vi ikke kunne lave sådan noget i Danmark før.

Tror I der er marked for det?

U: Det håber jeg virkelig.

SE: Det gør jeg også. Man kan også gøre det med den maskine vi har. Man kan købe en nøgen maskine, og så vælge de dele man ønsker til.

U: Vi er van til fra campingbranchen, at det koster ekstra. Man kan godt tilvælge udstyr og ting mod en merpris. Det tager tid og det koster at tage et enkelt produkt ud af samlebåndsarbejdet.

SE: Man kommer også til at vente på sine ting, men så får man også det, som man vil have det.

U: Men vi er van til at det kommer til at koste ekstra, og så er kunden ikke villig til at betale, og så vil sådanne produktioner dø. Men vi må virkelig håbe, at denne produktion overlever. Han skal bare have noget medvind.

Hvis vi skal forestille os Lauge Jensen brandet og motorcyklen som person, hvordan ville denne person så være?

U: Jeg ville forestille mig, at det var én som havde den samme livserfaring, som udtrykkes igennem produktet. Der er han nød til at være 40+, kræsen og kvalitetsbevidst og vide hvad han/hun vil.

SE: Have erfaring som motorcyklist.

Mand eller kvinde?

U: Det kan være begge dele. En man har lyst til at være ven med, det er en man kan bruge til noget, fordi han/hun har de samme værdier, som vi har. For han/hun står for noget af det vi godt kan li".

Når I søger information, hvor søger I så hen?

SE: Typisk internettet. Den blå avis, privat salg, nye motorcykler ikke nødvendigvis BMW. Følge med i hvad de nu har fundet på.

Hvad med online forums?

SE: Nej det bruger jeg ikke.

U: Det er mere blade og magasiner og anmeldelser i aviser.

SE: MC Motorcykler, Touring Nyt.

U: Og så har vi lige set kåringen af årets test motorcykel. Der har BMW faktisk vundet, så det er lidt spændende.

Hvad med TV?

SE: Ja Discovery hvor de bygger motorcykler.

U: Ja især om vinteren ser du de programmer. Det er nogle skægge typer.

SE: De bygger også biler om.

Hvad med messer?

SE: Det bruger vi også en del tid på.

Hvad er der sjovt ved sådanne steder?

U: Du ser nyheder.

SE: Møder en masse mennesker. Jeg bruger også tid på at kigge på mennesker, for at se hvad er det for nogle typer, der køber motorcykler. Hvis vi er til åbent hus, så er det typisk hernede (Lolland), og så kender vi mange mennesker, som vi kan gå og snakke med, og vi kan evt. prøve en motorcykel.

Kan I finde på at købe en motorcykel på en messe?

U: Vi køber så altid brugt.

SE: Jeg tror jeg vil bruge nettet, og så kører ud at kigge på den. Jeg tror ikke jeg ville købe på en messe, det er nye maskiner.

U: Jeg vil ikke afvise at vi kunne finde på det.

Men det skulle være et godt tilbud?

SE: Ja det skulle det

Hvor meget tid bruger I om ugen på at søge efter information?

SE: Ikke så meget om sommeren, men om vinteren kan jeg godt bruge 2-3 timer om ugen.

Noget I vil tilføje?

U: Jeg håber virkelig det kommer til at gå for Lauge Jensen. Jeg synes det er synd at han er startet midt i krisen.